
Digitized by the Internet Archive
in 2012 with funding from
LYRASIS Members and Sloan Foundation

http://archive.org/details/gospelmessengerv103mors

Church of the Brethren
Gospel MESSENGER
JANUARY 2, 1954



Cy La Tour and Son

On a Desert Tree

THE desert is commonly regarded as a hot and thirsty place where the sun beats down unmercifully and no rains fall. But here is a picture of winter snow on the uplifted branches of a Joshua tree, so named because its raised arms look up to the sun as if to demand that it stand still.

Yet snow falls even on a desert tree, to work its transforming magic and to change the gaunt beauty of wilderness plants into winter silhouettes. Snow works its own miracles of loveliness whether on desert slopes, on evergreen hillsides, on towering peaks or in pleasant drifts in your back yard. All we need, to see such wonders on every side, is the faith which alone can open our eyes to the artistry of God, who has not left himself without a witness in every sky, on every tree.

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

Contributing Editors

ROY D. BOAZ ..... Cloverdale, Va.
A. G. BREIDENSTINE .... Lancaster, Pa.
A. R. COFFMAN ..... La Verne, Calif.
IVAN FETTERMAN ..... Oaks, Pa.
DEAN L. FRANTZ ..... Mt. Morris, Ill.
HOWARD H. KEIM .. N. Manchester, Ind.
MRS. JOHN D. LONG .... Dayton, Ohio
LUCILE LONG STRAYER . La Verne, Calif.
MURRAY L. WAGNER .... Troy, Ohio
LEVI K. ZIEGLER ..... Lemoyne, Pa.

THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Norman J. Baugher, General Secretary, and the Brethren House, Earl H. Kurtz, Manager, 16-24 S. State St., Elgin, Ill., at $3.00 per annum in advance. Life subscription, $50, husband and wife, $60. Entered at the post office at Elgin, Ill., as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

JANUARY 2, 1954

Volume 103 **Number 1**

In This Number . . .

Editorial—
On a Desert Tree 1
The Year in Religion. W. E. Garrison 2
Saturday, Sunday and Every Day 5
Kingdom Gleanings 16, 17

The General Forum—
Honor Thy Father and Mother. Paul B. Maves 3
Prayer for the New Year (verse). Ora W. Garber 4
His Unchanging Word in a Changing World. Billy Graham 6
Attention Statesmen (verse). Roy White 7
"Listening With the Third Ear." Truman B. Douglass 10
The Continued Revelation. Glen E. Norris 11
Church Women at Atlantic City. Eleanor N. Curry 12
Book Reviews 15

News and Comment From Around the World 18, 19

Brethren Service—
We Went to Washington 20
Reconstruction or Destruction, Ira G. Masemore 20
Christian Politicians, Doris Niswander 20
Can the Blind Lead the Blind? Wilbur Hoover 21

The Local Church—
Peace Education in the Local Church, Mrs. L. S. Shively 22

Our Mission Work—
Our Work at Shaffa. Elmer Baldwin .. 24
Washington District Recognizes Pioneer Ministry 25

The Year in Religion

Winfred E. Garrison

IT CANNOT be helped if the annual survey of religion must begin—as it has begun, year after year—with the statement that church membership has increased faster than the population and is now at an "all-time high" whether viewed numerically or percentage-wise.

The monotony may be somewhat varied this time by adding that for the latest statistical year (figures for the most part representing the calendar year 1952) the churches as a whole had a much higher rate of growth than they have enjoyed for several decades. A net gain of 3,604,124 in the membership of all religious bodies in the United States, bringing the total to 92,277,129, shows an increase of nearly 4.1 per cent for the year, as compared with 2.2 per cent for the previous year, which was not far from the average for many preceding years. Numbers do not tell the whole story of the religious life of a nation, but they tell something, and this is a truly remarkable increase.

One index of the health of an institution that depends on voluntary support is the willingness and generosity with which its members finance its activities. An incomplete compilation indicates that it has been a good year in this respect also. Forty-seven denominations, including about two-thirds of all American Protestants, gave $1,286,633,160 through church channels, or $34.32 apiece, an increase of 6.1 per cent over last year's per capita rate. The actual rate would probably be still higher, since Roman Catholics, Jews and some other groups of notably liberal givers are not included in these figures.

Those who have the impression that the Sunday school, or church school, is an outmoded institution may be surprised to learn that the enrollment in these schools increased 6.4 per cent, or even faster that the churches. Much of the urgency for introducing religious education into the week-day school program, either in the public schools themselves or through a "released-time" program, has been based on the assumption that the churches are failing to educate their own young. Maybe they are; but the notable increase in Sunday school enrollment suggests that there may be more vitality in that institution than some have supposed, and it may have some bearing on the unprecedented growth of the churches.

Emphasis on evangelism has been a recognizable factor in the activities of the churches, including those which do not practice the more conspicuous evangelistic methods that are associated with "revivalism." Whatever the method, the obvious fact is that the churches which grow are those which make a definite and sustained effort to grow—and most of them do.

The Bible continues to be a best-seller. The American Bible Society distributed nearly a million complete Bibles and almost one and a half million New Testaments, besides 11 million "portions." The total sale of the new Revised Standard Version was over 2,500,000 before the end of 1953.

Local and state councils of churches have increased in their activities in the formation of new councils, and in the number of their participating churches. As of early in 1953 there were 227 such councils with employed executive secretaries and 733 with voluntary leadership.

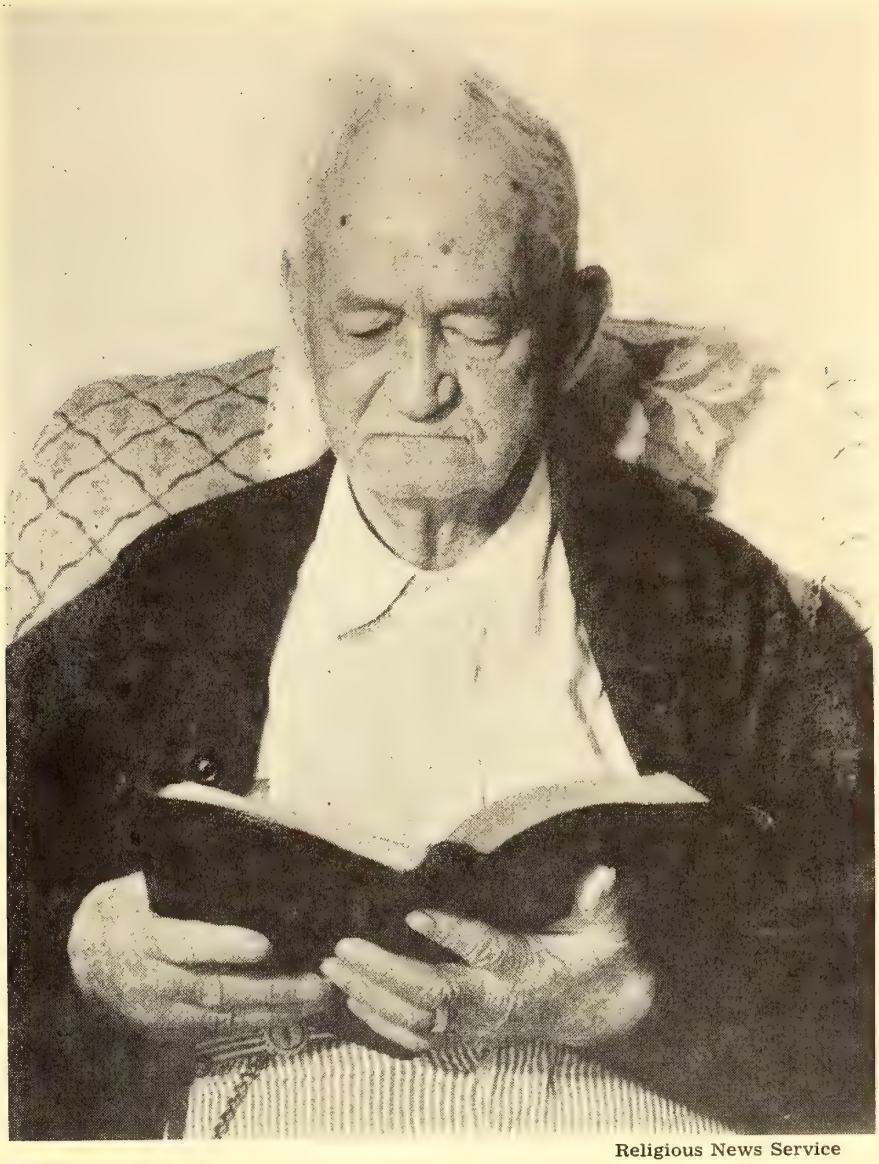
The National Council of Churches, the most comprehensive Protestant agency, carried on a wide variety of cooperative activities. Dr. Samuel McCrea Cavert retired from the office of general secretary after 32 years in that position, and was succeeded by Dr. Roy G. Ross.

Special study of the place and function of women in the work of the church has been intensively pursued by a commission. The National Council's Department of the Church and Economic Life sponsored and directed a week of study and emphasis upon "the relation of Christian faith to economic life," Jan. 18-24. The Fourth National Study Conference on the Churches and World Order, held at Cleveland Oct. 27-30 by the Council's Department of International Justice and Good Will, considered the bearing of Christian faith on international policies and issued a statement for study by churches and individuals.

In the general and gradual movement away from discrimination on grounds of race in employment, schools, hotels, transportation and places of public entertainment and

Continued on page 14

A striking increase in the average duration of human life means that older adults now constitute a significant social group



Religious News Service

This is the first of two articles on the church's responsibility toward older people. In this one Dr. Maves points out the changes in circumstances that bring this question to the forefront. These two articles were made available through the Messenger, the publication of the Evangelical and Reformed Church

Honor Thy Father and Mother

Paul B. Maves

Cultural, social and economic changes that older people face today bring new meaning to the old command.

"WHY ALL this fuss about old people?" fumed a leading churchman at a conference on homes for the aged. "If we just went back to teaching children to honor their fathers and mothers and made them take care of their parents, and if people would quit using birth control and have good old-fashioned families like they used to, there would be no problem!"

What this good brother overlooked was that we are passing through a cultural and social revolution which has already changed the nature of later maturity and the structure of the family, as well as of our economic system. Because these changes have come about so gradually, many are not aware of them and therefore see no relation between Social Security legislation, pension plans, housing projects and the honoring of one's parents. Since "new occasions teach new duties," let us take another look at these changes to see how they affect older people and our own later maturity.

Professor of Christian education at Drew University Theological Seminary at Madison, New Jersey, and the author of The Best Is Yet to Be and co-author of Older People and the Church

First of all, the world has witnessed a tremendous increase in the total population, which has brought many countries to the point of inability to produce enough for all. In the last century and a half the population of the world has doubled, and people have pushed out into every frontier, populating new continents and islands. This means that to achieve an increase in the standard of living or even to avoid actual impoverishment, the voluntary control of population is required. The pressure to have smaller families is increased by the fact that children are no longer economic assets, as they once were, but rather are now economic liabilities upon their parents for the first twenty years. In an agricultural society where most labor was manual, children could begin to earn their own way after they were a few years of age and could furnish the family with a cheap supply of labor. In an industrial society, children cannot handle expensive, complicated machinery and, if they could, legal restraints to protect them from exploitation by unscrupulous commercial interests and to avoid glutting the labor market would keep children from working.

The effect of all of this has been to change the structure of the modern family. Whereas ten or twelve children would have found it no great burden to care for their aged parents, one or two children find it a hardship unless they have unusually good incomes. This hardship is increased by the fact that older people are nonproductive over a longer period of time than formerly and that their care is much more expensive now.

Another factor which complicates the problem is that of the mobility of the population in an industrial society. This means that families are often scattered widely. Since this mobility is not only in space but also in terms of social status, this, too, becomes a barrier between members of families.

Every society has some provision for social security. Social security provisions are simply ways of pooling the risks of life and of sharing in its benefits. It is a recognition of our social solidarity and of the fact that together we stand, divided we fall. We are willing to aid those who are unable to care for themselves because we know that there may come a time when we will need to be cared for by others.

In America until recently the family has carried the responsibility for looking after its own members who were unable to care for themselves. The exception to this was on the frontier where families were weak and where the whole community stood ready to help those who were in need through no fault of their own. Because the structure of the family has changed so radically, we are now seeking to work out a new system of social security which is equitable for all.

Older people do not ask that they be given a privileged position in society. They ask only that they be allowed to share equally in the opportunities as well as in the risks. Few persons have been able to save enough during their lifetime to make them financially independent in later maturity. The savings of many older folks were wiped out by the depression. About three fourths of all older people are dependent in whole or in part upon others for their support.

In the second place, we have moved into an era of technological and industrial development which, for the first time in human history, has made involuntary retirement a major social policy. This means that older people, regardless of capacity or wishes, are denied access to remunerative employment and to the possibility of supporting themselves in later maturity. This means curtailment of their freedom and loss of social status and self-respect. Often it brings with it feelings of rejection, uselessness, boredom and frustration because so many older people have not been taught how to use leisure constructively.

The consequences of this policy of compulsory retirement seem plain. Either the productivity of those who work must be increased or the living standard of all will fall; or else older people must be allowed to produce if they can and want to. We know from our experience during the war that they *can* produce in industry if given a chance, and notable examples of creativity could be given from many fields at present. But most of all for their own self-respect they need to be given a chance to produce.

In the third place, there has been a striking increase in the average duration of human life, which means that older people

Continued on page nine

Prayer for the New Year

ORA W. GARBER

Those insights into God and man
Which have been ours this year
Will not be adequate to serve
The new one drawing near.

Since in the year which lies ahead
Our rightful course we'd find,
Give us, O Lord, an openness
Of soul, of heart, of mind.

EDITORIAL

Saturday, Sunday and Every Day

A SMALL congregation in Ohio has pledged itself to use Saturday as a day of special fasting and prayer. Its forty members believe that only by a dramatic change from the weekday pattern of life can they really prepare for Sunday worship. So, in contrast to most Americans who dissipate their energies on Saturday night, these Christians prepare for worship with an intensity of prayer that ought to work miracles in their fellowship.

The pastor of a large city church in Pennsylvania is working on plans to carry Sunday influences through the week. He wants his congregation to be Monday-through-Saturday Christians as well as Sunday saints. When he prepares a sermon he also writes five suggestions for its application to daily life. These are mimeographed and made available to all who will read them and follow them through the week. And like many ministers he offers a program of Bible reading during the week to back up the sermon.

The strongest Christians we know are the ones who make a place in their lives both for withdrawing to pray and for carrying their faith into each day's struggle. They never concentrate on one to the exclusion of the other. Worship enters into their service and, in return, they take their everyday problems to God with a prayer for guidance.

The strongest churches we know are the ones that make a place for both inspiration and action, for both preaching and practice, for both prayer and passing resolutions. They help their members to prepare for the high moments of Sunday, and then offer handles for applying their convictions during the remainder of the week.—K. M.

A Warning and a Promise

PRESIDENT EISENHOWER, on December 8, accepted the invitation of the secretary-general of the United Nations to address its General Assembly. His remarks contained both a warning and a promise, based on the obvious fact that since the prospect of atomic warfare constitutes danger for the entire world, "if a hope exists in the mind of one nation, that hope should be shared by all."

What is the danger? Present atomic bombs are twenty-five times as powerful as those used in 1945. Not only the United States but Great Britain, Canada and the Soviet Union have devoted extensive resources to developing and stockpiling atomic weapons. The United States no longer has a monopoly of such weapons and there is no guarantee of safety for any nation.

What is the promise? The frank recognition of these facts by the president in terms that everyone can understand is one sign of hope. But even more significant was his proposal that the nations involved begin now to contribute from their stockpiles to an international atomic energy agency which would be responsible for allocating it to serve peaceful purposes. Such a proposal, offered in evident good faith, may not be the final answer to all the problems posed by the dilemma of atomic power, but it points the way for a constructive solution to these problems.

Several phases in the President's address suggested that he was guided by Christian considerations. He said his country's purpose is "to find a way by which the minds of men, the hopes of men, the souls of men everywhere, can move forward toward peace and happiness and well-being." Surely he deserves the prayers of all Christians as he attempts to translate these aspirations into concrete actions. We need more than noble statements to guide the nations of the world into the ways of peace. We must be willing to support more specific measures, even if they are less widely accepted by allies and opponents. The church must help the nations among which it lives to face their responsibilities with courage and faith. But most of all it must so live its own message of peace that even a pagan world will seek to discover the mind of Christ.—K. M.

Engineer to Preacher

MR. R. J. COWAN is a metallurgical engineer who holds six patents and has read technical papers before seven national meetings of heat-treating and furnace specialists. But after reading of so many bombings, machine gunnings and murders he took a long look at the instruments of destruction that were being produced in his plant for defense. He made a sudden decision. He resigned from his job, went back to school to study for the ministry and was ordained. Recently he became pastor of the First Free Methodist church in Toledo, Ohio. Who, better than a metallurgist turned preacher, should know the joy of beating swords into plowshares and spears into pruning hooks? We would enjoy hearing him preach on such "heat-treating" texts as Zech. 13:9 and Mal. 3:2.—K. M.

His Unchanging Word in a Changing World

Billy Graham

NO ONE can study the history of the Bible without being impressed with the fact that it is the world's most remarkable book. Hated by some, loved by others; criticized, defended, studied, ignored—it is still the Book for which all enlightened men must have some kind of explanation.

William Lyons Phelps, beloved educator of Yale University, once said, "I believe a knowledge of the Bible without a college course is more valuable than a college course without the Bible." We are happy that we need not make the choice, but it is a fact worth considering in a day when so often those who are exposed to learning are of the opinion that the Bible has been outmoded by education.

In the past fifty years our nation has experienced unprecedented progress in many ways. One of the selected books of the year, The Big Change, by Frederick L. Allen, effectively traces the revolution that has taken place in "the American way of life." Those of us who live in this mid-century have witnessed this rapid change. Many who read these pages can remember the first automobiles, the first electric lights; the first radios, telephones, airplanes, and latest of all, the first atomic bomb. A man is not too old today who remembers the first improved highway that went through his town, and when he had his first experience of talking on a telephone.

But this fifty-year period is not the only period of change. To be sure, this has been an age of rapid change, but the change has been largely technological. Our advance has been in the field of physics, chemistry, electronics, industrial engineering and the like. Other periods have experienced equally rapid change in other fields.

At the beginning of the Christian era the Western world was ruled from the city of Rome. There, from the throne of the Caesars, went forth the decrees that made the kind of world the people knew in the days of the Savior and his apostles. Rome's rulers, some of whom were arbitrary, cruel, vicious and morally depraved, held the lives of some sixty million people in their hands and exercised unlimited power of life and death over every man. Those who would glorify the Roman era as a time of world peace often fail to take into account that it was a peace attained by policing the world at the cost of all personal liberty. The vaunted "democracy" of Rome was a sham. The Caesars ruled with a totalitarian power unsurpassed by a Mussolini, Hitler or Stalin and his successors.

Furthermore, Roman civilization was a thoroughly pagan civilization. It had inherited the mythological gods and goddesses of the Greeks but had lost much of their intellectual refinement. The gladiatorial combats, chariot races and circuses of the great Coliseum were steeped in blood and were literally riots of immorality. Indecency was flaunted openly and crimes of all kinds were lightly considered. Of all the nations of those days the Hebrews alone seemed to have a moral standard and it was based on the Scriptures that we know as the Old Testament.

When Christ stood with his disciples, giving them final instructions before his ascension, he commissioned them to "go ye into the world, and preach the gospel to every creature." Earlier in his ministry he had



Don Knight

In the pages of the Bible we find the living Christ, the answer to our fears and frustrations and the only hope of a troubled world

aid to them, "And the gospel must first be published among all nations." These men, empowered by the Spirit of God after the day of Pentecost, went out to accomplish a task of unbelievable proportions: twelve men to evangelize the world. But the task was not a hopeless one, for it was committed to twelve men plus God.

And this is precisely the secret of the spread of the Bible message through the ages. It has not been the unaided efforts of men, but the glorious work of a great God working through men as they surrendered themselves to him. There is a hidden, unseen power in the Word of God that is a mystery to the unbelieving world. It has been my God-given privilege during these few years to witness this power that is in the Word of God. It is awe-inspiring. What we are witnessing in this twentieth century is another experience of the Word of God becoming vocal among men and women of the world.

Those who know history will acknowledge the truth of these statements. They know that when the Bible was first preached to the Roman world, there were more slaves than free men in that world. They know that women held a very insignificant place in society and were at the mercy of a husband's every whim. They know of the inequality that existed between the rich and the poor; that while some were living in excessive luxury others were in dire want. Not only was there social inequality and injustice, but there was stifling superstition everywhere. Imaginary gods filled the life of every man with fears lest he might anger them and become the object of their wrath.

But the Word of God was preached abroad. Its message of light and life was heralded throughout the empire, and that great empire, founded and nurtured by a pagan philosophy, was destined to be crushed beneath the impact of the preaching of Christ. Slaves were to be freed, injustice and oppression dispelled, woman was to be restored to her rightful place, and the needy were to be fed and clothed.

What happened then has been often repeated throughout the Christian era—too often for superficial critics to attribute it all to mere coincidence, too often for antagonists to succeed in finding other causes for the progress or the decline of peoples and nations. Look at the map of the world. Place your finger on the places where man has reached the highest plane of culture and has made his greatest strides in the social as well as the technical aspects of life. You will discover that you have pointed out the very places where the Bible has been effectively preached, until whole nations as well as individuals have been changed. Then mark those nations that from times of greatness have completely ceased to be. History will remind you they are nations that once had the glorious message of the Bible proclaimed among their people but who turned their backs upon God's proffered Word.

Some well-meaning Christians have thought of themselves as "old-fashioned" in their religion. Songs have been written on this theme. Usually we are thinking of grandmother's religion when we sing The Old Time Religion, but Faith of Our Fathers is not only our grandmother's faith. It is the faith of every yesterday, today and all the tomorrows—as unchanging as the Savior himself— "Jesus Christ, the same yesterday, today and forever." Was it not he himself who said, "Heaven and earth shall pass away, but my words shall not pass away."

Attention Statesmen

ROY WHITE

To learn how small a man can be,
Invest him with authority.

This is the common bane of all:
Issues so great — and men so small!

Are we old-fashioned for drinking water just as our forefathers did? Are we old-fashioned for breathing air into our lungs, just as Adam and Eve also breathed? Are we old-fashioned for taking our rest at night, and calling for daily food to give us bodily strength? There are some things that are unchanging in the midst of a changing world.

In the world of morals and religion, I ask you if sin is old-fashioned. Surely it has been practiced in every generation. Our prisons have never been empty, and the dockets of our law courts are glutted with cases. High crime has become a profession and many are the amateurs. Our newspapers reek with reports on robberies, rape, arson, embezzlement. One is forced to acknowledge that sin is both old-fashioned and modern. The reason: man has a fallen, sinful nature, which presents a problem not solved by denying it, as do some.

Another thing that is with us always is the sense of frustration and uncertainty. Today most people do not know whither they are bound; but, wherever it is, they fear to arrive there. This is not peculiar to our age. We may wonder at the millions of aspirin tablets and sleeping pills we consume in our modern age, but I am sure former generations would have done so, had the pills been available. In the late days of

the Roman Empire there was a way in which a small landowner could deed his property to a powerful military man to obtain protection and security to at least a limited degree. This was called *precarium,* and from it we have our word *precarious.* This precariousness is nothing new, for man in this world has a continual sense of uncertainty.

But, thanks be to God, in the confusion and change of man-made ways and institutions there is the Rock of Ages upon which we can build. God's unchanging Word has through these changing years met man's most fundamental need. In times of depression man has found it to be a sure word of hope. When discouraged, he has found in it the single note of encouragement. When in deepest sorrow, he has found it his source of abiding comfort. When man has experienced his greatest loss, the Word of God has told him that "godliness with contentment is great gain." Like the Psalmist we have often cried out, "Unless thy law had been my delights, I should then have perished in mine affliction."

The story is told (I believe it to be a true one) of a young man who was working under the hood of his Model T Ford, trying in vain to make it run. After a long time, in which he had had no success, a fine automobile stopped beside him. A well-dressed man stepped out, went over to the young man and sensing his difficulty told the would-be mechanic to make a certain minor adjustment in the timing of the motor. Rather reluctantly, the young man did so. "Now," said the man, "your car will run." With a turn of the crank the motor started running like that of a new car. Surprised that such a man should know about machinery, the young man said, "But how is it that you know just what to do to my car to make it run? Who are you?" Quietly the other said, "I'm Henry Ford. I made the car. I know all about its workings."



Religious News Service

Evangelist Billy Graham (right) and Anglican Bishop Hugh R. Gough of England (left) tell Secretary of State John Foster Dulles about plans for an evangelistic campaign to be conducted in England by Dr. Graham next spring. Bishop Gough is a member of the Greater London Crusade which is sponsoring the campaign. He believes that Billy Graham's techniques will revitalize religious life in England

There is one who knows all about us and how our lives work, for he made us. Maybe your life is out of tune, filled with misery and unhappiness. Maybe you are a person of many fears who has no peace. God, who knows your need, has given you his Word to meet that need in your life. Beneath all other needs in your life, causing your grief and your despair, your frustrations and your disintegration, is that ugly thing we call sin. If our other problems are to be solved, the solution will come only when we go directly to the problem of sin. It will not do to apply soothing ointments, that touch only the surface of life's experiences. Sin must be taken out by the root, and no solution has been found apart from the message of God's Word, the Bible. In his prayer, Jesus said, "Sanctify them through thy truth: thy word is truth." And apart from that Word there is no other sanctifying instrument in God's world.

But the human tendency is to let the Bible be closed. We hide behind many excuses, saying it is hard to understand, or we are too busy, or we advance any of a thousand other reasons; but the fact still remains that the Bible has met the deepest need of multitudes, and to this day it continues to demonstrate its ancient power to mend broken lives and give peace of soul to those who stand upon its promises and heed its claims. Herrick Johnson once said, "If God is a reality and you are an immortal soul, what are you doing with your Bible shut?"

Let us go, then, to the blessed Book that has brought the knowledge of salvation through Jesus Christ to men and women everywhere. Let us believe its

romise of salvation and dis-over that new joy that comes o all who commit their lives o the care of the Savior it offers.

Is it peace of soul you are eeking? Is it confident living ou yearn for? Is it integration f personality you crave? Is it elease from dread and fear that ou wish? Is it relief from roubled conscience you long or? Then turn to the Bible, find here from its inspired pages he living Christ who once at Calvary took the sins of men ipon himself; he will pardon ll your sins, he will restore our wasted life, he will give ou the confident spirit you eed, he will exchange your ears for smiles and your groan-ngs for shouts of joy. This is he Savior of men and the hope f an otherwise hopeless world.

Honor Thy Father and Mother

Continued from page four

onstitute an increasingly larger roportion of the total popula-ion. There have always been few hardy and fortunate in-lividuals who have been able o live out their three-score ears and ten, but this is the irst time in human history vhen most persons will reach ater maturity. In 1800 the aver-ge duration of life was about hirty-five years of age. In 1850 t had gone up to about forty ears of age. By 1900 it was bout fifty years. At the present ime it is around sixty-eight ears. About one out of every en persons in the total popula-ion today is over sixty years f age. But by 1980 or 2000, vhen the present shift in com-osition of the population hould level out, those over ixty may constitute twenty er cent of the population.

All of this increases the im-ortance of the problem. Since his is the first time in human istory when older adults have onstituted a significant social group, we do not know what to do about them or to expect from them. Should they be rocking the years away on the porch, or should they be out playing shuffleboard and tennis? Are the Arturo Toscaninis and the Grandma Moseses the exceptions, or are they typical of later maturity?

Another problem is that of housing. We have passed through a period in which housing has lagged behind the growth in population, so that it is difficult for many to find a place to live, particularly those with low incomes. Thus older people find it especially hard to secure suitable housing on their incomes.

The fact that housing and hired help are expensive means that families are now living in small apartments and tiny houses, which seldom have room for an additional person. At the same time, it is more and more difficult to care for an invalid at home owing to lack of room and scarcity of help. Furthermore, most older people, as well as their children, prefer privacy and independence in living arrangements. They resent and resist being a burden on anyone, just as they resent being deprived of their independence. Existing housing has seldom been planned with the needs of older people in mind. The ability of persons who are not tied to a place by job or family to choose the climate in which they will live has also entered as a factor in the problem. Instead of desiring to live with their children, they often prefer a warmer climate or a community that offers more conveniences.

Another pressing problem is that of the care of the chronically ill and the handicapped who need special attention and special conveniences beyond those which can be given at home in the majority of cases. Many older people who now live by themselves worry about what will become of them if they become ill or incapacitated. It is difficult to find adequate facilities for those who are convalescing or who are in need of long term nursing or special care. Many institutions which do care for such older people are either inadequate or very expensive.

All of these things that we have mentioned add up to a lot of loneliness, anxiety, uselessness, homelessness and frustration. If we would truly honor our fathers and our mothers—and not just our own but the parents of others as well—we must give thought to the problem of helping them find a place to live *in*, something to live *on*, and something to live *for*. To respect their needs and their capacities will help us all, that our "days may be long in the land."

Science has added years to life. What can we in the church do to add life to the years?

Look for These Features in Coming Issues

A Program for Older People in the Church, by Paul Maves

Why Did China Go Communist? by Franklin Wallick

A Rubber-tired Buggy and the Doctrine of the Church, by Wayne Glick

National Stabilization by War? by Louis Disbrow

Visiting in Mental Hospitals, by Jay G. Myers

Study God's Word, by Charles E. Dumond

How Do You Read? by Lucile Long Strayer

The January 16 will be a special Bethany Biblical Seminary issue. The annual India number, scheduled for January 30, contains contributions from our missionaries in India and a feature article by E. Stanley Jones.

Stay with us for good reading in January—Ed.

"Listening With the Third Ear"

Truman B. Douglass

TWO "listeners" sat in adjacent seats at a concert in Carnegie Hall. The concluding work on the program was Brahm's First Symphony. One of them heard a succession of pleasing sounds—a singing melody, a martial announcement by the brass choir, a rush of pizzicati by the strings, a tumult of eloquent and spacious chords by the whole orchestra. He liked the concert and went home feeling that the evening had been one of enjoyment.

His neighbor in the next seat heard much more. He listened to the internal structure of the music; gave attention to its principal themes, their proclamation, development and recapitulation; noticed the color lent to the music by the composer's instrumentation; anticipated the climaxes toward which the symphony was building and felt the excitement of their approach and arrival; experienced the satisfaction of hearing the preceding themes recalled, summarized and resolved in the closing moments of the work. This listener went from the hall taking more than a recollection of a pleasant evening. What he took was the outcome of a never completely analyzable event called "communication." On the one side, a reconstruction of the music by the conductor and players; on the other side—and equally important—a disciplined and attentive "listening." The result is "communication," the transmission of at least some fragment of the composer's intention —the design, content and meaning of his musical thought. This kind of attention to the internal, sub-surface aspects of music we have termed "listening with the third ear."

The church exists to make known the good news. It is, therefore, inevitably concerned with what has come to be called the "problem of communication." And at least half of this problem is the problem of listening.

The missionary task is a continual reminder to the churches that they have not listened attentively to their Lord unless they have heard his call to go out into the world. They are always being threatened with the deafness of introversion. The congregation which is mainly preoccupied with its own comfort, prosperity and the enjoyment of its inner fellowship has obviously forgotten why it exists. It has surrendered its reason for being and its title to be called a church if it has ceased to hear its Lord's summons to be an instrument for the redemption of the world. Every church is asked to be "a mission outpost in an alien and lost world, a battleground instead of a sanctuary for the fainthearted."

The missionary enterprise tests the adequacy of the church's hearing. It is listening to the gospel in its wholeness? Does it understand that the gospel is both assurance and summons? The promise of comfort and victory is never dissociated from the command to be witnesses. Christ's "Lo, I am with you alway" cannot be separated from his "Go, and make disciples." He calls his followers today, as he called the first twelve, "that they might be with him." And that is wonderful. But he also calls them in order to "send them forth."

The missionary movement is a listening post for the church in its endeavor to learn the language of the world so that it can speak to the world in understandable terms. If people outside the church do not listen to "the language of Canaan," it is probably not because they have a prejudice against Canaan but because they never heard of the place. The Christian community is not preparing to vulgarize its message when it tries to master the forms of contemporary speech. The New Testament was written not in classical Greek but in the language of the street and marketplace. When Luther was engaged in translating the Bible he went about listening to conversations in homes, on street corners, in shops and taverns — wherever he could learn how ordinary people talk.

The church has to listen to th



Eva Luoma

Every church is asked to be a missi outpost in an alien and lost world, instrument for redemption

world because the church lives for communication. The "voice crying in the wilderness" represents the prophet of Christian faith only if "wilderness" means the confusion and lostness of our common life in separation from God. The true prophet does not speak to exercise his own voice; he passionately desires to be heard.

But if the church is to be heard it must not only master the ways of contemporary speech, it must cultivate the gift of "listening with the third ear." When it does this it will cease to imagine that people are ultimately hostile to the Christian message merely because they do not utter the familiar religious cliches. Much more positively, the church which sharpens its hearing will begin to recognize how much of men's seemingly irreligious speech is in reality a disguised cry for faith. The present generation of youth, says one of the most gifted younger novelists, is "the first generation in several centuries for which the act of faith has been an obsessive problem, quite aside from the reasons for having a particular faith or not having it. It exhibits on every side, and in a bewildering number of facets, a perfect craving to believe."

The missionary movement is able to cultivate this acuteness of hearing because when it goes out among men it frequently goes as the church incognito. Therefore, people do not immediately fall silent in the presence of some stereotyped and unpleasant image of the church that they have carried in their minds for twenty years. Through missions the church meets the men and women of our time not as a stone mausoleum on the corner or as a man with a stained-glass voice, but as a teacher in a college, a doctor or a nurse in a hospital, a layman telling simply of the faith by which he lives, a worker in a community center helping Negro farmers extricate themselves from the long peonage of share-cropping, a woman on Ellis Island whose kindly word of greeting is the one intelligible word in a world of alien sounds and general bewilderment, a church school teacher who first appears in a home not as "someone from the church" but "a nice chap who takes quite an interest in Johnny."

The greater part of missions is a forthright declaring of the gospel and of the invitation of the Christian church. But in some forms of missionary work the church is for a time hidden, incognito. These are the church's listening posts, thrust far out into the world. Those who man these stations and have the gift of hearing are able to report how much of man's casual speech, his flippancy or cynicism, even his ribaldry, is a plea for assurance of the living God. People are listening.

The Continued Revelation

Glen E. Norris

GOD has made himself known to mankind in progressive fashion. According to the writer of the Epistle to the Hebrews, "In many and various ways God spoke of old to our fathers by the prophets; but in these last days he has spoken to us by a Son, whom he appointed the heir of all things, through whom also he created the world." The Son, none other than Jesus Christ the Lord, has made clear that God hates sin but loves the sinner, and that God in his grace provides the way of rescuing men from sin's destruction.

Now, in turn, the church, called God's own people, is to be an instrument for the continued revealing of what God has brought to light concerning himself through Christ. It is sometimes asked, What is God like? and the answer is, like Jesus Christ. But what is Christ like? What did he teach as to life's real meaning? What does he stand for? The answer ought to be, Look to the church for a revelation in life of what Christ and Christianity really mean. In a spiritual sense the church has been called out from the world, yet must for the present remain in the world to give a demonstration of life lived according to the principle of divine love. And this the church is asked to do in a world that tries to live by the contrary principle of self-interest.

If the church is thus to reveal Christ, it must be what the Lord intended it to be—a fellowship of committed believers, a brotherhood. Such a church will show to the world the glories of Christ both by giving a message (the gospel) and by the practice of a particular way of life (Christ's way of love).

In fulfilling its purpose the church will create for itself such organization and devise for itself such programs of activity as will best serve to reveal Christ. Organization and programs and methods of work should be flexible enough to be adapted to the varying conditions of the constantly changing world. The message of the church, however, must always in essence remain the same.

What are the resources of the church in fulfilling this commission? They are implied in the promise, "Lo, I am with you always, to the close of the age (Matt. 28:20), and realized in the power of the Holy Spirit, who, coming upon that fellowship of believers gathered in one place in Jerusalem on the day of Pentecost, has been with the true church ever since.



Religious
News Service

Officers of United Church Women are, left to right, seated, Mrs. J. Birdsall Calkins, vice-president; Mrs. Charles S. Johnson, vice-president; Mrs James D. Wyker, president; standing, Mrs. Norman Vincent Peale, treasurer; Mrs. Norvell E. Wicker, recording secretary; Mrs. E. L. Hillman, corresponding secretary

Eleanor N. Curry

Church Women at Atlantic City

IN CONTRAST to the 100 delegates who gathered in Atlantic City in 1941 to organize the United Council of Church Women, more than 2,000 delegates from rural communities, from towns and villages and from metropolitan cities came together October 5-8, 1953, for the sixth biennial assembly of the General Department of United Church Women of the National Council of Churches. These representatives of 1,900 local councils of church women and 50 state councils, including the District of Columbia and Hawaii, shared a common dedication to the purpose of this department: "To unite church women in their allegiance to their Lord and Savior Jesus Christ, through a program looking toward their integration in the total life and work of the church and to the building of a world Christian community." The theme of the assembly was the 1953-54 emphasis of the National Council: "Christ Calls to Mission and Unity — What Must the Churches Do?"

Mrs. James D. Wyker, president of United Church Women, the wife of a minister and herself an ordained minister of the Disciples of Christ, in her address on Christ Calls to Unity suggested that "if today the co-operating churches of the U. S. would center on their common witness, would share Jesus and his teachings, would continue their association and welcome spiritual cross-fertilization, which enriches their message, they would not need to fear either secularism or atheism."

President Eisenhower Speaks

Several of the delegates of the Church of the Brethren referred to the President's appearance as the most thrilling part of the assembly, although not necessarily the high spot. The delegates welcomed the experience of receiving the President and appreciated his address which urged them to "spread the influence of their faith (in themselves, their country and their God) into every human activity in every community across the land."

President Eisenhower emphasized that American leadership depends "upon the faith, the courage, the love and freedom and the capacity for sacrifice of every American citizen, every American home, every American community."

"With your neighbors, you can join in work that — even as it remakes your own town or hamlet — helps remake the world. For it is within your power to reach for — and to attain — that day when you and all your neighbors can proudly say these things: Here in this community: we are faithful to freedom; . . . our public schools are staffed and equipped to train our children splendidly to be free and responsible citizens; . . . our libraries contain everything that can add to man's enlightenment — respecting common decency but disdaining any other censorship; . . . our hospitals and our clinics give faithful care to all who are sick and cannot help themselves; . . . we know not the sight or smell of slums that stifle the spirit of men; . . . there is true equality of opportunity for work, education, enjoyment of all freedom's blessings for those of all races, colors and creeds. Here, in short, any free man can be proud to live."

A Different Emphasis

To many of the delegates, the highlight of the assembly was Dr. Walter Van Kirk's address: The Christian Struggle for World Order. A few excerpts follow:

"The time has come for Christians to reaffirm their support of the United Nations. Fortunately, we have in the White House a convinced believer in the UN. The women of our churches should flood the White House with correspondence assuring the President of their prayers and informing him that in every test of political strength with the isolationists, their support will be with him."

"The U.S. and other free nations must make another bold attempt to break the disarmament impassé. It is gratifying that President Eisenhower has declared the willingness of this country to engage in a new study of ways to reach an agreement on the regulation and reduction of armaments. The present race in arms is economically suicidal, politically hazardous and morally indefensible. We can never be content with a society that mobilized it

youth for military purposes. . . . We can never be content with a society in which our treasured freedoms of speech and assembly and the spiritual integrity of our churches are jeopardized by the regimentation which is a by-product of a world armed to the teeth."

Frank W. Price, former missionary to China and now moderator, Southern Presbyterian Church, reminded the delegates that the U.S. can help democracy in Asia best by working with the peoples of Asia for their welfare, rather than "just by fighting communism or allying with illiberal regimes." He urged the strengthening of missionary efforts wherever doors are still open, pointing out that Asia's Christians have an influence which far exceeds their numbers.

Dr. Buell G. Gallagher, president of City College, New York, and minister of the Congregational Christian Church, declared that the current attack on freedom "seeks to destroy a man's faith in his leaders, in his institutions, in his ideals and in his fellow-citizens. . . . Ultimately, and not too far off, it leads to the destruction of man's faith in God."

Dr. Ralph W. Sockman, minister of Christ church (Methodist), New York, warned: "We can be fooled by our fears as well as by our faith. . . . The peril of our present national mood is that we shall believe too little rather than too much. We can never develop trustful attitudes in other nations toward us as long as we are suspicious of their every move."

Mrs. Rosa Page Welch, concert singer and director of singing at the assembly, shared her musical odyssey to mission areas, through singing and reporting with insight and appreciation. She suggested the valuable contribution Negro missionaries could make in today's world. Mrs. Nevin Zuck, family life director of women's work, a Brethren delegate to the assembly, commented: "Certainly all the women thrilled to the possibilities that rest with just one person in the spreading of goodwill among men."

Each day started with worship and a devotional message from *Dr. Nels F. S. Ferré,* Vanderbilt University, Nashville, Tenn., which brought the delegates new insights into the meaning of acceptance of God's love in Christ in our daily lives, in our homes, churches and communities, and in national and international decisions. When asked her impressions and reactions to the assembly experience, Mrs. J. Herbert Miller, Eastern Region president of women's work, included in her comments appreciation of President Eisenhower's emphasis on spiritual values and also of Dr. Ferré's question to the delegates, after he had observed the excitement, controlled and dignified though it was, surrounding the President's coming, as to whether they would say when they returned home not only: "I saw the President on Tuesday," but also, "I'll never be the same again because God was there in Atlantic City."

As the culminating experience of the assembly, "all Christly souls," of every race and denomination, truly were one in him, as they joined in the communion service.



Religious News Service

President Eisenhower receives the first copy of a Christian Declaration of Loyalty from officers of the United Church Women of the National Council of Churches. The church women are, seated: Mrs. James D. Wyker, president (left), Mrs. W. Murdoch McLeod; standing: Mrs. James M. Dolbey, Mrs. Abbie Clement and Mrs. Edwin Parsons

Service of Women

Concerning the place of women in the ministry and in the policy-making bodies of the churches, Mrs. Douglas Horton, formerly a vice-president of the National Council and formerly president of Wellesley College, reported: (1) Few denominations permit the ordination of women into the full ministry and not many of those ordained are actually serving as regular pastors. (2) All denominations reported membership by women on national boards or agencies, but their number was usually small in proportion to the membership of women in the total membership of the denomination. (3) Practices varied as to permitting women to serve as delegates to national assemblies or conferences. Most of the denominational reports stated that there is no constitutional or doctrinal reason for the limitation of women's services in the church.

It was pointed out that one of the reasons for the existence of separate women's organizations is the fact that women's services have not yet been fully integrated into the total life of the church. There is general agreement that women should be selected on the basis of their qualifications rather than because they are women. Commenting on the survey, *Dr. Mary Ely Lyman,* Union Theological Seminary, New York, declared that God's call to membership and service in his church "should not be blocked by any man-made regulations as to race, nationality, color or sex." A committee will continue to seek the meaning of these practices for the life of the church as a whole and will suggest action that might lead to fruitful change.

Courageous Stands

Growing out of their continuing

study in the areas of Christian social relations, world peace and world missions, and the thinking of the afternoon assembly work groups were recommendations adopted by the assembly.

The delegates went on record as favoring the ending of segregation in public schools; they further recommended that state and local councils of church women help local groups to understand the pending decision of the Supreme Court on this question and to make the necessary adjustments. Other resolutions dealt with: next steps in race relations for councils of church women, a Christian Declaration of Loyalty, refugees. Resolutions directed to the U.S. government urged: continued support of the United Nations, of the UN Technical Assistance Program, of the UN International Children's Emergency Fund; strengthening of the Point Four program of aid to other countries, aid to be given independent of a country's economic and military commitments to the U.S.

Brethren Women's Reactions

Mrs. Nevin Zuck: "What most impressed me in the assembly experience? Realizing afresh the values of cross-fertilization; alone we tend to become ingrown. It is a most wholesome experience to have our Christian mission interpreted by a combined voice. Then, too, the joyous realization that we can literally do all things as we face Christian responsibilities in a united effort."

Mrs. E. R. Fisher, former president of women's work: "What impressed me more than anything else was the oneness in Christ. Denominations seemed of lesser importance. . . . . With one accord, we were searching, thinking and praying. Aims, goals, visions erased lines."

Mrs. Paul Halladay, president of women's work: "There was a warmth of feeling that we had gathered together for a great purpose. There was urgency that there was work to be done and it was up to us to do it. Somehow, it gave me the feeling that even I, as an individual, was important to the task to be done."

To Be Real, It Must Be Local

The chief contribution of United Church Women is to make unity among church women a reality on the local level. Some communities begin, even before they set up local councils of church women, in the united observance of the three great projects sponsored by this organization: World Day of Prayer, May Fellowship Day and World Community Day.

Many local councils are promoting community mission studies and a continuing program in world missions, family life, race relations, other aspects of Christian social relations, world relations and world peace. There have been outstanding examples of courageous, concrete co-operative action on local problems.

Mrs. Paul Halladay quotes from her experience: "Locally the value of the United Church Women is found in binding the different denominations together in the great work of the church at large. In our own little town it has meant so much. Before, we went our own different ways, hardly realizing that our great common aims were as one. Now, the fellowship, working together in the projects of the United Church Women, has bound us together as we have never been before. It has also brought about a sharing of talents within our churches that we had never experienced before."

Many Brethren women are working with local and state councils. The president of the Washington State Council of Church Women is a member of the Brethren. Mrs. E. R. Fisher is the newly elected president of the Huntington, Indiana, Council.

The Year in Religion

Continued from page two

assembly, the churches have been somewhat in advance, but not radically so. If the resolutions of church bodies and the acts of their conventions are an index, church sentiment is more "liberal" in this matter than the general average of public opinion; but non-segregated congregations are still rare.

Religious liberty gained ground by some court decisions involving Jehovah's Witnesses. More and more the American principle prevails that the right of any religious group to sound its note does not depend upon the popularity of its message or methods. It is not so in some other countries.

In East Germany all the churches have faced and survived the efforts of a Communist controlled government to sap their strength by imposing penalties for "illegal meetings," cutting off previous subsidies, hindering the raising of voluntary funds, taking over youth organizaions, and forbidding social welfare work; but about the middle of the year a sudden change of policy under a new Soviet commissioner removed many of these restrictions.

Roman Catholic activities have been checked in Communist dominated countries. All the previous restrictions upon Protestant liberty in Spain have been reaffirmed in principle and continued in practice. In Colombia Protestant leaders claimed there were 49 attacks on Protestant churches in the 12 months ending July 1953, and that many U. S. citizens, mostly missionaries, have been victims of violence without police interference. Similar events reportedly have occurred in Guatemala and in rural parts of Mexico, where however there were efforts to give police protection.

The Plan of Presbyterian Union, a book of 300 pages, was agreed upon by comissions of the three principal Presbyterian Churches (U.S., U.S.A., and United) in November 1952. It was circulated for comment, revised by the commissions in April, and submitted to the three General Assemblies in May. The Presbyterian U.S.A. Assembly took affirmative action; the other two approved the Plan for study by the churches until May 1954. The union of these three will bring 95 per cent of all Presbyterians into one body.

Proponents of church unity were heartened by the New York State Court of Appeals decision early in December upholding the validity of the proposed merger of the Congregational Christian Churches and the Evangelical and Reformed Church. The merger has been fought by a minority group of Congregationalists.

Church World Service, the Christian Overseas Program (CROP), War Relief Services—National Catholic Welfare Conference and other relief agencies have continued their beneficient activities on behalf of needy areas abroad, to which were added the devastated Greek Islands.

In spite of the closing of some fields, notably China, the number of Protestant foreign missionaries under American boards increased from 15,000 to 18,000 during 1952. Roman Catholic missions showed a similar growth. Some Roman Catholic and Protestant missionaries were among the captive civilians released in Korea along with prisoners of war. A bishop who was Papal Nuncio in Korea died in captivity. A priest, an Anglican bishop and a Salvation

Army commissioner, prisoners of the Communists since early in the Korean war, were shipped across Siberia and Russia and released in Berlin.

In India there was a celebration of the 1900th anniversary of the legendary (but perhaps actual) arrival of the Apostle Thomas to plant Christianity in that country. Christian missions in Asia and Africa are in process of changing some of their methods, without weakening their message, as they confront the Communist menace, new nationalistic ambitions, racial tensions, revolt against colonial status and anything that looks like "imperialism," emphasis on military power, and preoccupation with urgent economic problems.

Jewish congregations in the U.S. and other Jewish religious institutions continued the growth that has been marked in recent years. As an example, the Union of American Hebrew congregations reported in October that membership in Reform temples has tripled during the past decade.

The Syngogue Council of America, which represents Orthodox, Conservative and Reform religious bodies, announced a long-range program "aimed at strengthening the primacy of the synagogue in all aspects of Jewish life in the United States."

The Marian Year of 1954, which Pope Pius proclaimed in a special Encyclical letter, was opened on Dec. 8, the feast of the Immaculate Conception. The year commemorates the 100th anniversary of the Dogma of the Immaculate Conception, which teaches that the Virgin Mary was free from Original Sin from the moment of her conception. Main objective of the Marian Year is the rebirth of Christian life all over the world. During 1954, the major canonization ceremony is expected to be that of Pope Pius X, who was beatified during the 1950 Holy Year.

The Catholic Church suffered a new blow in its struggle with Communist-controlled regimes when the Polish government banished Stefan Cardinal Wyszynsky from his primatial See of Warsaw.

The Catholic bishops of the United States in their annual message issued in November, warned that the dignity of men was under assault in many areas. They denounced "the bitterest, the bloodiest persecution in all history" against Christians in Communist countries.

Copyright 1953 by Religious News Service

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Brethren Publishing House, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*).—Editor.

A Social Program for Older People. Jerome Kaplan. University of Minnesota, 1953. 158 pages. $3.00.

The author, out of a rich background of practical experience as group work consultant for the Hennepin County (Minnesota) Welfare Board and Secretary of the Minnesota Commission on the Aging, has written this very helpful handbook on a community approach to the care of the aged. After presenting the need and outlining an over-all pattern of work, he tells how to interest our senior citizens in creative group activities and points out the great advantages that accrue when suitable club programs and social activities for the aged are sponsored and provided. He shows how both professional and volunteer leadership can be used and what the desirable qualifications for each are. His chapters on how "To Organize a Group," on "What to Do for Program," and how "To Increase Participation" are crammed with stimulating ideas and practical suggestions. He not only emphasizes democratic participation; he tells how to get it. Chapters on "The Role of Homes for the Aged" and "Fun in the Out-of-doors Through Camping" will put some new creases in your brain cells. The book covers a general community background and, as a result, a few of the social activities suggested would not find favor in Brethren circles. Everyone who has an interest in happier conditions for the aged should read this book.—*C. Ernest Davis.*

Adventuring Into the Church. Lewis Albert Convis. Harpers, 1953. 186 pages. $2.50.

This book is the story of one minister that decided to put training for church membership into the center of his church's educational program. The adventure was with youth who had little or no interest in the church. The book is especially recommended to ministers. They may want to use some of his ideas and methods in their own youth training program. Also, it is recommended to adults who work with youth as a stimulus for rich experiences they can have with youth when they work intimately with young people regarding their religious concerns.—*Ed. Crill.*

***Meditations for the New Mother.** Helen Good Brenneman. Mennonite Publishing House, 1953. 78 pages. $1.25.

This book by Helen Good Brenneman is a happy combination of selected passages from the Scriptures, choice bits of verse, and the thoughts and prayers that flood the heart of every new mother.

The author shares with her readers something of the rich spiritual experience that is every parents' with the coming of the child. There is joy and thanksgiving for this choice gift; there is a deep sense of humility, high challenge and renewed dedication in the face of this new trust; there are hearts drawn closer to their maker.

We might wish she had included father in these writings, so that meditations such as these could be a shared joy.—*Mrs. Nevin H. Zuck.*

***How to Become a Christian.** Samuel M. Shoemaker. Harpers, 1953. 160 pages. $2.00.

Sam Shoemaker is a rarely gifted evangelist and pastor. Among his many books, this is one of the most useful and practical. Many church members who read it will not rest until they become Christians. Many ministers will give thanks that God's servant has given them so helpful a treatise about their major task of winning men to Christ. New converts would find it a most kindly guide on the pathway of their new life.

Theologically it is completely sound and acceptable, and it is a warm, gracious, persuasive book. Are you sure you are Christian? Read it, and whether you are or not, you'll start to become one!—*Edward K. Ziegler.*

Ideas for a Successful Pastorate. John Huss. Zondervan, 1953. 144 pages. $2.00.

Here is a book full of ideas that should stimulate any minister in his work. While there are many you may not want to try or do not approve, many others deserve honest consideration. Suggestions cover soul-winning, conserving converts, the midweek "hour of power," the church bulletin and miscellaneous ventures.—*Charles E. Zunkel.*

KINGDOM GLEANINGS

The Year in Retrospect

(Oct. 1, 1952—Sept. 30, 1953)

Essential statistics of a year of financial and material aid achievement appear on page 26.

Thirty-six of 49 districts registered gains in Brotherhood Fund giving over the previous year. In all five regions a marked increase occurred, with the Central Region's increase of 12% the largest.

Although the $1,260,000 goal was not attained, the members' total response to world need within the Brotherhood Fund was $75,844 above the former year's receipts, a gain of seven percent. The per-member average rose from $5.75 to $6.09. Eighteen districts and two regions surpassed the $6.09 per-member average in supporting the total work.

Women's Work giving toward their Brotherhood Fund project increased two percent over the former year.

It is significant that the only category of work that experienced a shrinkage in support was in the extra-budgetary column. Total funds received for causes outside the Brotherhood Fund decreased $610.49, a decline of two percent.

In material aid giving by Brethren, an increase of 138 heifers reflects a resurgence of interest in the program. Contributions of clothing and other types of material aid manifest a stabilized pattern of dividing our goods with the less fortunate. In terms of the total, material aid contributions increased 22,409 pounds as compared to the former year.

The General Brotherhood Board and all workers who serve the Brotherhood are grateful for members' loyal sharing in the year ended September 30, 1953. However, we would not look back for long. A great imperative rests upon us all—to win men to Christ.

Emma Ziegler, missionary from India who has been at Hillcrest School at Jos, Nigeria, since June, arrived in New York on December 11 from Africa. Sister Ziegler found it necessary to return home because of illness.

Dr. Calvert N. Ellis, president of Juniata College and chairman of the General Brotherhood Board, was involved in an automobile accident on December 12 and was taken to a Harrisburg, Pennsylvania hospital for a week. He suffered a number of broken bones and lacerations of the face. He will be confined to his home for about two months.

Regarding the new Brethren Resettlement program under the Refugee Relief Act of 1953, it seems likely that the administration in Washington will soon complete regulations and assurance forms which will enable the program to begin. Each local congregation is urged to appoint a Refugee Resettlement Committee with whom the Resettlement Office at the Brethren Service Center in New Windsor, Maryland, may work in the operation of the program. Additional material is being sent to your pastor. Requests for information should be sent through your local Resettlement Committee to the New Windsor office.

Boy Scout Week will be observed nationally Feb. 7 to 13. Since 1910, when the organization was initiated, more than twenty-one million Americans have been identified with Scouting.

More than 5,000,000 Christmas seals with the theme "Let's Put Christ Back in Christmas" were sold by the National Temperance League. Most of the stamps have been sold through Sunday schools and churches, with the Methodist Board of Temperance alone selling 1,000,000.

The Zondervan Publishing House in Grand Rapids, Michigan, has announced three new writing contests for amateur writers. A Christian Fiction Contest will close on December 31, 1954. Other contests are in the area of juvenile fiction and Christian textbooks.

Statistics of the giving of Protestant denominations, as compiled by the Department of Stewardship of the National Council of Churches, are now available without charge from the Stewardship Department of the General Brotherhood Board.

Forty TV stations in twenty-two states have booked a fifteen-minute film on "The Coming of Christ," produced for the Southern Baptist Convention's radio and television commission. The film comprises a series of still scenes in color with narration and background music. It is the first of a series of eight that will cover the complete story of "The Life of Christ," based on the King James version of the Bible.

Eight volunteers arrived in Europe about the middle of November for a term of two years. They are: Margaret Sargent, Donna Sooby, Janet Eller, Walton Moyer, Harry Berkey, Ellis Shenk, Marlo Oltman and Max Snider. They will remain in Kassel until they are assigned to projects elsewhere. Their address for the present will be % Brethren Service Commission, 5 Witzenhauserstrasse, Kassel-Rothenditmold, Germany. Four of the fellows are 1-W men.

The Brethren Student Christian Conference at Manchester College during the Thanksgiving vacation elected the following cabinet for the coming year: Jay Gibble, Elizabethtown College; Mary Lou Armstrong, Bridgewater College; Ernest Lashley, Juniata College; Ralph McFadden, Manchester College; Ruth Strickler, McPherson College; Shirley Neher, La Verne College. One member is still to be elected from Bethany Biblical Seminary. This cabinet will help give direction to the student Christian program throughout the year and plan the 1954 Thanksgiving student conference.

The War Relief Services of the National Catholic Welfare Conference has been approved by Selective Service for employment of conscientious objectors assigned to civilian work of national importance. Job opportunities will consist largely of work with refugees in Europe. Only three Roman Catholic religious objectors have been among more than 2,000 men aided by the National Service Board for religious objectors in obtaining work assignments satisfactory to their draft boards. However, many objectors have been employed by Catholic hospitals and institutions in various parts of the United States.

Brotherhood Theme: Win Men to Christ

The Modesto, California, church is eager to contact members who are moving or have moved recently to Modesto, Stockton or the surrounding country.

Mail intended for Dr. and Mrs. Merlin L. Brubaker should be sent directly to them at Garkida, Via Jos and Damaturu, Nigeria, British West Africa.

A grateful minister's widow writes acknowledging assistance she received from the Ministerial and Missionary Service Fund: "You don't know how much I appreciate this and how much it will help me. . . . I feel much better already. I hope I can arrange things to have enough income to tide me along. . . ." Gifts which were remitted to the Brotherhood Fund have made possible the grant to this minister's widow.

Dr. Elgin S. Moyer, a Church of the Brethren minister who is librarian at Moody Bible Institute, is the author of a correspondence course, "Great Leaders of the Christian Church." The course is based on a two volume textbook and contains thirty lessons concerning thirty outstanding Christian leaders from the time of Christ until the present. Additional information concerning the course can be obtained by writing to Moody Bible Institute, 820 N. La Salle St., Chicago 10, Ill.

Readers who send questions to the Family Counsellor column should understand if several weeks pass from the time their letters are mailed until the answer appears in the Gospel Messenger. The procedure is that at the beginning of each quarter—January 1, April 1, July 1, and October 1, the Family Life Department sends the questions received during the last three months to the counsellors. They have three months to return to the Gospel Messenger office their replies to these questions. An effort is being made to shorten this time span.

A Foreign Service Dispatch from HICOG Berlin to the Department of State in Washington contained this paragraph:

"As the result of a talk given last May by the German Consultant on Refugee Affairs, an American volunteer with the Brethren Service Commission tried the interesting experiment of living as a refugee in a Berlin refugee camp. Mr. Galen Weaver, who speaks fluent German, was able to gain acceptance in the refugee group by sleeping in a communal room, working in the kitchen and kindergarten, and by contributing in many positive ways to the general welfare. This camp authorities felt that the experiment was doubly successful in that Mr. Weaver learned a great deal about refugee problems while the refugees benefitted from their association with him. Other visitors, provided that they have knowledge of the German language, would be welcome on the same basis, according to the German officials."

More refugees arrived during each week in October than during any week in August or September. With 1,906 new arrivals in the last week, the October total reached 16,472 as compared with 10,857 in August and 14,047 in September. On November 1 there were 3,705 fully processed refugees waiting in Berlin transit camps to be resettled.

In response to a notice in the December 5 issue the Brethren Service Commission has received an adequate offer for copies of The History of the Church of the Brethren by Brumbaugh. Appreciation is expressed to all who responded to this need.

The Korean Amputee Rehabilitation Project, sponsored by the National Council of Churches' department of Church World Service, has opened a second limb-making shop in Korea—at Chonju. At the initial limb-making shiop, in Seoul, a staff of missionaries and Koreans have outfitted 116 patients with one or more artificial limbs.

Comic books were blamed for contributing to juvenile delinquency in a resolution made public by the Philadelphia Home and School Council, representing parent groups in 216 public schools. The Council's statement, directed to the Senate Sub-committee on Juvenile Delinquency, suggested the creation of a national Comic Review Board with "power to disapprove comic books that keynote crime and violence."

New translations for Old Testament books have been issued in trial editions by the Hungarian National Bible Council. These trial editions have been sent to Bible students, ministers, church officials and institutions for critical perusal and comment. The project of translating the Bible in Hungarian has aroused widespread interest in pastors' conferences and study groups, according to a report from Budapest.

Standing Committee Delegates

Northwestern Ohio: Mervin Cripe and Alvin Kintner.

The Church Calendar

January 3

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson: God Revealed in Christ. John 1; 20: 30-31. Memory Selection: These are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in his name. John 20:31 (R.S.V.)

CBYF Topic: Christianity South

Jan. 3-10 Week of Prayer

Jan. 9 2 pm and 6:30 pm, Love feast, Indian Creek church, Pa.

Jan. 24 Christian Education-Bethany Offering

Jan. 31—Feb. 7 Youth Week

Feb. 1-5 Brethren Youth Seminar, Washington, D. C., and New York City

Feb. 2-4 Spiritual Life Institute, Bridgewater College, Va.

With our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Brother and Sister I. D. Leatherman of Elgin, Ill., in the Highland Community church, Orlando, Fla., Jan. 10-17.

Gains for the Kingdom

Seven baptized in the Coventry church, Pa.

Two baptized in the New Haven church, Mich. **Six** baptized in the First church, Toledo, Ohio.

Thirteen baptized and eleven received by letter in the San Fernando Valley Community church, Calif.

News and Comment From Around the World



Religious News Service

Woolsey W. Hall of Washington, D. C., a member of the Presbyterian Church in the U. S. A. (second right), was presented the Layman of the Year award by the Washington Federation of Churches at a luncheon attended by religious and civic leaders. Shown at the presentation are left to right: Rev. DeWitt Miller, former pastor of the Washington Church of the Brethren and chairman of the award selection committee; Dr. Edward L. R. Elson, president of the Washington Federation of Churches; Mr. Hall; Dr. Frederick E. Reissig, executive secretary. Mr. Hall is the second Negro to receive the award

Gradual Decrease in Discrimination Found

According to reports at the seventh annual conference of the National Association of Intergroup Relations Officials, discrimination against minority groups in America is decreasing gradually. State laws prohibiting discrimination in places of public accommodation have been enacted in nineteen Northern and Western states.

The following gains in race relations were reported:

Registered Negro voters in the South rose from 750,000 in 1948 to 1,250,000 in 1952.

The past year saw some tension, friction and a few housing incidents that, by good management, were kept from turning into riots, but there was less organized activity by hate groups and better work by human relations agencies and law enforcement officials.

Jung Institute Acquires Early Christian Writings

The Jung Institute for Analytical Psychology has acquired a book of Christian writings, some of which date from about 150 A. D., having great importance to the history of early Christianity. The book is one of thirteen volumes of Gnostic manuscripts found in 1945 by Egyptian peasants in tombs at a place on the Upper Nile called Nag Hammadi. The volumes, containing forty-eight texts or "Gospels" written on papyrus, were all bound in leather and were in an excellent state of preservation. All thirteen volumes are written in Coptic, the last form taken by the language of ancient Egypt, but using Greek characters.

Churches Name Representatives to World Council Meeting

Up to the present time, fifty-eight member churches of the World Council of Churches have named representatives to the Second Assembly to be held at Evanston, Ill., next summer.

Church leaders from behind the Iron Curtain are expected to attend the World Council meeting. Although the international situation may change and new tensions develop, Dr. W. A. Visser 't Hooft, the council's general secretary, estimates that there may be ten delegates from East Germany, four from Hungary and four from Czechoslovakia.

Dr. Visser 't Hooft during his recent visit to the United States presented to President Eisenhower an invitation to address the Second Assembly at Evanston next August. He said that Mr. Eisenhower indicated a keen interest in the World Council's work and promised to try to work the date into his schedule.

Mississippi Baptists Demand Enforcement of Dry Laws

The Mississippi Baptist Convention in its annual conference called upon their governor and the state legislature to make good on the mandate to enforce Mississippi's prohibition laws presented them by the voters in last year's statewide referendum. The majority of 60,000 votes were cast in favor of strict enforcement. The legislature had agreed in advance that such a result would be considered by it as a mandate.

Baptist Bodies Plan Joint Evangelism Campaign

A joint evangelism program is being planned by the nation's largest white and Negro Baptist bodies, the Southern Baptist Convention and the National Baptist Convention U. S. A. A national headquarters for the joint program will be established in Chicago. Plans call for the setting up of state and district evangelism chairmen, state evangelistic conferences and the promotion of intensive evangelism drives on the individual and mass levels.

Scott Says Africans May Turn to Mohammedanism

Michael Scott, a Anglican clergyman, who was in the United States as a representative to the United Nations, in matters affecting the rights of African natives, says that Africans may turn to the Moslem religion in large numbers as a reaction against oppression by white Europeans whom they identify with Christianity. He said that religious groups are among those working

for better race relations in Africa, but that "irresponsible statesmen, with acts of oppression," are putting obstacles in the way of the fulfillment of the divine destiny of the colored people.

Protestants Warned of City Losses

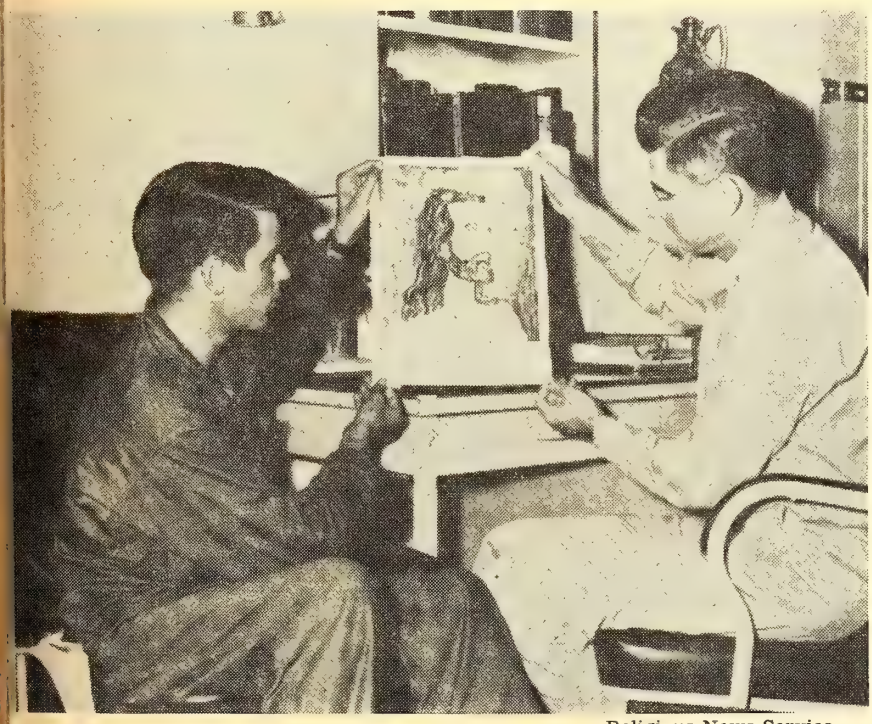
In spite of statistics that show growth in church membership, Sunday school attendance and church giving, Protestants are losing touch with significant groups of the U. S. population, Dr. Truman B. Douglass, Congregational Christian home mission executive, said recently. Traditional evangelistic methods, he said, are chiefly effective in reclaiming lost loyalties" and in "rounding up strays." The churches must have new inventiveness and a greater missionary spirit, if they are to be effective in penetrating the hostile territory of city life and reaching those who are radically alienated from the church.

Wants Protestants to Form Prayer League

Dr. J. W. Golden of Nashville, Tenn., chairman of the United Evangelistic Crusade sponsored by twelve major Negro denominations, has made an appeal for a million Protestants to form themselves into a "prayer league" by pledging to pray daily during 1954. Dr. Golden said, "We believe that no country will be saved by force or fear or by power or might, but only by Christ and his way of life and his teaching which is the way of salvation for people of all nations. We have tried wars, but now with all of our military strength and defense program let us try God, for 'righteousness exalteth a nation but sin is a reproach to any people.'"

Denmark, Originator of Christmas Seals

The idea for Christmas seals originated in Denmark half a century ago. It was during the pre-Christmas season of 1903 that Einar Holboell, a postal clerk, conceived the idea of a special Christmas stamp to raise funds for a children's sanatorium. The king approved plans for the initial stamp, which bore the portrait of the last Queen Louise. It was issued at Christmas, 1904, and more than 4,000,000 were sold through Danish post offices. Emily Bissell, a Delaware Red Cross worker, started the first U.S. Christmas seal in 1907.



Religious News Service

American prisoners of war organized and conducted their own Christian worship services in dismal North Korean camps. Corporal Herbert M. Romberger, one of the prisoners, shows Chaplain John W. Cobb the pencil drawing of the head of Christ which he made as an altar piece. The men had only a worn New Testament but they made their own hymnbooks containing songs they wrote down from memory. In addition, a wooden cross was carved by some of the prisoners

Quotes From the News

Luther H. Evans, Director General of UNESCO, in a UN Day message: "Ignorance of each other's ways and lives has been a common cause, throughout the history of mankind, of that suspicion and mistrust between the peoples of the world through which their differences have all too often broken into war. We believe that peace, if it is to be sound and lasting, must be based on more than the political and economic arrangements of governments. It must also secure the unanimous and sincere support of the peoples of the world, and this requires education, a knowledge of one another, a belief in the value of one another's basic ideals, and a general attitude of tolerance."

William Kramer, assistant secretary of schools for the Lutheran Church-Missouri Synod: "Today's world isn't a very fertile ground for teaching God's word. It is difficult to teach the child to trust in God when all about him he observes men trusting in government, mighty armies and money."

President Eisenhower at a luncheon meeting of the General Board of the National Council of Churches: "The Magna Carta, our Declaration of Independence, and the French Declaration of the Rights of Man were certainly nothing else than an attempt on the part of man to state that in government would be recognized the principles of the equality of man, the dignity of man. And this is a completely false premise unless we recognize a Supreme Being in front of whom we are equal."

Dr. Visser't Hooft, addressing a meeting of the General Board of the National Council of Churches: "Will the churches assembled at Evanston show that this unity in Christ is stronger than any political, economic, or racial divisions in the world? I hope that our churches will speak out with such independence from the forces that are playing on the churches that it will become quite clear that the church has its own specific message and is dependent only on Jesus Christ."

John V. Riffe, executive vice-president of the CIO: "With Christian men and women leading unions we can settle our differences with employers without bitterness and hatred."

We Went to Washington



A pastor counsels with young people before they go to seminar. A briefing on current issues helps them to get most out of the seminar

Reconstruction or Destruction?

Ira G. Masemore
Shippensburg, Pennsylvania

ONE of the most difficult realizations that we as Christian youth of this nation have to face is the fact that within the next few decades we will be making the decisions which may determine world reconstruction or world destruction. In facing this realization, Christian youth should consider it an obligation to learn about and become acquainted with the means by which Christians can influence the policies of the government.

I believe the Brethren Service Commission has afforded us an opportunity by sponsoring the Washington Youth Seminar. The most outstanding phase was being a part of the everyday routine of governmental work during the three days we visited in and around the Capitol. We had the opportunity to observe the proceedings of the Senate and its committee meetings. Another was the questioning of the senators and representatives about governmental policies and issues which were most prominent in our minds and which we felt would be of vital concern to Christian people.

The conference was not limited to governmental work alone. We had discussions concerning the work of the church within our government. In these discussions we learned of the difficulties which confront our church and the ways in which we can fulfill our Christian responsibilities in government. Through the discussions of Christian responsibilities, we were made to feel a spiritual oneness which gave us the inspiration to accept the challenge which our church presents t us concerning world peace.

Our final day was highlighted by a trip to Ne York City, where we visited the United Nations. Wit the completion of a tour of the building, we ha learned of its organization, its objectives and i problems. Also, many of us had the opportunity t visit various foreign missions which are a part of th United Nations. During these visits, we discusse problems which concerned the diplomatic relations o our country with the country of that particular mission

This concluded one of the richest experiences o my life. I believe it is an experience which would b of utmost interest to every young Christian. I hav endeavored to interest you in this program and sincerely hope you will try your best to attend th Washington Youth Seminar this year. After you hav attended the seminar, it will be a good idea to discu your experiences with the young people and adul not only in your community but also in neighborin communities.

With your interest and attendance, we can mal this forthcoming seminar a highly successful one.

Christian Politicians

Doris Niswander
Union Bridge, Maryland

THOSE of us who attended the Brethren You Seminar last year arrived full of energy an eager anticipation. By the end of the week, aft walking over much of Washington and New York, w had sore, aching feet but we had learned much abou our government and our part in that government.

During the course of the week we heard speake from varied departments of our government an various organizations — all intent upon telling us abo their area of work.

One of the most valuable experiences for me w the visit to the French embassy. There we met sever members of the ambassadorial staff. The Fren government was explained to us and our questio answered. It gave us a better understanding of o neighbors across the sea.

A panel of Brethren leaders discussed what we, Christian young people, could do on questions faci youth today. We should first of all live our belie not just talk about them. Secondly, we should ke informed on issues that are being discussed and act on. Thirdly, we should write to our congressmen an representatives, letting them know how we feel o matters coming before legislative bodies. The four thing we should do is to become interested in o government to the extent that, when we become age, we can act as "Christian politicians."

On Wednesday the group journeyed to New York City, where we toured the United Nations buildings. There we observed how leaders of many different nations are striving to obtain a stable peace. We visited several committee hearings and enjoyed a talk on the organization and activities of the UN. The group divided once more, this time to visit with UN missions from Turkey, India, Arabia, France and other nations.

This seminar is, in my opinion, valuable to each Christian young person who is sincerely interested in maintaining peace and democracy for posterity.

Can the Blind Lead the Blind?

Wilbur Hoover
Enders, Nebraska

CHRISTIAN pastors and lay men and women are often blind to the responsibilities of the Christian with respect to government and politics. The eyes of the writer were opened considerably when, along with a few adults, he accompanied the young people on their Washington and United Nations seminar early in February 1953. These were four information-, inspiration- and action-packed days.

Under the able and experienced leadership from the Brethren Service Commission, youth department and the National Service Board staffs, we heard outstanding speakers talk about the Christian and his government. We visited the State Department, the Supreme Court, the House, the Senate, the offices of senators and representatives. We visited and interviewed the staffs of foreign embassies. We spent a day at the United Nations and learned of the thrilling accomplishments of that body which our public press often neglects to mention. We interviewed members of the missions of the nations represented in the United Nations. We talked with them about our desire for peace. They shared this concern with us.

Certain observations became clear as the seminar closed.

1. Our church and the conscientious objector are ably represented in Washington by Bro. A. Stauffer Curry and his staff. We are convinced that we need this representation.

2. Our church is able to join with other Christian groups in witnessing to our national government. This is taking place through the close co-operation of the various church representatives.

3. We discovered that there are many honest, sincere and Christian government officials.

4. A number of our own Brethren are in positions where their testimony and convictions have effect.

5. There is also evil in Washington. This evil is a sample of the evil that is in our nation. There are people there whose convictions are not what we think they ought to be. There are, for example, those officials who view our role as a nation in the world as one of "enlightened self-interest" — which is another name for refined selfishness.

6. We learned that letters and visits to congressmen are effective. The government takes pains to discover what the people are thinking.

7. We came away convinced that Christians ought to be informed. The blind cannot lead the blind.

YOUTH SEMINAR — JANUARY 31— FEBRUARY 5, 1954

Within two months, Brethren youth will be traveling toward Washington to participate in the **Washington Youth Seminar,** sponsored by the Brethren Service Commission and the youth department. The purpose of this seminar is to show youth their responsibility as Christian citizens, to acquaint them with their government and to show them how they can influence governmental policy.

The seminar will begin with registration on Sunday evening and will continue in Washington until Wednesday noon. Wednesday afternoon participants will be free to sightsee in Washington according to their own interests. On Thursday morning the group will depart for New York, where they will visit the United Nations on Friday.

Registration fee (including travel insurance) for the Washington phase only is $2.50; for the Washington and New York phase, $3.50; lodging will be $2.00 per night. Food will amount to about $3.00 per day (it's up to you). Transportation in Washington—bus, taxi, etc.—will amount to about $2.00.

Headquarters for the seminar will be the Church of the Brethren, Fourth and North Carolina Ave., S. E., Washington 3, D. C.

Colleges should be represented. Many local youth groups should be represented. Any young person who is interested in Christian citizenship should not miss this conference. Pastors and adult advisers should encourage young people and see that financial aid might be available, if necessary. Last year nearly 300 Brethren youth attended the seminar. We are planning for a similar number this year and we urge Brethren youth to attend.



Seminar group meets for discussion after one of the main sessions with senators and representatives. Follow-up discussions help participants clear their thinking on certain issues

— — — — — — — — — — — —

Youth Department
General Brotherhood Board
22 S. State St.,
Elgin, Ill.

I am planning to attend the Youth Seminar. Please send me information sheets (number wanted _____) including application form and lodging slip.

Name _____

Address _____



Peace Education in the Local Church

Mrs. L. S. Shively

THERE was an article concerning the flood disaster in Holland in a recent issue of the Reader's Digest. It said, "The spectacle of the gallant Dutch people so stricken touched hearts all over the world, and stimulated a drama of concerted peacetime action." As a consequence of this action food, medicine, blankets and clothing began pouring into Holland. Enough was sent to clothe four times the total population of all Holland. I began to ask myself the question, "Why?" And I wondered what would have happened if it had been Russia. Then I recalled that all my life I have had unusual affection and interest in the people of Holland, their country, their costumes and customs.

I further wondered if any nation would fight another nation if they loved each other enough. We need to know what Jesus taught about the way we should treat our neighbors, but our attitude toward other peoples will indicate whether they really are our neighbors. So perhaps we should approach the topic of peace education in the local church by first learning how other peoples live, where they live, how much like us they are and also how different from us they may be. As we become better acquainted with them our appreciation for them should grow. We will then feel closer to them by the bond of affection and we will want to respond with sharing and peaceful actions.

We often think of peace as a state of affairs between nations, but it is much more than that. The way we live together in our homes, at school, in the community and even the way we act in the church council meetings are evidences of peace in our lives. We need greater love for other religious faiths and we need to cultivate freedom from race prejudices.

It has been said that the home is the greatest source of wrong attitudes. It seems that it could also be the greatest source of right ones. The church ought to help homes develop worthy attitudes as well as teach directly the principles of peace, goodwill and world brotherhood. Peace Education in Homes by Dan West suggests some definite ways to do this.

The pastor from the pulpit can help to change the attitudes of his parishoners. After a challenging sermon the pastor may hear one of them say, "Really I never thought of that before. I didn't realize how that is likely to influence our children." For example, a colored person does not appreciate being called a "nigger." And people from other countries should be spoken of in a respectful manner. Definite preaching and teaching on peace are needed throughout the church and the church school.

Children need not be prejudiced or hateful. They learn those things from those who are older. What follows will be more definitely about peace education for children in the local church. Some of the things mentioned will also be of use in the home and in the public school. This is not meant to be a complete listing but merely suggestive of some types of activities and materials that will influence attitudes and actions.

Peace Emphasis in Brethren Curriculum

The curriculum of the Brethren Graded Lessons gives strong emphasis to peaceful living and brotherhood. Unit titles like the following are evidence of the truth of this statement: When We Work and Play Together; God's Children



Monkmeyer

The church ought to help homes develop worthy attitudes as well as teach directly principles of peace, goodwill and world brotherhood

Everywhere; Good Neighbors; Finding Friendliness in Christian Ways; Living as Christian Friends and Neighbors; The Christian Way for All the World; One Great Fellowship. The missionary units in the curriculum as well as all missionary activities in the church are helping to inculcate world understanding and to motivate action.

In addition to the regular graded lessons, new undated peace units have been prepared for use with primary and junior children. There are also some suggestions for worship periods and small leaflets: I Read That and Jesus Taught Me. These leaflets are excellent for discussion after which each child may wish to take his leaflet home and talk to his parents about it. The undated units are very good for any extra sessions with children, such as the Sunday evening period.

The New Testament is a rich source for stories and passages with peace concepts. Those parts of the Old Testament that are in accord with the teachings of Jesus on this topic may be used also.

Following are some books and magazines that are especially good in appreciation of peoples of other countries, in stories of heroes of peace and goodwill and in the creation of attitudes toward all races and creeds. They help children to accept people as individuals and not merely as members of groups with all the good or evil traits sometimes assigned to those groups.

1. Tell Me and Journeys. One of the chief emphases in them is that of helping people to live together in peaceful ways.

2. Thoughts of God for Boys and Girls. A magazine issued three times a year with worship, songs, stories and poetry.

3. Highlights for Children. A magazine for children which has very high standards, is free from race prejudices, has appreciation for all religious faiths and has suggestions for many creative activities.

4. Mission study books. A large variety of these are available. New ones are issued each year for both children and adults.

5. Books that have as their chief purpose a better understanding of others. Eva Knox Evans has written two books of this kind: People Are Important and All About Us. A junior boy after reading All About Us said: "If every one in this world would read that book there wouldn't be any more wars." A Fair World for All by Dorothy Canfield Fisher interprets for the reader the United Nations Declaration of Human Rights.

6. Children's storybooks, such as Spotty by H. A. Rey, Bright April by Margaret de Angeli, Billy Bates by M. G. Wagner, Cotton in My Sack by Lois Lenski, Willy Wong: American, by Vanya Oakes, Swimming Hole by Beim; If Jesus Came to My House by Thomas. These and many others are excellent for the home and the church library.

7. Biographies of such people as William Penn, Jane Addams, George Washington Carver, Abraham Lincoln, Booker T. Washington, missionaries and great present-day Christian leaders.

8. Books of stories, games and songs for use by the teacher or leader: Children's Story Caravan, Broomell; Learning the Brethren Way With Jim and Jane, Dessie R. Miller; Games From Many Lands, Millen; The Whole World Singing, Edith Thomas.

If you do not have the little catalogue, Looking for Books for Children, write to the Brethren Publishing House for a copy. It has many more suggestions than can be given here.

Visual Helps

Children learn so much through their senses of touch and sight that the church should have some peace education equipment that the children can look at and use in play. Flat pictures are easy to get and use. They should be carefully chosen and placed on the eye level of the children using them. Projected pictures on slides and filmstrips on mission and peace themes may be rented from the Audio-Visual Department. Write for a catalogue (Visual Education Service, General Brotherhood Board, 22 S. State St., Elgin, Ill.).

A large world map or globe would help children as they gain a better understanding of peoples of other countries. Accompany that equipment with a complete set of United Nations flags, a bulletin board for clippings, circulating suitcases that contain interesting things about other countries and their peoples, and dolls from many lands. These things used creatively may do for the children in your church what was done for me when a child about the people of Holland. (Small United Nations flags may be obtained for one dollar from American Association for the United Nations, 45 E. 65th St., New York 21, N. Y.)

Living Testimonies

None of these methods or materials will be of much value if the basic attitudes of those who work with children are not right. Only as leaders live their convictions will children learn the ways of peace.

Place Mats Tell Story

CHRISTIAN EDUCATION: A Life-Long Task

"To Christian education forces is assigned the task of lighting the way of man on his journey from the cradle to the grave." The story of this journey is presented pictorially on place mats, available in free quantity through local pastors or superintendents in advance of Christian Education-Bethany Seminary day, Jan. 24.

In serving individuals of all ages, the Christian Education Commission and Bethany Biblical Seminary will need $168,000 of the fiscal year's Brotherhood Fund. An average of $1 per resident member, contributed in the special offering Jan. 24, will sustain this program.

If yours is a church that incorporates giving to Christian Education and Bethany Seminary as a Brotherhood Fund item in the local budget, the special emphasis calls attention to the significance of religious education—the foundation on which all enterprises of the church rests.

The Church Abroad

Edited by Anetta C. Mow

Our Work at Shaffa

Elmer Baldwin

HERE we are in Shaffa just about midway between Marama, seventeen miles west, and Garkida, twenty-four miles east. Shaffa was started to help bridge the gap between Garkida and Marama. Mohammedanism was slipping in and threatening to divide our mission area. We have a five-room school in two buildings with about ninety children enrolled. There should be one hundred fifty to two hundred children enrolled but we must be patient yet a while. The Mohammedans are quite strong here and they are very reluctant to have anything to do with us and our program. Even though they are told that the school program is for everyone and the Bible classes are not compulsory they seem a bit skeptical and fearful; so they stay away. Is there a challenge here? We think so.

There are five teachers. The highest paid, Malam Paul, who is a training school graduate, gets about $24.70 each month. Malam Saidu and Malam Ali, who are vernacular training school graduates, get about $17.75 and $21.00 respectively. Then Malam Ngilarnca is here for his one year of probationary teaching before he enters training school. His pay is about $6.54 a month. Malam Abwari has finished Primary IV but has no further training and his pay is about $5.10. The wage scale has been worked out quite carefully by the government according to training and in the case of the three trained teachers here they are getting quite a good salary indeed.

Religious work is carried on in eighteen villages in the Shaffa area through classes for children and adults as well as through regular Sunday and midweek services. As the work grows, more and more of the children from these village classes will come here to enter the primary school and get more education. We must make use of every opportunity we have to present the Christian way to these children, for truly the future leaders of this great country are to be found today in the mission and government schools.

The station church here has about one hundred members but included in them are those who live in all these surrounding villages without organized churches. There are classes for those preparing to take the covenant and those preparing for baptism here and also in several of the outvillages. Our Sunday attendance at Shaffa averages about one hundred fifty or more.

We have just started a Saturday Bible class for the Christian men. Last Saturday we studied about Mohammedanism. Next week we begin the Gospels. The class said last week, "Now we have studied a little about Mohammedanism, its history and its teaching, let us now really study the life and teachings of Christ."

There are about twenty women in women's school three days each week. They also have regular meetings on Saturday and they stay to sew after the meeting. They study reading, writing, arithmetic, Bible, Hausa and sewing in their regular classes. The adult men's class meets four days each week with about the same subjects except sewing. Both of these



Africa church women and Marianne Michaels are by the bin with grain for the widows and needy

classes must meet in the rear of the church building because there is no other building available.

Then there is the dispensary—though it is not really a dispensary, only a dressing station. Our work is limited because we have no nurse. Nevertheless, we keep busy. Malam Usaman is our dispenser and sometimes he works almost all hours. I never had thought tropical ulcers could be so plentiful, so mean looking and so foul smelling. For the past three months we have averaged forty-two new cases each week. During September an average of 422 cases was treated each week. Most of these were ulcers but malaria and colds came in for their share, too.

The medical work alone could take most of our time but this is only a one-family station and all phases of the work must be kept going. We meet challenges every day in stations such as these where there is so much to be done and seemingly only our puny strength to work at the task. But with your prayers and God's help we look toward the day when we shall see the Mohammedans and the pagans turning in ever-increasing numbers to Christianity. We look to the day when we shall see two hundred or more children enrolled in Shaffa junior primary school and one or two other junior primary schools opened in this area. We look toward the day when we can have a nurse in charge of a dispensary here with several trained African dispensers that all may come and find physical healing. Pray with us and for us that the day may soon come when we shall see East and West Buraland united in a strong front for Christ.

The Church at Home

Edited by Alberta Yoder

Washington District Recognizes Pioneer Ministry

THE westward movement of the Brethren has been one of colonization, moving forward in small groups or colonies. Along the Pacific slopes congregations of the Church of the Brethren have grown as Brethren settled in the various valleys.

In western Washington the Richland Valley congregation is one of the most interesting Brethren settlements on the Pacific slope, according to Gladdys Muir in her book, "Settlement of the Brethren on the Pacific Slope."

She says, "This wooded and secluded valley—settled by West Virginians, Virginians, and Kentuckians is about forty miles distant from Centralia. In 1917 Ezra Whisler who was then preaching for the Centralia church, received an invitation to come to Richland Valley and preach for the 'Church on the Plank Road'—a church belonging to the Hard-Shell Baptists. He accepted the invitation and after traveling some twenty miles on a plank road arrived at a small brown church. The yard was filled with buggies, wagons and vehicles of every description. . . . Never had a minister a more eager congregation. When the sermon was over, the people pressed forward, grasped his hand, and begged him to come again. Whisler finally promised to keep a monthly appointment with them. The next year with the assistance of the District Mission Board, a Brethren church house was built in the valley. Through evangelistic work a small nucleus of members was gathered together and in 1919 the Richland Valley church was organized with Whisler as elder."

Through the years the Whislers have lived in the valley supporting themselves in the mercantile business and later farming while they served the Richland Valley church.

At the recent District Meeting of the District of Washington special recognition was given to Brother Whisler's significant ministry with the following appropriate resolution:

"Whereas, Elder Ezra L. Whisler has recently announced his retirement from an active ministry of half a century, thirty-five years of which were devoted to the founding, building and shepherding of the Richland Valley Church of the Brethren, and

"Whereas, Brother Whisler has made a uniquely significant contribution to the history and achievements of the Church of the Brethren in Washington, entering the Richland Valley community under difficult pioneer conditions, building a congregation without the help of migration or colonization, ministering freely to all faiths and conditions of men, serving for many years on a free-ministry basis while supporting himself as a capable Christian businessman, and earning the love and the respect of thousands of people in western Washington,

"Now, therefore, the Washington District Conference of the Church of the Brethren, assembled at the Covington Community Church, November 18-20, 1953, declares its sincere appreciation and deep gratitude for Brother Whisler's long and remarkable service, and prays God's richest blessings on him and his companion for the years yet before them."

Announcing . . .

Arrangements are being made for a joint Home Missions and Evangelism one-day pre-Annual Conference meeting on June 14, at Ocean Grove, N. J., immediately before the opening of Annual Conference on June 15. Every district board should arrange to be represented by one or several members at this significant one-day conference. Furthermore attendance should be promoted widely among pastors of the districts. Red letter June 14 on your 1954 calendar!

A packet of new materials on conserving our church membership is now ready for each church in the Brotherhood. The price is one dollar. Order from the Department of Evangelism, 22 South State St., Elgin, Ill.

DISTRICTS	MEMBER-SHIP	BROTHERHOOD FUND 10-1-51 to 9-30-52	BROTHERHOOD FUND 10-1-52 to 9-30-53	PER MEMBER AVERAGE 1952	PER MEMBER AVERAGE 1953	WOMEN'S WORK	SPECIAL (Extra-budgetary)	HEIFERS	MATERIAL GOODS IN POUNDS CLOTHING	MATERIAL GOODS IN POUNDS FOOD	MATERIAL GOODS IN POUNDS MISCELLANEOUS	MATERIAL GOODS IN POUNDS TOTAL
Florida & Georgia	916	$ 5,738.96	$ 5,379.99	$ 5.68	$ 5.87	$ 274.68	$ 211.00		60		106	166
Mardela	796	9,350.64	11,080.79	12.19	13.92	925.00	25.00	5	6,702	170	1,025	7,897
Eastern Maryland	5,839	29,384.44	29,849.27	5.25	5.11	998.75	765.41	5	18,548	2,069	1,430	22,047
Middle Maryland	4,945	18,096.59	20,688.24	3.76	4.18	669.54	829.65	5	5,491	1,888	535	7,914
Western Maryland	1,359	2,634.62	2,304.18	1.56	1.70	160.00	77.56		877	655	195	1,727
North & South Carolina	1,507	1,428.66	1,486.06	.96	.99		55.02		67	75	12	154
Tennessee	2,266	2,656.45	2,439.87	1.18	1.08	300.00	80.00		108			108
Eastern Virginia	3,435	6,812.71	7,972.24	2.03	2.32	1,955.86	24.00	3	650	90	221	961
First Virginia	7,082	14,279.77	16,095.23	2.07	2.27	1,343.13	361.75	15	6,392	727	288	7,407
Northern Virginia	9,051	24,338.58	25,916.75	2.81	2.86	1,870.29	705.96	1	3,146	2,423	119	5,688
Second Virginia	6,987	24,644.36	26,287.86	3.62	3.76	2,609.83	316.78	11	6,220	1,817	579	8,616
Southern Virginia	6,711	12,339.76	11,396.35	1.79	1.70	1,030.26	208.08	3	3,246		185	3,431
First West Virginia	3,916	9,174.62	7,911.88	2.43	2.02	350.04	40.00	1	1,039	25	111	1,175
Second West Virginia	664	785.73	757.14	1.24	1.14		72.26		154	40		194
TOTALS - SOUTHEASTERN REGION	55,474	$ 161,665.89	$ 169,565.85	$ 2.96	$ 3.06	$12,487.38	$ 3,772.47	49	52,700	9,979	4,806	67,485
Eastern Pennsylvania	13,099	$ 168,941.88	$ 178,466.74	$13.09	$13.62	$ 5,132.28	$ 3,634.57	48	81,561	6,244	7,268	95,073
Middle Pennsylvania	11,844	60,226.74	67,226.16	5.36	7.72	3,534.93	1,289.05	1	34,498	789	4,443	39,730
S.E. Penna.,Del., N.J. & N. Y.	3,374	22,721.41	23,937.18	7.11	7.09	789.13	233.00		11,356	591	1,693	13,640
Southern Pennsylvania	8,708	56,158.17	61,589.76	6.43	7.02	2,107.95	425.00	7	41,206	3,285	3,718	48,209
Western Pennsylvania	14,192	56,707.71	62,002.70	4.01	4.37	3,358.97	338.24	1	39,381	1,577	1,790	42,748
TOTALS - EASTERN REGION	51,217	$ 364,755.91	$ 393,222.54	$ 7.27	$ 7.68	$14,928.26	$ 5,919.86	57	208,002	12,486	18,912	239,400
Northern Illinois & Wisconsin	4,734	$ 43,164.36	$ 40,034.11	$ 8.74	$ 8.46	$ 1,444.40	$ 804.47		19,590	683	6,543	26,816
Southern Illinois	3,044	16,082.60	20,539.25	5.21	6.75	1,060.11	707.22	3	7,831	569	3,886	12,286
Middle Indiana	6,578	51,089.45	55,535.75	7.81	8.44	2,392.93	2,372.95	15	16,368	1,390	3,707	21,465
Northern Indiana	8,303	77,127.01	85,150.76	9.37	10.26	3,652.89	1,599.95	12	21,110	3,515	6,429	31,054
Southern Indiana	3,449	18,344.93	18,555.24	5.33	5.38	937.67	248.74	8	8,688	270	5,742	14,700
Michigan	3,033	10,397.99	12,759.82	3.34	4.21	1,165.75	300.27	5	11,017	67	5,076	16,160
Northeastern Ohio	6,077	30,440.19	35,893.43	4.87	5.91	1,412.20	575.89	15	14,176	2,362	5,203	21,741
Northwestern Ohio	3,543	16,691.21	18,702.12	4.73	5.28	740.30	361.11		8,784	222	2,569	11,575
Southern Ohio	12,027	81,655.68	98,064.80	6.77	8.15	5,129.33	1,653.80	69	16,239	2,322	12,562	31,123
TOTALS - CENTRAL REGION	50,788	$ 344,993.42	$ 385,235.28	$ 6.74	$ 7.59	$17,935.58	$ 8,624.40	127	123,803	11,400	51,717	186,920
Colorado	1,519	$ 6,251.94	$ 6,332.87	$ 4.30	$ 4.17	$ 495.75	$ 761.78		2,167		62	2,229
Middle Iowa	2,006	16,377.82	17,445.82	8.26	8.70	1,232.14	160.75	5	4,225	32	1,402	5,659
N. Iowa, Minnesota & S. Dakota	2,366	16,361.22	16,421.14	6.83	6.94	954.04	318.20	1	4,322	2,549	1,549	8,420
Southern Iowa	1,302	2,845.75	3,962.24	2.20	3.04	357.72	60.05	1	1,090	983	12	2,085
Northeastern Kansas	1,831	7,816.39	9,600.63	4.27	5.24	418.45	113.71		2,646	64	972	3,682
Northwestern Kansas	798	7,224.23	7,484.41	9.58	9.38	52.97	63.00		333		16	349
Southeastern Kansas	712	2,042.68	2,338.40	2.86	3.28	122.57	53.06		1,029		85	1,114
Southwestern Kansas	2,209	12,747.23	14,652.35	6.04	6.63	628.65	724.42		13,180	67	4,456	17,703
Middle Missouri	684	2,566.70	2,350.93	3.65	3.44	181.00	30.00		787	23	455	1,265
Northern Missouri	1,011	2,080.25	3,302.84	2.00	3.27	161.45	163.33		142	214		356
Southern Missouri	590	1,371.11	1,432.49	2.27	2.43	113.00	46.91		1,777		712	2,489
Nebraska	776	5,781.18	4,574.97	6.98	5.90	450.60	36.05		8,730		173	8,903
North Dakota & Eastern Montana	381	3,085.60	2,831.45	7.56	7.43	92.00	98.45		886		15	901
Oklahoma & Panhandle Texas	1,395	6,216.23	6,110.70	4.61	4.38	210.00	67.00		904		357	1,261
Texas & Louisiana	426	3,242.23	3,262.74	8.88	7.66	15.00	125.00		56	41	76	173
TOTALS - WESTERN REGION	18,006	$ 96,010.56	$ 102,103.98	$ 5.39	$ 5.67	$ 5,635.34	$ 2,821.71	7	42,274	3,973	10,342	56,589
Northern California	3,473	$ 27,425.49	$ 25,760.54	$ 8.25	$ 7.42	$ 1,265.40	$ 154.43	9	187	50	169	406
Southern California	4,521	22,949.10	25,603.76	5.25	5.66	2,717.84	4,025.62		514	50	5	569
Canada	278	1,911.16	1,921.13	6.71	6.91		96.40					
Idaho & Western Montana	1,513	8,434.23	8,655.14	5.36	5.72	200.00	44.55	2				
Oregon	673	3,416.23	2,852.71	5.54	4.24	121.30	355.00				17	17
Washington	2,524	7,279.09	8,919.88	2.86	3.53	485.00	214.92	1	110		246	356
TOTALS - PACIFIC COAST REGION	12,982	$ 71,415.30	$ 73,713.16	$ 5.62	$ 5.68	$ 4,836.16	$ 4,890.92	12	811	100	437	1,348
Brotherhood-at-Large		$ 33,056.86	$ 23,901.38			$ 379.76	$ 617.62					
						$56,202.48	$26,646.98	252	427,590	37,938	86,214	551,742

Obituaries

Bowman, Daniel E., was born June 7, 1864, in Fulton County, Ind., and died Sept. 26, 1953, near Hagerstown, Ind. In 1886, he was married to Elizabeth Hoover. To this union were born six children. After the death of his wife in 1914, he was married to Anna Neptune, who also preceded him in death. After serving seven years as a deacon, he was elected to the ministry and served thirty-five years in the free ministry. He served nine years on the Southern Indiana district mission board. He is survived by two sons, two daughters, twelve grandchildren, twenty-five great-grandchildren, two great-great-grandchildren, two brothers and one half sister. Services were conducted in the Nettle Creek church, Hagerstown, Ind., with Bro. Oscar Werking officiating, assisted by Carl Hilbert. Burial was in the adjoining cemetery.—Sarah Alice Hilbert, New Castle, Ind.

Carter, Richard Lee, was born Nov. 20, 1905, and died May 11, 1953. He is survived by one sister, one brother, one half sister and three half brothers. Services were held in the Ellis funeral home in York, Pa., by S. C. Godfrey. Interment was in the Bupp's Union cemetery near Loganville, Pa.—Mary A. Lehman, Dallastown, Pa.

Craig, Martha Jane, daughter of Joseph and Elizabeth Miller Landes, was born June 30, 1869, near Mt. Sidney, Va., and died June 10, 1953, near Waynesboro, Va. On June 18, 1889, she was married to James W. Craig, who preceded her in death eighteen years ago. She was a member of the Middle River church for many years. Funeral services were held in the Middle River church by the undersigned, assisted by Bro. John Gosnell. Interment was in the church cemetery.—Frank Y. Garber, Waynesboro, Va.

Derr, L. Hubert, son of John C. and Laura E. Derr, was born July 31, 1905, and died in Baltimore, Md., Nov. 20, 1953. At the time of his death, he was the business manager of the Mt. Wilson state sanitarium. During his public school teaching, he preached in many of the churches of this area in the absence of a minister. He was a member of the Bush Creek church for thirty years. Surviving are his wife, Helen Mayer Derr, his parents, two brothers and two sisters. Funeral services were conducted in the Newell funeral home at Pikesville, Md., by the undersigned, assisted by Dr. James Oosterling, chaplain of the Mt. Wilson sanitarium, and Bro. Jacob Replogle of the First church, Baltimore. Interment was in the Holy Cross cemetery, near Glenburnie, Md.—J. Ira Metzker, Monrovia, Md.

Faulders, Arbana V., daughter of David and Lydia Whitmer, died Nov. 9, 1953, near Greencastle, Pa., at the age of eighty-eight years. She was the last member of her immediate family. Surviving is one granddaughter. The funeral was held from the E.U.B. church in Mt. Lena, Md., by the undersigned. Burial was in the cemetery adjoining the church.—S. D. Lindsay, Hagerstown, Md.

Filbrun, Parker Milton, son of Daniel W. and Sarah J. Filbrun, was born March 1, 1880, in Montgomery County, Ohio, and died Nov. 9, 1953. In 1905 he became a member of the Bear Creek congregation. Four years later he was called to the ministry and was ordained to the eldership in 1916. He served the local church for ten years as pastor and for many years as presiding elder. He made two trips to the Holy Land and another trip to Europe two years ago. In 1903 he was united in marriage to Maudie W. Garber, who preceded him in death in 1934. To his union were born two daughters. His second marriage was to Anna Coffman. Surviving are his wife, two daughters, two grandchildren, one sister and one brother. Funeral services were conducted in the Bear Creek church by Galen Royer, Frank Brower and the undersigned. Interment was in the Bear Creek cemetery.—G. W. Phillips, Dayton, Ohio.

Firestine, Eli, was born Sept. 29, 1879, and died Oct. 31, 1953. He was a member of the Richland church. Surviving are three sons, one daughter, thirty-four grandchildren and sixty-one great-grandchildren. Funeral services were held in the Bahney funeral parlor by the undersigned. Burial was in the Tulpehocken cemetery—Michael Kurtz, Richland, Pa.

Frederick, Charles B., son of Allen and Ann Jacobs Frederick, was born in Seneca County, Ohio, Feb. 29, 1896, and died Nov. 15, 1953. On June 3, 1917, he was united in marriage with Fannie Sellars. To this union were born two sons and one daughter. He united with the church in 1910. Surviving are his wife, two sons, one daughter and three grandchildren. Funeral services were held in the Mann funeral home by the undersigned. Interment was in the Fountain cemetery.—Oliver Royer, Fostoria, Ohio.

Gingrich, Paul Q., son of Mr. and Mrs. Greely Gingrich, was born Aug. 29, 1910, and died Nov. 16, 1953. On Nov. 12, 1929, he was united in marriage to Martha Dysinger. He was a faithful member of the Bunkertown church. Surviving are his wife, two sons, two daughters, one grandson, his parents, four brothers and five sisters. Services were held in the Bunkertown church by his pastor, David H. Markey, assisted by Ira Brandt. Interment was in the Bunkertown cemetery.—Mrs. Blaine Leonard, McAlisterville, Pa.

Godfrey, Judy Mae and Jean Marie, twin daughters of Lester and Anna Godfrey, were born Oct. 31, 1953, and died Nov. 4, 1953, in York, Pa. Services were conducted in the Geiple funeral home in Glen Rock, Pa., by S. C. Godfrey. Interment was in the Pleasant Hill cemetery near Red Lion, Pa.—Mary A. Lehman, Dallastown, Pa.

Gray, Susan D., was born May 21, 1900, and died Oct. 16, 1953, in York, Pa. She was a faithful member of the Codorus church for many years. Surviving are her husband, Perry, one daughter, one grandchild and her father, John Keeny. Funeral services were held in the Futer funeral home, York, Pa., by M. M. Hartman and S. C. Godfrey. Interment was in the Codorus cemetery near Loganville, Pa.—Mary A. Lehman, Dallastown, Pa.

Haar, Jacob Harry, was born Dec. 22, 1870, and died March 24, 1953. On Dec. 20, 1894, he was married to Rebecca Alice Raffensberger, who preceded him in death eight years ago. He was a long-time member of the church. Surviving are three children and several grandchildren. Funeral services were conducted in the Pittenturf funeral home in York Spring, Pa., by the undersigned, assisted by O. Wayne Cook of Dillsburg, Pa. Burial was in the Latimore meetinghouse cemetery.—J. Albert Cook, Dillsburg, Pa.

Harne, Ernest F., son of Benjamin and Lavinia Harne, was born Sept. 5, 1894, and died Nov. 1, 1953, near Ridgeville, Md. He was a member of the Methodist church. He is survived by his wife, Eva Elizabeth Harne, six daughters, two sons, ten grandchildren, three sisters and two brothers. Services were held in the Bush Creek church by the undersigned. Interment was in the adjoining cemetery.—J. Ira Metzker, Monrovia, Md.

Heckman, Joel F., son of Creed T. and Hannah Ikenberry Heckman, was born Sept. 16, 1877, in Franklin County, Va., and died Nov. 22, 1953, in Ottawa, Kansas. On Jan. 1, 1901, he was united in marriage to Maude Steele. To this union were born five children. In 1907, he united with the Baptist Church and was active in the work of the church. He is survived by his wife, one son, three daughters, three grandchildren, one sister and five brothers. Funeral services were held in the Lamb funeral home in Ottawa, Kansas, by the undersigned, assisted by David Ryan of the Baptist church. Interment was in the Oakwood cemetery, Baldwin Douglas County, Kansas.—J. M. Ward, Ottawa, Kansas.

CAP GOODS

We furnish highest quality nylon and silk nets, nylon and ninon chiffons and organdy. All stiff finish. Reduced prices on nylon. Samples free.

R. E. Arnold, Elgin, Illinois

Hoover, Florence G., daughter of John E., and Anna Bowman Garver, was born Nov. 8, 1869, near Mount Union, Pa., and died Nov. 7, 1953, at the home of her daughter in Martinsburg, Pa. On March 17, 1897, she was married to James Hoover, who died July 1, 1930. She is survived by one daughter, three grandchildren, seven great-grandchildren, two sisters and two brothers. Funeral services were held in the Martinsburg Memorial church by her pastor, Bro. Roy S. Forney, assisted by Bro. C. O. Beery. Interment was in the Aughwick cemetery.—Mrs. C. O. Beery, Martinsburg, Pa.

James, Minnie D., daughter of Benjamin and Christiana Weaver, was born Dec. 24, 1867, in Muskingum County, Ohio, and died Nov. 16, 1953, in Zanesville, Ohio. She was united in marriage to Charles H. James, who preceded her in death in January 1945. She was a member of the White Cottage church. Funeral services were conducted at the William Thompson and Son funeral home in White Cottage, with Quincy Lechrome and Ivan Fausnight officiating. Interment was in the Fultonham cemetery.—Ella Weaver, South Zanesville, Ohio.

Kilmer, Esther N., wife of Leland B. Kilmer, was born Jan. 15, 1916, at Hempstead, N. Y., and died Nov. 14, 1953, in Fort Lauderdale, Fla. Surviving are her husband, one son, one daughter, one stepson and one stepdaughter. Funeral services were conducted by Bro. C. H. Petry in the Fairchild chapel. Burial was in the Evergreen cemetery at Fort Lauderdale.—Roxie E. Petry, Miami, Fla.

King, Calvin, was born Sept. 11, 1879, and died Nov. 14, 1953, at Wernesville, Pa. His wife, Mary Wolfe King, preceded him in death seven years ago. He was an active member of the Springville congregation. Surviving are one son, one granddaughter, one sister and one brother. Funeral services were held in the Mellinger funeral home in Denver, Pa., with John L. Myer and Ralph Heisey officiating. Interment was in the Frystown cemetery.—Mrs. Mark Royer, Denver, Pa.

Leffel, Ballard F., son of John A. and Adelaide Givens Leffel, was born Aug. 23, 1874, in New Castle, Va., and died Aug. 29, 1953, at his home in Springfield, Ohio. He was a member of the Springfield church. Surviving are his wife, Birdie G. Leffel, one son, two daughters, nine grandchildren, one great-grandchild, two brothers and three sisters. Funeral services were held in the Littleton funeral home with Bro. John Good in charge. Burial was in the Glen Haven Memorial Gardens.—Mrs. Kenneth Barnhart, New Carlisle, Ohio.

Miller, Lizzie, was born Sept. 23, 1868, and died Aug. 18, 1953. She was a long-time faithful member of the church. Surviving are her husband, Harry R. Miller, four daughters, two sons, nineteen grandchildren and thirty-four gerat-grandchildren. Funeral services were held in the Richland church by Ray A. Kurtz and the undersigned. Burial was in the Frystown cemetery.—Michael Kurtz, Richland, Pa.

Miller, Rebecca, daughter of John and Elizabeth Stauffer Metzler, was born in Ohio, Jan. 22, 1866, and died Nov. 14, 1953, at the home of her daughter near Nappanee, Ind. At an early age, she united with the church. On Feb. 1, 1885, she was married to Jacob H. Miller. To this union were born three children. Surviving are three children, four grandchil-

dren and ten great-grandchildren. Funeral services were held at the Wakarusa church by the undersigned, assisted by Arthur Dodge. Interment was in the Union Center cemetery.—S. W. Longenecker, Nappanee, Ind.

Monroe, Alonzo G., son of Samuel and Martha Skinner Monroe, was born Aug. 13, 1870, and died March 29, 1953. He is survived by seven children, thirty-four grandchildren, seventeen great-grandchildren and one brother. Funeral services were held in the Bethel Center church by Charles Oberlin of Peru, Ind., and Wilmer Lehman.—Mrs. Homer V. Huffman, Hartford City, Ind.

Moyers, Lura Catherine, daughter of William H. and Rachel Lear Judy, was born Jan. 14, 1880, near Franklin, W. Va., and died Nov. 11, 1953, in Harrisonburg, Va. On July 27, 1899, she was united in marriage to Charles E. Moyers, who preceded her in death eleven years ago. She was a faithful member of the church. Surviving are seven daughters, twenty-seven grandchildren, sixteen great-grandchildren, one brother, four half brothers and four half sisters. Services were held in the Dayton church and the Franklin Methodist church by the undersigned, assisted by Kermit Flora, W. F. Flory and L. W. Rhudy. Interment was in the Cedar Hill cemetery at Franklin, W. Va.—O. F. Bowman, Harrisonburg, Va.

Murphy, Isaac C., son of Jonathan and Sarah Jane Mitchell Murphy, was born May 22, 1869, and died Nov. 18, 1953. He was a member of the Shiloh church. Surviving are his wife, four children, ten grandchildren, eight great-grandchildren and two sisters. Burial was in the Pifer Mountain cemetery in Tucker County, W. Va.—Mrs. Arthur W. Poling, Kasson, W. Va.

Pote, Roy R., son of Calvin and Barbara Pote, was born Feb. 27, 1887, at Bakers Summit, Pa., and died Oct. 18, 1953. On May 22, 1910, he was married to Bertie May Nelson. He was a long-time member of the church. Surviving are his wife, one daughter, one grandson, two sisters and three brothers. Funeral services were held at the Lee funeral home by Duane H. Ramsey and the undersigned. Interment was in the Cedar Hill cemetery.—DeWitt L. Miller, Washington, D. C.

Staley, Robert L., son of John F. and Hannah Staley, was born Aug. 11, 1872, in Allen County, Ohio, and died Oct. 18, 1953. On June 2, 1894, he was married to Florence Greenawalt. To this union was born one daughter. He was a member of the County Line church. Besides his wife, he is survived by one foster daughter, one brother and three sisters. Services were conducted in the County Line church by the undersigned. Burial was in the Lafayette cemetery.—Walter D. Landes, Lima, Ohio.

Steward, Roy C., son of John and Mary Ann Earlenbaugh Steward, was born Aug. 7, 1895, near Martinsburg, Pa., and died Oct. 14, 1953, in Roaring Spring, Pa. On Jan. 13, 1916, he was married to Catherine Wareham. He was a member of the Martinsburg church. Surviving are his wife, five children, three grandchildren, two sisters and two brothers. Funeral services were held in the Martinsburg church by his pastor, Bro. Roy S. Forney. Interment was in the Fairview cemetery.—Mrs. C. O. Beery, Martinsburg, Pa.

Switzer, Silas O., son of Samuel and Anna Switzer, was born Feb. 5, 1882, in Livingston County, Ill., and died Nov. 17, 1953, at his home in Denver, Colo. At an early age he moved with his family to Virginia, Nebr., where he was united in marriage to Mae Stambaugh on Feb. 10, 1904. Since the age of fourteen, he was a member of the church. Surviving are his wife, five children, nineteen grandchildren, twelve great-grandchildren, six brothers and five sisters. Funeral services were held in Denver with his pastor, the undersigned, officiating.—Kurtis F. Naylor, Denver, Colo.

Teeter, Forest Emerson, son of Wiley G. and Laura E. Teeter, was born Oct. 12, 1899, in Montgomery County, Ohio, and died Nov. 8, 1953, at Oak Park, Ill. He attended Manchester College and later graduated from Ohio State University in 1924. In his younger years, he attended the Middle District church, and in later years, both he and his wife held membership in the First church, Chicago. In 1925, he was united in marriage with Fern Grosh of Nappanee, Ind. To this union were born five children. Surviving are his wife, five children, two grandchildren, his mother, two sisters and one brother. Services were conducted in the Middle District church, Ohio, by the undersigned. Burial was in the Bear Creek cemetery near Dayton.—H. H. Helman, New Carlisle, Ohio.

Walker, Cassie V., daughter of John P. and Hannah Studebaker Ulrey, was born Nov. 20, 1880, at Pyrmont, Ind., and died Nov. 8, 1953. In 1900 she was married to Stephen Walker, who preceded her in death. She was a loyal member of the church. Surviving are one son, one daughter, five grandchildren, three sisters and four brothers. Funeral services were conducted by the undersigned and Bro. R. H. Miller. Burial was in the Oaklawn cemetery.—H. F. Richards, North Manchester, Ind.

Wine, Matilda, daughter of Valentine and Catharine Cober Blough, was born Sept. 9, 1864, in Somerset County, Pa., and died Nov. 7, 1953. On Feb. 23, 1892, she was married to W. M. Wine, first president of Blue Ridge College. For the past thirty-five years, she lived at Woodside, Del. She was a charter member of the Bethany church and was also interested in the work of the W.C.T.U., having served as evangelistic director of the organization for a number of years. Surviving are four sons, four daughters, ten grandchildren, and nine great-grandchildren. Services were held in the Bethany church, Farmington, Del., by the pastor, William A. McDaniel. Burial was in the St. Johnstown cemetery, Greenwood.—Mrs. Harvey Schrock, Farmington, Del.

Zeigler, Susan Wenger, widow of Harvey Zeigler, died in Lancaster, Pa., at the age of sixty-five years. For many years, she was a faithful and active member of the Annville church. She is survived by one daughter, two sons, five grandchildren, two sisters and seven brothers. Services were conducted in the Annville church with Bro. Perry Liskey and Bro. Hiram Gingrich officiating. Interment was in the Grand View cemetery.—Sarah Winters, Cleona, Pa.

Zimmerman, Catherine, daughter of Joseph and Sarah Blough Cable, was born in Somerset County, Pa., April 17, 1872, and died at the home of her daughter in Van Nuys, Calif., Nov. 13, 1953. She united with the church at an early age and remained a faithful member throughout her long life. On July 31, 1892, she was married to J. S. Zimmerman, who was ordained to the ministry and held pastorates at Long Beach, Hermosa Beach and Modesto, Calif., and Fruita, Colo. She is survived by two daughters, four grand children and four great-grandchildren. Funeral services were held in the La Verne church by the undersigned, assisted by H. L. Ruthrauff. Interment was in the Evergreen cemetery at La Verne.—Galen B. Ogden, La Verne, Calif.

Church News

Southern California and Arizona

Pomona—At our fall council meeting, church and Sunday-school officers were elected for the coming year. Bro. Onis Leonard was elected executive officer. Since our last report, we have received twenty-one members into our church by baptism and letter. Guest speakers in our pulpit have included Bro. H. A. Frantz of Bethany Hospital, Ellis M. Studebaker, Miss Kathryn Kiracofe, missionary to India, Leland S. Brubaker, Albert Hollinger, O. P. Williams and L. R. Moser from the Gideon Society. Our women's groups have made quilts for families and also sent clothing to Korea. We co-operated with the Pomona Church Women in sending household linens to Korea. Twenty-six of our children attended the various camps at Camp La Verne. We have organized a junior high BY with Brother and Sister Clarence Smith in charge. A Boy Scout troop was also organized in our church this fall. Our pastor and his family moved into the new parsonage during the summer.—Mrs. E. B. Van Pelt, Chino, Calif.

Northeastern Kansas

Navarre—Our pastor and his wife were delegates to district meeting. Bro. Dadisman was elected moderator of the conference for next year. Our church was represented at the district men's rally in Topeka. The men have decided to meet on the first Tuesday of the month and will participate in the district project of securing heifers for relief. Mrs. Warren Sisler of Lincoln, Nebr., held two sessions with the church school workers. On Nov. 15 our home-coming and birthday celebration was held; Dale Brown of Des Moines, Iowa, was the guest speaker and a choir from the Seventh Day Adventist Academy rendered special music for the occasion. The birthday offerings go to the Brethren home in McPherson and a district mission program. In a recent report prepared by the pastor covering the past four years, it is shown that there has been an increase of fifty-five per cent in Sunday school attendance and forty-seven per cent in church attendance.—Mrs. Elmer L. Dadisman, Navarre, Kansas.

Northern Missouri

North Bethel—Bro. Eugene Gnagey was elected as elder for another year. Our pastor, Bro. Kenneth Wampler, conducts services in the St. Joseph church and in our church each Sunday morning. Our love feast was held on World-wide Communion Sunday with our pastor officiating. Recent guest speakers have been Bro. Perry Prather, pastor of the Waterloo church, Iowa, and Bro. Lee Crist of West Virginia. Edwin Prather, superintendent of the Sunday-school, presented certificates to the children on promotion day. Ruby Driver was elected president of the ladies' aid organization. Our delegates to district meeting at the Bethany church were Brother and Sister John Freeman. Several others from our church also attended the meetings.—Mrs. C. M. Driver, Mound City, Mo.

Southern Missouri and Arkansas

Carthage—Twelve from our congregation attended district meeting at the Broadwater church. One Sunday Bro. A. Blair Helman was guest speaker for us. On Sept. 1, George Harvey became full-time pastor. At our council meeting on Sept. 13, Sunday-school officers were elected for the coming year. The men have organized and are making plans for monthly meetings. Several from our church attended the youth rally at the Shoal Creek church. Our Children Grow Toward God was the title of slides used at the parent-teacher meeting this quarter. Frontiers Near Home was the filmstrip shown one Sunday evening. On Oct. 11 an installation service was held for Bro. George Harvey by Bro. Ethmer Eriman; he was also ordained to the eldership. On Oct. 30 Bro. Harl Russell of Elgin, Ill., and Ralph Skaggs, district fieldman, led in a discussion of stewardship. —Marjorie M. Wampler, Carthage, Mo.

Middle Indiana

Bethel Center—Our church met in council with our elder, Garland Borden, presiding. At a morning worship service Bro. Samuel Harley conducted installation services for two new deacons and their wives. On Sept. 27 our church held dedication services for the heifer which the men's work gave to the heifer project. As a result of our revival meetings in November, two persons were baptized. Bro. Melvin Royer has been chosen as o

pply pastor for four months. Irene ichael is our children's director for the ar. On Nov. 1 our harvest home-coming rvice was held with Bro. Russell Bol- ger as guest speaker.—Mrs. Homer V. iffman, Hartford City, Ind.

Northern Indiana

Yellow Creek—A farewell program was ld for the German exchange student, erhart Spoerl, who made his home with r pastor. A scrapbook was presented him which was made by members of e church. At our last council, Sunday- hool and church officers were elected. ie Sunday evening the film, The Bible on e Table, was shown. Twelve of our omen attended the women's work camp Camp Mack. At our harvest meeting Sept. 20, Bro. Noble Bowman was est speaker. Our revivals were held pt. 27—Oct. 11, with Bro. Abram Eshel- an of Mount Joy, Pa., as evangelist. a result of these meetings, twelve were ptized, on Oct. 18 at Camp Mack. On t. 23 our love feast was held with Bro. arence Fike of the Goshen City church charge.—Mrs. Ivan Nunemaker, Waka- sa, Ind.

Michigan

Beaverton—At our regular council meet- g, Bro. Arthur Whisler was elected eld- In September Brother and Sister Levi ively were with us in a series of lead- ship training classes. On Sunday, Oct. installation services were conducted by r pastor, Bro. Ernest Jehnsen, for the wly elected church and church school icers and teachers. Our church has opted the envelope system as a method encouraging and developing systematic ving. Several of our members attended e district meeting. Dorothy McMahon, ttie McKimmey and Elsie Schnepp were r delegates. The women's work group onsored the film, The Rim of the Wheel. e offering was given to the project of decorating the hospital in Puerto Rico. ster Elma Rau attended the regional nference at Manchester College. Evan- listic meetings were conducted by Bro. nneth Hartman of Lafayette, Ind. As a sult of these meetings, one person was ptized. On Nov. 8 our love feast and mmunion service was held with Bro. rtman officiating.—Miss Elma Rau, averton, Mich.

Northwestern Ohio

Adrian—At our business meeting, offi- s were elected for the coming year th Bro. Galen Gerdes retained as elder. was decided to remodel the nursery. legates to the district meeting were dia Roback and H. H. Hendricks. Sev- al members attended district meeting the Swan Creek church. Our pastor, o. Alvin Kintner, was elected as a dele- te on the Standing Committee at An- al Conference. The ladies' missionary iety canned pears and apples for the ethren Home at Fostoria, Ohio. They o gave fruit and vegetables to the untain Lake Camp for use next sum- r. On Oct. 19 Bro. Charles Heltzel of nstown, Pa., began our evangelistic etings, assisted by Sister Alma Long, o led the song services. Our commu- n services were held Oct. 31 with Bro. ltzel officiating. During the services, ee young people were baptized and two onsecrated. On Nov. 15, Bro. Fred itzman showed pictures of Annual Con- ence. At our evening services, a tape ording was heard of Bro. Harper Will's nday sermon.—Mrs. Lulu Kintner, Ad- n, Mich.

Southern Ohio

Constance—Our daily vacation Bible ool was held with Elizabeth Oberholt- , a returned missionary to China, as director. She related many stories of na, and helped children to have a real ture of a Chinese home, by having m take part in a playlet representing Chinese home. The offerings of the ool went to our director of the district ldren's work along with twenty-three kets which were sent to New Wind- for overseas. We have had many fellowship experiences in the building of our parsonage. Many churches of the district assisted in the labor as well as in the financing. On Oct. 18 a group gave a program at the Greenville Brethren Home. On Oct. 24 Bro. Ben O. Stoner was guest speaker at a joint fellowship of the fathers and sons of our church and the Constance Christian church. A group of young people from the Salem Church, Ohio, were our guests and gave a worship program and message one Sunday in October. At one of our Saturday meetings, Bro. Ira Inman of Trotwood, Ohio, gave a reading on co-operation.—Mrs. Edna Conley, Constance, Ky.

S. E. Pennsylvania, New Jersey, E. New York, and N. Delaware

Quakertown—During the camping season, seven from our group spent some time at Camp Swatara. A special offering and relief materials were given for the new work among the Navajo Indians in New Mexico. The CBYF group sponsored an all musical program by Brother and Sister David George of Eldora, Iowa. Another special service sponsored by the CBYF was a message on temperance by Dr. Charles E. Weaver of the East Fairview church. Bro. John Grimley, missionary on furlough from the Africa field, talked and showed pictures of the work in Nigeria. In connection with a morning worship service, two of our young men were licensed to the ministry by our elder, John Landis. Two of our young people attended the regional youth conference at Elizabethtown College. Don Bowman, representative to the United Christian Youth Conference in India, shared his experiences with us. The women's work group has been working on relief projects. A group from our church rendered a program in Philadelphia at the Frazer mission. On Oct. 4 harvest and homecoming services were held with Henry Moyer and Wilbur Martin as guest speakers. The afternoon service was an all musical program. Bro. John Landis officiated at our love feast and communion service. Two from our church attended the district men's work meeting in the Germantown church, Philadelphia. A group of our young people attended the district CBYF rally in the Norristown church. Our district meeting delegates were our pastor, Bro. Luke Brandt, and Bro. Alfred George.—Mrs. Blondell Ludwick, Perkasie, Pa.

Western Pennsylvania

Rockwood—We conducted a daily vacation Bible school with the Middle Creek congregation. Dedication services for our new church pews will be held in the near future. The children's department supports the Dimes Go Traveling for India for the mission work. On Oct. 11 installation services were held for the church officers. Delegates to district meeting at the Walnut Grove church were Mrs. M. A. Saylor and Mrs. William Bowlby. Our pastor, W. F. Berkebile, was moderator of the district during the past year. Paul Ernest Berkebile was relicensed to the ministry. Several of our ladies attended the interracial camp at Camp Harmony. Our church is serving as a center to which other denominations bring their relief clothing before they are sent on to New Windsor. Since our last report, seven have been received into our church by baptism.—Mrs. Walter Berkebile, Rockwood, Pa.

Florida and Georgia

Winter Park—Our church met in council to re-organize for the coming year with Bro. C. E. Bower presiding. Roy Alexander and Mark Bower were delegates to district conference at Camp Ithiel. In the absence of Bro. Byrd, Bro. Dwight Werking, C. E. Bower, the women's group and the men's group were in charge of the services. After district conference, Bro. Satvedi and Bro. DeLauter both gave an address in our church. We have had several new families move into our congregation from out of the state. Our communion services were held Nov. 8. We are expecting Bro. John Glick of Virginia to be with us in February for a meeting. Our women have been active with the different activities of our local council of church women's work.—Mrs. C. E. Bower, Winter Park, Fla.

Eastern Maryland

Long Green Valley—On Oct. 18 a covered dish meal was held following the regular morning services in honor of Bro. J. M. Prigel's forty-second year in the ministry. At the afternoon program, a number of visiting ministers gave testimony of Bro. Prigel's faithful service. Bro. Prigel started the mission which has grown into the Long Green Valley church and has given his services freely. We have set aside the first Sunday of each month for a noon meal at the church so we can visit with Bro. Prigel who is a busy farmer.—Martha C. Reed, Hydes, Md.

Sams Creek—At our regular council meeting in September, E. C. Bixler was elected elder and Fred A. Gosnell was elected Sunday-school superintendent. Mrs. Howard Gosnell was elected president of the ladies' aid. On Sept. 27 Bro. Harold Bomberger officiated at our love feast. On Nov. 1 the Reisterstown male chorus presented a musical program in our church. Schley Jenkins, Howard Gosnell, Arthur Duvall and Fred Gosnell attended the district men's meeting at Flower Hill. On Nov. 22 Governor Theodore McKeldin spoke at our Thanksgiving community service. We held our Thanksgiving family supper on Dec. 1 and plan to present our Christmas play, White Christmas, on Dec. 15. Thornton Black spoke at our home-coming service. Thornton Black, Harold Knepp, John Eberly, Cline Bowman, Oren Hess and Virgil Barrows have preached for us on various Sundays.—Mrs. Fred A. Gosnell, Mt. Airy, Md.

Union Bridge—Installation services were held for our new pastor, Bro. C. Reynolds Simmons, by Bro. David K. Hanawalt, district executive secretary. A reception was held for our pastor and his family in the form of a pantry shower. Our local council was held Sept. 9. Several members of our church attended the district meeting at the University Park church. On Oct. 4, we had our rally day and installation of church and Sunday-school officers and teachers. Our love feast was held at the Pipe Creek church on Oct. 18. Since our last report thirteen new members have been added to the church by baptism and transfer of letter. —Mrs. John Hess, Middleburg, Md.

Middle Maryland

Broadfording—On Sept. 13 J. Raymond Schmidt, general superintendent and editor of the Civic Forum of Washington, D. C., spoke concerning alcohol. In the evening, the women of the church rendered a program. Bro. Harold Myers of Elkhart, Ind., conducted our two-week evangelistic meetings. As a result of these meetings, nine were baptized into our church. Our church had a good representation at district meeting in Johnsontown, W. Va. On Oct. 8 the men's work group harvested their Lord's Acre project of corn. On Oct. 25 our young people presented a program on brotherhood.—H. J. Wishard, Hagerstown, Md.

North and South Carolina

New Haven—In September Bro. Bristoe Osborne of North Wilkesboro conducted a week of revival meetings. Our young people have singing and Bible study each Sunday night. The men are enlarging the church basement and installing a furnace. We are also planning to build additional Sunday-school rooms. The young people sponsored a Hallowe'en party and a parcel post sale. The money is being used for the new Sunday-school rooms.—Mrs. Jay Sexton, Sparta, N. C.

DIVINE WISDOM FOR DAILY GUIDANCE



1954 Scripture Text Calendar

Families that are inspired by infinite wisdom for daily guidance are properly prepared for the steps of human action in their lives and in their work. The Scripture Text Calendar performs a true service to families everywhere by making it convenient to see and read the Bible. The vivid and inspiring pictures, stories, and other features are excellent home religious instruction. Placed on the wall of your home the calendar will guide and inspire every member of the family.

Single copy 35c; 3 copies $1.00; 12 copies $3.50

(Write for special prices to groups for resale)

BRETHREN PUBLISHING HOUSE . . . . Elgin, Illinois

Eastern Virginia

Midland—Installation services were conducted by Bro. W. D. Nolley for our pastor, J. Emmert Dettra. Our church cooperated in a community vacation Bible school. One of our members, Rosalene Dettra, spent the summer as a youth caravaner. A dedication service was held for our new parsonage. In the morning the message was delivered by our pastor. The afternoon dedicatory sermon was presented by Bro. Ora DeLauter of Bridgewater, Va. Bro. Marvin Clingenpeel of Vienna, Va., was in charge of the evening service. Following the dedication service, an open house was held at the parsonage. Our pastor conducted a week of revival meetings in our church. Brother and Sister Dettra attended Brethren Day at Massanetta Springs. A number of our members attended the district meeting at Nokesville. Alternating with the young adults, the young people have charge of the devotions and worship program on the first and third Sunday nights of each month. On Oct. 10 our fall love feast was observed.—Dorothy Messick, Midland, Va.

Nokesville—A missionary program was held with Bro. Earl Zigler, missionary on furlough from India, as speaker. One of our number attended work camp at New Windsor. Our women's work continues to collect relief clothing to be sent to the New Windsor relief center. District conference met in our church with W. W. Womer, temperance worker of Richmond, and Bro. John Grimley, missionary on furlough from Africa, as guest speakers. On Sept. 29 Bro. Satvedi of India, gave a message in our church. In October Bro. E. M. Wampler conducted a week of evangelistic services. Our love feast was held at the close of the meetings. The women's work held their annual harvest festival supper on Oct. 16. On Nov. 22 the first annual home-coming service was held in our church.—Mrs. Alverta E. Beahm, Nokesville, Va.

First Virginia

Green Hill—Installation services for the four newly elected deacons and their wives were conducted by Bro. O. D. Eller. David Guy Garrett was elected to the district CBYF cabinet. Our Sunday night services have consisted of a musical talent program by the children, a film, The African Prince, and a community service

Brethren Placement and Relocation Service . .

This column is conducted as a free service to our people. The right to edit and reject is reserved. Since no verification of ads is made no responsibility can be assumed. In writing about any ad please give the number. Unless otherwise specified address all correspondence to Brethren Service, General Brotherhood Board, 22 S. State St., Elgin, Ill.

No. 899. Wanted: Young Brethren couple to work at Brethren Home for the Aged in Eastern Pennsylvania. Man to serve as handyman inside and outside, including seasonal work in truck garden and chores. Wife to do all-around work which includes relieving other workers, cooks, practical nurses on their days off. Write: The Steward, Brethren Home, Neffsville, Pa.

No. 900. For sale: Small home about 1½ mile from center of city, electricity, city water, daily mail delivery. Some citrus fruit, 10x20 chicken house with concrete floor and large yard. Write: S. Hoffman, Weigle Ave., Sebring, Fla.

No. 901. Position wanted as light housekeeper in Christian home for elderly lady or couple. Near Brethren church, private room and wages desired, can give reference. Preferred near Martinsville, Portsmouth, Va. Write: Mrs. John Wood, R. D., Bassett, Va.

No. 902. For sale: 87 acres—9 acres timber, 6 acres creek bottom pasture, rest tillable. Nine-room, two-story house, summer kitchen, woodhouse and milk house combined. Bank barn 40x70 with straw barn 24x42 annexed. Wagon shed, double corncribs, large hen house and hog house. Double garage. Milk, bread and mail route, on cement road, ¾ mile to Church of the Brethren, 1½ mile to centralized school. Price, $22,000. Write: U. R. Dorkle, R. 4, Greenvile, Ohio.

No. 903. For sale: A livestock and grain farm, approximately 230 acres, 3 miles from Navarre Church of the Brethren on all weather road. Bus service to school. Two houses, barn, silo, other outbuildings. Land is terraced and has been farmed according to approved practices. Write: Elmer L. Dadisman, Navarre, Kansas.

No. 904. For sale: Six room house and 2 room cottage (three apartments furnished) on 50x150 lot in Sebring, Florida. Write: Ralph Landis, 316 Roxbury Dr., Dayton 7, Ohio.

No. 905. For sale: Lots in a new subdivision near the Church of the Brethren. Each lot, 60x136 with several fruit trees, price $1,750. Paved streets, bus service into the city, only five minutes to town. Homes are to be restricted. Write: Fletcher N. Biddix, 147 East Esther Avenue, Orlando, Florida.

No. 906. Wanted: Middle aged man to do general maintenance and janitor work at Manchester College. Write: Dale B. Yeatter, Business Manager, Manchester College, North Manchester, Indiana.

No. 907. For sale: All or part of 76 acre farm on state highway. 7 room house, running water. Nearly new insulated layer house 36x50, barn 36x70. Heavy soil, 55 acres under cultivation. New building for the Hope Church of the Brethren will be located on what had been part of this farm. Terms can be arranged if desired. Write: O. L. Deardorff, R. 2, Clarksville, Mich.

No. 908. For sale: 88 acre farm by owner. Equipped for Grade A milking, barns and silo. Modern house, 3 car garage. Three Churches of the Brethren within a radius of 6 miles. Two miles from centralized school. Write: Brower, R. R. 2, West Alexandria, Ohio.

No. 909. For sale: Modern three bedroom home with a nice rental on the alley, 2½ blocks from business district. 2½ blocks from Church of the Brethren. Write: J. W. Lear, 2343 4th Street, La Verne, Calif.

the Fort Lewis Baptist church. The astor conducted devotionals over a local adio station each morning for a week. We elebrated our eighteenth anniversary in n all-day meeting with Earl Mitchell as uest speaker. The Norfolk and Western egro male chorus sang for us at a Sunay night service. During the absence of ur pastor, the choir conducted an all usical program under the direction of ur minister of music, Bro. Paul Eller. ifteen of our juniors and intermediates tended Camp Bethel during the summer. ur ladies' aid has been sewing for relief. -Charlotte Coon, Salem, Va.

Trinity—On Nov. 8 our church met in ouncil for the purpose of organizing into separate congregation. Bro. Carson M. ey, chairman of the district mission oard, presided. Bro. Roy D. Boaz was osen elder for the remainder of the urch year. Several other officers, comittees and boards were appointed. Installation services for the three new deacons will be held in the near future. Our women's organization holds regular meetings. They are helping to finance the remodeling of our church auditorium which is being done at the present time.—Mrs. H. B. Layman, Troutville, Va.

Northern Virginia

Cooks Creek—The missionary committee of the women's work sponsored an evening service at the Garbers church with Earl and Rachel Zigler bringing the message and showing slides of their work in India. A canvass of membership has been completed in the interest of the building plan in the Dayton church. Bro. Raymond Peters of Dayton, Ohio, conducted our preaching mission. At the close of the meetings, love feast was observed with Bro. Peters in charge. During October, stewardship emphasis was stressed each Sunday evening with classes for adults, young people and children. Two films were shown. Bro. Harl Russell, secretary of the Brotherhood Fund, spoke at the morning service at Garbers and in the Dayton church in the evening. The women's work sponsored the editing of the church yearbook and directory. The monthly Newsletter is being sponsored by the CBYF. During a fellowship aid meeting at the parsonage, thirty-six circle members participated in making comforters, sewing cut garments and making layettes for relief. Dedication services for the new organ at the Dayton church will be held in the near future.—Olive Flory, Dayton, Va.

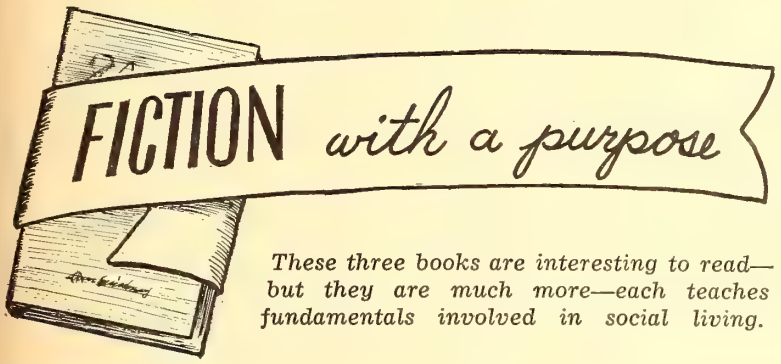
Mathias—Our daily vacation Bible school was held in co-operation with the churches of the community. Our new hymnals were dedicated in an afternoon service with Bro. Joe Miller officiating at a hymn sing. Teachers and officers were elected for the coming year. We have a music class and choir rehearsal each Wednesday evening with our pastor as director. Two of our young people attended camp at Camp Bethel. The Bridgewater glee club, under the direction of Nelson Huffman, presented a program. Our women's work group has re-organized with Mrs. Ethel Wilkins as president for the coming year. Bro. Arthur Hess conducted a week of meetings. At the close of the meetings, our love feast was held. Bro. William Kinzie and his family have begun their pastoral duties with us. Bro. Govindji Satvedi of India spoke to us.—Mrs. Sadie Hinegardner, Mathias, W. Va.

Second Virginia

Barren Ridge—Our church council met and elected new members for the committees of the church. Bro. Joseph Glick of Richmond conducted our revival services in September. During these meetings, five persons were baptized into our church. On Sunday, Oct. 4, communion was observed with our pastor, Homer J. Miller, officiating. We have purchased new hymnals for our church. Our men's group is nearly finished with the basement. The film, Queen Esther, was shown at a Sunday evening service. Recently John Eberly of New Windsor, Md., and Carl Simmons, Jr., of St. Johns, Kansas, were guest speakers at our morning services. Several of our men attended the district men's work banquet. On Sept. 27 our women were represented at the conference of officers and directors of women's work at the Summit church. A number of our young people attended the regional youth round table in Bridgewater. — Mrs. Richard E. Shull, Staunton, Va.

Buena Vista—The offering from our Bible school and the collection from children's day was used to send Friendship packets, canned milk and some medical supplies to relief, and also for a bicycle for a pastor in Germany. A large number of our juniors and intermediates attended Camp Bethel. During August union Sunday evening services were held in our church with the different ministers of the town participating. During the absence of our pastor, Bro. Edgar Stauffer of Bridgewater was with us. At our fall council meeting, Bro. J. C. Garber was retained as elder for another year. Bro. Olen Landis of Harrisonburg, Va., conducted our evangelistic meetings Nov. 8-22. Bro. Ernest Wampler was in charge of the election for the deacons. As a result Arnold Moore, James Henson, Marshall Smith and Douglas Johnson were elected for a trial term of one year. Our delegates to district meeting were Earl Rowsey, Mrs. Douglas Johnson and Mrs. William Tomlison. Julia Laprade, director of children and youth work, has resigned and plans to attend Bethany Seminary.—Mrs. John F. Graham, Buena Vista, Va.

Sangerville—During the month of September, the Union male chorus of Waynesboro and the Spring Creek male chorus presented programs in our church.



These three books are interesting to read—but they are much more—each teaches fundamentals involved in social living.

Adults . . .

DAY OF THE FALSE DRAGON by Alice Margaret Huggins

As the title suggests, this book is thoroughly "Chinese" in its background. The conditions of life as lived under communism is accurately and interestingly told. The setting of the story is in a school among teachers and pupils. It shows the strong tensions and deep emotions of the characters and yet the traits of tolerance and understanding are evident. Those who desire a clear picture of the kind of thinking that is demanded among the students of China today should read this fascinating book. 160 pages. Cloth. $2.50

Teen-Age Boys . . .

PLAY MAKER by Dick Friendlich

This is a thrilling story of football and basketball in college. Keith Elliot, a hero in football, "sounds off" about the university's basketball team—which has built up a record of steady defeat. Taunted into going out for the team, Keith finds hostility from all sides. But he finds the way to smash the jinx and lead the team to victory.

A good, clean, action-packed story that all sport fans will want to read. The author, a sport reporter for a San Francisco newspaper, gives accurate description. 188 pages. $2.50

Teen-Age Girls . . .

PROGRAM FOR CHRISTINE by Pearl Bucklen Bentel

An excellent book for the young person who is searching for the proper vocation. It shows how one must be willing to work and do ordinary tasks to become a success in a chosen profession. Specifically it gives a first hand look at radio broadcasting and helps one to understand and appreciate the great amount of work behind each radio program. Christine finds an interest outside of "herself" in a home for crippled children. When she decides to enlist the help of the public through a radio program the "service" message becomes a community-wide activity. Lives are touched and emotions come to the surface. Church libraries will find this a book that will be read widely. 256 pages. Cloth. $2.75

BRETHREN PUBLISHING HOUSE . . . . Elgin, Illinois

MY NEW ADDRESS IS . . .

Name .....

R. D. or St. .....

P. O. ..... Zone ..... State .....

Help us to keep your Gospel Messenger coming by reporting any change in address promptly. **Please do not remove old address.**

Our quarterly council was held Sept. 13. Our church was represented at the district men's work banquet and a meeting of the women's work officers. The home enrichment department of the ladies' aid recently sponsored a family night with a covered dish supper and a film, The Bible on the Table. On the first Sunday in October, our pastor conducted an installation service for the newly elected church and Sunday-school officers. The ladies' aid has been making toys and comforters for overseas relief. Our delegates attended the district conference. — Anna Mary Click, Bridgewater, Va.

Staunton—The men's group recently redecorated our sanctuary and installed a new lighting system. On Oct. 4 we held a rededication service. Our youth group held a week-end camp this summer. They also presented programs at Chimney Run and Crummets Run. Evelyn Simmons has been elected president for the year. Harry Lee Simmers of Bridgewater College will direct the youth and adult choirs again this year. Mrs. Harry Lee Simmers is directing the two cherub choirs on the first and third Sunday mornings. The junior choir is directed by Mrs. Roy K. Miller on Wednesday afternoons. Mrs. Harry Crickenberger will be the reporter from our church for the coming year. — Mrs. J. N. Clover, Staunton, Va.

Southern Virginia

Pulaski—The Hiwassie CBYF presented a program for our CBYF one evening. At a special council, church and Sunday-school officers were elected for the coming year. At our midweek services we have studied the organization of the General Brotherhood Board and the international level. Owen Horton was installed as elder with Reynolds Simmons, Oscar Fike and S. B. Alderman in charge of the services. Six of our juniors attended camp this summer. Cecil Buchner was elected vice-president of the district men's work for a three-year term. Several of our teachers and children's workers attended the subdistrict conference at the Coulson church. Our pastor, Glenn Garner, and his wife have been chosen as youth counselors for the district CBYF. In the absence of our pastor, Clifton Anderson was in charge of our morning service. The CBYF was in charge of the evening service. The filmstrip, Making the Most of Rooms and Equipment, was shown at a Sunday-school officers and teachers' meeting. Brother and Sister I. D. Leatherman were with us in August. A visitation evangelism campaign was conducted before the revival meetings. As a result of the evangelistic services, thirty-seven members rededicated their lives, five were baptized and one was received from another denomination.—Mrs. Winford H. Morris, Pulaski, Va.

Red Oak Grove—On Aug. 30 ten were baptized and received into the church as a result of a two-week revival held by Bro. Donald Clay. Our love feast was held on Saturday night, Oct. 11. On Oct. 18 three more were baptized. We have remodeled our church auditorium and kitchen, built a basement containing three Sunday-school rooms, storage space and a furnace room in which a furnace has been installed. Our Sunday school has grown considerably with an attendance ranging from 75 to 100. Cottage prayer services are held on Saturday nights in different homes throughout the community. Bro. Arnold Naff has returned to active duties in the ministerial program. On Oct. 18 Bro. H. Stover Kulp, returned missionary to Africa, gave a talk at our evening service. Bro. Archie P. Naff conducted a revi meeting at the Silver Leaf church.—M Anna Williams, Floyd, Va.

First West Virginia

Beaver Run—Evangelistic services w held in our church by Bro. Deardorff Smithville, Ohio. Our annual home-co ing services were held in our church w Bro. Alvin Walbridge of Easton, Md., guest speaker. He brought a challeng report of the Brethren Service needs Europe having spent six weeks there early 1953. Our church was host to trict meeting with Bro. Harl Russell Bro. J. Calvin Bright as guest speak Our love feast was held on World-w Communion Sunday. Our Bible sch was held under the direction of our tor, Robert Strickler. In the past y fifteen have been received into our chu —Mrs. Wayne Miller, Burlington, W.

Terra Alta—Our evangelistic meet was held in September with W. B. B of the Vinco Brethren church as speal As a result of the meeting, five w received into our church fellowship. pastor, Emra T. Fike, organized vacation Bible school at the Laurel G school house during the past sumn It was directed by Pauline Mo Preaching services were held each ni by Jonas Sines and Emra T. Fike. were baptized and one received the later in the Washington City chu On Sept. 20 our regular council mee was held with Arch Whitehair presid Roy Whitehair was elected moder for the coming year. Bro. W. B. B of the Vinco church was elected el During the past month, our church a new roof and some landscaping improve parking conditions.—Mrs. Ar Whitehair, Terra Alta, W. Va.

Second West Virginia

Shiloh—Bro. W. H. Zigler of Virg held a week of meetings in our chu As a result of the meetings, four baptized into the church. Our har festival was held Oct. 25. Our church operated with three other churches i union Sunday-school rally. Four stud of Bridgewater College representing regional board explained the youth a plan to the district CBYF.—Mrs Arthu Poling, Kasson, W. Va.

NOW AVAILABLE

Church Women in the Scheme of Things

by Mossie Allman Wyker

This book by one of the outstanding women leaders in the church life of the nation is written out of a rich background of experience as a pastor's wife, a member of many important denominational and interdenominational agencies and committees in America and abroad. Mrs. Wyker, president of United Church Women, National Council of Churches, is a dynamic speaker and this book is written with the same forcefulness of style. Women reading this book will be challenged to become more active in all areas of church life, as well as in associated activities outside the church. Women leaders and lay women will find her writings stimulating. 120 pages **$2.00**

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

Church of the Brethren
Gospel MESSENGER
JANUARY 9, 1954



Eva Luoma

FIELDS AT REST

IT IS fitting that the land, like any other hard-working part of God's creation, should be permitted to rest. What finer covering for fields at rest than a generous blanket of snow, folded and tucked around the base of trees by the gentle fingers of the wind. The winter is not always so considerate, for its storms can be devastating. But under a peaceful January sky, clear and sharp and keen as a knife blade, the fields lie quiet, and even the farm buildings huddle together in cozy comfort.

God intended that men as well as fields should rest. He ordained that regular days should be kept for quiet and meditation, that years of inactivity as well as periods of intense cultivation make up the rhythm of useful living. We suffer from the greed that takes no rest as well as from the nervous activism that permits no time for the quietness and confidence in which to find peace, or the returning and rest which promises salvation. Thank God for every Sabbath-rest.

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

Contributing Editors

ROY D. BOAZ ..... Cloverdale, Va.
A. G. BREIDENSTINE .... Lancaster, Pa.
A. R. COFFMAN ..... La Verne, Calif.
IVAN FETTERMAN ..... Oaks, Pa.
DEAN L. FRANTZ ..... Mt. Morris, Ill.
HOWARD H. KEIM .. N. Manchester, Ind.
MRS. JOHN D. LONG .... Dayton, Ohio
LUCILE LONG STRAYER . La Verne, Calif.
MURRAY L. WAGNER .... Troy, Ohio
LEVI K. ZIEGLER ..... Lemoyne, Pa.

THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Norman J. Baugher, General Secretary, and the Brethren House, Earl H. Kurtz, Manager, 16-24 S. State St., Elgin, Ill., at $3.00 per annum in advance. Life subscription, $50, husband and wife, $60. Entered at the post office at Elgin, Ill., as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

JANUARY 9, 1954

Volume 103 **No. 2**

In This Number . . .

Editorial—
Fields at Rest 1
The Church With a Baby Clinic 5
Kingdom Gleanings 16, 17

The General Forum—
A Church Program for Older People. Paul B. Maves 3
The Doctrine of the Church. G. Wayne Glick 6
Afterglow (Verse). Jean Leathers Phillips 7
Nothing Is Ever Lost or Stolen (Verse). W. Russell Shull 8
Creating With God. Clyde E. Weaver 9
The Family Counselor 9
Why Did China Go Communist? Franklin Wallick 10
Let the Laymen Volunteer. Chauncey Shamberger 12
Talents (Verse). Bernice O. Bell 13
Annual Conference Business Queries 14
Reviews of Recent Books 15

News and Comment From Around the World 18

Brethren Service—
Adventures in Canning. Mary Alice Peters Klees 20
International Summer Service 1954 21

The Local Church—
Activities for Young Adults. Olive B. Stinebaugh 22
That High Aims May Be Realized 23
Franklin Grove Fellowship Suppers. Leroy Miller 23

Our Mission Work—
John L. Hamer. Kenneth Frantz 24
Esther Rinehart Hamer. Cosette Will Wareham 25
Akron Church Has Mortgage Burning. Walter C. Zimmerman 26

READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

How a Stranger Feels

The article, "How Does a Stranger Feel in My Church," Oct. 17 issue, is quite interesting.

I too have traveled in all the states and in the adjoining and several foreign countries. Many times I found the same attitudes, to which the writer refers, in the churches I visited.

It is gratifying and places one in a receptive mood for the worship service, if, when entering any denominational church, you are greeted with a hand shake and a smile. But I have seen that greeting overworked too, for I once entered a church where there were so many greeters who rushed to greet me it appeared there was a contest on to see who could be the first to grab my hand. I'll admit such cases are unusual.

The ushers should be pleasant, but why should a stranger be asked where he would like to sit, especially if he is a late comer, knows nothing about the seating advantages, and the church is already well filled? Certainly I cannot agree with the writer in saying, "You should chat quietly with the stranger until the services begin." If one enters a church for worship, isn't it far better to sit reverently and dwell on spiritual guidance than to chat on secular affairs?

Now let's consider friendliness from the stranger in a strange church. Several years ago I went for the first time into one of our city churches to hear an organ recital. Arriving early, I was seated before the ushers came on duty. Presently, a lady, whom I surmised was a member of this church, came and sat by my side but made no effort to speak. After the recital, I said, "Do you worship here?" She replied, "Oh! no I'm a visitor and being fond of music I came to hear this great artist." After a few more remarks, she said, "I'm so glad you spoke for I could have gone home feeling the members of this church were not very friendly." I replied, "I could have said the same about you, for I too am a stranger here."

I shall never forget her look of surprise and what she said, "You have taught me a great lesson; hereafter I shall never leave my own or a strange church without speaking to the persons sitting next to me."

The thought I wish to leave is this, —whether you are in your home church or in one you are visiting for the first time, play your part as a receptionist and not as a stranger. If you do so others may follow your example.—Cora E. Beard, Washington, D. C.

One Race of People or One Blood

There was one race of people and one blood from creation down to the building of the Tower of Babel. The purpose of this temple was an abomination to the Lord God and to stop the building of it he confused the language of the workmen. This beginning of the different languages and the people into different groups resulted in a dispersion of the groups over the globe into different climates. Thus God made the different races and placed his stamp upon them. And now it is in keeping with all wisdom that these groups respect the fingerprints of God's handiwork and strive to preserve their identity. It is true that God made from one blood all the nations of the earth—human blood, but in the dispersion the different groups became different kinds of human blood; that is, the Malay blood produces Malay offspring, the Negro blood produces Negro offspring, the Caucasian blood produces Caucasian offspring, etc.

After this dispersion the different groups will never again be one kind of human blood. Sociability will not secure it, segregation will not make it so, and to resort to amalgamation, history proves that the good done to the inferior group is less than the damage to the superior.

If the foregoing statements are true we must look for the ideal in the spiritual realm. We must go to Gethsemane and then on to Calvary and there plunge into the flowing fountain of the blood of Jesus. This being done rightly we shall be one in Christ — members of God's family, heirs of God and joint heirs of Christ, our elder Brother. All the saints of God are one in the blood of Christ Jesus.—J. C. Beahm, Grantsville, Md.

Broadening Vision

I have just finished the December 5 issue of the Messenger on Africa and would like to say I enjoyed it very much. The Messenger is doing a wonderful job toward broadening our visions on brotherhood. I only wish that more of our number were receiving it.—Mrs. Timothy Cannaday, Bassett, Va.



J. Henry Long

Older people have leisure, skill and wisdom and they want to put these to the best possible use

A Church Program for Older People

Paul B. Maves

In last week's issue Dr. Maves outlined reasons why the church needs to rethink its ministry to older people. This week he gives practical suggestions for a program for the older members of the church and community.

A FULL ministry to older people may need to begin with a reorientation of our perceptions and values as well as with a radical shift in our strategy. Many ministers and other workers tend to have emotional blocks against working with older people. There is little glamor or prestige involved in this ministry. Few older folks can show their appreciation by making substantial contributions to the church. Some of them are difficult to deal with. Their presence often arouses a worker's own fears of old age and brings out his anxieties. Sometimes a worker who is in conflict with his parents may transfer that conflict to all older people.

However, the gospel is for everyone, regardless of age. The problem is to make the gospel relevant to the religious needs of all persons who, in particular stages of their development, are under peculiar stresses. Beyond that, older people not only face difficult adjustments, but they also possess tremendous potentiality for making a contribution to the kingdom of God. The church's responsibility is to find ways to help them to discharge their stewardship effectively.

The following areas of program are suggested mainly for the purpose of stimulating experimentation. While a considerable amount of study has been carried on by social welfare and group work agencies, few churches have seriously developed programs in this field, although there are a few outstanding exceptions.

A ministry to older people, then, begins by developing a deeper understanding of aging through study and observation. Older people themselves will be

the most fruitful source of knowledge for one who can listen. The aged should be helped to appreciate their own worth and to realize that they are valued by the church for themselves and not primarily for the contribution they may make to its budget.*

The basic attitude of the minister is crucial. Such a new concept could be fostered through the preaching program, through pastoral care and through group discussion. It would recognize that not only children but adults, too, are under the continual necessity of adjusting to changes and of coping with crises; that aging is just as real and just as natural as growth; that old age and death are not diseases to be done away with by a scientific society, but are part of God's plan for his creatures; that each age group has values and compensations which are peculiar to it alone and without which the church and society would be poorer.

The participation of older people in the program of the church would not only be tolerated but solicited. Attention would be given to their needs and tastes with as great a respect as that accorded to any other age group. A church that takes seriously its ministry to older people will seek them out and provide space and equipment for their needs, just as a church that takes seriously its ministry to children will plan for them.

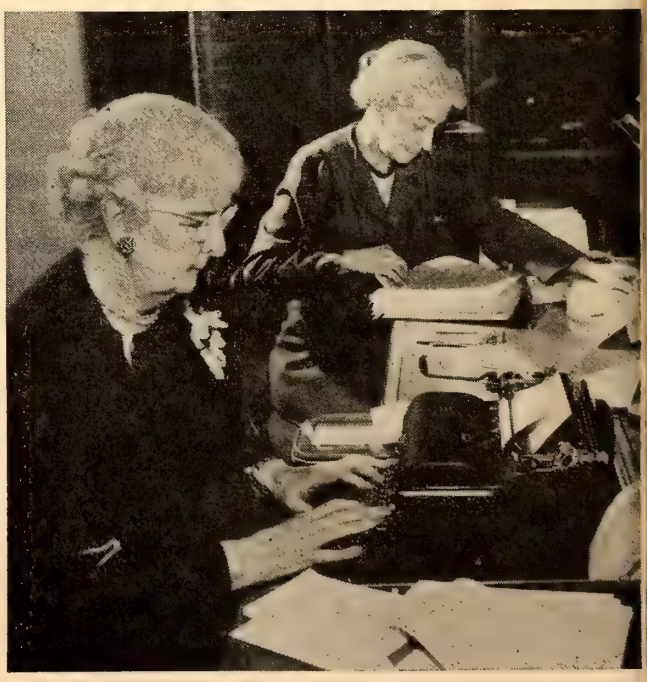
Such a ministry would be prepared to provide comfort and support in times of crises and during conditions of special stress, such as retirement, bereavement, uprooting and discovery of a chronic illness. Ministry to older people rests primarily upon a foundation of pastoral care and personal visitation. This means that it is time-consuming, and many ministers are blocked here by lack of time. The work demands patience, for older people move more slowly than others and have more time on their hands. There is no place here for a high-pressure, fast-paced approach.

The pastor to older people needs the ability to listen understandingly, while avoiding identifying with his parishioners. Older people need to talk and there are few who listen to them, although there are many who pity them. Counsel would be given to those in need. Social case work should be done only if other agencies are not available.

In addition to listening and offering counsel, a ministry to older people would lend a helping hand in terms of personal services, especially to those who are shut-in or handicapped by disabilities, while guarding against a tendency to increase dependency. Such services might include reading to those who cannot see well, writing letters for those who have shaky hands, running errands for those who are homebound, providing transportation for those who are feeble or handicapped. This might be called a program of organized neighborliness. Gifts of food may not only show love but may also supplement inadequate diets. Naturally, the church would always provide its religious resources, such as home ministration of the sacraments, to those who are shut-in or ill.

A third phase of the church's program would be concerned with education. A program which helps develop potentiality goes a long way toward retarding premature decline and unnecessary deterioration of physical, mental and spiritual capacities. It would help to provide a way to live, as well as a reason for living. Such a program would include courses designed to help older people with the solution of or adjustment to personal, social and economic problems. There would be courses which would prepare them to face retirement realistically and intelligently, to relate themselves constructively to their children and grandchildren, and to discharge more

Continued on page 13



Two older women are shown doing volunteer office work—a useful activity that helps them maintain their dignity and adds to their happiness

Religious News Service

*See such books as Understanding Old Age, by Jeanne G. Gilbert, Ronald Press, 1952; Older People and the Church, by Paul B. Maves and J. Lennart Cedarleaf, Abingdon-Cokesbury Press, 1949; and The Second Forty Years, by Edward J. Stieglitz, J. B. Lippincott, 1946.

EDITORIAL

Conference Must Face a Basic Question

SOME of our readers may wonder why we begin in January to publish the business for a June conference. One answer could be that a Conference ruling of many years back requires the publication of business prior to Conference time. This ruling has been faithfully heeded except at such times that queries or Board business arrived too late to meet our advanced printing schedule. But even if there were no such minutes to obligate us, we would still seek to inform our readers of the issues to come before Annual Conference. It is our responsibility to do so as a church publication seeking to serve the whole church.

Several of the queries appearing in this issue (on pages 14 and 15) and later may seem trivial and routine. We share the feeling that too much of our conference business is concerned with organizational matters. But one query for this conference goes to the heart of a problem that confronts the Brotherhood Board every year. During the past several years the Board has asked a small committee on goals and programs to study the various activities in which our Brotherhood is involved, seeking to find some way by which the church can fulfill its responsibility in areas of Christian education, foreign and home missions, and Brethren Service. In all these fields there are more opportunities than we can grasp, more needs than we seem able to meet. And all of them offer ways of witnessing and serving which grow out of our New Testament faith.

The Board, in seeking to serve the church, must employ workers and determine budgets for all these functions of the church. Its members try as best they can to follow the wishes of Annual Conference delegates while at the same time giving leadership and direction to the programs under their supervision. In response to expressions from our members the Board in recent years has noticeably increased its support of home missions and evangelism, while Brethren Service interests have been maintained on a scale much smaller than immediately following World War II. The foreign mission program has been sustained but has not been as aggressively extended as many persons would wish.

Now Annual Conference must deal with a query which asks it to designate foreign missions as the first great work of the church and to increase the share of Brotherhood support which goes to that cause. This query cannot be dismissed lightly because it calls for a new look at the essential task of the church. It needs study and discussion, with prayerful seeking for God's guidance in order to chart the best path for the church. Not only conference delegates but every member should be giving this question thoughtful consideration between now and June 15.

The Gospel Messenger will try to make space available in our letter column for comments on this and other Conference queries. May we suggest that letters be brief and to the point? May we remind our readers that a wholesome spirit of cooperation and unity prevails within our Board and its five commissions representing many different interests? Any discussion of one program in contrast to another should not, it seems to us, degenerate into a popularity contest between foreign and home missions, Christian education and Brethren Service. But an open and brotherly discussion of what should be primary in the outreach of the church is always in place. Perhaps each of us can gain a better appreciation for *all* the ways in which we can serve and glorify God. —K. M.

The Church With a Baby Clinic

A CHURCH in Atlanta, Georgia, recently celebrated the thirty-first anniversary of its baby clinic. The unique project was started in 1922, when a member became concerned that poor people could not afford medical aid for their children. Now the clinic receives 400 babies a month and offers a home-nursing course for young mothers.

The service is a worthy one and its benefits must have been enjoyed by a healthier generation within the church and the community it serves. One wonders if the Sunday school has been as successful in ministering to generations of babes in Christ by promoting the nurture and nourishment they need to become mature Christians.

A good many churches resemble a baby clinic in that the problems that confront them are largely the growing pains of immature souls. Adults who have not grown up emotionally and spiritually require special treatment and a limited diet of spiritual food. Fortunate is the church where the members of longest standing are also the most mature, for they create the healthy atmosphere in which sick and sinful souls can be brought for the redemption that faith in Christ can give them.—K. M.

A rubber-tired buggy and

The Doctrine of the Church

G. Wayne Glick

THE elders of the church had a problem. One of the young ministers of the church had purchased a rubber-tired buggy. The elders called on the young minister. "John," they said, "we think that rubber tires on a buggy is a sign of worldliness. We would admonish you for the sake of the brethren to get rid of the rubber tires." John did.

Today, perhaps as never before in the Church of the Brethren, the question of the nature of the church stands in need of careful and prayerful consideration. For what we believe about the church: its origin, its sacraments and its Lord, will determine not only how we act (which is an important, but not the fundamental question), but more centrally, whether or not we are faithful to our profession as Christians.

When we say the church, we do not mean simply the particular denomination in which we live and move. We mean the catholic church, the true church which is the Body of Christ, as such known finally only to Christ himself. He knows it, for he has chosen it, and he has died for it. But even though this is true, we also believe that his church has had a historical existence, that it has never been absent, though it may have been hidden, the visible organization of it used by unscrupulous men.

We today stand in a succession that begins with "the Word made flesh" (indeed, some of us believe that "the world having been made through him,"



Religious News Service

An estimated 250,000 people crowded into Hamburg's Central Park for the closing sessions of the German Evangelical Church Day Rally. Many thousands came from East Germany to attend

all history from its beginnings bears witness to the presence of those "called-out," in God's way and at his time); the succession continues through the fathers, the councils, the devout and learned doctors of the Middle Ages, the great reformers, the mystics, until our own particular group comes into historical view as a definite movement. We are members of this great and holy catholic church through our membership in a particular part of this church. True, we are Protestant catholics—which is profoundly true, and no paradox. And we are Brethren catholics — which means that this is the part of the body through which we are joined to the total Body.

We ought to have a doctrine of the church, we ought to know what it is, and we ought to act accordingly. Certainly the time is past when narrow sectarianism will insist that we alone are the church. After all, the church was somewhere between the Resurrection and 1708, else Alexander Mack could never have read a new Testament—which was produced in and carried by the church. And it is, therefore, to this "church," which is the Body of Christ, that we owe loyalty, before and while we owe it to a particular denomination. God in Christ is our authority, finally, and Schwarzenau is authoritative to the point that it is likewise true to God in Christ. If we forget this, we in truth are guilty of the charge of "not discerning the Body."

We have claimed a supreme relevance for our time, then, of the doctrine of the church, and we say this is more important than "how we act." It is not a matter of either/or, but there is a priority here that needs to

be illustrated and emphasized.

A man acts on the basis of belief. Whether he believes the Christian dogmas or modern democratic dogmas or whether he syncretizes the two in a kind of modern Hebrew Baalism, his actions still will emerge from those depths where faith, of whatever kind and in whatever object, dwells. Jesus knew this, and gave his life to fulfill law by showing us in all that he did and was the gospel for faith. His words were, "Repent, and believe," and he knew that where there is belief, action follows as a good tree (believing) brings forth good fruit (a way of life). To turn these around and to make works central, to say "It doesn't matter what you believe, it's the way you live that counts," is to pervert the gospel, to make it of no account and to fall into a legalistic doctrine of merits. For "a way of life" is, as a matter of fact, the English translation of the Hebrew *halakah;* and the great rabbis, in their probing of the Old Testament, were always seeking these "interpretations" of the law: a way of life for particular situations. This is good Judaism, and not-bad Roman Catholic ethical doctrine; but hardly the gospel of the Redeemer. "As the branch cannot bear fruit by itself, unless it abides in the vine, neither can you, unless you abide in me" (John 15:4).

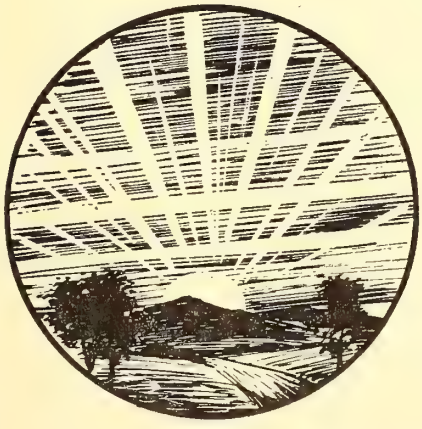
Is law necessary? Yes. Is it primary? Never! The gospel, which fulfills the law because it transcends it, proclaims: "If any man be in Christ, he is a new creature." This is: first belief in Christ, the Word made flesh. Ethics which are unrelated to belief in Christ are not Christian ethics. Our Lord is Christ, whom God raised up, and . . . made both Lord and Christ. Let us remember that, when we quote the Hindu Gandhi, or the mish-mash of Gibran. It is not our works or our attitudes that save us, but God, in whom we put our faith and trust. And it is through Christ that we can "get a forgiving God," as Luther put it. Further, this Christ is the Lord of the church.

Let those who will knock the church; the Christian has other more important business. He knows that the church is always one generation from extinction, and so he must work. He works because he has found a good and merciful God in Christ and his gratitude cannot be contained. The Christian life is an overflowing life, asking nothing and giving everything, for the Lord who commands his allegiance and owns his heart has shown him that this only is life. But he also knows that God is a God who works in history, who met men in deserts and on mountains and in martyrs' trials, using the stuff of life to teach his lessons. And he will expect then, in this day, that God will also work in the stuff of life: in family difficulties, in labor conflict, in the limits of given abilities. There, where we are, he will meet us and forgive us, and then he will lay upon us our duties and his love, which together define the Christian vocation. And he will also say (no, rather, he has already said it, in Christ), "Love one another." And when we go out in such love, we will discover others (for the church is always discovered by men, never created by them) and we shall learn to know community, *koinonia,* which is the church.

If this is true—and all rhetoric aside, it is the view of the New Testament — then our primary task is to work and worship in the church, the *koinonia* which saves us from our individualism and our loneliness.

But some may say, the Protestant principle is "every man for himself." This is not true and, if it were true, the devil would not only be taking the hindmost, but all the rest of us too. "Every man his brother's priest"—this is the Protestant principle. Where there are two, there is possible this *koinonia* and there is possible the presence of Christ. We must get over our individualism, which is too often

---



AFTERGLOW

JEAN LEATHERS PHILLIPS

At evening when the sun had sunken low
What beauty lingered in the afterglow!
High hills and tree tops turned to purest gold
And valleys wore plum velvet, fold on fold.

Once there lived One Whose earthly life was so
Pure and powerful It left an afterglow,
Adown the centuries is poured a living light,
That Mankind be enlightened and guided toward the Right.

Lord, help me live upon this earth below
So much like Him that some small afterglow
In lives encouraged, helped and clothed and fed,
May shine on after I am numbered with the dead.

a token of pride and unwillingness to give ourselves to others, and we must rediscover the meaning of the magnificent phrase, "the Church of the Brethren." Here, indeed, is a doctrine of the church, and a catholic one.

But again, the caution may come, what of private judgment? When you have a "true" church, do you not go in the direction of Rome, and end up with an authoritarian structure that tells you just what you can believe? At this point, we can return to John and his buggy. Should he have buckled under to the elders? (It is instructive that this is the way that the question is usually asked today). Surely they were narrow and colloquial, as the fact that John now drives a Chevrolet with no visit from the elders proves? After all, what we do is between us and God, it is nobody else's business.

So we say. The individual and the Bible—that is all that is necessary. The church, after all, is just so many individual Christians, nothing more.

On the contrary, I think John was right. He had a doctrine of the church or he would have kept the rubber-tires. He recognized something that a rabidly anti-authoritarian generation needs to recognize: that there will be authority, whether we like it or not. There is an authority of the self—I, no one else, will make the decision—and there is an authority of the Christian group, as vested in its leaders; and there is the authority of God in Christ. When we rail against authority, we reveal our own intense egocentricity. Yet the self, unresponsive to God in Christ, whose will is made known to us in history through the Bible and the church, will end in a desert of isolation and despair.

The fact is, we are both individuals and social creatures. This Spener recognized in his famous formula *ecclesiola in ecclesia*—the church within the church. The little group, or even the single person, may in his own soul be captured by some vital and searing truth that requires him to speak against the body, but — and this is all-important—he does it *within* the body. And being in the body, he does not say of others there, "You are nothing." This is the greatness of the church, as all of us have recognized in times of testing: that hands and hearts are there to bear us up, and underneath the everlasting arms. A man who believes tha will do some things for th church, and he will even sac rifice some things which to him self are harmless for the sake o the Body. John gave up hi tires. And John was right.

The Church of the Brethren i a cell of the catholic church Many of the Brethren have had the privilege of working across denominational lines. The greatest movement in the world today is the movement toward the bringing together of the church. Whatever form this may take— and there is reason to think that the best form will comprise a sort of gustatory feat on the part of the Episcopalians to swallow us all up, on the way to Rome— this much is true: we impoverish ourselves if we do not work with, and pray for, this movement. But further, this comment: the true ecumenical approach will see that no good thing in any denomination is lost. The task of the church is to conserve, not to destroy. The Church of the Brethren has strengths and contributions. Many of us do not know what they are. We have too long avoided "theological matters," to our own detriment; for this means that soon we have no doctrine of the church, no reason for belonging, so we do not bother. Now we must re-examine ourselves. We must find out what we are, partly in terms of our heritage, but also in terms of status quo. It would be a fatal mistake to assume that where we are and where Mack was are the same. But we ought to know how we got here, in our present situation.

Not the least part of our examination will need to center in the question: What is the nature of the church, and what is the particular relation of the denomination to which we belong to that church? The writer's impression is that we have everything from ultra left-wing humanists to high-church Epis-

Nothing Is Ever Lost or Stolen

W. RUSSELL SHULL

Those things which we by labor earn
Through price no other one can pay,
Become as ours — so truly ours
That none can ever take away.

The goals we set deep in the heart
Upon the self make their imprint,
And mold the life that's deeply set
Before the effort has been spent.

Then nothing can they take from me,
For I have made it part of self;
All I can lose — all they can take—
Does not pertain to real wealth.

They only take the thing we bought—
They only take the tinsel part;
They cannot steal or take away
The good produced within the heart.

Then matters not, nor matters when,
No thing for which we've paid the cost,
No thing we truly do possess
Can e'er be stolen or be lost.

That which we own — that which we are—
All that for which we really pay
Is anchored deep within the heart,
And none can ever take away.

opalians represented in our roup. Perhaps this is good; but erhaps it is impossible. We ught not to be theological striches and refuse to ask the uestion.

It is in this hope that this rticle is written: that we may, aking seriously our real dilemna in the world, and acting esponsibly in terms of our eads as well as our emotions, voke from the past and from he present a valid answer to he question of the doctrine of he church. We shall soon be ed in such an inquiry to the eeper question, Who is this esus, who was called the hrist? That question our earts, finally, will have to nswer, but when they do anwer, legalisms again will fall way. Then we shall be free or the love and service of God n Christ, and we shall discover he church to which we owe so uch.

Creating With God

Clyde E. Weaver

THERE is no way by which we can so intensely and dramatically share in God's creation than by becoming parents. At the point of parenthood, God reaches out with us to create one of humankind's most prized possessions—a baby (or two). In assisting him in this miracle, we are saying to our innermost selves that we are a bit divine after all. We rise above the materialism of our age and shake the hand of God.

How easy it is for the initial glow of new parents to lose its sparkle! We begin to see that babies are not only "little angels" who just grow up. Their growth is uniquely dependent upon us, their parents. They are loved so totally at one time while at another they are "in the way" and disturbing.

How wonderful it would be if we could somehow maintain that feeling we had during the beginning weeks. We have not only created but are creating. Creation is not so much an act as a process. Conception and birth is no more a miracle than to assist our children in finding new insights and experiences. How thrilling it is to see a child on the threshhold of a new insight. After further experimentation, he suddenly jumps up and says, "See, Daddy, I can do it."

Creation is not limited to biology. God calls us daily to assist him as he seeks to create new insights and ideas in the pliable "childlikeness" of every human heart.

The Family Counselor

Naomi Will **H. K. Zeller, Jr.** **Jesse Ziegler**

The Family Counselor welcomes letters of inquiry. They may be addressed: Family Life Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Dear Counselor,

Recently a teacher in our high school was dismissed for having "subversive" ideas. It was reported by some people in the community that he was a former Communist; some said he was a fellow-traveler. Lately, the same people have been stirring up a lot of discussion about the social science textbooks being used in the school. What should be the attitude of parents? We do not know the facts, except that the teacher who was dismissed seemed to us to be a good person. The textbooks we know nothing about.

Dear Friends,

You must get the facts first! The facts! You will have to get all the facts you can discover. Unfortunately, the helpful facts may be obscured or unrecognized. Little facts may loom big in the public mind and big facts may loom little. The school board may screen for patriotic organizations and vice-versa, but you can never begin any intelligent appraisal of the situation with the confession, "We do not know the facts."

This acquaintance with the facts is more essential because of the exceedingly complex nature of our social order. The schools are held by many to be the "mental" arm of the social order. Therefore, thousands of groups are attempting to utilize the school system for profit, prejudice, power, privilege and pseudo-patriotism. This makes it much more difficult for the quiet citizen to make his influence felt at the policy level. Because a lie travels around the world while truth is getting her boots on, your task may be overwhelming.

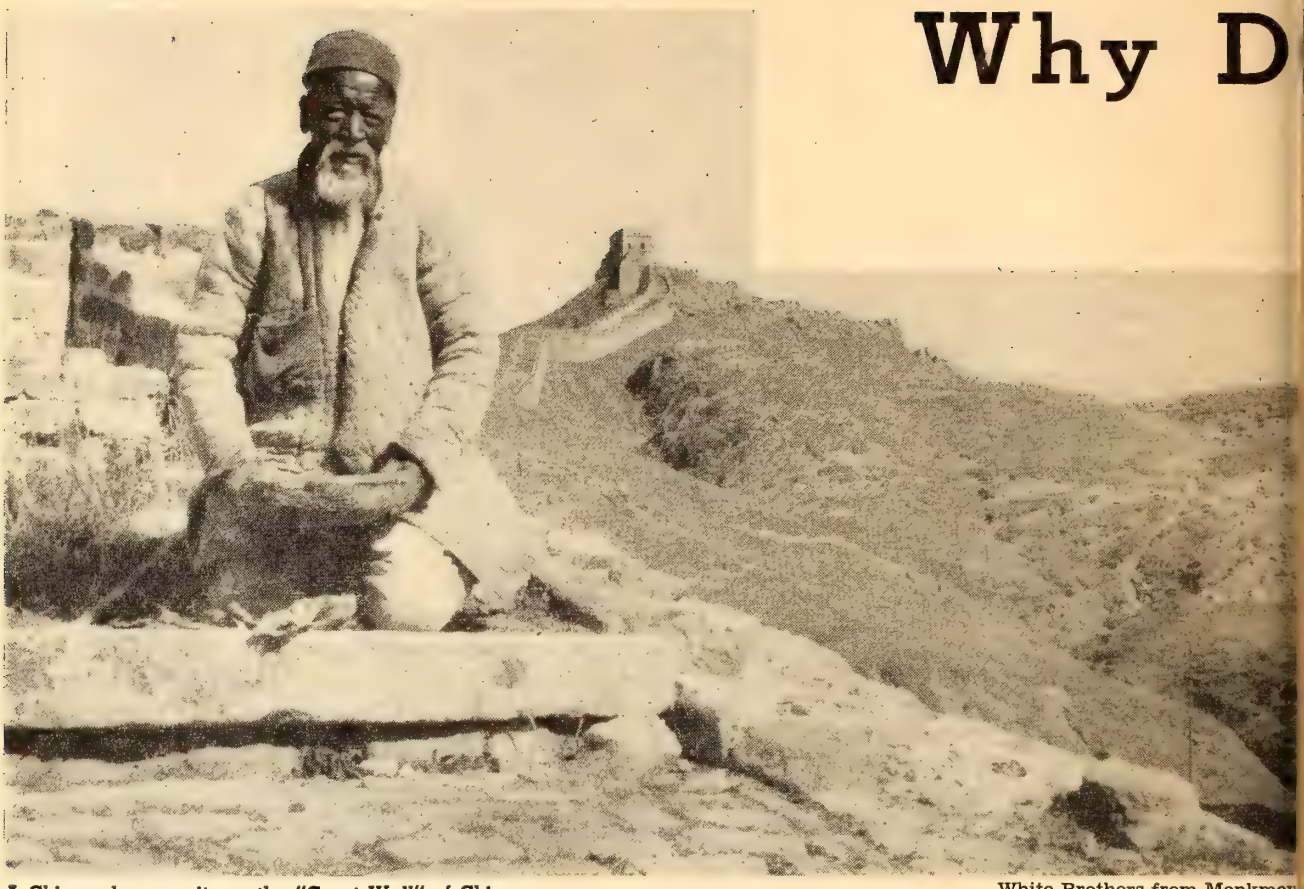
But even after you have the facts you will need to recognize that in some situations an immense weight of facts is not enough to abolish a small core of prejudice. We shall perhaps always be confronted with the ridiculous acts of publicity-hungry congressmen who "want to get in on the act" and, therefore, deal quite differently with Lucille Ball than with Bishop G. Bromley Oxnam. We shall perhaps always have the lady from Indiana who is trying to eliminate every reference to Robin Hood in school textbooks on the theory that because he robbed the rich in order to give to the poor he was a "socialist" character. We shall always be confronted with the blind folly of the mother who tried to buy her son a map of the world without Russia on it. We shall perhaps always have superpatriotic organizations who cry treason at the slightest evidence of intellectual independence or social nonconformity.

Frankly, there is not a whole lot that you can do to reinstate a teacher who is "a good person" but on whom the finger of suspicion has been placed. Some evils can be overcome only by that kind of suffering. It was precisely this issue which sent Jesus to the cross. No religious issue was at stake, as we commonly think, but a mere political prejudice based on the sheerest suspicion: "If you release this man you are no friend of Ceasar." I must hasten to add that I do not regard our responsibility as having ended simply because the prospects of changing the situation are so discouraging. We must always ally ourselves with truth, at whatever personal cost. The values of freedom of speech and religion and thought we must uphold no matter how tough the going.

Only as each of us does his utmost can truth, like freedom, survive.

Harry K. Zeller, Jr.

Why D



A Chinese beggar sits on the "Great Wall" of China

White Brothers from Monkmey

WHY DID China go Communist? This question has been bothering me ever since I flew out of the city of Peking in a Marine plane with a bad case of yellow jaundice, as the communist armies were swooping down on that golden city of north China. The Christian church had the advantage of a full century of missionary work in that pagan land, before the first Communist was ever heard of. Yet, with all the mission money and goodwill, we somehow failed. Why?

Was it because the Communist resorted to arms? I think not. Few cities in China fell to the Communists because of battles won with guns and bullets. Was it because of greater devotion to Communist ideology? Again this oversimplifies the problem. The Christian church nurtured many fine servants of God, and Christianity was a better than even match with the Communists in matters of sacrifice and loyalty to a cause.

I spent many long hours at Yenching University talking to Chinese students about their philosophy of life, and attempting to steer them into the path of democracy. Some of the best young brains of China attended that Christian-endowed school. There was a great urgency about life in those brief hours between the fall of Japan and the fall of Chiang Kai-shek. Students were trying to make up their minds which way to turn. Shall we flee to the Communist areas? Or should we try to make democracy work in the Nationalist areas?

I remember one very glib, but good natured lad well. His mother was an outstanding liberal leader living in exile in Hong Kong. She was not safe with either the Communists or the Nationalists, and oddly enough it was the colonial British who gave this fine Christian woma political sanctuary. Her husbar had been shot in Shanghai b Japanese thugs while he w president of the Baptist Ur versity of Shanghai. And no I was teaching their son Yenching in another fatef time in history.

During Christmas vacati we loaded up some UNRR trucks with flour provided Bro. Ernest Wampler and alo with some other students dro to some tiny villages nor of Peking near the Gre Wall of China. There in c temple ruins we found refuge from the Communist areas.

My young friend did the i terpreting. We must ha helped several hundred famil from the Communist areas th winter. It was an eye-openi experience for some of my st dents. Back in their dormitor some of the Communist symp thizers bombarded them w Marxist theories—but out in t

hina Go Communist?

Franklin Wallick

To have security and freedom—this is the problem of Asia. The Communists lure them with promises of a better future but the West has the technical skills that would help them to produce more food and industrial goods.

ountryside, only a few miles rom their classrooms, they ound some of the victims of his glittering doctrine.

Hoping that contact with the uman side of "Communist iberation" might sober some f my students, I began search- ng out their viewpoints. "If we ad to choose between security nd freedom," they insisted, we'd take security any day." Vhen I tried to explain this to n illiterate laundrywoman in he Quaker hostel where I was taying, she said, "A dog or any ousehold animal has security— /e want to have both."

This simple peasant woman's nswer seems to me to pinpoint ne problem facing the free arts of Asia. Unless this mul- tude of Asians can win a easure of security with their reedom, they will certainly all under the Communist tidal ave sweeping through that roubled part of the world.

While the Communists con- oct alluring words which ap- eal to hungry Asian farmers, ney do not have the technical kills which the Asian people eed to raise their level of food roduction. Russia may have a ull supply of slogans, but merica has a better supply of ide-rules, tractors and mechan- s. As Walter Reuther has id, "It is better for us to send oung men with microscopes nd plows to India today, than send them in airplanes and nks tomorrow."

There is surely a place for nristian evangelism. But just a political commissar moves along with the Communist military guerillas, the Christian evangelist must move along with a corps of agricultural experts. Many of our best Christian missionaries in China tried their best to be both evangelists and county agents. Our Brethren mission held 4-H Club exhibits in Shansi villages as they explained the liberating teachings of Jesus.

Hindsight is always easier than foresight. My Sunday-school days back in Dayton, Ohio, were filled with thrilling stories about the missionary movement. While I was officially working for the United Nations most of the time I was in China, I felt a special kinship to our missionary movement. Christianity had won the hearts of many splendid folk everywhere in China. But while the Christian message lightened the hearts of many Chinese, it did not always lighten their burden.

Many Chinese students would tell me before the Communists came crashing down from the north, that they knew the American people had a high standard of living. They felt that only strong blows by the state could possibly give their country the factories and electric power they needed to match the power and might of the West.

So it was not ignorance of the West that turned their faces to Russia. We advertised the glories of mechanical refrigerators, and the envious Chinese intellectual looked around at his slow-moving country and decided it would take a Communist upheaval before China could be like America.

Because we did not offer a practical way of lifting living standards and overcoming poverty, the Chinese like other Asian peoples are saying the American wonders can be gotten only by a ruthless uprooting of their ancient ways.

Our job is to prove the Communists wrong. Our job is to show that it is possible to have a quiet revolution that makes progress by steps, and does not leap blindly into a hidden future. To do this we need mechanics, chemists, engineers and just plain farmers with a stout heart who will work as partners with the stirring peoples of Asia, Africa, the Middle East and South America.



Tiers from Monkmeyer

Crude tools and ignorance of improved methods keep this Japanese farmer near hunger in spite of his hours of work



From the filmstrip, Frontiers Near Home

Many jobs in the church could be turned over to the members freeing the minister for the preparation of great sermons and more effective service

Chauncey Shamberger

Let the Laymen Volunteer

SOMEONE said something a long time ago that keeps on being repeated — "If you want a thing well done do it yourself." The trouble with such old sayings is that people come to believe they are true because they have been said so often and so long.

That old adage is particularly hard for a minister who is long on ability and short on patience. Such a man can ordinarily get things done sooner by doing them himself rather than getting others to do them. Eventually he reaches the point where he is doing about everything that gets done and the members of his church are fairly willing to let him do it. He becomes overworked and they become underworked.

Ministers, executives and anyone who is responsible for getting things done can be divided into those who do things and those who get others to do them.

The president of one of America's largest corporations was asked to define his job. He said it was his duty to select the best executives he could find and see that each did his work the way it should be done.

There is an essential difference between operating a business and running a church. Men are paid salaries for doing their work in a corporation but church work is voluntary. However, the theory of administration is much the same. It may require greater administrative ability to get laymen in the church to do the work of the church than it does to get men to do the work for which they are paid.

Men often put as much effort or more into voluntary work as they do the other. Sometimes they devote more time to it than they do to their regular vocation. Take, for illustration, Community Fund drives, Red Cross, Y.M.C.A. drives for financial support. Men will work for months in advance planning for those activities. And whe the drives are on they will wo long and hard to make the a success.

More often than not the me who are most active in suc work are churchmen. And o would be safe in saying th some of them put much mo work and devotion into suc campaigns than they do in t work of their churches.

One summer many years a I attended a union service a park. I was a stranger the and felt lonely. After it w over I engaged a man conversation. He said he we to the Fourth Presbyteri church in Chicago and the was always something th expected him to do. Dr. Jo Timothy Stone was pastor that great church and was man of rare administrati ability.

If the minister is able a willing to do everything fr

Mr. Shamberger was the first Breth youth director. Later he did person work in industry and at present he i rancher in Idaho.

:he janitor work to the preach-ing he will never develop a great church. He will go about complaining how busy he is and how unwilling everyone is to do anything in the church.

There are many things in any healthy church program which laymen can do better than the minister can. They live in a world of transactions. They are better equipped to deal with financial matters than most ministers are. They do better at building church buildings and things of that kind. It is sometimes difficult for ministers to realize that such things are true. They feel that they have the last word on everything connected with the church.

Over a period of some years I had opportunity to observe rather closely the work of two great ministers. Both were great, inspiring preachers. And both had uncanny ability to challenge outstanding men in their communities and enlist them in Christian service. The two characteristics seem to go together.

Most ministers could spend more time preparing great sermons and most ministers would render more effective service if they learned the art of utilizing the ability of those within their membership.

Program for Older People

Continued from page 4

adequately their responsibilities as citizens. There would be courses designed to enrich their cultural understanding and appreciations. There would be courses which would help them in developing new vocational and avocational interests. And, of course, there would be courses which would help them to grow in grace through a more adequate understanding of religious faith.

Fourthly, a program for older people in the church would provide opportunities for recreation and fellowship. Many of the older people living in cities have lost touch with many of their friends and relatives. Frequently they are lonely, bored and frightened. Many of them do not know how to make new friends; they become depressed and discouraged, without incentive for self-care or self-cultivation. Often they attempt to compensate for their emptiness by turning to physicians and social workers for help which they do not really need, just in order to have some human contact. Often they vent their resentment upon the world around them. Frequently they develop a persecution complex.

Such a program will have at least three types of recreational programs. First, it will include entertainment and diversionary activities, such as dinners, parties, excursions, films, plays, pageants, and musical performances. Such things serve a useful purpose in providing fellowship, in shifting attention from the self, and in enriching the experiences of older people and giving them something to talk about. They may also provide vicarious satisfactions gained through identification with what is observed. However, there is a danger that a recreational program will bog down on this level and include nothing else except these passive, spectator activities. There is a real temptation to get sentimental about older people and to wind up doing things for and to them rather than helping them to do things for themselves. Churches must guard against the efforts of well-meaning groups of younger persons to dominate and "put on" programs for older people.

Second, a recreational program will include competitive activities, games and sports such as shuffleboard, croquet, goofy golf, mental contests, team games, and table games. Such activities serve a useful purpose in providing an outlet for aggressive and hostile impulses as well as the satisfaction which comes from successfully performing feats of skill and from the stimulation of latent capacities. The danger to be guarded against here is that older people may feel a need to demonstrate that they are as good as they ever were and can keep up with the young people.

A third aspect of a recreational program is that of creative and expressive activity in the fields of the arts and crafts. Expressive activities serve to loosen up joints, tone up muscles and develop balance, as well as to provide satisfaction of an aesthetic nature. Creative hobbies will be encouraged. They not only keep idle hands out of mischief but also may enable older persons to produce things of value. Some things need to be done for the sheer joy of doing them, others because they are of recognized social value and bring recognition and praise, still others because they bring joy and satisfaction to others. The greatest satisfaction will

Talents

BERNICE O. BELL

Have you been sheltered
Through this day?
Have any blessings
Come your way?

Have you a talent
Growing dim
From long disuse,
In serving him?

Start now to work,
You can avail
Within Christ's circle,
So do not fail.

Come, do your share
Through love of One
Who gave His all,
His only Son.

His hand extends
To help and guide,
To offer gifts,
For needs provide.

come when what is created has value not only in terms of what grandma did but also in the hard economics of the market place. Hobby shows may encourage older people to stir up the gifts within them and may lend themselves to effective publicity for a program; but hobbies alone cannot take the place of genuine creativity. If such creative activities bring some economic compensation and enlarge the sphere of economic freedom, so much the better.

A ministry to older people could not be complete without encouraging older people themselves to take part in a program of social education and action. They may be led to inform themselves covering the problems and conditions of modern life and may be guided in doing something to ameliorate them. Many older people have found joy in community service. Housing, church extension, slum clearance, juvenile delinquency, political corruption could all fall under their purview as Christian citizens and offer them a scope for Christian citizenship. Many older people will find joy in a religious ministry to others through meditation and the leadership of prayer and study groups. They will need some guidance in this area if they are to be effective. Many older people will render service to the church and community in other ways, such as telephoning, providing clipping service, keeping books, filing and addressing letters.

It is to be hoped that most older people will find a way to participate in most of the normal activities and organizations of the church alongside younger people. However, and particularly in the city, it would seem that special organizations and programs for older folks would need to be considered. The two most common types of organization are the club type of program and the day center. The club usually meets regularly, perhaps on one afternoon a week, for a program of recreation, fellowship, discussion and other types of activities. Refreshments are generally served. The day center is usually open five days a week, either for the entire afternoon or for the entire day. The activities in such a center may be widely varied and individualized. Often a lounge, a library, a game room, and a crafts or hobby room are provided as well as the more highly organized, program type of activities. Camps and conferences are as important for older people as for young people.

In either case, such a program depends largely for its success upon the guidance of a group worker or sponsor or both.

Many city churches have the room and the facilities. Often these facilities are not in use at the time when older people would be most able to meet. What is lacking in order to get such a program going is the will, the skilled leadership and the money to underwrite it. These are obstacles which cannot be removed by an easy formula which can be set forth in an article such as this; but no pastor ought to rest easy until he has tested the possibilities and measured his opportunity.

A minister or congregation interested in exploring this problem further would do well to consult the city department of public welfare, the council of social agencies or a family service society in his community to determine what they may already be doing for older people and to enlist their co-operation in the church's program. More often than not these agencies will be glad to assist the church, out of their experience, because they recognze that the church is in a position to provide a unique and distinctive ministry to older people.

Annual Conference Business

Queries

Study of Membership Standards

Whereas Annual Conference of 1932 has defined the standards for resident and nonresident, active and inactive, and absent membership; and has decided that "only active members, both resident and nonresident, shall be counted in making up the budget for district and General Conference";

Whereas, in practice, the Yearbook membership report is used as the basis for budget determinations and this report includes both active and inactive members;

And since there is, in reality, a wide variation in the way local churches determine whom they will include in their annual membership report;

We, the Keyser Church of the Brethren, through the 1953 district meeting of the First District of West Virginia, request that Annual Conference of 1954 appoint a committee to make a study of this entire problem in order that there may be a uniform and equitable report of church membership, for the sake of church statistics as well as for the determination of budget assessments.

Arthur Scrogum, Elder.
Otis W. Johnson, clerk,

Answer of First West Virginia district meeting: Passed to Annual Conference, as requested.

Galen E. Fike, clerk.

Pastoral Problems and Placements

We, the Joint Boards of Northern Indiana, assembled in a specially called meeting on July 6, 1953, petition Annual Conference through district Conference of Northern Indiana, to apoint a committee of five, including representatives from the laity, the ministry, regional and district fieldman, to study the following:

(1) Pastoral problems, including (a) tenure; (b) the place of the free ministry in the total ministerial program; (c) further possibilities of a part-time ministry coupled with other work, such as teaching, farming, etc.; (d) compensation; (e) moving expenses; (f) furnishing heavy parsonage equipment.

II. Pastoral placement, including (a) the constituting and tenure of a local pastoral committee; (b) the functions of a local pastoral committee, including how to call a pastor and how to secure a continuing liaison function between pastor and

congregation; (c) the most effective relation between the local ministerial committee, the district fieldman, the regional executive and the Brotherhood Ministerial and Home Mission Commission.

C. C. Cripe, secretary.

Answer of district meeting: Petition granted and sent to Annual Meeting.

Maintain Missions as Primary Work of Church

We, the Myerstown Church of the Brethren, petition Annual Conference through the district meeting of Eastern Pennsylvania (1) to maintain missions as the primary work of the church and (2) to recommend that the General Brotherhood Board increase the budget allotment for the Foreign Mission Commission.

Frank H. Layser,
elder in charge.
Henry H. Hacker,
church clerk.

Answer of district meeting: Unanimously passed to Annual Conference.

R. W. Schlosser,
moderator.
Carl W. Zeigler,
writing clerk.

Church Memorial

In looking forward to the 235th Anniversary of the mother church in this country in 1958 we are reminded of the 250th anniversary of the beginning of our church in Schwarzenau, Germany, in the year 1708. The mother church in America at Germantown, Pa., in council requests through the district conference of Southeastern Pennsylvania, New Jersey, Northern Delaware and Eastern New York, that the Annual Conference authorize the erecting of a suitable marker in Schwarzenau commemorating the 250th anniversary of the beginning of our church, the Church of the Brethren. The work would be directed by the Historical Committee under the supervision of the Brethren Service Commission and the Christian Education Commission. All Brethren bodies should be invited to co-operate. Offerings should be asked of all our congregations as well as from all interested parties.

B. F. Waltz, elder.
E. F. Ertel, clerk.

Answer of district conference: Passed on to Annual Conference.

B. F. Waltz, moderator.
D. Alfred Replogle, clerk.

A Brethren Center in Washington

Inasmuch as a church in the nation's capital becomes a symbol of the denominational witness in the eyes of the nation and the world, and since the message for which our church has traditionally stood needs a more effective instrument by which the truth of our cherished convictions may be impressed upon those who formulate the policies of government and make decisions affecting the lives of the people of all nations, we, the Washington City church, request Annual Conference through district conference to appoint a committee to study and give consideration to the establishing of a Brethren church and center in the nation's capital in connection with the plans for the expansion of the present Washington City church.

Robert O. Zeller,
clerk.

Answer of district conference: Passed to Annual Conference.

A. Stauffer Curry,
moderator.
Berkley O. Bowman,
writing clerk.

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Brethren Publishing House, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*).—Editor.

Clear of the Brooding Cloud. Jack Finegan. Abingdon Cokesbury, 1953. 176 pages. $2.50.

A very interesting, helpful and readable book of eighteen chapters in which the author, Jack Finegan, deals with practical everyday problems of the Christian's life, bringing the message of the Bible to bear upon them. They are such assorted problems as despondency, fear of the unknown, sin, persecution, monotony of routine, etc. It is quite miscellaneous in its coverage but sound and helpful.—*Charles E. Zunkel.*

***Program for Christine.** Pearl Bucklen Bentel. Longmans, 1953. 256 pages. $2.75.

I feel Program for Christine is a good book for young people. As a novel it is interesting reading and shows how one must be willing to work and do ordinary tasks to become a success. It gives a firsthand look at radio broadcasting and helps one appreciate the work behind each radio program. It also has a "service" message by showing the joy Christine receives in making a home for crippled children come alive in the community by sharing her time and talents with them. —*Urban Long.*

***Church Women in the Scheme of Things.** Mossie Allman Wyker. Bethany Press, 1953. 117 pages, $2.00.

Mrs. James Wyker, president of United Church Women, National Council of Churches, writes from a rich background of experience as a pastor's wife, member of many important denominational and interdenominational agencies and committees in America and abroad. Mrs. Wyker writes of the church woman's opportunity, her service at policy-making levels, the question of ordination of women, the church woman and her nation, her world and the future. Every woman leader and many lay people will find this book helpful in facing the problems and opportunities of today's women in the church and out. —*Ruth Shriver.*

***My First Book About Jesus.** Mary Alice Jones. Rand McNally, 1953. $1.00.

Simple, reverent text and beautiful pictures present Jesus, the devoted friend of children. Although planned for children two to five years old, children of all ages will like the book and love the person whose story it tells.—*Hazel Kennedy.*

Church Memorial

Since 1958 will represent 250 years of the history of the Church of the Brethren, we, the Bethel church, request the 1953 district conference of Northern Indiana to request the Annual Conference of 1954 to authorize the Historical Committee of the church, working through the Christian Education and Brethren Service Commissions of the church, to plan a suitable memorial at Schwarzenau, Germany, to commemorate the beginning of our church there, and to request each congregation to contribute ten dollars or more to this cause, and to seek the co-operation of other Brethren bodies in this historical project.

Lee R. Cory, elder.
Iva Neff, clerk.

Answer of district meeting: Request granted and passed to Annual Meeting.

KINGDOM GLEANINGS

W. C. Hanawalt, who had lived in California for a number of years and who was one of the pioneer leaders in establishing La Verne College, passed away December 5. A more extended account of his life will appear later.

Dr. J. M. Blough, retired missionary to India, will be the speaker at the Annual Bible Conference sponsored by the Sebring, Florida, church, beginning Sunday, January 24 and continuing through the following Sunday.

The World Council of Churches is one of six religious organizations cited by the office of the United Nations' High Commissioner for Refugees for carrying out most of the operational side of the refugee aid program set up a year ago with a Ford Foundation grant.

Brethren alternative service men serving in the Eastern Region are planning an area meeting for January 31 at the Knox Presbyterian Church, North Broadway and Gay Streets, Baltimore, Maryland. A tour of the slum area where the BVS unit has been working has been planned in addition to the discussions of the various phases of the alternative service program.

Jewish volunteer workers with the USO agreed to take over the chores and services of their Christian co-workers at the organization's clubs throughout the country on Christmas. The National Jewish Welfare Board said the action is "in the traditional spirit of good will" and in the nature of a return for similar favors rendered by non-Jewish workers on Passover, Rosh Hoshanah and Yom Kippur.

The mural painting of the first Brethren love feast by artist Medford Neher is used on the jacket for the forth-coming book by Kermit Eby which is entitled, "The God in You." This book will be published by the University of Chicago Press on February 12. The book will appear in both a paper and a cloth edition. The author estimates that approximately one-third of its contents has appeared in articles contributed to the Gospel Messenger.

Bible lessons and Christian ethics will be introduced soon in the government-run schools of Moslem Egypt. Courses will be given by regular government-paid instructors. In the past only Islam has been taught in the government schools. Under the new policy, all Christian students will receive Christian instruction during the same period when Moslem pupils are studying their own religion. Textbooks for the Christian classes are to be published by the government press which already has printed an outline of the curriculum.

Delegates from eighty-seven Protestant mission agencies called on the U.S. government to restore Point Four technical aid to underdeveloped areas on a long-term, peace-time basis. The action was taken at the annual assembly of the Division of Foreign Missions, National Council of Churches. The delegates also urged that the United Nations, firmly backed by the United States, find ways to end Aarb-Israel tensions "which imperil world peace, seeking fresh and creative approaches which will be just and impartial to both sides."

M. S. Frantz, who has been serving as interim pastor at Wichita, has had to relinquish his work there because of serious illness. He has moved to California.

A six-page mimeograph report briefly summarizes the results of the Christian education study conducted between October 1951 and March 1, 1953. Around three hundred churches entered into the study by ordering study guides, although not all of them sent in reports. Copies of this report may be obtained from the Christian Education Commission.

Rev. Jay G. Francis and his wife, Mary Zug Francis, were received into the full fellowship of the Lebanon church, Eastern Pennsylvania, and the church recognized the ministerial status of Bro. Francis. They live at 138 Cumberland Street in Lebanon. Bro. Francis is one of the well informed authorities concerning our early Brethren history.

Sixty-five Indiana citizens recently spent five days at the United Nations studying its accomplishments, problems and personalities. So far as is known, they were the first group to spend such a period studying the UN on home ground under sponsorship of a council of churches. Their trip was under the auspices of the Indiana Council of Churches.

Frances Clemens has been employed by the Brethren Service Commission as a crafts and worship leader for Brethren alternative service men serving in units throughout the country. Miss Clemens has given instruction at College Park, Catonsville and Baltimore, Maryland. During January she will be with units at Newton, Connecticut and Norristown, Pennsylvania.

The following correction should be made in information regarding the Easter tour of the Holy Lands and Europe which appeared in the December 26 issue. If the complete tour is by air, a minimum group of fifteen is required and the cost will be $1,500; if the tour travels to Europe by steamer, a minimum group of twenty is required and the cost will be $1,300 tourist class or $1,450 cabin class.

At special ordination services held in the Washington City Church on December 13, *Lawrence Ervin Durr,* a senior at Bridgewater College, was ordained to the ministry, and *Dwight B. Horner* was ordained to the eldership. *David LeRoy Miller* and *William Vernon Puffenberger* were licensed to the ministry. Participating in the services were DeWitt L. Miller, father of David Miller, David K. Hanawalt, district executive secretary, A. Stauffer Curry and Saylor C. Cubbage, moderator of the local church.

The European Annual Conference of the Church of the Brethren opened Sunday, December 6, with worship in the fellowship hall of the new Kassel Center. Approximately seventy Brethren workers and German friends were in attendance. The spiritual mood of the conference was set with the reading of a letter from Guy Wampler telling of the prayer vigil initiated by the young people of the Southeastern Region which would be in continuous session during the entire week of the conference. The conference was officially welcomed during the evening session by Pastor Standau representing the local churches of Kassel and Frau Dr. Heinreich representing the city of Kassel.

Brotherhood Theme: Win Men to Christ

Duane M. Ramsey has been chosen pastor of the Washington City church to succeed Dr. DeWitt L. Miller who became the minister of the Hagerstown, Maryland congregation on January 1. Brother Ramsey has been serving the Washington church as assistant minister.

The Brethren Visual Education Service reports that the ten most used films during 1953 were Rim of the Wheel, Bible on the Table, For Every Child, I Beheld His Glory, Dating and Courtship film series, Africa, As I Saw It, Toymaker, Piercing the Shadows, More For Peace and Dedicated Men. Churches that have not used these titles may want to schedule them during 1954.

The Christmas greeting of one Brethren woman to her friends took the form of a plea that any money for postage or presents that might be spent for her should rather be used in sending aid to the "two-thirds of the people of the world who go to bed hungry every night." To this vicarious plea a number responded with money which she has remitted to the Brotherhood Board for urgent relief purposes.

Bill's Decision is the name of an attractive sound filmstrip designed specifically for juniors and intermediates. First reactions indicate that it will prove popular when used with youth and adults as well. It is an 80-frame, color filmstrip with narration on two 78 rpm records or one 33 rpm microgroove record. Rental or purchase arrangements can be made by writing to Visual Education Service, 22 South State Street, Elgin, Illinois.

Membership in the Church of the Brethren in the United States and Canada now stands at 190,531, an increase of slightly more than 2,000 for the year ending September 30, 1953. The total membership around the world is now 202,354. There are 433 full-time pastors and 308 part-time pastors. The number of churches is now 1,032, representing an increase of eleven during the past year. One thousand forty-five Sunday schools report an total enrollment of 144,695 with an average attendance of 96,955.

A second printing of the Mural History of the Church of the Brethren, by Neher and Shultz, is now off the press. Books can be ordered from the publisher, Camp Alexander Mack, Milford, Indiana, at the same rate as before: ten or more at $1.00 each postpaid; less than ten at $1.10 each postpaid.

Another book in prospect is to be called Schwarzenau, Yesterday and Today, with the sub-title, Where the Brethren Began in Europe. This will be a companion to the first four panels of the mural history and will be in picture and story form. L. W. Shultz has collected material and many pictures that will tell something of the history and life in Schwarzenau today. It is planned to have this ready by June 1, 1954.

Elizabethtown College

The Brethren Historical Library has recently come into possession of a set of Sunday school tickets with Scripture verses printed in German by Christopher Sauer, Jr., on his own press in Germantown. These tickets were used in religious instruction in the Sunday schools of the eighteenth and the nineteenth centuries. The tickets are in an excellent state of preservation and were donated by Miss Eliza Lehman of Dallastown, Pa.

Jay Gibble, a sophomore preparing for the ministry, has been chosen president of the Brethren Student Christian Movement. Elizabethtown College will be host to the 1954 Thanksgiving conference of the organization.

Boxes for Korean War Orphans, the Christmas project of the women students, was directed by Miss Sun Kyung Kim, a sophomore majoring in liberal arts.

Joseph W. Kettering retired recently as treasurer of the Alumni Association. Mr. Kettering had served for twenty-five years. He has been a member of the board of trustees since 1936 and is now serving as secretary of the board.

Prof. Carl E. Heilman, instructor in astronomy, presented The Star of Bethlehem on WGAL-TV with the assistance of Prof. Nevin Fisher and a student quartet. This was one program in The March of Science presented each Tuesday at 9 a.m. by the college.

College personnel will fill the pulpit of the Shippensburg Church of the Brethren during January, February, and March.

The college a cappella choir under the direction of Prof. Nevin W. Fisher will present a concert schedule of twenty-five public programs from mid-February to mid-May. York, Gettysburg, Waynesboro, Chambersburg, Lititz, Ephrata, Palmyra, and Hershey are included in their itinerary. Two spring tours will take the choir into Western Pennsylvania and to the Philadelphia area. The choir of thirty-six mixed voices will present, in addition to a repertoire of unaccompanied members, Mozart's Gloria in Excelsis with organ accompaniment. Half of the choir members are vocal soloists.

The Church Calendar

January 10

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson: Jesus Uses His Authority. John 2. Memory Selection: God is spirit, and those who worship him must worship in spirit and truth. John 4:24 (R.S.V.)

CBYF Topic: Christianity South

Jan. 24 Christian Education-Bethany Offering

Jan. 31—Feb. 7 Youth Week

Feb. 1-5 Brethren Youth Seminar, Washington, D. C., and New York City

Feb. 2-4 Spiritual Life Institute, Bridgewater College, Va.

Feb. 14 Race Relations Sunday

Gains for the Kingdom

Three baptized in the Maple Grove church, Md. **One** awaits baptism in the Pleasant Hill church, W. Va.

Three baptized in the Hanover church, Pa. **Six** baptized in the Longenecker church, Pa. **Seven** baptized and one received by letter in the Mingo church, Pa. **Two** baptized in the Conestoga church, Pa.

One baptized in the Black River church, Ohio. **Three** baptized in the Cedar Lake church, Ind. **Five** baptized in the Marion church, Ohio. **Three** baptized in the Pontiac church, Mich. **Nine** baptized and one received by former baptism in the Buck Creek church, Ind. **Four** baptized in the Girard church, Ill. **Thirteen** baptized in the Sugar Creek church, Ohio.

One baptized in the Bethel church, Nebr.

Four baptized in the Payette Valley church, Idaho.

News and Comment From Around the Worl

First Audio-Visual Survey Set for Africa

Shortly before World War II an American missionary in Africa distributed 10,000 phonograph records containing a Christian religious message to the native chiefs of outlying villages where missionaries seldom visited. The American missionary, the Rev. L. K. Anderson, had done some checking and found that most villages in the area had phonograph equipment. Several years later when other missionaries visited the outlying villages, they found that Christian communities had been established without the services of a religious counsellor. The villagers had acted solely on the message contained in the phonograph record.

This incident was cited recently by the Rev. W. Burton Martin, an audio-visual materials expert who left Sept. 29 for Africa, where he will head up the first intensive survey of the availability and use of mass communications media for religious and educational purposes in Central and South Africa. His delegation of audio-visual experts also will conduct a series of training institutes on the use of audio-visual materials. These institutes will be attended by missionaries stationed in Africa and native African Christian pastors. Mr. Martin said his group also will confer with government, education and religious leaders in Africa, and expects to set up libraries for distribution of audio-visual materials to African missions and churches. No such libraries exist at present.

Methodist Peace Group Hear United Nations Officials

Dr. Andrew Cordier, executive assistant to the Secretary General of the United Nations, was one of several UN officials who addressed the meeting of the Board of World Peace of the Methodist Church at its annual meeting in New York. Dr. Cordier told the board that church groups have a natural interest in the UN because they have "a conscience concerning the direction in which civilization is moving." He said, "It is important to recognize the magnitude, continuity and inevitability of the problems the UN faces."

Discover Ancient Philistine Scarab Near Jerusalem

An ancient scarab, apparently lost by the commander of the Philistines when he was defeated by King David at the battle of the Vale of Rephaim, has been found on the site of the Biblical battleground outside Jerusalem. Israeli scholars say it may be the earliest relic ever discovered there. The scarab is of terra cotta, three inches long and one and one-half inches wide. It bears the twin cartouches of an Egyptian pharaoh of the XXth dynasty on its flat surface. Indentations show it had been fitted into a holder to facilitate its use as a seal. Scholars said the commander of the Philistines would have used the pharaoh's name as his seal since the Philistines had been defeated by the Egyptians in the 12th century B.C. and forced to serve as vassal armies of the pharaoh against the Hebrews.

Foreign Girl Scouts to Live in American Homes

Forty-eight teen-age girls from twelve foreign countries were recently welcomed by Girl Scouts in the United States. They will live as guests in American homes and will learn camping and scouting skills, as well as exchange ideas, interests and impressions. Their travel expenses are supplied by the Juliette Low World Friendship Fund supported by contributions from American Girl Scouts.

High School Paper Sends Special Issue in India Schools

A high school newspaper published in New York state recently prepared a special issue for distribution among high school students in India. Ten thousand copies were printed with articles describing school assemblies, student organizations, parents' associations, vocational training, the honor system, seminars, dramatics, sports, courses of study, etc. The school has invited a high school in India to send a similar newspaper in exchange.

Moravians Plan Evangelistic Effort

The Southern Synod of the M avian Church recently approved minimum salary for their minist of $3,000 a year, plus a parsona and travel expenses. Moravi churches are planning for unit evangelistic effort through No Carolina and Virginia as part of year-long program throughout t Moravian Church in preparation i the observance in 1957 of the 50 anniversary of its founding in B hemia by followers of John Hus.

Plan Chicago Ecumenical Institute

Bethany Biblical Seminary is o of thirteen seminaries in the Chica area which are co-operating in pla for the Chicago Ecumenical Institu to be held Aug. 2-13, 1954, prior the second Assembly of the Wor Council of Churches. The institu will give special attention to theol gy and Biblical thought importa in the ecumenical movement. Le tures, seminars, ecumenical wo ship, conferences with facul leaders and visits to places church interest will be offered.



Religious News Service

Dr. W. A. Visser 't Hooft, genera secretary of the World Council c Churches, while in the Unite States recently invited Presider Eisenhower to address the secon Assembly of the World Council which will be held at Evanston Ill., next August

racuse to Continue aduate Work in Journalism

he School of Journalism, of racuse University in New York, is veloping graduate work in reli- us journalism which will enable ng people to prepare for work church magazines, with religious blicity offices and on literary ms abroad. The program is being nned by Professor Roland E. lseley, who recently returned m establishing a journalism partment in an Indian university, Robert Root, who was formerly respondent at Geneva, Switzer- d, for the World Council of urches and by Robert S. Laubach, o has worked on literacy teams th his father, Dr. Frank Laubach, Asia and Africa.

spels to Be Sold at rwegian Newsstands

The State Lutheran Church of rway has sanctioned the sale of spels in magazine format on wsstands throughout the country. new edition of the Gospel by St. ark, illustrated with photos of dern Norweigian life, has been leased for sale at the price of one wn (fourteen cents) each. If the st edition of 100,000 copies proves pular, it will be followed by sim- r editions of other portions of the ble. The State Lutheran Church Denmark is said to be considering similar project.

dian Christians Producing rst Hindi Film

A motion picture called The ansformed Life and based on the ory of Zacchaeus and his meeting ith Jesus is being produced in dia. The film is the first motion cture on a Christian theme to use e Hindi language. It is sponsored y the National Christian Council India. Production crews and ac- rs have been recruited from the aff and student body of Leonard heological College. They represent velve Protestant denominations.

hurch Members Fast very Saturday

The forty members of the First hurch of God in Youngstown, hio, have agreed to fast every Sat- rday in order to deepen their spir- ual lives. A number will abstain om eating all day, while working en will go without their evening eal. The day is climaxed with a :30 prayer service. The minister f the church has invited members f other churches to join in the aturday evening services which clude prayers for the ill.

AWARDS FOR LAY LEADERSHIP

United Church Men, a unit of the National Council of Churches, at the meeting of its Board of Managers, presented two citations for "outstanding U. S. lay leadership." These went to Wilbur S. Barnhart of Indianapolis, Ind., (center), chairman of United Church Men of Indiana, for his work in that state organization; and to Ray W. Labbitt (right), for work in the Protestant Men of Detroit, a local organization. Lem Jones, chairman, made the presentation



Courtesy National Council of Churches

Government in Quandary Over Prosecution of CO's

Government efforts to prosecute religious objectors whose sincerity is challenged by local draft boards have hit a snag in Federal courts. Two recent Federal district court decisions in Connecticut and Virginia have thrown the Department of Justice into a quandry. The Department must decide whether to make available to courts complete FBI reports on objectors or halt its efforts to prosecute those who refuse induction into the armed forces. Thus far, the government has refused to produce any FBI reports on the ground that it would violate the confidence under which the bureau operates in its field investigations.

Mormon Leader Warns on Church Building Labor Situations

Union carpenters walked out on the construction of a Mormon chapel in Atlanta, Ga., because nonunion members of the congregation were contributing their labor free. The congregational workers were finally forced to stop their work and the union carpenters returned. An Atlanta daily newspaper commented editorially that "something is very wrong somewhere when a man cannot give labor to his church."

Christian Missions Praised for Leprosy Work

A ten-day International Conference on Christian Leprosy Work was held recently in Lucknow, India, to "determine how political, economic and Christian forces may work more effectively together to eradicate leprosy everywhere in the world." It was sponsored by the American Leprosy Mission and the London Mission to Lepers, which jointly support some sixty Protestant mission colonies in India. High tribute was paid to Christian missions for their work among lepers everywhere by Dr. John Lowe, a world authority on leprosy. "In every country I have visited," said Dr. Lowe, "I have found that the really worth-while leprosy work being done was usually the result of efforts by a Christian agency or by individual Christians."

Illustrated Edition of Bible to Appear Soon

An illustrated edition of the Revised Standard Version of the Bible will be off the presses the first of the year. Designed specifically for young people in Sunday-school classes, the new edition will carry the identical text of the unillustrated Revised Version, but will be embellished by two dozen four-color illustrations and six-color maps. It will be considerably smaller than the original edition, measuring five-and-one-half inches by seven-and-one-half inches. A smaller size type will be used for printing the Bible. The illustrated edition will cost less than the larger edition so that Sunday schools can order in quantity.

Adventures in Canning

Mary Alice Peters Klees
Ioannina, Greece

YOU'LL have to show me everything. I have never done this before and I don't know anything." What a thrill to teach people, who know they do not know but who want to learn.

When I accepted the challenge of teaching Greek villagers to preserve fruit by canning, I could see nothing but obstacles. I visualized all the difficult and impossible things and set out to overcome them.

First, I had to teach the people to eat canned fruits and vegetables. The only purpose for canning was to improve inadequate diets. As long as the people were afraid to eat canned products, canning was purposeless. With glass jars of food sent by church women in America, I visited each of the villages in which I hoped to teach canning. Sometimes the food was used to prepare a meal for women and girls. In some villages this was not necessary. It was early spring when village diets consisted largely of bread and olives or garlic. The fruits and vegetables looked good to the hungry people and they began to plan for the day when they could can for themselves.

Villages, like people, have personalities and no two are alike. Consequently, a thing as new and strange as canning was not received with the same enthusiasm or skepticism in all the villages. I like now to forget the days I spent begging people to let me help them can in Pontikates. The thrill of teaching the eager people in Agahory who knew they did not know but wanted to learn, I remember now in hours of discouragement.

The conditions under which I taught were as different as the village and the people. The lack of cleanliness was the greatest handicap, more general than the other conditions, and hardest to overcome. The word *clean* just does not mean the same when translated into Greek language. Here was an excellent opportunity to tie in household and personal cleanliness with the canning project. When the cost of carelessness can be measured in terms of a spoiled can of food even the simplest is able to understand. Nevertheless, I was not allowed to overlook the fact th water is scarce and, therefo precious.

The canning was done in villa kitchens over open fires. It w also done far from the village ne the gardens and spring. A sing pressure cooker made the roun but, being obviously inadequate f eight villagers, big black pc supplemented. The scarcity of tim pieces presented a slight proble Usually, however, the schoolmast in each village had a watch whi he loaned around when I was n there.

You know I could not possib have helped fill all the 18,000 gla jars the Inter-Church team distri uted in twelve villages. I feel th my greatest achievement was teach people who could, in tur teach other people. Julia Filios w my right-hand helper. Not only d she learn quickly but she becan a team member and took over fu responsibility in two village Nanee, the Greek home economi working in the area near Ioannin was placed under my supervisio for a couple of the busiest weel and did a good job. Then the was Andras from Kserovalto, wh was most enthuiastic and, havir



Brethren volunteer, Mary Alice Peters Klees, helps a Greek woman wash jars in preparation for the canning process. Facilities for canning are greatly limited but people are eager to learn



Canning in Greece is a family project. Since many women work in the fields men help with the canning. Two Greek men help to fill jars with beans

arned, spent much of his time lping not only his fellow villagers t aiding the people in three ighboring villages. And I cannot rget Ksycustee, who accompanied e from house to house, village to llage, for a week in order that ie might learn all and be better ole to supervise the canning in er own village, Pogonenee. One ay we walked for five hours be- veen villages. When night came, ie did not object to sharing my eeping bag which opens flat.

With the help of such people and ith village women expressing with ame their lack of knowledge in gard to canning, most of the mpossible things I had visualized ere not present in the actual job. nd the joy the villagers shared ith me when they held a glass ar filled with food and said, "I anned it myself," made the hardest lay's work seem like play.

Now when team members enter ny of our village homes almost s important as the sweet is the displaying of home-canned fruits nd vegetables. The cans are dragged out from under the bed nd lifted to a table or window ill. The jars may contain any of he following foods: beans, peas, omatoes, okra, cucumbers, plums, pears, peaches, apples, figs, berries, sheep and goat. If you do not think it is most rewarding to help people help themselves you should be there to see the light in the mother's eyes as she looks at the food she has saved for the winter. The fathers and children are equally as proud and often have helped with the canning. I am now planning with the villagers for bigger and better gardens which will mean more food to eat and can. Therefore, to the question, "Will the villagers continue to can?" I am prepared to answer, "Yes." I think this summer has been a small beginning of a great advancement for this country where the people knew little about canning just a short while ago. They did not know how easy it could be. When they found out how simple canning was they took hold and I think will never let go.

It is not unusual now to hear the villagers in a lively discussion on the different types of jar lids and how thy seal, timing for different foods and sizes of jars, causes of spoilage and how to prevent it. Listening in on these discussions I find it difficult to believe that these "backward" people have been canning for only one short season.

INTERNATIONAL SUMMER SERVICE 1954

GENERAL INFORMATION

Approximately **thirty to forty U. S. campers,** between the ages of eighteen and thirty, will be recruited for this program. Campers should be in good health, not afraid of hard work and with a desire to serve. Knowledge of German is helpful, though not required. Campers must pay their own expenses—travel to New York and return, round-trip ocean transportation, maintenance of $1 per day while in camp, personal travel and expenses in Europe. Estimated costs for the summer, including tour, are **$700-800;** for work camp only, approximately $500-600.

All camps will last five weeks—approximate dates: July 12 to Aug. 14. Arrangements will be made for those who do not go on the tour to sail about the last week in June. Return sailing will be on Aug. 24.

CAMPS

Austria

Vienna—Helping to build the *Evangelische Schule* at Karlsplatz in the center of the city. This is a construction project and unskilled labor can be used at many of the tasks which are to be done there. The school was completely destroyed during the war except for the outside shell. The reconstruction job will be to modernize the inside.

Upper Austria—(place to be decided). Social and recreational camp working with refugee children.

Germany

Peace Seminar—Kassel, Germany. The Brethren House will be the center for the seminar. The camp will be housed in the new building and a work project around the Brethren House will be discovered. The main emphasis will be the study of some subject relating to peace and the world of today.

Flensburg — A camp on the northern border of Germany is being planned in order to promote better understanding between the Danish and German people. The work project will be the building of an international house for young people of this area. This will be called a "border project" and it will be carried out with the help and assistance of the Bonn government, which is much interested in promoting better understanding in this particular area.

Recreational Camp—(place to be decided later). In a refugee hospital helping to provide games, crafts, music and spiritual help for children who are sick. The main emphasis will be on social work although a part-time physical project may be planned.

Schwarzenau—A camp is being planned in this community to help build a new water system. Some of the women in this community must carry water quite a distance. At the same time work campers would have the unusual privilege of living and fellowshiping with the people of this historic community.

East Zone Escapees—Will be located in one of the camps for East Zone escapees, building a house that will be used for all the young people as a social center. Opportunities for social contacts with young people from the East Zone.

Hessen—building an educational plant for a Protestant church for the use of men and women's work meetings, young people and kindergarten. Campers will learn to know members of the church community, will visit their homes and fellowship with the young people.

WORK CAMP TOUR

Will sail on June 10, spending approximately twenty-one days in Europe visiting Brethren Service centers of operation and points of interest in Germany, Austria, Italy, France, Switzerland. Overnight stops in hostels, homes, B.S.C. centers and hotels. The purpose of the tour is to serve as an orientation period before work camps begin and to help the camper get more than a superficial view of areas visited.

Cost of the tour will be approximately $240, which includes transportation by chartered bus and train after arrival in Europe, overnight lodging, three meals daily (continental breakfast).

MAKE YOUR VACATION PAY . . . **for yourself . . . and others . . .**

WRITE: **Brethren Service Commission, General Brotherhood Board, 22 S. State Street, Elgin, Ill.**



Activities for Young Adults

Olive B. Stinebaugh
Wabash, Indiana

ACTIVITIES! I don't need more activities; what I need is rest from activities. Why, Mabel, do you know I haven't had one uninterrupted half day at home this week? And evenings—our family hasn't been at home all together one whole evening for weeks. Where do we go all the time? Well, if one of the children doesn't have band or basketball practise or 4-H or F. F. A. or Rural Youth, then Dan or I have Soil Conservation, Farm Bureau, Home Demonstration, an Extension course, P. T. A., or a committee meeting. Please don't ask me to add another activity!"

Circle 2 was meeting in the country home of one of its active members. The pastor's wife had asked the president of the Parents' class of the church school what activities they had planned for the year. This had precipitated an avalanche of protests like the above. It seemed that so many of them were in a daily whirl of hurry-to-get-ready-to-go-some place and did not know how to change it.

The home and family life director was there. She was on the program committee for class meetings of this same Parents' class. The discussion in the circle that day set her to thinking that here was a real problem of their age group. That evening she got out her packet of literature sent from the national home and family life department, called the pastor for advice and then called a committee meeting. The result was a stimulating panel discussion at a later class meeting. The panel gave the results of their study; the problems of their group were set clearly before them with some suggestions for their remedy. Several families confessed that they had never planned their activities—they just seemed to accumulate.

The class concluded that if the parents decide early that their homes should be Christian first of all, then church-related activities will have first place in their plans and that others, if added, must contribute to Christian living for all the family. The following activities were considered: worship, service, fellowship or social—all in relationship to the church.

First, activities of worship. Private, family and public worship is essential to healthy, growing, Christian life, so it should have priority in our planning. There are many good devotional books and other literature available in this field.

Second, service activities. The church school offers opportunities to serve as teachers, officers, musicians, librarian, class officers or committee members. The administration of the church needs a variety of talents: members of boards, finance, Christian education, trustee, deacon, ministerial, music, women's work, men's work, etc. Every adult should find some place in the church to serve if he would grow spiritually.

Third, social activities. Just a worhip and service must each hav a place in the growing Christian' life, so must he plan fellowshi opportunities. Jesus went into th market-place and to the village wel where he touched village life an blessed it. He attended worshi services, weddings, dinners, feasts— some of them purely social affairs— but we are sure his presence raised the quality of fellowship there. We would do well to review our own social contacts and judge their quality.

What to do at class meetings

Take our class socials or class meetings. How do they rate? Are they tiresome, same-old-story affairs? Or has your program committee planned discussions of some problems of your group, shown family life films, had life situation dramas, or had good book reviews?

One class group of parents invited capable professors from a near-by college to give them lectures on healthy sex life in the family, family finances, handicapped children and other subjects of in-

Walter Hering



Fellowship activities for young parents' classes of the church can give parents much guidance for their home responsibilities

est. If the speaker uses a Chris-
n approach to the subject, this
oe program can be most helpful.
her groups have had helpful dis-
ssions on subjects like recreation
the home, family worship and
ading materials in the home led
her by one of their own group or
a specialist in the community,
ch as a judge, a Christian physi-
an, the community recreational di-
ctor, etc.

Another group had the recreation-
director come and teach them
ood games to play at a social. How
e young folks did enjoy that! At
nother time they had a local teach-
come and review a good book for
ie children with the parents ob-
erving methods used in storytell-
ig. A discussion period followed
r parents only.

Early last fall the Willing Work-
rs (parents') class of the **Wabash
ity Church of the Brethren (Indi-
na)** sent to the Brethren Loan Li-
rary for a quantity of children's
ooks to be loaned into the homes
f the class. The selected books
ere carefully distributed so that
hey were suitable for the ages of
he children. The parents were
sked to see that the books were
ead by or to the children. After a
nonth, at the next class meeting,
eports were made by the parents
s to the children's reactions to these
ooks. Favorite books from home
ibraries, as well as favorite maga-
ines, were reported on, also. This
eriod of reporting was helpful to
arents and gave guidance in the se-
ection of good books for their chil-
ren. Children like the story papers,
Tell Me and Journeys. Quite a
umber reported that they keep
hem on file in their homes. All
homes could benefit by this practice
of filing the story papers.

Are you distressed at the way some parents mismanage their children? One class tried discussing discipline at a class meeting, but felt the unsuccessful parents were not present; so later they showed the film, Preface to Life, and made a special effort to have all the parents present. Care was provided for any children who had to come, so that no children were present for the film or the discussion that followed. This film proved to be quite beneficial to many parents. The national family life director would suggest other good films upon request.

"Activities? Yes, since we plan ours and make the church-related ones first, we have time for them and for rest, too."

Christian Education

THAT HIGH AIMS MAY BE REALIZED

Individual spiritual needs require constant cultivation to cope adequately with everyday problems and to make major decisions. To develop religious faith and practices of changing, growing personalities, the many aspects of the Christian education program serve children, students, young people, families and adults. In addition, Bethany Biblical Seminary has been engendered to train ministers, missionaries and other church leaders.

Sunday, Jan. 24, is Christian Education-Bethany Seminary day in our churches. Attractive place mats, illustrated with ten other drawings similar to the one here, tell the role these vital agencies play in fostering Christian living. The free mats are available through local pastors or superintendents. Their use in the home and church will stimulate interest in Christian living.



Operating the Christian Education and Bethany Seminary phase of the Brotherhood program in 1954 will require $168,000— an average of $1 per member. Basic to the church, to the home and to the individual, this Christian training merits the financial support of every individual.

Franklin Grove Fellowship Suppers

Leroy Miller

THE Franklin Grove Church of the Brethren of Northern Illinois believes that fellowship is a very important part of their church program; accordingly, they planned and carried out a program in small group fellowship.

The plan was outlined and inaugurated by the home and family life department and women's work. The idea was presented first to the board of administration of the church and was adopted by them as a part of the church program for the year. A committee was selected representing all areas of church interest and was delegated to work out details.

First the committee chose one Sunday evening in each of three fall and winter months when regular Sunday evening services would be recalled. Next the host families were chosen and to each host family was assigned approximately equal numbers of guests to be invited into their homes on the Sunday evening designated. Different hosts were chosen for succeeding months. An effort was made to avoid duplication of guests in any home. In arranging these fellowship meetings an attempt was made to include all ages. Every person on the resident church roll was included with his or her family.

Several weeks prior to the night of the first meeting the hosts issued invitations to their assigned guests. Due to personal invitation given by the host they each knew in advance how many to plan for. They were invited for a simple Sunday evening supper and social. Emphasis was put on simplicity of the meal. The hosts were requested to plan an informal entertainment with some effort to include a devotional or inspirational period. Hosts were found to have arranged a variety of programs including Bible contests, Bible games, hymn singing and special numbers by guests.

About ninety per cent of the folks contacted participated and the plans were found to be very effective. Folks were reached by this method that had never been reached on Sunday evenings in any other way.

Our Mission Work

The Church Abroad

Edited by Anetta C. Mov



John L. Hamer, M.D.

Kenneth Frantz
Virden, Illinois

A STRONG desire to serve will always find expression. A second fact to be noted is that where seeds of love and service are sown at home and during the early years of life and where those seeds are carefully cultivated through the years, the fruit is borne in a life dedicated to the enrichment and fulfillment of life.

These factors are present in the life of John L. Hamer, M.D., who after long years of preparation is ready to begin a term of service, serving fellow humanity.

It is difficult to appraise or even to know the vast number of sources which have been leading in this direction. Life's choicest decisions are based upon a wide range of experiences and this is certainly true in John's case.

Born to Dr. O. Stuart and Mrs. Gertrude Sharp Hamer, Sept. 4, 1923, John had from the beginning the advantage of a consecrated home. The family is completed by an older brother, Vaughn. The family has grown up in North Manchester, Ind., where the father for many years has been a professor at Manchester College.

John's mother, as a worker with children in the local church, has lifted up the call to missionary service and so it is no wonder that her own son should also feel the urgency of the need. Some children still honor the wisdom and judgment of their parents. In addition, the father has developed an enlarging interest in the geography of the world and has authored school textbooks in this field. It is not at all uncommon to see a map on the wall by the kitchen table in this home.

By the time John was in high school, he had already become a leader not only in high school but also in the church. He was a friend to all and many who felt excluded by others were included in John's circle of friends. It was always a word of cheer and encouragement from this friend.

During the high school years several influences appeared. In addition to the regular program of the church and youth department, John was one of about five in a strong primary group. There started in this group a steady fellowship which gave support to each other. They "felt at home" discussing high ideals. Though there was no "leader" John did much to lift the level of thinking. At this same time, the young people met regularly at the parsonage with the pastor, Bro. H. L. Hartsough. These prechurch evening meetings met many of the needs and answered the questions of youth. Again, there was a helpful spirit and fellowship. All during this time there was a constant contact with college students and this influence matured John "beyond his years."

John was active in the sectional and district youth work as well as in the local church. The circle of friends became wider and wider, particularly as the family grew and as a number of people of other national groups stayed and felt welcome in the home. Thus people of other races and colors were known as people and esteemed as guests. This was also true of church leaders who came into the home. It is perhaps true that a person in close contact with a college community has the advantage of knowing outstanding people who come to that college and it is certainly true in this case.

After graduating from Central High School in North Manchester in 1941, John entered Manchester College that fall and continued his broad education. All the time, the social phase, the extra functions, played an important part. The club and groups joined were ones whic emphasized serving instead of bein served.

Since high school days John ha accepted the position of the churc concerning peace and war. Ther was no question in his mind. Bu his was more than acceptance an he went on to an active living o that position. There were an inter racial camp, international club an attendance at an interdenomination al camp. Other experiences confirm and support his belief that a alternative to war is available.

Several years in the midst of the normal college period were spen in agricultural work. It was during this period that the church grew in importance in the life dreams o John. Under the kindly hand and guidance of Elder Edward Kintner a license to preach was extended by the Manchester church to four young men at the same time. One of the four was John Hamer and this service took place on Dec. 12, 1943.

Following the war, one's thinking could again be directed toward college and John returned, concluding his studies and graduating from Manchester College in 1948. In the intervening years, an interest in the medical sciences was felt and immediately after college, John enrolled in the medical school of Western Reserve University at Cleveland, Ohio, from which school he graduated June 1952. These years were ones of intense and concentrated study.

But there was another activity properly proceeding. John's requirements for a future life partner have always been high and it was not until this period that the person was found. In a near-by school of nursing there studied a Brethren nurse. Finding many common interests and hopes for life's fulfillment, they kept company. The result was that on June 28, 1952, John Hamer and Esther Rinehart were united in marriage at Hagerstown, Ind. Together, they are planning wisely.

Though the call to mission service has long been in mind, it has been more intense in the past year and has grown to the place that it could no longer be denied. In response

this call of God, they were
nmissioned at the Colorado
ing Annual Conference this past
mer and now go to the Africa
d. John has completed his gener-
medical training and internship
l after a summer of practice in
liana goes as an M.D. Esther has
npleted her training and goes as
R.N.

'ogether they will serve God not
y through the medical profes-
ns and the healing arts but also
ough the healing of soul and
rit. They live dedicated lives and
pray God's rich blessings upon
m as they now sail in further
vice to the kingdom of God.



Esther Rinehart Hamer

Mrs. Cosette Will Wareham
McPherson, Kansas

NOR some of us the Christian way of life comes as a sudden wonderful change from some er mode of living. For others it es gradually as they absorb it n the environment in which they . If ever a girl grew up in atmosphere conducive to the elopment of Christian character, vas Esther Rinehart Hamer.

orn in Hagerstown, Ind., on ch 28, 1928, daughter of Mahlon Mary E. Hay Rinehart, Esther the second of three girls. As amily, the Rineharts did many gs together. The girls' interests e always encouraged and ed. A good many summers d them touring the country ther, often to the region in ch Annual Conference was being .

ompleting this close family cir- were Esther's maternal grand- nts, Rev. and Mrs. Frank E. . Grandpa and grandma had en interest in young people and ainly no less interest in their grandchildren. They were very r that a child develop all his tal skills and potentialities at as early an age as the child showed capabilities. To implement such development, grandpa made opportunities and mechanisms at home in the fascinating world of books. At the age of five Esther was writing letters and mailing them herself. She had read the first grade primer before starting school, so it is not surprising that she completed the second grade during her first year. Her enjoyment of school is reflected in the ease and thoroughness with which she has done superior work throughout her school days.

While in high school she took an active part in academic contests in algebra and Latin. For five years she was a member of the 4-H Club and took district and state honors in the classes of food preservation and clothing. Following her graduation from the Hagerstown high school in 1946, she went to Manchester College, where she received her A.B. degree in 1950 with a major in applied music and a minor in biological science. She was graduated with distinction. Her college activities included many musical organizations — string symphony, college-civic symphony orchestra, women's glee club, and a cappella choir—the German club and campus religious activities. The fall of 1950 found Esther in the Frances Payne Bolton School of Nursing, Western Reserve University, Cleveland, Ohio. From here she graduated with the degree of Master of Nursing in June 1953. Her R.N. was also rceived this summer following state board examinations.

Interest in music began for Esther at an early age and has been an enriching factor through the years. She was taught simple songs very early and began taking piano lessons at the age of five. These continued except for a few interruptions until her graduation from college. At ten she began violin lessons and though her interest in it was not as keen as that in piano, she was accomplished enough to participate in orchestras in junior high, high school and college.

For the Rineharts religion was an attractive door to life. Sunday-school and church attendance was an established family practice and even as a young child Esther was eager to attend various meetings and conferences. In March 1937 at the age of nine she joined the fellowship of the Brick church of the Nettle Creek congregation of Hagerstown, Ind. It is interesting to note that this step was precipitated not by some older person, but grew out of an informal get-together of friends her own age. Several of them had joined the church that morning and they asked Esther why she did not join also.

Hers was not a spectator religion. While she was a junior and intermediate she was pianist for the children's Sunday-school worship. As a young person she was pianist, song director and program chairman at various times for the local CBYF. She served for several years as church pianist and assisted in vocal work.

Like most of life's major decisions, Esther's decision to become a missionary was the result of many things. Ministers and missionaries visiting in their local church were often invited home for a meal by the Rineharts. Such personalities with their sincere enthusiasm for Christianity appeared to her as a child to be the real saints. She listened eagerly as they told of their personal experiences on the mission field or in whatever area of Christian service they were working. At one such session with A. D. Helser as the guest, he said to Esther's parents after telling of some of his experiences, "And we'd be glad to have one of your girls, too." How casually those words may have been dropped, but she never forgot them!

Other leaders who gave her the yearning to live a Christian life and devote herself to Christian service were her own grandfather, Frank E. Hay, whom as a child she held up as her "ideal person," Dr. Bosler, who was the mission doctor in a play in which she was one of the native children at Annual Conference at Ocean Grove in 1940, Rufus D. Bowman, J. O. Winger, Harper Will and William Beahm.

For a long time Esther told no one of her inner urge to go to a mission field. Often at any time of day she would go into her own bedroom to pray about this as well as other things. To her prayer was and is a vital relationship with a personal God. Throughout high school and college the idea of being a missionary never left her, though there were times when she thought of doing other things. In 1949, when she was a senior in college, she attended the Brethren Student Christian Movement conference at Ashland College. What he was talking about, she does not recall, but it was while T. Wayne Rieman was speaking that she decided that when she returned home she would tell

her parents that she had decided to dedicate her life to mission work. Later she talked to Tim, as the young folks called him, about it and through his counseling, shared her secret with friends and her family. Sharing her goal with sympathetic people served to strengthen her purpose, for now she was not alone.

Courses in the peace department at Manchester under Gladdys Muir, cell group meetings in which ideas were shared, hilltop retreats and Wednesday's religious chapel programs under the direction of Tim Rieman, all served to organize and enthuse her thinking in her chosen direction of Christian service.

It was during her last two years at Manchester that I learned to know Esther. Blessed with a happy disposition, she had an attitude of kind friendliness toward everyone. Always willing to lend a helping hand she was a friend in the true sense of the word.

While Esther was in nursing school she learned to know John Hamer, a medical student. The realization of their mutual intere in medicine, daily Christian livi missions and home building them to make their friendship lasting one by taking the vow marriage on June 28, 1952. Th interest in mission work has be increased by their sharing th dreams for that work.

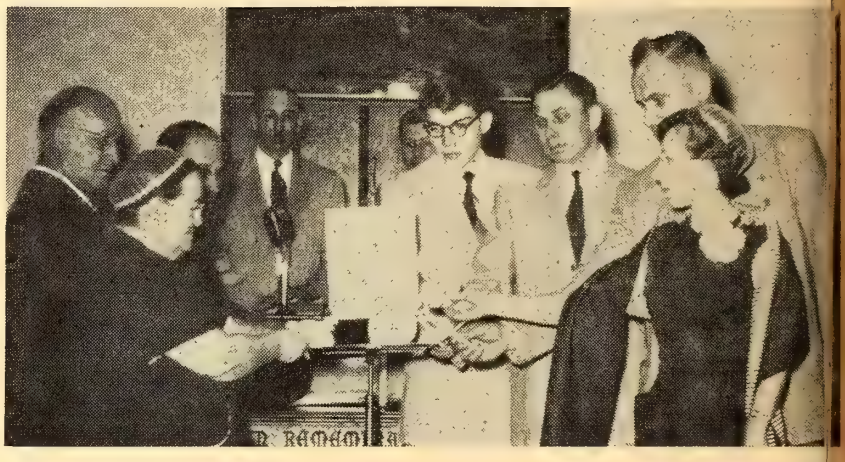
And now the time has come the realization of their dreams. Nov. 27, 1953, they left New Yo expecting to reach Jos, Nigeria Dec. 5. The prayers of their frie and the love of God go with th

The Church at Home

Edited by Alberta Yo

Akron First Church has Mortgage Burning

Walter C. Zimmerman
Chairman of the Finance Board



IN OCTOBER 1946 the council of the Akron, Ohio, First Church elected a building committee to investigate the possibility of remodeling and rearranging their house of worship, to provide a better and more beautiful place to worship God. This committee called upon the services of Brother C. H. Deardorff, who made six trips to Akron.

After much work and discussion, a formal plan of remodeling was presented to the January 10, 1947 Council. This plan was accepted and the committee instructed to proceed with the work.

Work was started in February 1947. Much work was done by members of the congregation, such as cleaning old lumber to be reused, replacing window cords with chains so that the heavier stained glass windows could be installed, and refinishing the interior when the job was completed.

Shortly after the work was begun, it was decided to apply to the Brotherhood Board at Elgin for a $10,000 loan to provide working cash. This was quickly granted by the Brotherhood Board, for which the Akron Church will always be grateful. A Building Fund Committee was also elected to work along with the Building Committee to provide additional funds as well as to pay off the mortgage held by the Brotherhood Board. The response to this drive was so good that a short time after receipt of the loan, the church was able to return $1,500.00.

During the remodeling, services were held in the South High School Building, less than a block away. The remodeling consisted of rearranging the entire sanctuary, using the center pulpit plan because of lack of room for a divided chancel; installation of a new concrete baptistry, new pews, public address system, electronic organ, indirect fluorescent lighting, and beautiful stained glass windows with a particularly beautiful picture window of "Christ in Gethsemane" behind and above the pulpit.

The church was rededicated to the service of Christ and the Worship of God on September 14, 1947. Many people were heard to remark that the Akron First Church had truly been made a sanctuary that is conducive to true worship.

The members of the congregat however, did not lay down the There was still an obligation t paid. The loan was due and pay at the rate of $1,000, plus inte per year, which would mean th would be fully paid in 1958. tributions have been such that loan was completely paid on Fe ary 23, 1953.

A very impressive candle-lig mortgage burning ceremony held last summer, signalling freeing of the Akron First Ch from debt. A very inspiring sage was given by Rev. Dal Young. Representatives from various groups, such as Fin Board, Trustees, Women's Work, Society, Men's Work, Sunday Sc and C.B.Y.F., participated in Mortgage Burning Ceremony.

We praise God for blessing us the material things to meet our gations. We pray His conti blessing upon our church as we bark upon a new course with new pastor, Rev. Ralph Marti that great things may be do His name and many souls be s

eddings

shenfelter-Williar—Richard Bruce Ashelter and Doris Lee Williar, June 6, —Mrs. Florence B. Shober, Frederick,

ooth-Martin—Frederick Booth and Er- J. Martin, Oct. 17, 1953, in the Washon City church parsonage, by the ersigned.—DeWitt L. Miller, Washing- D. C.

urritt-Ciotti—Howard Benton Burritt Philadelphia, Pa., and Helen Ciotti of dber, Pa., Nov. 21, 1953, in the Windchurch, by the undersigned.—C. H. man, Lewistown, Pa.

yam-Batzel—Arthur E. Byam and na Marie Batzel, Oct. 16, 1953, in the shington City church, by the undered.—DeWitt L. Miller, Washington, D.

ase-Ramsey—Charles J. Case and Al- a May Ramsey, Oct. 30, 1953, in the t church, Wichita, Kansas, by the ersigned.—Duane H. Ramsey, Washon, D. C.

offman-Thomas—Robert Coffman and tha Thomas, Sept. 27, 1953, in the e of the bride, by Bro. W. H. Miley.— . W. H. Miley, Ashland, Ohio.

obbler-Stone—Lewis Edmund Cobbler Margaret Helen Stone, both of Bassett, Oct. 17, 1953, in the Bassett church, by undersigned.—Wilmer Q. Crummett, sett, Va.

rouse-Middleton—Paul Crouse of Den- Md., and Myrtle Middleton of Centille, Md., Nov. 21, 1953, by the unsigned.—J. S. Rittenhouse, Queen e, Md.

uller-Green—Wilbur Culler and Evelyn en, June 7, 1953.—Mrs. Florence B. ber, Frederick, Md.

ooly-Dickson—Paul Dooly of Vandalia, and Lucille Dickson of Mulberry ve, Ill., in the Hurricane Creek church, . 25, 1953, by the undersigned.—Elmer ohnson, Pleasant Mound, Ill.

ggleston-Yates—J. Andrew Eggleston Rachel Yates, both of Hopewell, Va., he Hopewell church, Nov. 21, 1953, by undersigned.—Clyde R. Shallenberger, ewell, Va.

ulitt-Clingenpeel—Orie Milford Eulitt, and Elsie Marcella Clingenpeel, Aug. 1953, in the Springfield church, Ohio, Otis Landis.—Mrs. Kenneth Barnhart, Carlisle, Ohio.

uther-Wickerham—John Francis Gaithnd Zelma Louise Wickerham, Aug. 1, , in the Springfield church, Ohio, by Landis.—Mrs. Kenneth Barnhart, Carlisle, Ohio.

arst-James—Denton Garst and Peggy es, Nov. 9, 1953.—Mrs. Florence B. ber, Frederick, Md.

ohl-Darker—Walter Hohl and Shirley ker, both of Pottstown, Pa., in the stown church parsonage, Nov. 7, 1953, Ralph R. Frey.—Anna Frey, Pottstown,

berknight-Wagner—Guy Leberknight Genevieve Wagner, in the Walnut ve church, Johnstown, Pa., Nov. 14, , by the undersigned.—Clyde L. Carter, nstown, Pa.

artin-Pautz—Coyle Elwood Martin and s Marie Pautz, both of Elizabethtown, in the Elizabethtown church, Nov. 953, by the undersigned.—Nevin H. k, Elizabethtown, Pa.

ay-Barb—Beryl Milton May of Catlett, and Mary Louise Barb of Midland, Aug. 15, 1953, in the Midland church, the undersigned.—Ervin F. Block, sport, Tenn.

eadows - Smock — William Kenneth dows and Margaret Katherine Smock, of Medford, Oregon, Nov. 24, 1953, ne Medford church parsonage, by the ersigned.—J. R. Jennings, Medford, on.

ller-Pfeiffer—Keith B. Miller of Nape, Ind., and Marlyn Pfeiffer of Mentone, Ind., in the Nappanee church, Sept. 19, 1953, by the undersigned.—S. W. Longenecker, Nappanee, Ind.

Church News

Northern California

Empire—The Gideons were in charge of a Sunday evening program. Marvin Strait showed pictures of world service. A round-table discussion was held concerning our summer camp, Peaceful Pines. Promotion and installation services were held for our Sunday-school and church officers. Our communion was held Oct. 4. District meeting was held in our church with Bro. Paul Robinson, president of Bethany Biblical Seminary, as guest speaker. One member has been received by letter. On Nov. 22 Bro. J. Onis Leonard of La Verne College, was our guest speaker. On Nov. 24 our church held our Thanksgiving dinner.—Mrs. Florence Hanchett, Empire, Calif.

Southern California and Arizona

San Fernando Valley—Our daily vacation Bible school was held for a period of three weeks. A missionary organization known as the Gospel Recordings, Inc. gave a program one Sunday evening. The men of our church have recently organized. The proceeds from our annual ice cream and cake social was used for parking lot lights.—Marie J. Brubaker, Van Nuys, Calif.

Idaho and Western Montana

Nampa—A farewell party was held for our pastor, Bro. Maurice S. Frantz, and his wife. Bruce Tharrington, Robert Keim and Edwin Crist were leaders for our young people's hilltop retreat at Camp Stover. Our church held a welcoming social and pound shower for our new pastor, Harvey Hostettler and his wife. Various Sunday-school classes were in charge of the program for the evening. At the Sunday evening service on Oct. 25, Don Bowman was guest speaker at our church. The youth of the Boise Valley and Bowmont churches met with our young people to see the pictures of Bro. Bowman's recent travels.—Pauline Keim, Nampa, Idaho.

Oregon

Medford—During the past year, thirty-two new members were received into our church fellowship. Our average Sunday-school attendance for the year was ninety-six. New officers have been elected with Harold Breazeale as Sunday-school superintendent. Each Sunday evening in September and the first Sunday in October classes were held in a school of Christian living. The classes were conducted by Ben Schmidt, Dr. G. A. Dierdorff, Bro. J. R. Jennings and Verna Cingacade. On promotion Sunday, the children gave a program. Our love feast and communion was held Nov. 1. Our children brought groceries to make Thanksgiving baskets for several families in the community. On Nov. 8 we had as our guest Ernest Wine who has recently returned from Japan. He showed colored slides with a tape recording and special music direct from the Japan mission field.—Mrs. Charles Nelson, Medford, Oregon.

Northern Iowa, Minnesota and South Dakota

Lewiston—Our congregation has begun a parish paper. In the absence of the pastor, the junior Sunday-school department conducted the worship and Philip Radatz, student minister at McPherson College, delivered the morning message. Consecration and ordination services were held for our new deacons and their wives, Clifford and Jessie Babcock and Clarence and Florence Mundt. Communion services were observed Oct. 4. The proceeds from the men's Lord's Acre will be used for the building fund. Five babies have been dedicated and two new members have been received by letter. We were host church to district meeting. Our delegates were James Boynton and Mrs. Purdy Wright. On Nov. 25 our church participated with two other churches of Lewiston in Thanksgiving services. Special efforts were made in collecting clothing for relief. —Mrs. William E. Wright, Utica, Minn.

Northwestern Kansas

Maple Grove—Our church and Sunday-school officers were elected at our fall council with Bro. Floyd Crist retained as elder for the coming year. Three new deacons were installed to serve for a probationary period of one year. Bro. W. H. Yoder conducted installation services at the close of our council. Our communion was held on Oct. 4. One Sunday evening, we had a hymnal dedication prior to our regular use of the new Brethren Hymnal. Our junior and intermediate groups had an overnight camp with our pastor as director. Our district meeting delegates were Galen Wertenberger and Esther Jackson. We recently purchased pews from the Elgin church and have them installed. Our fieldman, Bro. W. H. Yoder, and Charles Lunkley, missionary, were with us recently. Our pastor has begun a membership class which meets during the Sunday-school hour. Our women's work has done relief sewing which includes new clothing and comforters. We have sent all kinds of relief clothing and soap a number of times during the year.—Wava Ankenman, Dellvale, Kansas.

Southeastern Kansas

Fredonia—Ordination and installation services were held for our new pastor, Bro. Leland Wilson, with Bro. R. E. Loshbaugh and Bro. Francis Shenefelt officiating. Many of our members attended district meeting. Representatives from our church were Mrs. Ethel Watkins and Mrs. Pearl Sell. Recent speakers have been Isaac Grillo of Nigeria, Africa, a student at McPherson College, and Kenneth C. Bechtel of the sociology department at McPherson College. The newly organized CBYF made a trip to the campus of McPherson College and visited the Brethren Home in McPherson. This group which was organized in September is active and interested.—Doris L. Wilson, Fredonia, Kansas.

Middle Missouri

Kansas City—Since our last report the building committee has chosen a site for our new church location. One of the Sunday-school classes recently purchased a tape recording machine for the church. Another class bought a typewriter for the pastor. The stewardship film, All That I Have, was shown in our church. The missionary circle presented the play, The Gleam of the Cross. Bro. Glen Swinger was with us for our home-coming services. Our fall love feast was held on World-wide Communion Day. A group from the First Central church, Kansas City, Kansas, presented the play, Finding a Home, in our church. Our revival was conducted by Bro. W. David Albright of Cerro Gordo, Ill. There were seven received by baptism and three by letter.—Mrs. Gertrude Gaba, Kansas City, Mo.

Southern Missouri and Arkansas

Peace Valley—Our Bible school offerings were used for the Navajo Indian project. Brother and Sister Alva Fike were our district meeting delegates. Bro. Lester Fike of Dayton, Ohio, conducted a series of meetings for us. We have had Clarence Fike, Hugh Cloppert and Ralph Skaggs as guest speakers. Brother and Sister D. Eugene Lichty of Mountain Grove and Bro. Kent Naylor of Cabool were with us for our love feast. Bro. Ralph Skaggs has been secured to conduct a series of meetings for us in 1954. Bro. Elmer Fike has been elected to the office of deacon. Wilbur Bastin is serving in B.V.S. as his alternative service project. At our midweek service, we are studying the booklet, The Way, the Truth and the Life.—Mrs. Fred Bastin, West Plains, Mo.

Oklahoma, Panhandle of Texas and New Mexico

Antelope Valley—On the afternoon of Oct. 6 our women's work met in the church basement for their first meeting. At our fellowship supper in November, Bro. Parks gave a talk on the history of the church. Brother and Sister James Parks and family attended the home-coming of the church at Cushing and the regional conference at McPherson. Our women's work group made three comforters and prepared three Christmas boxes for our men in the service. A welcome party was held for our new pastor and his family with a miscellaneous shower of foods. Bro. Virgil Weimer of Ames, Okla., conducted installation services for Bro. Parks. Our communion services were held on Sunday, Oct. 4. On Oct. 29 a number of men and women met at the church basement for a work day.—Mrs. Maggie Cook, Garber, Okla.

Bartlesville—On Sept. 11 our church met in council with Bro. Collings in charge. Sunday-school and church officers were elected for the coming year. Bro. Sam Garber of Cushing was elected elder. One evening Govindji Satvedi of India spoke at our church. On Oct. 25 home-coming day was observed with a basket dinner at the noon time. In the afternoon Bro. Monroe Landers showed pictures of Palestine. —Mrs. T. J. Larmore, Bartlesville, Okla.

Guthrie—Our regular council meeting was held with our elder, Virgil Weimer, in charge. The Sunday-school and church officers were elected for the coming year. At the close of the meetings, our pastor and his wife, Brother and Sister Nathan Heffley, were ordained to the eldership by Bro. L. M. Baldwin and Bro. Weimer. We have a fellowship the first Sunday of each month. On the afternoon of Nov. 1 the McPherson College quartet presented an hour of music. Mrs. Myrtle M. Kasper, Brother and Sister Nathan Heffley and their son attended regional conference.—Mrs. Myrtle M. Kasper, Edmond, Okla.

Texas and Louisiana

Falfurrias—On Sept. 26, our church met in regular council. Officers were elected for the coming year. Bro. Kenneth Thralls was elected elder and pastor and Forest Whitcher Sunday-school superintendent. One Sunday Bro. Ivan Fry brought our morning message.—Mrs. C. M. Whisler, Falfurrias, Texas.

Northern Illinois and Wisconsin

Lena—Our church was represented at the various summer camps at Camp Emmaus. At our fall council, the church voted to retain the present elder, Paul B. Haworth, and the pastor, David Ockerman. Delegates to district meeting were Brother and Sister Harry Schoney and Brother and Sister Avery Stouffer. The five-year evangelism program of the district is being promoted by our church. Again our church is co-operating with the other Lena churches in missions, leadership training school, Good Friday services and vacation Bible school. On Sept. 13 we were in charge of a program at the Brethren Home at Mt. Morris. The Freeport young people gave the play, The House on the Sand, at our church. Our pastor, Bro. Ockerman, is the president of the Lena Ministerial Association. Our junior choir of eighteen members is directed by Mrs. Leonard Stabenow. The ladies' aid which is called the Sisters of Service have regular monthly meetings in the evenings and one work day a month at the church. Our communion was held Oct. 4. On Nov. 1, our pastor and his wife were ordained into the eldership with Bro. Paul Haworth and Bro. Carl Smucker officiating. The men's work group has built new sidewalks around the church. On Nov. 22, we celebrated our twenty-fifth anniversary with a harvest and home-coming service. Our pastor and his wife attended regional conference at North Manchester.—Clara Sandrock, Lena, Ill.

West Branch—Our church met in regular fall council meeting with our elder, Bro. Paul F. Shrider, in charge. The latter part of September, Bro. Homer Kiracofe, pastor of the Plymouth church, Ind., conducted a one-week revival meeting. During the absence of our pastor, Bro. John Eller, superintendent of Bethany Hospital, and Bro. Ralph Fry were with us.—Sadie Stover, Polo, Ill.

White Rapids—Brother and Sister J. F. Baldwin held a two-week meeting in our church. As a result of these meetings, five were baptized and one received on former baptism into our church fellowship. In September the Wisconsin area pastors and their wives held a workshop at our church parsonage. Our pastor and two teachers attended the Sunday-school workshop at the Menomonie church. Several of our members have worked on projects such as remodeling the church pulpit, a garage, front and back cement steps at the parsonage and a septic tank.—Mrs. O. K. Stern, Wausaukee, Wis.

Middle Indiana

Loon Creek—Our delegates to district meeting were Harriet Bowman and Georgia Freidly. Our fall council meeting was held with our elder, Bro. E. R. Fisher, in charge. Our home-coming was an all-day service with Modena Studebaker, a returned missionary to Africa, as guest speaker for both the morning and afternoon services. Our communion service was observed on World-Wide Communion Sunday. Our evangelistic services were conducted by Ernest Jehnsen of Beaverton, Mich. As a result of these services, three were baptized into our church. Our ladies' guild meets once each month in the various homes. As a project, the men of the church had a Lord's Acre. On Nov. 27 Bro. Russell Weller of Berne, Ind., was guest speaker at the men's meeting.—Mrs. Pearl E. Goslee, Huntington, Ind.

Northern Indiana

La Porte—Bro. F. P. Litton of Hagerstown, Md., conducted a revival and evangelistic services throughout the week of Sept. 14. On Oct. 25 installation and ordination services were conducted for Brother and Sister Charles Anderson by Mark Y. Shrock, district fieldman. Plans for a new parsonage adjacent to the newly remodeled church are going forward. On Nov. 29 Thanksgiving and home-coming services were held at the church in the afternoon following the regular morning services. Bro. Robert Swank, pastor of the Blissville church, was the guest speaker for the day. A basket dinner was served during the noon hour.—Robert W. Topping, La Porte, Ind.

Southern Indiana

Muncie—On Oct. 4 we observed World-wide Communion Sunday. At our annual birthday dinner on Oct. 30, a family night party was sponsored by the missionary department. On Nov. 10, Harlan Brooks, returned missionary to India, spoke in our church. Our CBYF has been providing recreation facilities in the church basement. The men of the church have been reconditioning the upstairs of the house adjoining the church. At the recent council, Cletis Bowers was re-elected Sunday-school superintendent and C. C. Sollenberger pastor and elder. We are joining with the Antioch and Union Grove in fellowship meetings on Sunday evenings. On Nov. 29 Bro. Paul Halladay will be in charge of the union services in our church. Several of our young people attended the CBYF fall meeting at the New Hope church.—Elizabeth Sprinkle, Muncie, Ind.

New Hope—We held our regular September council meeting. On Sept. 29 we observed our love feast. A dedication service was held for the new church officers. On Oct. 13 Bro. Jessie B. Hoover gave a talk and showed the film, You Are the Superintendent. On Oct. 18 Brother and Sister Durward Hays were installed into the ministry of our church. Sister Jessie Hoover was installed as a deacon's wife. Consecration services were conducted by Carl Hilbert and Estel McCullough for four babies.—Mrs. Hazel Hilbrand, Seymour, Ind.

White Branch—A family night was sponsored by the ladies' aid. Our annual Sunday-school and church elections have been held. We now have a finance committee and a budget under one treasu... Bro. Estel McCullough held a rev... meeting in September. Soundp... screens have been made to help reli... the classroom shortage in the childr... department. On Nov. 15 Sister Ha... Brooks was in our church. On Nov. ... Bro. Calvin Bright showed the film st... Our New Frontiers. The ladies' aid sp... sored the Thanksgiving supper and ... sented a Navajo Indian girl who is stu... ing to be a missionary among her ... people. The Kingdom Builder's class ... supporting a student in our mission ... India. A group of ladies attended ... training session held recently in the R... mond church. Some of our women ... sented the tableau, We Will Build Pe... at the recent meeting of the Council ... Church Women.—Sarah Alice Hill... New Castle, Ind.

Michigan

Grand Rapids—For three months du... the summer, Graydon Snyder serve... our summer pastor. Again, as in the ... year, our local ministers, Elmer L... rone and Harold Chambers are in ch... of the services, assisted by the past... committee, Daniel Oaks, Paul Berk... and Velma Kayser. Guest speakers ... included Paul Coover of Ionia, Mich., ... vid G. Berkebile of North Manche... Ind., Lloyd Evans of Carson City, M... Glenn Fruth of Woodland, Mich., Ha... Hartsough of North Manchester, Ind., ... Kidwell of Chicago, Ill., and Arthur V... ler of Beaverton, Mich. Our church ... tendance is good. We hope by Sep... 1954, to have a full-time pastor. The n... and women's organizations are doing ... cellent work in their respective fi... About twenty of our men and boys ... tended the rally at Camp Bret... Heights.—M. M. Chambers, Grand Ra... Mich.

Shepherd—We held a daily vac... Bible school in co-operation with ... Evangelical United Brethren church. ... children's offering from the school ... sent to CROP for powdered milk. ... Robert Martin held revival meeting ... October. As a result of the meetings ... were baptized into our church. Com... ion service was held at the close o... meetings. On Oct. 29 Chalmer Shull, ... sionary to India, showed slides of ... work. Our young people have comp... their playground at the parsonage. ... women's work and the junior Su... school department have completed fi... Friendship kits. On Nov. 8 we h... home-coming and dedication servic... the new addition of our church bui... with Bro. Glenn Stauffer as guest sp... for both services. Brother and Siste... len Wheihl and Brother and Sister ... Spencer were recently called to th... fice of deacon.—Mrs. Paul Spencer ... Pleasant, Mich.

Sunfield—Our young people rec... sponsored a Sunday evening service ... the dedication service for the Su... school teachers, many others of the ... gregation also gave a response of re... cation to Christian service for the ... year. On Oct. 11 three heifers, gifts ... the children's classes, were dedicate... overseas relief. Installation services ... held for our two new deacons and ... wives, Maynard and Helen Gierma... Clifford and Illa Cheal. Our past... conducting a midweek class on c... membership. Two members have ... received by letter and one awaits ba... The young married people's class ha... chased a projector for the church. ... films on the life of Paul are being ... on Sunday evenings. A union Than... ing service was held in our church. ... offering was given to CROP.—Mrs. V... ia Snavely, Vermontville, Mich.

Northeastern Ohio

ansfield—Our church held our regular terly council meeting with Bro. Ken- Hollinger, our new elder, presiding. meeting included the election of rch and Sunday-school officers. In Oc- r Bro. W. Harlan Smith of Fort ne, Ind., held evangelistic services. a result of the meetings, four persons e baptized into our church fellowship. Oct. 25 our fall communion services e held. On Nov. 1 the film, The Second nce, was shown at our Sunday eve- service. Our ladies' aid made towel and the children's department made ndship kits for overseas Christmas . A new adult choir was organized fall and has added to our morning ship services.—Mrs. Viola E. Cox, nsfield, Ohio.

Northwestern Ohio

ffin—Several from our church at- led junior, intermediate and youth p at Mountain Lake. During the ab- e of our pastor, Bro. S. U. Snavely Bro. Conrad Snavely preached for Bro. Jay Hornish was with us when reorganized for the new church year. John Grimley gave a message and wed pictures and an exhibit of Africa. Five babies and their parents were dedicated at a morning service. Eight from our church attended the leadership training institute which was conducted by Brother and Sister L. S. Shively. Mrs. Lela Miller and Mrs. Walter J. Heisey represented our church at district conference in the Swan Creek church. The women's work group with the help of some of the men finished the painting and redecorating of our parish house. Our church united with the city Council of Church Women in a school of missions and in the friendly beggars' night. We have an increase in attendance at both Sunday school and the morning worship services. Twenty-three new members were added to the church during the past year. Our pastor, Bro. Walter J. Heisey, shares his time between the pastoral work of our church and the work of the executive secretary for the Northwestern district of Ohio.—Mrs. Edith DeJean, Tiffin, Ohio.

Southern Ohio

Ft. McKinley—On Nov. 25 the community Thanksgiving service was held in our church. Each of the five churches participated in the worship service. The offering for the evening was sent for relief in Korea through Church World Service. On Nov. 29 ordination services were held in our church for Morris Beeghley, who is now attending Bethany Biblical Seminary in Chicago.—Jessie Mobley, Dayton, Ohio.

Pitsburg—At our August council church and Sunday-school officers were elected for the coming year. Our church also licensed Bro. Carl Cawood to the ministry. On Oct. 4 we held our fall communion with breakfast being served on Sunday morning. On Oct. 11 Francis Hittle showed pictures and talked of his trip to Japan. The young people presented the play, The Forgotten Man. On October 25 a program of music was presented by the Klepinger Musical Messengers. On Nov. 8 the story of Pacific Garden Mission was presented through pictures by Dick Kincaid. We have remodeled and redecorated our church auditorium. The John Grimleys from the Africa mission field were with us. Five new members have been baptized into our church since our last report. During the absence of our pastor, Bro. George Wright, we had the peace declamation contest and a sermon by Bro. Moyne Landis. The women are quilting, rolling bandages and sewing for relief.—Ruth M. Swinger, Pitsburg, Ohio.
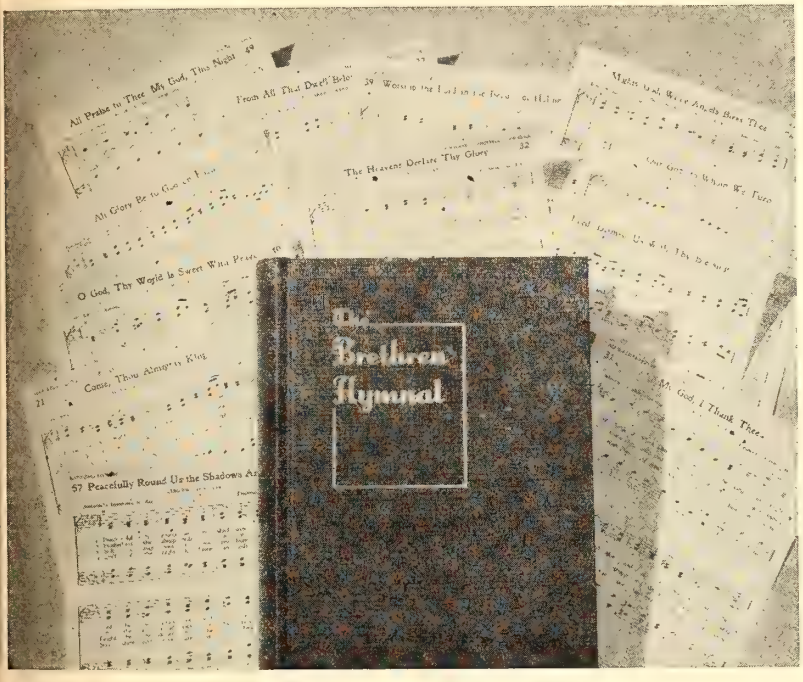
Eastern Pennsylvania

Conewago—Our revival services were held at the Conewago house with Bro. Robert Hess as evangelist. As the result of the meeting, sixteen were baptized into our church fellowship. Our council meeting was held with Bro. Norman Patrick presiding. On Sept. 13 the Codorus male chorus rendered a program at the Bachmanville house. Bro. Michael Kurtz preached at our harvest home service. On Oct. 10 our love feast was held at the Bachmanville house with Roy Hawbaker and Noah Martin as guest ministers. On Oct. 24, James Renz, director of temperance, spoke at the Bachmanville house. Our delegates to district meeting were Earl Eshleman and Emmert Aldinger.—Bertha M. Shissler, Elizabethtown, Pa.

Fredericksburg—Bro. Robert A. Hess, missionary under appointment to Africa, was guest speaker at a morning worship service. Our young people spent a week end at a camp sponsored by the young people of the Lake Ridge church. Bro. Henry Hunsberger of the Welsh Run congregation, Md., spoke at our harvest home service. The Sunday-school workers' meeting for the year was held at the home of Brother and Sister Ammon Meyer. The young people journeyed to the Shamokin church for the morning worship service on Sept. 27. At our fall love feast visiting ministers were Bro. Russell R. Martin and Bro. David R. Gibble. Galen Kilhefner brought the message recently at the service dedicated to peace.—Grace Meyer, Ono, Pa.

Lebanon—We observed love feast and communion services on World-wide Communion Sunday. Fourteen Sunday-school pupils who started to school this year received Bibles. At our fall council meeting, the Light Bombergers and Roy Fahnestocks were installed as permanent deacons. We decided to hold an Elizabethtown College day. Bro. Guy West held evangelistic services in our church. The women were hostesses to the women's work of the district in their annual district conference. Miss Elizabeth Erb, a Mennonite missionary to India, was speaker at the women's missionary society meeting. The men attended the district men's rally at Elizabethtown College. A dedication service was held at the camp site when the deed was presented to the pastor who accepted it for the church and Sunday school. Bro. George Detweiler was guest minister at our twentieth anniversary service. Special anniversary books were given to each church family. Slides and pictures of church work were shown during the social hour. At the evening service, our pastor gave a history of the church.—Ruth B. Reinhold, Lebanon, Pa.

Richland—At our fall council meeting, it was decided to defer the remodeling



Over 80,000 copies are in use

fifth printing is now in process

For use in . . . .

- CHURCH
- CHURCH SCHOOL
- YOUTH MEETINGS
- CAMP
- HOME

Place your order now for delivery before Easter

Single copy, $1.75
In quantities, $1.40 each, plus 9 cents transportation

ETHREN PUBLISHING HOUSE . . Elgin, Illinois

of our church at the present time and only redecorate the interior walls. Our women's work group is raising funds for charitable purposes and for the remodeling project. The men's work group harvested their corn crop. Bro. Robert O. Hess of Mastersonville, Pa., held a series of meetings in our church. As a result of the meetings, two were received into the church fellowship.—Michael Kurtz, Richland, Pa.

Salunga—Musical programs in our church have included the Sanger male quartet, the Jennersville chorus, an old-fashioned hymn sing and the Soudertown male chorus. We participated in the community vesper services. The young adults had a home-coming reunion for all members and former members of their class. Florence Zurin and Mrs. Paul Cope represented our church at the Sunday-school and missionary meeting. Mrs. Samuel Zurin and Mrs. Samuel Zerphey, Sr., served as our delegates to district conference. Many articles of food, clothing and comforters have been contributed to relief. Visiting ministers have been B. G. Stauffer, Richard Hackman, Joseph Moyer, Harry Enders, W. W. Peters, Roy Forney, Monroe Whitcraft, John Ebersole, Norman Patrick, William Walters and Henry C. Kreiss. Ten of our boys and girls spent a week at Camp Swatara. Our CBYF spent a week end at Red Point Beach, Md. We participated in the community Thanksgiving service. At our November council meeting, our church decided to support Sister George Mason, a missionary now serving in Anklesvar, India.—Mrs. Stanley W. Hosler, Salunga, Pa.

Springville—The children's offering from the vacation Bible school was used to buy a heifer for overseas relief. Since our last report, Robert Turner and Richard Faus were with us. A group of women from our church attended the sessions of the women's work retreat at Camp Swatara. A special program was held for the older folks of the church with Bro. Benjamin Stauffer as guest speaker. A fellowship meal was held in their honor. Bro. Paul Z. Rummel was our speaker at the harvest home services. Twenty-five towel kits were made for relief. Thirty-five persons from our church spent a day at New Windsor helping with the relief program. Bro. John L. Myer was re-elected elder at our recent council meeting. Brother and Sister Walter Hackman and Brother and Sister Milton Shaub were installed into the office of deacon. On Oct. 17 our love feast and communion services were held in the Mohler church with Earl Brubaker, Henry Becker, Robert Turner and Armon Snowden as visiting ministers. District meeting was held in the Mohler house. The women's work group recently sponsored programs by Bro. James Renz of Elgin, on temperance, and Bro. Don Bowman of Ohio, on his trip around the world—Mrs. Mary Royer, Denver, Pa.

Middle Pennsylvania

Cherry Lane—A call to the pastorate of our church has been accepted by Bro. Lawrence E. Thomas, formerly of Norristown, Pa. The new pastor moved here with his family Sept. 16 to begin his ministry. Bro. Thomas is a graduate of the Tyrone high school, and of the Practical Bible Training School, Binghamton, N. Y. He pursued further studies at Brooklyn College, Brooklyn, N. Y., and at Temple University, Philadelphia. Before coming to Cherry Lane, the young pastor served as minister in the First church, Brooklyn, N. Y., and the Norristown church.—Mrs. Lena Sollenberger, Clearville, Pa.

Martinsburg—Bro. Joe Wineland was elected Sunday-school superintendent. Installation and promotion services were held on Sept. 27. Bro. Don Bowman showed pictures and told of his experiences in Europe and the Orient. A German exchange student, Baerbel Ewe, is staying for the year in the Wilson Burket home. Our harvest home services were held with Bro. Paul Forney of Lebanon as speaker. During the absence of Bro. Forney, the men's and women's organizations conducted the services. The men had a music program and a service on Jesus calls men. The women had a temperance message and a film program on family life, presented by Mrs. Ernest Brumbaugh. A number from our church attended the district leadership training school at Roaring Spring. In an exchange of pulpits on Oct. 25 Bro. C. H. Cameron of the Twenty-eighth Street church, Altoona, spoke in our church. Bro. Paul Fike of Cloverdale, Va., conducted evangelistic services. Three were received by letter and three by baptism. At the November meeting of the women's missionary society, Mrs. Myrl Weyant talked concerning her work among the Indians in Arizona. On Nov. 8, the a cappella male chorus of East Petersburg, Pa., rendered a program in our church. More than twenty men from our congregation attended the district men's meeting in Huntingdon. On Dec. 13 the mixed choir presented a Christmas cantata. On Dec. 20 the Sunday-school gave a Christmas program. In the evening, the CBYF were in charge of the candlelight service.—Mrs. C. O. Beery, Martinsburg, Pa.

Williamsburg—At our regular business meeting, the church officers were elected for the coming year. Bro. Roy Forney of Martinsburg, Pa., was retained as elder for another year. Since our pastor, Bro. Stauffer, left the first of September, Bro. Paul R. Yoder of Juniata College has been in charge of our services. A dedication service was held for the new organ, chimes and choir robes. Our district meeting delegates were Bro. Paul Yoder and Bro. Melvin Shelly. Several of our young people attended the regional youth conference at Elizabethtown College. On Oct. 4 we observed rally day, and installation of Sunday-school officers. In the evening, our fall love feast and communion service was held with Bro. Yoder officiating. On Sunday morning, Oct. 18, Bro. Stover Kulp, missionary to Africa, gave a talk on the mission work in Africa. The women's work presented serving trays to the Morrison Cove Home in Martinsburg, Pa.—Mrs. Elizabeth Sollenberger, Williamsburg, Pa.

S. E. Pennsylvania, New Jersey, E. New York, and N. Delaware

Parkerford—During the summer months, our church co-operated with the Baptist, Methodist and Reformed churches in Sunday evening services. We have purchased new pews and carpet for our church auditorium. Our church had charge of a prayer meeting service in the Mingo church. Some of the people from our church visited the first services held in the Drexel Hill church. Our love feast and communion service was held on Oct. 4. On Oct. 9 we had a family night which was held at Mrs. Moorehead's banquet hall in Collegeville, Pa. On Oct. 20 the women's work meeting was held in our church with Mrs. Lester Rosenberger, president of the district women's work, as guest speaker. Juniata Day was observed in our church with Bro. Edgar Detwiler of Juniata College as speaker. On Nov. 13-15 Bro. Ralph Schlosser of Elizabethtown College conducted a Bible institute in our church.—Mrs. Carl C. Bechtel, Reading, Pa.

Royersford—A number from our congregation spent a week end at Camp Swatara. On Oct. 11 we observed rally day. On Oct. 18 we commemorated the Lord's Supper with Bro. Zook in charge of the services for the day. On Oct. 25 Juniata day, our guest speaker was Bro. Morley Mays, dean of the men at the college. On Nov. 1 our semiannual missionary day was held with H. Stover Kulp bringing the message. In the afternoon, council meeting was held. A number of our young people were elected to various offices in the church and Sunday school.—Ollive Flemings, Royersford, Pa.

Brethren Placement and Relocation Service

This column is conducted as a free service to our people. The right to edit or reject is reserved. Since no verification of ads is made no responsibility can be assumed. In writing about any ad please give the number. Unless otherwise specified address all correspondence to Brethren Service, General Brotherhood Board, 22 S. State St., Elgin, Ill.

No. 899. Wanted: Young Brethren couple to work at Brethren Home for the Aged in Eastern Pennsylvania. Man to serve as handyman inside and outside including seasonal work in truck garden and chores. Wife to do all-around work which includes relieving other workers, cooks, practical nurses on their days off. Write: The Steward, Brethren Home, Neffsville, Pa.

No. 901. Position wanted as light housekeeper in Christian home for elderly man or couple. Near Brethren church, private room and wages desired, can give reference. Preferred near Martinsville, Va., Portsmouth, Va. Write: Mrs. John Wood, R. D., Bassett, Va.

No. 902. For sale: 87 acres—9 acres timber, 6 acres creek bottom pasture, rest tillable. Nine-room, two-story house, summer kitchen, woodhouse and milk house combined. Bank barn 40x70 with straw barn 24x42 annexed. Wagon shed, double corncribs, large hen house and hog house. Double garage. Milk, bread and mail route, on cement road, ¾ mile to Church of the Brethren, 1½ mile to central school. Price, $22,000. Write: U. R. Corkle, R. 4, Greenville, Ohio.

No. 903. For sale: A livestock and grain farm, approximately 230 acres, 3 miles from Navarre Church of the Brethren, on all weather road. Bus service to schools. Two houses, barn, silo, other outbuildings. Land is terraced and has been farmed according to approved practices. Write: Elmer L. Dadisman, Navarre, Kansas.

No. 904. For sale: Six room house and 2 room cottage (three apartments furnished) on 50x150 lot in Sebring, Florida. Write: Ralph Landis, 316 Roxbury Rd., Dayton 7, Ohio.

No. 905. For sale: Lots in a new subdivision near the Church of the Brethren. Each lot, 60x136 with several fruit trees, price $1,750. Paved streets, bus service into the city, only five minutes to town. Homes are to be restricted. Write: Boyd N. Biddix, 147 East Esther Avenue, Orlando, Florida.

No. 906. Wanted: Middle aged man to do general maintenance and janitorial work at Manchester College. Write: David B. Yeatter, Business Manager, Manchester College, North Manchester, Indiana.

No. 907. For sale: All or part of 76 acre farm on state highway. 7 room house, running water. Nearly new insulated laying house 36x50, barn 36x70. Heavy soil, 65 acres under cultivation. New building of the Hope Church of the Brethren will be located on what had been part of this farm. Terms can be arranged if desired. Write: O. L. Deardorff, R. 2, Clarks Lake, Mich.

No. 908. For sale: 88 acre farm by owner. Equipped for Grade A milking, 2 barns and silo. Modern house, 3 car garage. Three Churches of the Brethren within a radius of 6 miles. Two miles from centralized school. Write: Earl Brower, R. R. 2, West Alexandria, Ohio.

No. 909. For sale: Modern three bedroom home with a nice rental on the property. 2½ blocks from business district. 1½ blocks from Church of the Brethren. Write: J. W. Lear, 2343 4th Street, La Verne, Calif.

No. 910. Am interested in securing a complete list of the books and pamphlets of the late Dr. M. G. Brumbaugh. Any one having such books, please contact Jacob M. Hoffman, 701 Belmont Ave., Johnstown, Pa.

Win Men to Christ

through evangelism

Use the following books for inspirational planning for the growth of your church.

Effective Evangelism—(Sermon Planning)

by George E. Zweazey

Selection for mailing to the Minister's Book of the Month Club members for October. Others who are interested in strengthening the evangelistic program in the church will find the approach one that can readily be used. It is complete in its coverage of the whole conception and practice of evangelism in the local church.

284 pages cloth $3.50

Your Other Vocation—(Laymen Enlistment)

by Elton Trueblood

Every Christian an evangelist in his trade or profession. This book will challenge each to "take a look" at his Christian way of life. Is the laity assuming responsibility as "part-time Christians" only? Dr. Trueblood attaches great importance to the "sacred calling" of every individual when he joins his church. How local churches can become centers for training laymen is effectively outlined. This book has been an outstanding seller and if you have not read it, you should order today.

128 pages cloth $1.50

Establishing the Converts—(Personal Growth)

by Arthur C. Archibald

A major problem is the loss of members to the church because of a "cooling off" of enthusiasm, a failure to grow and to be fully absorbed into the life of the church. In this book wise and practical counsel is given to the minister and the church on how to establish new persons in a good and growing Christian activity. Study this book and learn how to prevent spiritual erosion and to conserve people for Christ and the church.

112 pages cloth $2.00

Brethren Win Men to Christ—(Working Plans)

by Edward K. Ziegler

An 80-page booklet published by the Department of Evangelism, General Brotherhood Board. This is a handbook of evangelism for the local church, packed with all the details of introducing a dynamic program of evangelism. With a Brotherhood Theme of "Win Men to Christ" this timely booklet should be required reading for every member of the Church of the Brethren. Economically priced—**50c per copy; $5.00 per dozen.**

BRETHREN PUBLISHING HOUSE
ELGIN, ILLINOIS

Western Pennsylvania

Scalp Level—On Oct. 4, rally day was observed at the morning services. In the evening, our love feast and communion services were held. Our recent building fund campaign was successful. We hope to begin construction of our new church building in the near future. Recent guest speakers have included L. S. Knepper, representative of Juniata College, Homer Hess of Johnstown, Pa., and Govindji Satvedi of India. Bro. Nevin K. Zuck of Elizabethtown, Pa., conducted our revival services. At the morning service on Nov. 8, special recognition was given to Brother and Sister C. C. Shumaker, who were celebrating their fifty-ninth wedding anniversary. Our pastor, Bro. C. H. Rosenberger, has resigned and will be taking a position at Juniata College. Our pastor was the speaker for the morning devotional periods for a week over the local radio station. Bro. Rosenberger was the speaker for the union Thanksgiving services which were held in the Lutheran church. In letters from Evelyn Brehm, who is sponsored by our local church, she tells of her mission work in the country near Boones Mill, Va. Our aid society has made comforters and towel kits for relief. They also are in charge of packing and shipping relief materials to New Windsor.—Mrs. A. J. Casseday, Windber, Pa.

Eastern Maryland

Frederick—Installation services were held for the newly elected deacons and their wives. A testimonial dinner was held at the church for Harry B. Grove, who served the Sunday school as superintendent for more than twenty years. Communion services were held in October. At our installation of women's work officers, Bro. Harold Bomberger of Westminster was the speaker. A nursery for children is open each Sunday morning in the parish house. Our father and son banquet was held in November. The women's guild made useful contributions on World Community Day. The circles met and had a covered dish luncheon with ladies from the Beaver Dam church as guests. A delegation of men attended the district men's banquet at Flower Hill. A loyalty dinner was held in November for the entire membership of the church. This marked the beginning of the campaign for the new church.—Mrs. Florence B. Shober, Frederick, Md.

First Virginia

Blue Ridge—In the absence of our elder, our pastor, Bro. Earl Rowland, presided at our fall council meeting; officers were elected for the coming year. At the morning service on Oct. 4 dedication services were held for the new officers. Our evangelistic services were conducted by Bro. Carroll Ringgold of the Peters Creek church. On Oct. 25 nine persons were baptized in our newly installed baptistry. On Nov. 15 anniversary and home-coming services were observed with our pastor bringing the morning message. Rev. L. L. Lineburger, pastor of the Lutheran congregation in Blue Ridge, was guest speaker for the afternoon service. Thanksgiving services were held with a special offering for missions.—Berta B. Rieley, Blue Ridge, Va.

Peters Creek—Since our last report, eleven persons have been received into our membership by baptism and five by letter. During the month of September the finance board sponsored a loyalty campaign which resulted in a number of commitments and an increase in church giving. Our fall communion was held with Bro. Paul Fike, pastor of the Cloverdale church, officiating. Our church school and morning worship service attendance have increased. The evening worship services are held each Sunday with varied programs. Recent programs have included a musical program, talks by two German exchange students, reports of district con-

MY NEW ADDRESS IS . . .

Name .....

R. D. or St. .....

P. O. ..... Zone ..... State .....

Help us to keep your Gospel Messenger coming by reporting any change in address promptly. **Please do not remove old address.**

ference and the films, Frontiers Near Home, Creative Camping, Now I See, and On to the Heights. The week preceding the revival our church, in co-operation, with the other churches of the district, participated in a program of lay visitation. Bro. Wayne Rieman of North Manchester, Ind., was instructor and guest speaker for the school. Our fall revival was held with Bro. M. R. Wolfe of Bridgewater, as evangelist. Our annual Thanksgiving service was held Nov. 26.—Mary E. Naff, Roanoke, Va.

Spruce Run—Nine new members have been baptized into our church. Bro. J. S. Showalter of Roanoke, Va., has resigned as elder of our church because of his health. Bro. Showalter has served as our elder for more than thirty years. At our last council meeting, Bro. Mark Wolfe of Crab Orchard, W. Va., was elected elder for the coming year.—Mrs. Selma Booth, Peterstown, W. Va.

Second Virginia

Moscow—At our last council meeting church officers were elected. Bro. O. S. Miller will continue to serve as our pastor. Our Sunday school has increased in attendance and giving during the past year. Recently the CBYF had five films and discussions on dating. Brother and Sister O. S. Miller were delegates to district meeting. The women of the church gave a program on home enrichment with Mrs. Eva Bowman as speaker. The women have been active in projects for the building fund. Recently the group did relief sewing which was received from New Windsor. Our group was well represented at the women's fall meeting. Our evangelistic service was held the first week of November with Bro. Floyd Mitchell as evangelist. M. R. Wolfe brought us the message for our Thanksgiving service.—Mrs. Dewey Byerly, Mt. Solon, Va.

Southern Virginia

Boones Mill—At our last council meeting, Paul Abshire was appointed to fill the vacancy of one of our church trustees. During the past year, the ladies' aid has made twenty-seven quilts and contributed $162 to missions. On Oct. 17 Bro. Ora De Lauter officiated at our love feast and was guest speaker at our Sunday morning services on Oct. 18. On Oct. 21 Bro. H. Stover Kulp was guest speaker. Under the leadership of Mrs. Paul Laprade, the children met in the church to cut Christmas cards, roll bandages and pack Christmas kits for Africa. On Nov. 15 Lucille Bollman and Evelyn Brehm, volunteer workers, were guests in our church. A group of the men from our church attended the men's meeting at the Mt. Her-

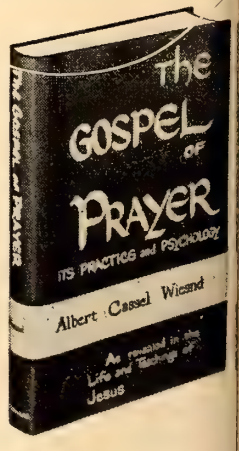
mon church. On Nov. 22 Guy E. Wam was our guest speaker. On Nov. 24 entire church had a fellowship su which was followed by a Thanksgi program.—Mrs. Owen Ikenberry, R Mount, Va.

First West Virginia

Oak Grove—At our council meeting elected church officers for the year. Robert L. Strickler was elected elder the second term. Bro. D. R. McFadde Ohio conducted our revival meetings. fall council meeting was held Oct. 9 our elder, Robert L. Strickler, presi On Nov. 14 our love feast was held. Nov. 28 our women's work group he meeting.—Bessie L. Moreland, Levels Va.

Petersburg—At our council meeting, Jesse Arnold was elected elder. Our tor, Bro. David Wampler, has given eral recorded programs to shut-ins. mortgage on the parsonage was bu We are planning to do some remod on the front of the church in the future. The choir has rendered se special programs at our church d the year. Nine members have been tized and seven received by letter into church. On Nov. 6 we had our fellow birthday supper. On Nov. 1 the y people of Northern Virginia presented play, The Blue Angel. The wome our church sponsored the temper play, A Leadin', and gave it at four ferent churches. As an extra project women have taken the support of a in India.—Grace A. Shreve, Peters W. Va.

Reader Acceptance of the New Volume on Prayer by ALBERT C. WIEAND has been exceptional



THE GOSPEL OF PRAYER

(Its Practice and Psychology as Revealed in the Life and Teachings of Jesus)

Dr. Wieand is the founder of Bethany Biblical Seminary and has made a special study of the Gospels. He is the author of several books. This latest one offers to the reader a solution to the killing frustrations of an ineffectual prayer life. It will guide the reader to a clear and precise understanding of what communion with God is, and possession of an efficient technique for its practice. Some cardinal principles are presented with which our daily life can have direction and serenity.* 248 pages **$3.00**

Also by Dr. Wieand, **"A Harmony of the Gospels"** **$3.50**

*Dean G. McKee, president of The Biblical Seminary, New York City, N. Y. says of this book: "Your new book came sometime ago and I have had a great deal of quickening of my own spirit in going through its pages."

BRETHREN PUBLISHING HOUSE . . . . . Elgin, Illinois

Church of the Brethren
Gospel MESSENGER
JANUARY 16, 1954



J. Henry Long

Through the Gateway

AS YOU first look through the gateway entrance to Bethany Biblical Seminary your eyes are drawn to the modest yet attractive lines of the Rufus D. Bowman Memorial Chapel. It is appropriate that the chapel with its steeple pointing skyward should be at the center of the seminary campus because the devotion and aspiration that it represents are at the heart of the seminary program. And Bethany, more than any other of our Brotherhood institutions, is close to the heart of the church. Here is the training center for evangelists, ministers, missionaries and church workers. From these gates its graduates go, almost literally, "into all the world." Bethany is more than a school for ministers. Its resources, both scholarly and spiritual, are always available for the church to tap as need arises. It deserves the strongest support we can give through our gifts to its budget within the Brotherhood Fund and through our constant prayers that it continue to send forth workers into the harvest.

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

Contributing Editors

ROY D. BOAZ ..... Cloverdale, Va.
A. G. BREIDENSTINE .... Lancaster, Pa.
A. R. COFFMAN ..... La Verne, Calif.
IVAN FETTERMAN ..... Oaks, Pa.
DEAN L. FRANTZ ..... Mt. Morris, Ill.
HOWARD H. KEIM .. N. Manchester, Ind.
MRS. JOHN D. LONG .... Dayton, Ohio
LUCILE LONG STRAYER . La Verne, Calif.
MURRAY L. WAGNER .... Troy, Ohio
LEVI K. ZIEGLER ..... Lemoyne, Pa.

THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Norman J. Baugher, General Secretary, and the Brethren House, Earl H. Kurtz, Manager, 16-24 S. State St., Elgin, Ill., at $3.00 per annum in advance. Life subscription, $50, husband and wife, $60. Entered at the post office at Elgin, Ill., as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

JANUARY 16, 1954

Volume 103 **Number 3**

In This Number . . .

Editorial—

Through the Gateway 1
Enemies of Christmas 5
Kingdom Gleanings 16, 17

The General Forum—

The Seminary Looks Ahead. Paul M. Robinson 3
The Greatest Force in the World. William E. Thompson 4
Bethany Under New Leadership. R. H. Miller 6
Rewards Unexcelled. I. James Eshleman 8
Life at Bethany, 1944-47. Barbara Davis Enberg 10
Church and Seminary Serve Their Community. John A. Eichelberger 12
The Family Counselor 13
She Saved My Life. F. C. Neumann .. 14
Book Reviews 15

News and Comments From Around the World 18, 19

Brethren Service—

Green Pastures. Kenneth Imhoff, Otis Rowe 20
At Home and Abroad 21

The Local Church—

An Offering That Comes Back to You. C. Ernest Davis 22
Serving Throughout Life 23

Our Mission Work—

Sermons in Stones. Florence M. Bollinger 24
Learning an Indian Language M. Paul Dennison 25
What the Chimes Tell. Lillian R. Good 26

READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

An Exchange of Letters

An active pastor and a staff member recently carried on a brief correspondence which both are willing to share with our readers.—Editor.

Sept. 10, 1953. Dear Spenser: Please send 300 Life's Sunset Can Leave an Afterglow. Good leaflet, even though I missed the note encouraging consideration of the local church. Truly, Kurtis Friend Naylor, Denver, Colorado.

To Rev. Kurtis Naylor, Denver, Colorado, Oct. 2, 1953: I am glad you can use Life's Sunset Can Leave an Afterglow. I recognize now that a sentence could have been inserted so that the local church as well as institutions in the church should be remembered. I have a conviction that in most of our local churches a large bequest might be a hindrance instead of a help. I have a feeling that such a bequest might remove challenge from the living members. However, in congregations which have a great building debt, a bequest could be made specific for that cause. Sincerely, H. Spenser Minnich.

Oct. 8. Dear Spenser: I find myself in hearty agreement with you in feeling that a local church should perhaps not encourage, nor would it be best for it to receive large bequests. I share with you the feeling that it might remove some of the challenge from the living members. There is an area that I would like to see added to the program and that is the matter of securing wills and annuities for the purpose of starting new churches in new communities. I am firmly convinced that as a church we must exert every effort to find large sums of additional money in order to make the capital outlays necessary for the beginning of new congregations. Truly, Kurtis Friend Naylor, Denver, Colo.

Oct. 13. Dear Kurtis: I note your conviction that a substantial portion of the board's resources should be applied to help new churches get established in needy communities. For our fiscal year which just closed, 6.2% of the Brotherhood money was applied for the purpose of outright grants of money and free use of money on new church projects. The board granted $62,000 as gifts for this purpose, and interest free on $113,000, which at 4½%, equals about $5,000. You may have in mind that a still larger part of the available money should be used in helpin new churches get started. Peop who remember the church in the wills are entitled to designate th purpose for which money is to b used. This morning we receive $1,000 on the annuity plan and th donor designates missions. Ver sincerely, H. Spenser Minnich.

Oct. 22. Dear Spenser: Yes, would hold high the feeling tha the Church of the Brethren ough to be expending a greatly acce erated amount of money in bot buildings and personnel leading t the establishment of new congrega tions. Most of our cities show a appallingly small number actuall connected with the life and wor of the church. For instance, i Denver only 23% of our people hav any connection with any church o religious organization. Many of th 77% live in new housing area where the facilities of the churc and the ministry of Christ are no available. This is a field that w ought to enter in great force. Truly Kurtis Friend Naylor.

Whose Birthday?

I'm jealous for my Lord's birth day. It is fast being crowded out b business advertising and all th children hear at Christmas time is what is Santa bringing for Chris mas? There's an article in the De cember Readers' Digest about Christmas party that was given Jap anese children by some of the GI where gifts and food were given ou by a Santa. A little Japanese bo asked one of the GI's, "Whose birth day is this—the man's with th white beard?" They told him it wa the Savior's birthday but the chi was confused. From all he cou see Santa was the attraction. It time true Christians discard th Santa myth.—Mrs. M. A. C., Fal Church, Va.

A Great Message

I wish to express my appreciatio for your poem, "Not As the Wor Give," in an editorial.

Near our home—at Hanford Pro ect—men are secretly (yet) engage in following the orders of the Aton ic Energy Commission, in an effo to build violent physical protecti for peace. It makes us realize a the more that we Brethren people have a great message for the enti world.

We must act convincingly.—Eld W. Kienholz, Kennewick, Wash.



Wayne Lawson

Churches are asking for pastors sound theologically, skilled in pastoral duties, trained to be compelling and winsome preachers with a vital and clear message

The Seminary Looks Ahead

To maintain high scholastic standards and to motivate those who leave the seminary to serve Christ with a clear call and a sense of mission—these purposes will give the churches the pastors they want.

Paul Minnich Robinson

IT HAS often been said that any institution is but the lengthened shadow of a man. Bethany Biblical Seminary, however, may truthfully be described as the lengthened shadow of many men. For ever since that October day in the year 1905, when the hopes and dreams of two young Biblical scholars in the Church of the Brethren, Albert C. Wieand and Emanuel B. Hoff, gave to the church her own training school for ministers and workers in Christian education a succession of devoted Christian teachers and leaders have left their mark upon the generations of young people who have come to Bethany to be trained for greater usefulness to Christ and his church.

It is impossible to calculate what Bethany has meant to the life of the Church of the Brethren. The more than 4,500 students who have gone out from this institution in the first half century of her existence have served the church in every area of her life. Her graduates have served churches both large and small, in the great cities and in the open country. They have carried the light of the gospel around the world and literally to the ends of the earth. They have found their place in the schools and colleges of the land and in worth-while service of every kind. Through her ministry across the years, the church has been given a trained leadership which has contributed greatly to the effective witness of the Church of the Brethren around the world.

From her humble beginnings, Bethany has grown under the blessing of God to an institution which has taken her rightful place among the influential theological seminaries of the country. The total enrollment has grown from those original twelve students to 242 today. Much of this increase has come in the past ten years. Of the present enrollment 180 are in the seminary in graduate theological studies, and 62 are in the training school.

While Bethany has had a great and noble heritage and while her contribution to the church has been beyond measure in days gone by, we believe there are even greater days ahead. The need for a trained leadership in the Church of the Brethren demands a theological school which will not only continue to present carefully the Christian faith with clarity and conviction but will send forth laborers into the harvest with a sense of dedication and commitment to Christ and his kingdom. As Bethany looks ahead

President, Bethany Biblical Seminary

to her important role in the life of the Church of the Brethren in the years to come, it is apparent that we must maintain the highest possible standards of scholarship among our faculty and students if we are to give to our churches and institutions the kind of Christian leaders the time demands. Every church desires the finest possible pastor, soundly grounded in the Scriptures, well versed in the theological interpretations of the faith, skilled in the many-sided duties of the parish ministry and trained to be a compelling and winsome preacher with a clear and vital message.

While this emphasis upon sound scholarship is important, and Bethany will continue to strive to maintain a training of "workmen who need not to be ashamed," it is equally important that those who leave the seminary be motivated to serve Christ with a clear calling and a real sense of mission. The church needs dedicated ministers and Christian workers, who like those earlier disciples are willing to hazard their lives for the sake of the gospel. Bethany will seek not only to inform the mind but to inspire the will.

To accomplish what the church has a right to expect of her in the days ahead, the seminary will need to have the best facilities the church can provide. The support of Bethany through the Brotherhood Fund has made it possible for Bethany to maintain its present high level of academic training and to provide reasonably adequate housing for most of its students. When plans for a new chapel were announced a few years ago, the churches of the Brotherhood responded in a remarkable way with generous contributions which have made this greatly needed addition possible. Today, bearing the name of Rufus D. Bowman, who gave so much of his life to Bethany, it stands in the center of the campus, a constant reminder that Christ must be at the center of our seminary life.

If the seminary continues to grow, it is likely that additional facilities for the housing of married students will be needed. With a high percentage of Bethany students married, the seminary discovers that with the student comes his wife and often a child or two for whom provision must also be made. Moreover, the increased enrollment will necessitate more classrooms and a larger library within the next few years if Bethany is to remain a completely accredited graduate school of theology. As we look toward the future, we have a genuine faith in the Church of the Brethren that she will continue to support her seminary with her prayers and with her gifts.

Bethany is a Bible-centered school. Across the years, she has maintained her firm conviction that the Word of God holds the answer to the problems of the world of men. Standing upon that Word, and with an unshakable faith in Christ, the Redeemer and Hope of the world, we can move into the future with courage. We pledge ourselves anew to the great ideals which have made Bethany so dear to those who have shared her fellowship and so essential to the life of the church. "Pray ye therefore the Lord of the harvest that he may send laborers into his harvest."

The Greatest Force in the World

William E. Thompson

LOVE is the greatest positive force in the world. Your love may be rejected and your affections pushed aside but you should never cease to love, to inject love into every thought and act. Never become impatient because you feel your love is not being accepted. Love has a kindly approach to every problem and is not easily confused. Love never becomes jealous of those who prosper and make a great success, for love will promote prosperity in others and rejoice in their success. Love may take great strides in acquiring happiness, fame and prosperity but will always remain humble and will not manifest an egotistic spirit. Love is interested in a proper poise of mind and body that the entire being may adjust itself to the best interests of all mankind.

Love automatically rises above the lower instincts of life because it seeks to know the truth which is a divine attribute and which makes men free from confusion, lust and greed. They become channels through which the divine power of faith, security, hope and love may flow. Kingdoms may rise and fall, hatred, jealousy and greed may attempt to rule, but love in an unassuming way is leading millions to the highest ideals of living the human mind has been able to conceive.

Love understands the cries of a baby, the sorrow of the bereaved and the burdens of those who have plunged deep into despair, Love sets about to relieve those in distress, to soothe the unhappy, to sympathize with their misfortunes, to have compassion on their miseries and to restore peace to the troubled minds. If you would find and enjoy successful living let love take possession of your heart and life, for God is love.

EDITORIAL

Where Crowded Ways Cross

WITHIN a few years the main thoroughfare connecting downtown Chicago with the western suburbs will pass by the doors Bethany Biblical Seminary. Already the blockle path has been cleared of buildings from the op westward, and work on the Congress Street pressway moves ahead. The Seminary will n be in a position to watch thousands of cars, sses and transit trolleys speed past every hour the day and night.

Bethany has not grown up, as have many minaries, in the secluded, cloistered atmosphere ivy-clad buildings in a college town. Instead as brought young people from a predominantly al church to a large city, with innumerable vantages but also with discouraging problems. times the Seminary has seemed like an island rounded by hostile tides of violence and crime, ne amid the noisy conflicts of west-side icago.

Yet Seminary students learn to take many of ese less desirable features in their stride, as rbara Enberg points out in this issue. They cover a fellowship of faith and a common venture that they can never forget. Many of em find opportunities to try their spiritual ngs in ministering to the different levels of iety they find in detention homes, Skid Row p houses and city missions. They leave the city tter prepared to teach and preach and counsel herever they are called to serve.

The Seminary family, together with leaders the neighboring Chicago First church, have gun more recently to help rebuild its neighborod, as John Eichelberger relates in another ticle. There will continue to be discouraging ects from the changing character of this Chicaneighborhood. But here is an institution that attempting where it lives to witness to the deeming power of its Christ. It must provide ilities for study under inspired teachers, for votional growth and spiritual attainment. But need not withdraw from the busy tumult of e city's streets. Its program of "practical work" for so many years an essential element in Bethy's curriculum—must continue so that the eologian learns to minister to the alcoholic and e social worker learns a new respect for the ble scholar.

As surely as Jesus wept over the city and alked its streets, bearing his cross, a Christian minary can so minister and serve that his voice ay still be heard "above the noise of selfish ife."—K. M.

Enemies of Christmas

BEFORE the memories of the Christmas season depart for another year, consider a few of the forces that threaten to destroy the significance of the day for Christians and their neighbors.

Obviously the season was not popular behind the Iron Curtain—at least in the minds of communist leaders. News reports indicated that the communist-controlled press and radio avoided mentioning the word. For the traditional Christmas tree they invented a New Year's tree. In place of carols they promoted the use of songs extolling the "achievements of our new social system."

It is easy to recognize the enemies of Christmas in Russia. Can we spot them at home? Commercialism was here as never before in spite of heroic efforts on the part of civic and church groups to "put Christ back into Christmas." Greeting card publishers emphasized their religious cards and Christmas parades included more nativity scenes. But somehow even these religious symbols were given a commercial twist.

An obvious enemy of Christmas is the traditional office party. Often these parties are inundated with alcohol and the results are unhappy homes and tragic traffic accidents.

A Yale Divinity School professor warned against another enemy of Christmas which he called "too much sentimentality." The danger is that its real meaning may be lost "in the dim light of the fireplace and festive table." That real meaning is the fact of the incarnation, the understanding that "God himself was in Christ."

We cannot measure the value of Christmas by how many times we hear "Silent Night" on the radio in contrast to "Santa Claus Is Coming to Town." Many of our campaigns to restore significance to the season of Christ's birth never get beyond superficial observances. If we would have a more Christian Christmas in 1954 the time to work for it is now and through the coming year. Only as men and women come to a knowledge of Christ as Lord and Savior will they bow sincerely before his manger bed. Only as they learn—week by week in our classes and services—what his coming has meant to the world will they understand that his birthday is no holiday but a transforming event in the lives of men. Only as we are more Christian through the year will Christmas become more Christian. Otherwise the enemies of Christmas will take over.—K. M.

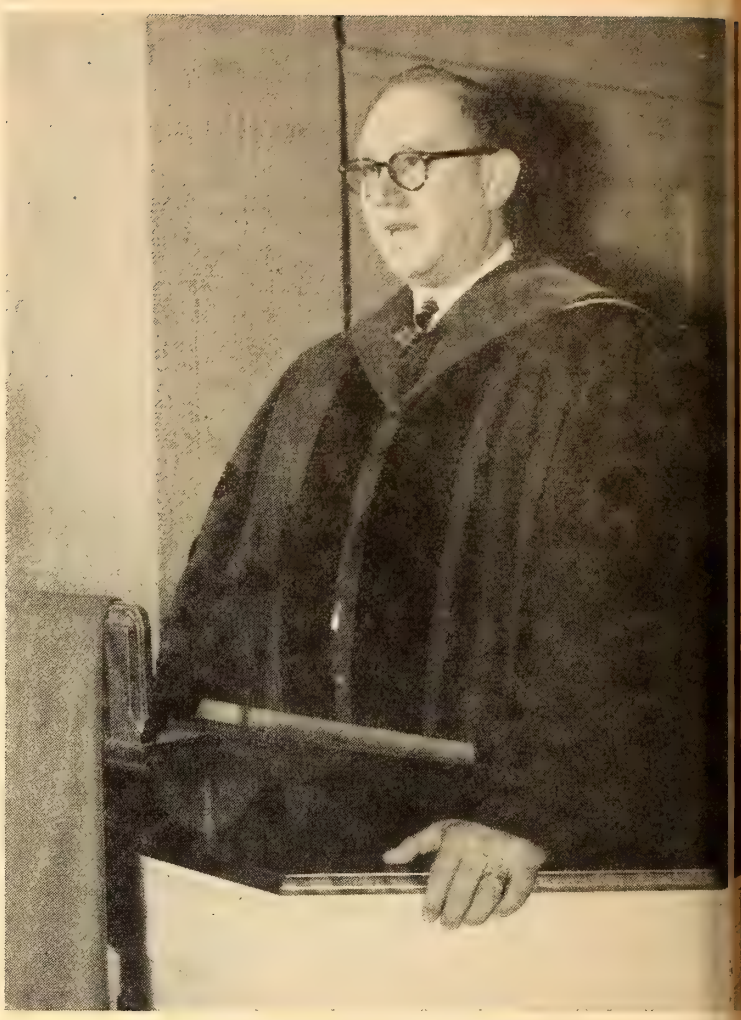
Bethany Under New Leadership

R. H. Miller

THOSE who were privileged to be present at the inaugural services for Paul M. Robinson at Bethany Biblical Seminary on Sunday and Monday, November 8 and 9, will long remember the excellent sermons, the beautiful music and the heart-warming worship of those days.

All of us were shocked by the news of the sudden death of Rufus D. Bowman in August 1952. His passing thrust upon the directors a problem to which, up to that time, they had scarcely given a thought: who should be his successor? The executive committee of the board met as promptly as could be arranged. They studied and set down in great detail the qualifications which they hoped to find in the man to be chosen. They also made a preliminary survey of the field for names to be considered. A report of their thinking was sent out to all of the directors.

During the latter part of August and early September, the directors, living and working in various parts of the Brotherhood, had a very extensive opportunity to feel the pulse of the church in respect to this problem.



The new president of Bethany Biblical Seminary at the time of his inauguration in November

Within slightly less than a month after Brother Bowman's death a meeting of the full board was called. Every member was present. There was but one item on the agenda of business: who shall be called to the presidency of Bethany Biblical Seminary? They gave a full day to it. The discussion was free, frank, unhurried, kind, forthright. There were varieties of judgment, strongly supported, but in the best of spirit.

After several hours of conference it was agreed to cast a ballot. Each director should vote for three names in the order of his preference. The ballot was not one to constitute a choice; it was merely intended to reveal the direction of our thinking, which it clearly did. Further discussion and balloting resulted in the unanimous choice of Brother Robinson. This next paragraph I am grateful and proud to write.

No action was taken at that time on salary. We presented the call to Bro. Robinson on the very highest level: *Here is a hard, good job to be done, and it is the unanimous judgment of the directors that you are the man to do it.* The late Ernest Hoff, chairman of the board, accompanied by Calvert Ellis, went to Hagerstown, Maryland, and presented the call in person to Brother and Sister Robinson. The call was presented and accepted without any mention of finance. Not until after it was accepted were details about moving, housing and salary discussed and easily and agreeably arranged.

Chairman, Board of Directors, Bethany Biblical Seminary

.s we look back over the last
een months, remembering
bewilderment and sorrow
ough which the Bethany
ily went, and recall the steps
ding up to the choice of Dr.
vman's successor, we feel
ply that a wisdom greater
n that of any man or any
up of men has guided our
rse—that Paul Minnich Rob-
on is God's choice for Beth-
r's president.

Bro. Robinson did not assume
new duties until July 1, 1953.
ring the interim Bro. W. W.
baugh was the acting presi-
nt, ably assisted by Bro. Wil-
n M. Beahm. The entire
ff and student body rose
hfully to the occasion, each
ng his part to carry on the
rk. The church is grateful
what they did.

We feel that the new admin-
ration is off to an excellent
rt. The promise of this ini-
l period, however, can be
filled only as all of us take
active interest in the work of
seminary.

Bethany's contribution to the
dership of the church is im-
ssive. Graduates of Bethany
minary are serving thirty per
nt of the churches, forty-five
cent of the membership, of
District of Middle Indiana,
reports Bro. H. L. Hartsough,
five years secretary of the
trict. This is probably not far
m the truth about Bethany's
ntribution to the Brotherhood
a whole. If so, then over 300
our 1021 churches and over
000 of our 180,000 members
served by ministers who are
duates of the seminary. If
e extended this survey to in-
de the Elgin staff along with
mission and service person-
, the ratio of Bethany's con-
bution would doubtless be
ger. One should keep in mind
t Bethany is less than fifty
rs old, and that the transition
m a free to a full-time min-
y has been in process for
but the same length of time,
and even now is not complete throughout the Brotherhood.

Here are some facts which I have from the central office at Bethany: total students of Bethany Biblical Seminary, 4,771; total graduates (all departments), 881; total B.D. graduates (511 men, 28 women), 539; present missionaries (former Bethany students), 81; present pastors (former Bethany students), 369.

It seems clear, does it not, that what the church does through Bethany will pretty largely determine the course of the church in the future?

The seminary receives from the general budget of the church, $70,000 a year. This provides only for current operating costs and a minimum for necessary upkeep and repair. The sum is seen with fairer judgment when one notes that in return the church receives from Bethany each year some thirty men and women trained for responsible positions of leadership and service. For each of them three years of post-graduate training costs the church around $1,200. Compare this with the cost of equivalent training in medicine, engineering or teaching and the figure appears, as it truly is, exceedingly low.

But to provide for current operating costs and maintenance is not enough. Bethany must grow. She is now fully accredited. Her teachers are being called to some of the leading seminaries of the country to serve on summer faculties. The distinctive values of our church, such as peace, simple living and Christian service, are receiving widespread and favorable recognition. It would be most unfortunate if at such a time as this, we merely carry on. We must do more than that. We must increase and strengthen our seminary. We must be alert to her needs as they arise and make provision for them.

The number of married students with children has greatly

Continued on page 12



Gerald Neher

The procession wends its way to the chapel for the inauguration



Understanding and appreciation of the Bible are increased through courses dealing with the Bib

REWARDS UNEXCELLED

I. James Eshleman

Photos by J. Henry Long

THE influence of Bethany Biblical Seminary is keenly felt in all areas of the Brotherhood. Yet, it is impossible to enumerate the countless areas in which the seminary has aided her students. Many results are tangible, but the greatest works wrought have been those of the inner man. As I now write, particular rewards lift their smiling faces, so this little testimonial will likely reveal those places where Bethany has had the greatest impact on my life.

The entire seminary experience has been rich and lasting. I call it so because it has rewarded me socially. Very frequently one hears of Bethany's unique fellowship. This is as it should be. I, with all who have ever walked her halls, have found the social contacts to be exceedingly significant and rewarding. The friendship ties with fellow students, the cordial relations between students and faculty, the shared experiences of prayer and praise all serve to produce a spirit and fellowship which one carries far beyond the seminary's compound. To be a link in the world-encircling chain of "Bethany-made friends" is one of life's enrichments.

My three years at the seminary have rewarded me academically. Assignments, reading requirements, projects and research tend to become routine and rather tedious. But suddenly the light breaks to reveal that all has been rewarding. Something has been accomplished; intellectual progress has been made; the mental faculties have become more curious, and now it is a thrill delve further and further in the "truth that sets men free While at Bethany I formulat study habits and began a ment activity which have alread proved fruitful and which w assist me in the days of t future.

Bethany Seminary has r warded me religiously. Perha this has been her greatest co tribution. During the early da as a student I detected h spiritual sincerity, and by t time of graduation I was thc oughly convinced that she h not moved from the spiritu foundation laid by her fathe I am glad that I can testify n faith was never shaken or da aged; It was supplemented a strengthened. My spiritual s grew and developed throu her daily chapel services, le ture series, and opportunities serve. My devotional life w strengthened, and my theolo

Pastor, Bridgewater church, Virginia

l norm was established ough prayer, instruction, and ly reading. Through courses ling directly with the Bible Biblical understanding and preciation was expanded. ch courses have been invalue to me in my weekly pulpit paration and presentation. doubtedly, these are respone for the type of preaching ich I do Sunday after Sun-.

ince the ministry is a many-ed job, I needed to find asance from many sides. In ition to finding myself theocally and strengthening my- homiletically, I received ch help for the varied duties he pastorate. My classwork studies laid a good foundan for the work of counseling, toral calling, conducting ship, administering in the rch and church school, and room and hospital visitation. m glad to proclaim that I e found Bethany Biblical inary to be an orthodox inution which prepares minrs for the responsibilities of oral work.

s I strolled her corridors, nded her stairs, and roamed library, many were the es when I whispered a word hanks to the Great Teacher the faculty at whose feet I the opportunity to sit. Their otion to a cause has inspired repeatedly, and I hold this one of the rewards of my inary career. I have long eved that there is nothing e so compelling as the ideal God's kingom here on earth. ory is filled with things that are driven to do for the of that ideal. Hard work, ism, sacrifice tell the story hat men have done for God n attempt to see his kingdom zed. The story of Bethany ical Seminary is about like Do you often think of her cated faculty members who resisted attractive and oting invitations to far more lucrative positions? The seminary has on its faculty right now some men who are literally sacrificing professional recognition in order to teach there. This should make all of us eternally grateful. I have been inspired and challenged by those who for the sake of an ideal prefer to invest their talent and scholarship in the seminary because they want to help make it a citadel of true learning where God is honored, where young persons are trained for the ministry, mission field, the work of Christian education and countless other types of Christian service.

I hold Bethany Seminary, her faculty and workers in high esteem. I shall ceaselessly thank God for her and for what she has meant to my life. Surely the present existence of our seminary is a testimony that God has been pleased with her efforts and endeavors.

When I think of my own training at Bethany, I am reminded of that famous story which they tell about Louis Pasteur, the great scientist. He was in his laboratory one day, all alone, bending over his microscope, studying a certain specimen intently. One of the students entered from the rear but stopped very short when he saw his teacher in what looked like the posture of prayer. Quietly he tiptoed back to the door again so as not to disturb him. Just then the great teacher lifted his head, turned a bit and asked, "Yes, what is it?" The student replied, "Excuse me, sir, I thought you were praying." Turning again to his microscope the great man said very simply, "I was!"

How I thank God for granting me the opportunity and privilege of attending Bethany, whose faculty study and teach the various courses as humble scholars, mindful of God and living in communion with him.



Reading assignments, projects and research helped to formulate study habits and stimulate mental activity that bear fruit in the pastorate

Life at Bethany 1944-194

Barbara Davis Enberg

FROM this distance we sometimes look back with nostalgia to our three years in Chicago at Bethany. But nine years ago, when we parked our trailer in the 3200 block on Van Buren we seriously questioned whether we should unpack. West-side Chicago came as a terrible shock. It was smoke, dirt and ugly houses lined up against the sidewalks. Even the Bethany block itself seemed oddly un-Brethren. Then the famous "Bethany fellowship" began to envelop us. The place might not look Brethren, but once inside, the Brethren graces of hospitality and genuine interest in the welfare of one another were in full operation. The ugliness, the noise, the dirt and our brush with the mixed population of west-side Chicago continued to bother us, but these are not the things we think about now as we remember life at Bethany.

Just because one is on a hop-skip-jump schedule (or perhaps one should say "class-work-study" schedule) does not mean that any two days at Bethany are alike—just as each of the three years has a special savor.

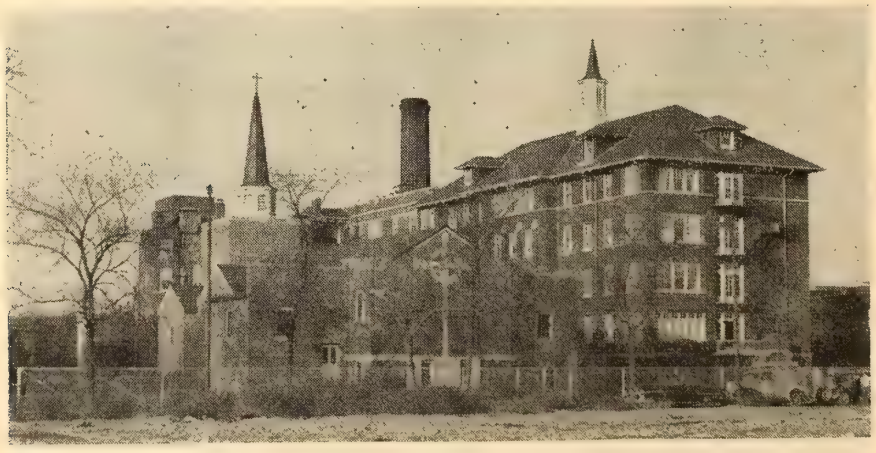
In our first year, we were one of seven couples who lived in dormitory rooms on the second floor of Wieand-Hoff Hall. Though most of these couples were still shaking the rice out of their belongings, second-floor lacked the privacy of a honeymoon cottage! The women shared a bath; the men shared a bath; we all shared the kitchen. Laughter and good spirits abounded, though there were times that tried men's souls—such as breakfast! In those days classes at Bethany began at the uncivilized hour of 7:00 a. m. In the wintertime one might as well be up pursuing his duties in the middle of the night, for there was no glimmer of a rosy-fingered dawn. Some husbands were adept at dropping into the kitchen en route to class, making a piece of toast and pouring a glass of milk (always be careful to read the insig scratched on the carton lest deplete his neighbor's suppl Other husbands were breakf ing with sleepy wives, housecoated, their hair tight their heads in pin curls. there was one lucky husb whose wife was always dres and looking like a beaut morning, cooking cereal, ba and eggs for him.

Breakfast was a hurr scramble for most of us, but more fun and far more leisu were the visits in the kitche bedtime and often way bedtime. After a lecture in chapel, a sermon at the Sun Evening club or just an ever of reading in the library, gang would gather to tal over. After a party all woul hilarity, but often the talk serious and good. It was du these sessions that the w who worked or went to sc on another campus "overhe their seminary education.

Early in our middler year moved into a recently acqu apartment at 406 Homan. floors were beautiful, the p was fresh, much of the furni was new, but war short made our refrigerator deli slow and a bathtub seemi impossible to procure. Ra than join the ranks of the g unwashed, we trekked the blocks to the shower in the

Upstairs on Homan Av lived a recreational expert threw large weekly pa Often, on the same evening entertained more sedately dinner party. Table conv tion could not lag because o loud bumping noises and peals of laughter coming above—speculation as to was going on ran rife. The

Wife of the pastor of the Champaign church, Illinois



Not only the Rufus D. Bowman Memorial Chapel, shown above and in the cover photo, but other improvements have been made to the Bethany campus in recent years. Within a few years a new expressway will go by the Seminary on the Congress Street side

e invited upstairs. Those
nendous bumping sounds
ied out to be bowling balls—
r floor and our ceiling, the
unding alley.

nd of the term days were
ic and happy, fraught with
dlines, cramming, too much
ee and not enough sleep.
ks and papers could not be
urbed, dirty cups and glasses
mulated by every chair,
ewriters clicked in apart-
ts above, below and behind.
n wives were pressed into
rice, typing copy so fresh
the punctuation and spell-
had not cooled. After the
exam was taken, the last
n paper handed to the pro-
or, and the pile of books
ected and returned to the
ary, an encompassing sense
well-being combined with
gue, and all sorts of celebrat-
began. Most unusual was
neighbor on the north, a
ge tournament golfer, who
a. m. celebrated the com-
ion of term papers by hitting
balls against the door, an
doned expression of
ksgiving.

od may be the number one
of conversation among the
ral populace but at Bethany
essors took precedence over
other single item of conver-
n. Their foibles, their phi-
hies, their teaching
niques, their jokes were all
ly discussed, denounced and
pioned. The apocryphal
of Dr. Mallott's throwing his
case down the trash chute
arriving at the "L" station
a sack of garbage is without
t still circulating among
hted students. Dr. Beahm's
uoted story about the ham-
with three new heads and
new handles, but still the
hammer, has passed into
everyday parlance of many
sters' homes. Dr. Slabaugh's
ery of the New Testament
taken for granted; the stu-
s were impressed that
ng us walked one who looked and lived like a saint. "Prof" in those days was adequate title to afford instant recognition of Dr. Alvin Frantz Brightbill, whose leadership of chapel singing through his inspired improvisations on the reed organ has forever afterward made the usual congregational hymn singing seem thin and inadequate. Just as the Rufus D. Bowman Chapel dominates the campus now, so did the presence of Dr. Bowman dominate the campus then. Many times, from our dormitory window, I saw him walking slowly from the chapel to his office, a giant of a man, dressed in black, carrying a briefcase; the coatless students sprinted past him eager to escape the chill of Chicago winter days. Dr. Bowman's choice of a wife was inspired. While Dr. Bowman loved the students, there was a certain austerity in his presence; Mrs. Bowman, with her marvelous facility for the gracious word and for a moment of small-talk was the perfect complement to him. The Bethany faculty provided lots of conversation but their value did not stop there. Even the wives who never sat formally in their classes had many opportunities to learn to know and appreciate them as friends. Many of our pleasantest memories of Bethany are of evenings spent in faculty homes (always exotic Indian food when it was Anna Mow's) and of the evenings some of them sat at our dinner table and we "communed as friend with friend."

In many ways Bethany is a microcosm of our brotherhood. Present at Bethany are differences of speech and dress and theological thinking, and differing attitudes toward the practical observance of church ordinances. But far from proving a barrier, these differences add to the richness and interest of the fellowship. A mutual respect develops between the Bethany wife in her lipstick and earrings and the Bethany wife in her plain dress and bonnet when they discover that beneath the superficial externals there is the same core of devotion to Christ and his church.

Outside Bethany, the city of Chicago is an education in itself— the Chicago Art Museum (where one can walk into a room and all at once see the original of a picture he has known only in art books), the museums, the marvelous variety of plays and concerts, the sociological study inherent in a ride downtown on a Madison streetcar, the multiplicity of churches and sects to be visited, and the erudite lectures at other universities and seminaries (sometimes wives found themselves mental bench-warmers at these intellectual exercises). First church should be included in this list too—Harper Will's preaching—and a church full of worshipers, some white, some yellow, some black—the brotherhood of man a reality!

Most days at Bethany are ordinary everydays just as they are everywhere, but there are some high days that will always be remembered: the day a child is born across the street at Bethany Hospital; ordination at First church with a row of young ministers kneeling with the hands of the elders upon their heads; Bethany communion during graduation week, when the solemn realization comes that friends are going out to all parts of the world to serve the church. But this fellowship is never disbanded; the years only deepen our togetherness as we each work in our places at our common task.

"The harvest is plentiful, but the laborers are few; pray therefore the Lord of the harvest to send out laborers into his harvest." Matt. 9: 37-38 (RSV).

Church and Seminary Serve Thei Community

John A. Eichelberger

A SUNDAY school class at Chicago First Church was discussing the relationship of their church to its surrounding neighborhood. During the weeks these discussions were held, a near race riot took place just one block from the Seminary campus. The owner of a building had taken five-room apartments and, through rearranging doors, had rented these apartments to families as rooms. He therefore increased his rent by nearly five times its normal base. He had "imported," in some cases, Negroes from the south that did not know anything about Chicago. The owner had the reputation of being a "slum maker."

As a result of the class discussion and also the incident, representatives of the class heard that the University of Chicago, Chicago campus, was having a meeting open to the public to discuss neighborhood problems. Eight persons from the class attended this meeting where they met Mr. Francis McPeek, the Executive Director of the Mayor's Commission on Human Relations for the City of Chicago. Mr. McPeek knew of the neighborhood problem quite in detail. From then on meetings were held weekly, and in some cases more often, in which we counseled as to what should happen around us and what our part should be. Word of these meetings spread until persons east of Homan Avenue heard of one of our meetings and they sent a representative group of nearly fifteen persons to our meeting. Those east of Homan Avenue were afraid the riot problem might arise again.

During the time following this riot episode the Chicago Police had about six to twelve policemen on a twenty-four-hour watch at this building. The result was that the owner of the building was taken to court for violation of the building codes, and after two court sessions he was fined and directed to put the building back in its original condition. During the trials, the group east of Homan Avenue created enough interest in the matter to charter a bus to go to the trial with banners flying "For Better Neighborhoods." The Chicago Daily News took pictures at the trial. Following the first trial one of the pictures made the front page of the News.

Emotions have calmed considerably and the situation now is that two neighborhood organizations have become Illinois Not For Profit Corporations. The group east of Homan Avenue is known as the "Garfield Park Improvement Association, Inc." and our neighborhood took its name from the legal subdivision name, resulting in the "Bradley and Honore Neighborhood Association, Inc." The organization is for "all classes of people . . . . without sectarian bias or political partisanship." This group has been granted the privilege of meeting in Bethany Hospital dining room each Tuesday night. Members of the Church of the Brethren are on the Board of Directors. Some of the work that is credited to this group includes an attempt at rodent control; property improvements, such as new back porches, paint, a- ings, litter collection, weed - moval, lawns and garde; street repairs; garbage can p- chases and better removal se- ice; and a survey of inter; personnel, autos, garages, c- cluded by the educational c- mittee. The group is gradu- learning to "know its y around" in getting things complished among neighb and in politics. One of the m achievements that cannot overstated is the fact that ne bors have learned to know o neighbors personally, even name. This is a mark of achi- ment that would be hard understand among small c munities, but people of Chi do not know the person door to them and, in many c not even the person in the apartment of an apartr building.

Under New Leadersh

Continued from page 7

increased in recent years, w calls for better housing safer, cleaner places for chil to play. The splendid expar of the library over the last years needs to be carried further. There are no adec guest rooms for special lect and visitors who are const coming to the campus d the school year. Counting and children, the Bethany ily numbers over 400. Whe reflect that this family liv the isolation of a vast m politan area, and, therefore, greatly they need each for that fellowship which strong in our church life need for better social fac

is clearly apparent. More and better classrooms are needed.

There are areas of training that must be developed if theological education is to meet the needs of our time. This calls for more well trained teachers. All these things are over and above what is possible within the current budget. Here are opportunities for those whom God has blessed with money and upon whose hearts the future ministry of our church has been laid.

The foundations have been built. Much good work has been done. The prospects were never brighter. Let us all work together to increase mutual understanding and trust. Visit your seminary. Make it a point to know its leaders and teachers. They are eager to know what you think and how you feel about our great mutual concern. We have a rich heritage. Bethany is a strong hand by which we can reach out to share it with a needy world.



Frank R. Esty, president of the Miami Gideon Camp (left), presents thirty Bibles to Capt. Charles R. Elmore, Pan American pilot, a gift from Gideons, International, to Pan American World Airways for use on the Latin American run. Sixty additional Bibles were given for clippers leaving New York City and Houston, Texas

The Family Counselor

Naomi Will **H. K. Zeller, Jr.** **Jesse Ziegler**

The Family Counselor welcomes letters of inquiry. They may be addressed: Family Life Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Dear Counselor,

I have a very big problem which I need help on so very badly. I know when I tell you what it is that you will probably think I am terrible. But, believe me, I never meant to do it. You see, I am married and do love my husband very, very much; and he loves me the same. Recently my old boy friend came back to town, and I have been unfaithful to my husband, going out with my old friend. He loves me and always did but I loved my husband and married him. The reason I did go out with him in the first place was to tell him that I loved my husband and that we would always love each other, but he would not believe me. Well, I saw more and more of him, which was very wrong, and I allowed him to make love to me, but I did not commit adultery.

Believe me when I say that I have really paid for what I have done. I can't sleep or eat and my conscience bothers me continually. I know that I have done an awful thing but I also know I'll never do it again. How am I ever going to live with myself after doing this? I knew it was wrong in the beginning.

I have repented. Will God forgive me for what I have done and give me peace of mind again and allow me to be happy? My husband has been so wonderful to me that I now feel I don't deserve anyone so sweet and kind. Is this going to ruin the rest of my life or am I making too much of it and punishing myself too much for what I have done? To commit adultery is a sin, I know, but I didn't do that, even though the man did want me to. But I did allow him to make love to me several times. I felt sorry for him and was trying to help him, I guess.

The man said he wouldn't tell, but I live in constant fear that he will. So should I tell my husband? I know he will never forgive me and my life will be ruined and so will my family's. What in the world will I ever do? Will I ever be able to be forgiven, be happy again and have a clear conscience? My whole future depends on your answer, so please try to help me. No one knows but this man, myself and God. I am very active in the church and will not be able to continue if I don't get help soon.

A Friend in Need.

Dear Friend in Need:

You have spoken well in saying you are in need. You feel desperately sorry because of what you have done and because of what it is doing in your life and threatens to do to your home and family. You have reason for being deeply troubled.

Let me raise the basic question first of all. Do you really want to feel peace of mind and be forgiven? Or do you want more to continue with this man who says he loves you but is willing to risk everything that is worth most to you? Parts of your letter sound as if you want the first and parts between the lines sound as if you prefer the second. *You must decide which you want.*

If you want forgiveness and peace of mind God can and will give it to you. The price is complete repentance which means not only being sorry for what you have done but taking decisive and irrevocable steps to turn away from this affair outside your marriage. Such steps should be taken immediately and should not include a *final meeting* to tell him what you are doing.

Now, finally, and this is most important. You will need to speak to someone personally about this matter and have his help. I believe the pastor of the Church of the Brethren in the town in which your letter was postmarked can help you if you will tell him all. If for some reason you cannot talk to him, then follow these instructions: Get a 1953 Brethren Yearbook. Find the page on which the church is listed from the town in which your letter was postmarked. Count backward toward the top of the page from that church. The pastor of the seventh congregation before can be of great help in finding the answer to your problem. Go to him and tell him I suggested you come. Then tell him your whole story and let him help you work it out. I am sure that in this way you can find help for parts of your problem on which I cannot help you through this column. If you really want help, this is the thing to do.

I shall pray that you may find help and your home be saved.

Jesse H. Ziegler

She Saved My Life

F. C. Neumann

YOU wonder sometimes why you should be nice to older people. I want to tell you now about an old woman who saved my life.

When Hitler took over Austria, I fled to England. One lovely Sunday in May I knocked at the door of a lady in Bristol. Mrs. Shell opened the door and asked in a feeble voice, "Are you the Austrian professor who applied for hospitality?"

"Yes, Madam."

"You are welcome. I shall be glad to share with you my modest living."

Aged about eighty and almost blind, she groped along the walls with her long and emaciated fingers, like a spider, guiding me through the rooms of her house to the lovely garden, where she fell into her rocking chair, quite exhausted. In the glaring light of the midday sun she looked like an antedeluvial hag; her flesh was wrinkled to her fingertips and her eyes had the timid stare of an unhappy woman.

"I understand you want to go to America," she panted, struggling for breath.

"I have to wait a year."

"I can grant you board and room." She set her spectacles straight and looked at me with a penetrating inquisitiveness. Suddenly, a kind smile transformed her face and she said, "You remind me of my son. He resembled you very much." Thereby her voice grew stronger and every wrinkle beamed.

"If you want to teach German, I could find some students."

"I should be very glad for that."

"How old are you?"

"Forty-five."

"How long have you been speaking English?"

"Four months."

"You won't learn very much English from me, but I can take you to our local sermons and lectures."

Her butler couple, Dorothy and John, had their day off. Mrs. Shell prepared supper herself. She set and cleared the table in a twinkling. A new joy of life made her face radiant.

Monday after breakfast she took me to her rocker in the garden. There was the morning paper. "War With Germany Inevitable," she read and asked me, "Whom do you want to save from Hitler?"

"My mother!"

"Whom else?"

"There are three little orphans still in Berlin, whose parents, old friends of mine, perished in a concentration camp."

I gave her these addresses and those of five orphans in Hamburg, Bremen, and Munich. She sent them affidavits, and all succeeded in coming to England, except my mother who was destined to die in the gas chambers of Poland. Soon the house was filled with eight chatterboxes who rejuvenated Mrs. Shell and stimulated Dorothy to make the most delicious cakes for our five o'clock tea.

After lunch Mrs. Shell would call me again to her rocker and ask, while tailoring eight little white skirts with eight blue blouses, "How do you want to spend this gorgeous afternoon?"

"I should like to see some Gothic architecture."

"Eine wunderbare Idee" (a wonderful idea), she would reply in perfect German, and John would drive us through dormant villages and idyllic hamlets to Canterbury Cathedral. There Mrs. Shell would run like a weasel through aisles and halls, showing me the wonders of medieval art; for Mrs. Shell was a highly educated woman.

In the ladies' chapel she would fall upon her knees and pray as passionately as a saint, while John and I were waiting outside at the car. "How wonderfully she recovered," he remarked, lighting his pipe.

"What do you mean?"

"You should have seen her before you arrived. She was mere skin and bones."

"Why?"

"Her only son died, while on a hunting trip; shortly afterwards her husband lost his mind. He is in an institution near London now." Mrs. Shell came back to the car, and John assumed at once his butler-stiffness with his closed lips and humble look.

On dreary, rainy nights I would sit beside her near the fireplace in her old-fashioned living room with its sleeping canaries and furniture twice as old as she was. Once in a while she would correct my pronunciation, apologizing, "Your English is good, but I want you to speak it perfectly, because it is your future bread." Her eyes shone in so kindly and motherly a way that I felt like a child again.

Before going to bed, she would turn on the radio that announced, "Hitler is invading Poland—Great Britain declares war on Germany." Hard shadows of misgiving clouded her face. I was afraid she would not survive the war. At 9:30 she would rise from her armchair. Keeping my socks for further

mending, she told me about her securing new private students, who would provide the funds for my shirt and shoes.

Weeks and months passed by. German flyers were roaring over our house. By hail and storm, rain and sunshine she took me to discussions for improving my English. Supported firmly on my arm, while walking with me over catwalks or climbing step alleys, she was not tired in the least and seemed happier than ever. I felt with every fiber of my body that I belonged to her and should never leave her alone.

One day she called me again to her rocker and declared, pointing to a letter she had just received, "You and I'll go to Pennsylvania. There in Lancaster County, near Marietta, I have a former classmate who wants to share her farm with us. Isn't that something?" "Marvellous," I exclaimed, beside myself with joy. Our eight chatterboxes, guided by a clergyman, had already left for an orphanage in New York City. Mrs. Shell sold her house and bought our tickets for America. John and Dorothy stayed with us until our departure next morning.

At 9 a. m. the taxi arrived to take us to the station. I was in the kitchen, busily wrapping Dorothy's farewell cake. Mrs. Shell was waiting for me in the rocker, for the last time enjoying her old garden with its gigantic magnolias and lovely lilacs, in brilliant blossom, spreading delightful perfume. She certainly never felt more relaxed and content.

All of a sudden one of "Jerry's" bombs scored a direct hit on the rocker. My friend and benefactor was torn from me forever. I was left alone with a terribly heavy heart, to make a third start in life in the New World.

I guess you know now why I love old folks.

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Brethren Publishing House, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*).—Editor.

Life Is Commitment. J. H. Oldham. Harpers, 1952. 140 pages. $2.50.

Man must make decisions. "To refuse to choose is to choose to drift." He must choose whether to think of man as an individual with knowledge and power as the supreme ends of life or to think of man as essentially man, with man, involving a commitment, with the result that love and community become the supreme ends of life. Man must decide for or against God which choice may actually be a choice between God and idols. This choice involves commitment to Christ whose "appearance in history is the sole assurance that we may dare to believe that love may be the ultimate meaning of human existence."

The chapters on "The Church" and "The World" hold up the idea of commitment of the church and "to obey God in the situation in which he (man) has been placed."

The book is a searching discussion of the deepest questions of philosophy and theology. One of the greatest values of the book is the many quotations from many profound thinkers of all shades of opinion. Dr. Oldham has the rare ability to quote the sentence or two that states the essence of an author's thought and point of view.

Don't choose this volume for light summer reading; if you delight in digging deep into the heart of theology and philosophy, you will find it rewarding exercise. The author comes a bit short in feeling that the church as it is can make no contribution to some rare individuals and also in his willingness to accept war as one of the inescapable facts of life in which man can only do the best he can. However, the tension and anguish of soul to be maintained are equal to that with which Jacob wrestled the angel, and "there may come to every man a time when he has no choice but to say 'no' and to stake everything on his refusal . . ." We need the insight that there is no complete escape from involvement in collective sin.—*C. Ernest Davis.*

And Peace at Last. Russel L. Dicks and Thomas S. Kepler. Westminster, 1953. 94 pages. $1.50.

Here is a rather interestingly done little book. Dr. Dicks attempts to interpret death both to "loved ones" and to those present when death comes, as well as to prepare a person for the experience of death. Then follows a series of choice treaties with introductions by Thomas Kepler. They are some of the finest writings of the ages by those who reflected upon the meaning of death, including Thomas More, Francis De Sales, Gerard Groote, Rufus Jones, Winifred Kirkland and Douglas Steere. It is very helpful.—*Charles Zunkel.*

***The Kingdom of God.** John Bright. Abingdon-Cokesbury, 1953. 288 pages. $3.75.

In my judgment this is one of the finest books I have read in the field of Biblical exposition in the last ten years. Every minister should read it, then take time to go back and read the Biblical books with which it deals as it traces the development of the kingdom of God concept in Jewish and Christian thought. A scholarly work, simply written that should be studied and understood by every minister and adult Sunday-school teacher.—*Charles E. Zunkel.*

The Mature Heart. Helen B. Emmons. Abingdon Cokesbury, 1953. 160 pages. $3.50.

Here is one of the loveliest gift books one can find for older friends. Prepared by the wife of the late editor of The Upper Room, it is a rich collection of day-by-day devotional passages, especially for maturing persons. While in the Upper Room pattern, the materials are carefully written for people of mature years, and the book is easy to read for tired eyes.

It is of uniformly warm and noble devotional spirit, wisely and beautifully written, and will fill a real need. A wonderful Christmas or anniversary gift for grandparents!—*Edward K. Ziegler.*

Picture Book Dictionary. Dilla W. MacBean. Children's Press, 1953. 32 pages. $1.00.

A helpful book for fun and instruction. The picture story to be read with the dictionary is a pleasant one about the houses of various animals.—*Hazel Kennedy.*

KINGDOM GLEANINGS

A Message to the Churches From the Conference on the Church and Peace

Speaking to the church from within its fellowship, a national Conference on the Church and Peace addresses this message to all Christians who will hear:

New Humility. We rejoice in a new thoughtfulness and repentance within the church, bringing a concern for mutual understanding to both pacifist Christians and their non-pacifist brethren. Together we are convicted of the church's failure to discharge its full responsibility in the process of the redemption of the world by the power of God's spirit.

Enmity of Nations as Treason. Because the ecumenical awakening in this decade has brought most Christian groups into new realization of our allegiance to the Lordship of Christ, we know anew that enmity or war among peoples divides the church itself, and breaks asunder the body of Christ. Divisive nationalism has become treason to that high citizenship which we claim in the world Church of Christ.

Inequality and Evangelism. We realize as never before the contrast between want and plenty, bondage and freedom among the inhabitants of the earth. World struggle is a tragic token of these tensions and inequalities. In this global strife, we declare that the church must be itself, must make its analysis and set its strategy under imperatives laid upon it by Christ as Lord, not by any partial patriotism or political ideology. Let the church know itself and its message, assured that its most dynamic political strategy is sincere and revolutionary evangelism for the whole gospel.

Concern for World Unity. We are aware that historically the non-violent love enjoined by the Sermon on the Mount has been an individual witness or the program of only a small minority. Yet in our century for the first time we find both the imperative and framework for an agreed understanding among peoples which can make war impractical or obsolete. The church, pacifist and non-pacifist, must by prayer and intelligent internationalism support every move toward such ends as are consistent with its mission.

Vocation to Peace. If it is to fulfil its calling to heal and reconcile, the church must disentangle itself without reservation from violence and war, from allegiance to class or color or any narrow nationalism. It must stand particularly for freedom of conscience and expression, for justice to every individual under guarantees of democracy. In church membership our vocation to peace must involve outgoing individual pacifism and responsibility for conscientious objectors, tireless work for peace in family and community, concern for political decisions, devotion to true Christian missionary activity and evangelism, and continuing prayerfulness by persons and fellowships. We believe that it is God's will for his church that peace, with all it involves of repentance, sacrifice, dedication, and discipline, be the dominant witness of Christians amid the strife and violence of our time.—Adopted at Detroit, Mich., December 10, 1953.

During the recent meeting of the all-Negro National Baptist Convention, race barriers fell for the first time in Miami Beach hotels, without any "incidents," and with normal human relations replacing the old discrimination.

Mr. and Mrs. J. H. Jarboe of Chanute, Kansas, wh recently celebrated their fifty-fifth wedding anniversary are shut-ins and would appreciate hearing from thei friends who are readers of this paper.

A new district history has recently come to the Gos pel Messenger office. It is A History of the Brethren i Florida and Georgia, written by James H. Morris. Any one desiring a copy can obtain one by sending a dolla to the author at Hartville, Mo.

Contributors to this issue not otherwise identifie are William E. Thompson, retired pastor living in Dixor Illinois; John Eichelberger, treasurer and business man ager of Bethany Biblical Seminary; and Dr. F. C. Neu mann, professor at Elizabethtown College.

William E. Roop of Westminster, Md., died Dec. 2 after some months of ill-health. Bro. Roop was for mor than sixty years a minister in the Church of the Breth ren and for many years elder in charge of the Meadov Branch church, Md. Funeral services were held in tha church on Thursday, Dec. 31. More about his life wi appear in a later issue.

David Ensign, Church of the Brethren minister, an his wife have been appointed as career missionaries t India by the American Board of Commissioners for Fo eign Mission (Congregational Christian) and with the two sons hope to sail for their new work next summer c early fall. Mr. Ensign has been serving the Society c Friends in South Darmouth, Mass., while taking wor toward his Ph.D. in theology at Boston University.

A new book on a topic of wide interest in Protestan ism today is given a high rating by Harl Russell, Stew ardship and Brotherhood Fund Secretary. Entitle "Spiritual Life Through Tithing," the paper-bound, 10 page volume is the work of G. Ernest Thomas, Directo of Spiritual Life, General Board of Evangelism of th Methodist Church. The price is 35 cents per single cop three copies, $1.00; twelve or more, 25 cents each. A dress your request to Harl Russell.

Changes of Address

Velva Jane Dick, from Garkida, Nigeria, British We Africa, to 811 N. Charlotte St., Pottstown, Pa. Mi Dick arrived in the States on regular furlough on Dec.

The Chalmer Shull family, to Dahanu Road, Thar District, Bombay State, India. The Shulls arrived India on Dec. 12, after a year's furlough in the State

Bethany Biblical Seminary

The autumn quarter at Bethany reached an enrol ment of 176 in the Seminary and 61 in the Bible Trai ing School. There are prospects for graduating 47 B. and 7 M.R.E. candidates next spring.

The inaugural services on November 8 and 9 were fitting celebration of the new administration under Pre ident Paul Minnich Robinson. A vesper service was he on Sunday afternoon with Dr. S. Loren Bowman as t minister. This was followed by an inaugural tea. Monday morning the main inaugural service was a dressed by Dr. Edward Mowell Roberts, president of t American Association of Theological Schools and de of Princeton Theological Seminary. There were in a tendance 38 delegates from other seminaries and colleg as well as members of the Bethany Board of Directo and the General Brotherhood Board.

Brotherhood Theme: Win Men to Christ

Faculty members participated in varied services of e churches, including the following district meetings: esident Robinson in Northern California, Southern alifornia and Middle Missouri; Jesse Ziegler in Northstern Ohio and Southwestern Kansas; and David ieand in Southern Iowa.

The following conferences were attended: President obinson spoke at the Western Regional, and at the Stunt Christian Movement at Thanksgiving; Don Smuckwent with a group of students and as a resource leader the Conference on the Church and War at Detroit; illiam Beahm attended the Study Conference on the nurches and World Order at Cleveland; Chalmer Faw presented the Church of the Brethren at the meeting the American Bible Society; Jesse Ziegler led a oaching Conference for Ministers in Northeastern Ohio.

The E. B. Hoff lectures were given in October by Dr. Winfield Fretz of Bethel College. His theme was "The otherhood in Community Life." The 1954 lectures are be given by Pastor Martin Niemoller of Germany.

The Seminary is joining with others in the Chicago ea in holding an Ecumenical Institute, August 2-13, 54. The purpose is to study the Christian faith, with ecial attention to the issues of Biblical theology d thought which are important in the ecumenical ovement. Registrants will have direct and close conct with notable and influential leaders of churches in urope, Asia, and Africa. The fee will be $7.50 per week d students may attend either week or both weeks, ice the program will be different each week.

The Bethany family was greatly saddened by the dden death of Dr. Ernest G. Hoff who had had so close relation to the school as son of a co-founder, some-time ember of the faculty, and for years chairman of the oard of Directors.

Dr. Warren Slabaugh closed a long career as Bible acher at the end of the autumn quarter. He has been ffering from a heart ailment but his present improvent is a matter of our deep gratitude.

The students at Bethany are to be hosts this month the winter meeting of the Mid-West Interseminary ovement.

Juniata College

The annual Christmas pageant was presented by the niata College Chapel Choir, under the direction of iss Mary J. Pfotenhauer, on Sunday, Dec. 13 at 3:30 n. in Oller Hall. The pageant was in the form of a bleau with a series of pictures by noted artists, porraying various Christmas scenes, depicted by a selected st. The Chapel Choir provided an appropriate musical companiment for each picture.

"Atomic Energy: Weapon for Peace" was the theme veloped by Prof. Hubert N. Alyea of Princeton Unirsity in a lecture presented Monday, Nov. 30 in Oller ll, under the sponsorship of the American Chemical ciety. The promient scientist and lecturer, who is at esent Associate Professor of Chemistry at Princeton iversity, traced the scientific discoveries and developents which led to the producing of the atomic bomb. then discussed the effects of the bomb, the protective easures which may be taken against it, the necessity world-wide control of the weapon and the peacetime es which may be made of it.

Six Juniata seniors were recently accepted for recogion in the 1953-54 edition of "Who's Who Among Students in American Universities and Colleges." They are: Juanita and Lolita Carfora, Toms River, N. J.; Naomi Kulp, Huntingdon, (the daughter of the Rev. H. Stover Kulp, former Brethren missionary to Africa); Wilfred Norris, Ambler; Bernard Petrusky, Brisbin; and Jeanie Tait, Roslyn.

Over 600 guests and parents of Juniata College students witnessed the victory of the Juniata Indians over Ursinus which brought Juniata's 1953 season to a close with seven straight victories and provided the college with its first unbeaten and untied football team in the 77-year history of the College and 31 seasons of football.

Eight courses have been selected for Juniata College's third annual series of non-credit courses to be offered in the community educational program after the New Year. These courses, which are designed to meet the needs and interests of the adults of the Huntingdon area are Fundamentals of Public Speaking, Water-color Painting, Oil Painting, Foreign Language, Child Training, Foods and Cookery, How to Take Pictures, and World Affairs Are Your Affairs.

The Juniata College Choir begins its twenty-second season on Jan. 29 with a ten-day tour throughout Eastern Pennsylvania and New Jersey. The 26-voice choir and seven member string-wind ensemble is under the direction of Prof. Donald S. Johnson, chairman of the department of music at Juniata. Included in the Choir's schedule of 33 concerts is a telecast over station WPTZ, Philadelphia, beginning at 3 p.m., January 30.

The Church Calendar

January 17

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson: Jesus and Nicodemus. John 3. Memory Selection: God so loved the world that he gave his only Son, that whoever believes in him should not perish but have eternal life. John 3:16 (R.S.V.)

CBYF Topic: Christianity South

Jan. 24 Christian Education-Bethany Offering

Jan. 31—Feb. 7 Youth Week

Feb. 1-5 Brethren Youth Seminar, Washington, D. C., and New York City

Feb. 2-4 Spiritual Life Institute, Bridgewater College, Va.

Feb. 14 Race Relations Sunday

With our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Brother and Sister Ralph G. Rarick of Gridley, Calif., in the Reedley church, Calif., Jan. 17-31.

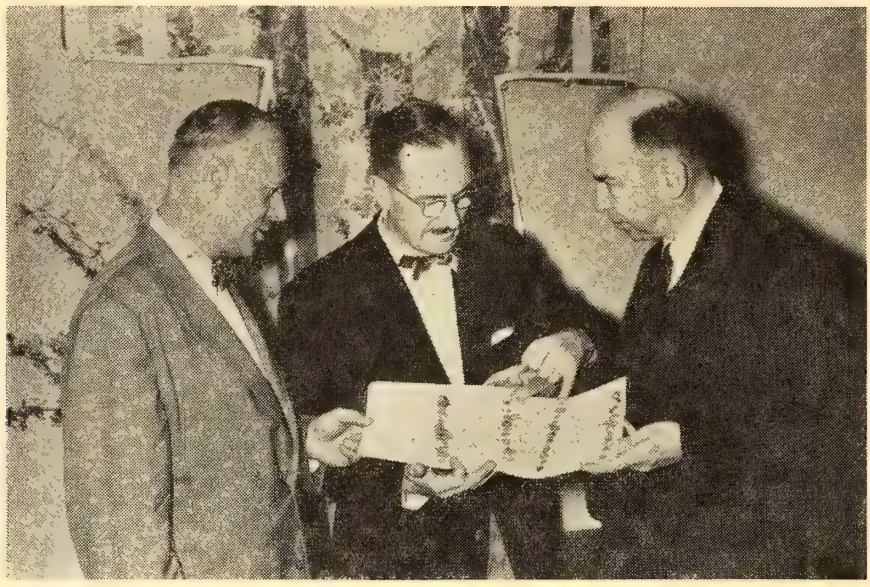
Gains for the Kingdom

Four baptized and one recommitted in the Linville Creek church, Va. **One** baptized in the Easley church, Ala. **Five** baptized in the Johnsville church, Va.

Five baptized and one received by former baptism in the Second York church, Pa. **Two** baptized and two received by letter in the New Enterprise church. Pa. **Six** baptized and two received by letter in the Ephrata church, Pa. **Five** baptized in the Maple Springs church, Pa. **Three** baptized in the Sipesville church, Pa. **Three** baptized in the Marsh Creek church, Pa. **Four** baptized in the Clover Creek church, Pa.

Six received by letter in the Peoria church, Ill. **Four** baptized in the South Whitley church, Ind. **One** reconsecrated and one received on former baptism in the Wabash City church, Ind. **Seven** baptized and three received by letter in the Paradise church, Ohio. **One** baptized in the Union Grove church, Ohio. **Seven** received by letter in the Astoria church, Ill.

News and Comment From Around the Worl



A PEOPLE WITHOUT FEAR

Rev. Harold Voelkel (center) shows S. Franklin Mack of the Broadcasting and Film Commission (left) and Julian Bryan of the International Film Foundation a book of signatures of North Korean prisoners of war attested by thumb prints in their own blood, a replica of their signatures to a petition declaring they would rather die than be repatriated. Mr. Voelkel, who had held religious services for them, makes a brief appearance in the new motion picture produced by the commission and the foundation, A People Without Fear. The film deals with the life and task of the church around the world

Christian Family Life Conferences Held in Far East

Christian Family Life conferences have recently been held in India, the Philippines and in Burma. An all-India conference on Christian home and family life was called to consider how Christian homes in India could be made the bases of operation in the evangelistic advance of the churches and how they might contribute to the country's progress. The conference marked the twelfth year of the India Christian Home Movement.

A Christian home festival was held in Burma in November. Emphasis was on the theme that strong families make a strong nation. The literature made available for the occasion included a twelve-week study guide published in five of the main languages of Burma, also worship services, dramatic presentations and a special hymn. A magazine, The Christian Home, also published in five languages by the Christian Literature Society at Rangoon offered help to parents.

In the Philippine conference special emphasis was placed on leadership training designed to prepare delegates to return to their own countries ready to train other leaders in Christian family life work. Leaders for the seminar conference came from Asia, the United States and England.

CIO Maps Closer Ties With Religious Groups

Closer relations between the CIO and religious groups on both the national and local level will be developed by leaders of the labor organization as the result of a resolution adopted at its fifteenth national convention in Cleveland. The resolution declared that the CIO among other aims, seeks "spiritual contentment in a peaceful and creative environment for all Americans."

Urges Vote by Churches on Question of Union Discussions

The Presbyterian Church in New Zealand has proposed that a vote be taken of Presbyterian, Methodist and Congregational churches in that country to dete mine whether they seriously desi further advancement of union. Th Anglican Church in New Zealar is also being urged by some of i member churches to join the unio discussions.

Moscow Correspondent Sees Russians Still Religious

Eddy Gilmore, an Associated Pre correspondent who spent the la twelve years in Moscow, told a lar crowd at the Michigan State colle auditorium in East Lansing, Mic that in Russia the churches are st open and the Russian people flo to the services. The state contr the churches so preachers cannot s much, but still the people come the hundreds. On special days su as the Russian Christmas, or East the crowds are so large that one ca not get near the churches.

Churches Urged to Support Better Housing Programs

A statement calling upon Ame ican churches to support gover ment programs for better housi was adopted by the general boa of the National Council of Church The statement declared that "wit out passing judgment on speci legislative proposals, support shou be given to the general princi of assistance by federal, state a local governments in the soluti of the national housing proble Millions of Americans dwell in decent and overcrowded housi and in congested slum areas witho elementary necessities for who some community, family and p sonal living. This contributes juvenile delinquency, crime, divor disease, alcoholism, narcotic a diction and a host of other mo and social problems."

Negroes Set Prayer Day on School Segregation

Negro churches in the Atlan Georgia, area planned a prayer d on the eve of school segregati arguments before the United Sta Supreme Court beginning in Dece ber. Dr. Sherman L. Green, pres ing bishop of the African Metho Episcopal Church in Georgia, s the 114,000 members of his chu would abide by any decision t court hands down on segregati The action was taken soon af Georgia public officials went record as favoring racial segregat in public schools.

preme Court Upholds Claim a Jehovah's Witness

he United States Supreme Court, a six to three decision, recognized claims of a Jehovah's Witness ministerial draft classification ough he had no formal theologi- training and was not ordained. e majority decision pointed out e statutory definition of a regular duly ordained minister does not clude all secular employment. ny preachers including those in more traditional and orthodox ts, may not be blessed with gregations or parishes capable of ing them a living wage. A tutory ban on all secular work uld mete out draft exemptions h an uneven hand, to the riment of those who minister to poor and thus need some secular rk in order to survive."

ginia Clergymen Act ainst Segregation

A resolution calling upon the ginia General Assembly to repeal e laws that require racial regation on common carriers and ubilc assemblies was adopted by Richmond Ministers' Associa- n. Similar action had previously n taken by the Virginia Council Churches, as well as by some ominational groups. Meanwhile, Norfolk Ministerial Association ounced that a policy of nonsegre- ion will prevail at its annual aching mission in January. Two ent events gave impetus to the vement toward elimination of regation in Richmond. One was presentation of the Passion Play the other was the local showing the moving picture, Martin her. Under present Virginia s, neither could be seen by a ed audience.

rld Assembly Discussion ups Being Planned

V. Russell Shull is one of the hairmen of a committee plan- g for World Assembly discussion ups in churches throughout Chi- oland between Jan. 1 and the e the second Assembly of the rld Council of Churches con- es at Evanston in August. The mittee is urging that every rch in the area participate. cial leadership training confer- es will be conducted.

mpaign in Britain Emphasizes utrality of Bible

campaign to emphasize the trality of the Bible in the life both church and state is now progress in Great Britain. The ct is to bring home to people both inside and outside the churches the importance and relevance of the Bible's message to life today. The campaign has the support of the Church of England, the Church of Scotland and the Free Churches. More than one hundred local councils of churches are known to be giving consideration to participation in the campaign.

Not Money, But a Picture of Christ Wanted

W. Burton Martin, leader of an international team conducting an audio-visual survey in Africa, notes that he has been impressed with "an eagerness everywhere to make use of visual materials which will communicate the Christian message," and with the strength of Christian councils in Africa. Mr. Martin's team will complete the three months' survey in December and will set up audio-visual training institutes in Africa. Mr. Martin reported, "I asked a missionary traveling with us to make a money gift on my behalf to the African who had been my guide. The man's response was: 'No, don't give me money. When you come by this road again, bring me one of those large pictures of Jesus.' "

Urges Labor-Management Principles in Marriages

A Chicago businessman recently pointed out that principles used in labor-management conferences could help provide a solution to marital problems. Ralph Whitehead, office manager of the Kleenex Company, said, "Good relations between labor and management depend on good communications. To improve their relations, married couples should develop better communication lines. These communications lines can then be used to discuss and seek a solution to marital problems."

Bible Societies Plan World Goodwill Book

A World Good Will Book will be compiled next year to commemorate the 150th anniversary of the beginning of Bible society work. The first Bible society was established in London on March 7, 1804. Describing the World Good Will Book as "one of the greatest mass statements of faith in human history," Dr. Robert T. Taylor, a general secretary of the American Bible Society, said that people of more than sixty nations are expected to sign their names on its pages "as testimony to their love for the Bible, their faith in its teachings and their desire to share it with others."



CHURCH SIGNS POINT THE WAY

When the men of the Flower Hill church decided to put up signs they wanted something more than a welcome sign. They finally evolved the sign pictured above which has received commendation from men of other denominations. The signs are steel on a steel arm fastened to a steel pole which is set in concrete. The sites of the poles have been approved by the state highway commission of Maryland. They have already served their purpose well, says the pastor of the Flower Hill church, Arthur L. Warner

News Briefs

The sixty-four Protestant congregations which form the United Churches of St. Petersburg have invited the city's seventeen Negro churches to become members. The 200 delegates attending the group's quarterly conference unanimously approved the action.

More than 1,300 nurses from 50 countries attended the tenth quadrennial congress of the International Council of Nurses held last summer in Brazil. They adopted a new International Code of Nursing Ethics to guide the members of their profession throughout the world.

When two young doctors wrote to the Maine Development Commission seeking for communities where doctors were needed, they heard from twenty-four towns which sought their services. In some cases the towns offered housing and financial assistance for the first year.

Last year almost ten million American school children were able to buy a daily lunch at a nominal price, thanks to the national school lunch program. The first Federal cash assistance to school lunch programs was provided ten years ago.

Green Pastures

Kenneth Imhoff
Otis Rowe
Afadira, Egypt



Otis Rowe, right, and Kenneth Imhoff, second from right, shake ho with two Egyptian boys in Kassel. Otis and Kenneth are ready to de for Egypt, where they took up work with a new rural development prog

JUST now the huge golden sun is finding its way through the heavy-laden date palms located beyond the wall which surrounds this rich land of our Creator's. Along the colorful horizon can be seen countless mud villages huddling close to the earth. As the sun rises higher into the heavens and once again begins to bless the earth with its wondrous rays of life, we find men with heavy hoes over their shoulders and women with round woven baskets perched on their heads and sometimes a baby in their arms, willingly following the numerous pathways which extend in all directions to treasured plots of land. It is a long, hot day in the field; so there may be some children following behind, one carrying a water jug. During some seasons, we may see a cow being taken to the field for plowing, or donkeys or camels traveling back and forth with two homemade crates astraddle their backs, in which the heavy produce is carried to market.

Understanding the people with whom we work comes slowly, especially when their culture is so different. However, as time goes by, both our personal satisfaction and the future outlook of the project are becoming brighter.

This project is a thirty-three acre farm just outside the village of Afadira, about twenty-five miles south of Assiut. When this farm was first discovered and chosen as the home base for this rural development program, it was not hard to fortell the amount of money and work it would require to restore land and buildings. Although this project was formed mainly to aid and help develop living standards and conditions among the village people, we have until now concentrated mainly on the rehabilitation of the farm itself, which we hope to turn into an experimental plot and demonstration center. Only two buildings, a large house, once the home of a rich landowner, and a barn in the process of disintegration, existed at the time of discovery. The first job was to make the house livable. We spent nearly every day painting, resurfacing, restoring the water system to a sanitary condition. Since electricity seldom extends to the village areas, we see at night by lantern light, and cook on kerosene burners.

It was a big day when we gathered our few belongings together, loaded our jeep with supplies and left for Afadira. Added to the confusion of organizing ourselves in this different setup was the always present thought of how small we ourselves were, and still are, and that without God's help it would be impossible to continue living in this strange land. Up until this time we had been traveling daily between Assiut College, where we lived, and Afadira.

Our new dairy barn is nearing completion and a new goat barn is in the process of being constructed now. About a dozen cows, two bulls, and a few chickens were brought here from the college fa along with two Egyptian fello who were graduates of the a cultural department of the coll to take charge of the farm ope tions.

The top soil runs approxima twelve to fifteen feet thick an quite rich. The present orchar quite old and we are gradu removing parts of it to make r for the increasing requirement the dairy project. At present, a one third of the land is tillable the rest is in orchard. The mo we receive from fruit—dates, p egranates, oranges, tangerines, l ons, grapefruit, persimmons, o and grapes—is used to pay the of the land.

It is found that the best se for breeding cattle here is in vember or December. The news spread and already about twe six native cows have been bre our Jersey bulls. We have thirteen calves, five of which one-half Jersey heifers, fifteen tive cattle and two bulls here a farm. We have eight more which we are placing in thre four surrounding villages. U completion of the dairy barn, will bring at least one of milking, half Jersey cows to project so that we can have a proof and demonstrate how a only one generation from a n cow can produce twice as m milk. The average native cow produce only one to two ga daily, or less if she is being wo

in the field. We are working on pamphlets to be distributed about our project and have slides which we are preparing to show in the villages at night with a gas-lit projector.

Our two major summer crops of corn and maize have been harvested plus our small patch of popcorn and pumpkins. The ground has now been planted to clover, the only winter crop and means of food for livestock. Next year we hope to run some new experiments with different crops. Until now, the practise has been to plant a new crop of corn every four or six weeks in order to have continual fodder for the cattle throughout the summer. It is our hope to purchase a combination feed grinder and chopper to prevent so much waste and make a feed that will last longer and go further by making it into silage.

Beyond doubt, this experience is invaluable and in years to come, I'm sure the stories of our grandparents' pioneer days can be equalled.

In this house we live with three young Egyptain men. Two are responsible for the actual farm labor itself and the third one is learning to cook. We prepare our own breakfast and supper, but eat our dinner with them. The conversation around the dinner table, in the evenings and in the fields, helps us a great deal with our work.

It is our sincere desire that the principles and purposes behind this project will not be lost, but will be carried on through the years and will be spoken of as an act of service.

Note: Otis Rowe, Brethren, and Kenneth Imhoff, Mennonite, are I-W men serving with International Voluntary Service in Egypt. Otis was assigned to this project through the Brethren Service Commission.

WASHINGTON SEMINAR

Last call for young people planning to attend the **Youth Seminar** from Jan. 31 to Feb. 5. Registration will begin on Sunday evening, Jan. 31. The first phase of the seminar will take place in Washington and the last phase in New York with some time in between for sightseeing. Registration fee is $3.50 for both phases; $2.50 for Washington only. Other expenses ($2.00 per night, food, small amount for travel within cities) will need to be cared for by the individual. Write: General Brotherhood Board, Attention Youth Department, 22 S. State, Elgin, Ill.

AT HOME AND ABROAD

AUSTRIA

We have spent much time planning the coming **Christmas distribution.** We met with various agencies and organizations who will be distributing gifts of food and clothing this Christmas to the refugees in Upper Austria. We feel this meeting will save duplication in distribution of gifts to the various camps. A Christmas party is being held for the children in Camp Asten as a follow-up of the past summer's work camp.

GERMANY

A meeting of all the welfare organizations in Kassel and the Kassel area was held at Kassel House recently, at which time plans were made for the **Christmas distribution.** All of the organizations will have their distributions at Kassel House the week following Annual Conference when 500 families will receive material aid. Twenty thousand pounds of American surplus butter arrived recently which will be distributed to refugee camps and other needy places and persons.

Eight volunteers from the September BVS unit were assigned to Europe. **Margaret (Peggy) Sargent, Donna Sooby, Janet Eller, Walton Moyer and Harry Berkey** arrived in Rotterdam on Nov. 26. **Ellis Shenk, Marlo Oltman** and **Max Snider** served as attendants on a cattle boat to Europe arriving about the 20th of November. Four of these men are I-W men, serving the church in lieu of serving in the military services. All of the volunteers will remain in Kassel, Germany, until they receive their assignments to various projects. Their address for the present will be: c/o Brethren Service Commission, 5 Witzenhauserstrasse, Kassel-Rothenditmold, Germany.

GREECE

The **dedication of the drainage tunnel,** that was held on the 18th, was enjoyed by those who had worked on it and many friends. The primary purpose of the occasion was to honor the workers. In the morning three village priests took part in a dedicatory service at the tunnel. In the afternoon sixty persons enjoyed a hearty feast in the schoolhouse in Pontikates. Lamb, goat, potatoes, beans and vanilla pudding were part of the menu. An orchestra from a neighboring village was present to provide local color, music and entertainment. In the evening slides that had been taken during the work on the tunnel were shown by Dale Blough.

MATERIAL AID

Here is a story of how material aid has helped and inspired others to help:

Two families in the Shultz tour group wanted to visit certain German families near Kassel. We took both the Stolzfus and Grone families to visit these families. Mr. Stolzfus had put his name card in a suit he had sent in relief right after the war. He received one good letter in English expressing thanks. What would he find three years later? We found a delightful family, two children, sharing two rooms. Both mother and father are doing Red Cross and volunteer social work. Ingrid, the daughter, met a Brethren Service sponsored returned teen-ager the day before we persuaded her to go to Korbach for the week-end work camp Brethren Service had set up.

The Grone family was given the name of a distant relative of another member of their church in Nebraska. What would we find when we looked them up in the little town of Waltersbruck, south of Kassel? The father immediately opened his coat and showed a label which read, "Lincoln, Nebraska." A little spindly-legged eight-year-old girl in the home was not their daughter. Four homes in the village had accepted undernourished girls from Berlin for six weeks to fatten them up and renew their faith.

So we found both families were helped after the war, appreciated it deeply, were now getting on their feet and were helping others. The physical help that came made a lasting impression, but the visit reminded us that even more important was social and spiritual help, and friendship that crosses national boundaries. Both families gave the American families good-by, out on the sidewalk, with tears in their eyes and joy in their handshakes.

MATERIAL AID ITEMS NEEDED: Feed bags, yardage for expectant mother classes in Austria and sewing classes in Germany, craft materials for use in youth programs in refugee camps, shaving supplies, gloves, socks for men returning from Russian prison camps. **Send to Brethren Service Center, New Windsor, Md.**



The Local Church

Edited by Mildred M. Etter

IDEAS—PLANS—METHODS

An Offering that Comes Back to You



C. Ernest Davis
Executive Secretary
Christian Education Commission

THIS department of the Messenger always carries the remittance blanks for sending to our Brotherhood treasurer the money raised in special offerings. We have often and gladly given space to explain the purpose of some offering and the need for it. Therefore, we hope you will approve our using some space to tell you about an offering that concerns both you and us in a very direct way, the Christian Education Offering on Jan. 24.

This offering is intended to provide the funds for this year's program of Bethany Biblical Seminary and of the Christian Education Commission of the General Brotherhood Board.

Bethany Biblical Seminary is our only seminary and Bible training school. It provides facilities for the specialized education of ministers, missionaries, church musicians, directors of religious education and other church workers. Its support is a responsibility of the entire Brotherhood, $70,000 is needed this year. Every local church should carry its share of this obligation.



The Christian Education Commission has a very broad assignment which includes responsibility for fostering the entire educational program of the local church as it relates to all phases of the church school and the age group activities of the church, including men's work and women's work; the publication of church school story papers and curriculum materials, including materials for such special fields as peace, temperance and moral welfare; leadership education; home and family life; music and worship; recreation; camping; and higher education.

One of our special assignments is the operation of the Brethren Loan Library, which supplies books for local church workers, a service that saves congregations and individuals many dollars; another is the maintenance of the Brethren Historical Library, which aims to secure and preserve copies of all books of Brethren authorship and books and materials relating to the history of the denomination. This library grows in value and importance every year.

The Christian Education staff performs several little extra chores, such as editing this Local Church Department of the Messenger and preparing the Local Church Program Guide each year.

The average person can scarcely imagine the multitude of endless details that are involved in trying to discharge all of these responsibilities and space will not allow me to present them in detail. Editors, staff personnel and stenographers are busy day in and day out. There are committee meetings to be attended, letters to be answered, orders to be filled, books to be read and reviewed, materials to be selected or created, field trips to be made, reports to be prepared, articles to be written, audio-visuals to be carefully screened so as to select only the best, and a hundred and one other things to be done. One looking on from the outside might think there was little or no purpose in all this activity. Actually it represents one of the most important phases of the church's work.

Christian Education has always been a busy and useful handmaiden of the church. From the days of the catechumen schools of the early church until the modern church school, the church has relied on Christian education as a chief means of instructing and evangelizing its children and teaching its members the finer and richer details of the way of the Lord. Christian education undergirds the total program of the church. Without it the church would soon decline in worship, slump in evangelism, and become indifferent to the needs of the world and, therefore, lax in both service and missions. Christian education is the fire that keeps steam in our boilers; it is the whetstone that keeps the cutting edge of the church sharp. The church neglects Christian education at its peril. Yet it is often taken for granted and given little attention or support. As a result of this laxity, we live in a day when the world is in a crisis because the moral strength of man has been depleted and he is so



weary from meeting crisis after crisis that he can scarcely rouse himself for creative thought and effort. It is clear man needs not a shot in the arm but a systemic treatment that will renew his spiritual life and moral vigor. In a day of world struggle for the minds of men, we must immediately declare and teach our basic Christian faith with all clarity and urgency. Otherwise the crisis of our day, essentially a crisis of faith, will not be adequately met by the church.

The program at Bethany Biblical Seminary and of the Christian Education Commission for this fiscal year, including a token Brotherhood support of $2,000 to each of our six colleges, calls for a total of $168,000. The Jan. 24 offering represents the best opportunity to raise the money. It will require no less than one dollar a member for this goal to be realized. Get the special table mats the Stewardship and Brotherhood Fund Department has provided and use them in the ways they suggest: place under the plate of each member in the family some time prior to Christian Education-Bethany Seminary day; use at fellowship meals at the church, such as those planned for Youth Week or for special organization luncheons or dinners; use as a visual aid with children to explain the work of the church; use as theme of sermon or discussion in an attempt to develop greater appreciation for the total program of Christian education. Thus, the story of Christian education will be presented in your home and to your church. Promote the offering and send it in promptly. Use the remittance blank on this page for congregational and personal offerings. Do not expect Christian Education to make bricks without some straw and do not locate the strawstack too far away.

The illustrations on these pages along with six others appear on the table mat.

Christian Education--Bethany Serve

General Brotherhood Board
Church of the Brethren
22 S. State St., Elgin, Ill.
Dear Brethren:

Because your work in Christian Education and the program of Bethany Seminary have earned the confidence of Brethren everywhere, I (we) want to help keep those agencies of our Brotherhood strong by contributing $..... to the Brotherhood Fund.

Name .....

St. or RFD .....

City ..... State .....

Church ..... District .....

(Note: The total asking of Christian Education—Bethany Seminary within the Brotherhood Fund is $168,000. This is only 14½% of the entire year's goal. As this amount represents a minimun need of one dollar per resident member, we earnestly ask Sunday schools and churches to emphasize a local goal which would average no less than a dollar per person.)

Serving Throughout Life

The story of Christian Education as told on the table mats



To Christian Education forces is assigned the task of lighting the way of man on his journey from the cradle to the grave. No other assignment is more comprehensive or significant. Fortunate is the newborn infant who comes into a home where prepared Christian parents eagerly await his arrival; immediately enroll him in the nursery department of the church school; and, in co-operation with the church, begin the process of Christian training, to the end that high aims may be realized in his life-journey. The path of this new life winds steadily on through the various classes and departments of the Sunday church school. During childhood, the path leads through the vacation church school meadows. In later childhood and youth it extends over the hills of summer camp with its challenging vistas of outreaching horizons. These are important points along the trail where insights and ideals are deepened and sharpened. Somewhere along the way the trail passes through a church membership training class in preparation for a significant pause at the baptismal pool. Let us hope that for four years the road winds through the shaded campus of a Brethren college where life can grow towards maturity and usefulness. Christian Education forces are especialy concerned with that stretch of the road that immediately precedes and follows the pause at the marriage altar. The responsibility of Christian Education does not stop here. Centered in the church, with its many volunteer workers and agencies serving under the guidance of a minister whose pathway of preparation likely extended through our seminary, Christian Education forces help our pilgrim to meet successfully the adult problems of parenthood, family life, vocation, recreation and citizenship. They stay by to illuminate the trail of life on its descending slope and cause even the grave to glow with the blessed hope of immortality.



The Church Abroad

Edited by Anetta C. Mow





The quarter mile stretch of road lies between the Bollinger yard (left) and the Anklesvar church (above)

Florence M. Bollinger
Anklesvar, India

Sermons in Stones

MANSUKH, one of our young farmers, walked a few paces ahead of me on a very muddy quarter-mile stretch of the road to church on a Sunday morning during monsoon. It had rained all night and the ditches were full of water, while the roadbed at first glance appeared impossible to anyone wearing only drill shoes. Bare feet or boots should have been the order for such a walk. But Mansukh seemed to have found a slightly firmer footing, and pointing out to me a few dark stones in the middle of the road, he led the way while I dodged and slipped until finally we came to the crossroad.

This walk was proving to be more and more like an obstacle race, for since this crossroad was lower than the main road, all water from the near-by ditches converged in a crossroad stream. At the narrowest point I was able to jump it. Then came several rods of still more muddy road until I reached the church gate and the firm path.

I had gone a "doubting Thomas" to this morning service which had been announced as a special children's day service. How could they prepare anything special in a week of such heavy rain? How could the people even get there through such weather when each and everyone had to go on foot? How could they decorate at all? So many questions had filled my mind that I was almost unbelieving when the first glimpse of the church showed an array of palm branches gathered from the rain-soaked jungle, arching the entrance, and more palm branches threaded with acacia blossoms decorating the windows and doorways and over the pulpit platform and railing, giving a beautiful, festive appearance.

In spite of the many difficulties the service was well attended, and an excellent program was given. Pride and pleasure and emotions of thanksgiving rose within me as I listened and enjoyed the service, thinking all the while, "This is what they do without any missionary help when they set themselves to the task! This is the real church in India!" For all I had been asked to do toward this service was to furnish a picture leaflet for the enjoyment of each small child.

The rain poured down so noisily during the service that at times the speaking voices and songs could scarcely be heard, but even the smallest children rose to the occasion, shouting their parts if necessary to vie with the beat of the rain on the roof. Windows had to be closed to keep out the rain, making the church rather dark but all went on without interruption to a successful end.

By the time the preacher ascended the pulpit to begin his sermon the rain had diminished to the point that I decided I had better try to get home, for the walking would be that much harder after the hard rain of the past hour. And indeed it was harder. I looked this way and that wondering which path would land me in the ditch first. I made it to the crossroad and here the waters were more than a foot deep. But again a friend appeared. This young man had come to me earlier in the morning to get medicine for his father who was having a severe attack of asthma. I confess I had not responded too graciously to that morning call, for after all did I not have to get off to the early service? But the bread cast upon the waters certainly came back to me quickly in manifold measure.

I would have been stuck had not this young man appeared at that time and, seeing my perplexity, found some large stones to bring to my rescue. He placed these strategically so that by taking his hand I could step on them and leap over. Good, I made it! Here I was safe again on the stony roadbed where I would not sink above shoe level and I hurried on my tricky, slippery way home to beat the rain.

Mansukh, the farm boy, and the young man with the asthmatic father live in small dark huts, while I live in a bungalow with windows and light. But we all had the same muddy road to walk on, and what a lonely difficult road it would have been for me had I not been able to tread this road with friends, had I scorned following in the footsteps of these humble folk!

Learning an Indian Language

M. Paul Dennison
Mahableshwar, India

MILE after mile of dry countryside, swaying as if dizzy from the heat, was clicked off by the rails as the train crossed the coastal flatlands and entered the hills that had been visible even from the harbor at Bombay. The route led higher and higher. Rich, rolling hill land led into mountains with deep ravines and knots of thick vegetation—greenest and thickest in the valleys where a few droplets yet lingered to remind the thirsting plants that there really had been a rainy season when there was water aplenty everywhere for everything. Now, most of the landscape was coated with dry summer dust.

Although we had been in India a month, formal language study was just to begin with the new term starting at the Marathi language school in Mahableshwar, which lies about 194 miles into the interior from Bombay City. With heavily wooded land or "jungle" and mountains, villagers' dung-daubed and thatched-roofed houses a scenic panorama was unfolding. As the countryside took on more of a scenic nature, the populace became more rustic. Autos (they are called "motors" in Bombay) gave way to tongas or horse-carriages while motor lorries (trucks) were replaced by oxcarts, an occasional truck or bus at a railway crossing (called a station gate) being notable exceptions.

It really seemed as if some giant hand had stirred the pigments of the present into the past, but they had failed to blend—here a railway, there an oxcart. Now the towers of steel carrying the high tension electricity far back into the mountains to the cities, then the "high places" with little temples marking the top of almost every mountain. In Bombay there are tiled baths, and hot water may be had in many places by the twist of the wrist at a faucet, but here we can see villagers right out in the open and completely naked taking their morning baths. I should say performing their morning ablutions for it is a ritual and part of the Hindu religion. The small black or brown fez-like topi and coat are not unlike our Western clothes and are often found in the cities, but here large, bright-colored turbans and dark wool blankets have taken their place. In place of trousers the men of India most often wear several yards of white cloth, often very fine and thin, wrapped about their lower bodies in a characteristic fashion called a *dhoter*. In the country they are shorter and cover only the essential-to-be-covered parts. Women wear a similar garment, but drape it more like a skirt and bring one end up over their heads like veils. They are called sardis in Marathi, but the Hindi word *saree* is most often used by English-speaking people here.

It can easily be seen that language study has already begun with the appearance of vehicles and buildings, of clothing and dishes that are quite different from those with which we are familiar. It is only natural that they should have names that sound quite different to us. But the really confusing element to an American is that he must learn new names even for those items of Western culture which have found their way into the Orient. English names are used for them generally, but they are not American English but British. Thus a radio is a wireless and record player, a gramophone. A woman's dress is a frock. A streetcar or trolley is a tram. It is sometimes very difficult to recognize the Marathi adaptation of these English words, especially in the written script. It is easier in speaking to know that eespeetalot means "in the hospital" than it is to see the word.

We are told that one of the best ways to learn the proper construction of Marathi sentences is to notice the order or way in which those Indians who speak English put English sentences together. To the Brethren who are acquainted with Pennsylvania Dutch-speaking people, who "the gate through, the horse take," some of the English spoken here would seem quite familiar, for most Marathi verbs come at the end of the sentence as in German.

At Poona we alight from the Central Indian Railway and transfer our luggage to a bus with the help of turbaned porters called *hamals*. Many of these buses have American motors, Dodge, Chevrolet, Ford, etc., although the bodies are frequently made in India nowadays. They are like those on small bus lines in the U. S. A. All of the people who help us at the different stops speak to us in Marathi or occasionally in Gujarati. But at Poona only Marathi and a little English are heard. It is good to know even a few words and phrases of Marathi.

For seventy-five miles the bus winds its way over a very good road. Most of the way it is black-topped and its only fault is that it is as narrow as Cove Lane (Morrisons Cove, Pa.). That is, it is about wide enough for a car and a half. We are going steadily up and then go back down a ways to Wai. But it is only to get a better start. The mountains remind one of the U. S. Rockies, but lack just a little of being as rugged. Mahableshwar, "place of the great spirit," is located almost at the top of one of the highest peaks at about 4,500 feet altitude. It was a resort place and fort area under the British rule, but the old fort has been demolished.

The language school to which as many as sixty-five or seventy missionaries go, depending upon how many new missionaries are studying language, does not look very much like American schools. The principal building where convocations and special lectures are held as well as numerous private pandit hours is the Anglican church. Most of the classes are held in small corrugated metal shedlike structures called "chuppers," but some are held in the church and on porches on either side. Several missions co-operate in carrying on the school: Presbyterian, American Marathi Mission (Congregational Christian), Evangelical Alliance Mission and Perhaps the Nazarenes. There may be others, but the Brethren only send students. We have a large Marathi field with but little work in it yet and few workers studying language at one time.



John and Esther Hamer and Susan and Chalmer Shull, taken at the missionary conference held at Elgin, Nov. 5-7. The Shulls have returned to their work in India and the Hamers are beginning their work in Africa by this time

What the Chimes Tell

Lillian R. Good
Parish Worker, First Church, Detroit



Lillian Good, parish worker, instructs group of workers about to make a religious census of homes in new church area in Detroit

A LITTLE more than a year ago I distinctly recall hearing a number of women in our Mothers' Club saying, "It can't be done. We can't assume that large a project in that length of time." But other members had a larger vision and more persuasive power, and the group took on the fund raising project of $1,100 to provide a public address system for our new church and chimes for the top of the building. By Mothers' Day—four months later—the entire amount had been raised through the wholehearted cooperation of all and the chimes now peel forth to the community that there is a church close by.

My work involves contacting all the homes—there are more than fifteen hundred now, where nothing but a wooded area stood two and a half years ago—in this territory about our new building. How I enjoy getting into homes within a few days after the occupants move in! That is the strategic time to make the contact. There are Catholics in this area but, even though we cannot minister to them with our religion, they are most appreciative of the chimes that peel forth each evening and on Sunday. This group of women from our Mothers' Club is ministering to this community far more than it realizes. Often I wish that they could be at the door with me when a family says, "We sit together about the table in a period of family worship at the hour the chimes play each evening." Or, "I am spellbound when those chimes sound forth. They are so beautiful." "Is it your church that plays the chimes each evening? We haven't seen the building, but we hear the chimes. They are lovely." "Even though we hold our membership in another denomination, your chimes add much to our family worship at the close of day." "The children are so excited each evening when the chimes play, they dance for joy."

Indeed, the chimes are telling of a place where God is worshiped. They tell some people they must change their ways and come also to the house of God for they have too long neglected their spiritual nurture.

The community people are coming in to worship with us. Most of them had never before heard of the Church of the Brethren, but they soon express their appreciation for our friendliness. Twenty-seven community families are regularly attending either church school or morning worship or both. Since dedication day twenty-one persons have been baptized, nine received by letter, one by rededication of life and two by reaffirmation of faith. Also twelve little children have been presented to the Lord by their parents. Already our classes our bulging. We need to make changes in a church which was dedicated seven months ago. Groups are purchasing drapes for the stage to utilize it for a classroom. Others are giving toward additional partitions for other areas of the building.

Our morning worship and church school attendance have more than regained what we lost two years ago when we sold the old building and divided the membership into two congregations. "How manifold are thy works, O Lord!" Our Ministerial and Evangelism Committee is laying plans for a church-wide attendance campaign to begin January 1 and extend through Easter. We pray for the many souls, who are not now attending anywhere, to come and join with us. Our church is a mere infant in this area. We must labor together to feed and nourish it if it is to grow strong.

Man is powerful. He has built roads of concrete, constructed homes on a mass production scale and transferred furniture from moving vans into the homes now standing where stately trees once stood. But man must not stop there. He has these souls to feed. Will we help build a better community through the program our church has to offer?

One evening while the chimes were playing some little children felt the need of prayer for their mother and entering the church kneeled in prayer before the "Christ Come Unto Me" picture window. We must not neglect the opportunities before us. We, too, can be chimes and tell others of our place of worship. In the recent Christmas season, the chimes told of a Savior born to save us from sin. Will more people be willing to open their hearts and let him enter?

Anniversaries and Weddings

Anniversary

Brother and Sister William E. Thompson observed their golden wedding anniversary July 19, 1953, in the Dixon church, which Bro. Thompson had served for fourteen years. They have seven children and eleven grandchildren.—Mrs. Dwight Butterbaugh, Dixon, Ill.

Barron-Cardwell — Lowell Barron and Judith Cardwell, both of Dayton, Ohio, at the Mack Memorial church, Oct. 14, 1953, by the undersigned. — John D. Long, Dayton, Ohio.

Berriker-Swavely — William Berriker and Marjery Swavely, in the Coventry church, Sept. 12, 1953, by the undersigned.—D. Howard Keiper, Pottstown, Pa.

Claxton-Shumate—Arthur Cody Claxton of Orlando, Fla., and Josephine Shumate of Lockhart, Fla., in the Highland Community church, Orlando, Fla., Dec. 3, 1953, by the undersigned. — Floyd N. Biddix, Orlando, Fla.

Ditmer-Troutwine — Eugene Ditmer of Phillipsburg, Ohio, and Genevieve Troutwine of Lewisburg, Ohio, in the Potsdam church parsonage, Dec. 5, 1953, by the undersigned. — L. John Weaver, Potsdam, Ohio.

Freed-Stuckey — Charles R. Freed and Lowneta M. Stuckey, both of Waterloo, Ind., at Waterloo, Ind., Nov. 28, 1953, by the undersigned. — Arlo Gump, Garrett, Ind.

Gangwer-Halterman — John Luther Gangwer of Harrisonburg, Va., and Margaret Virginia Halterman of Broadway, Va., in the Linville Creek church parsonage, Nov. 27, 1953, by the undersigned.—Ernest E. Muntzing, Broadway, Va.

Hartman-Blatt — Henry J. Hartman of Sheridan, Pa., and Betty Jane Blatt of Myerstown, Pa., Sept. 26, 1953, by the undersigned, at his home. — P. S. Heisey, Sheridan, Pa.

Johnson-Ramsey—Gerald Johnson and Claudine Ramsey, Nov. 6, 1953. — Kenneth Hollinger, Thornville, Ohio.

Kendrick-Shinner — J. T. Kendrick and Jean Shinner, both of Dayton, Ohio, Oct. 4, 1953, at the Mack Memorial church parsonage, by the undersigned. — John D. Long, Dayton, Ohio.

Kreiser-McCorkle—Donald E. Kreiser of Palmyra, Pa., and Gladys L. McCorkle of Hershey, Pa., in the Spring Creek church, Oct. 18, 1953, by the undersigned. — J. Herbert Miller, Hershey, Pa.

Kuehn-Berkheimer — William D. Kuehn of Heartwell, Nebr., and Doris F. Berkheimer of Pleasanton, Nebr., in the Kearney church, Nov. 7, 1953, by the undersigned. — Samuel M. Forney, Kearney, Nebr.

McGuire-Weber — Ronald Jackson McGuire and Patricia Ann Weber, both of New Carlisle, Ohio, Nov. 25, 1953, in the New Carlisle church, by the undersigned. — Chester I. Harley, New Carlisle, Ohio.

McMillin-Hoover — Jay McMillin and Mary Lou Hoover, Dec. 6, 1953, in the Olivet church, by the undersigned.—Kenneth W. Hollinger, Thornville, Ohio.

Mitchell-Barger — Robert Mitchell and Patricia Barger, both of Decatur, Ind., in the Pleasant Dale church, Nov. 21, 1953, by John Mishler, assisted by Russell Keller.—Mrs. Wilson Mann, Monroe, Ind.

Moyers-Mason—Clarence Marshall Moyers of Broadway, Va., and Sarah Elizabeth Mason of Bassett, Va., Aug. 15, 1953, in the Bassett church, by the undersigned, assisted by Carl Yoder.—Wilmer Q. Crummett, Bassett, Va.

Porter-McGee—Charles Wayne Porter of Waynesburg, Pa., and Mary Lucille McGee of Romney, W. Va., by the undersigned.—H. Stein Hockman, Romney, W. Va.

Rhoades-Strayer — Tom Merrill Rhoades of Yakima, Wash., and Marion Adda Strayer of Medford, Oregon, in the home of the bride's parents,, Nov. 25, 1953, by the undersigned.—J. R. Jennings, Medford, Oregon.

Richard-Dyer—Fred E. Richard of Marilla, Mich., and Lucille Dyer of Buckley, Mich., in the Marilla parsonage, by R. J. McRoberts, Oct. 25, 1953. — Mrs. Ruth McRoberts, Copemish, Mich.

Roadcap-Alford—Leonard Robert Roadcap of Grottoes, Va., and Betty Frances Alford of Crimora, Va., Oct. 16, 1953, in the home of the bride, by the undersigned. —Byron Berkey, Crimora, Va.

Robinson-Hockman—Jimmy Roy Robinson of Indianapolis, Ind., and Savilla Fern Hockman of Romney, W. Va., by the undersigned, father of the bride.—P. Stein Hockman, Romney, W. Va.

Roe-Frye—Jack Roe and Dorothy J. Frye, Oct. 10, 1953, in the Wawaka church, Ind., by the undersigned.—Buryl E. Hoover, Wawaka, Ind.

Rogers-Cox—James Walter Rogers and Vera Lou Cox, both of Bassett, Va., Oct. 3, 1953, in the Bassett parsonage, by the undersigned.—Wilmer Q. Crummett, Bassett, Va.

Ronneberg-Lehman — Richard Ronald Ronneberg and Marlene Frances Lehman, both of Olympia, Wash., in the Olympia church, Oct. 31, 1953, by the undersigned.—Richard C. Wenger, Olympia, Wash.

Rounds-Durnbaugh—William Rounds and Ruth Anne Durnbaugh, both of Pontiac, Mich., Oct. 24, 1953, at the First church, Detroit, Mich., by Paul B. Studebaker.—Mrs. Hazel Guthrie, Detroit, Mich.

Shade-Caswell — George R. Shade of Medford, Oregon, and Grace E. Caswell of Stanley, Wis., Sept. 20, 1953, in the Maple Grove church, by the undersigned. — Walter A. Miller, Stanley, Wis.

Shaffer-Pennel — Donald Eugene Shaffer and Lena May Pennel, both of Windber, Pa., in the Walnut Grove church parsonage, Johnstown, Pa., Nov. 24, 1953, by the undersigned.—Clyde L. Carter, Johnstown, Pa.

Shelly-Kentop — Robert S. Shelly of Vernfield, Pa., and Elizabeth Kentop of Chalfont, Pa., Oct. 24, 1953, in the Whitemarsh Memorial chapel, by Paul Wertman of Ambler, Pa. — J. Wilford Price, Vernfield, Pa.

Strang-Gillis—Robert Junior Strang and Carol Ann Gillis, both of Nappanee, Ind., in the Nappanee church, May 29, 1953, by the undersigned.—S. W. Longenecker, Nappanee, Ind.

Thompson-Lease—John L. Thompson of Mt. Airy, Md., and Betty Ann Lease of Frederick, Md., in the Bush Creek church, Nov. 25, 1953, by the undersigned.—J. Ira Metzker, Monrovia, Md.

Whitlow-Carico—Everett Whitlow of Bassett, Va., and Patsy Ann Carico of Fieldale, Va., June 9, 1953, in the Bassett parsonage, by the undersigned.—Wilmer Q. Crummett, Bassett, Va.

Wooten-Bolen—Arthur Wooten of Valparaiso, Ind., and Ruth E. Bolen of Wakarusa, Ind., in the home of the bride, June 13, 1953, by the undersigned.—S. W. Longenecker, Nappanee, Ind.

Wuthrich-Otto—James Wuthrich and Betty Otto, Sept. 25, 1953, in the Washington City church, by the undersigned.—DeWitt L. Miller, Washington, D. C.

Ziegler-Reiff — Robert M. Ziegler of Vernfield, Pa., and Mary Reiff of Souderton, Pa., Nov. 25, 1953, in the Zion Mennonite church, by Ellis Garber. — J. Wilford Price, Vernfield, Pa.

Ziegler-Dubble—Elam Henry Ziegler of Bethel, Pa., and Kathryn Kauffman Dubble of Myerstown, Pa., in the Myerstown church, Sept. 19, 1953, by Curtis Dubble. —Mrs. Ira Eshelman, Canton, Ohio.

Obituaries

Andrews, Margaret J., was born May 30, 1879, in Stark County, Ohio, and died Sept. 29, 1953, at Massillon, Ohio. Surviving are two daughters. Services were conducted by Bro. Curtis Dubble at the Schneeberger funeral home. Burial was in the East Nimishillen cemetery.—Mrs. Ira Eshelman, Canton, Ohio.

Bechtel, Harvey, was born June 6, 1870, in Canton Township, Ohio, and died Oct. 23, 1953, at Canton, Ohio. He was a member of the Canton church. Surviving are his wife, Bertha, two sons and two daughters. Services were conducted by Clarence Stogsdill and Curtis Dubble at the Myers funeral home. Burial was in the Valley Chapel cemetery.—Mrs. Ira Eshelman, Canton, Ohio.

Bolinger, Minnie L., daughter of Cornelius and Susan Huff Ebey, was born in Wawaka, Ind., April 6, 1879, and died at her home in La Verne, Calif., Nov. 12, 1953. On Feb. 19, 1899, she was married to Oscar J. Bolinger. She is survived by one son, one daughter, seven grandchildren, two sisters and one brother. Funeral services were held in the La Verne church by the undersigned. A second service was conducted in the Stone church, Huntingdon, Pa., by Bro. John Middlekauff. Interment was in the Riverview cemetery. —Galen B. Ogden, La Verne, Calif.

Burger, Egbert L., son of William and Elizabeth Neininger Burger, was born Aug. 25, 1874, near Roanoke, Va., and died Nov. 8, 1953. He was first married to Elizabeth Rhinehart. His second marriage was to Edna Cripe and his third marriage was to Emma Montel, all of whom preceded him in death. He was a long-time faithful member of the church and of the deacon board. Surviving are his wife, Laura Miller Burger, five daughters, one son, twenty grandchildren, sixteen great-grandchildren and one sister. Funeral services were conducted by the undersigned and Bro. R. H. Miller. Burial was in the Fair View cemetery.—H. F. Richards, North Manchester, Ind.

Bussard, Raymond Earl, son of George A. and Rachel A. Bussard, was born March 5, 1888, near Bolar, Va., and died Oct. 30, 1953. On June 12, 1917, he was married to Cora Caricofe of Sangerville, Va. On Nov. 16, 1919, he was installed as minister of the Valley Bethel church. At the time of his death he was serving the church as elder, pastor and Sunday-school teacher. Besides his wife, he is survived by one son, one daughter, three grandchildren, one sister and three brothers. Funeral services were conducted by S. D. Glick, W. H. Zigler and E. A. Johnson in the Valley Bethel church. Burial was in the Big Valley cemetery. — Mrs. Eutis W. Bussard, Bolar, Va.

Carpenter, Della Armstrong, daughter of John and Asa Armstrong, was born April 13, 1867, and died Feb. 19, 1953. On May 10, 1888, she was married to Joseph W. Carpenter. To this union were born ten children. She was a member of the Valley Bethel church. Surviving are three girls and five boys. Funeral services were conducted in the Valley Bethel church by George Robertson and R. E. Bussard. Burial was in the near-by cemetery.—Mrs. Eutis W. Bussard, Bolar, Va.

Clingenpeel, Cora Wray, was born July 22, 1885, and died Nov. 28, 1953. On Sept. 4, 1900, she was married to J. P. Clingenpeel. She was a member of the Bethlehem church. Surviving are five sons, one daughter, eleven grandchildren and three great-grandchildren. Funeral services were conductd by Bro. N. C. Peters and the undersigned. Interment was in the Monte Vista cemetery. — Oscar R. Fike, Boones, Mill, Va.

Cool, Daisy, daughter of Frederick H. and Rebecca Brubaker Cline, was born Feb. 26, 1876, at Newark, Ohio, and died Oct. 24, 1953, at Bridgewater, Va. In 1901 she was married to Newton D. Cool. While her health permitted, she was an active church worker having united with the church at an early age. She is survived by her husband, two daughters, one son, one grandson, four half sisters and four

half brothers. Funeral services were conducted by Warren Bowman. Interment was in the Oak Lawn cemetery in Bridgewater.—Mrs. William Willoughby, Bridgewater, Va.

Ehrman, Kenneth, son of Floyd and Lola Barger Ehrman, was born Sept. 30, 1935, in Decatur, Ind., and died Nov. 15, 1953, in Ft. Wayne, Ind. Surviving are his parents, one sister, one brother and two grandfathers. Funeral services were conducted in the Pleasant Dale church by John Mishler, assisted by Russell Weller. Burial was in the church cemetery. — Mrs. Wilson Mann, Monroe, Ind.

Gindlesperger, Josiah J., son of Peter and Rachel Blough Gindlesperger, was born June 6, 1860, in Paint Township, Pa., and died Oct. 3, 1953, in Johnstown, Pa. He was the oldest member of the Scalp Level church. Surviving are his wife, Amanda Hoffman Gindlesperger, one son, one daughter, three grandchildren, one great-grandchild, one sister and one brother. Funeral services were held at the Shank funeral home, Windber, Pa., by his pastor, Bro. C. H. Rosenberger. Interment was in the Berkey cemetery.—Mrs. A. J. Casseday, Windber, Pa.

Guyer, Mrs. Levi, daughter of Irvin and Lydia Kreps Detwiler, was born Sept. 19, 1877, at New Enterprise, Pa., and died Nov. 30, 1953, at the home of her daughter in Altoona, Pa. On Dec. 25, 1898, she was united in marriage to Levi Guyer, who preceded her in death ten years ago. She was an active member of the New Enterprise church and served with her husband in the office of deacon for many years. Besides her daughter, she is survived by one son, seven grandchildren, ten great-grandchildren and two sisters. Funeral services were held in the New Enterprise church with her pastor, Wayne H. Dick in charge, assisted by E. M. Detwiler. Interment was in the New Enterprise cemetery. — Sara G. Replogle, New Enterprise, Pa.

Haenitsch, Frank John, son of August and Margaret Gleim Haenitsch, was born May 11, 1880, in Bradford Township, Ill., and died Nov. 9, 1953. On Feb. 23, 1907, he was married to Ada Ostrander. To this union were born four children. He was a member of the Franklin Grove church. Surviving are his wife, four children, eleven grandchildren, two great-grandchildren, one sister and one brother. Memorial services were conducted in the Franklin Grove church by the undersigned, assisted by Elder O. D. Buck. Burial was in the Franklin Grove cemetery. — R. C. Wenger, Franklin Grove, Ill.

Heckman, Harvey Edward, son of Samuel and Elizabeth Bowersox Heckman, was born Oct. 3, 1890, at Oakland Mills, Pa., and died Nov. 21, 1953, at his home in McVeytown, Pa. He was a member of the Spring Run church. Surviving are his wife, Ella Grassmyer Heckman, seven children, twelve grandchildren, six sisters and two brothers. Funeral services were conducted in the Booth funeral home in McVeytown, by the pastor, D. Luke Bowser, assisted by Lawrence Ruble and Milo Yoder of the Mennonite church. Interment was in the Mattawana cemetery.—Mrs. Loyd G. Dunmire, Mattawana, Pa.

Kaylor, Ada Shelly, was born Jan. 8, 1901, and died June 2, 1953. In 1919, she was married to Paul B. Kaylor. She united with the Conewago church at the age of fourteen years and served for a number of years as church and Sunday-school chorister. She is survived by her husband, one son, one daughter, four grandchildren, her father, one sister and one brother. Funeral services were held at the Bachmanville church by Norman Patrick, Harry Aldinger, Earl Eshleman and Daniel Kettering. Interment was in the West Green Tree cemetery. — Bertha M. Shissler, Elizabethtown, Pa.

Keeney, Carroll Edward, was born April 5, 1934, and died Nov. 21, 1953, in an automobile accident. He is survived by his parents, six sisters and two brothers. Funeral services were held at the Hartenstein mortuary, New Freedom, Pa., by Bro. S. C. Godfrey, pastor of the Codorus church.—Esther Keeny, New Freedom, Pa.

Laita, Mary Prokop, was born Jan. 1, 1889, in Chicago, Ill., and died Oct. 20, 1953, in La Porte, Ind. On June 28, 1919, she was united in marriage to Louis Laita. She is survived by her husband, one daughter, and two brothers. Services were held in the Blissville church by Bro. John Stump. Burial was in the Grovertown, Ind., cemetery.—Ethel Haag, Walkerton, Ind.

Lattimer, Dorothy Leone, daughter of Grover C. and Clara Ridenour Hoover, was born July 12, 1924, in Perry County, Ohio, and died Nov. 18, 1953. Early in her life, she was baptized into the Mt. Olivet church. On Dec. 3, 1944, she was united in marriage to Harold E. Lattimer. To this union were born three children. Surviving are her husband, three children, her parents, two sisters, and two brothers. Funeral services were held in the Olivet church by her pastor, the undersigned. Burial was in the Highland cemetery in Glenford.—Kenneth W. Hollinger, Thornville, Ohio.

Lewis, Mae Jackson, of Cochrane, Wis., was born Feb. 25, 1882, near Lewiston, Minn., and died in Wabasha, Minn. She was married to John Lewis. Surviving are one son, one daughter, three grandchildren, three sisters, and five brothers. Funeral services were held in the Lewiston church with Bro. D. D. Harner officiating. Burial was in the church cemetery.—Mrs. William E. Wright, Utica, Minn.

Mackley, Elsie E., daughter of Henry C. and Susan Pfoutz Morningstar, was born in Frederick County, Md., and died Nov. 23, 1953, at the home of her daughter in Glen Burnie, Md., at the age of eighty years. She was a life long member of the church. Besides her husband, Howard E. Mackley, she is survived by two sons. two daughters, fourteen grandchildren and two great-grandchildren. Funeral services were held in the Beaver Dam church by the undersigned, assisted by E. T. Kirley, a Methodist minister. Burial was in the Baver Dam cemetery.—M. A. Jacobs, York, Pa.

Macy, Howard Sherman, son of Eli and Emma Engle Macy, was born Oct. 28, 1893, near Vandalia, Ohio, and died Dec. 4, 1953, in Dayton, Ohio. He was a life-long resident of Butler Township, Ohio. On Dec. 14, 1929, he was united in marriage to Clara E. Landis. He was a member of the Middle District church. Surviving are his wife, Clara, two daughters, one son and two brothers. Funeral services were held in the Middle District church by Bro. H. H. Helman. Burial was in the Bethel cemetery near Phillipsburg, Ohio.—Joan Macy, Elgin, Ill.

Mann, Tommy, son of Clifford and Helen Beery Mann, was born Nov. 12, 1942, at Decatur, Ind., and died Nov. 7, 1953. He was a member of the Pleasant Dale church and a fifth grade student in the Monmouth school. He is survived by his parents, one brother, two sisters and two grandfathers. Services were conducted in the Pleasant Dale church by John Mishler, assisted by Russell Weller. Burial was in the church cemetery.—Mrs. Wilson Mann, Monroe, Ind.

Martin, Bessie Roella, daughter of Jacob and Sarah Martin, was born Nov. 4, 1887, in Montgomery County, Ohio, and died Aug. 16, 1953. At the age of fourteen, she became a member of the Happy Corner church. She was united in marriage to Harvey D. Custer. To this union were born five daughters and two sons. Surviving are her husband, five daughters, two sons, eleven grandchildren, four great-grandchildren, two brothers and one sister. Services were held at the Castine church with Glen Rust officiating. Burial was in the Castine cemetery.—Dorothy Alexander, Castine, Ohio.

Miller, Jacob Abraham, son of Abraham and Mary Elizabeth Miller, was born Dec. 8, 1879, in Allen County, Ohio, and died Sept. 27, 1953. At the age of eighteen, he united with the church. On Aug. 3, 1913, he was married to Carrie Massey. To this union were born three sons. Surviving are his wife, and three sons. Services were conducted in the Fruitdale church by the undersigned and Bro. Rhett Petcher.—Glen W. Petcher, Citronelle, Ala.

Osgood, Frank M., was born in 1883, in Goshen, Ohio, and died Dec. 4, 1953, in Dover, Ohio. He is survived by three sons, five daughters, three stepchildren, twenty-six grandchildren, four great-grandchildren, one brother and two sisters. Funeral services were held at the Lewis funeral home in Dover, Ohio, by the undersigned. Interment was in the Port Washington cemetery, Port Washington, Ohio.—Willis B. Stehman, New Philadelphia, Ohio.

Shantz, Lydia, died Nov. 25, 1953, at the age of eighty years. She lived for thirty years in the home of the Russel Tyson family. Services were conducted by Laurence T. Beers, Baptist minister, and the undersigned. Interment was in the Browers cemetery at Parkerford, Pa.—D. Howard Keiper, Pottstown, Pa.

Smith, John W., was born in Brocks Gap, Va., and died Oct. 1, 1953, at the age of eighty-one years. Although he was a member of another denomination, he worked and worshiped in the Harrisonburg church for twenty-five years. Surviving are his wife, two sons, one daughter, eleven grandchildren, thirteen great-grandchildren and one great-great-grandchild. Funeral services were held in the Harrisonburg church by Robert L. Sherfy and J. W. Hess. Interment was in the Linville cemetery.—Mrs. H. E. Mason, Harrisonburg, Va.

Walters, Amelia S., wife of Jonathan G Walters, was born Feb. 9, 1876, at Orrville Ohio, and died Nov. 19, 1953, at Canton Ohio. She was a member of the Canton First church. She is survived by her husband, one daughter and one son. Services were held at the Schneeberger funeral home and at the East Chippewa church by D. R. McFadden, John Meyers and Curtis Dubble. Burial was in the adjoining cemetery.—Mrs. Ira Eshelman, Canton, Ohio

Weigold, William, died Nov. 10, 1953. Services were conducted by the undersigned. Burial was in the East Coventry Mennonite cemetery.—D. Howard Keiper, Pottstown, Pa.

Weller, Forrest L., son of Harvey E. and Sarah Schafer Weller, was born May 1904, in Putnam County, Ohio, and died Nov. 26, 1953, in Vermillion, S. Dak. He became a member of the church as a young man. In 1925, he graduated from Manchester College. On June 30, 1927, he was united in marriage to Bertha Shull. To this union were born one daughter and one son. He taught four years at Mt. Morris College, three years at Bethany Seminary and eight years at Elizabethtown College. After receiving his Ph.D. degree from the University of Chicago, he taught at the South Dakota State College and at the University of South Dakota. He is survived by his wife, two children, two sisters and his step mother. Funeral services were held in the North Manchester church by the undersigned, assisted by H. F. Richards, V. F. Schwalm and Henry Long. Interment was in the West Manchester cemetery.—Howard H. Keim, North Manchester, Ind.

Wright, John William, son of John and Catherine Garber Wright, was born Sept. 15, 1868, in Rockingham County, Va., and died Oct. 15, 1953, at his home at New Hope, Va. On Dec. 2, 1896, he was united in marriage with Nettie D. Ecker of Carroll County, Md. He was a life-long member of the Middle River church where he served as minister, Sunday-school superintendent and later as elder. For many years, he served in several mission churches in the Blue Ridge mountains. Surviving are his wife, one daughter, one grandchild and two great-grandchildren. Funeral services were conducted in the Middle River church by the pastor, John W. Gosnell. Burial was in the adjoining cemetery.—Ruby Driver, Staunton, Va.

Yoder, John, son of John Yoder and Susan Mast Yoder, was born Dec. 11, 1

Millersburg, Ohio, and died Nov. 12, in Medina, Ohio. In January 1883, he united in marriage to Ida Ellen Max- who died in 1936. In 1893, he was ted to the ministry and later to the rship. His second marriage was to Ekleberry. Surviving are his wife, e daughters, two sons, and grandchil-, great-grandchildren and great-great-dchildren. Services were held in the k River church by C. C. Louder of on, Ohio, assisted by Harold I. Deet- Interment was in the Black River etery.—Mrs. Della Billman, Spencer,).

hurch News

Colorado

xtun—Our pastor officiated at our nunion service. The Methodist young le and our CBYF have been holding meetings. On Oct. 18 our annual day dinner was held in the church rs. The proceeds will go to the Mer- Brubaker fund whom we support on African mission field. A union lead- p training school was sponsored by Haxtun Ministerial association. Sev- from our church attended regional erence at McPherson. The ladies' aid been quilting and mending clothes relief. In the absence of our pastor, CBYF had charge of the evening with film strip, Frontiers Near Home. The al union Thanksgiving services were in the Paoli Methodist church with . Gayley as speaker. On Nov. 22 our e mission offering was designated for Merlin Brubaker. The CBYF district was held at Arriba, Colo. On Nov. r church participated in the Fairfield ion Covenant church hymn singing.— Warren D. C. Wood, Haxtun, Colo.

thern California and Arizona

rmosa Beach—The first of September ner and Sister Niels Esbensen moved the newly decorated parsonage. In- ation services were conducted by J. ear for our new pastor. A reception wed in the afternoon and Bro. Es- en preached his first sermon for us e evening. Installation services were for the Sunday-school and church ers. Rally Day and World Wide nion Sunday were observed. We are g for a 100% membership club for Messenger this year. Our Thanksgiv- Sunday was observed with our elder, Frank Howell, as speaker in the ing. The Sunday-school teachers have meeting each Monday evening for an rated study course. At the weekly en's group meetings, they are mend- old clothing for relief and making s.—Elsie Cogswell, Hermosa Beach, .

Middle Indiana

rnettsville—Since September 1953, our r, Bro. Edward Lyons is also carry- n the pastoral responsibilities in the lo church. He has made available ar bulletins, council meeting minutes pastoral letters which bring to each idual member of the church the of the church. Every three months, our churches of Burnettsville hold on service. For the last three years, our churches have also held a daily ion Bible school. Since our last re- seven new members have been bap- into our church fellowship.—Mrs. W. Girard, Logansport, Ind.

Northern Indiana

key Creek—Bro. H. L. Hartsough of Manchester preached at our har- meeting. This was followed by a s series of evangelistic meetings cted by Bro. T. G. Weaver of Mar- nd. Lorena Pippinger conducted the services. Bro. C. C. Cripe conducted nstallation services for the newly d officers and teachers of the Sun- school. One Sunday Nettie Wey- t spoke of her work in Puerto Rico. Atkinson and Mrs. Clyde Rogers rep- resented our church at district confer- ence. The women's work purchased new table cloths and silverware for the com- munion tables. The men's work organiza- tion rented a farm this summer. A fam- ily night meeting and Christmas program was held in December. Several of the Sunday-school classes raised money to send chicks to Egypt. Our love feast was held with Bro. Arthur Dodge of Waka- rusa, officiating.—Mrs. Leroy Fisher, Mil- ford, Ind.

Southern Indiana

Antioch—Our new pastor, Bro. Garold Ringeisen and his family began their pas- toral duties with us Sept. 1. Brother and Sister Harlan Brooks were with us on Nov. 12. They showed slides and ex- plained the Brethren work in India. On Nov. 15 our Brethren fellowship meeting was held with three churches present. The film, Beyond Our Own, was shown. On Nov. 23 an area meeting was held in our church with C. Ernest Davis speaking on Christian education and Harl L. Rus- sell speaking on Christian stewardship. Several of the young people attended the fall CBYF conference at the New Hope church. Our love feast was held Nov. 28. On Nov. 29 three persons were bap- tized and the new baptistry was dedi- cated.—Mrs. Louise Thomas, Selma, Ind.

Michigan

Marilla—Brother and Sister Levi Shively conducted a training school for our teach- ers. On Nov. 1 Bro. Chalmer Shull, a missionary from India, showed slides of his work. On Nov. 8 we observed our fall love feast. At our family night supper, a consecration prayer was given for the Friendship packets that our junior church had prepared for other boys and girls in other countries. Our Christmas program was held Dec. 20. The men of the church have had our driveways at the church graveled.—Mrs. Ruth McRoberts, Copemish, Mich.

Northeastern Ohio

Center—On Oct. 11 our congregation held dedication services for the new or- gan which was presented to the church as a memorial to Brother and Sister Lewis Hershey. A sound proof mothers' room has been installed with a speaker in the room. Our pastor officiated at our com- munion service. On Oct. 18 John Grimley, returned missionary from Africa, was with us for the morning service. In the evening, a joint service was held at the First Brethren church in Louisville. We

Introducing

a New Series for Children

Picture Stories of Jesus

Size, 7½ x 9¾ inches

Each book contains seven pictures and seven stories. The pictures are printed in many colors. Order by number.

Book No. 1	Jesus Came
Book No. 2	Stories Jesus Told
Book No. 3	Jesus the Healer
Book No. 4	People Jesus Met
Book No. 5	Jesus the Shepherd
Book No. 6	Jesus and His Friends
Book No. 7	Followers of Jesus
Book No. 8	Adventures for Jesus

Glossy, colored covers can be wiped with damp cloth.

35c per copy

BRETHREN PUBLISHING HOUSE . Elgin, Illinois



of the

REVISED STANDARD VERSION BIBLE

No. 2803 Children's Illustrated Bible

This is the edition many of you have been asking about for Gifts to Sunday-school classes. It has the limp flexible, black Sturdite, Morocco grained cover. Red edges with round corners. Complete text with footnotes. Presentation page, 3 colors. 12 illustrations in 4 colors and 12 maps in 6 colors. The overall size, 5½ x 7¼ x 1⅛ inches. Each Bible is individually boxed in a maroon and gold box.

Price, $3.50 each

Quantity prices apply when purchased in quantities of six or more copies.

No. 2800 Economy Edition

Bound in blue washable cloth, white edges, stained top, square corners. Two-color jacket. Same size as above, No. 2803. **Price, $3.25 each**

No. 2801 Pew Bible Edition

Bound in black cloth over boards, square corners, red edges. Size, 5½ x 7¾ x 1¼ inches. **Price, $3.00**

Individual names imprinted on gift Bibles, **50 cents each.**

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

observed Layman Sunday on Oct. 25. Our revival meetings were held by our elder, Arthur Hess, as evangelist. Our district children's workers meeting was held in our church with Dessie Miller of Elgin as guest speaker. Our women's work group meets twice a month for quilting, sewing new relief garments and mending used garments. On Nov. 19 two deacons were ordained into life-time office by Bro. Hess. An early morning Thanksgiving service included the play, Thanksgiving Ann. On Nov. 29 Billy Bosler, who was licensed to the ministry, preached his first sermon in our church.—Mrs. Florence Royer, Louisville, Ohio.

Northwestern Ohio

Black Swamp—Eleven persons were baptized at the conclusion of our fall revival meeting. Bro. Elden Petry of Anderson, Ind., was our evangelist. We preceded the revival meetings with a month of cottage prayer meetings. Bro. John Grimley showed his African bird and animal exhibit and gave an inspiring message in October. We are planning to remodel and add a new sanctuary in the near future. Many of our members attended regional conference and district meeting. In the absence of our pastor, Bro. Chester Herrington of our own congregation, and Bro. Glen Crago, pastor of the Toledo church, were in charge of the services. On Saturday mornings the pastor is conducting a class of instruction for those recently baptized. Our church was host to the district CBYF Thanksgiving Rally. Our CBYF presented a three act play for the rally. Bro. Curtis Bowman showed his pictures of Africa in December. In January Don Royer and Paul Halladay of Manchester College will be with us. Bro. Royer will conduct a peace study and Bro. Halladay a week-end music institute.—Inez Carlisle, Perrysburg, Ohio.

Southern Ohio

Pleasant Hill—In recent months, guest speakers have included Spenser Minnich, Betty Debbils, a D.P. girl from Latvia; Perry Huffaker; Ivan and Mary Eikenberry, returned missionaries from Africa; Paul Robinson; Dan West and Ray O. Shank. We are having church first and Sunday school second for a three-month trial period. Several new improvements have been added to the sanctuary. A number of our people attended the passion play in Dayton, Ohio. Our church was host to the district women's rally.

Brethren Placement and Relocation Service

This column is conducted as a free service to our people. The right to edit or reject is reserved. Since no verification of ads is made no responsibility can be assumed. In writing about any ad please give the number. Unless otherwise specified address all correspondence to Brethren Service, General Brotherhood Board, 22 S. State St., Elgin, Ill.

No. 899. Wanted: Young Brethren couple to work at Brethren Home for the Aged in Eastern Pennsylvania. Man to serve as handyman inside and outside including seasonal work in truck garden and chores. Wife to do all-around work which includes relieving other workers, cooks, practical nurses on their days off. Write: The Steward, Brethren Home, Neffsville, Pa.

No. 901. Position wanted as light housekeeper in Christian home for elderly person or couple. Near Brethren church, private room and wages desired, can give reference. Preferred near Martinsville, Va., Portsmouth, Va. Write: Mrs. John Wood, R. D., Bassett, Va.

No. 902. For sale: 87 acres—9 acres timber, 8 acres creek bottom pasture, balance tillable. Nine-room, two-story house, summer kitchen, woodhouse and milk house combined. Bank barn 40x70 with silo, barn 24x42 annexed. Wagon shed, double corncribs, large hen house and hog house. Double garage. Milk, bread and mail route, on cement road, ¾ mile to Church of the Brethren, 1½ mile to central school. Price, $22,000. Write: U. R. Corkle, R. 4, Greenville, Ohio.

No. 903. For sale: A livestock and grain farm, approximately 230 acres, 3 miles from Navarre Church of the Brethren on all weather road. Bus service to school. Two houses, barn, silo, other outbuildings. Land is terraced and has been farmed according to approved practices. Write: Ira L. Dadisman, Navarre, Kansas.

No. 904. For sale: Six room house and 2 room cottage (three apartments furnished) on 50x150 lot in Sebring, Fla. Write: Ralph Landis, 316 Roxbury, Dayton 7, Ohio.

No. 905. For sale: Lots in a new subdivision near the Church of the Brethren. Each lot, 60x136 with several fruit trees, price $1,750. Paved streets, bus service into the city, only five minutes to shopping. Homes are to be restricted. Write: Mrs. N. Biddix, 147 East Esther Avenue, Orlando, Florida.

No. 906. Wanted: Middle aged man to do general maintenance and janitor work at Manchester College. Write: Ira B. Yeatter, Business Manager, Manchester College, North Manchester, Indiana.

No. 907. For sale: All or part of 70 acre farm on state highway. 7 room house, running water. Nearly new insulated house 36x50, barn 36x70. Heavy soil, 50 acres under cultivation. New building in the Hope Church of the Brethren will be located on what had been part of the farm. Terms can be arranged if desired. Write: O. L. Deardorff, R. 2, Clarklake, Mich.

No. 908. For sale: 88 acre farm, owner. Equipped for Grade A milk, barns and silo. Modern house, 3 car garage. Three Churches of the Brethren within a radius of 6 miles. Two miles from centralized school. Write: Ira Brower, R. R. 2, West Alexandria, Ohio.

No. 909. For sale: Modern three room home with a nice rental on the lot, 2½ blocks from business district, 2 blocks from Church of the Brethren. Write: J. W. Lear, 2343 4th Street, Verne, Calif.

No. 910. Am interested in securing complete list of the books and pamphlets of the late Dr. M. G. Brumbaugh. Anyone having such books, please contact: C. M. Hoffman, 701 Belmont Ave., Johnstown, Pa.

ng the past year, we have received
en new members into our church by
ism. On Nov. 1 a consecration serv-
vas held for our new babies and their
nts. Our delegates to district con-
nce were Pearl West, Maude Arnett
Beecher Beery. We are planning to
a school of missions on the Navajo
ns in March.—Mrs. Lois P. Schleinitz,
ow Falls, Ohio.

oy—During the past year thirteen members were baptized and six re-d by letter on former baptism into church. On Sunday evenings during month of November, we had a school issions on the Navajo Indians. On 1 Brother and Sister Ivan Eikenber-nisisonaries on furlough, shared with heir experiences on the African mis-field. On "beggars night" our chil-colected materials for relief. At our cil meeting Ray Shank was re-ed elder. Our church will be host to district mission rally and the district l of Christian living. Our kitchen the landscaping are being completed ir new church building.—Mrs. Mohler un, Troy, Ohio.

E. Pennsylvania, New Jersey, New York, and N. Delaware

ladelphia, First—On Sunday morning, 4, we observed Laymen's Sunday. In evening we held our love feast and union service. Our church was rep-ted at the district meeting by our r and two other delegates, as well as members of our church. On Nov. 1 st home-coming day was celebrated an all-day service. In the morning r pastors of the church, Bro. Ross hy of Newcastle, Pa., and Bro. Elmer n, were speakers. Bro. Stover Kulp, urned missionary from Africa and a former pastor of our church, was er at the vesper hour. At that time rt dedication service was held for elief items. Informal talks were given rmer members of the church and us visitors. Our church participated e Thanksgiving services which were at the Lehigh Avenue Baptist church njunction with the Northwest Coun-Churches. Three babies were con-ed during the month of October and on Sunday morning, Nov. 29.—Chris-M. Rosenberger, Philadelphia, Pa.

Western Pennsylvania

n Run—We joined with the three churches of our village in vacation school. Several from our church at-d Camp Harmony. The W.C.T.U. a program. At our fall council meet-ohn Clawson was re-elected as pas-d elder. On the evening of Nov. 8 the n from the Plum Creek church gave in our church. Bro. W. B. Gauntz vangelist for our two-week meetings vember. The canned goods from our st home program were taken to the oldks' home at Windber. On Oct. 4 tion exercises were held in the ng and our love feast in the evening. e Widdowson and Elizabeth Amond ented our church at women's work larry O. Widdowson represented our work at district meeting. We co-ed with the other churches in sgiving services. At the evening es on Dec. 20 the young people pre-l a Christmas program.—Elizabeth d, Penn Run, Pa.

Florida and Georgia

land Community, Orlando—Three of oung men are enrolled in college. Wednesday evening services have conducted by our pastor with a of Bible study. The deacons and wives and the pastor and his wife once a month for a fellowship meal. prepared a Thanksgiving breakfast the morning worship. Recently we ted the new Brethren Hymnals. Our gave an evening of hymns and numbers. The children's depart-with the help of the youth pre-a Christmas program. Several new are being built near the church and will be for sale. Bro. Govindji Satvedi spoke in our congregation in October. Our Christmas offering of canned food was given to the Orlando Union Rescue Mission for distribution in the city. Brother and Sister Leatherman will conduct our revival services in January. — Audra Brown, Winter Park, Fla.

Eastern Maryland

Woodberry, Baltimore — Recently Bro. Curtis Bowman showed the films which he took on his recent trip to Africa. At a recent council meeting our elder, Bro. Jacob Replogle, was re-elected for a term of three years. Through a committee, the men of the church are making a visitation of all the members of the parish. The men's group has painted the inside and outside of the church. At a council meeting our pastor was accepted as a candidate for the eldership at the suggestion of the district board. Ordination services will be conducted on Sunday evening, Jan. 17, in our church. Our church co-operated in the week of prayer service sponsored by the local Hampden-Woodberry Protestant Fellowship.—Albert C. Schue, Baltimore, Md.

Books about the Bible . . .

for the use of all who desire a more thorough understanding of the origin and message of the Book of Books—

—how to use it

RIGHT AND WRONG WAYS TO USE THE BIBLE

by J. Carter Swaim

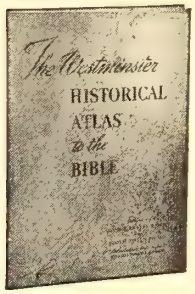
The author suggests the direction that Bible readers should take in learning to understand and use the Bible, with Jesus Christ as the only infallible gauge for finding its true spiritual meaning. Common pitfalls that surround its use and suggestions how to avoid them is a valuable part of this book. **176 pages. Cloth. $2.50**

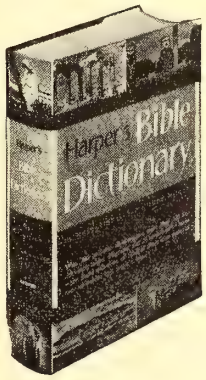
—background reading

THE WESTMINSTER HISTORICAL ATLAS TO THE BIBLE

Edited by G. Ernest Wright and Floyd V. Filson

Contains 33 full color relief maps in half-tone, and 70 photos and drawings. Large format, 11 x 15½ inches. A book you will refer to for many years. **$6.00**





HARPER'S BIBLE DICTIONARY

by Madeleine S. and J. Lane Miller

Nearly 900 pages, printed in two columns, 424 half-tone illustrations, 107 original line drawings. 16 pages of maps of Biblical lands in color. Beautifully printed on coated paper and bound in library buckram. Concise and authoritative. **Regular edition, $7.95; Indexed edition, $8.95**

—where we got it

OUR ENGLISH BIBLE IN THE MAKING

by Herbert G. May

Here is the story of the English Bible from the earliest beginnings down to the publication of the new Revised Standard Version. Written by one of the editors of the "R.S.V.," it is thoroughly accurate, remarkably complete, and written in an interesting, highly readable style. **160 pages. Cloth. $2.75**

BRETHREN PUBLISHING HOUSE . . . . . Elgin, Illinois

MY NEW ADDRESS IS . . .

Name .....

R. D. or St. .....

P. O. ..... Zone ..... State .....

Help us to keep your Gospel Messenger coming by reporting any change in address promptly. **Please do not remove old address.**

Eastern Virginia

Western Mt. Carmel — LeRoy Mumma and Clyde Hoch of Harrisburg, Pa., recently gave reports and showed pictures of their volunteer service work in Kassel, Germany, in the Mountain Grove and Evergreen churches. The Evergreen church observed communion on World Wide Communion Sunday. The Shiloh church held their communion on the following Sunday evening. On Nov. 8, the Mountain Grove church celebrated a home-coming and fellowship day with Bro. G. A. Maupin and John T. Glick as guest speakers. A basket lunch was served at noon. Bro. Glick remained with us for a week of evangelistic services. As a result seventeen were baptized and seven await the baptismal rites. The week end of Nov. 22, the film, I Beheld His Glory, was shown at the Evergreen, Mountain Grove and Shiloh churches. On Nov. 28 the gospel team consisting of eight young people from Messiah College, Pa., rendered a program at the Evergreen church. The Evergreen church observed family night with a fellowship supper followed by the showing of slides of the building progress of the new church. The Mountain Grove evangelistic services were closed with a comunion service.—Nelie Wampler, Geer, Va.

Northern Virginia

Harrisonburg — During September, our women's work organization was divided into five groups. The aid department sponsored a covered-dish supper with Mrs. Eva Bowman as guest speaker. A supper reception was given for the Madison college students that are members of the Brethren church. Our pastor, Bro. Robert L. Sherfy, conducted the installation of the Schwarzenau Club officers. This club is made up of girls from the church who are attending Madison College. On Oct. 4, Brother and Sister I. S. Long celebrated their golden wedding anniversary. On Oct. 11, our young people sponsored a temperance program for the evening service. The district family life rally was held at our church. Our delegates and alternates to district meeting were Brother and Sister C. S. Mundy, Mrs. Leo Huffman and Brother and Sister I. S. Long. Our church co-operated in the annual week of community preaching mission at the E.U.B. church. During the absence of our pastor, Bro. J. W. Hess, a member of our congregation, and Bro. Warren Bowman, president of Bridgewater College, were in charge of our Sunday services. The community Thanksgiving service was held in the Methodist church with our pastor as guest speaker. The Harrisonburg W.C.T.U. held its yearly Roll Call meeting in our church with Mrs. W. A. Myers of Bridgewater as guest speaker. Volunteer workers recently redecorated a former basement social hall for use of the intermediate department.—Mrs. H. E. Mason, Harrisonburg, Va.

Mt. Pleasant—Cecil Showalter, William H. Rodeffer, Wilbur F. Garber and C. E. Long have been our speakers from week to week. Our average attendance has been about sixty. Our family Bible school was conducted by the pastor, Cecil Showalter, and directed by Stanford Lambert. There were classes for all age groups. At our fall council meeting, officers and teachers were elected for the coming year. On Sunday, Oct. 11, an all-day dedication service was held for the improvements of the church. Bro. Cecil Showalter was the speaker and special music was prov by the men's male quartet of the Creek church. In the afternoon, Bro. Long brought the message. On Su evening, Dec. 20, our church hel Christmas program which included play, The Message of the Star.—Miss drey C. Wisman, Harrisonburg, Va.

Second Virginia

Valley Bethel—Our Sunday school progressed during the past year with Guy Bussard as superintendent. E Bussard was elected superintendent the new church year. Bro. Robe Houff, pastor of the Beaver Creek gregation, conducted our revival mee Brother and Sister E. W. Bussard elected delegates to district meetir Montezuma. On Oct. 30 our pastor, Raymond E. Bussard, died of a attack. On Nov. 11 Ernest Wample Adarn Miller of Bridgewater met the deacons and church workers to our church program since the loss o pastor.—Mrs. Eutis W. Bussard, Bola

Southern Virginia

Mt. Hermon—Our delegates to d meeting were Brother and Sister Nolen. Galen Stinebaugh conduct music school for one week. Our people sponsored a clothing drive f lief. Mary Wilson and Betty Delo Mt. Airy, N. C., were with us for a end and gave a report of BVS work love feast was held with Bro. W Swietzer in charge. Installation se were held Oct. 4 for the Sunday- and church officers. On Oct. 10, B Stover Kulp was with us. On O home-coming day was observed wit John T. Glick beginning a two-week gelistic meeting. As a result o meetings, five persons were baptize rededicated and since then three re by letter into our church fellowshi men are planning to enlarge the ment of the church. The womer chased a vacuum cleaner for the c Our Thanksgiving service was he Wednesday evening with Bro. G Wampler bringing the message.—M fred Nolen, Bassett, Va.

. . . but to understand

(An analysis of Youth's personal problems related to ten social practices.)

By A. Stauffer Curry

A 128-page research report dealing with youth relationships in social practices including dancin petting, military service, race prejudice, marryi divorcees, drinking, smoking and others.

Dr. C. E. Davis, executive secretary of the Chri tian Education Commission writes: "If you real want to know . . . read this report by Dr. Curry. will give you the low-down in a lofty manner for is a scholarly piece of extensive research . . . I re ommend it as containing invaluable data for tho who would understand and undergird Brethren youth

Spiral bound for easy handling. Limited quanti

Order early.

$1.15 postpaid

BRETHREN PUBLISHING HOUSE, Elgin, Illinois

Church of the Brethren
Gospel MESSENGER
JANUARY 23, 1954



Screen Traveler from Gendreau

In the Market Place

THE location of this present-day sheep market is in Fez, Morocco. It must not be greatly different from the village markets of ancient Palestine that Jesus knew, or even the eep market by the pool of Bethesda near a gate in Jerusalem's wall where Jesus healed man who had been ill for thirty-eight years.

The market place was not only the center for business transactions but the place here scribes and Pharisees loved to parade their piety and where little children played eir games imitating weddings and funerals. But Jesus, recalling these associations, also iew that it was the place where men wandered aimlessly about waiting to be hired for rvice on farms and vineyards. As we consider our commission to win men to Christ, are e overlooking the market place? Paul went not only to synagogues to argue with "Jews id devout persons" but also "in the market place every day with those who chanced to e there."

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

Contributing Editors

ROY D. BOAZ ..... Cloverdale, Va.
A. G. BREIDENSTINE .... Lancaster, Pa.
A. R. COFFMAN ..... La Verne, Calif.
IVAN FETTERMAN ..... Oaks, Pa.
DEAN L. FRANTZ ..... Mt. Morris, Ill.
HOWARD H. KEIM .. N. Manchester, Ind.
MRS. JOHN D. LONG .... Dayton, Ohio
LUCILE LONG STRAYER . La Verne, Calif.
MURRAY L. WAGNER .... Troy, Ohio
LEVI K. ZIEGLER ..... Martinsburg, Pa.

THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Norman J. Baugher, General Secretary, and the Brethren House, Earl H. Kurtz, Manager, 16-24 S. State St., Elgin, Ill., at $3.00 per annum in advance. Life subscription, $50, husband and wife, $60. Entered at the post office at Elgin, Ill., as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

JANUARY 23, 1954

Volume 103 **Number 4**

In This Number . . .

Editorial—
In the Market Place 1
Give Generously but Give Wisely 5
The Smoke Screen Lifts a Little 5

The General Forum—
"Ye Visited Me . . . Ye Visited Me Not." Jay G. Myers 3
Christ-Light (Verse). Enola Chamberlin 4
Above the Misty Flats. A. Stauffer Curry 6
National Stabilization by War? L. A. Disbrow 9
Beauty (Verse). Enola Chamberlin 10
Study God's Word. Charles E. Dumond, Jr. 11
Risen With Christ (Verse). Jean Leathers Phillips 12
The Shepherd Psalm. Gladys Woods .. 14
Ye Are My Friends. Glen E. Norris .. 14

News and Comment From Around the World 18

Brethren Service—
Twentieth Century Disciples. Mrs. Jacob T. Dick 20
U. S. Summer Service—1954 21

The Local Church—
Some Guiding Principles in Worship. Glen Weimer 22
The Library Listening Post 23

Our Mission Work—
Women of First District of India Meet. Kathryn Kiracofe 24
Open Letter From Garkida. Ira S. Petre 25
Grandview Church Dedication. Mark W. Emswiler 26

READERS WRITE . . . to the edit

The Gospel Messenger welcomes letters commenting on editorials, articles and r
Letters should be brief and brotherly.

Requests for Material Aid

On recent occasions it has been called to the attention of the directors of the Flat Creek mission, Creekville, Ky., that members of the general church constituency receive letters from this area soliciting material aid in the form of clothing, etc. In some instances the requests are worthy, but on other occasions this practice has become no less than a "racket" among certain groups of people. This practice should be discouraged in order that the mission program of distributing material aid may be more effective. Therefore, it is suggested that all material aid request letters be referred to the mission directors for investigation, and then aid will be given where worthy cases may exist.

Furthermore, inasmuch as possible, the mission will appreciate receiving advance notice when large quantities of "goodwill" in the form of material aid, etc., is planned for distribution to the people of the area. If this practice is generally followed, it will be possible to suggest what kind of gifts are needed as well as the most desirable time to send them. If these two concerns are publicized by the Gospel Messenger readers, this phase of the program will be greatly strengthened. The many, many kindnesses that have been shown the mission program throughout the years have been greatly appreciated, and continued co-operation and goodwill are solicited. — Allen and Nina Weldy, Creekville, Ky.

From a Teen-ager

In this day and age when teen-agers are always trying to keep up with the crowd, I think the church should make an even greater effort to keep them interested in doing what is right and good. One of the increasing problems is that of alcoholism among youth as well as adults.

Recently I observed an interesting fact which I would like to share with the readers of this magazine.

I am a senior in high school and our eleventh-twelfth grade history class was discussing the prohibition article of the Constitution of the United States. Our teacher asked those who had ever tasted or drunk wine, beer or any type of alcoholic beverage to raise their hands.

I was surprised and shocked to see almost everyone of my schoolm do this. I must admit I felt a of self-consciousness when I ra my hand as one of those who never tasted an alcoholic bever but it soon left when I saw th was not alone.

One other girl, Miriam Litton, had her hand raised. Eighteen o the twenty pupils in our class ha some time or another tasted liqu a number that is much too high

Later when I was talking Miriam, I found out that she is a member of the Church of Brethren, attending San Mar ch I attend church at Brownsville, we are the only Brethren mem of our class. I am proud that were able to make this honest fession and that I can give church the credit.

Seeing how it has helped hope that you who make up church, along with us teen-a will strive to impress upon the y of today the need to abstain using alcoholic beverages. M then the numbers will be revers those who have tasted liquor, and those who haven't, eighte Norma Jean Shelby, Keedys Md.

Thoughts Before Deeds

Thank you personally for exp ing my convictions in the De editorial, Capital Punishment Is the Answer. All human action thoughts before they are d Reading the Gospel Messenger the American Friend enlighten thoughts on the fallacies of legal to promote peace and legal li to sell stimulants and narcoti promote temperance. Farming n cause materialistic thoughts bu personal and political actions hold moral, social and economi form. — G. N. Merrill, Gu Center, Iowa.

Enjoy the Messenger

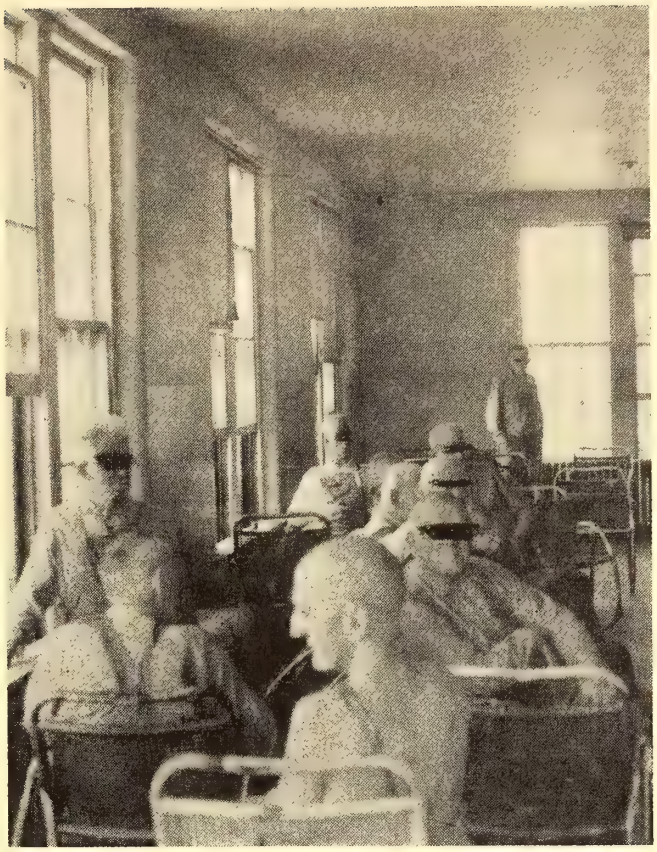
I don't like to miss an issue. ways so many good things a light to lead us on our way.— I. W. Dulebohn, Greencastle, P

We always look forward to church paper and always like to it along to someone else. We never been without it as long can remember. My father, Joh Cassady, instilled in us a love fo church which we will never away from.—Mrs. Clyde F. B bile, Washington, D. C.

...e Visited Me . . .
...e Visited Me Not

...ny times in our concern for feeding and ...thing those in need, visiting the sick and ...se in prison is forgotten.

Jay G. Myers



Ora Huston

Many patients in mental institutions are neglected by their families and have no one to take a personal interest in their welfare

THE oldish man wanted to see his pastor. He said he had been, as he put it, "not much of a churchman," but and the minister had been d friends. Prior to his be- ning a patient in the mental spital the two men had visited h each other regularly. This med like a very reasonable uest and the message was ayed to the next family mem- who visited the ill man.

But here a difference of opin- entered into the scene. th utmost sincerity the rela- e asked, "But chaplain, do u think that is wise? What my brother gets well and es home and then he and e minister meet in church? n't they both be embar- ssed? Had we not better see s ordeal through alone to oid any uneasiness upon the rt of either?" The chaplain's assurances that a visit by the pastor would be a blessing to both men were of no avail. Now the best we can hope for is that the man and his minister may meet again in the next life for they never got to do so again in this.

The attendant said the little old lady had been silently weeping for some time. Would the chaplain please go visit with her? It had happened often before that she would find the patient sobbing softly or sometimes just wiping damp eyes, never crying loud or attracting attention of those even very near. What was the trouble? Always the same answer, "Why do none of my folks come to see me? I am so lonesome."

Exceptional cases, someone suggests. To a degree yes, but far from being exceptional enough. As you hear of these cases in your daily work you keep hoping that there will be no more, that each one will be the last of forgotten people. Then comes the shock of a report such as Dr. Judson Howard of the Massachusetts Council of Churches recently made. In one hospital two thirds of the patients had had no visitors and in another over half of them had had no visitors in the last ten years. And then you hear again, ". . . ye visited me . . . ye visited me not."

The last fifteen verses of Matt. 25 have been read and quoted as much as any other single passage of the Bible in our churches. This is indeed good. It is good, also, that we have spent much more time interpreting it as a directive to be obeyed now than merely as a judgment scene to be experienced in some future date. The progress made from the Germantown "poor box" to an

...plain, Hawthornden state hospital, ...edonia, Ohio

annual budget of over $300 thousand for Brethren Service is testimony that our folk have taken the instructions of Jesus seriously. Still we have to be constantly alert lest we allow our interests to become narrowed until they include only a few chosen activities.

Life and work in a mental hospital have taught me that the "inasmuch" of Matt. 25:40 includes more than I had remembered. I found that I had come to let it mean to me relief for the needy, clothes for the cold, food for the hungry, the proverbial cup of water in the Master's name. Circumstances urged me to read again what I thought I already knew and then I had to rethink the whole thing. It means all of those things but I had overlooked more that it means. In the same paragraph Jesus spoke about food and drink and clothing and visitation of the sick and imprisoned. "Inasmuch as ye visited, or ye visited not, ye visited or failed to visit me." Try to read it out if we dare.

To say that most churches have failed to include visitation of patients in the mental hospital in their activities can hardly be contradicted. Whoever heard of a Sunday-school class with such a project as visiting the friendless patients of a near-by hospital? Or what deacon board, or women's group? Such an idea would be thought absurd in most places, but why? It may be of interest to note here that it is never difficult to get somebody to come to a hospital to preach, put on a concert or entertain. The person-to-person relationship is where the difference comes. One has to wonder sometimes if the great Judge, on that fateful day will ask, "Why did you take only part of my directive seriously?"

Christ-Light

ENOLA CHAMBERLIN

No road need ever be devoid of light—
The darkness is our own, a shadow made
By our own unbelief. Each man has right
To walk in radiance and be unafraid.
He only needs to help his faith unroll
To find eternal Christ-light in his soul.

At least two basic reasons appear to lie back of people's reticence to do anything in this kind of Christian ministry. In the first place, it seems that many people have never thought of there being any special need for visiting the patients in a mental hospital. Again and again hospital personnel are asked, "Do the people understand? Is there any use?" The question asked of a chaplain more than all others is, "Do you feel that there is really any good to be done in your work or do the people know enough to be receptive to spiritual help?"

This incident of sometime back should answer that question adequately. Just before I met a patient one day on a sidewalk about the grounds she and I both heard some bed patient in a near-by cottage scream out in delirium. Then as we met the lady looked me in the eye and without greeting or preamble made this statement, "Reverend, when we hear things like that, we ought to thank God every day." She not only had insight and appreciation, but she also assumed that I had enough of the same to be appreciative of my lot in life.

Be assured, the need is real for there are many lonesome folk in the mental hospital. Many of them are the folks who months or years past made some local church program function because of their time and interest and finances that went it. More important, they our brothers and sisters, brothers and sisters of w Jesus said, "Inasmuch."

Another reason for pec reluctance to accept respon ity is the fear to venture such a thing. This is underst able in light of the centuri ignorance about mental ill Everyone is much more l to be afraid of things he k nothing about, be it a v machine that flies through air or a strange malady prompts people to do thing generally accepted in their ety. In either case the secr overcoming the fear is the s education. An unbelie amount of fear regarding type of ministry could b layed if people would cor themselves to learn just a about the mental hospital the mentally ill patient. encouraging to know that year a few more people joi ranks of those who are d mined to know about things. Their forces will ha be multiplied many times though.

It is not the purpose he try to outline a procedur visiting the mentally ill ir hospital for that in itself subject worthy of consider alone. It is, however, the den of this writer's heart Christian people come to re that thousands of God's chil are needlessly lonely in country, many of them our former neighbors and forg friends. Just the other eve a man stopped me to ask, " preacher, why doesn't an come to see me? I haven't my brothers for years." I dered again if this is what had in mind when he said, visited me . . . Ye visited not."

"Come, O blessed of my Father, . . . was sick and you visited me, I w in prison and you came to me" (R.S.

EDITORIAL

Give Generously but Give Wisely

A NEW YORK state legislative committee recently discovered some startling facts concerning methods used to solicit money r charity. They estimated that around $120 illion contributed during the year had been ven to organizations that spend only a small rcentage of their income for charity, the major rtion being assigned to fund-raising and pro- otion expenses.

Some so-called charities were outright frauds, when used clothing was solicited and then ld to secondhand dealers. In one instance, hone calls from solicitors included all kinds of lsehoods to secure funds for nonexistent harities.

More often the causes were legitimate but the ethods used by the promoting organizations ere so costly that only ten or fifteen per cent the money secured went for actual services. A rominent veterans' organization admitted using ames of so-called sponsors without their per- ission. The same group regularly mailed out iniature license plates and pens in order to cure donations. Yet no money went to individ- al veterans and sixty-eight per cent of the nount collected was used to raise funds.

In contrast to the record of many such ques- onable charities, responsible church groups are ble to conduct their fund-raising campaigns so at only six to nine per cent of their income is eeded for campaign expenses. In addition to urches there are many other nonprofit organi- ations that conduct welfare services in local mmunities. Most community chests keep care- il watch to see that the funds they solicit are conomically and wisely used. The revelations f fraud in a few extreme cases should not dis- ourage our generous support of worthy causes.

If any contributor has reason to doubt an rganization's appeal he can usually check on its ecord with Better Business Bureaus, Community hest offices or Chamber of Commerce commit- ees. It is wise to avoid giving support to groups hat mail out unordered merchandise—if not isleading, the practice is at least wasteful. Also elephone and mail solicitation from unknown ources should be checked even if a familiar ame appears on the letterhead or is mentioned ver the phone.

A few churches have been victimized by in- ependent "missionaries" or "evangelists" who an speak fluently and who make a great show of ving by "faith," but who often leave town with generous sums they never account for. It is always wise, in dealing with any solicitor, to ask for proper credentials. Before giving to an organization, one may ask for an audited statement showing how funds are disbursed. Only by exerting such care can we fulfill our Christian stewardship.

Often our Brotherhood work and our local church programs suffer because we give unwisely to unworthy causes that at the moment appeal either to our sympathies or our prejudices. If we should take the trouble to learn more about our church, its services, its program and its world mission, we would discover that it seeks always to put our gifts to work for Christ and the kingdom. Its promotional costs are kept at a minimum in order that the maximum results may follow from our investment of funds in the work of the Lord.—K. M.

The Smoke Screen Lifts a Little

QUITE in contrast to the usual full-page advertisement from tobacco companies was one which appeared recently. No pictures showed the advantages of king-size over regular size. No claims were made that one particular brand was less-irritating, milder, or contained less nicotine than another. No pictures of entertainers or athletes brightened the page.

No, this advertisement contained a "frank statement to cigarette smokers." It wanted to reassure them that recent disclosures about cigarette smoking and lung cancer were not final. Also the tobacco companies wished their patrons to know that they were establishing their own "research committee" to study the effect of tobacco use on health.

This public statement is a recognition that valuable information concerning the use of tobacco has at last come to the attention of the general public. As a matter of fact, research into the causes of lung cancer has been proceeding for years. Yet the great majority of newspapers, depending so heavily on tobacco advertising, were unwilling to publicize the results of that research. A year and a half ago we discussed one such medical report in an editorial. But more recently the facts have become generally known, at least to the extent that the tobacco industry is forced to make a public statement. No matter what the facts reveal about lung cancer, Christians are better off to let tobacco alone.—K. M.

"But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles"

ABOVE THE MISTY FLAT

A. Stauffer Curry

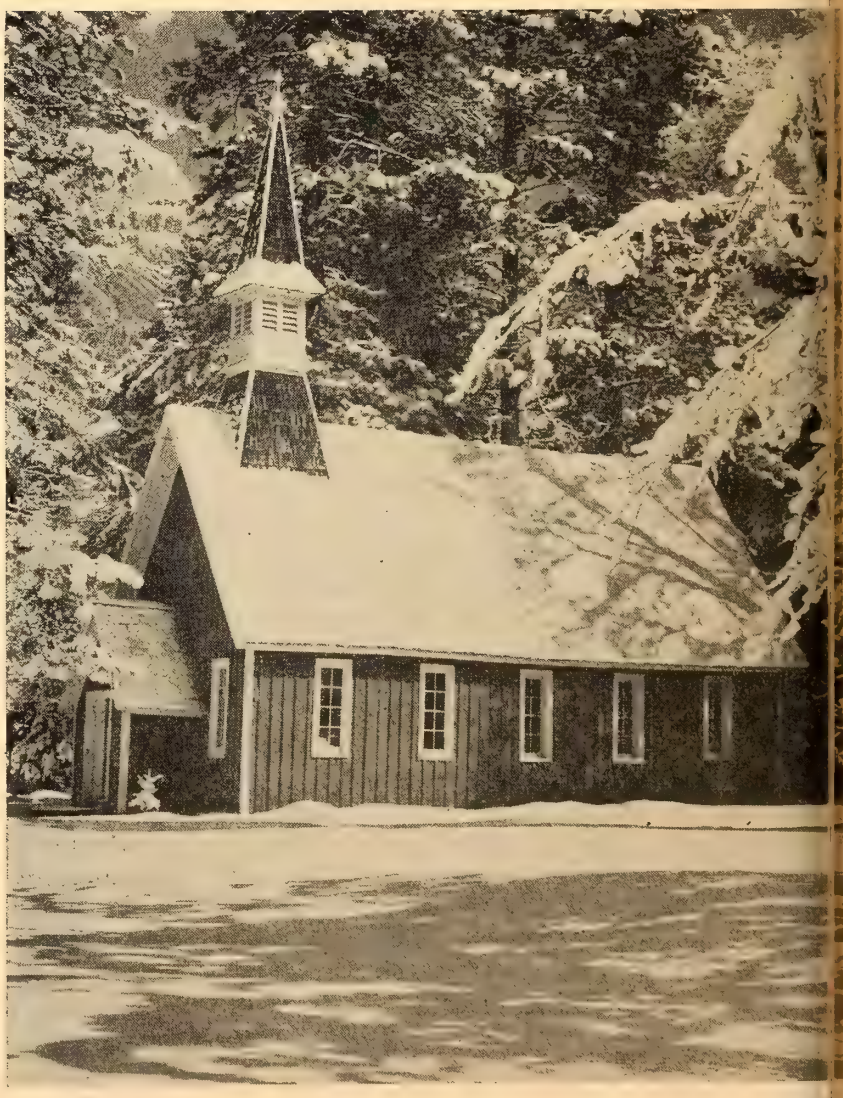
THE church at various times throughout its history—and to some extent at all times—has been content to drift to and fro in the misty flats of mediocrity and to send forth only a dim and flickering light. Very fortunate, however, is the promise that we can soar "above the misty flats." By waiting upon the Lord men, and the church, can renew their strength and mount up with wings as eagles.

The church must not mistake the necessary, yet essentially superficial, features of church life for the fundamentals of its mission. Needless to say, the basic mission of the church is to redeem the personalities of all men around the world. To do this is not as easy as the statement of it suggests. Many things are necessary, such as the selection of qualified men and women, while they are still in high school, to enter Christian work. On the streetcar some mornings back one boy said to another: "Father Flanagan is always writing me letters about being a priest." Some groups can effectively recruit workers.

Another necessary element of church life is a strong financial program. Still another is a strong building program to fill the need for ministers' residences, worshipful sanctuaries and Christian education facilities to fit each age. A great need is for a clear pattern of church organization. Still another is for social fellowship of church members. And yet, all of these features, indispensable though they be, are superficial unless they are fully used for the objective of redeeming men's souls.

Let me attempt an illustration. In psychology a middle-aged woman who acts like a high school senior is said to be fixed on the high school level. Or a man of fifty who condu himself like a college fratern brother is said to be fixed the college level. It is ve gratifying that these people veloped thus far and are imbeciles. But it is a shame th progressed no further.

In church life it is quite p sible to be fixed on seve levels of development. It is s to say there are some churc which are fixed at the "gc



Don Knight

The church has often mistaken the necessary yet essentially superfi features of church life for the fundamentals of its mission

An address given at the district meeting of Eastern Maryland by the author, who was moderator.



Mrs. James Dolbey, prominent in local and national church affairs (left), is elected to Cincinnati's nine-member city council (picture left)



In Brooklyn's children's court the church, the court and the home work together to solve juvenile problems that come before it

Religious News Service

d days" level. They emulate ly an outgrown past. Their ief accomplishment was the curing of a charter and some arter members. Other groups velop a fixation at the mate-al level. Not nearly so evident the spiritual development.

There are cases of arrested velopment in church life at e sociability level. The fellow-ip is grand, but it never gets yond a little nucleus to reach e unreached. There is even idence of stunted growth at e formal membership level. he rolls of the church are large, t the fervor and love of the ord seem difficult to fan into ame. The objective of the urch calls for growth beyond ese stages—into a divinely uided program for the con-nuing redemption of all man-ind.

I am very happy that in astern Maryland our churches e not fixed at the "good old ays" level. We have full-time ained men—and excellent, de-oted, part-time, free ministers -in practically all of our urches. Comfortable parson-ges house our ministers in early all our congregations. he majority of our churches ave either new buildings, re-odeled buildings or blueprints r new structures on the drafts-man's tables. Our coffers are full or being refilled. Therefore, the question becomes: Will we remain fixed on this high level of progress, or will we become a still more mature, spiritually more perfect, body of Christ for redeeming many of the unreached in the broad expanses from the Chesapeake to the Blue Ridge and from the Mason and Dixon line to the Potomac?

Even within the church there is much to do. I am inclined to believe the figures are quite correct as released in the Catholic Digest last December: 32% of Protestants and 18% of Catholics never attend services; 43% of Protestants and 20% of Catholics attend irregularly; and 25% of Protestants and 62% of Catholics attend weekly. A survey of the Southeastern Region years ago showed that on any Sunday morning only about one third of our total membership are in services. Our basic work is to bring a fuller degree of spiritual living to the large inactive percentages and to redeem at least a proportionate share of the unchurched.

A second aspect of mounting with wings as eagles into spiritual heights—above the convenient level of Christian profession —is to avoid subtle rationalizations for the church's failures. In other words, the church will not explain away, or make excuses, for what it fails to do or does wrong. Instead the church will face realistically the ever-expanding complexity of modern problems. There are two areas of seeming weakness. The first of these is the inability of the church as a whole to attack the evils growing out of our social structure. Just as the skilled minister and skilled lay evangelist know how to approach the unsaved individual in terms of personal repentance, commitment, and faith, there is also a loud call to reach the labor leader at the bargaining table and to reach the business executive at the merchandising meeting. There is a loud call to reach the executive or legislator about to draft an executive order or to cast a deciding vote. There is a clarion call to reach the farm leader seeking drouth relief or price guarantees. There is also a cry for Christians to join these organizations and help regulate their activities in keeping with the Christian gospel of redemption. To break through the heavy-walled structures of modern organizations with the Christian message of justice, love and redemption is

a major challenge to the church.

The second area in which the church tends to rationalize is its failure in world outreach. In spite of Christian missions the bulk of the world's population is still not Christian. In spite of peace and relief programs we still have the most horrible wars of history. The World Council of Churches recently reported "the churches must urge their people and governments . . . to do everything to strengthen programs of technical assistance. The Western churches need to redouble their missionary endeavor in Asia."

There is a tragedy taking place today in our government's program of technical assistance. Formerly it was geared to unselfish and humanitarian objectives of helping poor people, mostly on the soil. Now it is geared to the cold war and defense efforts. A very good program is going down the drain.

The potentialities of a new zeal are with us. In a partial survey of Eastern Maryland churches I made the past year there were repeated calls for more literature and visual aids in the world-outreach program of the church. I believe firmly that we can bring Jesus Christ to the world in spite of secularism, materialism and communism. I believe with all my being that we can end war by relief measures, rehabilitation programs, Christian technical assistance and Christian political action when these are undergirded with a faith in a God who can direct and order the world he created. Such a faith will prevent our falling into the error of rationalizing—making excuses about—our weaknesses as a church.

A third way by which the church can disentangle itself from the fog and underbrush of the misty flats of an uncertain world is through a new discovery of the meaning of immortality. There are three reasons why the concept of immortality is of practical significance to the world. A man's concept of immortality influences, or even determines, his standards of conduct. The World Council of Churches' pamphlet on Eschatology and Ethics points out that, in nearly all theories of eschatology (the doctrine of last things), there is the assumption that a man's actions are influenced by his idea of last things —his ideas of immortality. For example, if a man believes that death ends all, naturally he will say, "Let's indulge in wine, women and song, for tomorrow we die," If a man believes that life after death is simply an extension of this life, he will ask, "Why do any better? My present pattern isn't too bad." But if a man believes in a world of perfection, where men live eternally with God, he will be inspired to be as near like God now as he can be, in anticipation of that world of perfection.

Another reason for a new discovery of the meaning of immortality is to preserve the sanity of the human family. Psychologists and psychiatrists have now been saying for decades that recovery from mental diseases comes when people catch a vision of the meaning of true religion. The mind in distress gets blinded by the problems and tensions of life when they close in upon it. Only a vision of a God beyond itself, and only a glimpse into the world of the immortal soul, can remove the fog and entanglement of a human mind in difficulty.

A final reason for renewed insight into the concept of immortality is couched in the title of a book by Bishop Arthur Moore, "Immortal Tidings in Mortal Hands." The Christian is not merely the salesman f material products or promo of ideas. The mortal Christ i is in possession of a divine m sage, the gospel of salvati He possesses a divine enti the kingdom of God! Gloric is the knowledge that throu God's love our mortal ha can become transformed into t instruments to dispense imm tal tidings to the human race

The question, therefore, comes: Have I drunk sufficien at the fount of immortality make my total being a fit c rier of God's eternal messa?

Right after moving to Wa ington several years ago I he Dr. Clarence Cranford in a S day message. Peter Marsh had just died. I typed up Cranford's first paragraph wh I came home. Can you hear hi in his soft tones, saying th "There are two congregatic this morning. There is one o there where Peter Marshall preaching—because I know th must have asked Peter Marsh to preach when he got to heav —and it must be a great ple ure to preach to all the sain Moses, Elijah, Jesus and the r of them. And then there is other congregation at 1 Street and New York Aven They must feel lost this morni without their pastor, so let take just a moment to slip carpet of prayer under the N York Avenue congregatior There are two worlds. If y are a philosopher, it may sou Platonic. The one is the perf and ideal pattern for the i perfect, material world. A f awareness of the ideal wo will lead the church into f joy and spiritual productivi

The awareness of that "c gregation" where Peter M shall — and indeed Ru Bowman and others — are ing the preaching is the ba for building our congregatic here on earth through the demption of all men.

National Stabilization by War?

L. A. Disbrow

**ney for weapons of destruction
money for dams and irrigation
stems that will mean more food?**



Grant Heilman

T RECENTLY came to my attention that a minister has preached upon the topic t we need war for national bilization. How long, Lord, ll we listen to a perverse gen- tion? The thought that we e so uncivilized that we have fight our fellow men for our n economic good is, to me, rank admission that we are le civilized, nay, that we are lly infantile in our national nking.

Why should we need war for national stabilization? One nday our church group spent day in an outdoor service the top of Mary's Peak, a utiful mount in our country- e from which much of the ntry can be seen. Land lying ste and crops of timber being ished with no thought of the ure were in evidence on all es. The warmongers will tell that it is all in a noble cause defense for the homeland. first thing we should do is stop this wanton waste and e a moral war against it. one at least would be bodily med or killed. We are told the timber industry would killed if it were not for the fact that the government needs its output. I wonder where all those fine young men would have lived had they not been ruthlessly slaughtered in our "glorious wars"? Certainly all of them in time would have been married and would have been in need of homes. The same applies to the many progeny they would have left us. All that future for the timber industry is dead. It might not have all been piled up in a few months' profits. It would have been spread out over a long period of time.

One thing that stops our locality from going ahead commercially is the lack of sufficient electrical power. We certainly have the natural sites for dams for hydro-electric development, but we are told the funds are not available at the present time. Yet last year the boys and funds that could have built those dams were in a far part of the world killing off boys that might well have been similarly employed in their own countries.

We are told that the farmer would have little market for his crops were it not for the fact that much of the farm land in Europe is rendered unfit because of the ravages of war. This sounds to me very much like a dog chasing its own tail. Do you suppose there would be enough food in the world if the many people living in the Orient had been able to set a national table for themselves and their children similar to that at which you sat down to eat today? This I strongly doubt. Too much of the world still exists on the very barest necessities of life rather than upon the things that go for sound comfortable living. Could you keep your family together and worship the Lord if stomachs were empty? You might have some little difficulty. People who are hungry think of their stomachs first.

Again we are told that our metallurgical industries would have little outlet for their products were it not for war. At the same time we hear a loud wail for the conservation of national resources. Are the two compatible? The same "logical argument" applies to our oil industry.

What can we do about it? The first world war, we were told, started because the people in Germany wanted more land. A wish for more land can only arise from one cause, a wish for a better scale of living. This is a laudable wish, but the solution left much to be wanted in the final answer. Did they gain a scale of living that was near to what they wished, or was it nearer to what they started with? The answer here is self-evident. There was no gain but a great loss on the pathway of national progress.

Suppose the United States, along with Great Britain and her vast empires, had spent, five years prior to the flaring up of that war, a similar amount to that which was spent in that great holocaust, seeking for a real solution to an overpopulated central Europe. Many parts of our world are capable of supporting a larger population than they have. I honestly believe a peaceful solution could have been easily arrived at. Historians everywhere seem in agreement that had there been no World War One that the second would have been impossible.

Some educators may try to tell us that great advances have been made in our national life in the way of invention and development as the direct result of war. Do we have to have war in order to develop the airplane, atomic power, the use of electronic communication? How many dollars nationally have we squandered merely in order to find more efficient ways to kill our fellow men? Why not spend those dollars in the effort to help our fellow men to the place where all are well fed and clothed and reasonably housed? Do we really need war to tell us that we have a debt to the world and not only to our own little community?

Around two thousand years ago a Man came upon this earth and in simple language gave us the solution to all these burning questions. So far we have been too little minded to use them. How far could we have gone, not only nationally, but as a world-wide brotherhood had we embraced only one of his teachings, "Love thy neighbor"? Had the Sermon on the Mount become the handbook for all mankind rather than the fierce handbook of the survival of the fittest, how much pain and suffering could have been spared from the face of the earth? We are still hunting a cure for cancer, but did we somewhere in our "glorious wars" kill off a young man who might well have given us that cure? Polio is striking us so fiercely that insurance agents are doing very well selling insurance against it. Have we uprooted the young scientist that could have given this solution to the world, and put him to work discovering still further ways to kill our brothers?

A solution to this is easily arrived at, if we use some of that civilized thought we so prone to brag about. Ch tian education, or educatio Christ's way, will solve t burning problems. To kill fellow men in useless an senseless war will solve noth It will pose still other greater problems.

We can well paraphrase well-known American pa who said, "Men may cry p but there is no peace," to " may cry peace, but they v no peace." This would seen be the logical conclusion. show the logic behind the of war let us look at a l practical example. If you I have a legitimate differe and if we should go so far in rancor as to engage in a s contest of fisticuffs, we rapidly find ourselves in local bastille for disturbing peace. However, if we put a upon our shoulder and go s some boy we never saw be we shall receive a comme tion from our comman officer. If we succeed in d it often enough, we shal given a medal. Does that r sense?

If, as this minister whom quoted in the beginning poses, our national econom in need of war to further it, we had better look into national hearts. Many are broken hearts, broken h and broken lives we are lea in the wake of these us struggles. And the end is yet.

The urban church in ou large and small cities an towns is there becaus there has been and is rural church today. Prob ably eighty per cent those who worship in cit and town congregation will trace their origin t their forebears in the rur church.

—Bishop Pickett

BEAUTY

ENOLA CHAMBERLIN

Beauty is waiting
For one and all;
In summer's bright dresses,
In winter's white shawl;

In springtime's green formals,
In autumn's brown coat—
Waiting right near you,
Not far nor remote.



Religious News Service

Study God's Word

"Study to show thyself approved, a workman that is not ashamed, rightly dividing the word of truth" (2 Tim. 2: 15)

Charles E. Dumond, Jr.

THE Honorable Homer P. Rainey at the Conference on Religion in State Universities meeting at the University of Minnesota in 1950 suggested a progressive program to meet the appalling ignorance in the minds of youth regarding Scripture. These youth probably inherited this tendency to ignore the teachings of Scripture from their elders. This is another way of saying that all of us have failed to look towards the Book that is a "lamp unto our feet."

The study of God's Word has assisted people in responding to the theme of the Negro spiritual, "Lord, I want to be a Christian in my heart." Many times people have laid the Bible aside in favor of what seemed more real and compelling witnesses to the Christian life, to return again to the fresh pastures that could satisfy their great hunger. When we truly wish to grow we discover that the reason we are not better Christians is that we do not really want to be. We can have the experience of seeing Pike's Peak only by traveling to Colorado. To experience the richest blessings of our spiritual life we must return again and again to read God's Word.

We need not be Bible "experts" to study God's Word. The Spirit of God will reveal to us in some measure from any reading the truth that is therein. However, a systematic study of the Word will pay greater spiritual dividends.

God's Word should be studied in the atmosphere of devotion. It is only in the spirit of devotion that we can obtain the rich rewards that are to be found in the Bible. Francis Bacon said: "Read not to contradict and confute." In this attitude, the attitude of devotion, the reader comes searching for something that will speak to his condition, something that will cause his spirit to respond to that greater Spirit, enabling him to make life's decisions and interpret experiences.

The atmosphere of devotion enables the Word of God to be tipped with an acid that eats through man's defense mechanisms into his inner illnesses. Thus Augustine read in the Milan Garden, and the Word of God revealed him to himself and he became God's captive—"defenseless utterly." The renowned saint, Francis of Assisi, sat in Portiucula chapel and

Pastor of the Hutchinson church, Kansas

heard the words from the altar, "Take nothing for the journey, neither stick nor wallet, nor bread, nor silver and do not carry two shirts," and he accepted these as applying particularly to him. These words became one of his rules—the rule of poverty. Thus by the atmosphere of devotion the Word of God was scented with meaning divine.

We ought to get a total perspective of the Bible. We should see its theme of redemption extending from Genesis to Revelation. If we see this, we will have no trouble understanding why the Church of the Brethren places greater emphasis upon the teachings of the New Testament.

It is alarming to see the number of people who have a fragmentary, hodgepodge knowledge of the Bible. They have, as a result, jumbled impressions. Their way of studying the Bible is a hit-and-miss method. Say they, "I'll just open the Bible and read wherever my eye happens to land." They become like the preacher who chose his text, "Top not come down." He preached furiously against women changing the style of their hair. He garbled a text from Matt. 24, which says: "Let him that is on the housetop not go down to take out the things that are in his house" (24.17) Such a hit and miss study of the Scripture is ridiculous. We need a perspective of the entire Bible.

We would define two methods of Bible study. There is that microscopic study of the Bible in which we study smaller portions, single verses, parts of chapters. The second is a telescopic method which takes in larger sections of the Word of God and studies them in their relation to the whole revelation of God. We prefer the latter method as we deal with the great truths of Scripture. We feel that we need a perspective in Bible study.

Time and time again adults are almost flabbergasted as they make a systematic study of the Old Testament and the New Testament in the light of a greater perspective. One woman said, "I've read the Bible through over a dozen times and never did appreciate its meaning like this before." Historical perspective, study of entire books have great value to individuals.

We feel that *we should always look at the entire picture before examining the parts.* This is to say that we should not merely think of God's Word as a quotational dictionary out of which we grasp some pithy text but, rather, that with reverence we should see its entire message. Some have taken the Bible and torn fragments of its teachings to build a house around their own emotional peeves. This needless misuse of Scripture has done much damage to the greater purposes of Christianity. We urge that all of us look at the passages of Scripture we study in their total context.

We ought to let the Bible speak for itself. Time and time again in Bible classes one of our students will say, "Well, I think this and so." We reply, "Let's read together what the Bible says." The Bible, when not clouded with our attempts to read in and read out, is its own best teacher. The Holy Bible has shaped the destiny of generations—not by means of books of interpretation, but by its own message. There is that within the written Word that can become meaningful to you. What is needed today is not more historical criticism, complex surveys, elaborate explanations, but rather a persistent, everyday exposure to God's Word.

Pastors from various fairs report that they have seen Bibles in homes, but that often these Bibles are merely decorations on the table. People seem to feel that if they have the "black Book on the table" it will make them particularly religious. This is not true. The message of the Word of God will not come to the individual if its pages are closed to the human mind.

RISEN WITH CHRIST

JEAN LEATHERS PHILLIPS

Colossians 3:1-2

Risen with Christ, what does it mean?
Things that were unseen now are seen;
Joys of this world that once seemed good
Are washed away by the living flood
Of life that springs from the heart of love,
And merges this life with the Life above.

Risen with Christ, what must it mean?
Turning from all that is wrong, unclean;
Breaking the ties that have downward trend,
Bringing the life of self to end;
Leaving the broad and worldly way
For the strait that leads to eternity's day.
Risen with Christ, what may it mean?
Reaping his harvest with sickle keen,
Walking with Jesus hour by hour,
One with his Spirit, love and power,
Searching with him through the world of strife
And healing the broken with changeless life,
Lifting the fallen from earth's cold sod,
From the realm of death to the heart of God.

Wherein we are in doubt bout the writings of the Word e can consult the dictionaries, ncordances, commentaries and ritten works of those who have ent a lifetime studying the ible. We do not mean in any nse of the Word to discredit holarship. Archaeology and iblical research have done uch in recent years to enable s better to understand God's Vord.

We hold no sympathy with at brother who would not let is son attend school because he ought that knowledge was a ing of Satan. Finally, the boy, mbittered by long years of ishing, educated himself. The Vord of God is truth! Truth an stand the test of knowledge ecause it is truth. Error, misformation, false ideas that ften we cherish from mishapen spiritual childhood will rumble beneath the test of ruth.

Great books can help us in nderstanding God's Word.

Finally, it seems, since we ave an interest in the study of od's Holy Word, *we ought to oin any classes* in the Sunday chool or in special Bible study ourse *that have for their primary purpose the teaching of God's Word.*

Some said, "The Church of the Brethren doesn't teach the Bible nough." We asked them about he Sunday school. "Oh, yes, the Bible was taught there." We sked them about their attendnce at Bible study courses hroughout the week. "Oh, ve're just too busy to do that." And yet these same people attended radical group meetings hat harped only on the crucixion of Jesus and did not cover he complete story of Christ.

Christians of America, we ught to be ashamed of our elves. The printed Holy Word s everywhere available, around s everywhere are sacred vritings, and yet we make the east use of our literature of any nation on earth. This fact was vividly brought to our attention by an Indian delegate to the International Sunday School Convention held at Toronto, Canada, in 1951. She said, "I noticed your literature display. My, how fortunate you are! We wish we had so many writings in the Indian languages that people might know more about spiritual truths." The Indian delegate did not know how little we used the spiritual resources, the Bible included, that were ours.

The Bible is revealing Scripture. Although we have read it time and again, identical passages can come forth with new truth and meaning. "For many years I read much and understood nothing," wrote Theresa of Avila. There came a day when she could understand more and more. Said Thomas Fuller, a seventeenth century divine, "I see the oil of thy Word will never leave increasing whilst any bring an empty barrel."

God's word, the word of Life, will come to us as we study the written Word. Through this study we will gain new insights to "rightly divide the word of truth." Truly, the Word shall be a lamp unto our feet!

The Family Counselor

Naomi Will **H. K. Zeller, Jr.** **Jesse Ziegler**

The Family Counselor welcomes letters of inquiry. They may be addressed: Family Life Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Dear Counselor,

Our daughter is going with a young man of the community at present whom she loves very deeply and would like to marry. They would probably be engaged by now, but we feel a concern as her parents because the young man seems to be of a different class of people. We are Christians and do not want to seem snobbish or "uppish." But we think he has grown up in a different atmosphere and that as time goes along our daughter would be unhappy because their tastes and ideals about many practical things would be different. Are we wrong in trying to influence her? The problem is harder because he does have many fine qualities and so far as we can see is trying to live up to her expectations.

Concerned Parents.

Dear Friends,

The problem of "status" is usually much greater with parents than with their children. You imply that the differences between your daughter and this young man are primarily of an economic nature. The "different atmosphere" could refer to Christian ideals and training, but the clear suggestion of your letter is that he lives "on the wrong side of the tracks." Consequently, the different class of people seems to refer to things rather than values.

Your concern as her parents is quite natural and may even be justified. However, we need to carefully look at our purposes and attitudes. Those of us who have good homes and Christian attitudes find it easy to feel that any deviation from our ideas or our way of life is either "wrong" or "beneath."

It is true, that young people who have many similar interests, similar economic and social backgrounds and mutual religious traditions have a much better prospect for happiness in marriage. It is an auxiliary truth for marriage, however, that young people ought to complement each other in order that the modesty or the pride, the strength or the weakness, the flair or the placidity, etc., of each may be compensated for by the other.

That this young man does have many fine qualities—fine qualities that you recognize as such—certainly ought to commend him to your favorable consideration rather than make the problem more difficult. That he is "trying to live up to her expectations" is certainly an ernest of his intention. That you have postponed the engagement is not a good omen. In the end, the two young people will have to make their own decision. It is too hoped that the concern for status will not loom too large in that decision.

Harry K. Zeller, Jr.

The Shepherd Psalm

Gladys Woods

The Lord is my shepherd. Should there be any doubt in our minds as to who is the Lord, the answer is given in Psalms 100:3, "Know ye the Lord he is God. It is he who hath made us and not we ourselves. We are his people and the sheep of his pasture. He is my Shepherd.

I shall not want. In Psa. 24:1 David has also written: "The earth is the Lord's and the fullness thereof; the world and they that dwell therein," In another Psalm David has said: "I have been young, now I am old; yet have I not seen the righteous forsaken, nor his seed begging bread."

He maketh me to lie down in green pastures. When we lie down we relax and rest. When we behold green pastures we are reminded of spring when new life is bursting forth throughout all of God's great creation. Therefore, he offers me a newness of life; a new experience in him.

He leadeth me beside the still waters: he restoreth my soul. Still waters: no turbulence—not even murmurings, but still waters—peace, serenity, tranquility within, and thus my soul is restored from its earthly or worldly wandering, back into his great love.

He leadeth me in paths of righteousness for his names sake. I like to define this word *righteousness* as right-use-ness. As I walk with God in this beautiful new experience of relaxation, peace and serenity, I have no desire to do other than make the right use of all that he has given me for his name's sake, or because of all he has come to mean in my life.

Yea, though I walk through the valley of the shadow of death, I will fear no evil for thou art with me. Many ministers believe this passage refers to physical death, but I will never believe the psalmist meant it thus. He does not say "the valley of death, but the shadow of death." In Heb. 12:6 it is written: "Whom the Lord loveth, he chasteneth and scourgeth every son whom he receiveth." Anything to be refined has to undergo a rigid process. In case of gold it is refined by fire. This verse refers to a testing, or refining, period when we are coming in contact with enemies of the soul, fears, doubts and dismay that would kill, if possible, this beautiful new experience. If we keep in mind that he is with us always, even unto the end (Matt. 28:20), if we accept him by faith as our personal Savior, we should have no fear.

Thy rod and thy staff they comfort me. In some places in the Word, the rod is an instrument of chastisement. Can we say then that this rod of chastisement—this testing period—has been a comfort to us? Paul did, in Rom. 5:3: "We glory in tribulations knowing that tribulations worketh patience; patience, experience and experience, hope."

Thou preparest a table before me in the presence of mine enemies. In John 6:35 our Lord said, "I am the bread of life. He that cometh unto me shall never hunger and he that believeth on me shall never thirst." Here we feast upon the bread of life and drink of the water that springs up into everlasting life—John 4:14,—in the presence of enemies of the soul.

He anointeth my head with oil, my cup runneth over. In nearly every place in the Bible where oil is mentioned, it is associated with the Holy Spirit. Thus God anoints me with the oil or Spirit of gladness and peace and joy— and my runs over. *Surely goodness mercy shall follow me all days of my life and I shall d in the house of the Lord fore*

Ye Are My Friends

Glen E. Norris

THIS is my commandm that you love one ano as I have loved Greater love has no man this, that a man lay down life for his friends. You are friends if you do what I c mand you. No longer do I you servants, for the ser does not know what his ma is doing; but I have called friends, for all that I heard from my Father I made known to you" (John 12-15, R.S.V.).

Jesus Christ fulfilled in self all that was ideal in the cient Hebrew conceptions prophet, priest and king. right he holds a position of eminence over everything the created universe. Yet of the surprises and joys of Christian life is that Jesus sires to be on the most intir terms of friendship with e follower of his, even the lowly. By his own declara we can be his friends.

If we are the friends of J we may be certain that he l us. His whole life on earth he walked as a man among was an exhibition of love people. He looked upon crowds that pressed about in Galilee and elsewhere had compassion on them bec they were as sheep witho shepherd. Yet more striki he showed his concern for viduals in service adapted t personal need of each. W not read that Jesus ever heal multitude en masse, but ra one by one. He made a sp declaration of his love for intimate disciples, as he ass them that theirs was a grac calling: "You did not choose

This meditation based on Psa. 23 appeared in the Winged Messenger, a paper prepared by the wife of the pastor of the Fresno church, Calif., for the women of the church.

ıt I chose you and appointed ɔu that you should go and bear 'uit and that your fruit should ɔide" (John 15:16).

Because Jesus called them 'iends and not servants, the isciples were led into the se-'et of what their Master was 'ying to accomplish in the 'orld, and brought to share the ame purpose. His work became ıeir work, and ultimately his ıotive of love became their mo-ve and practice.

This close relationship was ot restricted to the disciples of ɔng ago. Jesus loves us, too. 'ere is his call to us to become is friends: "Come to me, all 'ho labor and are heavy laden, nd I will give you rest. Take ıy yoke upon you, and learn 'om me; for I am gentle and ɔwly in heart, and you will find est for your souls. For my yoke ; easy, and my burden is light" Matt. 11:28-30).

If we are the friends of Jesus, 're love him. Gratitude for per-ɔnal fellowship with him rompts us to such love. As the piritual influence of his pres-nce is borne in upon us, there ; developed within us a new apacity to love. The reality of ıis love for him will be dem-nstrated in our obedience to is commands. Such obedience ; love's rightful expression.

Another truth becomes clear s we think on the meaning of eing Jesus' friends: we will ɔve one another. This is the ery essence of his command. t is the object in view in Jesus' eachings. It is the unmistak-ble sign of true discipleship. A new commandment I give ɔ you, that you love one anoth-r; even as I have loved you, ıat you also love one another" John 13:34-35).

Have we truly entered into his intimate fellowship with ur Lord? The extent to which 're do so will be the measure of ur power to act as a redemp-ive fellowship in a perishing 'orld.

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Brethren Publishing House, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*).—Editor.

***Christian Etiquette.** Lora Lee Parrott. Zondervan, 1953. 120 pages. $1.50.

Here is an understandable, helpful book on etiquette, written in an interesting style and from a sensible, Christian viewpoint. It contains the things you want to know about but does not force you to give shelf room to pages telling how to behave at a ball or cocktail party. The approach is not stuffy but positive and wholesome. For example, the father of a new baby is advised to arm himself with "a box of candy bars and packages of chewing gum" — not cigars — when he goes out to tell the news and receive congratulations. The author does not confine herself to just the easy situations in life but tells you how, if you must, to announce with dignity the breaking of the engagement of "Miss Ima Mistake to Mr. John Blunder." As a former college official, I was especially well impressed with the sensible counsel given in the chapter on College Etiquette. In this book you will find combined the social finessé of a former society editor of a daily paper and the practical wisdom of a pastor's daughter and minister's wife. Aiming at graciousness, common sense and propriety, Mrs. Parrott makes proper conduct seem easy and natural, not stilted and artificial. Observance of the conduct patterns set forth in this book will strengthen your Christian witness.—*C. Ernest Davis.*

Day of the False Dragon. Alice Margaret Huggins. Westminster, 1953. 160 pages. $2.50.

Like her other books, this Day of the False Dragon is thoroughly "Chinese" in its background and atmosphere, and it is up to date for it shows the conditions under which people are living under communism. The author lived for three years under the People's Government, four months of which she spent under house arrest.

The setting of the story is in a school among teachers and pupils. Tension and deep emotion are vividly portrayed and yet it is done with tolerance and great understanding.

Those who desire a clear picture of the kind of thinking that is demanded among the students of China today should read this fascinating book.—*Anetta C. Mow.*

***Pathways of Prayer.** Christian Education Press, 1953. 384 pages. $1.50.

Here is a really attractive book of daily devotional readings for teen-agers and older youth. Written by a group of leaders who know the mind and dream of youth, including the late Nevin Harner, it is a book which lifts up the real worship needs of younger people. Each month is on a different challenging theme, and the readings for the month seem to have been written by one writer.

There is much of beauty, challenge and deep worshipful quality in the material. There is some repetition and not all readings are of the same high quality.

This would be an ideal present for the young person for whom you greatly care.—*Edward K. Ziegler.*

A Pattern for Life. Archibald M. Hunter. Westminster, 1953. 124 pages. $2.00.

A concise, popularly written book of exceptional quality by the New Testament scholar, Archibald M. Hunter of the University of Aberdeen. In three main sections he discusses the making of the sermon, a detailed exposition of it, and then offers an explanation. Understanding the sermon as "a design for life" he lifts up three things which mark its uniqueness, namely, "its insight into essential morality, its inwardness and its universality." Paragraph by paragraph one is led unto a wholesome interpretation of its text. Ably the author presents various views held concerning the sermon and assures one it is a fourfold ethic for disciples.—*Charles E. Zunkel.*

Seven Steeples. Margaret K. Henrichsen. Houghton Mifflin, 1953. 248 pages. $3.00.

Here is a delightful story of New England, its people, its life and customs, as well as its little churches. But more, it is the story of a great ministry to these little churches, being carried on by the wife of a minister who died. She received the challenge and the "call" to become a woman minister and do a great work among rural folk in our New England. Delightfully written!—*Charles E. Zunkel.*

KINGDOM GLEANINGS

Material goods have been received by the Lybrook Indian mission in excess of storage space. Charles E. Zunkel, secretary of the Ministry and Home Mission Commission, urges that further shipments be withheld until notice is given. The Ernest Ikenberrys, missioners to the Indians, are deeply grateful for goods to date but need time to effect wise distribution.

First church, York, Pa., has enrolled 115 children and adults in the Fellowship of Tithers following an all-church emphasis on stewardship and tithing that extended over a four-week period.

B. D. Hirt is now giving most of his time to evangelistic work and is available for a few dates yet for 1954. Any church desiring his services should contact him directly at R. 3, Monticello, Ind.

The Huntington church, Ind., has on hand a large supply of Volunteer Choir pamphlets which it would be glad to give to any group paying the postage. There are enough copies for an eight-to-ten group adult choir. Write the pastor, E. R. Fisher, 314 E. Washington St.

After our editorial on page 5 concerning giving was written we read a more thorough discussion of the same question in a Christian Century editorial for Jan. 6. Reprints of the Century editorial may be obtained by writing to Harl Russell at the Brotherhood Fund office, 22 S. State St., Elgin, Ill.

The adult class of the Lick Creek church, Northeastern Ohio, decided to abandon the traditional exchange of gifts among members at Christmas. Instead the group subscribed to a $25 share in the Navajo mission work and requested the issuance of a Share Plan certificate for the payment of this sum annually.

Thirty-three laymen of Northeastern Ohio engaged in a stewardship and Brotherhood Fund workshop experience at the Akron Church of the Brethren on Sunday, Jan. 3. The training period was directed by the district's Council of Men's Work in preparation for visitations to local churches by teams of lay leaders.

W. E. Ickes of Dallas Center, Iowa, returned to the United States on Dec. 20 from his third trip to Europe. He spent four months touring twelve countries and will be available for showing colored slides, interpreting the conditions in Europe and the Brethren service work there. Bro. Ickes has been active in the heifer project and other phases of Brethren Service work and has made his trips to Europe at his own expense. Groups that would like to have Bro. Ickes' services should contact him directly.

Standing Committee Delegates

Western Pennsylvania: Clyde L. Carter, William K. Kulp, Dorsey E. Rotruck; alternates, Walter F. Berkebile, Clarence H. Rosenberger, A. Jay Replogle.

National Christian College Day will come this y on April 25. This event is regularly placed on the sec Sunday after Easter unless this would throw it i May, in which case, it is the first Sunday after Eas This year the exception prevails.

Ministers, leaders of adults and youth and oth will be interested in an article appearing in the Janu issue of the International Journal of Religious Edu tion. Written by Dr. Richard E. Lentz, executive direc of the Joint Department of Family Life of the Natio Council of Churches, the article, The Challenge of Kinsey Report, discusses the implications of the rep for Christian education in matters of sex. The arti may be obtained in reprint form at 5c each, or $3.00 hundred, from the General Brotherhood Board, Att tion Family Life Department, 22 S. State St., Elgin, In the same issue of the magazine is a symposium opinions on the Kinsey report by some leading fam educators and marriage counselors.

A half-hour TV show, Look Up and Live, was in gurated Sunday evening, Jan. 3, from 10:30 to 11:00 p (E.S.T.), over the Columbia Broadcasting System network. This program continues each Sunday night January and will be resumed again in May and Ju The show consists of a variety of musical presentatio a message to young people by an outstanding Christ speaker, and an award to a young person selected distinguished Christian service. The speaker for the f program was Charles Templeton, evangelist for the tional Council of Churches. Others scheduled are H Collier, Rev. Bill Alexander, minister, First Christ church, Oklahoma City; and Rev. Walter Kerr, pas First Methodist church, Tyler, Texas.

Dedication

The Cedars, the Brethren home relocated at McPh son from Darlow, Kansas, will be dedicated Jan. 24 3:00 p.m. R. E. Mohler will be the speaker for the casion. Others taking part in the service are Harry Zeller, Jr., who will lead the litany of dedication; Fl Crist, chairman of the board of trustees, who will o the dedicatory prayer; Samuel Bowman, who will g a history of the home; Donald Frederick, who will be charge of the music. The Cedars is a modern thirty- room house, licensed by the state. Twenty-one are liv there at present.

Brethren Tours

Two tours in 1954 are being planned by L. W. Shu one to the Holy Land and the other the annual tou Europe. The first will begin on March 24 and through May 11. Total costs for this tour are estima at $1,300 if both Atlantic crossings are made by stea tourist class, $1,450 if by cabin class, and at $1,500 if air. The tour will include travel in Egypt, Palest Greece, Italy, Switzerland, Austria, Germany, France. One of the high points of the trip will be Easter sunrise service at the "Garden Tomb." Breth Service work in various countries will also be visite

The tour to Europe is being planned for the fall 1954. Persons interested in either one of these to should contact L. W. Shultz, Milford, Ind. For the Eas tour of the Holy Land applications should be sent mediately.

Brotherhood Theme: Win Men to Christ

Emma Ziegler, missionary to India, who has been aching at Hillcrest School, Africa, since July, flew ack to the States in December and underwent surgery a Philadelphia hospital the last of December. At the me this issue went to press she was reported getting ong fine and hoping to return to the home of relatives 51 Broad St., Hatfield, Pa., before long.

hanges of Address

John M. Geary, from Hollsopple, Pa., to Star Route, ount Pleasant, Pa. Bro. Geary is terminating his sev- nteen years' pastoral service at the Maple Spring urch in Western Pennsylvania on Feb. 1. After that ate he will be serving the Mount Joy church in the me district.

Ralph G. Rarick may be reached during the winter onths more directly at 4271 ½ Felton St., San Diego 4, alif. Mail sent according to the address in the Year- ook will also reach him. Bro. Rairick is still available r evangelistic preaching missions and plans to work astward in the spring towards the Ocean Grove Con- rence.

Mr. and Mrs. Ross D. Murphy, from Greencastle, Pa., 411 Franklin Heights, Shippensburg, Pa. Bro. Murphy as retired as pastor of the Greencastle church, which e has served since 1946.

Manchester College

The Brethren Student Christian Movement met on e campus at Manchester during the Thanksgiving re- ess. Representatives from all the colleges were in at- ndance. As a good sample of college co-operation, the udents of Juniata and Elizabethtown Colleges char- red a bus and traveled together. The theme of the onference was Dare to Believe. Among the speakers ere Wayne Glick, Paul Robinson, Vernard Eller, Presi- ent Schwalm, David Albright, Ed Crill and T. Wayne ieman.

During the Christmas vacation a recreational labora- ory was held on our campus with about forty-five in ttendance. The conference was under the direction of ob Tully, Mrs. Tully, Mr. and Mrs. Walter Miller, ussell Helstern, Oswald Goering and Virginia Royer.

The DuPont Company of Wilmington, Del., granted the chemistry department of Manchester College an ward of $2,500 to assist the department and to stimu- ate interest in the study of chemistry. The particular se of the funds are to be left to the college and the hemistry department.

Mr. Nolan Walker of North Manchester and Mrs. uby Beauchamp of Wabash have made a memorial ward to the art department of the college in honor of heir mother, Mrs. Cassie Walker, who lived across the treet from the college and who for some years assisted the foods department. The funds are to be used to uy a picture for the lobby of the Winger Building, a om, a potter's wheel and a projector. A part of the unds is to be used to bring art exhibits to the campus.

Mrs. Calvin Ulrey has again added to her many enefactions to Manchester College by another sub- tantial gift.

During the spring quarter of this school year (1953- 4) Dr. R. H. Miller and Professor Paul Halladay are to ave sabbatical leave from the college. Dr. Miller and Mrs. Miller plan to extend their absence through the summer months visiting Palestine, the churches of the India mission field and also the Brethren Service work in Europe. Professor and Mrs. Halladay plan a trip to Europe, where their daughter, Mary Ruth, is now in volunteer service. Prof. Halladay plans to visit some of the music centers of Europe and to study music at University of Florence for a time, and perhaps elsewhere.

President Schwalm has spent twenty days of this fall along with other Indiana college presidents in contacting industries in East Chicago, Hammond, South Bend, Elkhart, Goshen, Fort Wayne, Muncie, Columbus, Indianapolis, Anderson, Evansville, Terre Haute and Wabash. There has been a steady growth in the response of industry to the claims of higher education.

Nels Ferré spent a week end on the campus of Manchester recently to the delight and inspiration of our people.

At the request of representatives of Purdue University Manchester plans to have a science fair on our campus on April 24. The high schools of fourteen Indiana counties are to be invited to send science displays to the fair. Winners are then to be sent to a national fair which is to be held at Purdue University this year. Dr. Holl and Dr. Weimer are promoting the effort.

The Church Calendar

January 24

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson: Jesus and the Samaritans. John 4:1-42. Memory Selection: We have heard for ourselves, and we know that this is indeed the Savior of the world. John 4:42 (R.S.V.)

CBYF Topic: Christianity South

Christian Education-Bethany Offering

Jan. 31—Feb. 7 Youth Week

Feb. 1-5 Brethren Youth Seminar, Washington, D. C., and New York City

Feb. 2-4 Spiritual Life Institute, Bridgewater College, Va.

Feb. 14 Race Relations Sunday

Feb. 21-28 Brotherhood Week

With our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. Daniel C. Haldeman of Hollidaysburg, Pa., in the Chambersburg church, Pa., Feb. 22—March 7.

Gains for the Kingdom

Nineteen baptized and six received by former baptism in the Buena Vista church, Va. **Eight** baptized and one received by letter in the Mill Creek church, Va. **Six** baptized and thirteen received by letter in the First church, Roanoke, Va.

Eight baptized in the Chiques church, Pa. **Four** baptized and one received by letter in the East Fairview church, Pa. **Seven** baptized in the Skippack church, Pa. **Two** baptized in the Conestoga church, Pa. **Two** received by letter and one received by former baptism in the Chambersburg church, Pa. **Three** baptized in the West Conestoga church, Pa.

Four baptized in the Brookville church, Ohio. **Fourteen** baptized in the Plymouth church, Ind. **Five** baptized and two received by letter in the Florence church, Mich. **Eight** baptized in the La Place church, Ill. **Nine** baptized in the Baltic church, Ohio. **Six** baptized in the Monticello church, Ind. **Two** baptized and one received by letter in the Pleasant View church, Ind. **Seventeen** baptized and five received by letter in the Piqua church, Ohio. **Twenty-three** baptized and five received by letter in the Canton church, Ill. **Two** baptized in the Markle church, Ind.

Seven baptized in the Nocona church, Texas.

One baptized in the Sunnyside church, Wash.

News and Comment From Around the Worl

German Church Restricts Clergymen in Politics

A new church law requiring clergymen to take a leave of absence if nominated for the state or Federal parliament was adopted by the Synod of the Evangelical Church in the Rhineland at its meeting at Düsseldorf, Germany. The law also specified that clergymen, if elected, must go on inactive status in the church for the duration of their parliamentary service.

Italian Protestants Win Court Battle

Protestant leaders in Italy are hailing a decision by Italy's Supreme Court which rules that police decrees dating back to Fascist days which restrict freedom of worship were abrogated by adoption of the new Constitution in 1948, which contains religious freedom guarantees. Some Protestant ministers have been charged with violating an article in the 1931 Fascist laws which required prior authorization by police of all gatherings to which the public has access. These Protestant ministers were accused of holding unauthorized worship services in private homes.

25,000,000 Scriptures to Be Circulated in 1954

More than 25,000,000 copies of the Scriptures will be published or circulated throughout the world in 1954, but the actual need is for twice that number, the Advisory Council of the American Bible Society was told at its 35th annual meeting. Records for the first six months of 1953 reveal that distribution of Scriptures by the American Bible Society was more than twenty-five per cent above the same period last year. In the past 150 years, the United Bible Societies have distributed, donated or sold below cost well over 1,200,000,000 copies of the Scriptures in about 900 languages and dialects.

Church Youth Rural Leaders Get Ideas From Eleven Lands

The youth departments of the World Council of Christian Education and the World Council of Churches have mailed packets of materials on the Church and Rural Youth to youth leaders in more than seventy-five countries in all parts of the world. The object of the packets is "to help national interdenominational youth groups in developing a program among rural youth, through providing materials from many parts of the world on various aspects of work that can be done by rural church youth." Emphasized is the Christian concept of stewardship of land and talents, and training for and acceptance of leadership. All those who received the packet are urged to put the contents to work, through the proper channels in their own country.



Religious News Service

One sign of increasing interest in religion can be observed in t waiting line outside the Marble Collegiate church in New York C for a Sunday service conducted by its pastor, Dr. Norman Vinc Peale. Overflow parishioners saw the service through a spec television hookup in the basement

Pusan Fire Destroys Scriptures

Scriptures valued at $65,000 were destroyed when the Bible House at Pusan, Korea, was burned out by a fire that swept the city recently. According to a cable received from Tokyo, 30,000 Bibles, 53,000 Testaments and 600,000 Gospel portions were lost in the conflagration, the worst in Korea's history.

Disciples Act to Transfer Mission Control

The board of managers of the United Christian Misisonary Society (Disciples of Christ) has acted to transfer control of the denomination's missionary work to nationals overseas. The action must be approved by the society's mem congregations and confirmed by board at a later session. Under plan, the society will, in the futu serve merely in an advisory capa ty, giving suggestions rather th instructions to overseas fields. dia, Africa, Japan, the Philippi and Latin America are the princi areas of the United Christ Missionary Society's work.

EUB Church Has Program to Face Communism

A four-year denomination-w program to prepare the Evangeli and United Brethren Church face squarely the issues presen by the spread of Communism v adopted by the church's Council Administration recently. The ar Communist program will inclu a denominational study cou speakers in churches and assembli publicity in church periodic publication of a series of pamphl and the use of selected anti-Co munist books and literature churches. The church's Christ Social Action Committee said: " have been precipitated into situation and a mood in which beliefs and the convictions of m isters and laymen alike are be

cross-examined, challenged and even falsely accused. We are called upon anew to affirm our faith in relation to our social concern and action."

Resume Plans for Merger

A joint meeting of representative committees of the Congregational Christian Churches and the Evangelical and Reformed Church has been planned in order to take further steps toward a proposed merger of the two denominations. Recently the New York State Court of Appeals upheld the proposed merger which would create a United Church of Christ with over 2,000,000 members.

East German Schools Permit Religious Instruction

The East German Education Ministry has informed Soviet Zone school directors that schools are obliged to permit the holding of religious education classes. The order also said that children must not be discouraged from participating in such classes, but on the other hand attendance must not be advertised by the church.

Urges More Aid to Younger Churches

American missionary giving today must be directed less to supporting missionaries who are helping the poor heathen and more to aiding young churches overseas carry out their own programs. Dr. Winburn Thomas, American missionary to Indonesia, gave this advice to mission executives, missionaries and Christian leaders from other countries attending the annual assembly of the Division of Foreign Missions of the National Council of Churches.

Indonesia, the youngest republic in Asia, has 2,500,000 Protestants—the largest national Protestant community between India and California. When the Dutch missionaries were forced out of Indonesia during the Japanese occupation, Dr. Thomas said that Indonesia Christians took over the leadership of their churches. Now, through the National Christian Council of Indonesia, they are asking aid from U. S. churches—in terms of funds, equipment and some trained personnel—to carry out a program of theological education, teacher training, and many other kinds of church activities.

Deaf Benefit From Evangelism by Mail

A printer in Minneapolis used almost a fifth of his annual income to send out 35,000 Christmas cards in a unique evangelism-by-mail project. Julius K. Hoffmann, who has not heard a sound since he was stricken with scarlet fever at the age of four, claims most of America's estimated half-million deaf are "living in spiritual darkness." So he is attempting to reach as many of them as possible with the message of the Gospel. With each Christmas Greeting, he sends two religious tracts—both emphasizing the need for individuals to take Christ as their personal Savior.

Four Lutheran Groups Look Toward Merger

Representatives from four Lutheran bodies, the American Lutheran, Evangelical Lutheran, Lutheran Free and United Evangelical Lutheran churches with a combined membership of about 1,800,000 have drawn up a blueprint for the organization of a new church that would be created if these bodies merged. A spokesman for the thirty-six union committee members said "an insistent effort has been made successfully to keep authority in all things in the merged Church in the congregation."

Raymond Wilson Outlines Opportunities for Legislation

At the tenth anniversary meeting of the Friends' Committee on National Legislation, E. Raymond Wilson, executive secretary, discussed five major opportunities to which religious and civic groups might direct attention in the next ten years. They are:

(1) "The transfer from a world of violence to a world of law and government."

(2) "The transfer from security based on arms and bombs to security based on universal disarmament."

(3) "Transforming our world neighborhood into a brotherhood by a healing ministry of reconciliation."

(4) "To build securely the economic foundations of peace."

(5) "Advancement of the human rights of all men."

News Briefs

King Paul of Greece visited American Bible Society headquarters in New York to convey his personal thanks to the Society for its contribution of Bibles to the Greek people. Since the end of the war, the Society has sent 275,000 Bibles to Greece and is preparing a new shipment of 50,000 New Testaments in modern Greek.

Quotes in the News

Mr. Absolom Vilakazi, a graduate of the University of Natal in South Africa, speaking to the division of Foreign Missions of the National Council of Churches: "When missionaries and Christian workers will not recognize an African on the streets of Durban or Johannesburg, when they insist that an African visiting their homes enter through the kitchen instead of the front door, then the African's only logical explanation is that the missionary is more interested in maintaining the superior status of the white man than in spreading the Gospel."

Robert Murphy, Acting Deputy Under Secretary of State: "In the military field, victories are usually attributed to the commanding officers. In business, success brings profits and at times fame. The various professions have their special awards. In diplomacy, the material reward is conspicious by its absence and it is usually unwise to claim a victory. To do so, in many cases, would nullify the result. To win a military victory is glamorous. To avoid a war—which is obviously much more important—does not lend itself to popular acclaim. It rates no headlines. There are no welcoming-home parades."

Senator Herbert H. Lehman, at the tenth anniversary meeting of the Friends' Committee on National Legislation: "The heart of our democracy is our respect and concern for the individual, just as it is the soul of our religious faith. If, in order to fight Communism at home, we must debase the dignity of the individual, and reject the virtues of decency and truth, we will have lost the struggle before we have really joined it."

Dr. Oliver C. Carmichael, president of the University of Alabama: "American higher education fails, in the main, to provide for systematic consideration of the basic concepts, which are commonly called religion, that underlie man's quest for orientation and adjustment to the universe."

Mr. M. M. Thomas of Travancore, India: "The Christian opposition to Communism should express itself as a Christian concern for the social revolution. The Christian task is to redeem the social revolutionary forces and undergird objectives of social justice."



Part of the Kassel Brethren Service unit take time out from their tasks for a picture. Included in the group are regular workers, BVS'ers, I-W men, and German workers. First row, left to right,————, Glendon Button, Howard Ogburn,————, Dale Aukerman, Lyle Neher. Second row, Wade Bollinger, Ray Tritt, Doris Walbridge, Horst Berendt, Rolph Stolpner, Don Snider. Third row, Don Lesh, ————, Mrs. Inman, Carl Kime, McKinley Coffman, Jacob Dick, Kathryn Coffman, Herr Geissen. Fourth row, W. Roscoe Inman, Wendell Rolston, Ingrid Woop, Ruth Halladay, Marty Snider, June Replogle, Wanda Will, Connie Dick, Leona Dick, Rachel Garner, Jack Crabill.

Twentieth Century Disciples

Mrs. Jacob T. Dick
Kassel, Germany

DID you ever pity yourself because your salary was not as large as you thought it should be? I know a number of people who could be doing just that. Our volunteers in Europe receive $7.50 a month pocket money the first year of their service. However, never once have I heard complaining or even wishing "If I only had more money I could do. . . ."

Instead, listen to this!

I shall call him "Tom" in case he doesn't want to be identified. Tom learned to know a German family who lived in a garden house. Now a garden house is not a lovely big house set in a picturesque garden, but rather what the name implies. It is a small shed-like house usually built in a garden to house the tools and to protect the garden products from the sun while the gardner works. Many gardens in Germany have small garden houses.

Tom learned that the garden house roof allowed the rain to run through on the family living there. Tom also knew winter was coming and where rain comes through, the cold, damp air of Germany can also enter.

One day Tom asked a German friend of his to go along with him shopping. The two boys bought tar and tar paper. They took it back to the garden house and repaired the roof so that it is now rain proof.

Tom used his own money. I do not know how many months' allowances were needed for the repairs. Tom never says. I only found out through the German boy who went shopping with him. But this I do know. Tom doesn't want credit. He doesn't brag about his sharing. It is only happy that he was able help.

Another volunteer whom we sh call "Bob" was assigned wo projects in numerous refugee cam On these jobs Bob ate the refug diet while doing hard manual lab each day. Six months later Bob w called back to Kassel to anoth work assignment. After many of had greeted him with "How thin y are!", Bob finally admitted he h lost twenty-five pounds. Bob does want to be looked up to as havi made a great sacrifice nor has developed a martyr complex of se pity.

We have many such youth amo our volunteers and I-W's, both home and abroad. They are goi to bring new life and new blood ir our churches when they return af a period of service. They will not satisfied to be "pew-warmers." Th are the church of tomorrow. Th

ve learned what it is to sacrifice a cause greater than self. They ve learned that happiness is not nething to be sought after and ınd, but rather it is a by-product our daily lives when they are ing lived for others in the name of r Master.

Perhaps our youth were at the ıce where they needed someone to y, "Youth, you must give a part of ur learning years to something e than self. Either you'll give it the Government in military serv-, or you'll give it to mankind rough serving in needy areas.

Now that we have challenged our uth and found them worthy, it is r job as a church to continue to ırture and cultivate them. It is r job to ever challenge them to eat causes that will stretch their uls and keep them growing. The aster was radical and stringent in s demands. He demanded that en leave their homes, their jobs, eir families in order to be His dis-ples.

Today we are training twentieth ntury disciples! They know what means to leave homes and fami-s, comforts, luxuries, new cars and levision. They know what it re-ıires to give up well paid jobs ıch as college and secondary teach-s, mechanics, secretaries and ırses and receive only maintenance ıd a bit of pocket money to take ıre of physical essentials. Even ough many of them in volunteer ıd 1-W service are still students ey, too, know what it means to ive up" and follow.

Christ's demands are just as ringent today as they were two ıousand years ago. In modern Gali-e He still finds followers who are illing to pay the price. Our youth today have the stamina and ynamic to make the Church of the rethren a powerful force to cope ith the problems of an atomic age.

Volunteer Lives as Refugee

A Brethren Service volunteer ied the interesting experiment of ving as a refugee in a Berlin refu-e camp. Galen Weaver, who speaks ıent German, slept in a communal om, worked in the kitchen and ndergarten, and contributed in any positive ways to the general elfare. The camp authorities felt ıat the experiment was doubly suc-ssful in that Galen learned a great eal about the refugee problems hile the refugees benefitted from ıeir association with him.

From a Foreign Service Dispatch om HICOG Berlin to State Depart-ent, Washington, D. C.

U. S. SUMMER SERVICE—1954

COMMUNITY SERVICE PROJECTS

Baltimore, Maryland

Dates: June 20 to August 20.

Project: Neighborhood rehabilitation work in blighted area of the city, eighty-five per cent Negro. Community playground supervision, arts and crafts, daily vacation Bible school, home improvement projects. Campers live on co-operative group basis.

Number: 5 to 10 mature people.

Cost: $60. Some scholarship aid.

Fresno, California

Dates: June 27 to August 7.

Project: In semi-migrant interracial area on outskirts of Fresno. Completing construction of community center building and a new playground, teaching in a Bible school, club work, story telling, teaching crafts and playground supervision.

Number: 4-6 fellows and girls.

Cost: $1 per day. Some scholarship aid.

Lacota, Michigan

Dates: July 12 to September 6.

Project: Assisting in care of approximately 50 children from six in the morning until six in evening, six days a week (Sat. off).

Number: 8-10 girls (17 or over).

Cost: $1.00 per day.

Clovis, New Mexico

Dates: July 26 to August 21.

Project: Supervise recreation, camps and crafts, stories and singing, with children in Spanish, Negro and Anglo-American area. Possible assistance on a community construction project.

Number: 12-15 fellows and girls.

Cost: $1.00 a day. Some scholarship aid.

Tentative camps—Monroeville, Pa. and Windber, Pa.

For information on Community Service projects write: Ora Huston, 22 S. State, Elgin, Ill.

INSTITUTIONAL SERVICE

Chicago, Illinois

Dates: May 31 to August 28.

Project: Filling in for summer shortages, assisting in general care of patients in Bethany Hospital. Group activity impossible due to various work shifts. Guidance given for educational and entertainment opportunities.

Number: 10 women.

Cost: 7% of salary, plus living expenses. Regular wages received.

Mental Hospital Service

Dates: June 7-September 4.

Project: Work as regular attendants in mental hospitals—supervising patients, bathing and feeding, caring for bedfast patients, recreation, etc. Group living program. Interracial units.

Number: 50, 18 years or older.

Cost: 7% of salary, plus living expenses. Regular wages received. For Institutional Service contact: Ora Huston, 22 S. State, Elgin, Ill.

RELIEF CENTER SERVICE

Nappanee, Indiana

Dates: Any length of time during summer.

Project: Assistance with such activities of the center as are needed—sorting, mending, baling, shipping clothing, etc. Perhaps soapmaking.

Number: 5-10 persons.

Contact: Owen Price, Brethren Service Center, Nappanee, Indiana.

New Windsor, Maryland

Dates: July 11 to August 13.

Projects: Assist in the processing of clothing. Five, eight-hour days per week of sorting, baling, boxing relief clothing, food, medical supplies, seeds and tools. Program of worship, recreation and education.

Number: Five boys and five girls.

Cost: Travel to and from New Windsor. Small fees to cover educational and recreational activities.

Contact: John Eberly, Brethren Service Center, New Windsor, Md.



The Local Church

Edited by Mildred M. Et

IDEAS—PLANS—METHODS

Some Guiding Principles in Worshi

Glen Weimer
Arlington, Virginia

LEADING worship is the art of establishing the conditions of mind, spirit, body and fellowship through which God can woo, warn, cleanse, remake and reinforce human life in things that accord with his will. It is the conditioning of personality in receptiveness, attention, repentance, aspiration, expectancy and surrender for the continuing work of God. In this sense, the guiding of worship in any group is something like the work of a farmer who prepares a seed bed in the soil for living plants. Or it is something like the orchardman nurturing his trees so that the living force in them may produce good fruit.

Worship seeks to help people grow in awareness of God; in adoring sensitiveness to the character of God in Jesus; and in sensitiveness to God's way of seeing persons, dealing with persons and solving the problems of living with persons in society. The worship cycle is never complete until sensitiveness leads to awakening, and awakening to penitence and confession, and penitence and confession lead to surrender and affirmation.

Worship may be conducted in such a way that it is wooden, mechanical, static or dead with little possibility that God can find a way to the will of the worshiper. Or it may be directed in such a manner that the living God does great things in many hearts: life is stirred to new flame, life is loosed from the bonds of sin and guilt, insights are broadened, the channel of life's purpose is deepened, and life deeply conscious of God and of his healing touch goes forth to live heroically, creatively and dynamically in the grace of Christ.

The Worship Committee

This committee is charged with responsibility for the vitality of worship in all areas of the assembled church. It is their job to see that the *mechanics* of worship are adequate and satisfactory. Is the meeting place of such a character as to induce, inspire, kindle the desire for God? Is it in order? Clean? Is there fitting religious symbolism properly placed and cared for? What about the altar or worship center? What is the condition of the candles? Flowers? Pictures? Hymnbooks? Bible? Is the room a place where quiet is possible or is interruption the expected thing? Is the entrance of late comers so timed as not to distract from the accumulating guidance of the leader and the mental rapport of the worshipers?

Does the symbolism fit the age level of those at worship? Does it challenge the mind, stir the imagination and woo the emotions in the direction of God. Is the meeting place one of beauty or has beauty been brought into it? *Beauty is one of the great windows through which God approaches people at worship. Order is another. Cleanliness is still another.*

It is also the work of this committee to concern itself with the *dynamics* of worship. It is possible to have a good setting and lack at this fundamental point. And it is possible to lack the proper setting, but be rich and fruitful in the dynamics of worship. But when both are joined God has his greatest opportunity to reach his people helpfully and redeemingly. The committee will provide those helps that will fit persons for leadership in worship. The library of materials should include at least three types of books. A solid book on the psychology and theology of worship which will give understanding for guiding worship in each age group. A series of books on the experience of God. Books that do not argue about God and his reality, but books that witness to his presence and power in life—books that show how he works in man when he is given a chance. Th are books that enable us to seek G at work in the garment of our fle These witnesses will feed and p pare the inner spirit and make fruitful in guiding others in worsh There should also be books that p vide an abundance of worship m terials—stories, poems, dramas, b graphy, etc.—that can be used in different age levels for focusing mind and enriching the worship perience.

Moreover, this committee will to build in the membership of church the spirit of prayer and de tional living. This can be done providing devotional life materi such as The Upper Room, Tod Clear Horizons, Life Stream, Such reading will feed the flame devotion and prepare our people a continuous encounter, conversat and communion with God. Vital w ship is only possible in a peo whose hearts throb with the job a living Lord. To help establish t background and underground of votional practice, institutes on pra and worship may be held. The We of Prayer is a suitable time. Th may be special training periods those charged with the leadership worship, so that this grace of kno ing God and preparing the way God into human hearts increa more and more. The committee m use drama, pageantry, story a other means to open channels God to reach the mind, imaginat and will of man. It should never forgotten that not until the imagi tion is captured does God have hour of victory in a person's life

Preparing a Worship Service

Worship is not what the lea does; it is what the group does un the guidance of the leader. It i fusing of minds in a common a Therefore, the planned service ou to aim at drawing every pers present into active participati Avoid the service which leaves people spectators and merely list ers. First, take into account group to be led: age level, matur



the things of God, the occasion
ıat calls them together, the problem
be solved, the guidance to be
›ught, the burden to be removed or
ıe joy to be celebrated. This will
ve a clue for a theme which in-
›rporates some aspect of God. The
ervice will aim at helping the
roup to see its need or problem in
ıe light of God's power, wisdom,
ve, forgiveness, judgment and re-
eeming grace. The hymns, Scrip-
ıre material, non-Biblical material,
tanies, prayers, etc. will all be a
eans of supporting, enriching and
ılarging the theme. The prayer or
ayers may be carefully selected
ıison group prayers, or spontane-
ıs free prayer, or carefully planned
irected prayer or prayer by the
ader who voices the aspirations of
ıe group.

The worship service will really
ave a three-movement cycle: clear-
ıg the ground, setting the compass
the mind, affirmation and com-
itment. First, clearing the ground
-the directed cutting away of the
iers and brush of life that hide
od from our sight. For God cannot reach the souls of men and women so long as they hold on to their pettiness, prejudice, dogmatisms, selfishness, hate, greed or lust. The opening portion of a worship service should clear the ground of the blockage that keeps God out of life and that hinders his transforming work in the heart. The second element in the cycle is that of setting the compass of the mind. We could call it focus. The losing sight of our problem or need in adoration of God's wonder, goodness and love. The third movement in this cycle of worship is affirmation and commitment. The sight of God calls us to surrender—putting our lives at the command of God. Worship is incomplete that is not sealed in a new dedication. In the planning of some worship services, especially for larger groups and special occasions, the worship committee, choir director, organist, pastor and other leaders will need to plan together the pattern for the occasion. The worship program must aim at a corporate experience—a fusing of the people in devotion to a common cause and purpose.

The Library Listening Post

ONE of our Junior boys interrupted his teacher one Sunday morning by saying, "That reminds me of something I read last week in the story about David Livingstone." The teacher allowed him to tell the incident. Another boy asked him a question about it which he answered. Soon the class of boys were in a discussion of missions and how God calls people to go out to other lands as missionaries. The teacher said it was amazing how much the boys knew and when she made inquiries she found that the boys were all reading books from the church library. They were all members of the library's summer reading club which required a certain number of biographies to be read during the summer. She came to the librarian and apologized for not knowing more about the library and promised to be a booster from then on. She said that those boys taught one another more about missions from their reading and their discussions than she could possibly have taught them.

From Church Library Bulletin, Baptist Sunday School Board, Nashville, Tennessee

Leading a Worship Service

This is not a test of techniques so much as it is a test of one's spirit and of the quality of one's experience of God. The leader will need special preparation of mind, imagination and will which comes through his own approach to God in meditation, prayer and listening to God. He will need the background of helps to which we have already referred, but the soul must abound and overflow with the sense of God's reality, presence and availability. The leader can only lead others to the throne room where he has first bowed, been hewn down, cleansed as by fire, renewed, remade and kindled with passion for God. The leader who has faced God before appearing before a group brings an attitude, spirit and radiance which tends to fuse the group into one aspiration and act. No leader, however, can present God to people at will. God is never subject to our desires, although he is present where people truly desire him. God is never at our command. All we can do is to prepare the way for his invasion and infilling. But the heart kindled with the presence of God is a channel of God for lighting the holy flame in other hearts.

The Church Abroad

Edited by Anetta C. M



A tea stand at the Vyara statio where the women of the Fi District of India got off t train when they arrived f their recent annual meetin

Kathryn Kiracofe
Anklesvar, India

Women of First District of India Mee

THE meeting began on the Surat railway station. Trains from both the north and south arrived about the same time, from the north bringing women from the churches of the Raj Pipla and Anklesvar areas, and from the south bringing women from the churches of the Bulsar, Khergam and Jalalpor areas. Warm, friendly salaams were exchanged, with everyone talking at once. Most of the women had not seen one another since last year's meeting and some for yet a longer time. There was so much to talk about that the four hours' wait for the Vyara train did not seem like four hours at all.

During this waiting time there were many last-minute jobs getting done at Vyara. The hostel and schoolrooms had been cleaned in preparation for the guests but water needed to be carried from the well, lanterns needed to be filled and placed in the rooms, flowers fresh from the garden were picked and put in the room where the evening meeting was to be held. Since the train was late we did not arrive there until after dark.

The Vyara women had a fine welcome program planned for the guests. Following this program the Vyara church pastor, Bro. Jivanji Satsingh, gave a challenging message on the theme of the meeting, "As for me and my house we will serve the Lord."

The main speakers of the meeting were Rev. Isucharan, missionary from the Indian Presbyterian Church to the Indians in Africa and now home on furlough, and our own Bro. Gershom Jivanji. Rev. Isucharan's messages throughout the meeting were on deepening the spiritual life. He drew many illustrations from the women of the Bible and from his own broad experience in the work of the Lord. Using the story of Esther he reminded us that just as in Esther's day there was anti-Jewish feeling so today there is an increasing anti-Christian feeling. We do not know what the future holds but we must be prepared. He impresed upon us the need for a life cleansed from sin and completely surrendered to Christ. Mary Magdalene, he told us, was a hindrance to society and to herself until she confessed her sins and became fully yielded to Christ. Then she was able to do much for her Master, and she is known all over the world for what she did. The speaker continued to explain that a unconfessed sin, no matter h small and insignificant it m appear in our sight, will sta before us sooner or later and w always be a barrier to our progre But repentance and confession w bring peace, joy and victory.

He showed us that a life cleans from sin and dedicated to Chr will be a life of service. The wom mentioned in Phil. 4:3 were su women. Maybe their service was small insignificant ways. We all a not called upon to do great thing he said. The rupee and the fo anna piece (Indian coins) are bo made by the government and ea have the same stamp upon it, b equal service is not expected fro them. So we, too, are all mark with the heavenly King's seal, b equal service is not expected fro us. Each of us is to serve accordi to the ability he has given us. T speaker gave a very impressi story of a young Christian wife w had a non-Christian husband. H forbade her going to church. S said this was her duty to her Lor so she went to church every Sund morning although she knew a bea ing awaited her when she returne Through her faithfulness in t home and to her Lord, her husba

s won to Christ. He told a story another woman, a mother who ld not do much for her Master, whose heart was filled with love. e day she was touched by seeing oung man in solitary confinement aiting execution. She brought vers or food to him every day it was only after many such rs that he paid any attention to . Then he asked her who she and why she was bringing these ngs to him. She said she was nging them because she loved n. After many more days of ient effort and prayer she was arded with the opportunity of ing him about Christ's love for n. Eventually he was saved and completely changed life won for n pardon from the death sentence. this was the result of the loving, ient service of a mother who ld not do big things.

Bro. Gershom's messages were on Christian home. By means of flannelgraph he very effectively wed what a Christian home uld and could be. It should be an and neat, hospitable and gious. The parents determine at kind of home it will be, he d. Many things represent the cks that make up the wall of home, but mutual love for one ther and for Jesus is the cement t keeps the bricks in place. He lained that the mother is the ter of the home. She is the ldren's first and most important cher. Regular attendance in rch and Sunday school by the ole family and the family altar musts for the Christian home, said. Faith and reverence are essary ingredients of both. yers of petition, repentance, titude, praise and intercession uld go up at the family altar. thful and joyous stewardship and vice are also an important part a vital Christian home.

he second afternoon was given business. Kathryn Kiracofe ught greetings to the women of ia from the women of the church he States, and told some about work of the church women in States. Anna Warstler gave ful suggestions for progress in local women's work for the ing year. A new president and surer were elected (the vice-ident and secretary were elected year), and one member added ach of the working committees, ely, the Christian Home Com-ee, Bible Instruction Committee, ngelistic Committee, Service mittee, the Temperance Committee and the Adult Education Committee. Last year the women made a money contribution to the building fund of the Vali church. Many expressed a desire for some such project this year. Suggestions will be brought in and a decision made at the next meeting in May.

The surroundings of the schoolroom in which the meetings were held were conducive to reverence and worship. The following verses were on the blackboards of the three walls: "A good name is rather to be chosen than great riches, and loving favor rather than silver and gold." "Our sons shall be as plants grown up in their youth and our daughters as corner stones hewn after the fashion of a palace." "A wise woman directs her home in such a way that God's name is honored and his commandments obeyed."

Each mealtime was a joyous occasion. The Vyara area women took turns cooking and serving the meals. All the work was voluntary and done in the spirit of happy service. The spirit of joy was evident throughout the meetings. Most all had been in boarding school at some time and living in the boarding those days brought back happy memories of school days. One evening some of the women braided their hair in two braids down their backs and sang *gerbos* as they did when they were girls. The few illiterate women present and the few others who had never had the privilege of being in the boarding school joined in the fun with the rest. All had left cares and responsibilities at home, but these were committed to the Lord. These days together were days of joy, blessing and vision.

Good-bys were said to the Vyara women at the railway station in Vyara, and the other women crowded into the women's compartment of the train. They sang Christian songs all the way to Surat. There they parted, those from churches of Anklesvar and Raj Pipla areas taking the northbound train, and those from churches of Bulsar, Khergam, and Jalalpor areas taking the southbound train, each returning to her church and home to take up her duties again.

Open Letter From Garkida

Ira S. Petre
Nigeria, W. Africa

THIS is a beautiful morning at Garkida. We arrived here last Thursday from Chibuk. We feel that we are pretty well settled in our new home for a short period. On the second Sunday in November, we had a very inspirational Sunday at Kaurwatikari which is ten miles from our house at Chibuk. At the morning service James Bowman, district moderator, brought the message. Following this service eight received the covenant and ten were baptized, bringing the total membership to thirty-nine.

In the afternoon at 3:30 Kaurwatikari was formally given congregation status. Following this the members present signed their names indicating their willingness to do their part in going forward with the work there. Present at our service was an A. D. O., (district officer) Mr. Martin Ballard, of Maiduguri. He wondered whether someone would need to write the names of the Christians for them. He was agreeably surprised to see each in his turn write his or her own name. Some of the group were away at school and could not attend the service.

Following this, a love feast and communion service was conducted at Kaurwatikari for the first time. Previously it had been commemorated in the local village at Chibuk. Fifty-four participated in the service, including Mr. Ballard. This was very unusual to have a government official take part in a Church of the Brethren service of this kind. He said that it was a real experience for him and the Christian group was very well pleased. Mr. Ballard was much impressed with the fluency with which local Christians read the various passages and their apparent understanding.

During the service more than one hundred village people sat outside the building and listened and watched through the entire service. After the service four young men inquired why they could not be baptized as some others had been. We explained that it was felt by the church committee that, since they had not been regular in attendance at classes of instruction and at other

regular services, they were not ready for baptism. We recommended that they continue in class and in the near future, if it is the Lord's will, they will be baptized. They were quite well satisfied with the explanation.

Thirteen were baptized in the local village in October, bringing the membership at Chibuk and Kaurwatikari to eighty-three, including Europeans. Our three older children are in the list. Counting covenant Christians, the Christians in the Chibuk area are over one hundred.

We feel that the work at Chibuk has been progressing quite well. As you will note, twenty-three were baptized this year and fifteen, I believe it was, received the covenant. We feel that people are growing in understanding and commitment in the Christian way.

Mr. Ballard asked who would carry on our work while we are living at Garkida. I said that Grayce Brumbaugh and Clara Myers will be there, and that the Christian group has sufficient local leadership to carry on very acceptably. His face lighted up, and he said, "That's very fine."

Although we had to abandon plans which we had made for our work for this dry season at Chibuk to come to Garkida for about seven months, we do feel that under God's blessing the work will go on.

Yesterday morning I attended the morning service at the Leper Colony, nearly two miles away. The attendance was nearly five hundred. At the close of the service they voted to make four thousand bricks for t new church building here at G kida. This is nearly half of t bricks. This is a very fine gestu on the part of the people at t Leper Colony church.

I also attended the morning se ice here at Garkida. The attenda here at the station was nearly th hundred. At 3:00 in the afterno Bassey Minso and I attended t service at Daksila, a Kilba villa near Garkida. The attendance th was eighty-eight. It was a thrill see a work such as this, which entirely indigenous. They have very nice little church house in t village, which will seat over c hundred. Again in the evening attended the evening service h at Garkida, which had an attenda of perhaps one hundred seventy-fi

The Church at Home

Edited by Alberta Yo

Grandview Church Dedication

Mark W. Emswiler

ON June 7, 1953, the remodeled Grandview church, east of Froid, Montana, was dedicated anew to the service of God and the people of that community, thus marking a partial culmination of the dreams of the pastor and of the community.

Rev. D. A. Miller, secretary of Ministry and Home Missions on the District Board of Administration, brought the dedicatory sermon on the subject "This is the Lord's House." The pastor was in charge of the service and conducted the actual dedication. Bro. Russell McInnis, our summer pastor, led in the devotional service. H. H. Wheeler, representing the trustee and finance board, reported on the cost and progress of the building program, and Mrs. Oscar Berglund, a member of the Ladies Aid but not a member of this church, gave her views as to the benefits of this remodeling from a community point of view. With this procedure the Brotherhood, the district, the local church and the community were all brought together in the act of dedication.

The Grandview church is located eleven miles from town and as a Church of the Brethren seeks to serve a community. The building was formerly a one-room structure twenty-four by thirty-two feet with a small vestibule and a hole under the church for the furnace. We have added twelve feet to the length of the building into which we have placed the chancel and a small class room for the beginners. A full basement now makes possible a good sized kitchen, which is being furnished by the women's work of the church and community, a twenty-three by thirty-one foot dining room, the tables and chairs for which have been donated by various people of the community either as memorials or personal gifts, and a small room under the vestibule. All three rooms can and will be used as class rooms as the need demands. Various personal projects were carried on and are still being carried on until all is completed, such as furnishing and installing floor covering, seeding the lawn, building cupboards, wiring for electricity, and furnishing and applying outside paint. Only by the combined efforts of an entire community can such be accomplished.

The Grandview church, originally the Medicine Lake congregation, came into being after the meeting of a few Brethren families who came to this part of the country in 1 in search of homesteads. And July 4, 1908, an organization effected with fifteen charter me bers, which incidentally is present membership on which must again seek to build the chu Bro. J. E. Keller became their f elder, serving in that capacity u his death. Bro. D. F. Landis ser during the year of 1916; Bro. J. Geiser served through 1917 and 1 and again from 1921 to 1929, w Brethren O. A. Meyer and D. Shorb serving in the interven years. W. W. Keltner served f 1929 to 1932, at which time H. Harry K. Swank became elder one year. In 1933 the district evan list, Bro. G. I. Mitchael, became e until his successor, Bro. Ray Ha was elected in 1936. In 1941 H. Mark Emswiler was asked to be t elder, though living at a dista and has served in that capacity u the present time.

For a number of years prio 1949, when we moved into this c munity, there was no year-ro program. The membership is s due to the shift of population in thirties and no regular prog There is now an appearance permanency and with the u efforts of all concerned and wit interest in your prayers to Heavenly Father in our behalf can look for a greater day in the of the little Grandview Churc the Brethren in northeastern M tana. Pray, therefore, the Lor the harvest that the labors he fore and henceforth be not in va



niors in DVBS in Grandview sanctuary, looking toward entrance

eddings

ahm-Brown—Frank W. Beahm, Jr., Jeannine Brown, both of Roanoke, in the First church, Roanoke, Nov. 20, by the undersigned.—S. Earl Mitchell, oke, Va.

nheardt-Tondini—Edward Denheardt Shirley Tondini, in the Martins Creek ch, Oct. 4, 1953, by W. H. Bray.—Mrs. A. Hollinger, Fairfield, Ill.

y-Harris—Elbert Garber Foly and fred Earline Harris, Oct. 9, 1953, at Crest, the home of Florence Garber, the undersigned. — B. B. Garber, nesboro, Va.

rvey-Davis—Charles Raymond Har- and Joyce Darlyne Davis, both of as City, Kansas, in the Kansas City ch, Kansas, Oct. 30, 1953, by the un- gned, assisted by Hylton Harman.— s H. Elrod, Kansas City, Kansas.

slet-Rogers—Leonard Haslet and Mar- Jean Rogers, both of St. Elmo, Ill., e Kaskaskia church, Nov. 8, 1953, by undersigned. — Willard L. Grant, her City, Ill.

ckman-Stoffer — Benjamin Heckman Faye Stouffer, both of Chambersburg, in the Chambersburg church, Dec. 5, by the undersigned.—Joseph M. , Chambersburg, Pa.

lgesen-Shively—Ronald E. Helgesen Marceille Shively, both of Churubus- nd., Oct. 31, 1953, in the Blue River ch, by the undersigned.—Everett R. man, Churubusco, Ind.

rell-Rogers—Samuel Boarn Jarrell of ersville, Va., and Ethel Marie Rogers omerset, Va., at the church parson- Nov. 27, 1953, by the undersigned.—I. nnett, Ruckersville, Va.

pe-Stahl—Robert Eugene Lape of ell, Pa., and Dolores Mae Stahl of opple, Pa., in the Maple Spring ch, Nov. 28, 1953, by the undersigned. n M. Geary, Hollsopple, Pa.

tzger-Bower — Edward Metzger of stown, Pa., and Peggy Lou Bower of oke, Va., in the First church, Roa- , Va., Nov. 21, 1953, by the under- d.—S. Earl Mitchell, Roanoke, Va.

rris-Lam—George L. Morris and Ada nia Lam, both of Barboursville, Va., e church parsonage, Nov. 27, 1953, by undersigned.—I. L. Bennett, Ruck- lle, Va.

rsler-Shipe—Richard E. Oursler and A. Shipe, both of Altoona, Pa., Nov. 953, by the undersigned.—S. G. Mar- Altoona, Pa.

rett-Habig—Bernard Lee Parrett of ethtown, Pa., and Phyllis Kay Ha- f Middletown, Pa., in the St. Peter ran church, Middletown, Pa., Nov. 22, 1953, by Paul Clouser.—Nevin H. Zuck, Elizabethtown, Pa.

Rutledge-Steele—Robert Emmert Rutledge of Toledo, Ohio, and Donna Jean Steele of Middlebury, Ind., in the Middlebury church, Sept. 12, 1953, by the undersigned.—Daniel C. Flory, Middlebury, Ind.

Tate-Hornbaker—Robert Tate of Holidaysburg, Pa., and Catherine L. Hornbaker of Altoona, Pa., Nov. 7, 1953, by the undersigned.—S. G. Margush, Altoona, Pa.

Thomason-Campbell—Thomas Cleveland Thomason of Fresno, Calif., and Elizabeth Alla Campbell of Mt. Vernon, N. Y., in the Raisin church parsonage, Nov. 15, 1953, by the undersigned. — Robert L. Sink, Raisin, Calif.

Trimble-McCorkle—Howard P. Trimble of Lancaster, Pa., and Janice L. McCorkle of Hershey, Pa., in the Spring Creek church, Oct. 4, 1953, by the undersigned.—J. Herbert Miller, Hershey, Pa.

Vancil-Unruh—Charles Vancil and Goldie Unruh, both of McPherson, Kansas, Dec. 11, 1953, in the church parsonage, by the undersigned.—A. Blair Helman, Ottawa, Kansas.

Welles-Schwarz—Sidney Welles and Betty Schwarz, both of Dayton, Ohio, in the Mack Memorial church, Nov. 28, 1953, by the undersigned. — John D. Long, Dayton, Ohio.

Wisner-Plank—Donald Wisner and Arlene Mary Plank of Gettysburg, Pa., Aug. 7, 1953, in Tawneytown, Md., by Bro. Price.—Mrs. Donald Valentine, Orrtanna, Pa.

Young-McPherson — William A. Young and Rosamond McPherson, both of Dayton, Ohio, in the Mack Memorial church, Nov. 17, 1953, by the undersigned.—John D. Long, Dayton, Ohio.

Obituaries

Amos, J. W., son of Mr. and Mrs. John W. Amos, was born Dec. 6, 1865, near Moresburg, Tenn., and died Nov. 14, 1953, in Carthage, Mo. In 1887 he married Della Neighbors who preceded him in death in 1912. His second marriage was to Mrs. Adda Gray. Early in life he became a member of the church. Besides his wife, he is survived by one son, one daughter, three step daughters, one step son, ten grandchildren, seventeen great-grandchildren, three half sisters and two half brothers. Services were held in Carthage, Mo., and in Mountain Grove, Mo., by the undersigned.—A. W. Adkins, Cabool, Mo.

Baker, Emma Maronde, daughter of John and Fredericka Maronde, was born March 2, 1870, in Franklin Grove, Ill., and died Oct. 22, 1953. On Nov. 11, 1888, she was married to John D. Baker. To this union were born three children. Surviving are one son, one daughter, four grandchildren, three great-grandchildren and one half sister. Memorial services were conducted by the undersigned in the Franklin Grove church. Burial was in the Franklin Grove cemetery. — R. C. Wenger, Franklin Grove, Ill.

Bealer, Arthur, husband of Irma Bealer, died Oct. 7, 1953. He is survived by his wife, one son and one grandchild. Services were conducted by the undersigned. — D. Howard Keiper, Pottstown, Pa.

Bowers, Birnie L., son of Brother and Sister William Bowers, was born June 26, 1885, in Carroll County, Md., and died Nov. 7, 1953, at his home near Taneytown, Md. He was a member of the Piney Creek church for more than fifty years, and a minister for twenty-two years. He is survived by his wife, Virgie Hawk Bowers, three sons, one daughter and fourteen grandchildren. Funeral services were conducted by the undersigned and Arthur Rice in the Piney Creek church. Burial was in the church cemetery. — M. A. Jacobs, York, Pa.

Bowman, James Albert, son of John and Elizabeth Pritts Bowman, was born June 25, 1900, at Boynton, Pa., and died Nov. 25, 1953, near Grantsville, Md. Surviving are his wife, Ethel Durst Bowman, one son, one stepdaughter, three half sisters and one half brother. The memorial service was conducted in the Laughlin church by his pastor, the undersigned. Interment was in the Durst cemetery near the church. — Jesse W. Whitacre, Grantsville, Md.

Brubaker, Alva Odos, son of Daniel B. and Susie Flora Brubaker, was born Jan. 15, 1898, in Franklin County, Va., and died Nov. 19, 1953. He was a member of the Antioch congregation. On Aug. 30, 1922, he was married to Edith Clingenpeel. He is survived by his wife, one daughter, two sons, one grandchild, his father, one brother and two sisters. Funeral services were conducted by his pastor, the undersigned, assisted by Bro. Earl Mitchell. Burial was in the church cemetery.—Ralph E. Shober, Rocky Mount, Va.

Brubaker, Isabelle Jelf, was born Sept. 25, 1883, in Tower Hill, Ill., and died Nov. 3, 1953, in Girard, Ill. Early in life, she united with the church. On Dec. 24, 1904, she was married to Doran Brubaker. To this union were born ten children. She is survived by her husband, two children, fifteen grandchildren and three great-grandchildren. Funeral services were held in the Girard church by her pastor, Perry R. Hoover. Burial was in the Pleasant Hill cemetery. — Eva Brubaker, Waggoner, Ill.

Brubaker, Harley E., son of Lewis and Hester Fiant Brubaker, was born Jan. 6, 1877, in Carroll County, Ind., and died Oct. 15, 1953, at his home in western Howard County, Ind. He was married to Melissa Bailey April 12, 1903. He had been an active member of the church for many years. Surviving are his wife, four sons, ten grandchildren, six great-grandchildren and one sister. Funeral services were conducted in the Howard church by Bro. Perry Coblentz and Bro. Paul Kendall. Burial was in the South Union cemetery. —Mrs. Lillie Bailey, Kokomo, Ind.

Carlyle, Mary Christina, was born Oct. 25, 1871, and died Dec. 3, 1953. She was a life-long member of the Tear Coat church. Surviving is her husband. Funeral services were held in the Mount Zion Methodist church by the undersigned, pastor of the Tear Coat church. Interment was in the Mount Zion church cemetery.—Charles V. Self, Ridgeley, W. Va.

Chemberlen, Cora Ellen Finch, daughter of Thomas E. and Mellissa Byrd Finch, was born Sept. 13, 1873, in Knoxville, Tenn., and died May 7, 1953. She was married to George F. Chemberlen. They moved to Southern California where she served with her husband who for a number of years was elder and pastor of the Covina church. Surviving are two daughters, one son, four grandchildren, six great-grandchildren, one sister and two brothers. The funeral

service was conducted by Frank Howell of Long Beach in the Covina church. Interment was in the Oak Dale cemetery.—Mrs. Homer E. Fike, Long Beach, Calif.

Chenoweth, Kathryn Marie, was born April 13, 1949, and died Nov. 24, 1953, as results of an injury in a play accident. Funeral services were conducted in the Elizabethtown church by William W. Longenecker and the undersigned. Burial was in the Good's Mennonite cemetery.—Nevin H. Zuck, Elizabethtown, Pa.

Eberly, Clarence, died Aug. 3, 1953, in Lancaster, Pa., at the age of sixty-one years. He is survived by his wife, Lillian Becker Eberly. Services were conducted at the Beck funeral home, Manheim, Pa., by Christ Gibbel and Graybill Hershey. Interment was in the Chiques cemetery.—Susan M. Cassel, Manheim, Pa.

Garman, Joseph, died Sept. 21, 1953, in Lancaster, Pa., at the age of sixty years. He was a member of the church for many years. Surviving are his wife, three sons, two daughters, two brothers, three sisters and a number of grandchildren. Services were held in the Graybill house by the home ministers. Interment was in the adjoining cemetery.—Susan M. Cassel, Manheim, Pa.

Hanawalt, William C., was born June 24, 1869, in McVeytown, Pa., and died at his home in La Verne, Calif., Dec. 5, 1953. He received his B.A. Degree from Juniata College in 1892, and his Master's Degree from the University of Southern California in 1910. For a period of six years, he served as president of Lordsburg College which is now known as La Verne College. He is survived by his wife, Pearl E. Hanawalt, eight daughters, four sons, eighteen grandchildren, four sisters and four brothers. Funeral services were held in the La Verne church by the pastor, the undersigned, assisted by Harold D. Fasnacht and Galen K. Walker. Interment was in the Evergreen cemetery.—Galen B. Ogden, La Verne, Calif.

Hollenback, Clement, son of Grant and Catherine Hollenback, was born Jan. 13, 1900, in Hamilton County, Ind., and died Oct. 11, 1953. He was married to Katherine Passwater on March 8, 1938. He was a member of the Beech Grove church. Surviving are his wife and one daughter. Memorial services were conducted in the Beech Grove church by Bro. E. L. McCullough and the undersigned.—C. V. Coppock, Fortville, Ind.

Hollinger, Jacob, died Sept. 1, 1953, in Ephrata, Pa., at the age of seventy-eight years. He was a member of the church for many years. Surviving are two sons, two daughters, two brothers, two sisters and a number of grandchildren. Services were held in the Manheim church by the home ministers. Interment was in the Chiques cemetery.—Susan M. Cassel, Manheim, Pa.

Kelly, Jesse M., was born Oct. 6, 1877, in Adams County, Ind., and died Nov. 5, 1953, in Ann Arbor, Mich. He taught school and was a member of the board of education in Midland. Surviving are four sons, four daughters, thirteen grandchildren and one brother. Funeral services were conducted by J. L. Van Meter of Ozark, Mich. Interment was in the Midland cemetery.—Mrs. J. L. Van Meter, Ozark, Mich.

Killey, Joseph R., son of Levi and Emily Killey, was born in Jackson County, Ind., in 1867, and died in Noblesville, Ind., Sept. 25, 1953. He was married to Laura Riggle who preceded him in death two years ago. He was a member of the Beech Grove church and served as a deacon for many years. Surviving are three daughters and two sons. Memorial services were conducted in the Beech Grove church by Bro. E. O. Norris.—C. V. Coppack, Fortville, Ind.

Kline, Ellen M., daughter of Emanuel and Sara Higgs Wilkins, was born Feb. 10, 1865, near Edinburg, Va., and died May 1, 1953, at her home near Broadway, Va. In 1883 she was united in marriage to Benjamin B. Kline who preceded her in death in 1927. To this union were born four sons and two daughters. She was a member of the Linville Creek church for seventy years. Surviving are two sons, two daughters, ten grandchildren and a number of great-grandchildren. Funeral services were held at the Linville Creek church by her pastor, Bro. Ernest E. Muntzing, assisted by Bro. J. C. Myers. Interment was in the church cemetery.—Mrs. Howard E. Kline, Linville, Va.

Kline, Frank, died Oct. 31, 1953, at his home in Elstonville, Pa., at the age of fifty-five years. He is survived by his wife, one son, one grandchild, his father, two brothers and four sisters. Services were held at the Longenecker house by home ministers. Interment was in the adjoining cemetery.—Susan M. Cassel, Manheim, Pa.

Long, Mary K., daughter of Adam and Elizabeth Orth, was born Dec. 18, 1872, near Dayton, Ohio, and died Dec. 12, 1953. In 1891 she was married to Joseph P. Long. She was a member of the Bear Creek church. Surviving are one daughter and three grandchildren. Funeral services were conducted by the undersigned. Interment was in the Bear Creek cemetery. —G. W. Phillips, Dayton, Ohio.

Pentecost, Anna Mohler, daughter of John and Mary Ann Miller Mohler, was born July 4, 1875, and died Nov. 25, 1953, in Lexington, Mo. On Oct. 19, 1898, she was married to Edgar E. Pentecost, who preceded her in death in 1926. Before moving to Aullville, Mo., she was a member in the Leeton church. She is survived by one daughter, one son, two sisters and three brothers. Funeral services were held in the Leeton church by Bro. James M. Mohler and William Albright. Interment was in the Mineral Creek cemetery.—Clara Fultz, Leeton, Mo.

Pyle, Ray and Cora, died as a result of an auto accident on the Pennsylvania Turnpike, Dec. 6, 1953. Ray Pyle was born Feb. 19, 1902, the son of John S. and Ida Gibble Pyle. He is survived by four sisters. Cora Mumma Pyle, daughter of Mr. and Mrs. J. Bear Mumma, was born Sept. 2, 1906. She is survived by one brother and three sisters. They are survived also by four daughters and two grandchildren. Funeral services were conducted in the Elizabethtown church by their pastor, the undersigned. Interment was in the Bossler cemetery.—Nevin H. Zuck, Elizabethtown, Pa.

Rigler, Alice E., daughter of Jerimiah and Mary West Izer, was born Oct. 16, 1863, in Frederick County, Md., and died Oct. 23, 1953, at Thurmont, Md. She united with the church early in life and was an active worker in the Sams Creek church. Funeral services were held in the Hartzler funeral home, New Windsor, Md., by the undersigned. Burial was in the Unionville Methodist church cemetery.—Edward C. Bixler, New Windsor, Md.

Royer, Lawrence E., son of Samuel and Mary Hebb Royer, was born Feb. 26, 1876, near Greenville, Ohio, and died Dec. 10, 1953, as the result of an auto accident. He was a member of the Woodland church. He was married to Ellen Smith of Woodland, Mich., on Feb. 4, 1900. Surviving are his wife, two sons, eight daughters, thirty-two grandchildren, six great-grandchildren, two brothers and one sister. Funeral services were held in the Woodland church with Bro. H. V. Townsend and the undersigned officiating. Interment was in the Woodland memorial cemtery.—Glenn J. Fruth, Woodland, Mich.

Stauffer, Cyrus Y., son of Jacob and Ella Young Stauffer, died in Lancaster, Pa., Oct. 31, 1953, at the age of seventy-four years. He was a member of the Mechanic Grove church and served as a deacon for forty-two years. Surviving are his wife Cathrine Ruhl Stauffer, one daughter, four sons, eleven grandchildren, two great-grandchildren, one brother and one sister. Funeral services were held in the Mechanic Grove church. Interment was in the adjoining cemetery.—Anna Schreiber, New Providence, Pa.

CAP GOODS

We furnish highest quality nylon and silk nets, nylon and ninon chiffons and organdy. All stiff finish. Reduced prices on nylon. Samples free.

R. E. Arnold, Elgin, Illinois

Stoops, Clara A., daughter of Isaiah and Alice Sellers Bowser, was born in Maryland, Jan. 30, 1881, and died at her home in La Verne, Calif., Dec. 6, 1953. She was a life-long member of the church. On March 20, 1904, she was married to Maban Stoops. She is survived by her husband, Maben Stoops, two daughters, one son, six grandchildren, five great-grandchildren, two sisters and two brothers. Funeral services were held in the La Verne church by the pastor, the undersigned, assisted by Cleo C. Beery. Interment was in the Evergreen cemetery at La Verne. —Galen B. Ogden, La Verne, Calif.

Targgart, Theodore R., died Nov. 18, 1953, at the age of forty-seven years. He was a member of the Wawaka church. Surviving are his wife, Mary Alice Domer Targgart, one daughter, one son, two sisters and two brothers. The funeral was conducted in the Wawaka church by the undersigned. Interment was in the Eden cemetery.—Buryl E. Hoover, Wawaka, Ind.

Trimmer, Jonas Roy, was born in York, Pa., July 16, 1879, and died in Long Beach, Calif., Dec. 6, 1953. Surviving are one son, two grandchildren and one sister. The funeral service was conducted by his pastor, Robert Richards, in the Paterson-Snively chapel. Interment was in the Sunnyside memorial park, Long Beach, Calif.—Mrs. Homer E. Fike, Long Beach, Calif.

Church News

Washington

Lakewood Community, Seattle—Harold C. Herman, missionary for sixteen years in India and for the last seven years associated with the Seattle Council of Churches, was guest speaker at our church. Several members of our church attended the Summer Assembly at Retreat. The men conducted the services on Layman's Sunday. Several teachers from our public schools attended our observance of educational Sunday, Oct. 5. Our father and son banquet was held recently. The church board members, teachers and workers held a retreat at Covington church to make plans for the coming year. We plan to complete our church building by the end of 1954. In addition to the church improvements, members have been working to complete the parsonage.—Mrs. J. W. Ralston, Seattle, Wash.

Northern Iowa, Minnesota and South Dakota

Root River—During the past year, our men's work division helped with the building program of another church, made a new parking lot, painted the church and spent time helping tornado victims in a territory north of our community. Our choir is rendering music each Sunday morning to the services. The women's work group meets once a month and have had the church kitchen remodeled. At one of the women's meetings, they rolled bandages for hospital work. A German exchange student is living in one of our homes. Several films have been shown on peace and temperance. We have also heard several recordings of Annual and regional Conferences.—Amy P. Cook, Harmony, Minn.

Southeastern Kansas

Gravel Hill—Bro. Levi Ziegler of Palmyra, Pa., served as summer pastor in our church. Our Bible school offering was

he Navajo Indian mission. Bro. Zieg- conducted a week of revival meetings. our fall council meeting, Bro. R. E. nbaugh was re-elected elder. Dele- s to district conference were Clara eman and Mrs. C. F. Oldham.—Mrs. ier Richardson, Gridley, Kansas.

Southwestern Kansas

oom—Although we no longer have rch services here at Bloom because we so few in number, we still are organ- and try to do our part in carrying on church program as a whole. At our council meeting in September, Mrs. ter Weddle was elected delegate to rict meeting. On Oct. 13 we sponsored . Charles Lunkley, missionary on fur- h from Africa, in the Methodist rch for the entire community. Several nded communion services at the Gar- City church.—Mrs. Walter Weddle, m, Kansas.

ewton—At our fall council, church and day-school officers were elected for coming year. Bro. Lee Kendall was ined as pastor and elder. Communion ices were observed on World-Wide mmunion Sunday. Bro. Lee Kendall Mrs. Joe Will were delegates to dis- t meeting at Larned. Early in October, Brethren Service truck collected the l clothing for relief. Our harvest meet- was held Nov. 1 with Bro. Blair Hel- l of Ottawa, Kansas, a former pastor, guest speaker. Bro. Egge and his wife wed pictures of their trip to Alaska. women's work group is cooperating h the district program in making hos- l jackets for Puerto Rico, as well as iforters, infant blankets and children's nents for relief. Our Sunday-school at- dance is increasing in the children's artment.—Mrs. Joe Will, Walton, Kan-

rth Dakota and Eastern Montana

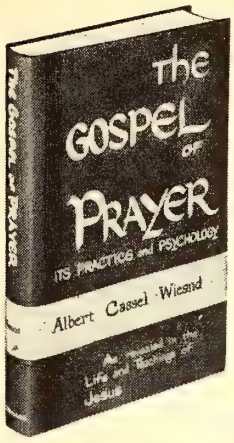
randview—Russell McInnus served as mer pastor for our church because of district duties of our pastor, Bro. Mark swiler. Dedication services were held Bro. McInnus for our newly remodeled rch. Our fall harvest and mission eting was held Nov. 22 with a basket ner and special services in the after- n. Bro. Lloyd VanVaeter of the Con- gational Church was guest speaker, and film, All That I Have, was used for sion emphasis. District conference will held in our church this year.—Mrs. k Emswiler, Froid, Mont.

Southern Illinois

irard—In September Bro. Perry R. ver of Lansing, Mich., was installed astor of our church by Bro. Kenneth ntz, member of the district ministerial rd. At our fall council meeting the tor was chosen as elder and officers for church and Sunday school were elect- for the coming year. Extensive im- vements have been made on the church ding which include new pews. The sonage has also been redecorated. We l our fall communion on World Wide mmunion Sunday. Union services were l in our church on Reformation Sun- evening. A women's work sectional kshop was held at our church on Nov. Our pastor was speaker at the Union nksgiving service held in the M. E. rch. The first Sunday evening of each nth is used for Bible study and fellow- . Four young men have been bap- d since our last report. Our church host to district meeting.—Eva Bru- er, Waggoner, Ill.

Northern Indiana

edar Lake—Our pastor, Bro. William ckes, held a week of evangelistic meet- in November. Three were added to church by baptism. Mrs. Ruth Lung Kendallville, Ind., served as song lead- for the meetings. Fall communion ices were held Nov. 23 with Bro. ffer officiating. The ladies' aid has n doing relief work and helped finan- cially in remodeling the basement and the building of a new kitchen.—Mrs. Ethel Fifer, Waterloo, Ind.



Reader Acceptance of the New Volume on Prayer by ALBERT C. WIEAND has been exceptional

THE GOSPEL OF PRAYER

(Its Practice and Psychology as Revealed in the Life and Teachings of Jesus)

Dr. Wieand is the founder of Bethany Biblical Seminary and has made a special study of the Gospels. He is the author of several books. This latest one offers to the reader a solution to the killing frustrations of an ineffectual prayer life. It will guide the reader to a clear and precise understanding of what communion with God is, and possession of an efficient technique for its practice. Some cardinal principles are presented with which our daily life can have direction and serenity.* 248 pages **$3.00**

Also by Dr. Wieand, **"A Harmony of the Gospels"** **$3.50**

*Dean G. McKee, president of The Biblical Seminary, New York City, N. Y., says of this book: "Your new book came sometime ago and I have had a great deal of quickening of my own spirit in going through its pages."

BRETHREN PUBLISHING HOUSE . . . . . Elgin, Illinois

Southern Indiana

Buck Creek—Our fall love feast was held Oct. 10, with our annual home-coming and harvest meeting on Oct. 25. Bro. Clarence Brubaker of Lima, Ohio, conducted a two-week evangelistic meeting in our church. As a result of the meetings nine were baptized and one received by former baptism. On Nov. 12 our pastor and his wife, Brother and Sister Howard Brenneman, were advaned to the eldership of our church. Sister Harlan Brooks, missionary from India, was guest speaker Nov. 13. The ladies' aid collected and mended clothing for relief. A comfort was also made for relief. The men's work organization completed the harvest of their corn and bean crop. They have purchased new folding chairs for the church. A Thanksgiving service was held Nov. 25 followed by a food shower for our pastor and his wife.—Mrs. Dona Cooper, Blountsville, Ind.

Michigan

Pontiac—Brother and Sister Arthur Whisler met with us for our harvest day program. At our fall council meeting, Bro. LeRoy Shafer was retained as pastor and elder for the coming year. Installation services were held by the pastor for our Sunday-school and church officers. Bro. Shull, returned misisonary, gave a report of the work in India. A representative from the Gideon Bible Society was with us in October. Three babies were dedicated and three members received by baptism. Our children recently purchased a film projector. Our church cooperated in the Christmas parade with a float which expressed the religious theme of keeping Christ in Christmas.—Susan Shafer, Pontiac, Mich.

Rodney—Brother and Sister Oval Beechler were our delegates to district meeting. Several of our young people attended camp at Brethren Heights during the summer. At our home-coming services, Mrs. Weybright brought the morning message, and in the evening she showed pictures. Bro. Shull was also with us recently for an evening of pictures. The ladies' aid meets each Thursday to work. The men painted the church building this fall. At our council meeting, Bro. Arthur Whistler was re-elected elder. Our young people presented a Christmas program and also went caroling. Special meetings were held each Sunday evening during December.—Mrs. Carl Jehnzen, Big Rapids, Mich.

Northeastern Ohio

Black River—A farewell social was held for our pastor and his wife, Brother and Sister Jesse Whitacre. A pantry shower and pot luck supper was sponsored for our new pastor, Bro. Harold I. Deeter and his family. The parsonage was remodeled and redecorated. The women's work group is quilting and mending clothing. We held our council meeting the evening of Oct. 16. Our communion service was observed

STILL *a good buy*

Beginning immediately the price of the Science Research Associates Series has been advanced from 40 cents to 50 cents per copy. Even with this advance in price these three series:

Junior Life Adjustment Booklets
Life Adjustment Booklets
Better Living Booklets

. . . give a wealth of information and help on problems facing each of us, and at an economical cost. It is hoped that those ordering this material will note the change in price from that which is listed on the order blanks you have in your possession.

BRETHREN PUBLISHING HOUSE
ELGIN, ILLINOIS

with our pastor, Bro. Deeter, officiating, assisted by the deacons. One member has been received into our church by baptism. The young people and the children of the Sunday school were in charge of our Christmas program.—Mrs. Della Billman, Spencer, Ohio.

Northwestern Ohio

Marion—Our fall evangelistic meetings were held with Bro. Byron Miller, pastor of the Painter Creek church, Ohio, as evangelist. Five new members were baptized into the fellowship of our church. On Nov. 19 the Brethren Service truck stopped for the relief materials from our church. The ladies' aid group helped to pack the clothing and to render the grease. Union Thanksgiving services were held in our church Nov. 25 with Floyd Kline, pastor of the Forest Lawn Presbyterian church, as guest speaker. Our church cooperated with the churches in Marion through the Marion County Ministerial Association in a drive for clothing, shoes, etc., for overseas relief which was picked up by Brethren Service.—Mrs. Grace Holler, Marion, Ohio.

Southern Ohio

Ft. McKinley—At the morning service on Dec. 6, Don Bowman, a member of our congregation, shared his experiences of the Christian World Youth Conference which he attended last year. In the evening at our annual family night service which was sponsored by the women's work and CBYF, he showed slides of his trip around the world. The theme was, Christmas Around the World.—Jessie Mobley, Dayton, Ohio.

Eastern Pennsylvania

White Oak—Brother and Sister Ronald Gordley served as delegates to the Sunday-school and missionary meeting at Bareville. Dan West recently taught the Sunday-school lesson for us. On Oct. 24-25 Henry Becker, Donald Miller, B. G. Stauffer and Reuben Myer were guest ministers for our love feast services at Manheim. Govindji Satvedi brought the morning message at Manheim on Nov. 8. Bro. Joseph Moyer of Vernfield was the evangelist at the Longenecker house in November. As a result of these meetings, five persons were baptized. One person was baptized prior to the revival. A group from our congregation conducted a service at the county home. Services were conducted by the home ministers on Thanksgiving. A number of towel bags have been sent for overseas relief. Layettes are being made for relief. Milton Hershey and Jere Cassel accompanied a shipment of heifers to Germany and participated in the dedication of the Brethren House in Germany. In December twenty-six members from our congregation helped with the processing of relief materials at New Windsor. Several Sunday-school classes entertained children from the Neffsville Orphanage at Christmas time.—— Kathryn M. Brubaker, Manheim, Pa.

Middle Pennsylvania

Huntingdon, Stone—In October a reception was held for the college students. Bro. Govindji Satvedi of India was guest speaker at a Sunday morning service. Representing our church at district meeting were Mrs. O. R. Myers, Mrs. Clyde Stayer, Chester Shuler and C. Raymond Hetrick. Bro. T. F. Henry was elected moderator for the district. Early in November the district men's work banquet was held at the college with Bro. Stover Kulp as speaker. The congregation voted unanimously to procede with an addition to the church.—Mrs. C. Raymond Hetrick, Huntingdon, Pa.

Southern Pennsylvania

Hanover—Ruth Shriver has entered Brethren Volunteer Service for one year. Several from our congregation attended Camp Swatara during the summer. Dr. Gilbert McKlveen of Lebanon Valley College, gave a lecture on temperance. Bro. Govindji Satvedi delivered a missionary message. L. G. Mumma of Harrisburg, Pa., showed pictures of his work on the Kassel House in Germany. At our Rally Day service, Henry E. Miller of Black Rock, Pa., was the speaker. Our revival services were held Nov. 1-8 with Bro. Henry G. Bucher of Elizabethtown as evangelist. As a result of these meetings, three were baptized into our church fellowship. Bro. Glen E. Norris of Ambler, Pa., began his duties as full-time pastor of our church Dec. 1.—Mrs. Horace E. Walker, Hanover, Pa.

York, Second—Bro. Henry Bucher spoke at our Rally Day service. Recent visiting ministers have been Murray Lehman, Jacob L. Miller, Harrison A. Frantz, Ray C. Keim, Allen Herr, Harold Martin and Chester Royer. The deacons conducted their annual visit in the fall. Bro. Elmer Ebersole held evangelistic meetings in October. As a result of the meetings, five were baptized and one received by former baptism into our church fellowship. Hiram Gingrich officiated at our fall love feast.

Brethren Placement and Relocation Service . .

This column is conducted as a free ser ice to our people. The right to edit a reject is reserved. Since no verification ads is made no responsibility can be a sumed. In writing about any ad plea give the number. Unless otherwise spe fied address all correspondence to Bret ren Service, General Brotherhood Boa 22 S. State St., Elgin, Ill.

No. 899. Wanted: Young Brethr couple to work at Brethren Home for t aged in Eastern Pennsylvania. Man serve as handyman inside and outside, i cluding seasonal work in truck gard and chores. Wife to do all-around wo which includes relieving other worke cooks, practical nurses on their days Write: The Steward, Brethren Hon Neffsville, Pa.

No. 901. Position wanted as light hou keeper in Christian home for elderly la or couple. Near Brethren church, priv room and wages desired, can give ref ence. Preferred near Martinsville, Portsmouth, Va. Write: Mrs. John Wood, R. D., Bassett, Va.

No. 902. For sale: 87 acres—9 acres ti ber, 8 acres creek bottom pasture, r tillable. Nine-room, two story house, su mer kitchen, woodhouse and milk hou combined. Bank barn 40x70 with str barn 24x42 annexed. Wagon shed, dou corncribs, large hen house and hog hou Double garage. Milk, bread and m route, on cement road, ¾ mile to Chu of the Brethren, 1½ mile to centrali school. Price, $22,000. Write: U. R. Corkle, R. 4, Greenville, Ohio.

No. 903. For sale: A livestock and gr farm, approximately 230 acres, 3 mi from Navarre Church of the Brethren all weather road. Bus service to scho Two houses, barn, silo, other outbuildin is terraced and has been farmed acco ing to approved practices. Write: Elm L. Dadisman, Navarre, Kansas.

No. 904. For sale: Six room house a 2 room cottage (three apartments f nished) on 50x150 lot in Sebring, Flori Write: Ralph Landis, 316 Roxbury Dayton 7, Ohio.

No. 905. For sale: Lots in a new sub vision near the Church of the Brethr Each lot, 60x136 with several fruit tr price $1,750. Paved streets, bus serv into the city, only five minutes to to Homes are to be restricted. Write: Fl N. Biddix, 147 East Esther Avenue, lando, Florida.

No. 906. Wanted: Middle aged man do general maintenance and janito work at Manchester College. Write: Da B. Yeatter, Business Manager, Manche College, North Manchester, Ind.

No. 907. For sale: All or part of 76 a farm on state highway. 7 room house, r ning water. Nearly new insulated lay house 36x50, barn 36x70. Heavy soil, acres under cultivation. New building the Hope Church of the Brethren will located on what had been part of farm. Terms can be arranged if desi Write: O. L. Deardorff, R. 2, Clarksv Mich.

No. 908. For sale: 88 acre farm owner. Equipped for Grade A milkin barns and silo. Modern house, 3 car rage. Three Churches of the Breth within a radius of 6 miles. Two miles f centralized school. Write: Earl Bro R. R. 2, West Alexandria, Ohio.

No. 909. For sale: Modern three room home with a nice rental on the a 2½ blocks from business district. blocks from Church of the Breth Write: J. W. Lear, 2343 4th Street, Verne, Calif.

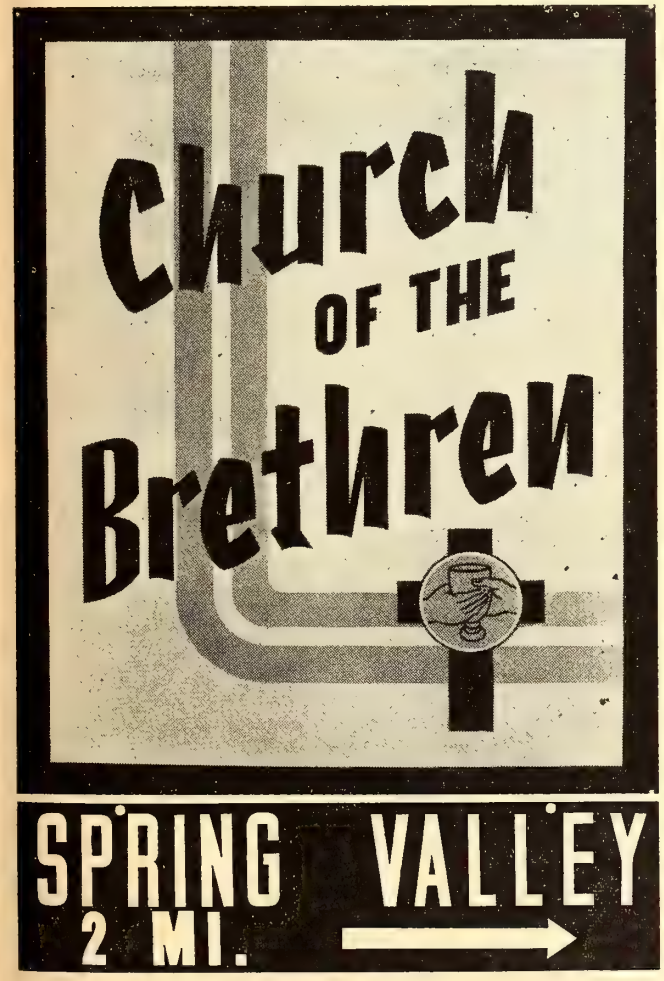
No. 910. Am interested in securin complete list of the books and pamph of the late Dr. M. G. Brumbaugh. A one having such books, please cont Jacob M. Hoffman, 701 Belmont A Johnstown, Pa.

ROAD SIGNS

READY FOR SHIPMENT

This beautiful sign will identify your church to all men, day or night. Rich maroon lettering and border against a gray background stand out by day, reflect the headlight beams of passing cars at night. The emblem of Brethren Service — the cup and the cross — is attractively made a part of the sign. It is hoped that the Men's Work group in each local church throughout the Brotherhood will actively avail themselves of this opportunity to identify their church in the community.

The 20-gauge Tern Plate steel base is far more rust-resistant than ordinary steel, assuring a sign that will serve the church for years. The entire surface is reflectorized. When these signs are erected some distance from the location of the church, it will be well to have a panel which identifies the individual church. These panels are made to order for you with lettering to match the large sign. These are reflectorized for easy reading at night. The size of the panel is 8 x 24 inches.



DELIVERED PRICES AS FOLLOWS:

Single Sign (Lettering on one side only)
24 x 30 ..... **$4.20**

Double Sign (Lettering on both sides)
24 x 30 ..... **$5.95**

Individual Sign (Lettering on one side only)
8 x 24 ..... **$2.95**

Individual Sign (Lettering on both sides)
8 x 24 ..... **$4.20**

Frame for 24 x 30 Signs (Channel Iron)
Painted to match sign **$5.95**

Single-faced sign panel can be mounted on any rigid surface.

Double-faced sign will need a frame.

Each local church will need to procure posts (preferably steel) for erecting the signs.

When ordering the 8 x 24-inch signs give us the exact lettering or other markings you desire for they will be made to your specifications.

Allow about
three weeks for delivery

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

MY NEW ADDRESS IS . . .

Name .....

R. D. or St. .....

P. O. ..... Zone ..... State .....

Help us to keep your Gospel Messenger coming by reporting any change in address promptly. **Please do not remove old address.**

At the Sunday-school teachers and workers fellowship dinner, Bro. M. Guy West gave a challenging talk. Bro. Robert Byerly of Elizabethtown held a Bible Institute. Berkey Knavel of Myerstown was guest speaker at our special Thanksgiving service.—Mrs. Walter Bachman, Jr., York, Pa.

Western Pennsylvania

Connellsville—The first of September Bro. E. M. Hertzler and his wife moved from Marion, Ohio, to assume the pastorate of our church. The parsonage was renovated prior to their coming. Bro. I. D. Leatherman, assisted by Sister Leatherman held a two-week evangelistic meeting. Our Sunday school organized a new class for young adults with Sister Hertzler as teacher. We have begun an organ fund. Our fellowship dinners are held once a month. We recently showed the film, Frontiers of Faith. Our pastor was the speaker for the community Thanksgiving service. In December we had a Bible conference with Bro. R. W. Schlosser of Elizabethtown College in charge. The CBYF are holding regular Sunday evening meetings. We are cooperating wtih the other churches of the city in an attendance campaign.—Eugene H. Wagner, Connellsville, Pa.

Windber—Our former pastor, Bro. C. H. Gehman, began his pastoral duties in the Lewistown church, Sept. 1. H. J. Weaver was elected elder for the coming year. Bro. H. J. Weaver, Bro. C. H. Hess and Sister Maude Shafer were guest ministers until the first of December when Brother and Sister Warren Kissinger from Akron, Pa., began their pastoral duties. Installation services were held Dec. 4 followed by a reception. A program was presented by the children and the young people. The Boy Scouts and their troop committee held fun night in the church basement. The children's department made Thanksgiving favors for the old folks home at Scalp Level and Windber hospital. Our communion service was held Dec. 6 with Bro. Kissinger and H. J. Weaver officiating. Two of our young people, Arwilde Geisel and Glen Davis, are serving in BVS. Our White Gift offering was used for the support of our India missionary, Sister Ernest Shull.—Mrs. Florine Dell, Windber, Pa.

Western Maryland

Maple Grove—Installation services were conducted for our new pastor and his wife, Brother and Sister Jesse W. Whitacre, by Arthur Scrogum, Jonas Sines and Connell Chaney. A reception was held for them in our new church basement. Bro. John Geary was with us for a series of meetings in November. Three new members were baptized into our church fellowship. At a special council meeting, a new deacon was elected and Daniel Whitacre was re-licensed to the ministry. The CBYF sponsored an auction sale in November. Our remodeling program has consisted of the addition of a vestibule, a new basement and the installation of an oil furnace. At our women's meeting in November, new garments or useful gifts and used clothing were received and sent to New Windsor for relief work overseas. A box of Christmas treats were sent to the Veterans hospital at Perry Point, Md. —Mrs. Loy Miller, Grantsville, Md.

First Virginia

Norfolk—Bro. L. W. Blackwell assumed the duties as pastor of the newly organized congregation in Norfolk on Sept. 1, 1953. At our first council meeting, Bro. C. M. Key of Roanoke, Va., was elected elder. A steering committee composed of five members was appointed to direct the activities. Our membership is steadily growing in number. In the last 1 months, seventeen letters of members have been received into our church. B Henry Eller, field director of the distr rendered services for us on Nov. 22. A one knowing Brethren people in or aro Norfolk, Va., is requested to contact pastor, L. W. Blackwell, 4810 Palem l Norfolk 13, Va.—Mrs. Alonzo Carter, N folk, Va.

Northern Virginia

Linville Creek—On Friday, Oct. 9 had our Sunday-school workers' fell ship supper with Bro. John Locke as g speaker. We observed love feast serv on World Wide Communion Sunday. evening of Nov. 15, the women's peace partment sponsored a world commu program. Following the supper, a prog was given by a group of young pe from five countries who gave an ins concerning life in their countries. Si Amanda Miller celebrated her ninety-f birthday in November. Bro. Mervin M tin conducted revival meetings at Cedar Run church. There were four commitments and one recommitment sulting from these meetings. On evening of Nov. 28 Bro. Curtis Bow showed his pictures of Africa.—Mrs. l sell E. Mason, Broadway, Va.

Second West Virginia

Pleasant Hill—Several of our young p ple attended Camp Hope during the s mer. Bro. S. H. Kirk and Bro. Lawr D. Sanders were our delegates to dis meeting. Four from our church atter the regional CBYF cabinet meeting Stuarts Draft, Va. A harvest festival held Oct. 4 with Bro. Joseph Perry of Union Rescue Mission of Fairmont, as principal speaker. Bro. Lester Morga the Nain Methodist church assisted the morning services. The young pe of the Rose Hill congregation at Grai presented a program on the evenin Nov. 15. A special program of music given at our church by the Sugar G choir of Barbour County. Our elder, Fred Clayton, officiated at our quart council. G. B. Clayton, our pastor, elected as church trustee. Plans are derway to redecorate the interior of church. One awaits the baptismal rit Mrs. Esther Clayton, Fairmont, W. Va.

The Minister's Book of the Month Club

Selection for February

ONE FINE HOUR

by Frederick K. Stamm

This book, an authentic personal testimony, orients Jesus in the world today. Theologies, old and new, the creeds, even the most ingenious, leave Dr. Stamm cold when he compares them with his experiences. The form of the book is constructed around the episodes in the life of Jesus, fully interpreted in the light of Dr. Stamm's compelling thesis. The result is that the reader also feels himself involved in the implications of such a life. The usual theological arguments are avoided in this highly personal presentation of Jesus as the spiritual companion of every man and a sure guide through the intricate mazes of history.

Copies will be mailed to members of the Book of the Month Club on or about February 10.

Regular price $2.50; to members of the club, $1.75 plus postage

BRETHREN PUBLISHING HOUSE . . . . . Elgin, Illinois

Church of the Brethren
Gospel MESSENGER
JANUARY 30, 1954



Beside the Banyan Tree

'T WILL be sixty years in October since Wilbur and Mary Stover and Bertha Ryan sailed for India. The year after their arrival Vilbur Stover built the bungalow in Bulsar pictured above. At ne top left of the picture can be seen part of the banyan tree he lanted in the front yard at the same time. Bro. Stover regarded ne tree as a symbol of the church. Its branches send down hoots which take root and become additional trunks. The ban-an tree at Bulsar is still young, as trees go; and the Church of ne Brethren in India, after sixty years, is still young as churches o. But the church also has branched out and its offshoots have aken good root in the native soil. This issue contains many vidences of the vital and expanding work of the church in India.

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

Contributing Editors

ROY D. BOAZ ..... Cloverdale, Va.
A. G. BREIDENSTINE .... Lancaster, Pa.
A. R. COFFMAN ..... La Verne, Calif.
IVAN FETTERMAN ..... Oaks, Pa.
DEAN L. FRANTZ ..... Mt. Morris, Ill.
HOWARD H. KEIM .. N. Manchester, Ind.
MRS. JOHN D. LONG .... Dayton, Ohio
LUCILE LONG STRAYER . La Verne, Calif.
MURRAY L. WAGNER .... Troy, Ohio
LEVI K. ZIEGLER ..... Martinsburg, Pa.

THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Norman J. Baugher, General Secretary, and the Brethren House, Earl H. Kurtz, Manager, 16-24 S. State St., Elgin, Ill., at $3.00 per annum in advance. Life subscription, $50, husband and wife, $60. Entered at the post office at Elgin, Ill., as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

JANUARY 30, 1954

Volume 103 **Number 5**

In This Number . . .

Editorial—

Beside the Banyan Tree 1
After Sixty Years, Still Looking Ahead. Amsey F. Bollinger 5
Kingdom Gleanings 16, 17

India Issue—

Present-day India and Christian Missios. E. Stanley Jones 3
Strategy of Christian Missions in India. Ernest M. Shull 7
Joint Council Plans for the Future. Everett Fasnacht 10
India Trains Christian Leaders. Govindji K. Satvedi 13
National Christian Council and Work in India. Kathryn Kiracofe 14

News and Comment From Around the World 18

Brethren Service—

Act for Peace! Mrs. Wade Beckman .. 20
Is It Worth the Cost? Russell Hartzler 20
1954 Seminar Plans 21
Self-appointed Representatives. Mr. and Mrs. Joel W. Baugher 21

The Local Church—

Youth Action Plan. Ed Crill 22
The Library Listening Post 23

Our Mission Work—

Topeka Church Observes Anniversary. Charles Dumond, Sr. 24
From Abandonment to Beautiful Parsonage. W. Warren Shoemaker 25
What About Material Aid for Missions? 26
India, Pakistan, Ceylon 27
Empty Shoes 27

READERS WRITE . . . to the edito

The Gospel Messenger welcomes letters commenting on editorials, articles and ne Letters should be brief and brotherly.

A Reasonable Answer

We wish to thank you for the editorial in the issue of Jan. 2 entitled Saturday, Sunday and Every Day. That would seem to be practical preaching for the minister and practical living for the congregation.

Especially do we appreciate the article by Billy Graham entitled "His Unchanging Word in a Changing World." The author seems to center the cause of some of the present sins of mankind and comes out with a reasonable answer to at least a part of the world's ills—the Word of the Bible and of God and what it means to our lives. That I like!—Mr. and Mrs. John Laprad, Delphi, Ind.

We Have a New Year

Thank you and your associates for the good work you did with the Gospel Messenger during 1953. After reading the Dec. 26 issue that came this morning I feel I should offer some comments.

1. On page 2 we find we have lost a little more of our freedom. I hope every person reads how an army general has destroyed the freedom of the people of Indiana lest we forget it is also your freedom and mine. In every nation where freedom has been lost it was largely by the military taking over. We can save our freedom if we act. We can lose it quickly by letting a few people control our way of life. Fear is the great sin of today. If we put our trust in man or the military, we are lost. We can save ourselves, only by putting our trust in Christ and his way of love and service.

2. Take time to read the editorial on page 5. Too many of us are too willing to sell our souls for dollars. We grow, manufacture, advertise, read, buy, use such things as beer, liquor, tobacco, etc., that numb the brain, destroy the will power, eventually the bodies and, yes, even the souls of our brothers, sisters of all ages. You and I had a part in the murder of Bobby Greenlease and we will help murder many more people if we do not act fast to destroy the evils that cause people to murder one another.

3. Page 8, "The Family Counselor." What a contrast! Thank God for "Another Busy Housewife." Naomi Will so well told her that while it is necessary to serve God through the church she is so well serving God with her nursing.

4. Page 10, A Liar in Your Hou True advertising certainly has place in our lives. All of us ha many needs. Others have the thin to fill those needs. Advertising fi a worth-while need in bringing t two groups together. How much d advertising, good or bad, affect wh you and I did this Christmas seaso Did we use our thoughts, time, e fort, money to rededicate our liv in the fuller service of Christ? D we spend our time and money a wear ourselves out giving preser to friends not in need, while t children of our God in so ma places starved, froze, suffered a died?

May I suggest that all our reade join in trying to live our religion the New Testament teaching of J sus of love and service. Is it wor trying? We have a new year start.—Carroll S. Rinehart, We minster, Md.

Practical Ways

Because of our having a Germ exchange student in our home l year many favorable comments car our way concerning the many pra tical ways in which the Church the Brethren presents its interpret tion of the teachings of Jesus Chri

I would also like to commend t editor and staff of the Gospel Me senger for the very fine work th are doing. We read the Messeng from cover to cover and often u the editorials and articles in c Sunday school (Methodist).—E. Kime, Mishawaka, Ind.

Real Reasons

Manner of living and methods doing things are more likely to the real reasons for discriminati rather than religious beliefs or rac lines.—William R. Sullivan, Los A geles, Calif.

A Great Soul

Thank you for the Dec. 12 issue the Gospel Messenger containing account of Bro. E. G. Hoff's passi and brief story of his life. I app ciate your thoughtfulness grea Bro. Hoff was a great soul and v be missed not only by his own co munion, but by many others w were affiliated with him in the w of Christian education. May G bless his good wife and all w mourn his loss.—Charles W. Bre baker, religious educator and wri Dayton, Ohio.



lage boys with tes and books meet their class outdoors

Irwin from Monkmeyer

Present-day India AND CHRISTIAN MISSIONS

E. Stanley Jones

SINCE the coming of independence India has made remarkable progress in any ways. At the very beginning she had to meet six converging catastrophes — all converging into a few months— e continuing revolution; a civil ar; two major operations when rts of India were cut off in e East and in the Northwest d made into a separate Mommedan State—Pakistan; the ansfer of ten million people ross that boundary line; mass urders; and the death of ahatma Gandhi, the father of e new India, by an assassin's llets. These converging catasophes would have broken a weaker nation, but India, used to the shocks of the centuries, showed an amazing power of come-back and resilience of spirit. There is a Tamil proverb that says: "He who is born in the fire will not fade in the sun." This new India was born in six fires—will she fade in the sun of ordinary happenings? I believe not.

The way India gained her independence has left a deposit of good in her soul. Instead of giving suffering she said she would take suffering. In the Gandhian movement she said: "We will match our capacity to take suffering against your capacity to give suffering and we will wear you down by our good will." India matched her soul-force against physical force and man. She demonstrated the power of spirit. To the Christian of discernment the cross was seen embodied in a political movement. This movement trained present day leaders—trained them in jail. They came out to take charge of the country. So they were tried men and honest men and able men. They have formed the core of strength of the new India.

Long-time Methodist missionary to India

The question is often asked whether India is going communist as China has gone? Not necessarily. The situation in India is not the same as China. In China the communists had an army which defeated the nationalist army and in the wake of that military victory imposed communism. That has always been the method of the spread of communism — it has always been imposed in the wake of a military victory. This was true in Russia, the Baltic States, the satellite countries and in China. There is no example in history of a nation deliberately going to the polls and voting in communism. The people will not vote away their liberties. Now in India the communists do not have an army. The army is in the hands of the government and apparently loyal. The communists are therefore compelled to adopt constitutional means. Not that they believe in constitutional means — they believe that force decides things ultimately. Will India be the exception by voting in communism? I doubt it.

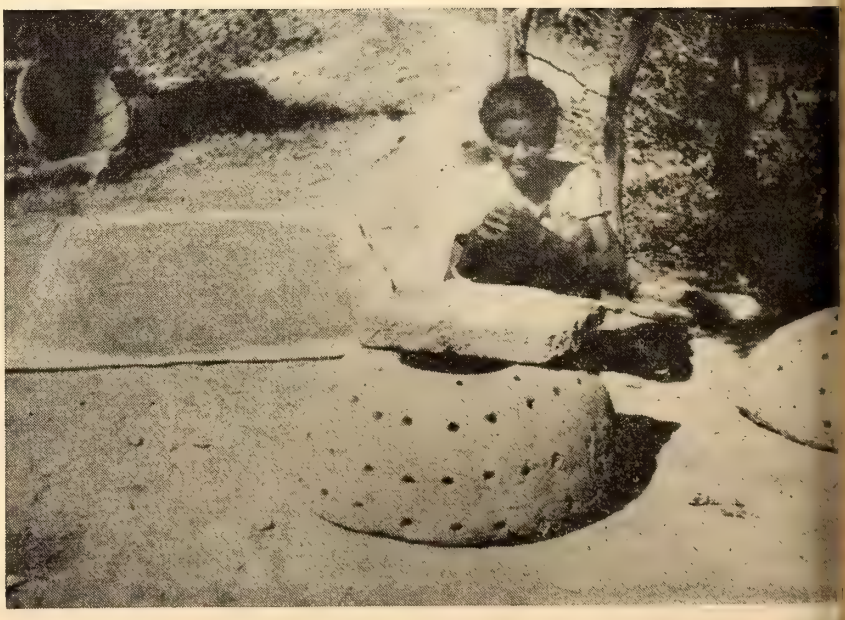
The Prime Minister of Madras State, where communism was strongest in India, said in a recent speech that communism had "reached its crest in India and was now receding." This was reflected in the recent local elections in Travancore, where communism had been strong the previous year; this year the communists were soundly trounced. Many who voted the communist party last year had now turned toward socialism. My inquiries have confirmed the statement of the Prime Minister of Madras that communism is receding.

Another question that has been raised in an acute form recently is the question of whether evangelistic missionaries would be allowed in India in the future. A statement by the Home Member in Parliament raised serious questions as to whether evangelistic missionaries would be allowed in India in the future. I wrote an open letter to the government of India a few months ago while in India and addressed it to the leading officials. In it I raised the question of whether evangelistic missionaries, myself as an evangelist in particular, would be allowed. All the replies I had were favorable.

Just what are the areas of question in the minds of those who would oppose evangelistic missionaries? These areas seem to be five: (1) That some missionaries are not loyal to the government. (2) That some missionaries take part in local politics. (3) That missionaries offer material inducement to gain converts especially among the low caste people. (4) That proselyting rather than real conversion is the policy of some missionaries. (5) That terms derogatory to India, such as "heathen," are often used to describe Hinduism.

Now these five things can and should be met by Christian missionary boards working in India. These boards should make their position clear as to the first and I think it shou be something like this: Ar missionary who finds himse unable to be loyal to t government should withdra and if he doesn't, then h missionary board should rec him, and if they do not rec him, then the government itse should send him home. T second should be answer something like this: Any mi sionary taking part in loc politics should be recalled the missionary society, and not, then the government shou send him home. Third, v should consider it a just reas for recall if any missiona should offer material induc ment for people to becon Christians. Of course there an inducement inherent in t Gospel itself as offering a bett way of life, but no materi inducement should accompar the offering of that Gosp Fourth, it should be made cle to government that we are anxious as they, and mo anxious, that proselyting as mere change in label without change in life, be looked up as incompatible with Christian ty which believes in conversio a change in character and li

Continued on page 26



Indian chicken coops, made of mud with holes for ventilatio protect the chickens at night from the depredations of the jacka

EDITORIAL

fter Sixty Years, Still Looking Ahead

Guest Editorial by Amsey F. Bollinger
Anklesvar, India

IXTY years — almost endless time as viewed by a child, a few fleeting years in retrospect to an oldster, and but a moment of eternity! T s year our India Mission is sixty years old — or y ng. As we think of the many missionaries who h e labored in this field and retired or passed on, it eems like a long time; but when we remember th t Sister Stover, one of the original three is st l with us, we realize that all this great work h been accomplished in one lifetime. And it is a reat work — hundreds of thousands have heard th Gospel; thousands have accepted the good n vs; there are now twenty-three organized B thren churches in India, a goodly body of e ers, ministers, and evangelists at work.

Besides this there is the Christian service w ich has been freely given: in times of famine th sufferers were fed, famine orphans were n sed and educated, thousands of boys and girls h ve been given a good Christian education, the s k have been ministered unto, poor farmers have b en helped to buy land, co-operative societies h ve been organized. "And what more shall I s , for the time would fail me to tell of"— S over's work in liberating the Bhils from r trictions, of Blough's literary and Bible n nslation work, of Moomaw's contribution to r al education, of Barbara Nickey's medical s vice to women and children — just to mention a few of the examples of devoted Christian r vice, friendship for the poor and downtrodden, n l technical contributions to be found among t past and present missionaries.

Then you may well ask, "After such a long n e and the expenditure of so much life and toil n l treasure, is not our work finished?" In reply w ould ask, is the task of evangelism and service e completed, anywhere? Here in the area a signed to our mission there are large areas still u touched, several native states which were c sed to missionary work until after India a ieved independence. There are other areas w ere the surface has barely been scratched. And it is a startling fact that there are actually more p ple in our whole area who are not followers o Christ than there were when the Stovers and S ter Ryan landed here sixty years ago, because t accessions to the church have not kept pace w th the natural increase of population of the c ntry. Besides, the church, though growing in s ength and experience, still needs and desires t encouragement of the mother church in prayer and personal guidance. Then there is the medical, educational, and economic aid program, which demonstrates the Christian spirit of service and strengthens the church. This service program the Indian church is not yet able to carry.

Looking at our various centers of work one by one, we come first to Umalla, farthest north and east. Here is a large rural area that has been responsive to the Gospel. The churches of this area have a good sprinkling of farmers who own some land, which augurs well for a self-supporting church. The farther reaches of this area are still untouched. Just recently an evangelist has been sent to Sagbara, about seventy-five miles from Umalla, and far from the railway. The people of this area are open to the Gospel and we must expand our work in that direction.

Also in the north and on the main railway is Anklesvar, which is widely known for the Vocational Training College and the Girls' Boarding School, both leaders in rural education. Here in the training college where Brother Premchand Bhagat served for twenty-five years, hundreds of rural teachers have been trained and many of our ministers and evangelists have also taken the teacher training course which is so helpful in the ministry. Here also is the Rural Service Center, a co-operative venture of five missions of Gujarat which has enlisted the support of World Neighbors, Inc. This movement is dedicated to the all-round improvement of rural life in Gujarat. The pattern of work is similar to the agricultural extension work in America, but with a strong Christian emphasis. In the Anklesvar area there are five churches. One of the difficulties of building up self-support among them is that the members are largely landless laborers, ground down and kept in poverty by the large landowners.

Going south to Surat and then east thirty miles on a branch railway we come to Vyara, which has been one of the most fruitful areas of our work. The Vyara church at times has been the largest church in the Brotherhood, in spite of the fact that five village churches have been carved out of it from time to time. This is strictly a rural area, and many of the Brethren are small landowners. A boarding school provides opportunities for potential Christian leaders to get a little more education than the village schools can provide. Here also there is great scope for rural uplift work, and strengthening the economic foundations of the church.

Bulsar, our pioneer station, is about central

in the field, and has also become the administrative center of the Joint Council, the joint missionary and Indian organization which is responsible for managing the work of the mission. The Bulsar church was the first to become self-supporting, with a fulltime pastor. At Bulsar is located one of our hospitals which has long carried on that much appreciated service, the care of the sick, who are so numerous in India because of poverty, superstition, and lack of trained doctors. Here also is located our Bible School which has trained our pastors, evangelists, and other church workers. This responsible work was long carried by missionary stalwarts but during the last few years Bro. Govindji Satvedi has ably carried on the work. Besides the Bulsar Bible School our mission co-operates in the Union School of Theology at Baroda, which enrolls students with higher educational qualifications.

Bulsar, Jalalpor, and Khergam are now all grouped together administratively. Due to shortage of staff there are at present no missionaries located at either of the latter two places, but the work is being cared for by Indian Brethren. Khergam, fifteen miles from Bulsar, is the center of vigorous educational work and several growing young churches. This area is also served by a boarding school located in typical rural surroundings. The co-operative credit society at Khergam has been perhaps the most successful in our whole field and has helped numerous brethren to buy plots of land and build small homes of their own.

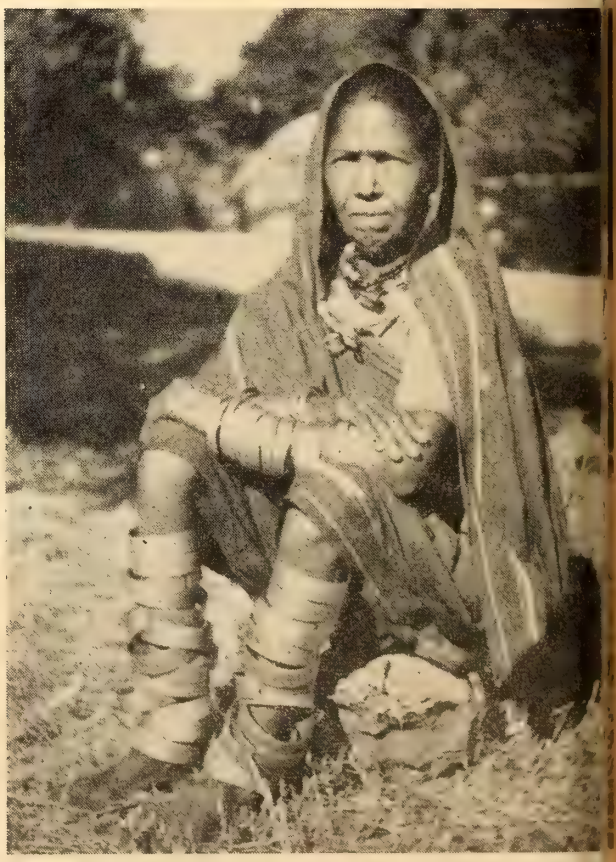
The stations thus far described are in Gujarat and comprise the larger part of the work. The remaining three stations are in Marathi language area. In this area the response in terms of conversions has been small, but one cannot tell when the harvest will come. In the providence of God it may come speedily or it may be delayed. Our task is to be faithful in witness and teaching and to leave the results to God.

Ahwa, sixty miles east of Bulsar in the forests of the coastal range, is our most isolated station. When it was opened many years ago the missionaries went by ox tonga from Bulsar, a journey of four days. Now, with improved roads, the trip can easily be made by jeep in four hours. Ahwa ministers to these jungle people among whom there is a church of about three hundred souls. A boarding school gives Christian training not only to Christian boys and girls but to others as well.

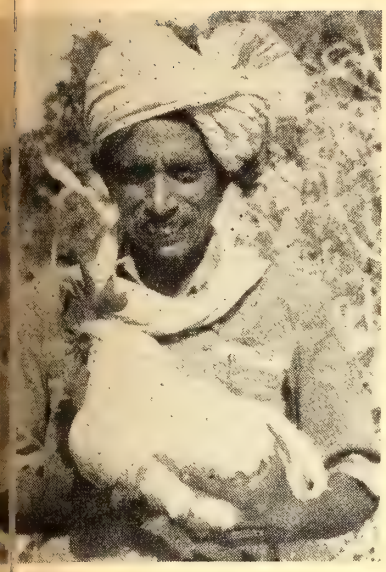
Dahanu, on the main railway seventy-five miles north of Bombay, is the seat of our women's and children's hospital. Childbirth in India has always been attended by heavy mortality beca of ignorance, superstition, and lack of sanitati Now even poor village women are beginning come to hospital for confinement as they le the benefits of being attended by a trained doc or midwife. This hospital also has a small cl of nurses in training and its midwifery course approved by government. Last year the Daha church dedicated a new house of worship.

Last we come to Palghar, fifty miles north Bombay. Here are also to be found a small chur a boarding school, and village evangelistic w reaching out as far as Vada, thirty miles aw where there is a missionary and a small gr of Christians.

And so, as our mission passes the sixti milestone, we look back upon a record of faith and fruitful service, and forward to opportunit and responsibilities still untouched. For f India, which is trying hard to establish democra government and raise its people out of pove and ignorance, the Christian gospel has a w of hope and a needed message. May the Chu of the Brethren be faithful in its interest a prayers, and in support through men and mon of the work which has been so well begun. M than that we cannot do. Dare we do less?



The wife of the headman of a tribe of aboriginal located about two miles from Bulsar wears a excessive amount of brass ornaments a evidence of her husband's wealth and positio



Strategy of Christian Missions in India

Ernest M. Shull
Ahwa, India



The question is not one of evangelizing or not but how to evangelize. How can the Christian church implement the implications of the gospel for the economic, social, cultural and spiritual needs of men? In some way the church needs to demonstrate that Christ brings the abundant life.

Maganlal Malaji, one of the Rural Service Center village workers, with a young farmer who was given nine eggs of purebred stock with the understanding that he would give back one chicken as payment for the eggs; in this way poor farmers get improved stock without much capital outlay. Top: a farmer with his improved cock

SINCE India gained her independence on August 15, 1947, Christian missions ve been forced to rethink and ise their program and meth-. Ways of propagating the pel which were once ac-ted are now being questioned the government and by ding thinkers of all religions. oselytism, or making converts, generally frowned upon by se outside the Christian com-nity. To many people the ase *to proselyte* means offer-some inducement for the pose of receiving some new vert.

The other day three young n came from a neighboring te and asked me for a state-nt of the rules and practices of the Christian religion. They said: "We want to change our religion. If we become Christians we believe that you will help us. We don't even get a cup of tea in the Kandesh. Famine is terrible in our country." Apparently to them Christianity means a job or food or economic betterment. I carefully explained that they could become Christians only when the spirit of Christ came into their hearts and there was a conviction of sin followed by true repentance. This requires a long period of instruction in the meaning of baptism and church membership. Usually a period of one year is considered to be sufficient for instruction and for testing the convert's sincerity.

In another area we heard of twenty-five people wanting baptism. What they actually wanted was a loan of fifty rupees each from the mission. These illustrations, which are typical and not uncommon, clearly show the difficulties of spreading the gospel in India.

Christianity has implications for the whole of life—physical, mental and spiritual—but a person's motives for conversion are sometimes questionable. The sincere believer must not be rejected. Nor must the insincere seeker be baptized.

A recent government circular asked the missions if they carried on any educational and phil-

anthropic activities. Schools, hospitals, agricultural programs, rural service projects and social welfare work are usually accepted by the government and by India's present leaders as worth-while social and economic improvements. But direct evangelism by foreigners is frowned upon by many.

For many years Christian missions have taken an active part in an extensive program of education. The Church of the Brethren, for example, still operates nearly one hundred primary schools. In a free India the government is seeking to take over the management of these schools. Probably secular education is primarily the task of the state, not of private agencies such as the mission. The acceptance of government grants have made it easier for the government to enforce certain controls over these mission schools. The Joint Council—the real governing body of the church in India, is, at present, faced with the problem of what primary schools, a few or all, to turn over to the government. Mission schools have no doubt helped the growth of the Christian church. In these schools many thousands of children have received religious instruction. After passing the third or fourth standard some village children come to the central station schools. In the atmosphere of Christian schools and the Christian community some of these pupils are won to Christ. Even though the principle of voluntary conversion is practiced by most Christian groups, the government dislikes the motive of conversion of these mission schools. Perhaps it would be better for the missions to give voluntarily their schools to the government now than to be forced to hand them over later.

As the various missions move out of the field of primary education it may be necessary for them to establish more hostels for Christian students. Several missions have already turned over their schools to the government and have opened hostels for Christian children and for others too if they seek admittance. In these hostels Christian instruction can be freely given. If the hostel is declared a Christian hostel, the government will not question the right to teach the Christian religion.

According to Professor Kraemer, "A center is needed for training men and women to meet the non-Christian religious, cultural and social environment." At the Willingen Conference the need for Christian training centers was clearly felt. In planning for the future more attention should be given to the establishment of Christian hostels for boys and girls and for Christian training centers for men and women.

In higher education the government is assuming greater control over the management of private institutions. The responsibility of the state for the education of its citizens is readily recognized, but government control does not necessarily ma for greater efficiency. Missio generally speaking, have cepted and have appreciat government grant-in-aid, but the government to insist up placing their own nominees the boards of management Christian institutions seems some to be unfair interferer in the affairs of private agenci Eventually the problem may resolved when private insti tions refuse to accept gove ment grants.

The government is also ma ing inquiries into the mana ment of mission hospitals. Sir people of all religions are ceiving medical help in the hospitals, the state reasons th Hindus, Muslims, etc., should represented on the manageme In cases where no grants a received, this argument is deed difficult to understand. thinking Christians want to s an end to communalism, but t solution suggested by the g ernment is worse than the pr lem.

Christian schools and missi hospitals should not only me ure up to the governme standards but should go ahead as pattern setters. In country where so many of t



A member of an aboriginal tribe in the village of Sunthvad, twel miles from Jalalpor, makes a basket from strips split out of bamb

ents are poor and cannot for medicines, it is probably nistaken policy to expect itals to be self-supporting. ds from the church in Amer- probably should subsidize ion hospitals to a limited nt. The need for more edu- nal and medical work in a—even privately sponsored n scarcely be doubted. ions of people throughout remote villages of India are without educational and ical facilities.

all we evangelize in this try of many religions? This tion is frequently heard. osition to those who spread Christian gospel is not new. church has always faced problem. The question of ortance is not: "Shall we gelize?" Rather it is: "In ee India, how shall we gelize?" If most of our edu- nal institutions and hospi- are run by the government, can the Christian church ement the injunction that gospel has implications for economic, social, cultural spiritual needs of man? can the church demon- e that acceptance of Christ gs to the new convert an dant life?

ssion boards are sending missionaries to India who had some special or tech- training. Agricultural, strial and educational ex- are being sent. The gov- ent of India desires ionaries with such training special skills. How can these rts make their greatest ibution to the Christian ch? I have often been told my social services are ly appreciated but that evangelistic efforts are vanted. Does this mean that gelistic missionaries some will be excluded from ? It may mean that; how- I am optimistic regarding Every missionary should



Shepherd caste women churn butter, rotating the paddles of the churn by pulling the ropes with right and left hands alternately

be a good witness for Christ and his church. Otherwise, the use of the word *missionary* is a misnomer. An agricultural expert, who is sent out as a Christian missionary, should witness in word and deed to the saving love of Christ. Otherwise, he had better stay at home. In an independent India every evangelistic missionary should do some service and rural uplift work. Christ "went about doing good." Christian missionaries should follow this example.

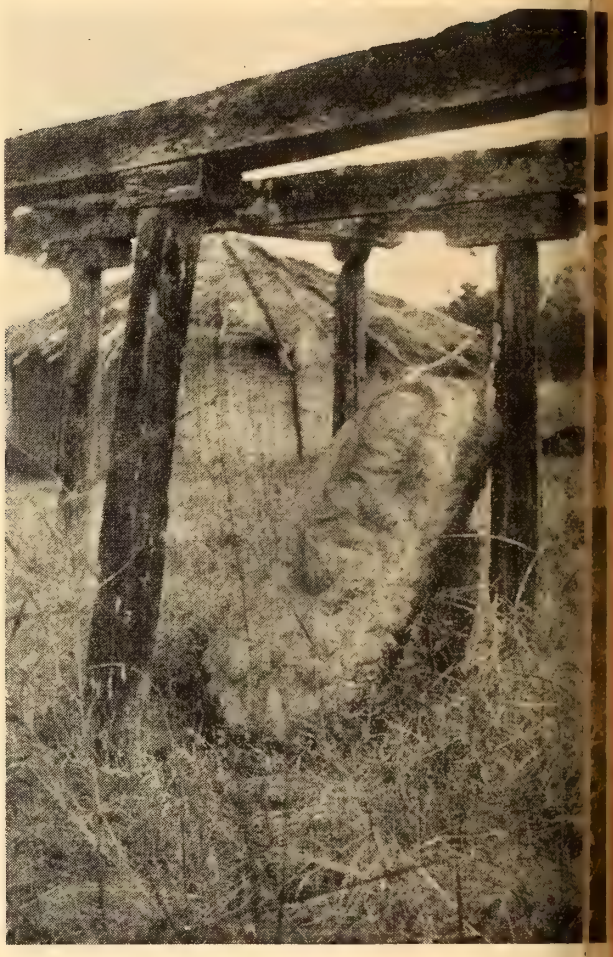
In India today many development programs are being sponsored by the government. India's Five Year Plan has been reported in the newspapers around the world. The construction of dams, irrigation projects, housing programs, livestock improvement farms, road construction and other useful movements are under way in the New India. Insofar as these movements are good, the church in India should encourage and support these government-sponsored programs. True Christians seek first the kingdom, but Christ clearly recognized man's need for daily bread. Members of non-Christian groups must understand that Christianity is not a religion which tries to undermine the state. Nor does Christianity destroy the unique cultural patterns of India. In every land some laws and customs need to be changed. But Christ is not culture. He is both in culture, ever trying to purify it, and above culture. In Christ everything becomes new.

Hinduism, Islam and Buddhism are no longer looked upon as primative religions. These great living religions contain many truths and noble insights. The study of comparative religions reveals the great truths in these other religions. Some modern thinkers are emphasizing syncretism; that is, they are trying to harmonize and reconcile the great truths found in all religions. It was the late Mahatma Gandhi who said, "All religions are equal; they are like leaves of the same tree." India's vice-president, Mr. Radhakrishnan, tries to justify all forms of idolatrous worship as being suited to the worshiper's present state of spiritual discernment. As Christians we believe that in Christ alone can man find the abundant life and eternal life. It is all right, and quite neces-

Continued on page 26

Joint Council Plans for Futur

Everett Fasnacht
Umalla, India



A crude image carved on a stone serves as a worship place for the tribes in the Dangs near Ahwa. The stone is covered with oil and red liquids poured over it as a part of the ceremony to appease evil spirits

IN this evaluation of the Joint Council in India, its work and problems, I want first to present some of the major problems it faces, then some suggested solutions. These do not represent a program that has been adopted by the Joint Council but are an effort to help the Council find its bearings in these transitional times, and to share with the mother church our concerns, hopes and joys, to the strengthening of all.

Problems We Face

1. The greatest danger and problem facing the Church in India is the temptation to place the mechanics of our work—the personnel, the committees, the budget, the Joint Council itself —before the goal, which is that in everything Christ might be pre-eminent. (Col. 1:18) In so far as we seek first the Christ and His righteousness, then other needful things will not only be added, but will be given their proper perspective and emphasis.

The Christian community is an active part of India. The workings of the democratic processes are followed with interest and there is an unfortunate temptation to apply lessons learned in secular political life to the church. nepotism, unkind criticism, factions are not fruits of the spirit, and have sometimes turned our energies to unworthy ends.

Another facet of the "human factor" is a natural reluctance to pioneer in new approaches to the work that is to be done. Not many souls would renounce the security of mission employment in favor of self-support and serving as a "free" minister, for example. In fact, up to now, only a few have been bold enough to accept the Church in India as their employer, in place of the Joint Council and/or Mission, which depend on foreign funds to a large extent.

Add to this the Christian tendency to be patient with and helpful to the widow, the sick, and the inefficient worker because all are needy; to encourage not only the economically poor but the less-than-bright students too with scholarships because the entire Christian community should be educated. These are not insurmountable problems, but they illustrate why the Council's program seems s when fluidity and outreach called for. If long-term are poorly defined, decision likely to be based on expedi The Church's goal—as we problems, are spiritual economic second.

2. There are problems involved in creating a self porting church. Such a ch must be dependent on (1) membership's having an quate economic foundation (2) an understanding of Chri stewardship, and (3) avai ity of suitable church le who can and will live w the support afforded by church and/or their own pendent income.

To raise the economic of the membership is not

f-employment, even as a re-cropper, requires an a-unt of capital that is difficult acquire. It is next to impos-le either to save or borrow ficient funds to establish a all business or farm enter-se. Thus it is difficult for one to advance out of olie" status, wherein all live m "hand to mouth," with ermittent employment. Only y limited industrial employ-nt is available in our Breth- territory.

Churches in India have been veloped on three premises: the church's leadership uld be *"paid" personnel,* (2) leadership should be *highly alified,* and (3) the *church* uld pay the workers' wage. is doubtful if our church uld have taken root in Amer- under these conditions. It is ely a self-supporting indige-us church cannot be built on t basis in India, either.

. The scope of the non-evan-istic program involves prob-ns and requires evaluation m time to time. Training grams, educational and med-l institutions are considered rginal by some, essential by ers. How much of such pro-ms can or should be carried by the indigenous church is matter of conjecture. Many ristian leaders do not feel the ligenous church can support se programs.

t is difficult but certainly not possible to reduce the quan-of educational and medical ilities offered by the church. mmunities and individuals, h opportunity to compare ristian and non-Christian es, service and institutions, reluctant to rely on the less-ensive-but-often-poorer fac-es that are available. *Chris-n* is deservedly a synonym self-giving service, loving cern, brotherhood. To reduce avenues of meeting needs, y also reduce the church's ness.

The majority of the Joint Council's work lies in three fields: evangelism, education, and medicine. I will attempt to point out what the Joint Council of the Church in India may be able to do within the next five years to adjust its program to changing conditions in these fields. The Joint Council is vitally interested in adult education and rural extension work, but as much of that work is done in and through interdenominational agencies, it is not covered here.

Leadership training programs need to be developed along several lines. Present leaders need to be strengthened in loyalty and unit. Bible and religious instruction should be adapted to use by literate but otherwise untrained lay membership. With the prospect of fewer Christian primary schools, Daily vacation Bible schools are a "must."

Patterns for drawing the leadership out of the lay membership, particularly in rural congregations, and using such leaders as lay or "free" ministers, should be considered. Paid workers should "work themselves out of a job," and



Mothers with their babies (top) wait for the witch doctor (hair over shoulders) who is said to cure babies that cry with ceremony and incantations (bottom) and a great emotional display that is supposed to exorcise the evil spirits

prepare established Christian communities to carry all church activities with their indigenous leaders in places of responsibility.

The evangelistic program within the established congregation needs to be adjusted to what the church in India can finance and stewardship education developed to get the resources of the church back of such a program. The giving of most of the Christian communities does not begin to reach the capabilities. A planned financial promotion campaign would yield encouraging results. To make this effective and appealing, the units of budgeting and financial support need to be decentralized, and based on the congregational unit rather than mission station unit.

The church, not the Joint Council, should be made the evangelizing agency. The evangelistic program of the church may be assisted by the Joint Council; but it must be made the indigenous *church's* program, be under *church* direction as well as for her benefit. Whereas this is now the pattern in several congregations, it should become general.

The Evangelistic Committee of the Joint Council hopes that the Council can open up work in one new untouched area each year for five years. This will probably involve securing locations, and assigning one or more touring evangelists to each of these areas. The worker will visit scattered Christians, hold evangelistic meetings, visit, encourage, instruct. Such a pattern is now used for our work in Sagbara area, where one evangelist visits the Christians scattered in twenty-two villages, and has contacts among non-Christians in these and other villages.

The church's servants in India have done well with what they have had, but people have been reached by tens when there are thousands that go unreached. Audio visual aids, and all types of mass media need to be brought into use to carry Christ's message not only to the poor and needy who come to us, but to high caste and rich as well. The gospel must be taken to the multitudes.

Plans for Education Work

Present indications are that our pattern of educational work will be drastically altered during the next several years. Non-Christian agencies and local school boards are bringing pressure against the continued operation of Christian primary schools, and it is most likely that government will not give further subsidies for our schools. At best, the funds and freedom with which we have operated primary schools in the past will now be limited.

This development will require that the communities where, up to now, the major—or perhaps only—avenue of approach has been through primary education, be studied to see how Christian values may be preserved and the reservoir of good will put to use.

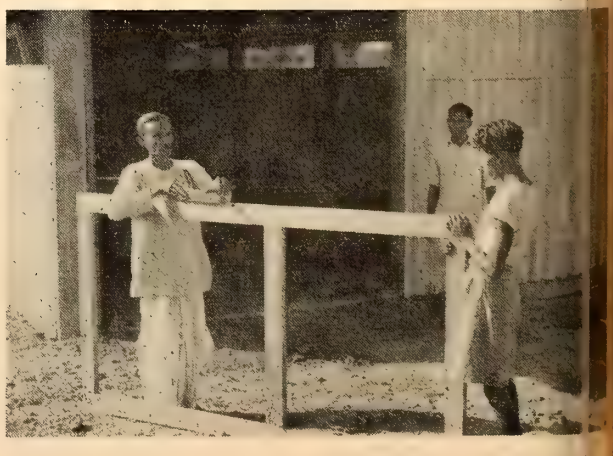
The public schools may need to be strengthened by constructive criticism on the part of interested patrons. Christian teachers working in government and other private schools have vast opportunities to witness to their Savior. In so far as]s-
sible we must help people o
place their confidence in g-
ernment educational facili es
and not to leave their child n
illiterate even though a Ch s-
tian school is not available.

Opinions differ as to the va te
of Christian hostels and boa l-
ing facilities in times like the e.
But there is general agreem t
that hostels ought to grow n
self-support as well as use l
in instructional purposes.

Medical Work

As in other fields of pu ic
service, government and n n-
mission medical services re
being opened rapidly. In s e
localities they are able to m et
much of the need for medi al
care. Christian medical o-
grams need to be re-thou ht
from time to time, recogni g
these new well-subsidized se v-
ices.

With the exception of sa ry
supports for foreign staff, ur
medical work has been lf-
supporting for nearly two c-
ades. Now, with increased va ge
scales for Indian staff, hi er
priced drugs (and thus re
"charity" cases), and more m d-
ical facilities available, i is
doubtful if our hospitals an
continue without financial as-
sistance. Since these institut ns
depend a great deal on he
patronage and good will of he
non-Christian public, it has en
suggested that the hos tal
management be broadened to
include non-Christian repre n-



Building a door at the Rural Service Center in India

tion. This suggestion is being nsidered.

The future of the nursing lucation program, and of the nall out-patient dispensaries is ing studied.

There is great cause for optimism as we look to the future. Christians enyoy freedom under the laws of the land to propagate their religion. The Church in India is a "going" institution. It is God's chosen vessel for carrying His message to a land otherwise lost. May the Church be worthy of His blessings, and commend itself to you for your interest and prayers.

ndia Trains Christian Leaders

Govindji K. Satvedi

SEEING the multitude Jesus was moved with compassion, because the people ere like sheep without shepherd. So he said to his disples, "The harvest truly is enteous, but the laborers are w. Pray ye therefore the Lord the harvest, that he will send rth laborers into his harvest." Certainly, there would be no id of harvest as long as there sin in the world, and so long the world needs laborers and aders. Let us show what the dia church is doing.

Sunday schools. For every age e have Sunday school classes id capable persons are used as nday school teachers after ving been trained in Sunday hool.

Primary schools. These are ementary schools of seven andards. A person is consided as an ordinary teacher ter having passed the final amination. Some capable udents go to our Vocational aining College at Anklesvar r a higher teacher training urse, and some enter high hool for English. Both of ese institutions supply our hool teachers in the villages d at the main stations.

Bible school. After having rved some years, persons from ery main station area are lected for Bible training. This the group prepared for the inistry.

The Bible School was founded in 1913 at our first church at Bulsar under the direction of J. M. Blough. Up until now 187 families in fourteen different groups have come in for Bible training. From these groups we have our elders and ministers.

From the very beginning we have taken the family as students. The women who are able to take the full course with their husbands are encouraged to do so. Those who are not able to meet that requirement are given a little lower course. Anyhow they are given sufficient knowledge to witness their salvation among women and to help them in their daily requirements.

Bulsar Bible school has a two-year course. Students study the whole Bible, Christian doctrine, the life and teaching of our Lord, along with other subjects like psychology, pedagogy, homiletics, church history, simple remedies of ordinary diseases and general knowledge of village uplift.

Illiterate women are taught reading and writing and all the women are taught sewing, knitting, housekeeping and training their children.



India workers and nationals at the Buck Hill Falls mission conference in December. Left to right: M. M. Thomas, youth leader in India; Johnathan Lyall, studying visual aids; Miss Kamala I. Vytilingam, cardiac specialist, Vellore, India; James Puxley, United Church of Canada; I. W. Moomaw, former Church of the Brethren missionary to India, now with Agricultural Missions; Govindji K. Satvedi, Brethren

Beside our Bulsar Bible School, we have an interdenominational theological school too, located at Baroda. At present four churches are cooperating in this school: Presbyterian, Methodist, Church Missionary Society and Church of the Brethren. So some of our students are sent there also thus cooperating in the interdenominational institute. In the last ten years nine students of our church have been sent there. All these Bible trained people are mostly prepared for pastoral work as well as for evangelistic work.

To meet the present environment of India, we need more highly trained leaders as ag culturists, artists, scientis doctors and Bible teachers wi seminary degrees. We contin to look for ways whereby mo of our young men and wom will receive more training. W hope and pray that God m prepare his people for h glorious service.





A group of girls on the road between Bombay and Bulsar prepare to give a dance. On a certain holid falling usually in November, the girls of their tribe dress in special costumes and put on special danc to the accompaniment of an orchestra of wind instruments made of gourds, bamboo and ree

National Christian Council and Work in Indi

Kathryn Kiracofe
Anklesvar, India

AS this article is being written Guntur in South India is much in the news, and also in the thoughts and prayers of Christian people throughout India, for the National Christian Council of India is meeting there this week in its triennial meeting. Everett M. Fasnacht is there as a representative of the Joint Council of the Church of the Brethren and William Bhagat is there representing the Gujarat Provincial Christian Council.

The National Christian Council was first established as a National Missionary Council in 1912, but was changed to the National Christian Council in 1923. It is representative of almost all non-Roman churches and missions and is so recognized by the government. It is made up of representatives from the fourteen provincial Christian councils, of representatives from certain churches and missions directly affiliated to it, and of co-opted members. The Joint Council of the Church of the Brethren in India is one of the directly affiliated members. Also the Church of the Brethren of each district is affiliated with its own provincial Christian council and so is indirectly represented in the National Christian Council through it.

The Council is established on the basis that the only bodies entitled to determine the policy of the churches and missions are the churches and missions themselves. Questions of doctrine and ecclesiastical polity lie outside the province of the Cou cil. The main objects of t Council are:

1. To stimulate thinking a investigation of questions lating to the church and Chr tian enterprise.

2. To review periodically t progress of the Christian ent prise and suggest plans further advance.

3. To co-ordinate the activit of the Provincial Christi Councils.

4. To help to form Christ public opinion and to take su action as may be necessary the social, moral and religi problems of the day.

The council works in an visory capacity, and its rec mendations are not dictato or mandatory. It has twe departments of work throu which it serves the churches a

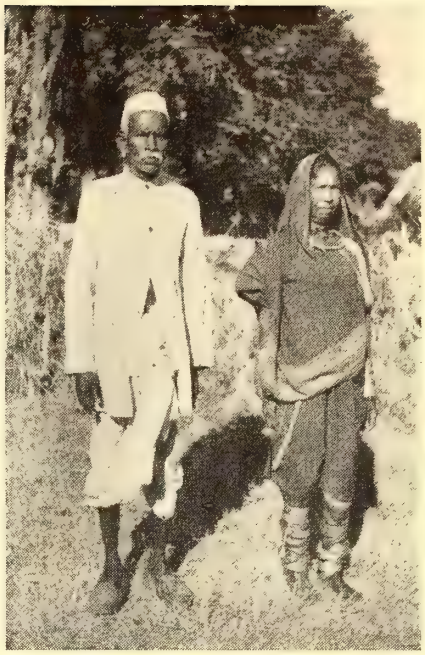
issions in carrying out its bjectives. The Chruch of the rethren is a recipient, directly indirectly, of help under each these departments. Relations ith the government since independence in India has been ade much more smooth for e churches and missions by e help of this particular epartment of the Council. It cilitates recognition of misonary societies and also the try of missionaries into India. is greatly responsible for curing the right of religious eedom in the new constitution India, and it is constantly lert in helping to interpret ghtly the "right to preach, ractice, and propagate one's wn religion" statement of the nstitution. The Council too, serving the churches and misons by acting as a go-between working out adjustments to ew legislation under the new nstitution. It seeks faithfully understand and speak on ehalf of the churches and misons to the government.

A new department of the ouncil, The Economic Life of e Church, is proving a great elp in trying to establish self-upporting churches in an ndependent country. This department also promotes self-elp indigenous projects, and romotes relief in the time of amine, floods or other disasters. The other departments, Evanelism, Church and its Ministry, hristian Education, Christian ome Movement and Women's Vork, Youth Work, Adult Litracy, Audio Visual Aids, Welare of the Blind and Deaf, and iterature, each serve the hurches and missions in a defnite way.

The provincial councils each ontribute anually Rs 200 to 300 the support of the National hristian Council. Churches irectly affiliated with the ouncil each contribute Rs 50 nnually. A day of prayer is observed in the churches each year for the Council and some congregations take an offering for the Council on this day. These sources of income make up only a very small proportion of its financial support. Most of the funds needed to carry on the work of the Council come from missionary societies in the West through the Foreign Missionary Conference in North America and Britain. But the Council feels that in a self-governing country a self-respecting church cannot afford to let its Council remain dependent upon income from outside sources, so it is making effort to secure more and more of its support from the national groups which it serves.

How is the church of the Brethren in India benefited by the Council? Let us look at the work of just one of the departments of the Council, that of literature. The Council has a Board of Christian Literature which heads up all phases of the work of providing the best type of literature for all classes of people and all stages of readers. This board sponsors a capital fund from which it gives loans, and a literature fund from which it gives grants for subsidies. It receives financial help and guidance from the British Literature Committee and from the Committee on World Literacy and Christian Literature, which has its headquarters in New York. Through the Board of Christian Literature, the provincial councils receive aid and guidance in providing literature, magazines, and newspapers in the provincial language, and in establishing libraries in the villages of the province.

The Board of Christian Literature has also organized a Service Council of Christian Literature Agencies to better aid and co-ordinate the efforts of Christian presses, book depots, and other literature agencies.



This headman of a village near Bulsar wears a coat and shoes because of his position and because of his wealth. The heavy brass ornaments like those worn by his wife are no longer being worn by women of a younger generation

The production of Christian literature through the Council has been and continues to be a great help to the Church of the Brethren in India, and to all churches, also to homes and individuals in these churches. Such periodicals as The National Christian Council Review, The Christian Minister in India, The Christian Home Bulletin, The Youth News, The Adult Literacy Bulletin, The Audio-Visual News, and others published by the Council bring guidance and inspiration to many each month. The greater part of literature used by the Church of the Brethren in India and read by her members from the better educated down to the new literates, is made possible through the help received from the National Christian Council Board of Christian Literature. The Council exists to serve the church in India, and through it, Christ and His Kingdom in this world.

KINGDOM GLEANINGS

A study conference on The Meaning of Christian Love is being planned by the continuation Committee of the Historic Peace Churches—Brethren, Friends and Mennonites—for July 15-18. Planned for one hundred fifty persons, this conference will be held at Bluffton College, Bluffton, Ohio. Twenty per cent of the group is to be from the age group below thirty; each agency is to designate its third of the total.

A need for this type of conference has been felt within the three fellowships and should be of great value to all who attend. Any persons interested in attending as representatives of the Church of the Brethren, should contact the General Brotherhood Board, Brethren Service Commission, 22 S. State St., Elgin, Ill.

The delegates to the thirteenth annual Bantu Sunday-school convention gave earnest and extensive consideration to demonstrations, discussions and reports designed to increase their skill in sharing the Christian gospel, especially with boys and girls and young people.

J. Andrew Miller of Muncie, Ind., 80 years old, has read his Bible through 202 times in the last 38 years. He has been a member of the church for fifty-nine years and a minister for fifty-five years. In his forty-two years as elder he has served fourteen churches from three to fourteen years each.

A half million new members within the next two years was set as a goal of the Methodist Church's youth division at the recent meeting of the general advisory committee on the denomination's current youth emphasis program. The youth division membership at present is 1,217,042.

A special issue of five new postage stamps celebrating highlights in the history of Protestantism in predominantly Catholic Austria has just been printed by the government of that country. The proceeds from their sale to collectors and others will go to the rebuilding of the war-ruined Protestant Evangelical School in Vienna's Karlsplatz.

Regional and national awards are being made by the Woman's Christian Temperance Society for the best sermons during 1954 presenting the ideal of total abstinence. In each of the five regions into which the country has been divided $100 and $50 will be given for the best manuscripts from churches exceeding 200 in membership and duplicate awards for manuscripts from churches less than 200 membership. National awards, based on the same membership division, will be $300, $200 and $100 for each division. For further details write: Sermon Manuscripts, National WCTU, 1730 Chicago Ave., Evanston, Ill.

Kent E. Naylor, pastor of the Octavia church, Neb wrote in the home missions quarterly report: "T drouth continues to hamper the plans for expansi The local bank gave a check of $100 because of th appreciation of the church's Christian program in t community, which has given the folks a feeling of b longing in the community."

First church, Chicago, Ill., will appear on t television program, Faith of Our Fathers, over stati WGN-TV on the first three Sunday evenings February, from 7:30 to 8:00 p.m., C.S.T. The past James H. Beahm, and the choir, under the direction Marlin S. Brightbill with Mrs. A. D. Yaney as t organist, will participate in these telecasts.

Southern Ohio has planned a district mission ral for Feb. 7, at 2:30 and 7:00 p.m., to be held simultaneou ly in three churches: Lower Miami, Potsdam and Tro Speakers scheduled include the Ivan Eikenberrys a Mrs. Lloyd Studebaker, Africa missionaries; Mrs. E M. Zigler and Harlan Brooks, India missionaries; a Elder Govindji K. Satvedi, who is spending the ye in America.

The von Canstein Bible Foundation, the oldest Bi society in the world, which had its headquarters f over two hundred years in Halle-am-der-Saale, h moved to West Germany and is now working side side with the *Privilegierte Württembergische Bibela stalt* as a body not only disseminating but produci Bibles. Further printings are to be undertaken in c laboration with noted artists and draughtsmen.

The fourteenth annual Scandinavian Sunday-sch convention held recently in Jonkoping in southe Sweden was attended by seven hundred delegates fr Finland, Norway, Denmark and Sweden. In his addr of welcome the burgomaster of the city reported th the city's area exported more matches and mo missionaries than any other district of the northe lands. "Matches and missionaries — light and life."

Ernest G. Hoff was for many years the photograph whose pictures illustrated articles in almost every iss of our periodicals. Few people know how many hou Bro. Hoff gave to this creative ministry. Although has passed away Bro. Hoff's photographs will contin to grace the pages of Brethren publications, for throu the thoughtfulness and generosity of his family mo than 10,000 negatives have been turned over to t General Brotherhood Board. The continued use of h photography should be a worthy tribute to a man w loved the church and gave so much to it.

The land gift movement of Acharya Vinoba Bha continues to expand and to enlist the aid of hard-wo ing companions. In one area of Madras corps of pick workers have undertaken an intensive drive to coll gifts of land totaling 100,000 acres by April. Two asse blies have adopted bills to simplify the transfer of d nated land to landless persons. Bhave is now beginni to urge donors to participate in a "wealth gift mov ment," the funds received to be used in mobilizing workers' "army" for supplying the new farmers wi seeds, bullocks and other necessities for successful far ing.

Brotherhood Theme: Win Men to Christ

A goal of $5,000,000 has been set for the annual relief ction of the bishop's fund for victims of war, it been announced by War Relief Services — National olic Welfare Conference.

Henry L. Hess of the Neffsville Home in Eastern nsylvania observed the completion of forty years in ministry and his eightieth birthday on Nov. 29. r Hess served the Chiques, the Middle Creek and East Fairview churches as minister and was steward ne Neffsville Home from 1935 to 1943. He teaches men's Bible class at the East Fairview church at present time.

Winter Park church, Fla., was the setting for a ue service when three sisters were married in a le ceremony, the first triple wedding in the state, thought. Phyllis Irene Chambers was married to ght Earl Leavens, Dorothy Marie to Gerald Boyd weiler and Esther Sue to Archie Richard Wolfe by pastor of the church, Robert L. Byrd. A special mony was written for the occasion.

ained to the Ministry

Carlos Ziegler, in the Lititz church, Pa. Bro. Ziegler student at Bethany Biblical Seminary.

nge of Address

Wilbur I. Beahm, from 5 S. Market St., to R. 1, Mt. , Pa. This is a change of street address only.

nding Committee Delegates

Florida, Georgia and Puerto Rico: H. B. Heisey.

Northern Indiana: S. W. Longenecker, Arlo Gump, rge Heeter.

Southern Pennsylvania: W. A. Kenney, C. H. Royer, id J. Markey.

Northeastern Ohio: Elmer I. Brumbaugh, Arthur ne, G. S. Strausbaugh; alternates, D. R. McFadden, H. Miley, A. H. Miller.

e Recorders at Annual Conference

Facilities are available for a limited number of tape orders at the Ocean Grove Annual Conference. As former years, provision will be made so that the orders can feed off the recording equipment used by department of audio-visual education. Anyone hing a reservation for his recorder should send his ne and address with a $2.00 recording fee to General otherhood Board, Department of Audio-Visual ication, 22 S. State St., Elgin, Ill., at any early date.

From the Nation's Capital

There is a growing concern among religious and manitarian groups about the welfare of 332 war minals in Japan convicted by United States trials. these, 148 were sentenced to life imprisonment, 78 terms of from 30-50 years, 88 to terms of from 20-30 rs, and 18 to terms of less than 20 years. This ormation comes from General Snow, the chairman President Eisenhower's Clemency and Parole Board War Criminals. This board has set itself the task re-examining each individual case and making ommendations for clemency or parole.

A great difficulty faces this board in that it is impossible to find many of the witnesses to crimes that were committed eight or more years ago. Another difficulty is the errors in translation of prisoners' statements in the Japanese language, as well as cases of mistaken identity of the real criminals.

Because these prisoners have now suffered confinement many years, and because their families also undergo severe suffering, a number of leading churchmen in this country have already written letters to the President asking for a general amnesty (a general pardon) for these war criminals. Already the Right Reverend W. Appleton Lawrence of the Episcopal Church, and Professor John Oliver Nelson, of Yale Divinity School have written such letters.

There are many people who hope this amnesty will be granted, on the theory that these prisoners have already suffered punishment through many years in prison and other misfortunes.

The Philippine Islands also hold many war prisoners. Many of the same church leaders urge that Christian people in this country write to the President of the Philippine Islands on this point.—A. Stauffer Curry.

The Church Calendar

January 31

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson: Doing the Works of God (Temperance). John 4:43—5:47. Memory Selection: I came that they may have life and have it abundantly. John 10:10 (R.S.V.)

CBYF Topic: Christianity South

Jan. 31 — Feb. 7 Youth Week

Feb. 1-5 Brethren Youth Seminar, Washington, D. C., and New York City

Feb. 2-4 Spiritual Life Institute, Bridgewater College, Va.

Feb. 7 Southern Ohio mission rally, Lower Miami, Troy, Potsdam

Feb. 14 Race Relations Sunday

Feb. 21-28 Brotherhood Week

Feb. 28 — March 4 Adult Seminar, Washington, D. C., and New York City

March 3 Ash Wednesday (beginning of Lent)

March 3-7 Pacific Coast Region conference, La Verne, Calif.

March 5 World Day of Prayer

March 7 Commitment Day (for total abstinence)

With our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. John D. Ebersole of Muncie, Ind., in the Windfall church, Ind., Feb. 15-28.

Gains for the Kingdom

Eight baptized in the Pleasant Valley church, Va. **Two** baptized in the Pleasant Hill church, Va. **One** baptized and one received by letter in the Newport News church, Va. **Five** baptized in the Arcadia church, Fla. **One** baptized in the Durbin church, W. Va.

Ten baptized and four received by letter in the Lititz church, Pa.

Nine baptized and two received by letter in the Toledo church, Ohio.

One baptized in the Osceola church, Mo. **Two** baptized and two received by letter in the Colorado Springs church, Colo.

Five baptized and five received by letter in the Outlook church, Wash. **Four** baptized in the San Fernando Valley church, Calif.

News and Comment From Around the Wor

Railroad Station Missions Revived in East Germany

East Germany's Communist government has agreed to permit the Evangelical Church in Germany to resume full operation of all its railroad station missions in the Soviet Zone. The church maintains missions in all larger rail depots in Germany at which it provides material and spiritual aid for travelers. Its activities were virtually halted by Communist authorities during the anti-church campaign that reached its height early last summer.

Many members of the Free German Youth, Communist youth organization in the Soviet Zone, are attending church services more regularly than they do their own youth meetings and indoctrination courses. This was revealed in a report based on an investigation to determine the reasons for the absence of members from Communist-sponsored activities.

A revival of "anti-church trends" in East Germany has been reported, however, by Dr. Kurt Scharf, who pointed out that attacks against the Christian faith have increased and that anti-religious pamphlets are being used as study material for special seminars in Soviet Zone high schools.

Church Membership Over Ninety Million

Church membership in the United States has reached a record number of 92,277,129. Last year's gain was more than 3,000,000 or 4.1 per cent. Sunday school enrollments show a gain of nearly two million. Protestant and Roman Catholic church membership gains were virutally the same as they have been for years past. The over-all gain in church membership is partly attributed to greatly increased birth rates in the 1940's. Other factors have been the wide-spread, systematic evangelistic programs carried out by the churches and the generally felt need for guidance in times of international tension and upheaval.

Japanese Officials Translate Part of New Testament

Former Premier Tetsu Katayama of Japan has completed translating a portion of the New Testament into language which he believes "can be understood easily by all Japanese." The book consists of excerpts from the gospels of Matthew, Mark, Luke and John and the complete letters of Paul. It is aimed primarily at Japanese unfamiliar with Christianity. Mr. Katayama, a Presbyterian, was assisted in his translation task by a group of other Christian laymen. The first Christian ever to head the Japanese government, Mr. Katayama was Premier from May, 1947 to February, 1948.

Family Planning a Solution to Overpopulation

Protestant groups in India are preparing to promote family planning as a solution to the over-population problem. The National Christian Council of India is expected to issue a recommendation that Protestant churches and mission bodies seriously consider the setting up of planned parenthood clinics by their medical and educational institutions. Meanwhile, the Christian Home Movement is planning large-scale production of pamphlets on planned parenthood for distribution to newly-married couples. Booklets for circulation among the rural population will lean heavily upon illustrations, while those aimed at the better educated urban groups will contain mostly textual matter and will be, in general, more scientific. The home and family life confer based its stand on the idea "every child at birth has the rig be welcomed, loved and given quate care and security."

Commission Recommends New U.M.T. Plan

The National Security Trai Commission has recommende President Eisenhower that univ military training be put in effec later than Jan. 1, 1955. The member commission appointed the President last July proposed every youth of eighteen be give months of basic training and the held in the organized reserve seven and one-half years subje immediate call in event of a nati emergency. Operation of the sy simultaneously with the present lective Service program was rec mended. Youths would draw upon registering, and thus deter ing whether they would be calle six months of training or two y of full duty with the armed fo The commission recommended taining present deferments for isterial students, conscientious jectors, only surviving sons, those with vital occupations. H ever, the commission also sugge that "at eighteen the number wi inconsequential."



Religious News Servic

A layman records sermons, inspirational messages and readi from the Bible and then takes them to the old, the sick and the blin a service that many churches are giving to their older mem

ors Report on t to Middle East

ditors of three religious publica-
s, Jew, Protestant and Catholic,
had just returned from a five-
k survey of the Middle East gave
r reactions at a news conference
nsored by the American Friends
he Middle East. Dr. Morris Laz-
n, who writes for the Jewish
vsletter, said that he had found
Israel a little nation invincibly
ermined to maintain its integrity
insure its future, but he said
he had found also "passionate
ionalism and a singular disregard
Israel of many of its obligations
nany of the nations whose sup-
t brought the state into being."
Harold Fey, executive editor of
Christian Century, said the bit-
ness of hatreds occasioned by the
b-Israeli war "threatens all the
ns which are being made in im-
ving the standards of living." He
eves the United States should
e the Middle East major and pro-
tionate attention. John Cogley,
cutive editor of the Common-
al, stated that he saw no immedi-
solution of the problem.

urches Asked to Aid anish-speaking Americans

esolutions calling upon churches
id the nation's 5,000,000 Spanish-
aking Americans were adopted
the annual assembly of the Na-
nal Council of Churches' Division
Home Missions. The resolutions
ged local churches and church
ups to sponsor programs which
uld help assure job opportunities,
using, welfare services and legal
hts for Puerto Ricans, Americans
Mexican origin, and other Span-
-speaking Americans. Churches
Puerto Rico and Mexico were
ged to assist their members who
igrate to the U.S. to find a place
this country's churches. Delegates
ged the formation of a Federal
mmittee on Migratory Farm La-
r to aid and coordinate the work
government agencies now dealing
th various aspects of the migrant
oblem.

ble Societies Launch New ogram of Bible Reading

The American Bible Society will
unch in 1954 a new program to
awaken interest in Bible reading
d to supply Scriptures to people
ho want them. The project will be
nducted simultaneously by twen-
-four national Bible societies, all
embers of the United Bible Socie-
s. People of at least sixty nations
ll participate. The program will commemorate the 150th anniversary of the founding of the first national group, the British and Foreign Bible Society. One of the focal points of the observance will be the World Good Will Book, a compilation of signatures by people all over the world who contribute to a fund to make Scriptures available to others. The Bible societies are limited by their charters "to translate, publish and distribute the Holy Scriptures without note or comment and without purpose of profit." The insistence upon publication without note or comment has permitted united support for the work among communions with widely differing views.

Hungarian Churches Prepare for Evanston Assembly

The General Synod of the Hungarian Reformed Church adopted a resolution urging Hungarian Protestant committees preparing for the World Council of Churches' meeting in Evanston to "let the Lord's Prayer rather than 'Social Christianity' or 'Religious Socialism' be the content of our testimony." The action was taken to provide guidance for the Hungarian Ecumenical Committee, comprising representatives of the country's Protestant Churches, and the joint theological study commission of the Reformed and Lutheran Churches, which is concerned with the theme of the Evanston Assembly.

Indian Government Reassures Mission Organizations

Fears of foreign Christian missionaries that the Indian government planned to restrict their evangelistic activities have been allayed in Parliament by the Home Minister, Dr. Kailash Nath Katju. He said that the government would not interfere with the internal operation of mission organizations. Dr. Katju was the one who raised doubt about the status of missionaries last April by telling Parliament that the government expected foreigners to limit themselves to "uplift work," leaving evangelism to Indian citizens exclusively.

Urge Mediation Between Israel and Arab States

The British Council of Christians and Jews through its executive committee has urged the United Nations to accept responsibility for bringing Israel and the Arab States to a common discussion table and mediating the relations between them. The Council said, "we feel that closely inter-related problems in the whole field of relations between Israel and the Arab States cannot be solved piecemeal and that there is a need for new, comprehensive and constructive remedies."

Quotes in the News

Pope Pius XII addressing members of the United Nations Food and Agricultural Organization: "The eventuality of hunger is still haunting millions of human beings. The civilized world looks with deep sorrow on pitiable victims of hunger who exist despite the capability of the world to feed all human beings. To definitely suppress such a scourge well deserves some sacrifices and well justifies austere living. Wasn't Christ anxious to feed the flocks following him? Didn't he teach his disciples to pray to God for their daily bread? Pursuing the aims you have fixed for yourselves, you are no doubt realizing the intention dear to him who consecrated himself to the salvation of humanity."

Mrs. E. Roy Corman, president of the Women's Guild of the Evangelical and Reformed Church: "Let us increase our Christian education classes for youthful parents. If we help to build Christian homes, the delinquency problem will, in large measure, take care of itself. Fathers and mothers realize that the so-called delinquency problem may often be traced to delinquent parents. They want to make sure they're prepared to give their children the best possible training. That's the need our classes try to fill. We try to show the parents that Christian education begins in the home. If the children get off to a good start, there is little chance they'll fall into trouble in the future."

Dan West speaking at the Conference on the Church and Peace: "Americans are so preoccupied with fear and suspicion that our spirits and imaginations do not respond in full measure to the needs of mankind. Peace is not a vacuum but something to be achieved. Those of us who believe war is wrong have an extra responsibility. We have barns, cribs and warehouses filled with the things the world needs. If the nation will not undertake a program of sharing then the churches must do all they possibly can. They must sacrifice as never before to bind up the wounds of the world."

Adult Seminar -- February 28 - March

ACT FOR PEACE!

Mrs. Wade Beckman
Sabraton, West Virginia

AS A representative from the Women's Work group of the Morgantown Church of the Brethren, I would like to give just a few of the many high-lights of our trip to the Adult seminar held in Washington, D. C. It is very hard to tell all the benefits from such a meeting, but I think we should urge more adults to attend these seminars. It makes us re-evaluate our own thinking on many current issues and helps us see what we, as church members, can do to help promote a lasting world peace.

At the time we were in Washington, the House of Representatives and Senate were in session. This was very interesting to all of us to see how these two bodies function. We visited with our Senators and representatives in their offices. These men gave us a hearty welcome and urged us to get our people to visit and write letters so that they might know our views on the bills coming up. They want to represent us but we must let them know our stand.

At a dinner conference we had the pleasure of hearing Helen Fuller, a news reporter. Her subject was "McCarthyism." Her talk would especially interest the women's groups —to see and hear the work she does.

Another meeting we attended was on U. M. T. Every women's group should have heard it. The speaker gave several instances of how the church works with conscientious objectors to uphold their beliefs and convictions. We were challenged to support world disarmament and to let our opinions be known. Don't give up, be against U. M. T.

Dr. DeWitt Miller, pastor of the Washington church gave a challenging message on "Application of our Non-resistant Belief to Current Problems." One of his main points was that we need to get our religion down to earth, where we can touch it. We need more teaching in our churches on our peace position. We as Christians must go the second mile and bless those that persecute us. Bless and curse not. This may seem easy, but it is hard to practice. Before we can expect world peace we must apply it at home.

Another interesting speech was given by Dr. Mock on "Technical Assistance." He stressed the fact that we need young men and women who are dedicated to their work and to Jesus Christ to go into many countries to teach them and to show them a better way of life. We as women in our local groups can encourage young people to follow these paths of service.

During our visit to the Indian Embassy, Mr. Rahnow gave an illustrative talk about the situation in India today. They are having a great economic struggle, but are coming along slowly now. If a man in India gets his own little cottage and land, or something to call his own he will not accept communism. But let him suffer from the lack of food and clothing and communism will get a strong hold. So we see war can never solve world problems. We can not fight any war by war, only by proving our philosophy of peace to be better.

These are only a few of the many interesting discussions we had, and again I urge as many people as possible to attend the coming Adult Seminar. It gives a better understanding of how our government operates and the part the church plays in influencing governmental policy.

• • •

W. Ray Kyle, director of material aid, reports that a total of 2,594,464 pounds of relief goods were processed at New Windsor last year, including the program for Church World Service, Lutheran World Relief and the Brethren Service Commission. During the weeks from Nov. 15 to Dec. 31, there were 786,491 pounds of material received.

IS IT WORTH THE CO?

Russell Hartzler
Clarksville, Michigan

LIKE most of the readers of t lines, I am an American zen and a Brethren lay These great privileges and m others are ours at little cost t Yet people before us have dearly in toil and tears, in hard and sacrifice—even in life its that these blessings might be Thus we have imposed upon us a sponsibility for helping pres propagate and strengthen our g heritage for present and future erations. Among other things, means the preservation of good ernment. Our form of governm depends for existence upon a cerned, well informed and active izenry.

So that Brethren may be b informed, Brethren Service ducts seminars in Washington. we spend time in study, discuss meeting Senators and Congress State Department people and in eral, getting a close-up of how government functions. Obvio not all Brethren will be able to tend a Seminar, but could not e district send at least one repres tive? Why not "Men's Work" this as a project then on the re see that the representative circul among the churches helping o to see our government through eyes.

Quite properly we ask, "I worth the cost?" To get the ans estimate the cost in dollars and and set that figure on paper. estimate the value of our freedo speech, freedom to worship Go we choose and any other benefit Democracy and set that figure be the first one. Compare those fig in the light of the grave threat to personal freedom now being posed from within our own gov ment. Is it worth the cost?

We repeat, our form of gov ment depends for existence up

ncerned, well informed and active izenry. Brethren Seminars are tremely valuable, but only as we e them.

1954 SEMINAR PLANS

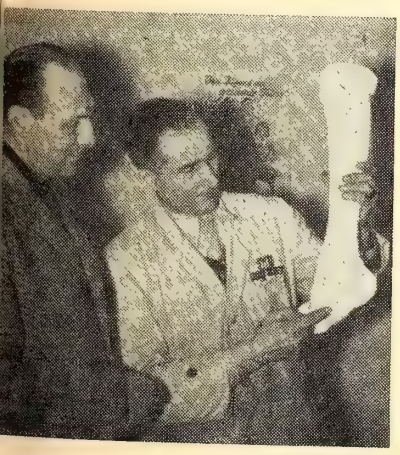
Adults should make plans now to tend the Adult Seminar which will held in Washington and New rk, **Feb. 28—March 4, 1954.** The rpose of this seminar, which is onsored by the Brethren Service mmission, is to acquaint adults ith their government, how it oper- es, to meet Senators and Congress- en, to hear discussions on various sues, and to see what part public inion plans in the treatment of ese issues. Discussions within the minar group help to clarify indi- dual thinking and offer suggestions r activity in the local church.

The seminar will begin with regis- ation on Sunday evening and Mon- ay morning. The headquarters for e seminar will be the **Church of e Brethren, Fourth and North Car- ine Avenue, S. E., Washington 3, . C.** After the Washington sessions, e group will journey to New York r a visit to the United Nations.

Registration fee (including travel surance) for the Washington phase ly is $2.50; for the Washington and ew York phase $3.50; lodging $2.00 er night, food about $3.00 per day, ansportation in D. C.—bus, taxi, c., approximately $2.00.

Local men's and women's groups ould be represented. Pastors ould plan to attend if at all pos- ble. Last year approximately 75 dults attended the seminar and we ope the representation this year ill be as high. (Participants are rged not to plan personal sightsee- g during seminar.)

Write: **Brethren Service Commis- on, 22 S. State, Elgin, Ill.**



the Orthopedic Hospital at Hessische chtenau, where Brethren Service has ven much aid, a doctor shows the form r a leg for a patient.

Self-Appointed Representatives

W. Harold Row
Secretary,
Brethren Service Commission
22 South State Street
Elgin, Ill.

Dear Brother Row,

After having spent several weeks in Germany this summer visiting pen pals and our exchange student, we bring a report to you as "self appointed representatives" of the Brethren Service Commission.

Our trip really started back in 1947 when Ernest LeFever spoke in our church of the work he had been doing in Germany through the Y.M. C.A. He left with us a list of worthy families needing help with food and clothing.

We chose a family in Hamburg, with which we have been exchanging letters ever since. They proved to be a very fine Christian family. They have been urging us to visit them.

In 1950-51 Heinz Hesseling, an exchange student, was with us as a son in our home. A desire to see him again was another reason for our visit. A third reason for going was to see first hand the work of Brethren Service in Europe and to carry a spirit of goodwill to those with whom we may come in contact.

We really felt like missionaries sent with a message when our congregation had a special prayer service for us before our going. A special offering was sent with us to be used as we saw the need. That was a big responsibility for us. With divine guidance, we left the money at Kassel to be used at Fellowship House and to help several needy families whom we had visited with food packages.

The Vogt family in Hamburg met us at Bremerhaven. They were holding a card in front of them which said "Joel and Goldie Baugher Welcome in Germany" so that we would know each other when we met. They had driven 85 miles in their little "Volkswagen" to take us to Hamburg. They took us into their home as members of the family. They had been waiting for the time when they could repay us for all we had done for them.

We had a chance to see at Kassel and Linz the different kinds of relief work being done by the Brethren Service Commission at the Children's Home, Orthopedic Hospital, Clinic and Refugee Camps. We saw a few relief heifers. It was a most thrilling experience to go to the storeroom at Kassel to help prepare food packages for needy families. In one home a mother wept bitterly when we gave her the food, saying that she did not even have a piece of bread for her four children for dinner.

Paul Herzog, an exchange student in the home of my sister 1950-51, insisted that we let him show us southern Germany. While in his home, they took us to Lake of Constance and through the Black Forest, stopping at points of interest.

We enjoyed seeing the beautiful green valleys with red-roofed villages, wagons pulled by cows or oxen or even a cow and a horse. The train ride along the Rhine is one we will never forget with its castles and vineyards. The ruined cities made us wonder how Christian this world is.

Heinz, our student, and his father met us at Krefeld, an hour's drive from his home. We rode in their Opel car to "gut Heidhausen" their farm near Goch. The whole family was at the door to meet us when we arrived about 9:40 p.m. on August 3rd.

We were treated royally. Everyone was ready to do things for us.

We know now what Heinz meant when he said that there is a lot of work on a German farm. They work hard from early morning until late at night during the harvest time.

I had the most trouble with the language. I cannot speak German, but with the help of Joel's Pennsylvania Dutch, we could get along pretty well. Mrs. Hesseling spoke to me as though I understood every word. Each day I could understand a little more. Heinz asked me to make some apple dumplings for the family. When it was time to make them we had to call Heinz in from the field so I could get all the ingredients for making them. I made enough for twelve people, including the working men.

We know now that it makes for better understanding when foster parents visit their German students. They could not do enough for us. We recommend it to any foster parents.

We are very grateful to the Brethren Service Commission for recommending us to the Council on Student Travel for passage. Without this we could not have made the trip.

Most sincerely,

Mr. and Mrs. Joel W. Baugher



Youth Action Plan

Ed Crill
Youth Director



The youth program is divided into five program areas: Christian Faith, Christian Witness, Christian Outreach, Christian Citizenship and Christian Fellowship

EVERY church needs a wide-awake youth fellowship. This fellowship ought to include all those young people in your church or those who should be in your church. The thing you want most to happen in your youth fellowship can best be compared to a basketball team.

If you were a coach some of the things you would want to encourage and develop are a "will to win," a sense of intimate teamwork and belonging, skill and technique in handling the ball in all positions on the floor, and the ability to play the game according to the best rules of basketball. In the Youth Fellowship (CBYF) we are playing the game with a "will to win" for every member in and near your church. You can not build a fellowship unless you are able to build a feeling of wanting to be "together." It takes skill and practice to play the game. This means the CBYF should meet regularly several times a week. One Youth Counselor says he spends twenty hours a week with his young people. It does take time and practice to develop the best techniques in your youth group. Finally, there are rules to the game, and that is where the Youth Action Plan comes in.

First, you do not expect "to play an unusually good game" the first time you try an idea. This Youth Action Plan approach to youth organization is very similar to the things you have been doing in youth groups in the past. The only difference is the framework that you build your program around.

Outline of Youth Action Plan

For the first time, each cabinet member will have a program manual written especially for him. The youth program is divided into five program areas. They are Christian Faith, Christian Witness, Christian Outreach, Christian Citizenship and Christian Fellowship. The persons elected to represent each of these five program areas will serve on the youth cabinet to plan the activities of your CBYF. Cabinet members will need the help of every member of the youth group in order to make these plans work.

Some people have such native ability that they can tackle a new idea and make it work without having a lesson. However, many of us, like in basketball, have to bounce the ball around, take some practice shots, and get the "feel of things." So it is with youth work even tho we've played the game before. us map out the new plan of act and find the principal players in game.

There is a manual called, Youth Fellowship. This booklet d primarily with the subject, the t youth fellowship—every activity the church in which young pe participate. It tells the cabinet m bers how to organize and sugg the things that they need to do d ing the year.

There are five program area m uals. These booklets tell what of program and activities are volved in each of the program ar

Finally there is a manual for youth counselor, or adult advis

There are several things to k in mind as you consider the P There is no youth president—as s —to guide and execute the progr The president's job is divided up tween the program area chairm The chairman in charge of the p gram or project is *it* for that t (For the sake of efficiency the c inet will choose one of their m bers, a program area chairman, serve as acting chairman for the c inet meetings only.)

The program area chairman responsible for any given activity—with the help of the other members of the cabinet—will call upon any other persons in the youth fellowship for help.

The CBYF includes every young person in the church. And everything that young people do under the auspices of the church—Sunday school, ushering, singing in the choir, youth socials and recreation, individual and group projects, etc.—should be considered as the responsibility of the CBYF. The cabinet will be responsible for the total activities of youth and not just the Sunday evening or weekly fellowship period. The Junior-Hi Youth are a part of the Youth division; however, when it is possible they should develop their own Junior-Hi fellowship programs. It is recommended that several of their meetings each year be held jointly with the Senior-Hi and Older Youth fellowship.

BYF Programs and Action

The real importance of your CBYF es in its programs and action projcts. What you believe ought to dermine what you do, and what you o is a good indication of what you elieve. "Faith without works is ead."

In basketball the key to success epends upon the team spirit and the bility of the team to work together. n a CBYF this feeling of "togetheress" is so important that you can't fford to miss on it. Young people aturally like to be together, but the eal question comes as to the ability f the church to generate this kind f power. There are many things hat help create fellowship. The outh manuals will help to stimulate our thinking in this respect.

After having studied the Youth ction Plan a decision must be ade. How do we elect the officers or the year—the cabinet? Most BYFs will elect five program area hairmen and a youth counselor. his group will be the CBYF cabinet. ome of the smaller CBYFs will lect only three program area chairnen, combining two pairs of areas. ach of the cabinet members will be esponsible for a program area. The abinet will determine among themelves who is to serve as acting hairman, secretary and treasurer.

The cabinet will want to plan a veekend retreat in September or arly October to plan for the year's ctivities. These plans will be shared vith the entire CBYF, and you are on your way. The Youth Action Plan is a reality.

If you have difficulty, be sure to read your manuals carefully so you know what you are trying to do. Then, if you still need help, call upon your district or regional cabinet or someone who has already had some experience with the plan.

The Youth Action Manuals

Youth Fellowship Manual (75c)
Recommended for every member of your youth fellowship, particularly new members as they come into the CBYF. Essential for cabinet members, pastors, youth counselors, youth Sunday-school teachers, Junior-Hi teachers and directors of Christian education.

Christian Faith Manual (35c)
Christian Witness Manual (35c)
Christian Outreach Manual (35c)
Christian Citizenship Manual (35c)
Christian Fellowship Manual (35c)
Recommended reading for every member of the fellowship. Essential for cabinet members, youth counselor, pastors, Sunday-school teachers and directors of Christian education.

Youth Counselor Manual (35c)
Recommended for the older, more mature cabinet members and the parents of youth. Essential for youth counselors, pastors, Sunday-school teachers, Sunday-school superintendents, Junior-Hi directors and teachers, and directors of Christian education.

The complete set of seven manuals may be purchased for $2.50; the set without the Youth Counselor Manual sells for $2.25; manuals may be purchased individually at the prices indicated above. Order from the Brethren Publishing House, 16-24 S. State St., Elgin, Ill.

The Library Listening Post

The September Church Library Bulletin, Baptist Sunday School Board, Nashville, Tenn., published the following true story:

A Child Led His Parents

A five-year-old boy was brought to Sunday school by two neighbor children aged seven and nine. Because the other children used the church library regularly, little Richard wanted to join. A card was sent home for his parents' signature. The following Sunday morning he came by for books. He returned them when he came for Training Union and asked for more.

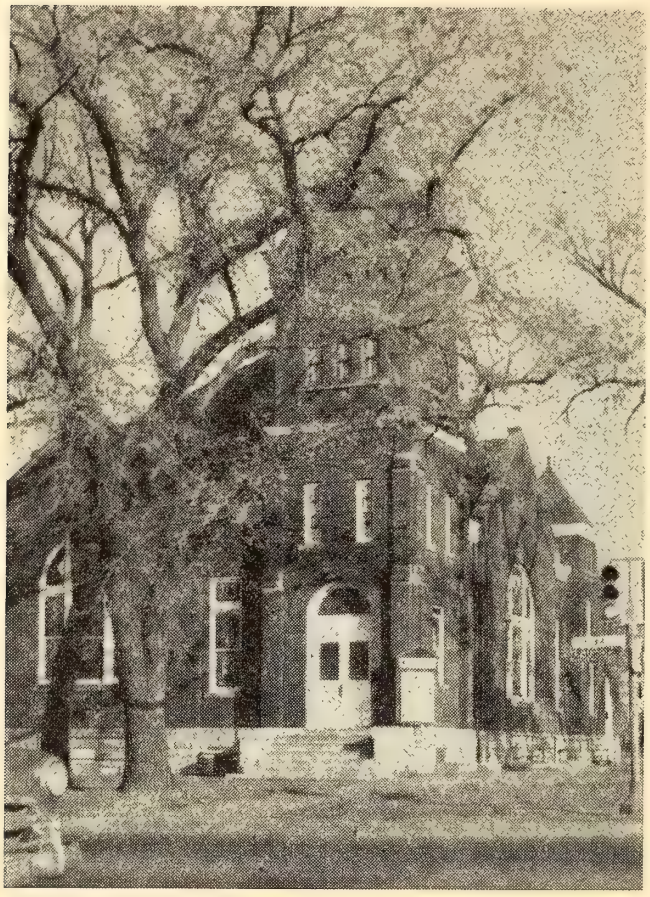
After a few Sundays little Richard came to the librarian and very timidly said, "That is the prettiest book I have ever seen." The librarian asked him why he thought it was so pretty. The little boy answered, "Because it has such pretty pictures about Jesus. My mother read it to me and then I had my daddy to read it." The little nine-year-old girl friend called the librarian aside and said, "His parents are not Christians and they never even go to church. Don't you think we should have him take Bible stories home every Sunday, because they will read to him anything he takes?" One of the library staff members was asked to watch the child and always suggest a Bible storybook, along with whatever he selected. After a few Sundays, he brought his mother to Sunday school. She told the librarian she was so grateful for the books because they had given her a realization of her duty and she was going to come to church with the child. Each time she comes to church, she comes by the library to thank the librarian for the books her child brings home to read.

Can church librarians in the Church of the Brethren relate similar experiences? It would be interesting to share such true stories through this column from time to time. The church library has a definite and active ministry in every church and visible results encourage those who carry on this vital work. Send your story to the Christian Education Commission, General Brotherhood Board, 22 S. State St., Elgin, Ill.



Topeka Church Observes Anniversary

Charles Dumond, Sr.
Pastor, Topeka Church, Kansas



Left: Present building occupied by the Topeka church, on a prominent corner of the city



Right: The old church in which the congregation worshiped from 1893 to 1946

ON NOVEMBER 22 the Topeka Congregation observed its sixtieth anniversary. Those participating in the service were W. B. Devilbiss of Ottawa, long time resident of Northeastern Kansas, serving for many years as treasurer of the District Board of Administration; A. Blair Helman, president of the District Board of Administration, and James H. Elrod, former regional director of the Western Region, at present pastor of the Kansas City, Kansas, congregation. From the local church were the pastor, Rev. Charles Dumond, Sr., Fred Doyle, and L. B. Ihrig, retired minister. The regular morning worship service, with a Thanksgiving message delivered by the pastor, preceded the basket dinner served at noon, with the anniversary service following in the afternoon. Many letters were received from former members, and several were able to return for this special service.

Prior to the organization of the church in Topeka, meetings were held in the homes of members and in a community hall in the village of Oakland, suburb of Topeka, later annexed to the city. In the early nineties the hall was purchased and was for many years afterward the home of the congregation. Services of ministers from adjoining churches were secured who would come from time to time to conduct services in the church. These men laid the foundation for the work of the Brethren in Topeka.

The church was organized in the building at 1106 Michigan on November 25, 1893. There were twenty-four members present at the time of organization. Elders present of that day were J. S. Mohler, Daniel Vaniman, A. W. Vaniman, and John A. Root. J. S. Mohler was elected presiding elder of the newly organized congregation.

At the time of the organization and for considerable time afterwar A. W. Vaniman and his wife Alic were in Topeka attending medica school preparatory to going to th mission field. (India was the choic of Bro. Vaniman, but he died i Scandinavia.) During the time c preparation Bro. Vaniman assume the pastoral repsonsibilities and th church grew under his capabl leadership.

In 1936, during the pastorate c Bro. L. A. Root, the church wa raised and a full basement place under it to provide much neede room. Six years later in 1942 th property adjoining the church wa purchased and used as a home fo the pastor.

Jnder the leadership of the Dis-
t Board of Administration and
Regional Secretary the church
ved forward in the purchasing of
present site, located on one of
busiest, most prominent corners,
Topeka. Those leading in the
vement were Bro. W. A. Kinzie,
sacred memory to all the Brethren
Northeastern Kansas, W. B. De-
biss, and others representing the
al congregation.

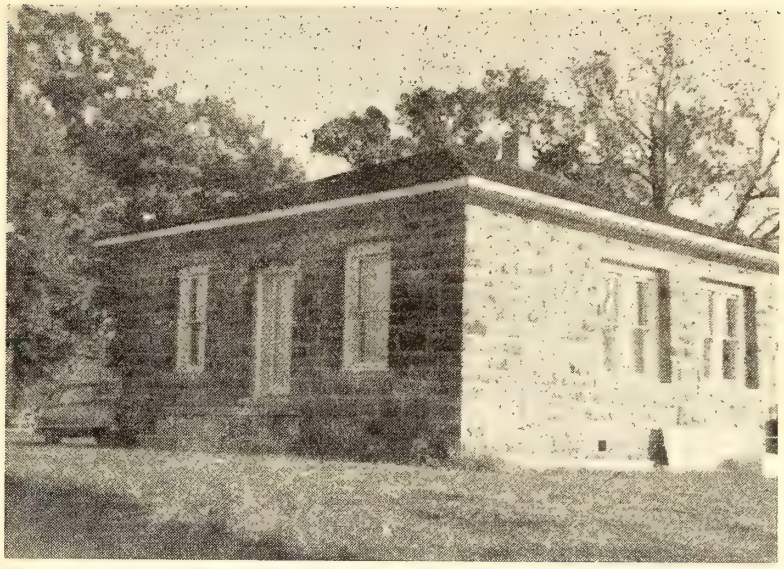
t has been a wise move. Since the
ve in 1946 there have been 135
mbers added to the congregation.
e congregation for the morning
rship services has trebled in num-
. New families are finding their
y to the church. The growth is
spectacular but gradual and
ble. We believe there is a great
ure for our people in Topeka. Due
the congested traffic conditions
l limited space it will be neces-
y for the church to move again
the not too far distant future.

n 1949 the property in Oakland
d for the parsonage was sold and
commodious home purchased at
8 Lincoln street. It is located
arer the church and more adapt-
le to parsonage use.

Pastors serving the church since
beginning were A. W. Vaniman,
J. Hooper, L. A. Whitaker, A. C.
gget, Roy M. Brady, Roy Kistner,
onard H. Root, Ralph M. Hodgden,
Willard Agee (summer pastor),
seph Margush. The first full time
stor serving in the home mission
oject was Walter E. Peckover.
o. Peckover moved to Topeka in
46 and served during the time of
move. Charles Dumond, Sr., pas-
serving at the present time, came
1949.

Topeka affords opportunities to
r young folks in many fields. It is
erminal of the Santa Fe Railway,
hich has a great office building
re as well as railroad shops. In
dition to those seeking employ-
nt in secretarial positions there
many state offices. Our church is
ated with a block of the state
pitol building. The Bell Tele-
one Company has a large office
e, the Goodyear Rubber Com-
ny has a plant here, and many
chers are employed in the To-
ka school system.

n anticipation of these opportuni-
s the church has organized a lo-
ing committee whose responsibil-
it is to assist in finding employ-
nt and homes for out-of-town
ople of our faith who desire to lo-
e in Topeka. The chairman of
s committee is Wilmer Moffett,
8, Topeka, Kansas.



From Abandonment to Beautiful Parsonage

W. Warren Shoemaker

THIS is the story of what happened to an abandoned one room schoolhouse at one of our home mission points in Middle Missouri. It became a completely modern five room parsonage with the help of some Brotherhood Funds, plus a lot of hard work on the part of the members of the Osceola Church of the Brethren—people who had never known what it means to have a full time pastoral program and who had not even had a pastor of their own at all for the last three years.

These were the people, along with members of the neighboring Deepwater Church of the Brethren, who took it upon themselves to seek a minister for their churches in the fall of 1952. In time they were able to secure the services of Brother W. Warren Shoemaker and his family, then serving the Bremen Church in Indiana.

With a full time pastor engaged, the two churches met to discuss the problem of a parsonage. The Osceola people offered to try to find one within their church territory. After much consideration, they decided to take advantage of an opportunity to buy the Oak Grove Schoolhouse, a sturdy rock building with 18 inch walls, a good well, and an acre of ground, all for $500. Some wondered what could be done with the building, but a few had a vision and with a purpose in mind, work was begun on July 13.

The bell was removed from the top of the building and by using hydraulic jacks, the school floor was raised eighteen inches to make the windows a suitable height for a dwelling. From there on, the work progressed rapidly except for the tedious job of drilling additional windows in two sides of the building. A composite floor plan was made up of ideas submitted by the membership. Work was constant almost every night and Saturdays for three months, supervised by Harold Carroll and Charles Simmons of the Building Committee and Sam Simmons, one of the carpenters. Others helped as carpenters, plumbers, and electricians, so that all the labor was donated, as well as a hot water heater, windows, and doors.

Since that time, the original cost of the property has been met and the church now has a clear title. Other buildings costs have been covered by a Brotherhood loan which is being repaid monthly by the church through the Building Fund Treasurer, Ray Carroll.

As the project drew to a close the women's work took up the task of furnishing wall paper and other interior decorating and they spent many hours helping the pastor and his family in the final touches of the work.

With the feeling that comes from seeing a job finished and well done, the church gathered together with the Deepwater Church on Sunday, October 25, for a Parsonage Dedication Service. The dedication sermon, "Dedicated Unto the Lord," was delivered by the pastor, and open house was held at the parsonage following. Additional work, such as porch, garage, chicken house, ar other things, is planned for ne year, but to date the church has project well done and a vision greater work to come in advanci the kingdom of God through t work of the church.

The Church Abroad

Edited by Anetta C. Mo

Present-day India

Continued from page 4

Fifth, the positive presentation of the Christian faith is our policy and not an attack on the faith of another in a derogatory way. The only legitimate method of attack is the positive presentation of one's own faith.

All of these insistencies are in line with real Christian objectives and we should take them up and assure the government of India about them.

In the new constitution there is the assurance that "the right to profess, practise and propagate one's faith is guaranteed." We believe that principle, inherently sound, will be held to by the India government.

As never before Christian missions have a great opportunity in India. There is a demand for agricultural, educational, medical missionaries, and we believe evangelistic missionaries too are wanted. This was expressed by a leading national leader, now the Chief Minister of a State: "Our problem is now different. Before it was to gain independence, now it is to retain it. For this we need changed character and we see that the impact of Christ upon the framework of human nature results in miracles of changed character. As such we welcome it."

Strategy of Christian Missions

Continued from page 9

sary, to recognize the great truths in all religions but the Christian must not stop there. He must do for the non-Christian religions what St. Paul did for Judaism. Christ himself said that he came not to destroy the law and the prophets but to fulfill. There must be a Christian approach to the Eastern religions. These religions are very difficult to understand. In the final analysis the greater responsibility for Christian witness rests upon the shoulders of Indian Christians. The Christian missionary (ever a foreigner) must give encouragement in this direction. When Indian Christians win their Hindu or Muslim neighbors to Christ, the secular government of India can do very little about it.

It is futile to try to harmonize and reconcile the truths in the various religions. The Christian religion must shed new light on the questions and answers raised in the other religions. The light of Christ will cleanse them and purify them. It is our hope and prayer that India may accept Christ as Lord and Savior.

The church in India is venturing on new frontiers. As indigenous forms of church architecture, Christian worship, etc., are developed the church can better stand on its own feet. A self-supporting, self-governing and self-propagating church can then render its greatest contribution to the ecumenical church.

It is my prayer for the church in India that she will become a worshiping fellowship, a transforming fellowship and a witnessing fellowship. To this goal all the strategy of Christian missions should be directed.

What About Material Ai for Missions?

Strange as it may seem, the tir has come when the sending of mat rial aid to mission fields needs to suspended, at least for a while. many ways one is sorry to ma such an announcement.

From India, Nigeria and Ecuad word has come that high duty port of entrance almost prohibits t sending of gifts to the fields. Du charged by customs officials oft exceeds the value of the articl Added to this is also the high cost shipping. Thus excessive duty a shipment charges brings the cost exorbitant figures.

Women's groups especially ne to think seriously before they se parcels for mission hospitals. Ev though the contents may be roll bandages made from old cloth, worn clothing of no commercial v ue, nevertheless the customs offi will place his own evaluation up the material and charge heavy du

In a recent letter from a missio ary in India he says, "There is 10 duty on any cut pieces of cloth. B



Cyril Virgibhai at work at the Rural Center

not bring it or send it." Also a tor from Nigeria has suggested t it might be well to put a notice he Gospel Messenger asking that cels better not be sent. More n two years ago the missionaries Ecuador wrote concerning the h duty charged on parcels and gested that it would be better not send them. And it is common wledge that nothing can be sent China.

Why have these conditions arisen? ubtless the answer can be summed in the statement that these coun- s have entered a period of na- alism. They have the same right ut up tarriff walls and to charge h duty as our American govern- nt has done for many years.

he desire to help missions by giv- material aid is a worthy desire, since that cannot be done, the t thing that anyone can do to help mission cause is to give gifts of ney to the program which the sionaries themselves have asked in the regular Brotherhood Fund. er all, the giving of money has al- ys been the better way.

erhaps in the long run, it may ve a blessing to the mission fields to us in the home churches to e this ban on the sending of par- . Missionaries on all the fields e come to believe that the best to help people is to help them elp themselves. If we give liber- of our money to support the sion program, the people of these ds can then be helped in the best nner.

lia, Pakistan and Ceylon

uring the mission study year of 4-55, the foreign theme is to cen- about India, Pakistan and Ceylon. s will present an excellent op- tunity to all churches to renew ir study of the Church of the thren work in India. Throughout year the missionaries will be ting and sharing their experi- es through the pages of the Gos- Messenger, especially in the mis- n section.

he book, *Our Churches in Other ds,* will also provide much infor- ion.

lthough the new books on India not be available until the sum- and fall months, a number of e titles are already known, such *Under Three Flags,* by Stephen ll, *Face to Face with India,* by and E. Wolseley, *Jeep Tracks,* by en Bailey, *This is India, Pakistan Ceylon* by Constance M. Hal- , *Fun and Festival from India, Pakistan and Ceylon,* by Irene Wells, *The Cross is Lifted,* by Chandran Devanesen, *The Hidden Treasure,* by Jean Bothwell, *Chand of India,* by Irene Mason Harper, *Fig Tree Village,* by Grace McGavran.

The home theme will be The City.

Empty Shoes

William Carey, long known as the father of modern missions, is portrayed in the film, *Empty Shoes.* In this film the story of Carey's life and work is revealed so clearly that it seems to have stepped out of the thrilling history books which have been written about him.

His clear call from God to go to India as a missionary, his deep unshaken convictions and his long unending work after he reached India's eastern shores are lived before our eyes. We see his devoted service touching life at many places as he helped the downtrodden masses, the ignorant illiterates, the superstitious and fearful men and women of that day some 160 years ago. His work still lives on for he translated the Bible into the chief languages of India.

Empty Shoes is a film which might well be used several times within the same church group and for all the age groups within the church fellowship. It should be shown throughout the entire year. It will fit into a service on every month of the year. It would be excellent to use it during a school of missions when India is being studied, but in addition to the school, the film should be used at any and all times. Secure it from Visual Education, 22 S. State Street, Elgin, Ill.

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Brethren Publishing House, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*).—Editor.

***Lives That Glorify God.** Amos Lundquist. Augustana, 1953. 374 pages. $2.50.

Books for daily devotional reading are now many and of uneven quality. This is another, built on an unusual pattern. Each day's reading is a biographical sketch, often with quotations, of a person whose birthday occurs on that day. The range is wide — Chrysostom to Cranmer to Angelo Patri to Marian Anderson, with a liberal number of great musicians as well as people from other walks of life.

The book is good material for daily devotions, and useful as well for background for youth programs and as a mine of sermon illustrations.—*Edward K. Ziegler.*

Play Maker. Dick Friendlich. Westminster, 1953. 188 pages. $2.50.

Keith Elliott, varsity tackle on the triumphant Wolf Pack football squad of Calvert University, "sounds off" about the university's basketball team—which has built up a record of steady defeat. He gets into hot water when he expresses the idea that the players choke up when the going gets rough and that they lack confidence. Taunted into going out for the team himself, Keith finds hostility from all sides, especially from the captain. But he learns the way to smash the jinx.

A good, clean, action-packed story for sport fans. The author is a sport reporter for a San Francisco newspaper; so the description is accurate.—*Vernard Eller.*

***The Bible and You.** Edward P. Blair. Abingdon Cokesbury, 1953. 154 pages. $2.00.

This book opens with an illuminating chapter on the Basic Nature of the Bible in which it is pointed out that the Bible is a library of selected, related, ancient, oriental, redemptive books. A chapter on How to Understand the Bible gives valuable suggestions on Biblical interpretation. C. T. Craig once said that the Bible has often been treated as if it were "a wax nose which may be twisted at the whim of the interpreter." Correct interpretation is important for, even as ordinary readers, we are responsible for trying to understand the true and intended message. The author gives you helpful suggestions on how to read the Bible, stressing the idea of reading a book as a whole and gaining a mastery of it by examining the parts and relating them to your own total summary message of the entire book. He shows how this can be done with both the unified and nonunified books of the Bible. He illustrates the application of the reading process, using First Thessalonians as a representative unified book and Amos as a nonunified one. The volume also gives both a shorter and a longer program of reading for those who

desire to gain a general knowledge of the Bible as a whole. This is a co-operatively produced textbook for Standard Leadership Training Course 120.2b, How to Read and Study the Bible. Many people should have a thorough exposure to this book.—*C. Ernest Davis.*

Maggie Rose, Her Birthday Christmas. Ruth Sawyer. Harper & Bros., 1953. 152 pages. $2.00.

Everyone knew there was something special about Maggie Rose. She was born the day before Christmas and she was named for a princess but these facts did not make her different from the rest of "those Bunkers." Maggie Rose dreamed about a wonderful Christmas celebration and she worked to make her dream come true. The dream did something splendid for Maggie Rose and her family.—*Hazel M. Kennedy.*

In the Strangest Places . . . God. Roy H. Stetler. Evangelical Press, 1953. 128 pages. $1.50.

One of the marks of serene and Growing Christian experience is the ability to see and commune with God in all sorts of everyday experiences. This little book of meditations is the fruit of that kind of everyday religion.

It is a little book of homely, devotional thoughts, growing out of the commonplace experiences of a layman who does a lot of church work. It is pleasant reading.—*Edward K. Ziegler.*

Anniversaries and Weddings

Anniversary

Brother and Sister John Eikenberry of Bradford, Ohio, celebrated their golden wedding anniversary on Nov. 29, 1953, with a family dinner. Many of their friends and relatives called in the afternoon. They are the parents of two children and grandparents of five grandchildren.—Ruth E. Royer, Bradford, Ohio.

Weddings

Baker-Smith — Sharon B. Baker and Irene Smith, both of Altoona, Pa., Dec. 25, 1953, in the First church, Altoona, Pa., by the undersigned.—S. G. Margush, Altoona, Pa.

Bidinger-Tate—Franklin Bidinger of Clinton, Kansas, and June Tate of Lawrence, Kansas, Dec. 23, 1953, at Lawrence, Kansas, by the undersigned.—Raymond L. Flory, Lawrence, Kansas.

Brown-Latham—Donald Brown of Troy, Ohio, and Linda Latham of Piqua, Ohio, Sept. 25, 1953, by the undersigned.—Murray L. Wagner, Troy, Ohio.

Davis-Schisler—Chester Davis and Rowena Schisler, both of Troy, Ohio, Nov. 21, 1953, in Troy Ohio, by the undersigned.—Murray L. Wagner, Troy, Ohio.

Dean-Dunnivan—Alvis Harris Dean and Mary Elizabeth Dunnivan, both of Ruckersville, Va., in the church parsonage, Dec. 24, 1953, by the undersigned.—I. L. Bennett, Ruckersville, Va.

Newnam-Cost—Clarence Newnam and Barbara Cost, in the Troy church, June 13, 1953, by the undersigned.—Carl B. Lehman, Troy, Ohio.

Pullins-Barnhart—Lawrence Pullins of Springfield, Ohio, and Katherin Barnhart of New Carlisle, Ohio, in the Donnels Creek church, Sept. 19, 1953, by the undersigned.—Ross L. Noffsinger, Springfield, Ohio.

Schrock-Johnson—Clyde Schrock and Eva Johnson, in the Hutchinson church, Kansas, Sept. 27, 1953, by the pastor, Charles Dumond, Jr.—Mrs. Steve Moyer, Hutchinson, Kansas.

Tate-Flory—Lanny Tate and Mary Flory, both of Lawrence, Kansas, Oct. 4, 1953, by the undersigned, at Lawrence, Kansas. —Raymond L. Flory, Lawrence, Kansas.

Wagner-Gibble—Robert Wagner and Erlene Gibble, both of Myerstown, Pa., in the Myerstown church, Oct. 24, 1953, by the undersigned.—Berkey Knavel, Myerstown, Pa.

Obituaries

Barnhart, Mary Etta, daughter of John and Maria Bowser, was born Aug. 15, 1866, and died Dec. 11, 1953. Early in life she became a member of the Donnels Creek church. On June 1, 1892 she was united in marriage to George W. Barnhart. To this union were born five children. Surviving are one daughter, two sons, and two brothers. Burial was in the Myers cemetery, Springfield, Ohio.—Ross L. Noffsinger, Springfield, Ohio.

Burket, George, son of David and Elizabeth Eicher Burket, was born at Queen, Pa., Aug. 19, 1887, and died at Sproul, Pa., Oct. 12, 1953. He was married to Maybelle Direly on April 23, 1909. He was a member of the Lower Claar church. Surviving are one son, one daughter, four brothers and three sisters. Funeral services were held in the Upper Claar church by C. L. Cox of Claysburg. Interment was in the Upper Claar cemetery.—Mrs. Fred L. Walter, Claysburg, Pa.

Compton, Mary, daughter of Mr. and Mrs. A. C. Harley, was born June 9, 1904, and died May 30, 1953, at her home in Manassas, Va. On Nov. 26, 1931 she was married to Alvin Compton. She was a member of the Manassas church. At the time of her death she was president of the local women's work group and a member of the church building council. Surviving are her husband, one son, two sisters and two brothers.—Mrs. O. R. Hersch, Manassas, Va.

Gillem, Forrest, of Troy, Ohio, died Oct. 13, 1953, at the age of fifty-eight years. He was a member of the Troy church. Surviving are his wife, Helen Gillem, and one daughter. Services were conducted by D. D. Funderburg and the undersigned.—Murray L. Wagner, Troy, Ohio.

Guthrie, Gertrude E., daughter of Melvin and Anna Jacobs, was born July 21, 1883, in Scott, Ohio, and died Dec. 2, 1953, at her home near Metamora, Ohio. She was united in marriage to J. A. Guthrie on June 18, 1902. To this union were born eleven children. Early in life she became a member of the Methodist church but when her husband was called to the ministry in 1904, she was baptized into the Church of the Brethren. Surviving are her husband, six daughters, four sons, twenty-six grandchildren and five great-grandchildren.—Mervin Cripe, Wauseon, Ohio.

Ikenberry, Ella Royer, daughter of George B. and Mary Royer, was born June 7, 1874, at Lanark, Ill., and died Dec. 13, 1953, at her home in La Verne, Calif. In 1914 she was married to Frank Sehman who preceded her in death in 1949. She came to California in 1953 and was la married to Joel L. Ikenberry of La Ver Surviving are her husband, one adopt son, two brothers and one sister. Fune services were held in the La Verne chur with the undersigned and J. W. Lear o ciating. Services were also conducted the Dallas Center church, Iowa, by Me dith Rodgers. Burial was at Dallas Cent —Galen B. Ogden, La Verne, Calif.

Lenker, Ruth Meldrum, daughter John and Jennie De Weese, was born Se 21, 1904, at Monezume, Ohio, and died D 1, 1953, in Greenville, Ohio. On Oct. 1922 she was married to Gerald Lenk To this union were born nine childr She was a member of the Pleasant Val church. Surviving are her husband, boys and three girls. Funeral servi were held at the Pleasant Valley chu by the undersigned. Burial was in Greenville cemetery.—E. S. Hollinger, U ion City, Ind.

McKimmy, Harley Edwin, son of Mr. a Mrs. Harold E. McKimmy, was born N 11, 1951, and died Dec. 6, 1953. Besides parents he is survived by two sisters, paternal grandparents and his mater grandparents. Services were held in Fairview church.—Mervin Cripe, Wause Ohio.

Miller, Carrie M., widow of David Miller, died Sept. 7, 1953, at the home her daughter in East Stroudsburg, Pa., the age of seventy-eight years. She v a member of the church for fifty-th years. Surviving are two daughters, f grandchildren and two great-grandch dren. Funeral services were held in Mechanicsburg church by the undersign assisted by Ira Hart. Interment was the Mechanicsburg cemetery.—Howard Whitacre, Mechanicsburg, Pa.

Saul, William Tazewell, was born in Boone Mill community, Va., and died Piqua, Ohio. He was a member of Troy church. Surviving are his wife a number of children. Services were c ducted by Joseph Hendryx and the und signed. Interment was in the Fletc cemetery.—Murray L. Wagner, Troy, Ol

Strong, Cynthia, daughter of Henry Lydia Strong, was born in Noble Cou Ind., and died Dec. 16, 1953, at the age sixty-four years. She was a member the Pleasant Hill church. Surviving four sisters. Services were held in Sonday funeral home in Churubusco, I by the undersigned. Burial was in Riverview cemetery near Churubusc Jesse A. Gump, Churubusco, Ind.

Wilfert, Wolfgang, was born Aug. 1859, in Hof Bavaria, Germany, and d Nov. 20, 1953, at the home of his daugh He came to America in 1887. On March 1890 he was united in marriage to Fi Kreigbaum. To this union were b eight children. He is survived by daughters, four sons, sixteen grandc dren, seventeen great grand-children one brother. Memorial services were c ducted by Bro. Homer Kiracofe, assis by Bro. C. C. Cripe. Burial was at Cul —Cecil Reed, Plymouth, Ind.

Zimmerman, E. Irvin, son of Jack and Ellen Zimmerman, was born in vine, Pa., Feb. 13, 1886, and died Dec. 1953. He was a member of the Schuyl church for forty-five years. Surviving two daughters, two sons, eight grandc dren, four great-grandchildren and sisters. Funeral services were conduc in the Big Dam church by Bro. H. Fahnestock. Burial was in the adjoin cemetery.—Mrs. Arnold Zechman, F Grove, Pa.

CAP GOODS

We furnish highest quality nylon and silk nets, nylon and ninon chiffons and organdy. All stiff finish. Reduced prices on nylon. Samples free.

R. E. Arnold, Elgin, Illinois

naking bequests to the world work e Church of the Brethren the fol- g form is suggested.

give and bequeath to the General erhood Board—Church of the Breth- corporation of the State of Illinois, its principal office at Elgin, Kane y, Illinois, its successors and assigns,

er, the sum of ..... dollars

.....) to be used for the pur- of the said Board as specified in its r."

ere it is possible to make the in- d gift during lifetime, inheritance nd expense of administration will be . Funds may be contributed out- or given on a plan by which annuity -annual payments) to the donor is ued for life. For further informa- vrite to H. Spenser Minnich, Finan- Representative, 22 S. State Street, Illinois.

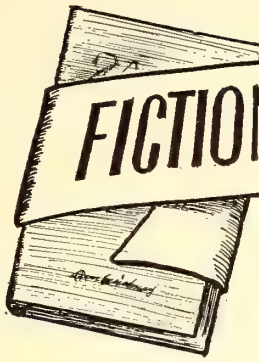
urch News

Northern California

lesto—Our annual Thanksgiving din- as held in the social hall of the local t church in order to accommodate oup. Lester Tooker was the master emonies and a film strip was shown e various ways in which we might d our present facilities. The women's group is sending used clothing to the o Indians. The primary children, the leadership of Mrs. Wilbur Lin- sent stocking caps to the children hristmas gifts. The CBYF circuit was held in our church. The dea- have decided to make a survey of the e living in the vicinity of our church o make plans for visiting the mem- A junior church was started in Oc- under the leadership of Del and hy Myers. The children of the h gave a Christmas program Sunday, 20. A school of missions will be n January with Lawrence and Ruth as leaders. At a special council g, the members present voted for pansion program that would accom- e our present Sunday-school enroll- and future growth in enrollment. ha Bailey, Modesto, Calif.

thern California and Arizona

ta Ana—Observance of our church's anniversary began with home- g day on Oct. 4. Harold Fasnacht, ent of La Verne College, was guest er for the morning and afternoon es; and special music was furnished e La Verne College alumni quartet, rne College girls' Choralettes quartet ur church choir. Our home-coming ittee published a booklet giving the y of our church. On the afternoon t. 25, our pastor, Bro. Dale Ferris, is family held open house at the age. Delegates to district confer- were Bertha Henard and Ruth Sis- he district pastors held their month- eting in our church on Nov. 16. Sev- f our men are going to Hemet on lays to rebuild the burned home of Blanche Hilton, former missionary na. The women's work group is col- goods and sewing for relief proj- A religious float depicting a nativity and world brotherhood sponsored e Santa Ana Youth Council took n the city's Christmas parade. Our young people cooperated in the ide walking choir which sang nas carols on the evening of Dec. Dec. 20 the children presented a nas program followed by a candle g service. In the evening the young gave a Christmas play. On the g of Dec. 21 our young people went nas caroling.—Iva A. Carl, Santa alif.



FICTION *with a purpose*

These three books are interesting to read—but they are much more—each teaches fundamentals involved in social living.

Adults . . .

DAY OF THE FALSE DRAGON — **by Alice Margaret Huggins**

As the title suggests, this book is thoroughly "Chinese" in its background. The conditions of life as lived under communism is accurately and interestingly told. The setting of the story is in a school among teachers and pupils. It shows the strong tensions and deep emotions of the characters and yet the traits of tolerance and understanding are evident. Those who desire a clear picture of the kind of thinking that is demanded among the students of China today should read this fascinating book. 160 pages. Cloth. **$2.50**

Teen-Age Boys . . .

PLAY MAKER — **by Dick Friendlich**

This is a thrilling story of football and basketball in college. Keith Elliot, a hero in football, "sounds off" about the university's basketball team—which has built up a record of steady defeat. Taunted into going out for the team, Keith finds hostility from all sides. But he finds the way to smash the jinx and lead the team to victory.

A good, clean, action-packed story that all sport fans will want to read. The author, a sport reporter for a San Francisco newspaper, gives accurate description. 188 pages. **$2.50**

Teen-Age Girls . . .

PROGRAM FOR CHRISTINE — **by Pearl Bucklen Bentel**

An excellent book for the young person who is searching for the proper vocation. It shows how one must be willing to work and do ordinary tasks to become a success in a chosen profession. Specifically it gives a first hand look at radio broadcasting and helps one to understand and appreciate the great amount of work behind each radio program. Christine finds an interest outside of "herself" in a home for crippled children. When she decides to enlist the help of the public through a radio program the "service" message becomes a community-wide activity. Lives are touched and emotions come to the surface. Church libraries will find this a book that will be read widely. 256 pages. Cloth. **$2.75**

BRETHREN PUBLISHING HOUSE . . . . . Elgin, Illinois

Southern Iowa

Libertyville—Bro. Clarence Sink of Waterloo, Iowa, held our evangelistic services in October. Our church co-operated with the other churches of the county in a county-wide religious survey and a self study and visitation program. Bro. Kenneth Carr conducted our services for us several times. Gordon Oliver is working as a 1-W at the Brethren Service farm in Falfurrias, Texas. Wanda Oliver, children's superintendent, has been having the Sunday-school opening exercises once each month with children's stories or illustrations. Our pastor, Leland Groves, conducts services at the county home near Libertyville once each month. The ladies' aid sewed for relief during the summer.—Florence Oliver, Selma, Iowa.

Southern Illinois

Astoria—Since our last news report, seven have been received into our church by letter. On Oct. 4, love feast and communion services were held with our pastor, Paul Lantis, officiating. Installation services were conducted by our pastor for all workers in the church. Brother and Sister Paul Lantis attended the regional conference. Chalmer Faw and his wife held a Bible institute in our church. The Astoria-Woodland joint harvest and missionary meeting was held at the Woodland church Nov. 8 with Richard Burger, former missionary to Africa, as guest speaker for the day. The golden rule class served for the father and son banquet on Nov. 20 with Ralph Smithley, pastor of the E.U.B. church, as guest speaker. We are sponsoring a 75% Messenger Club. A special Christmas offering was received for world wide missions. The church has recently been painted and the men's work painted

the parsonage and made some interior improvements. Our women's work made and sold apple butter. Our young people have regular Sunday evening programs prior to the sermon.—Mrs. Lizzie Riebling, Astoria, Ill.

Martin Creek—At our quarterly council, Sunday-school and church officers were elected for the coming year. Bro. Floyd E. Bantz of Kansas City, Mo., conducted an evangelistic meeting and officiated at our comunion service. Bro. James Daughtry of Reading, Pa., was our summer pastor. One Sunday morning Rosemary Block gave a talk and showed pictures of her experiences in Europe. Gene Carper and James Simmons were recent guest speakers on evangelism. Since the first of September, Bro. W. H. Bray of Greenville, Ill., has been our pastor. On Dec. 3 Bro. Harlan Brooks, missionary on furlough from India, was guest speaker and showed slides.—Mrs. Roy A. Hollinger, Fairfield, Ill.

Peoria—Our delegates to district conference were William Giles and George Snoke. Brother and Sister J. F. Baldwin began their pastorship with us the first Sunday of October. On Sunday evening, Oct. 11 installation services were conducted for our new pastor by our elder, Wilbur M. Bantz of Decatur. The women of the church sponsored a welcoming tea for Sister Baldwin. During the month of October six letters of membership were received. On Nov. 1 a consecration service was held for the officers and teachers of the church. During November a membership class was begun on Wednesday evenings. At the November meeting of the women's group, an installation service for the new officers was conducted with Mrs. J. F. Baldwin officiating. Services were held on Thanksgiving morning. Our fall love feast and communion was held on Nov. 28.—Mrs. D. S. Myers, Peoria, Ill.

Middle Indiana

Hickory Grove—Our annual home-coming was held Oct. 4 with our elder, Frank Mulligan, as speaker. For several Sundays the chairmen of the various church committees have had charge of the devotions and song services for the worship hour. Our women's work group is making layettes for foreign relief. The women's work group held a supper recently at Pennville. On Sunday evening, Oct. 8, we had a farewell for our pastor, Wilmer Lehman, and family who have moved to South Whitley, Ind. Our regular council meeting was held Dec. 6.—Mrs. Edna Hudson, Dunkirk, Ind.

South Whitley—Four new members entered our church fellowship following our meetings with W. C. Stinebaugh as evangelist. Rally day, home-coming and installation of new officers were combined into one day of fellowship on Sunday, Sept. 28. The primary department sent needy articles to the Navajo Indian mission as their White Gift this Christmas season, along with the women's project and gifts from individual classes. Our Christmas program was held Sunday morning, Dec. 20, with all the departments participating. Recently Mrs. Joe Ladd, a temperance speaker, was with us. Our indebtedness on the remodeling of our church sanctuary and the new pews has been fully paid. —Mrs. Jessie Warner, South Whitley, Ind

Wabash City—Our quarterly council meeting was held Dec. 8 with our elder, Bro. Charles Oberlin, in charge. Don Bowman reported on our Brethren Service work in Europe and the youth conference in India. At our home-coming service on Oct. 11, we observed the fortieth anniversary of an organized church in Wabash with Bro. H. L. Hartsough as speaker. Our people contributed approximately forty dollars toward food for the Annual Conference of Brethren Service workers in Kassel, Germany, where one of our boys, Galen Weaver, is serving. Bro. Herbert Fisher conducted our revival meeting Nov 8-15 and Bro. Walter Young directed our singing. One was reconsecrated and one was received on former baptism. Bro. Hugh Miller officiated at our love feast Nov. 22. On Nov. 27 Bro. Forrest Groff helped us with plans for a new church building. On Sunday evening, Jan. 31, Bro. Govindji Satvedi of India will be with us.—Mrs Ray Ulery, Wabash, Ind.

Northeastern Ohio

Maple Avenue, Canton—We had installation and consecration services for our church and Sunday-school officers and teachers. On Oct. 4 our fall love feast and communion was held with our pastor in charge. Our new elder, Blake Million, officiated at our council meeting on Oct. 5. On Oct. 24 dedication services were held for our new Hammond organ which was donated by the work of the B-1-2 class and the community. One Sunday afternoon we had a parent and young people get-to-gether with Marshall Leggett as speaker. The men have been in charge of three evening services. On Nov. 8 the women had charge of the services with Eva Hilty, Dorothy Doerschuk, Vera Paulus and Plizzie Meyers as speakers. The regional conference was attended by our pastor and his wife. Fifty-five ladies from our church attended a meeting at the East-Ohio Gas Co. Several babies have been dedicated.—Plizzie Maust Meyers, Canton, Ohio.

Paradise—Our church was host to the Christian education conference with Jesse Ziegler, James Renz and Dan West as guest speakers. Pre-dedication services were held Nov. 9-13. Each minister from the five churches in the community gave a message, and the choir or chorus from the churches brought special musical numbers. On Nov. 15 our remodeled church was dedicated with Glenn McFadden of Elgin, Ill., as guest speaker Following the dedication services, Bro. McFadden conducted a week of revival meetings. Seven persons were baptized and three were received by letter into our church fellowship. Family night was observed Dec. 2 in honor of the sixtieth wedding anniversary of Brother and Sister James Leaman. Our love feast and communion was observed Sunday evening, Nov. 29 with our pastor, C. H. Deardorff, in charge.—Mrs. Gladys Showalter, Dalton, Ohio.

Southern Ohio

Eaton—The Piney Woods Singers were with us one evening At our council meeting, Bro. Dean Miller was licensed to the ministry and Bro. Dale Aukerman was re-licensed. Our pastor, Bro. Ellis Guthrie, and Brother and Sister Milfred Eikenberry served as our delegates to district meeting. On Oct. 25 Bro. Frank Denlinger of Anderson, Ind., showed slides of his trip to the Holy Land. At the morning and afternon services on Nov. 22, Brother and Sister Ivan Eikenberry, returned missionaries from Africa, brought the messages. Recently our church gave a program at the Old folks' home in Greenville, Ohio, and one at the Veterans' hospital in Dayton, Ohio. Union Thanksgiving services were held in our church on Wednesday evening, Nov 25 with Mrs. Grace Henry as speaker. Our intermediate classes gave a program on Sunday evening, Dec. 6. Our young people presented a Christmas play and sponsored the sending of toys and gifts to refugee children in Germany. Several educational rooms are being added to our church. The ladies' aid meets each week to quilt, knot comforters and collect and sort clothing for relief. They also prepared good cheer baskets at Christmas time.—Mrs. Earl Brower, West Alexandria, Ohio.

Union Grove—At our council meeting, Bro. William Tinkle was re-elected elder-in-charge. Since our last report one new member has been added to the church. During the year four babies have been consecrated. At the close of the pastoral

Brethren Placement and Relocation Service

This column is conducted as a free service to our people. The right to edit or reject is reserved. Since no verification of ads is made no responsibility can be assumed. In writing about any ad please give the number. Unless otherwise specified address all correspondence to Brethren Service, General Brotherhood Board, 22 S. State St., Elgin, Ill.

No. 899. Wanted: Young Brethren couple to work at Brethren Home for the aged in Eastern Pennsylvania. Man to serve as handyman inside and outside including seasonal work in truck garden and chores. Wife to do all-around work which includes relieving other workers, cooks, practical nurses on their days off. Write: The Steward, Brethren Home, Neffsville, Pa.

No. 901. Position wanted as light housekeeper in Christian home for elderly person or couple. Near Brethren church, private room and wages desired, can give reference. Preferred near Martinsville, Portsmouth, Va. Write: Mrs. John Wood, R. D., Bassett, Va.

No. 902. For sale: 87 acres—9 acres timber, 8 acres creek bottom pasture, rest tillable. Nine-room, two story house, summer kitchen, woodhouse and milk house combined. Bank barn 40x70 with shed barn 24x42 annexed. Wagon shed, double corncribs, large hen house and hog house. Double garage. Milk, bread and mail route, on cement road, ¾ mile to Church of the Brethren, 1½ mile to central school. Price, $22,000. Write: U. R. Corkle, R. 4, Greenville, Ohio.

No. 903. For sale: A livestock and poultry farm, approximately 230 acres, 3 miles from Navarre Church of the Brethren on all weather road. Bus service to school. Two houses, barn, silo, other outbuildings. Land is terraced and has been farmed according to approved practices. Write: Elmer L. Dadisman, Navarre, Kansas.

No. 904. For sale: Six room house and 2 room cottage (three apartments furnished) on 50x150 lot in Sebring, Fla. Write: Ralph Landis, 316 Roxbury Dr., Dayton 7, Ohio.

No. 905. For sale: Lots in a new subdivision near the Church of the Brethren. Each lot, 60x136 with several fruit trees, price $1,750. Paved streets, bus service into the city, only five minutes to town. Homes are to be restricted. Write: Irvin N. Biddix, 147 East Esther Avenue, Orlando, Florida.

No. 906. Wanted: Middle aged man to do general maintenance and janitorial work at Manchester College. Write: I. B. Yeatter, Business Manager, Manchester College, North Manchester, Ind.

No. 907. For sale: All or part of 76 acre farm on state highway, 7 room house, running water. Nearly new insulated log house 36x50, barn 36x70. Heavy soil, 60 acres under cultivation. New building of the Hope Church of the Brethren will be located on what had been part of the farm. Terms can be arranged if desired. Write: O. L. Deardorff, R. 2, Clarks, Mich.

No. 908. For sale: 88 acre farm by owner. Equipped for Grade A milking barns and silo. Modern house, 3 car garage. Three Churches of the Brethren within a radius of 6 miles. Two miles to centralized school. Write: Earl Brown, R. R. 2, West Alexandria, Ohio.

No. 909. For sale: Modern three room home with a nice rental on the 2½ blocks from business district. 1½ blocks from Church of the Brethren. Write: J. W. Lear, 2343 4th Street, La Verne, Calif.

No. 910. Am interested in securing complete list of the books and pamphlets of the late Dr. M. G. Brumbaugh. Any one having such books, please contact Jacob M. Hoffman, 701 Belmont Ave., Johnstown, Pa.

we had a supper and a program in of our pastor and his wife. On Oct. roup from Manchester College gave ram in honor of our pastor and his On Oct. 18 a group from Manchester e gave a program of instrumental under the direction of Vernon augh. The women had charge of urch services on Oct. 25 with Sister Bright as guest speaker. On the g of Nov. 25, Bro. C. E. Davis was s. Our pastor, John D. Ebersole, and fe represented our church at district g. We have been collecting jars rming tools for relief. Bro. Albert Harshbarger conducted dedicatory services on Sunday, Dec. 6 for the redecorating and improvements of our church.—Mrs. John D. Ebersole, Muncie, Ind.

Eastern Pennsylvania

Ephrata—One Sunday morning, the older people of the church were honored at a special service. After the service and the distribution of several gifts, a dinner was served by the women. Our women purchased a new gas range for the kitchen. The senior young people's class gave a program at the Lancaster County jail. During the absence of our pastor, Galen Kilhefner, K. Ezra Bucher, Robert Eshelman and Lester Buckwalter were with us. Other guest speakers were Ralph Heisey, Lowell Zuck and Wilmer Hurst. Bro. R. H. Jones of Hatfield was with us for a week of services. As a result of these meetings, six were baptized into our church fellowship. Two new members have also been received by letter. Our love feast was held Oct. 11. The display of fruit was presented to the Neffsville children's home and the Ephrata hospital. Nine children were consecrated on Oct. 25. Community Thanksgiving services were held in the First E.U.B. church. Our women are sewing, quilting, making comforters and towel kits for relief.—Mabel M. Myer, Ephrata, Pa.

Middle Pennsylvania

Clover Creek—Evening Bible school classes were held in cooperation with the Cross Roads church. The offering from the school was used for our church mission project. Bro. Paul Yoder, who had served as our part-time pastor for the past seven years, resigned as pastor. The first of September, Bro. Lloyd Stauffer and his family became our resident pastor. A choir has been organized with Margaret Dilling as director. Bro. William Gould of the Pleasant Hill congregation was with us for evangelistic meetings Nov. 2-15. Four persons were received into the church by baptism as a result of the meetings. On Nov. 22 dedication services were conducted for our parsonage by Bro. Levi Ziegler at the Clover Creek church. Following the dedication services, Brother and Sister Stauffer held open house at the parsonage. Our Christmas program was Sunday evening, Dec. 20. The young people went Christmas caroling Dec. 23.—Mrs. Mabel K. Gahagan, Martinsburg, Pa.

New Enterprise—Our love feast was held on Oct. 4. Wayne H. Dick, E. M. Detwiler, Cleo Hershberger and Sara G. Replogle served as delegates to district meeting at Martinsburg. Bro. Guy Buch of the Lake Ridge church, N. Y., conducted a two-week meeting for us. Since the meetings two were baptized and two received by letter into our church fellowship. The women of our church assisted by the men made apple butter. The proceeds from the apple butter was given for the debt on the new church. On Nov. 19 a group from our church visited and served a dinner at the Morrisons Cove Home at Martinsburg. One afternoon Bro. G. K. Satvedi of India gave a message as part of the program. In the evening, he gave a message in our church. Bro. Alvin Brightbill was with us for a music institute on Dec. 6. We are planning for a school of missions in February.—Sara G. Replogle, New Enterprise, Pa.

Roaring Spring — Our congregation erected a building at Camp Harmony to house the filtering equipment for the new swimming pool. Alvin F. Brightbill conducted a week-end music institute. We have had a public address system installed in our church. Our church participated in the community religious census. On Sunday, Oct. 4, rally and promotion day was held in our church school. Our pastor officiated at our love feast and communion on Oct. 11. Our pastor, Dale Detwiler, Mrs. Charles Brown, Mrs. Elmer Hoover and Mrs. Ross Berkhimer represented our church at district meeting. The district leadership training school was held in our church with Morley Mays and Tobias Henry as leaders. Our church was host to the community reformation day service with LeMont F. Henninger, a Methodist leader, as guest speaker. All the members of our congregation who are seventy years and older were honored at a special service on Sunday morning, Nov. 15. A new choir for high school girls has been organized with Mrs. Carl Myers as director. Edward K. Ziegler conducted a preaching

for Devotional Reading

The Adventure of Finding God
By Virginia Church
A book of wise and friendly letters to youth .. $1.50

The Upward Call
By Henry D. Gray
A daily devotional study of Philippians for youth $1.25

To Meet the Day
By Virginia Church and Francis Ellis
Meditations for youth and their families $1.75

Communion Meditations
Edited by Gaston Foote
An abundance of rich, usable materials for making the communion service more spiritually rewarding. $2.00

The Lord's Prayer
(Its Character, Purpose and Interpretation)
By E. F. Scott
The primary Christian document, which comes from Jesus directly, dealt with from a critical and historical point of view. $2.25

Growing Spiritually
By E. Stanley Jones
Daily devotional guidance toward Christian maturity. $1.50

Order from

BRETHREN PUBLISHING HOUSE

Elgin, Illinois

MY NEW ADDRESS IS . . .

Name .....

R. D. or St. .....

P. O. ..... Zone ..... State .....

Help us to keep your Gospel Messenger coming by reporting any change in address promptly. **Please do not remove old address.**

mission Nov. 22-29. The deacons participated in visitation preceding the meetings. The church has approved the installation of a new heating system and the excavation of the basement area of the church an additional three feet. On the afternoon of Nov. 22, the Truth Seekers class gave a program at the Morrisons Cove Home. Our youth fellowship organized on the Youth Action Plan. Egon Borgman, a German student, is living for a year in the home of our pastor. Our youth fellowship presented the play, White Christmas, went caroling, held a Christmas social with area German students as guests and promoted the distribution of Carols of World Friendship. The three choirs presented the cantata, The Shepherd's Christmas. A baby consecration service was held Dec. 27. We are planning for a school of missions during January. We will have a 100% Messenger Club again this year.—Mrs. Lena M. Hoover, Roaring Spring, Pa.

Southern Pennsylvania

Marsh Creek—Three persons applied for baptism during the all-day meeting of our love feast and communion service on Oct. 18. They were baptized before the evening services. Visiting ministers were S. R. Weybright from Monocacy congregation, J. Albert Cook and Charles Eichelberger from Boiling Springs, and M. B. Mentzer from Chambersburg. Bro. Weybright officiated at the evening services.—Mrs. Donald Valentine, Orrtanna, Pa.

Western Pennsylvania

Maple Spring—In October Bro. Olen B. Landes of Harrisonburg, Va., conducted our revival meetings. Five members were received into our fellowship by baptism. On Nov. 24 Bro. Govindji Satvedi spoke in our church. On Sunday evenings during the month of January, we will hold a school of missions. On Jan. 31, our pastor, Rev. John M. Geary, will conclude his pastoral service at our church. He has served this congregation for seventeen years. On Feb. 1 he will begin his pastoral work in the Mount Joy congregation.—Mrs. John M. Geary, Hollsopple, Pa.

Pittsburgh—Alvin F. Brightbill, professor of church music at Bethany Biblical Seminary, directed a hymn festival Oct. 10-11. Combined choirs from local churches presented several anthems under the direction of Bro. Brightbill. The women's work sponsored a pilgrims' banquet Nov. 20. As a project the men's work sold Christmas trees. A Christmas tea was held for the women's work group Dec. 12 at the home of Mrs. William Rummel. Christmas gifts were brought for the Navajo Indian mission. The annual Christmas party was held Dec. 19.—Mrs. Guy Harvey, McKeesport, Pa.

Sipesville—Since our last report we have held our annual election of church officers. Bro. Robert Mock, pastor of the Everett church, was in charge of our evangelistic meetings Oct. 5-18. During these meetings, three person were received into our church by baptism. Bro. Mock began evangelistic classes which are continuing for the purpose of receiving new members into our church. At the conclusion o meetings, our love feast was held Oc On Nov. 25 our church cooperated the Casebeer Lutheran church in th nual Thanksgiving service with Roy of the Lutheran church as speaker.– Jay Wolford, Sipesville, Pa.

Tennessee

Easley (Oneonta)—At the beginnir the new church year, church and Sur school officers were elected. Sunday-s and church services are held every day morning. Our pastor, Bro. A. P. conducted a week of meetings. As sult one person was baptized into fellowship. On Oct. 18 we held our munion service. On Thanksgiving eve a fellowship supper was held in church basement and a worship se was held in the auditorium. Our cl sent a Thanksgiving offering for home sions. A New Year's watch night se was held on New Year's eve. Becau the death of Bro. Preston Ritchie, a deacon was appointed at our last bus meeting.—Mrs. Edward M. Culler, C land, Ala.

First Virginia

Johnsville—We held our council me with our elder, H. A. Hoover, pres Bro. Hoover was re-elected as our and elder for another year. Bro. Garber conducted our evangelistic ings. As a result of the meetings, were received into the church by ba Our communion service was held Se —Mrs. Mannie Starkey, Catawba, Va

Manual of

WORSHIP and POLITY

(Church of the Brethren)

The above title (formerly Minister's Manual) is the new guide for those who are pastors, deacons, members of local church committees, or interested laymen in the Church of the Brethren.

Chapter headings listed below will give you an idea of the broad scope of this recent publication:

Chapter One: Forms and Ceremonies

Chapter Two: Worship Aids

Chapter Three: General Brotherhood Board Organization

Chapter Four: The Local Church

Chapter Five: Ministerial Matters



320 Pages Size, 4¾ x 7 Price $3.00

BRETHREN PUBLISHING HOUSE . . . Elgin, Illinoi

Church of the Brethren
Gospel MESSENGER
FEBRUARY 6, 1954



Louis C. Williams

Evangeline Today

ALMOST every schoolboy and schoolgirl has read Longfellow's popular narrative poem, telling the tragic history of Evangeline and her search for her fiance abriel, whom she finally finds as he is dying. In an old Catholic cemetery in Louisiana the burial place of Emmeline Labiche, whose story the poem has made immortal. angeline was not the first displaced person to suffer the hardships of life in a new untry among strange surroundings, but seldom has the plight of refugees from tyranny en so eloquently described. Where is the modern Longfellow who will make us as enly aware of the human side of problems we know chiefly in terms of statistics and ports, legislation and red tape? Ours has been called the "century of the homeless an." A modern Evangeline may already be living around the corner or at the next farm wn the road; with or without her Gabriel she must start a new life in a new land. The urch can help.

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

Contributing Editors

ROY D. BOAZ ..... Cloverdale, Va.
A. G. BREIDENSTINE .... Lancaster, Pa.
A. R. COFFMAN ..... La Verne, Calif.
IVAN FETTERMAN ..... Oaks, Pa.
DEAN L. FRANTZ ..... Mt. Morris, Ill.
HOWARD H. KEIM .. N. Manchester, Ind.
MRS. JOHN D. LONG .... Dayton, Ohio
LUCILE LONG STRAYER . La Verne, Calif.
MURRAY L. WAGNER .... Troy, Ohio
LEVI K. ZIEGLER ..... Martinsburg, Pa.

THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Norman J. Baugher, General Secretary, and the Brethren House, Earl H. Kurtz, Manager, 16-24 S. State St., Elgin, Ill., at $3.00 per annum in advance. Life subscription, $50, husband and wife, $60. Entered at the post office at Elgin, Ill., as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

FEBRUARY 6, 1954

Volume 103 **Number 6**

In This Number . . .

Editorial—

Evangeline Yesterday and Today 1
The Fine Art of Creating a Disturbance 5
Small Flames Grow 5
Kingdom Gleanings 16, 17

The General Forum—

Facing the Problem of Mental Illness. Samuel A. Harley 3
Rain (Verse). Lalia Mitchell Thornton 4
How Do You Read? Lucile Long Strayer 6
Live God's Word. Charles E. Dumond, Jr. 10
Family Counselor 12
All Walks of Life Walk Here 14

News and Comment From Around the World 18

Brethren Service—

Chance to Understand. Marvin R. Sherman 20
Love Is More Effective. Harold E. Heeter, 1-W 21

The Local Church—

The Local Church's Relationship to the Pastor. James H. Elrod 22
The Library Listening Post 23
Pin Points. Harl Russell 23

Our Mission Work

Out of Darkness Into Light. Mbursa Pela Mshelbwala 24
Home for Christmas. Rachel M. Zigler 25
Lybrook Indian Mission 26

READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

Are We Robbers or Stewards?

Money raising in our churches is one of the questions of our day. The stewardship department report on the per-capita giving of twenty-six denominations included the following: Church of the Brethren, $39.49 per year; the Free Methodists, $194.79 per year. I also have a report that the giving of our own church for the last year was about 2½% of our total income.

I think it is about time we get our eyes open to the truth and face some facts. God says we are either robbers or stewards. Remember Mal. 3: 8-9. These verses tell us the truth about our stewardship. Much of the big money we have been making in the last ten years is blood money. We paid it to the government in taxes to pay for war materials, such as guns, tanks, bombs to kill our fellow men.

God says we are stewards of our time, our talents and our money. If you and I do not believe these things how can we sing such songs as "Take my life and let it be consecrated, Lord, to thee" or "Have thine own way, Lord," or "Jesus is all the world to me." God has given us a plan to take care of all the finances of our churches and today the churches that are following God's plan are not facing any financial problems. God demands obedience. If we fail to obey, he will not pour out his blessings on us. Could there ever be a plan so simple, so fair and so reasonable to everybody? — O. B. Bosserman, Ft. Wayne, Ind.

Watchman, What of the Night?

The above text (Isa. 21: 11) is a good text on which to preach. A preacher friend of mine used to preach on Beacon Lights in the Fog. Along that line a friend cited to me the Saturday Evening Post of Dec. 19, telling me of the article, "What This Preacher Started." My, what a lift that four-page, twelve-column article gave me.

By the time this gets into print—that number of the Post may seem like ancient history. But, brother, if you love people — all kinds and classes — and love "pure and undefiled religion" and believe in the larger fellowship as we face a world task which is 100 times too big for any one small denomination, unless you are willing for atheistic communism to take over, you would do well to go to your attic, if need be, or your community library and get that article and give it a good reading. There you will see what others are doing; for example, the World Assistance group spark-plugged by Dr. John Peters of Oklahoma City and World Neighbors, Inc.

These organizations which are manned by some of the best and brainiest men of the nation work with hundreds of mission stations like our own at Anklesvar, India collaborating with our own Shantilal Bhagat. They work with Point IV personnel, with UN special agencies — especially the World Health Organization, Brethren Service, the Friends or Church World Service and put their emphasis not on hand-outs, which can pauperize, but in plans to help the disinherited peoples help themselves.

They encourage co-operatives—as Kagawa does in Japan—to circumvent 20% to 50% interest rates. They teach sanitation. They would rather put a plow into the hands of an Indian farmer than $3.00 worth of grain which, with a better plow, he can produce himself.

If you can read that article take note of the names of such men as Dr. Frank Laubach, Norman Vincent Peale, Congressman Walter Judd and Dr. Roy Burkhart, to say nothing of a host of laymen who are great in the field of industry and President Eisenhower, who has given this sort of volunteer, nongovernmental humanitarian effort his blessing.

To quote Dr. Roy Burkhart, president of World Neighbors, Inc., "We are organized because we love God and our fellow men, wherever they are, because we have a faith to live a freedom to manifest. If we can get enough of our fellow Americans to help us do it in time and on a global scale, then that on which communism feeds and breeds will be dissolved." I'd say Amen to that.

Some of us have been saying "Perhaps we are come into the kingdom for such a time as this." But who are the "we"? Let us thank God at this Christmas time—and I am writing on Christmas day—that the "we" in this goodwill effort is a "mighty army moving as the church of God," and keep right on in our pioneer task with more heifers for relief, more student exchange, more help to refugees, etc., and more brotherly love as "pure and undefiled religon" while it is day."—F. F. Sherfy, Rocky Mount, Va.



"And as he [Jesus] stepped out on land, there met him a man from the city who had demons; for a long time he had worn no clothes, and he lived not in a house but in the tombs. When he saw Jesus, he cried out and fell down before him. . . . For he had commanded the unclean spirit to come out of the man. (For many a time it had seized him; he was kept under guard, and bound with chains and fetters, but he broke the bonds and was driven by the demon into the desert.) . . .

When the herdsmen saw what had happened they fled, and told it in the city and in the country. Then people went out to see what had happened, and they came to Jesus, and found the man from whom the demons had gone, sitting at the feet of Jesus, clothed and in his right mind."

Luke 8: 27-35, R.S.V.

William Hole
Gramstorff Brothers, Inc.

'acing the Problem of Mental Illness

Samuel A. Harley

MENTAL illness comes to many homes. Frequently a case is pretty far lvanced before its seriousness recognized. Then two things ay easily happen which only tensify the problem: the mily registers deep concern id anxiety and becoming hamed of the situation, keeps e mentally ill person isolated in some way protected from iends and the public.

Mental illness is illness. We ould recognize that mental ness is an illness just as real as any physical illness. One can have a sick mind as well as a sick body. Why should there be any more shame or embarrassment over a mental illness than over a physical illness? In some instances the physical condition is obviously brought about by the thoughts and attitude of one's mind. We accept the physical symptoms and yet refuse to accept the mental condition responsible for them. Few of us act with as much intelligent concern when the disorder is mental as when it is physical.

In a physical or organic illness we generally summon the best available help and frankly face the problem and deal with it. It is openly discussed with the physician and friends. Everything possible is done to understand the illness and remedy the condition. Why should not the same procedure be followed in

Executive secretary, Middle Indiana, and former pastor

meeting the needs of those who suffer mentally?

Mental illness is caused. The roots of mental illness are numerous, but in general it might be said that the background is one of the following, or in a combination of them: neglect, hostility or over-protection and subtle domination. The latter may sometimes be observed in "smother love" (too much unwise mother love). Whatever the causes, the end result is very much the same. Some persons have no confidence in themselves or in their abilities. They have become estranged from others and from themselves. Consequently, they have a very low esteem for themselves, which results in an intolerable frustration and anxiety.

What the mentally ill person does in this condition is not as nonsensical as it often seems to us. The psychiatrist attempts to make sense out of what appears to the average person to be nonsense.

Someone has said, "To know all is to understand all." If we know enough about a person really to understand him, it will certainly be easier for us to forgive him when his conduct is not pleasing to us.

It should be pointed out that some mental illness is of an organic origin, as in the case of a brain tumor (a growth on the brain affecting the functioning of the mind). When an illness is of an organic nature, surgery may sometimes remedy the condition. This article is concerned primarily with the functional or nonorganic mental disorder.

Intelligent concern and affection, understanding and acceptance are the keys to offering real help to our loved ones who are suffering from mental difficulties. Many times the members of a family or of a church have as much trouble with themselves as with the ill person. The conduct of the so-called normal person may be a major factor contributing to the condition of the so-called abnormal and a major hindrance preventing his recovery. Can you maintain a feeling of love and goodwill in your heart, keep calm and be patient and understanding in dealing with people, even your loved ones, under difficult circumstances? Can you accept a person for what he is? Until we get some of these things corrected in our own lives as tested and measured by the standards of Jesus, we cannot be most helpful anywhere. Least of all, can we help the troubled, anxious, lonely souls of the mentally ill.

Jesus did it. In this, as in all things, he was Master. He understood those who were responsible for his death on the cross. His love and understanding made it possible for him to pray from the cross, "Father, forgive them; for they know not what they do" (Luke 23:34). Surely, we should exert every effort to exhibit this attitude toward those so close to us in our own family and church fellowship. As we achieve this ideal within the more intimate circle, it will become increasingly easy to manifest the same spirit toward those outside and beyond.

Is it not true that when any one acts ugly, unkind or inconsiderate of others, he is to some extent mentally ill? His views and ideas are distorted and not sane. Jesus is the Christian norm of sanity. We believe and teach that "God is love," and that all that he does is done in love and motivated by love. Kagawa, the great Japanese Christian, says, "Love is the law of life." For us to take any other pathway than that of love in dealing with people, mentally sick or otherwise, is to break with God's way. However, we must realize that not all manifestations of love are wise and helpful. When love is expressed without wisdom and certain required disciplines, it may be harmful. Whenever one receives love from another, he should feel a claim upon his life to make some sort of appropriate response. When dealing with children or adults, a discipline should be given in love, with the idea of redeeming or saving the individual. Discipline without love is seldom redemptive. We need to get our values straight before we can do our best in helping another to a sane view of life.

If our loved one is persistent in attempting to persuade us to accept some of his perverted views, we will do well to listen patiently to him and then neither argue nor agree with him. Perhaps a well-phrased question will raise a doubt in his mind concerning some of his views. Or maybe silence will be better than any words. But ever and always, loving acceptance and understanding, both expressed and harbored in the heart, will go far in aiding the recovery

Continued on page 13

RAIN

LALIA MITCHELL THORNTON

I hear it playing on the roof,
Gay feet that dance a roundelay;
Bright feet that dance and will not stay,
But swiftly, lightly run away.

Then in the gutter, pausing not
To bid adieu to mossy eaves,
Or grace of slim wisteria leaves,
Its rippling strain it softly weaves.

The gutter stream becomes a brook,
Continuing its glad refrain,
Through narrow gorge, o'er fertile plain,
Still happy-hearted, laughing rain.

But, as the evening shadows fall,
It finds a sleepy little lake,
Shut in by willow reed and brake,
And rests and dreams and will not wake.

EDITORIAL

e Fine Art of Creating a Disturbance

A READER who comes to the New Testament without any previous concept of Christianity might be inclined to agree n some first century officials that Christians are blemakers—disturbers of the peace. Look at home-coming service in Nazareth when Jesus invited to speak. Conditions were most favor- for an auspicious beginning. And what did Nazarene do but insult his hearers as he med to his subject? The service broke up in uproar.

His teachings were as revolutionary as his ons. Did he not claim, "I came to set fire n the earth," and "I have come to set a man inst his father"? So radical would be his trine and practice that "a man's foes will be se of his own household."

Consider how he challenged the respected hority of scribes and Pharisees, how he disarded local customs by speaking to a Samaritan man (a double insult), how in the presence he highest religious body, the Sanhedrin, and his hearing before the Roman governor, he used to answer questions put to him by hostile estigators. Of course it was illegal to condemn n to death, but even today it goes hard with se who are charged with subversive ideas.

The career of Paul derives a good share of its ma from the disturbances he caused. There s the Philippian incident: imprisonment for sturbing our city," advocating "customs which s not lawful for us Romans to accept." There s the uproar in Thessalonica: escape by night ause Paul was accused of "turning the world side down." There was the riot at Ephesus en the idol business was threatened. There re the incidents in Jerusalem when "all the y was aroused" and Paul was saved by his man citizenship.

If your chief concern is keeping a semblance order, then you will distrust even a prophet of d who cannot help disturbing the peace. Ahab eeted Elijah with the same complaint, "Is it you, u troubler of Israel?" And Elijah replied, "I ve not troubled Israel, but you have . . . beuse you have forsaken the commandments of Lord."

The early Christians were not rabble rousers. ey got into trouble simply because they were ing about their business—the business of witssing and living for their Lord. When their ristian ideals met pagan customs there was und to be conflict, but it was a redemptive nflict. The troublemakers went to jail and sang hymns for joy—what a superb way to disturb the peace! And no wonder jailers could be converted before breakfast.

> The healing of the nations calls for a medicine which—up to this moment—we, as Christians, have been unwilling to take. The nonwhite peoples of the world are unconvinced by a Christianity which accepts a color line. If we really believe that true religion is for the healing of the nations and if we intend to continue offering to others the leaves and the fruits of the Tree which grows beside the River of Life, there is but one appropriate way: we must practice what we preach, match creed with deed and express in our lives the truths we claim to believe.
>
> **Dr. Buell G. Gallagher, President of the College of the City of New York**

We live in a pagan society also. What are we doing to challenge its standards in the name of Christ? O for a generation of inspired disturbers of the peace like Elijah, Amos, Peter and Paul, who will preach and teach and write and vote their Christian testimony in spite of the counsels of conformity. And if our testimony creates an uproar, let us seize the opportunity, not as apostles of discord, but as apostles of reconciliation to cast fire upon the earth, the fire of God's holy and healing Spirit.—K. M.

Small Flames Grow

SPEAKING of fire reminds us of the tragic blaze that swept through the heart of Pusan, Korea, leaving 45,000 war refugees homeless and causing an estimated $26,000,000 damage. The fire is reported to have started when a Korean couple was engaged in a quarrel and knocked over a kerosene lamp on a straw-littered floor.

Not all family quarrels end so disastrously but they often bear vivid testimony to the truth of James 3:5-6: "How great a forest is set ablaze by a small fire! And the tongue is a fire."

Our carelessly spoken comments about coworkers, our tendency to pass on rumors without verifying them, our sharp and hasty words that open old sores— these are the small flames that can be so readily whipped into a roaring blaze. God help us to bridle our tongues until they learn to speak in accents of kindliness and love. —K. M.



Harold Phillips

The more one reads and the m he observes and knows life ab him the more he gets out of a b

Lucile Long Strayer

HOW DO YOU READ?

By entering wholeheartedly with the mind and heart and imagination into the task of joint creation with the author?

WHEN anyone extols the joys of reading with an enthusiasm proper to the cause, he is likely to find that his fine burst of exaltation is followed by a period of doubt and self-examination. Particularly is this true if a teacher is speaking. A teacher of literature assigns hundreds of pages to be read in any semester course and about those pages he asks hundreds of questions. Sometimes the result is a happy meeting of minds with central ideas recognized and examined and discussed in the spirit of comradship and mutual respect. Such a class period is a joy to the professor and an inspiration to the student. But, unfortunately, the result is not always so happy. Sometimes the students argue belligerently against an idea the author never expressed or ask peevishly why he had such peculiar ideas anyway. All too frequently the professor is met by the solemn assurance that the student read every word of the assignment and "didn't get a thing out of it." Sometimes after this statement, the teacher goes over the poem or essay line by line and watches the successive emotions reflected on the faces of students: incredulity, surprise, growing interest, the moment of understanding. And then after class there may follow a dialogue something like this:

Student: But I read the signment, and it didn't say w *you* said!

Teacher: Well, read it ag and see for yourself whet what I told you is true.

Student: Oh, it's true all rig But why couldn't I find it m self?

It is a good question.

How does one read? Ye ago when I was beginning teaching career I heard a l turer at a county institute scribe reading in a way I h never forgotten. Said he, wh anyone reads, he creates in own mind a movie of which is director and producer. takes the information and

Associate professor of English, La V College, Calif., and a contributing ed of the Gospel Messenger

estions of the author, sup- details that may be lacking armony with information is given, and finally pro- in his own mind some- that is chiefly the work e author but still undeni- partly his own. He illus- d what he meant by giving sentence with the word in it and asking how many s saw in our minds a red . Hands went up all over udience, my own included. ly all the barns I had been liar with since childhood red, and when I heard the l, I used the images in my mind and promptly created l barn when the author did specify a color at all. I re- ber this experience so lly in part because for the time I realized that I had singing for years about the e brown church in the " and always thinking of the *white* church which I had ded as a child.

do not recall how the lec- r proceeded from this point s discussion, but I have been king about his idea ever e. The first thing we need ecognize with crystal clear- is that reading is a creative ity, not a passive one. Good ing demands a mind that perates with the author, rises up and meets him way. With what? Well, ously with a host of con- e images, with the memory eople and places and things. more of these the mind s, the better equipped it is produce in the mind that ie of the book for which the pt furnishes the material. just as obviously, with s. Everything that the mind thought about, every dream aspiration and conviction experience is equipment for erstanding the next book is read. It seems almost ecessary to point out that more one reads, the more knows and observes life about him, the more he gets out of the books he reads. And so the cycle goes on forever, a beautiful illustration of the truth that to him that has shall be given, and he shall have abundance. The other half of the statement is also true, for he who does not read loses both the ability to read and the insight into life which in turn illuminates reading.

Why, then, does the professor find so much more in the assignment than the student? It is because the professor knows more and has read more and has a mind at once equipped to grasp what the author said and trained to do the work of grasping. In other words, the average poor reader is a poor one because, in the first place, he has such a limited store of equipment with which to create his own private movie and, in the second place, because he is so lazy that he will not bother to do the work of creation. But someone is sure to inquire plaintively, why should the reader have to do this work? Why does not the author tell him everything? And to that the first reply is that the author can not tell everything. Not even so analytic an author as Hawthorne can tell every thought which his characters thought, and not even an author with Defoe's astonishing ability to put in every detail of the problems of daily living can record for us all the things that Robinson Crusoe did. And if the authors could, who wants them to? A cardinal principle of art is selectivity, and great authors are great because they know what to include and what to omit. The omissions are most important!

This helps to explain why people differ so violently in their estimates of authors. The person who has learned to read rejoices in this necessity to collaborate with the author in producing a picture of life, but the one with the lazy mind resents it profoundly. When in our home we children discovered our first Horatio Alger book, liked it, read two or three more and turned from them in boredom because they were all alike, we

Read not to contradict and confute; nor to believe and take for granted; nor to find talk and discourse; but to weigh and consider. Some books are to be tasted, others are to be swallowed, and some few to be read wholly, and with diligence and attention.—Sir Francis Bacon

Much reading is an oppression of the mind, and extinguishes the natural candle, which is the reason of so many senseless scholars in the world.—Penn.

A man ought to read just as inclination leads him; for what he reads as a task will do him little good.—Boswell.

People say that life is the thing, but I prefer reading.—Logan Pearsall Smith.

Think within thyself, so God
Fruit of thy reading give thee.—Dante

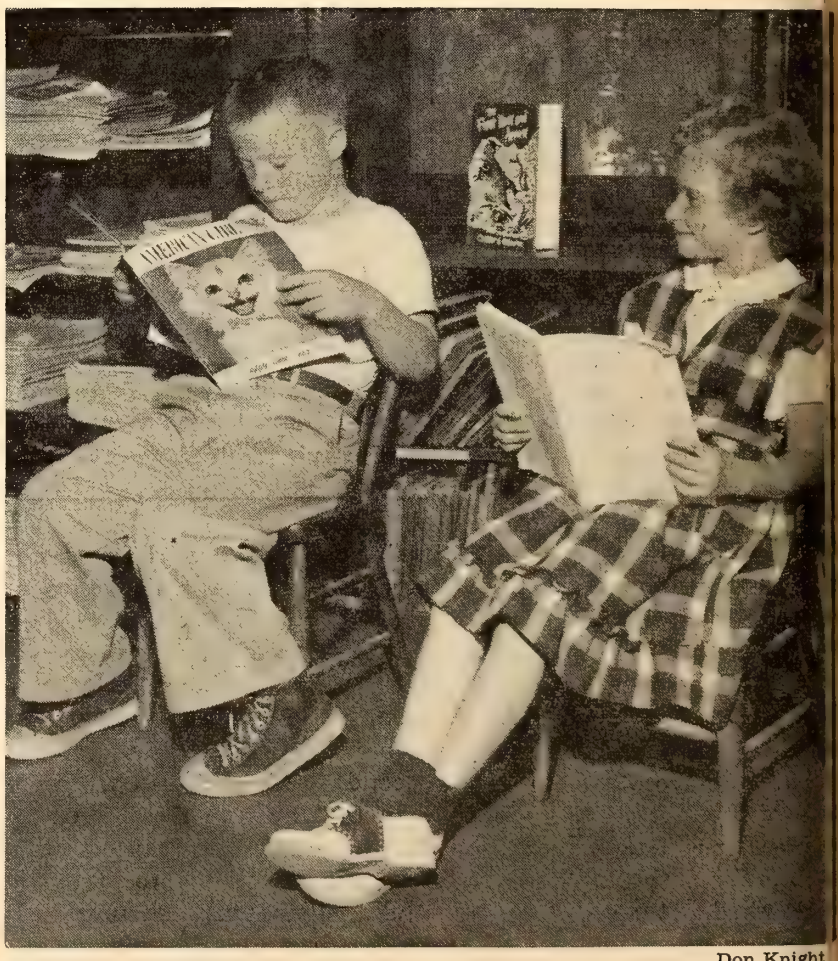
There is no reason why the same man should like the same book at eighteen and at forty-eight.—Ezra Pound

Men do not understand books until they have had a certain amount of life, or at any rate no man understands a deep book until he has seen and lived at least part of its contents. —Ezra Pound

were simply behaving like intelligent children who could invent their own stories if they chose and certainly were not going to be hoodwinked by the same story endlessly repeated with a Paul the Peddler substituted for a Phil the Fiddler. But many an adult wants the same story endlessly repeated because it saves him the trouble of thinking. So we have the incredible succession of the typical "boy-meets-girl" stories which any intelligent adult, happily married and usefully employed, should find slightly nauseating. So we have the endless drivel of the soap opera, with the harrowing questions at the end of the fifteen-minute broadcast, "What will Mary think when she finds that her husband had lunch yesterday with his former girl friend?" which dominate the household schedule because mother, or grandmother, cannot bear to think of missing the next installment. The intelligent reader says that they are not true to life and that, in addition, they are boring.

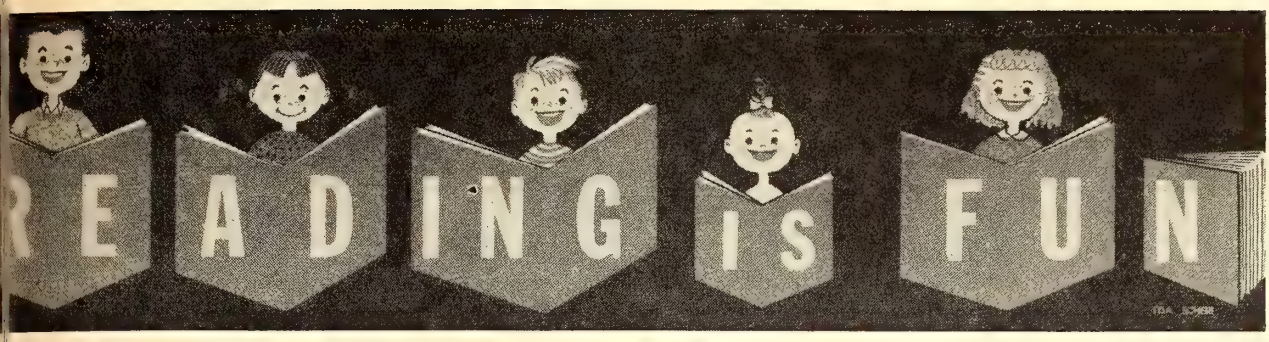
The man of independent mind must seem astonishingly critical to less creative readers, for he will go to see a Shakespearean play competently produced by profesional actors and discuss it enthusiastically all the way home with his friends. This he liked; that he cannot approve of. The discussion is as much fun as the play, and it ends where all seeing of plays and all discussion of them should end, with the re-reading of the play. You see he has put on that play in his mind a hundred times or more; he has recast the principal parts and redone the stage business over and over again. With every new insight into life and every fresh reading of the play, he has improved his own private movie of it, and the last thing in the world he will ever do is sit through a performance or a lecture and say passively, "Oh, that's what it means!" He will say that only if the actor or the professor gives him an interpretation superior to his own that will stand the test of reading and re-reading. The glory of Shakespeare is that he demands this active co-operation of his readers. The glory of all great literature is that it demands this active mind creating with the author a world that is like the one in which we live and yet different, a world that, touched with the genius of the author, yet illuminates ours.

Anyone who has followed this discussion of reading sympathetically thus far is ready now to understand two things that may have puzzled him before. One is the fact that English teachers, and all other lovers of literature, recommend rereading. I tell my freshmen that [illegible] will read Julius Caesar dur[ing] second semester, and a cho[rus] of wails goes up: "But we r[ead] *that* in high school!" I of[ten] take them into my confide[nce] and admit that I myself h[ave] read it before! I tell them wh[en] they are selecting a novel [for] outside reading that is quite [all] right with me if they re-rea[d] novel they read in high sch[ool] particularly if they did not c[are] much for the novel then. Th[eir] astonishment is sometim[es] amusing. It is a hundred tim[es] better to read a good book [a] second time than an aver[age] book the first. Many critics [go] so far as to say that no book [is] worth reading once if it is [not] worth reading twice, and so[me] of us know books that are e[ven] so rewarding after the sixth [or] seventh reading. (No one [will] think, really expects an Engl[ish] teacher to confess how ma[ny]



Don Knight

The creative reading of books written by a creative author is not learned in the first grade, but develops with experience



Courtesy Children's Book Council

s she has read Hamlet or the
of Job!) The reason that
ok can thus continue to be
rding is that when we read
book first we have very in-
uate equipment for that
ie we are making in our
ls, and as we read again we
prehend more, enjoy more,
delight in the familiarity of
book even as we catch new
hts. No really great book
als all of its treasures at
irst reading.

second thing that should
ery clear now is the English
ner's profound aversion to
ies and television. It is
ble to see a movie and
k while watching it, but
is rarely necessary. The
e mind that shares in the
ive process in reading a
espeare play or a Dickens
l is simply not needed at a
e; it is a hindrance rather
a help. And the person who
's up depending on some-
else to make his movies for
is almost certain never to
to read in the true sense
ne word. The movie and
ision put it all on the
n, and the watcher simply
. The reader can hardly
e being somewhat insulted
pored by the process.

t is not the good movie the
t of months of the most
ul research, so that the
noe of the screen must al-
be a much more accurate
dependable performance
any that you or I do in our
little minds? The answer is,
me details, yes, and in other
more important matters,
Is not the brilliant color photography of the travel film a better thing than any description can be? Perhaps, perhaps not. Is not the discovery of *fact* the most important thing a person can do, and is not the use of all kinds of visual equipment the perfect means of communicating facts? Some educators think so, and they have a scornful phrase which they use to describe ordinary teaching, "mere verbalizing."

But even if the visual aid reproduces perfectly the mountain or statue or coronation scene, we must remember that facts alone are not enough; that it is the mind acting on the facts that gives us true insight and illumination. The series of dreary lectures that accompany the slides taken on a trip to Europe; the immature, poorly-written themes turned in by the ex-GI whose wealth of experience the professor could almost envy; the provincial reasoning of the senator just back from the conventional Far-Eastern trip—all these serve to remind us of the truth that it takes more than the eye and the ear to educate a person. Their importance is very great, but they are not the end.

They are not the end simply because seeing and hearing is not as simple as we have supposed. Wordsworth usually regarded as the greatest of nature poets, speaks of

> . . . all the mighty world
> Of eye, and ear—both what they half create,
> And what perceive . . .

He knew that the lover of nature not only perceives, but *creates*. And if that be true in nature, where the sensitive soul is forever seeing beauty that many of us are totally unaware of, how much more true is it in the world of people! Did Samuel see the same person when he looked at David that the older sons of Jesse saw? Did Paul see the same person when he looked at Timothy that Timothy's boyhood friends saw? When we are collecting *facts* about the world and what is in it, we may well ask, Whose world? For the world in which we live is one which we half create and half perceive. That is why the ultimate thing that education can do for us is train the mind and heart and imagination. That is why we have the right to look at a book and say firmly to the author, "You tell me the world is like this? Maybe *your* world is, but you can't pretend that you had nothing to do with the making of it." None of us lives in the passive world where we are only acted upon, and, if we pretend that we do, our very passiveness serves to shape our world. And the teacher's fundamental objection to the screen and television is that the primary emphasis of those media is passivity. The facts are all given and the interpretation is there. What does the observer do?

And what about what is not given? I have steadfastly refused to see Lorna Doone in the

Continued on page 13

LIVE GOD'S WORD

Charles E. Dumond, Jr.

OUR greatest challenge is to live God's Word. We can learn of the Holy Bible's historical development, interpret it according to the teachings of Jesus, study it over and over again and still not apply its teachings to life. Its beauty is never realized until it is applied to life.

Dr. Floyd Mallott, professor of church history at Bethany Biblical Seminary, often tells his students that the Brethren are "mystical, New Testament pietists." He then gives them a definition of pietism. Pietism is living the principles of Christianity—the good life—now. If this definition of us is true it means that we believe in more than just reading the Bible. We ought to live God's Word.

The desire to live God's Word has been present in Christianity from its earliest days. The theory, "Practice what you preach," has become a proverb of the street. We tell a Christian by what he says and does. The statement, "The Christian is the sinner's Bible," is becoming almost universally believed.

A lady with pincher glasses on her nose inquired about her son who had disappeared from her Chicago home. She informed us that she was just finishing reading the Bible for the thirtieth time. Her pinched-nose attitude told more about her than the number of times she had read the Bible. She vividly portrays the picture of a person who reads the Bible but does not apply it to life.

In discussing this problem of applying the Word we would like to look at it from two angles: first, the principle of Christian living and service; and, second, the manifested Biblical attitude inherent in Christian love.

Service to our fellow men has been a characteristic of our faith. Alexander Mack sacrificed his property in an effort to help the persecuted peoples of Germany. A siege of yellow fever in Philadelphia in the colonial days tested the Brethren emphasis on service. We have sought only to assist in the spirit of the Good Samaritan—to those in need.

During the early days of this century when our missionaries would see opportunities for service they would bring back the message to America and our members would respond. When plagues and epidemics burned their feverish way across China and India the Brethren would offer their service and aid.

The groundwork for our ...tensive Brethren Service ...gram was initiated at the ... of the First World War. Ai... Armenia challenged the Br...ren. This was to be abette... the prophetic spirit of Dan V..., mystical youth leader ... worker of Indiana, who d...oped the idea for the h... project while administe... relief in war-torn Spain. In ... the Brethren Service Comm... was organized. This comm... endeavored to develop a ...structive program applying ... principles of the New Testa... to life.

Brethren young people ... older people soon became ...going cowboys." They ... heifers and livestock and ... philosophy of applying the ... to life to many countries. ... young people have volunte... two years of service to ... Europe, Puerto Rico, Asia ... other countries to serve ...



Religious News Serv...

Dr. Frederick W. Cropp discusses adult problems with the c... a Bible during a group session in his church, pointing u... importance of applying the teachings of the Bible to ...

Pastor, Hutchinson church, Kansas

w men. Vast areas have covered by this program. e reason for this service simple as the story of the l Samaritan. Jesus said, much as ye did it unto one e least of these, my breth- ye did it unto me." We feel a cup of cold water and a of bread should be taken eedy people.

ose of us who look at the s of the United States are enged by constructive ce. Therefore, we try to ant within the minds of our n the service principle. We our teachers to be more just teachers, doctors than doctors, mechanics than mechanics; we want eachings of Jesus to influ- them to the point that they remember that whatever are doing they are Chris-

r service program must out of the abundance of Christ-love. Love renders e not just for a considera- but because to do that is s nature. The Bible applied s richest teachings is the cation of Love. "Love God. man."

s then brings us to consider of the attitudes that we acquire as we place the into daily living.

re are those people within hurch who have read the but do not apply the basic Testament principle of They are unloving per- ities.

example, there is the n who is overly generous never lets people forget he has done; the humble who professes to demand ng but makes everybody nfortable if he does not hat he wants; the taboo- d person who has a fine of what is nice and what t; the person who finds nt "high-minded" occas- o disapprove and deplore.



Religious News Service

Meeting the needs of our fellow men is one way of applying the Bible to life. Here prefabricated barracks made to serve as a church are being rushed to the Ionian Islands where the people have been worshiping outdoors or in tents since an earthquake destroyed their churches. It is a gift of the Protestant Episcopal Church

By such as these the healthy Christian is repulsed. He, in turn, is taxed to the utmost to keep the Biblical concept of love actively at work.

These unloving individuals prefer an "other-worldly religion" because they do not wish to worry too much about this world and their neighbors. They demand that the church devote itself chiefly to salvation and leave "worldly" matters alone. (They include in "worldly matters" anything they do not like.) Another characteristic is their opposition to any innovations within the church. They become tied by words, ritual, policies and legalism. A final trait of this individual who reads the Bible and does not apply its teachings is that he likes belonging on the inside and permits others to be condemned to the outside. He is entirely exclusive in his attitudes and is generally against interchurch unions.

The church (every Christian) has a responsibility towards the unloving personality, the individual unable to apply the Bible's greatest teaching of love. This sort of individual needs help. The church by helping will gain a radiant warmth that will change the church within.

Often the Christian exhibits unchristian attitudes, but these attitudes are more often found among those who make no profession of Christ. "Salvation by faith" is not a permit to be socially disagreeable or to leave "worldly affairs" to be conducted by those who have no actual knowledge of Christianity.

We would outline attitudes then that we need to develop as the Bible is applied to life. They are all found in 1 Cor. 13.

The importance of love and charity above a perfect gift of persuasion must be realized in our lives if we would apply the Bible to daily living. A young lad in Chicago had just returned from service in Europe. He had good looks, excellent speech and marveled at his own powers of

persuasion. These were not enough. He stole money, lost the respect of his wife, broke up his home. Christlike love could have been much more important to him than his perfect gift of persuasion.

Christian love is more important than being filled with knowledge and having a kite-tail of degrees. A sophisticated lawyer, intelligent, educated at a leading university and an honor student, one day realized that he was not having any business and had few friends. His pastor told him the reason was simply that he thought knowledge was more important than Christian charity towards all types of people.

A proper application of God's Word will cause us to be patient and humble. Everybody gets tired of the pusher who boasts about how great he is. Love is not "puffed up."

A Christian walks and talks as a Christian. A proper application of God's Word will cause him not to rejoice in evil but to rejoice in things that pertain to Christian truth. This attitude ought to grow within him as he applies the teachings of God's Word to his own life.

The Bible, applied to our daily living, ought to fortify us within to that point where we can endure all things. The Christians who died with the creed, "Jesus is Lord," on their lips, as flames from Roman fires would leap about their waists, had discovered a perseverance that is needed today. We are so weak-kneed that we do not make arrangements for our children to have proper Christian education by going to church with them. Then we cry, "Why should this happen to me," when we discover a black sheep in the family.

The Bible should assist us in kindling the flames of hope which bring inspiration and balanced mentality to every man. Without this hope there is no joy in living. The more you apply the Bible to personal living the more room hope has to grow within you.

The Bible should increase faith. An atheist who reads its pages seriously and in the spirit of meditation will not remain an atheist long. Christian l radiating from the words God, will cause him to "bel all things." The greater a m faith the more mature are emotional attitudes.

What we have tried to sa that the applied Word of will develop within the indi ual the attitude of love tha so nobly expressed in 1 Cor

The Family Counselor

Naomi Will **H. K. Zeller, Jr.** **Jesse Zie**

The Family Counselor welcomes letters of inquiry. They may be addressed: Family Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Dear Counselor,

My wife and I are trying to decide what things we ought to do and own jointly and which ones should be "mine" and "thine." We want to buy a house. Shall it be in both our names? We do not have a joint checking account at the bank yet—I don't quite trust my wife to keep us from going into the red. She thinks money is my business; and the house is her business. I feel we should do it the way that will bring us the most security in the end. What is your judgment?

Dear Friend,

There is no rule of thumb to fit all situations and places. The holdings and financial resources of families vary widely. The intention for ultimate disposition of the resources jointly or separately held is not always known. More important, the laws of the several states differ so radically that what may be sage advice in Kansas would be ill-considered in Pennsylvania. Therefore, each specific situation is a case in itself. Any decision must be based upon a careful analysis of your assets, your intentions and your state laws.

Financial journals suggest the following approaches to an answer for your problem: (1) list what you own —real estate, securities, government bonds, bank accounts, automobiles, safety deposit box contents, etc.; (2) find out what your state law requires concerning survivorship rights, joint titles, and a clearing of joint accounts; (3) determine as best you can what is your desire for the disposition of your property; and (4) give consideration to the several tax angles—income, capital and inheritance.

Your specific inquiry concerns the joint ownership of the home. nsidering all aspects of the mar ge tie—not merely financial—one is- covers that there are many re ns for joint ownership of the hom by husband and wife. Fortunately, is about as easy and no more expe ve for husband and wife to buy jo ly. Actually such ownership is a u ty- ing and integrating force in the ar- riage bond. Separate ownersh is one of those things which b gs much personal and marital ef. I believe that a part of what in- tended in the process of "m ing the twain one flesh" is mutuali in financial affairs as is all other on- siderations.

You imply that your wife l s a childish naivete and inability v ere money is concerned. This ma be true in your particular case, l it is a false old wives' tale that w en are incapable of the wise har ing of money. Some of the most a ute business executives of today are women. In many households is the mother whose sagacity in financial affairs keeps the f ily solvent. More than this, it no longer possible to assume that m- en can live in a money-based s ety and not be intimately involv in financial concerns. It is a ell- known fact that women ar the beneficiaries of approximately s en- ty per cent of the insurance. l you are realistic, since women u ally outlive men, sooner or later our wife will become quite conside bly involved in your financial affai

Mrs. Zeller would join me in sti- fying that one of the many fas- cinating and unifying aspec of marriage is this necessity to ter- mine mutually all expenditu in order that we may properly eed every need of the family.

Harry K. Zeller, r.

To the Christian, man is more han a riddle—he is a child of God! As a child of God he has peculiar function to fulfill in ur society. A Christian is to e "like Christ." To be like him n our needy world means that ve must study God's Word and pply it to daily living. When his happens the Word of God ecomes the Word of life.

The Word of God applied to ife is a new element in the nidst of the old, a truth in the nidst of error and lies, a ighteousness in the midst of nrighteousness, a religious leology in the midst of all our naterialistic movements, and a ife-giving energy within all our nemic thoughts. The Word of God applied to life can become straightening force in a time hat is out of joint. We, there-ore, to the best of our individ-al abilities, must apply the Word of God to life.

The Brethren know how the Bible was fashioned; they inter-ret it according to the teachings nd spirit of Jesus; they will ead it over and over again in heir studies; and they will try o apply the Word of God to ife that the Word of God might ecome the Word of life indeed! As they discover the meaning f "abiding in Christ" they will earn the mystic secret of how he Word of God, Christ Jesus, an become the Word of life. The more we gain of the atti-udes of love, the more we apply his truth to daily living.

When Mental Illness Strikes

Continued from page 4

he mentally ill. The greatest ervice we can possibly render o our friends who are mentally isturbed is to share with them ur Christian hope and faith and o reveal to them in our manner f life some of the beauty and oveliness we see in Jesus hrist.

If serious illness which re-uires hospitalization develops n any of our families, let us be reasonable in dealing with the problem. When facing hospitalization or upon return of the loved one from the hospital we will do well to accept the situation openly with grace and understanding.

Blessed is the family that can build and maintain a haven of love and mutual consideration in the midst of all sorts of adverse and trying life situations. This will go a long way toward building personalities with the fullest degree of health of body, mind and spirit. It will also offer much by way of a panacea for the ills of the world and a strength and security against the anxieties, and unexpected disappointments of tomorrow.

How Do You Read?

Continued from page 9

movies in the first place because I will not look at the Lorna that a Hollywood producer would choose to play the part. But another reason is that the best parts of that novel, or of any great novel, will not go on the screen. Do you remember this lovely passage? John Ridd has been telling of the extremely severe winter. "Then I heard that fearful sound, which never I had heard before, neither since have heard (except during that same winter), the sharp yet solemn sound of trees burst open by the frost-blow. Our great walnut tree lost three branches, and has been dying ever since, though growing meanwhile, as the soul does." The heavy snow of that terrible winter, the tree losing its branches—these things can be put on a slide or a screen. But who will put the last phrase there? Or should we just forget it and call it "mere verbalizing"?

How does one read? He reads by entering wholeheartedly with every equipment of the senses and the imagination into the task of joint creation with the author. It is not jest, but sober truth, that he who reads Shakespeare has a little of Shakespeare's genius in him. It is not jest, but sober truth, that he who knows his Bible and his Shakespeare is an educated man. And when teachers of literature say that the reason for reading great books is the pleasure that it gives, they mean this kind of pleasure. It is not glancing over the sport page, or chuckling over the comics, or dulling the mind with the vacuities or the sensationalism of the latest best-seller. It is the creative reading of the books written by genuinely creative minds, and it is not learned in the first grade of school. It is, as Carlyle wisely points out, the last thing which the university can teach us, and to the development of this ability all real teachers have earnestly dedicated themselves. For it is the heart of all true education.

Living With Peace of Mind

Kirby Page

THE grace of gratitude when nourished brings forth lovely fruit. But it does require plenty of care. With amazing ease we take our privileges for granted and are insatiable in our demands. That is the reason why the prayer of thanksgiving is so essential. One cannot reflect too often on the sheer lovingkindness of God, holding tenaciously to the minimum conviction that God is like Jesus. Even when we ignore him or rebel against his will, his affectionate concern for us never wavers. In the words of N. Parker Willis, express your thankfulness:

"I have enough, O God! My heart tonight
Runs over with its fulness of content;
And as I look out on the fragrant stars,
And from the beauty of the night take in
My priceless portion—yet myself no more
Than in the universe a grain of sand—
I feel his glory who could make a world,
Yet in the lost depths of the wilderness
Leave not a flower unfinish't!"

All Walks of Life Walk Here

Rich man, poor man, beggarman, thief; doctor, lawyer, merchant, chief — all named in that childhood rhyme and many others are found on our cities' Skid Rows



Press Sindicate

THE young people of the New Paris church started planning their trip to Skid Row long before the final date. James Renz, national temperance secretary, was consulted months in advance and at his suggestion we studied the booklet, Youth and Alcohol, by Henry A. Rickey. Our county sheriff was invited to speak to the young people's group on Sunday morning. He pointed out that alcohol was the basic factor concerning problems in his department.

Several weeks before the trip to Chicago, Mr. Renz spent the week end with the group, bringing us up to date on the alcohol problem and planning our trip to Chicago. In the planning he told us what to expect when we visited Skid Row, how we should dress, how we should act and what we should observe.

The chartered bus left the local church at 5:30 a. m. on Saturday, September 19. Upon arriving at Bethany Seminary we were greeted by James Renz. After visiting the Seminary, touring the hospital and having lunch in the dining room, we boarded the "L" for a visit to the Loop. There we enjoyed a guided tour of the Chicago Temple, where we saw an original of Sallman's Head of Christ. We also visited the chapel in the sky, which has an altar of a wood carving of Christ overlooking the city of Chicago and a portion of the sky line.

We then took the bus to West Madison street to visit the Chicago Christian Industrial League. For forty-three years this institution has specialized in helping homeless, unemployed, handicapped men find a new way of life. Here the men from Skid Row find food, shelter and spiritual inspiration.

Before our group left Bethany Seminary to go to Skid Row, we were asked by our leader to put our billfolds, purses, wrist watches and any other valuables in an office at the seminary. Th seemed to impress on us t danger of going to Skid Ro more than all the talking th our leader had done. Before v actually came to Skid Row, v again had the danger impress on us when there was an a tempt at picking pockets on t bus which we were riding. W were advised that if anyone d try to rob us that we shou give him our money because t drunkards all help each oth when one is in trouble. We h planned our tour so that v would arrive at Skid Row wh the men were all coming for t evening and before we left t streets were quite crowded.

As soon as we reached Sk Row we divided into groups Mr. Renz advised us. He told to have one adult for eve three young people with at lea one man in every group. W were fortunate enough to ha two men and two women in ea group.

Each small group started o at different times and went

The above article is the joint product of the young people who made the trip to Skid Row; it was typed by Esther Yoder and sent to us by the adviser of the group, Mrs. George C. Neff.

ifferent directions. We were dvised to keep walking except vhen we were visiting in tav-rns or talking with some of he men.

As we went farther and arther down Skid Row, we ealized that most of the people vere men. Nearly all of these nen were drunken. Many had bloody faces and dirty clothes aused by vomiting and lying n the street. Few women were een, and those that we did see ppeared of low moral character.

One of the things that im-ressed us most was the manner n which they begged. Although hey were drunken, they sensed hat we were a Christian group nd that we might help them. They approached most of our roups with a touching plea for elp which was hard to refuse; ut back of these pleas was a lesire for money which could e used for drink. After they nce approached a group it was ifficult to get rid of them. They ften walked with us several locks before leaving.

Men were sitting and lying on he sidewalks and streets. Some vere trying to get up and could ot and no one seemed to care. n another instance, a man lay leeding on the sidewalk. He eemed to be dying but no one ffered help. Another was vaiting with a knife to use on omeone. Many were sharing rinks, singing bits of songs and reeting those they knew.

These men seem to do almost nything in order to get a drink. hey had "bottle clubs" in vhich they would pool their noney until they had enough o buy a bottle of liquor which hey would all share. They also ad a system whereby one man vould work a day and the rest f the group would all share vhat was purchased. The next ay someone else would work nd again they would share.

As one listened to the stories f these men, he knew that any had had good homes which now had been broken by drink. A large percentage of the men were comparatively young. Statistics show that ten years ago the average age was forty-five and today it is thirty-five. These were men who had met with misfortune in some way and had taken to drinking to forget their troubles.

At 4:00 p. m. we met the group from Middlebury and proceeded to the Salvation Army Harbor Light Corps. We were greeted by Mr. Jimmy Cooper, a midget and assistant captain of Harbor Light. He took us into the chapel where services are held every night for anyone who cares to come and told us the fundamentals of Harbor Light. From the chapel we went to the dining room where there were four long tables set to feed 500. There were no chairs, so everyone stood to eat. From there we went to a large room upstairs where converted men are taken to be cleaned up and given a place to sleep. Then, if the men really decide to live a Christian life and do not have any place to go, they are given a bed in a large building across the street. We visited this building which was neat and clean. There Mr. Cooper told us of his life and how he happened to be on Skid Row. Several years ago he was in Hollywood. He starred in the Greatest Show on Earth, Saratoga Trunk and Under the Big Top, three famous movies. He said the big Hollywood parties were his downfall. As a result, he ended up a drunkard on Skid Row and was separated from his family for two years. He was converted on Skid Row and is now trying to help all the men who are in the same place he was. He brought out the fact that all the workers at Harbor Light are converted men from Skid Row who work for $2 per week. He also told us many other things about Skid Row which we otherwise would never have learned about.

At Harbor Light Mission they have a beautiful flower garden. Here men that have been taken to court and brought back to the mission can spend as much time as they want, to think and get their bearings in life. One of our group said, "The garden was a little bit of heaven in all the hell of Skid Row."

The worker that took our group through had a bit of the compassion that Jesus had for mankind. We cannot experience it as they can as they are all ex-Skid Row men who had been converted, and now want to share Christ with these men.

It is our opinion, after having visited Skid Row, that it would be well if more adults and young people would go. We assure you that anyone who makes this trip will be forever opposed to using liquor in any way.

As long as young people are subjected to the glamorous liquor advertisements, it is well to let them see the effects of alcoholism as it can be seen on Skid Row, for there is absolutely no glamour to be found there.

But for the grace of God any one of us might be on Skid Row; so we cannot look down on these unfortunate victims. Rather we must try to help lift them to a new plane of living and help them find Christ as their personal Savior.

After our tour, we met at the chapel at Bethany Biblical Seminary for a wonderful worship service, climaxing our interesting and unforgettable day in touring Chicago and Skid Row.



KINGDOM GLEANINGS

Russell G. West of Wiley, Colo., is available for a revival meeting between now and the last of May, excluding Holy Week.

The new listing of Easter plays and program materials is now available from the General Brotherhood Board, Christian Education Commission, 22 S. State St., Elgin, Ill.

Leon Frantz of R. 3, North Manchester Ind., would like to secure a copy of the book, The Brethren's Tracts and Pamphlets. Anyone having a copy which he is willing to dispose of, please communicate with Bro. Frantz.

A Leader of Leaders' conference for children's workers is being planned for June 21-24, at Ocean Grove, immediately following the Annual Conference. Local directors, district directors and cabinet members should plan to attend this conference.

A secretary is needed immediately in the office of International Voluntary Services, Inc., 1025 Connecticut Ave., N. W., Washington 6, D. C. Anyone interested who has had training or experience in typing, shorthand and bookkeeping should apply to Miss Ruth Early, office manager.

The number of Church of the Brethren ministers attending the Pennsylvania state pastors' conference was greater this year than any previous year; thirty-one were registered and twenty-five ministers and guests enjoyed a fellowship dinner at the Hummel Street church in Harrisburg, Pa.

Mr. and Mrs. Roscoe Inman of Bradford, Ohio, are returning to the states after spending approximately one and one half years in Kassel, Germany. Mr. Inman served as building foreman of the Kassel House, while Mrs. Inman served as housemother. They were scheduled to arrive in New York on Feb. 1.

The General Brotherhood Board has received a bequest from the estate of Charles D. Bonsack. During his life Bro. Bonsack was known as a generous man who gave freely to the church and church-related needs and in his will he provided that one tenth of his estate be used in the world work of the church.

Cokesbury Easter Programs, compiled by Grace C. Auten, is now available through the Brethren Publishing House. This resource material for church and church school is arranged by age groups. It contains pageants, short programs for departmental use, special services for the church, and poems, prayers, readings and Scriptures appropriate for the Easter service.

One pastor and his wife in a small church somewhat isolated from the other churches in the district look upon the Gospel Messenger as his parish helper. In fact, he feels so keenly the necessity of keeping his people in touch with the rest of the Brotherhood through the church paper that he has invested part of his salary in subscriptions for the families of his parish.

A National Training Conference for leaders of you and junior high people will be held in the Elizabet town church, Pa., June 11-14. Youth counselors, Sunda school teachers of youth and junior high classes, a camp leaders are urged to attend. For addition information write the General Brotherhood Boa attention Youth Department, 22 S. State St., Elgin, I

The Eastern Region CBYF cabinet has set up a wee end work camp for March 12-14 at the Amwell chur N. J. The purpose of the camp is to clean the cemete in which John Naas, one of the early leaders of t Church of the Brethren, is buried. Anyone desiring assist in this work should contact the Regional Offi 518 Bosler Ave., Lemoyne, Pa., or Ray Sollenberg R. 3, Everett, Pa.

The annual meeting of the National Council Family Relations will be held at Mills College, Oaklar Calif., July 8-10. Arrangements are in the hands Professor Judson Landis, University of Californ (Berkeley). Write to the National Council on Fam Relations, 5757 S. Drexel Ave., Chicago 37, Ill., f further information. Attention is also called to t increase of the annual dues of this organization to $6.

Two corrections in recent issues of the Gosp Messenger should be noted. On page 8, column 3 of t Jan. 9 issue, the sentence beginning "Whatever for should read, "Whatever form this may take—and th is *no* reason to think" etc. The omission of the word misrepresented the author's views. The second er occurred on page 16 of the Jan. 30 issue. Kent Nayl though pastor of the Octavia church when the it appeared in the home mission quarterly, is now pas of the Cabool church in the Southern Missouri a Arkansas District.

For any who cannot attend the Brethren Adult Se inar (Feb. 28—March 5) in Washington, D. C., and N York City, the Churchmen's Washington Seminar Feb. 23-26, an interdenominational seminar, will co the same values. The quota for the Church of Brethren is five representatives. There will be d cussions on major political issues, visits to Congress session and denominational meetings. Anyone int ested in attending should send his name and registration fee to A. Stauffer Curry, NSBRO, 1105 St., N. W., Washington, D. C., immediately.

One Great Hour of Sharing

Churches are now making plans for the One Gr Hour of Sharing Offerings on March 28. This contin for the sixth year Brethren cooperation in a great int faith offering for denominational relief and rela programs.

Colorful posters, descriptive folders, coin-a-m boxes and offering envelopes will be ordered by past or superintendents for congregational use.

An eight-minute recorded interview of M. R. Zig Don Snider and Jacob Dick, Brethren Service direct in Europe, will be sent to each church in March.

Nonresidents may secure printed Hour of Shar materials by writing to the Brotherhood Fund Dept., S. State Street, Elgin, Ill.

Brotherhood Theme: Win Men to Christ

Bridgewater College

ifts received for the development program for the six months of the 1953-54 session total $48,595.92. main project this year is to complete the financing he new $400,000 science building dedicated last u.

he Virginia Tau Kappa Alpha collegiate debating ters will convene at Bridgewater this year for annual meeting and debating tournament, March d 6.

ean John Boitnott is completing his second year reasurer of the Virginia Association of Colleges. vill participate in the annual meeting at Richmond, 12 and 13.

he Augusta County alumni chapter has announced s to raise $20,000 of endowment for the college by to be used for four annual scolarships for Augusta nty students. Each scholarship will be worth nd $200 per year. A campaign to raise the first 0 will be held Feb. 19-28. E. D. Flory, president- t of the national Alumni Association and son of gewater's founder, D. C. Flory, has been elected rman.

eorge Markey, organist of Old First church, New- N. J., and faculty member of Peabody Conservatory Westminster Choir College, will give a concert on Mohler Organ in Cole Hall, March 5.

he college will serve as host to the Southeastern ion Church of the Brethren Youth Fellowship, April nd 25. Some 700 young people and leaders will be ected to think on the theme, Christian Vocation.

r. John Locke, leader in the Brethren Church and inia pastor, will conduct the pre-Easter services e College Street Church of the Brethren, April 4-11.

he glee clubs under the direction of Nelson T. man will present the Gilbert and Sullivan comic etta, H. M. S. Pinafore, in Cole Hall, Feb. 26 and 27.

A committee of the faculty under the leadership of sident Warren D. Bowman is planning for a series elebrations during the 1954-55 session in observance the seventy-fifth anniversary of the founding of lgewater.

ean of students, Donald Clague, served on a com- ee in December to select the International Rotary ndation Scholarship winner from the 275th Rotary rict, composed of 45 clubs in Virginia and Tennessee.

hapel speakers for February will include President l M. Robinson of Bethany Biblical Seminary; Bob ards, pastor of the Church of the Brethren at Long ch, California; H. Stover Kulp, pioneer Church of Brethren missionary to Africa; and Dr. Elmer Horm- ausen, theologian of Princeton Seminary.

ne of Bridgewater's distinguished and loyal sons, b A. Garber, of the class of 1899, died in December is home in Harrisonburg. Mr. Garber, a Republican, ed the Seventh District of Virginia as a member he United States House of Representatives in the Congress. He was well known in the Shenandoah ley in church, business and civic circles. He had e served the college as a faculty member.

More than $3,000 in new office machines for lab- ory purposes has been spent in the department of iness administration in recent weeks. Since the ege started offering the bachelor of science degree business administration five years ago, this department has shown substantial growth in student enrollment.

Kathryn and Paul Schwartz, duo-pianists, will be on the campus March 29 and 30 under sponsorship of the Arts Program of the Association of American Colleges. Besides giving a concert, they will conduct a "musiclinic" and participate as guest instructors in several of the regular music classes.

The Church Calendar

February 7

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson: Christ, the Living Bread. John 6. Memory Selection: I am the bread of life; he who comes to me shall not hunger, and he who believes in me shall never thirst. John 6:35 (R.S.V.)

CBYF Topic: The Heritage and Doctrine of the Brethren

Feb. 7 Southern Ohio mission rally, Lower Miami, Troy, Potsdam

Feb. 14 Race Relations Sunday

Feb. 21-28 Brotherhood Week

Feb. 28—March 4 Adult Seminar, Washington, D. C., and New York City

March 3 Ash Wednesday (beginning of Lent)

March 3-7 Pacific Coast Region conference, La Verne, Calif.

March 5 World Day of Prayer

March 7 Commitment Day (for total abstinence)

March 15-19 Leadership training school for churches in Keyser, W. Va., area, Old Furnace church

March 19-20 Daily Vacation Bible School conference, Central Region, Manchester College

With our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. John D. Long of Dayton, Ohio, in the Walnut Grove church, Johnstown, Pa., Feb. 15-28.

Bro. Robert Hess of Manheim, Pa., in the Myerstown church, Pa., Feb. 14-28.

Bro. Robert E. Richards of Long Beach, Calif., in the First church, Detroit, Mich., Feb. 22-28.

Bro. Nevin H. Zuck of Elizabethtown, Pa., in the Waynesboro church, Pa., Feb. 7-14.

Gains for the Kingdom

Two received by letter in the Miami church, Fla. **Twenty-five** baptized in the Peach Blossom church, Md. **Three** baptized, one received by letter and ten reconsecrated in the Hollins Road church, Roanoke, Va. **Six** baptized in the Fraternity church, N. C. **Four** received by letter in the Sebring church, Fla. **Five** baptized in the Knob Creek church, Tenn.

Fourteen baptized, two received by letter and two received by former baptism in the Carlisle church, Pa. **Five** received by letter and baptism in the Meyersdale church, Pa. **One** baptized in the Springfield church, Pa. **Nine** baptized in the Upper Conewago church, Pa. **Nine** baptized and three reconsecrated in the Bethany church, Philadelphia, Pa. **Six** baptized in the Mount Joy church, Pa. **Two** baptized and two received by letter in the Rouzerville church, Pa. **Six** received by letter in the West Greentree church, Pa. **Seven** baptized in the Woodbury church, Pa.

Eight baptized and eleven received by letter in the Elkhart City church, Ind. **Four** baptized in the Brookville church, Ohio. **Seven** baptized in the Rock Run church, Ind. **Two** baptized in the Pleasant View church, Ohio. **Four** baptized in the Red River church, Ohio. **Nineteen** baptized and one received on former baptism in the Sugar Ridge church, Mich. **Ten** received by baptism and letter in the Polo church, Ill. **Four** baptized in the New Haven church, Mich. **Four** baptized in the Ladoga church, Ind. **One** baptized in the Nappanee church, Ind.

Seven baptized in the Topeka church, Kansas.

Eight received by baptism and letter in the Wenatchee Valley church, Wash.

News and Comment From Around the Wo



Cecil O Showalter, pastor of the Mill Creek church, Va., receives certificate of award and a check for $100 for his congregation, which won the second place in Virginia for making the most advance in their program last year. Eight hundred churches took part in this interdenominational project sponsored by the Sears Roebuck Foundation

State Council Asks Less Publicity for Investigations

A public statement urging Congressional investigating committees not to make public names of persons accused of communist leanings, "until after the person has been given an opportunity, with aid of counsel, to confront his accusers and to produce witnesses on his own behalf" has been issued by the Massachusetts Council of Churches. Pointing out that "it is often as destructive of reputation and livelihood to be publicly branded a communist by a witness before a Congressional committee as by a grand jury indictment," the message asserts that "investigation for purposes of legislation need not and should not involve greater publicity . . . than investigation for purposes of law enforcement."

Christians Asked to Pray for Colombian Protestants

Protestant Christians in Colombia have issued a call to prayer because of an announced action by the government of Colombia which would require Protestant Christian pastors and missionaries to be expelled from eighteen regions of the country having a combined area of three fourths of the national territory. This would mean the abandonment of thousands of Protestant Christians, who would be left without the services of pastors, as well as the closing of dozens of primary day schools and health centers. The Colombian Protestants write: "In the name of the Evangelical Confederation of Colombia, we do earnestly call upon our Christian brethren in all parts of the world to unite in prayer before Almighty God, to the end that the church in Colombia may be delivered from the unjust and cruel intentions of the civil government, that Colombian Christians may be strengthened in their time of trial and that by their witness the kingdom of Jesus Christ may increase and shine throughout the world."

Radio Program Helps Send Goats to Puerto Rico

Dwight Cook, a radio personality, recently had as his program guest, Mr. Ellis Plyler, rural co-ordinator in Puerto Rico under the Home Missions Division of the National Council of Churches. Mr. Plyler traced the history of the goat project, a movement inspired by the churches in Puerto Rico, by which goats are loaned out to poor families to be used for milk and breeding purposes. On hearing the broadcast, Thurl Metzger, executive secretary of the Heifer Project, Inc., got in touch with Mr. Plyler and offered six hundred pure-bred goats as a gift to Home Missions and the Puerto Rican people. The first shipment of three hundred goats was flown to Puerto Rico on December 15, for distribution to rural rehabilitation projects there.

Czech Churches Send Messages to Churches in the West

"The Church of Christ is one and embraces all countries and nations. Her message remains the same: to proclaim the acts of the Lord and to offer the world we live in the gospel of reconciliation with God, of the forgiveness of sins and of the kingdom of Jesus Christ in truth and love, justice and p... This is what the delegates c... Czech Brethren Evangelical Cl... gathered together at the Tw... first Synod, affirmed at the l... ning of a message sent th... The British Weekly to Prot... churches abroad. The church, said, "wants to come closer t... Protestant churches abroad a... tell them how she lives and in... perspective she understands... present mission."

Churches Provide Relief in Hong Kong Disaster

An emergency shipment of ... than 320,000 pounds of food ... clothing was made available by ... estant churches in the United ... through Church World Servic... immediate use in aiding Cl... refugees made destitute in ... Kong by a Christmas night fire ... The supplies included food ... clothing and dried milk powd... recently shipped to Hong Kong. ... thousand dollars in cash also ... forwarded to be used in the eme... cy. An urgent appeal for ho... funds is expected after an inve... tion by the church relief ag... can estimate the situation. ... Church of the Brethren is o... the denominational groups ... tributing to the work of C... World Service.

Burma Adopts Unique Health Service

Burma is planning for a na... health service very much like t... Great Britain, with free med... included. The Burmese goverr... has signed a contract with a B... pharmaceutical firm to erect an ... a factory for the production of ... A Burmese staff will be tr... slowly and carefully, with the ... of having the entire ente... eventually run by Burmese ... tionals.

Copies of Gospel of John Distributed to Korean Soldier

A quarter of a million Gosp... John in the Korean language ... distributed to Republic of Kore... diers in a front-line visit by ... Pocket Testament League ... teams in November. Virtually ... Korean soldier on the front ... received a Gospel of John, wit... exception of isolated outposts ... were inaccessible. Gospels for ... outposts were left with ROK ... lains who made personal dist... tion.

vs Briefs

Israeli spokesman said that the nment will prevent the recur- of outbreaks such as occurred tly outside the Hebrew Evan- al Mission and will "protect the l activities of any organiza- Similar assurances were given ne commander of the Jerusalem e. Several arrests were made youthful rioters smashed win- of the mission during the dis- nce.

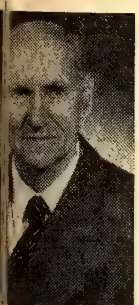
e Christian Herald Association announced that it will resume spring the series of Holy Land conducted in pre-war days un- he leadership of such men as Dr. les M. Sheldon and Francis E. r, founder of Christian En- or.

mbership in the Methodist ch in the United States and pos- ons now totals more than 9,000,- The total represented a drop of 4 from the 1952 membership eflected a ruling of the General erence that inactive members no longer to be listed.

campaign to get Pennsylvania h members to register and vote e 1954 primary and general ons was planned by the Chris- Citizenship Committee of the rated Legislative Committee, rganization of social welfare Protestant groups.

C. Hanawalt—Fifth Pres- nt of La Verne College

lliam C. Hanawalt, son of Elder ge and Barbara Replogle Hana- was born at McVeytown, Pa., June 24, 1869, and died at La Verne, Calif., Dec. 5, 1953. His father was a schoolteacher and a pioneer in promoting higher education in the Church of the Brethren. William had his r's interest in education and d teaching in the country ls of Pennsylvania when he was n years of age. Later he at- d the Brethren's Normal Col- -now Juniata College, received Bachelor of English degree in and graduated from the English course in 1893.



ile in college, William was e in chorus and debating activi- He was a member of a male ette of which William Beery, J. C. Reiff and Kenneth B. Moomaw were the other members.

During the next few years, he was principal of the Roaring Spring and Hollidaysburg, Pa., high schools and then supervisor of the schools of Derry township.

While in the latter position, he learned that Lordsburg — now La Verne — College had closed. Its founders had operated the school for a required period of ten years at great personal sacrifice, found the burden too heavy, and given up the struggle. It looked like the end of the dream of a Brethren institution of higher education on the Pacific Coast. Brother Hanawalt thought this ought not happen. He made a trip to California late in April 1902, looked over the situation, and arranged to take charge. In September 1902, he brought his wife, who loyally joined him in this venture of faith, and family to Lordsburg and, on his own financial responsibility, reopened the school which had been closed for one year. He performed herculean tasks in cleaning and repairing the huge hotel building in which the school was housed, in teaching and in administering the affairs of the school. No task was too menial or burdensome for his energetic hands. He reorganized the institution with an emphasis upon secondary education. Students and faculty lived, worked, played and worshiped together as a happy family under the dynamic leadership of "Prof Hanawalt," as he was familiarly called. In six years, 1902-1908, he had so rejuvenated the institution and, with wise foresight, added to its campus that the District of Southern California and Arizona took over the school as a district project. Although this ended W. C.'s professional connection with the school, he never ceased to follow its fortunes and be interested in its future. Through the years, he retained ownership of his home adjoining the campus and there spent the last eight years.

Professor Hanawalt was the first person to receive a Master's degree in education from the University of Southern California. This he did in 1910. He then went to the University of California to pursue studies leading to a Ph.D. degree. His research into the history of the Church of the Brethren led him to the conviction that Gerhard Grott (1340-1384) and his unique society, Brothers of the Common Life, furnished ideas which influenced the thinking of Alexander Mack and are, therefore, an important background source of the convictions of the Church of the Brethren. When his thesis, The Renaissance of the Brethren, was almost completed, fire destroyed the entire manuscript and he was never able to reproduce it.

William united with the Church of the Brethren at the New Enterprise church in Pennsylvania, Jan. 1, 1889. He was later elected to the ministry. He felt the obligation of this charge throughout life and during the last year of his life, from November 1952 until July 1953, he conducted a weekly religious radio program, centering around the Church of the Brethren, over Station KPMO, Pomona, Calif.

From 1915 to 1935, while living at McFarland and Bakersfield, Calif., he engaged in farming and in public service as an appraiser and vice-president of the Federal Farm Loan Association, an organizer of a fifty-million-dollar irrigation district in Kern County, and as secretary of a committee to appraise land improvements, mines, oil wells, etc., in Kern County.

For about ten years, 1935-45, the family lived on a farm near Gettysburg, Pa., and then returned to La Verne. He maintained unusual health and vigor until just a few months before his death at the age of eighty-four.

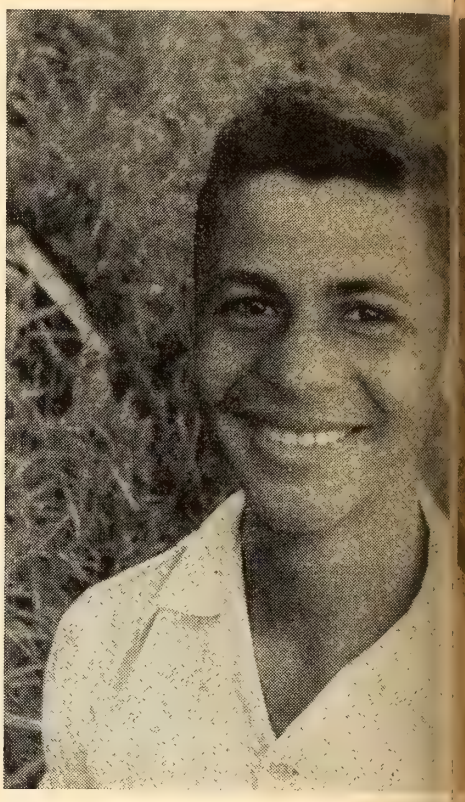
Bro. Hanawalt was married to Lucy May Pressel of Roaring Spring, Pa., June 19, 1898, who preceded him in death, and to Pearl E. Turner of Humeston, Iowa, June 8, 1912. He is survived by his wife, Pearl, and by three children of his first marriage and nine of the second. Seldom will you find a family with such rare abilities and outstanding records of achievement as the Hanawalt family possesses. W. C. succeeded where success counts most —in the home.

Bro. Hanawalt's death marks the passing of a historic human landmark. Possessing unusual strength of conviction and personality, he was a rugged individualist who accepted responsibility and went into action. Almost single-handed and alone, he rescued a college from death and by adventurous faith and untiring energy restored to its veins the pulsing current of life. He will long be remembered as an educator, church historian, public servant, and father whose religious convictions were a source of great strength and magnificent vitality. Truly, not only in days of old but also in our generation there were "giants in the earth." —C. Ernest Davis.

Do You Know Some Puerto Ricans?

Then You Have Another Golden....

Chance to Understand



Albert Zayas, a fine young Puerto Rican who graduated from the Brethren Academy at Castañer in June. He hopes to continue his education at a Brethren College in the United States

Marvin R. Sherman
Castañer, Puerto Rico

UNDERSTANDING is a key to brotherhood. Most North Americans could well afford to become more familiar with other cultures—for instance, Puerto Rico. If your home is in the East, you have seen dozens from Puerto Rico, for in at least 25 states are now dwelling some 400,000 Puerto Ricans. The migration of these American citizens to the mainland is so great that one out of every twenty persons in New York City was born in Puerto Rico. If you have not met a Puerto Rican, you soon will. How will you receive him?

One of the Puerto Rican complaints is that few continental Americans know anything about their largest Caribbean possession. People raised in the United States are so unconsciously used to being prejudiced, that it is no wonder that many think of Puerto Ricans as "Negro natives"—with an uncivilized connotation to the term. Really, who *are* the Puerto Ricans?

During the age of colonization, it was the Spainards who conquered the island in the late 15th century. They found the inhabitants to be "Indians" highly skilled in handcrafts, peaceful and generally very civilized. Unfortunately, these Indians were almost totally wiped out from constant mistreatment as slaves. Then Negro slaves were brought to the island to do the work. But the predominant racial type remained the Caucasian ("white") people from Spain. Thus the result is a wide range of Puerto Rican types — from nordic to definitely Negroid. (In 1940, the island population classified as "Negro" was placed at 23.5 per cent.)

North Americans might well envy the Puerto Rican attitude toward race. This island is almost lacking in race prejudice. There are no committees in Puerto Rico for the "advancement of race relations." The people of Puerto Rico have grown up with a nonrace attitude toward people. Thus even intermarriage between Negroid and Caucasian is not looked upon as being unnatural.

But Puerto Ricans learn fast about race prejudice from the North Americans, especially when Puerto Ricans go to the States to work and live. In the United States the Puerto Rican, who claims a little browner skin because of his southern European heritage, rather than the Anglo-Saxon chromosomes, finds the drab whites staring at him, calling him "nigger" and excluding him from many public places. This is one of the biggest shocks that many Puerto Ricans have. A shock to some North Americans is that States people marry Puerto Ricans, just as States people marry Germans, Dutch, Swedish or English.

As Christians, Brethren could serve in being understanding fr to Puerto Ricans who are tryi adjust to state life. Such u standing will mean careful re of books, studying about the p in classes on South American sions, but, best of all, it will getting acquainted with some P Ricans so that we can under them as individuals rather tha nationality or race.

If you could really get to l them by living in their Puerto R environment, you would soon clude that the people from P Rico are, as people, the very as your next-door neighbors. would likely find them unus friendly, for the folk in the lead a simple life in which manners and generosity are h developed. They will go out of way. There is a story that the j (country person) owns three d —one for the family, one fo neighbor, and one for the al welcome visitor. That is no e geration.

Yes, if one would really u stand the people of Puerto Ric would be amazed at how muc same we all really are. The y drink pop, read funnies (in S ish, of course) and shout

Love Is More Effective

Harold E. Heeter, 1-W
Elgin, Illinois

ee when an unexpected school oliday is announced. Mothers have ifficulty trying to decide what to repare for the next meal, usually ash on Monday (in the stream—not utomatic washers) and weep when eir sons are taken for the U. S. my. The men try to get their easiest work done in the early orning to avoid the hot sun, and ther in front of the little store in e evenings to talk over the news argue politics.

The medium of expression, the ethods of doing things and the nount of material possessions may e greatly different. But beneath ese surface differences, people are ople. Who was it that expressed is idea: "I wish we were blind. hen looks, color and race wouldn't atter. We'd forget bodies and let eas rule. Do we have to have our es removed before we can really e?"

ALTERNATIVE service has become an active part of the service program established the church for men who share d witness the conviction that all ar is contrary to the will of God; at war and true Christianity are compatible; and that by yielding militarism one surrenders many his basic freedoms as thought, acon and beliefs for which Jesus gave s life and our Pilgrim fathers ught. *Is not the pacifist way of e in accordance with the peace achings of the New Testament and e church?*

Since the drafting of young men tween the ages of eighteen and enty-six began in June 1951, the urch has served directly and indictly nearly fifteen-hundred men. ith approximately two-hundred enty men now serving on Brethn Service projects and one-hunred sixty Brethren men on nonrethren projects, the program has come sufficiently large to warrant ir attention and support.

Registrants with a 1-O classification are eligible for alternative serve while men serving on approved ternative service projects are ven a 1-W classification.

"Here am I, Lord . . ."

Young men who enter the alternave service program and wish to rve directly under auspices of the rethren Service Commission on a maintenance basis for their twenty-four months of service are required to complete the two months' training course at the New Windsor service center. At the completion of this training course, the registrant is assigned according to the position where he is most needed. *"Here am I, Lord; send me!"*

Small Allowance

The one-hundred ten 1-W's who work on a maintenance basis usually receive a cash allowance of $7.50 per month with room, board, transportation, medical care and laundry furnished. A few men are placed with salaries on projects of which Brethren Service may or may not be the supervisor. Men who obtain salaried positions through the commission are encouraged to volunteer ten per cent of their total salaries to the alternative service program. This tithe helps to defray the expenses of services rendered to them and also those who are serving on a maintenance basis.

At New Windsor, Md., the former site of a Brethren College, some thirty-five men are working in offices, on maintenance and in the processing of clothing, food and various articles for shipment abroad. Their work is far-reaching as clothing from New Windsor warms scantily-clothed bodies in all parts of the world.

Root Causes of War

In various foreign projects (such as Kassel, Germany; Castañer, Puerto Rico; Egypt; India; Nigeria; Turkey; Austria) forty-two men, receiving only an allowance, are working in areas of relief, rehabilitation and education. Many of these men are on assignments working against seemingly unsurmountable odds: dread, anxiety, fear, filth—the root causes of war. *But is not the spirit of love more effective than the sword in bringing about a lasting peace?*

Within the United States men who have taken the pacifist position are serving on thirty-two different Brethren Service projects. A number of Brethren 1-W men are serving as attendants in undermanned hospitals such as Chicago, Ill.; Norristown, Pa.; and Catonsville, Md.

Growing Program

It has been estimated that a minimum of $600 per year for those in the United States, and $900 per year for those abroad is needed to train, transport and maintain an alternative service worker when he is serving on a non-salary basis. Families whose sons have entered alternative service and some home churches of the men have aided in the support of 1-W's. *According to the present trend, the growing alternative service program will require $50,000 within the Brotherhood Fund to continue the program at its current level during 1954.*

The Brethren Service Commission, in its ministry to the 1-W men in active service, hopes to function in the following ways: (1) by providing the Gospel Messenger, Brethren Service News and From Pillar to Post to individuals and units; (2) by organizing and scheduling various meetings and conferences for the men; (3) by sending recognized leaders to the different projects for fellowship and inspiration; and (4) by working in close contact with Selective Service officials on conscientious objector problems.

— — — — — — — — — — clip and mail — — — — — — — — — —

Peace Is Our Business

General Brotherhood Board
Church of the Brethren
22 S. State St., Elgin, Ill.

To assist in the peacemaking efforts of young men who labor in meaningful Alternative Service tasks, I am (we are) contributing $..... towards the $50,000 operational cost of the current year's program.

This gift is in response to Annual Conference resolutions "to support up to the limit of our financial ability those of our youth who desire to give Alternative Service under church auspices . . . to offer **a clear and postive peace testimony** in our refusal as Christians to participate in war and the preparation for war . . . and to labor and pray for a rebirth of the spirit of Christ in the world order."

Name .....

Address .....

Church ..... District .....

Note: Include name of church for Brotherhood Fund credit.



The Local Church's Relationship to the Pasto

The relationship of the local church to its pastor encompasses the whole work of the church



James H. Elrod
Kansas City, Kansas

SINCE this is an article on the local church's relationship to the pastor, we would suggest that his first responsibility is to shepherd the flock. Is this a trite suggestion? Let's look at it!

The pastor must shepherd all of the flock! How frequently we pastors discover, if we truly evaluate our program, that we are shepherding only part of the flock. It is so easy to enjoy those who move in our sphere of age, respectability, emotional and intellectual likings that we often forget we are pastors of the whole church. Not infrequently there are members who are neglected by their pastor simply because they are on the fringe or because they do not maintain living standards desirable to some of the church. Be the shepherd of all of the church!

Be a shepherd to the children. Being a shepherd to the children is more than taking them through a membership class and baptizing them into the membership of the church. To be a shepherd to the children means, to the limit of possibility, to see that they have every advantage as far as buildings, equipment, materials, teachers and advisers are concerned to help them develop into wholesome, emotionally mature beings. To be a shepherd to children, one must know them and love them and they in turn must know and love the pastor.

Be a shepherd to the intermediates or junior high youth. Every pastor should recognize that these ever changing, always inquisitive youngsters, are the future church. Every attempt should be made to bring them through this transition age that they may become the stable youth they have the possibilities of becoming.

Be a shepherd to all the young people. A real shepherd loves and will never allow any youth to drift beyond his concern. Far too many youth are dismissed from the shepherd's responsibility because they do not conform. The true shepherd seeks the strays and binds up their wounds and brings them back to the fold. This will take some real sharing with this group. No shepherd ought ever forget that once he was a youth.

Yes, be a shepherd to the adul This includes the young adul What shepherd of us is there th neglects the adults, especially tho that pay the bills and make t decisions of the church? It is so ea to forget that one is a shepherd eve to those who disagree and at tim work in opposition to the progra of the church as attempted by t pastor. One of the grave dangers the shepherd is that he will tal sides. The shepherd to be shephe of all must never succumb favoritism.

An employee of the church

The shepherd must never forg that he is the employee of t church. As an employee certai functions are his. He has no ju right to spend the church's time fo lowing other and unrelated pursuit Since he is to nurture the flock, h must nurture his own soul. He mus by diligent study and applicatio prepare not only for his pulpit mi istries but for the many other mini tries to which he is called.

Pastoral calling is a must in th work program of the really succes ful shepherd. Experience bears o the fact that the minister who do

ot live with his people through astoral calling usually moves ither frequently. There is nothing iat will take the place of pastoral isitation. Only as one works with is people in their homes and places f business will he learn to know iem as he should. Good pastoral isitation will open many doors and lose many a mouth. It will bring ie minister and his people into a armony that is impossible apart om pastoral calling.

The shepherd is not only the emloyee of the church, he is an ex fficio member of boards and comittees. The shepherd should not nly work with the board and comittees, he should work them. The hepherd must continually be on the uard against becoming the handy ian of boards, committees and oranizations. It is his responsibility o counsel and direct these functions, not to perform them.

'he church's concern for the pastor

If the shepherd is to function well, he church must make proper arangements for his physical welfare. 'oo many churches are not conerned enough about furnishing and aring for an adequate parsonage. No shepherd should demand a manion, but certainly he should have a ome comparable to that of the subtantial members of the congregaion. Due regard should be given the act that the pastor must not only ntertain guests, but must also mainain a comfortable and wholesome lace to work.

In some cases the church finance ommittee does all it can, it seems, o cut the budget to the minimum. 'his is especially true with regard o the salary of the pastor. Speakng from experience, I would say hat any finance committee or hurch that skimps the pastor or hurch program, when it has potenials, is guilty of a double sin. Stewardship is a sacrifice in worship nd is intimately tied to the loyalty f the member and the church. Both re violated when the church beomes miserly. No pastor should be orced to waste his energies, disraught over lack of support.

In business, one must maintain a alance in the treasury. This is not he case with the church. The church udget represents the services the hurch expects to render in a given ommunity. If money is left in the reasury that balance is evidence the hurch has not served to its capacity. do not mean spend money just to mpty the treasury. I am simply rging that we live up to our potenial of service. To boast of a balance is to boast that one has not caught a true vision of the possibilities of the church in the kingdom work.

The church should recognize that since it is an organization functioning in a community, its pastor will need to render certain services to that community. This should be done with the proper balance. The pastor should be on his guard lest he become the "hale good fellow well met," and lose not only his own testimony but also the power of the church to challenge the wrongs in the community.

Responsibilities to the larger church

The local church should recognize that it is a part of the larger fellowship, namely, the district, the region and the Brotherhood. It should, by virtue of this, expect its pastor to function in any and all of these areas when called to do so by the church. The church and the pastor should be equally loyal to the larger church. This will express itself in the established channels of the church such as the following: using the approved literature, participating in the legislative conference of the church, refusing foreign church patterns as over against that of the larger fellowship, etc.

What is the relationship of the local church to the pastor? It is a relationship encompassing the whole work of the church. Is it any wonder that the Apostle Paul called upon Timothy to "study to show thyself approved unto God . . ."?

The Library Listening Post

We have one junior boy who has always been classed as a "problem." The teachers had never been able to help him to become a better boy. He was from a broken home and lived with relatives who repeatedly told him and everyone else how bad he was. He had a reputation for doing bad and so he did all he could to live up to it. One morning he wandered into the library just to look around. The librarian started a conversation with him and asked him if he would not like to read a book and come and tell her what he thought of it. The book was The Upper Climb, a book of short biographies about Negroes. The next Sunday the first customer was John. He very quietly slipped the book on the table and stopped and looked at the librarian and said, "I know you thought I wouldn't read that book, but I did, and I want to tell you that it is the best book I ever read." The librarian selected another biography for him. After that he read at least one book a week.

Recently the librarian made some investigations and she found that the boy is no longer a problem to his Sunday-school teacher. This experience with John proves that if you fill a junior's mind with something that is really worth while, many of your problems will be solved automatically.

From Church Library Bulletin, Baptist Sunday School Board, Nashville, Tennessee

PIN POINTS . . .

Harl Russell

In a new Brethren mission church the giving averages $15 per wage earner each week. In another new mission congregation the every-member canvass, which assures fulfillment of the current year's budget, enlisted giving commitments that will mean an average of at least $100 per member.

Recently the pastor of a developing church in a growing community reported budget underwriting locally that voluntarily commits the membership to $144 as the member average for this year's objectives.

What is the secret of these high averages? (The Brotherhood's giving for local, district, college, regional and Brotherhood Fund work averaged $37.63 per member for the year ended Sept. 30, 1953.) While there is more than one single factor behind these and other cases of high-level sharing, the chief reason is the rather general practice of tithing. In the first church mentioned, eighty per cent of the wage earners give the tithe or more. The second mission group maintains an effective program of stewardship education, emphasizes the principle of the tithe and has a sound system of finance that includes an every-member canvass. The pastor of the third reports every family as giving a minimum of the tithe.

It is reliably estimated that *if all Brethren had tithed this past year, we would have given upwards of $23 million more* to our church programs, denominational institutions and agencies. It occurs to me that God expects other churches—some with no or very little indebtedness—to give a faithful account of their stewardship (1 Cor. 4:2). Regardless of members' economic state, every church can achieve an "abundance of joy" that will overflow "in a wealth of liberality" (2 Cor. 8:2).

Out of Darkness Into Light

Mbursa Pela Mshelbwala

Translated by Ruth Utz



The teacher of the class of religious instruction at Modi, Daniel, and his family

HOW clearly I remember the day that my cousin gave me a penny to go to a Fulani doctor. This man used a dirty knife and he made an incision without so much as washing his hands.

Although healing was taking place, I had headache. I could not eat food. When I returned home, my parents called a witch doctor to treat me. Twelve other children born to my mother had died and she did not want to lose me too. My parents spent twelve chickens for the gods, ta millim, in my behalf and they gave much cotton to the gods of the round stone, dlir jusuka. With all this treatment I made no improvement, but grew worse.

Then my father went to call another witch doctor who lived far away from our village. My father told him that an evil spirit, mutu, wanted to eat me. The spirit was determined to destroy me because I was the only living child of my mother, and because the people who knew me did not want me at all. As payment to this witch doctor, my father gave him a big garment. The doctor handed two charms to my father which were to be tied around my neck. Even so, I did not get well.

Again my father called another witch doctor. He came to stay in our home for two weeks. He made many charms for me. Sometimes this doctor pretended to burn some charms and he would say that they were so powerful that the fire could not burn them. At another time the witch doctor buried some earthen pots containing medicines in the center of our compound. This doctor said that my parents must give him three garments for the fees.

Then again, my father went over to the Kilba tribe to call another witch doctor. This man was renowned as a very good witch doctor. He promised my father that he would come and make medicine for me in a big pot. This brew was known as *pakara*. He said he would come to our home next week. He gave orders that mother must cook beer and gather in many people to drink it. After this he would come and make the *pakara* for m

A week later, the witch doct came to our place carrying his b bag of wildcat skin. The bag co tained bark of different kinds trees and some of mistletoe, a roots from trees. He told the peop who came to watch that he w ready to make a powerful medici which would prevent the evil spi from eating me. He put water, t bark of trees and the roots into t big pot and boiled all together. Th he killed the ram which my moth had given him for this purpose a poured the blood into the big p After this was cooked, he told m that I must drink of this concocti twice a day for seven days. It ma no difference whether the bre went bad during that time, I mu drink it according to his orders.

And it so happened that on th same day, Missionary Herman La dis and two Christian men nam Yadika Aku and Safio came to m village. They had come to preac They were also seeking a plot land near our home on which build a house for Yadika Aku.

When these Christian men sa me they told my parents to ta me over to the Marama missi compound to the dispensary, whe I would be given help for m sickness. My parents refused a I refused, too.

There arose a great confusion f some of the people who were drin ing the beer said that the missi had a powerful medicine whi would help me. But there we other folks who said that the whi men eat people. When my parer heard this, they said that I shou die and be buried at home rath than over at Marama. The Chri

n men spoke more encouraging rds and went on.

After four days I was very ill. body was greatly swollen. The ra people told my parents that ad a disease of the Fulani peo-. They said that my parents st send me to a Fulani man to e me treatments. He diagnosed illness as tapeworm, so he made medicine for me out of dried rms ground fine and also some dicine mixed with the pancreas a sheep. This medicine was to taken twice each day along with ne porridge. He also ordered t my parents buy dried smelly to cook for me. I continued to fer greatly. This witch doctor ed my parents to give him a fer in payment for this treatment, l this they did.

For two long years I had been never gaining strength but contualy growing worse. During this e my mother had out her hair l shaved her head out of deep cern for me.

After the day when the missiones and his Christian associates l seen me when the witch doctor l carried out his exhortations, I rned to know Yadika Aku. This ristian man gave much advice to and my parents. He explained ut the things which had brought such illness. Gradually I began listen to him. Slowly I began to that he was giving me good ice. I learned how to be clean. n I got medical help from the sion dispensary.

Now I am well and strong. I want earn all I can about the laws of lth and hygiene and I desire to ow the ways of the Lord. I know t our Lord God healed me of a ous illness of the body. It seems y wonderful to me that God has it into the hearts of those who e brought to us the good news Jesus, God's Son. We are learnto know that this God is also Father, and the Father of all es and of all people.

Home for Christmas

Rachel M. Zigler
On Furlough From India
Elgin, Illinois

"HOME for Christmas!"—do you remember the way the words seemed to sing in our hearts ve started home from college or ant job? Think what it must n then, to those who have spent y Christmases away, not only the parental home, but from e country. How eagerly we look forward to the Christmas in America! Our childhood memories come flooding back, and our cherished family traditions are renewed; yet it seems that we see all of it with new eyes, with sharpened perception. What a joy it all is—the decorations in the city streets, even the crowded stores; the carols heard over the air and in homes and public places, the lighted Christmas trees, the eager children; the cold air, and even snow. (Even though we know Christmas time in Bethlehem is not a cold snowy season, somehow it seems right to us northerners to have a white Christmas.)

And as we pass through the season here, with its joys and its excitement, we think of the contrasts between an Indian Christmas and an American one. The first thing that strikes me is that here Christmas is a celebration for everyone. Perhaps we wonder sometimes if we have a right to the title of a Christian nation; but we deserve it at least to this extent, that everyone here keeps Christmas in some fashion or another, even though we may regret some aspects of the celebration. In India, the handful of Christians—about two in every hundred people—gather to celebrate the day with joy, while others go their way. There is one day of public vacation, so that schools and government offices are closed, but to most people it has no more meaning than the Parsi "Pateti" or Hindu "Holi" have to Christians. The many religions of India live together rather harmoniously, and the main holidays of each religion are acknowledged as public holidays, but Christmas has no meaning for millions of people in India. It is wonderful to be home for Christmas to celebrate the day in a Christian nation.

It is also interesting to notice how many things are alike in our Indian celebration and the American one. The Christmas programs, given by the schools and churches, begin around December 15, and we attend several of these every year. Non-Christian friends often attend the programs and plays and thus hear the story of Christ's birth. Homes and churches there are decorated for the season, too, but with an Indian touch. The usual decoration for festive occasions is strings of small paper flags, and these are seen indoors and out during Christmas week.

Many of our Christians have also adopted the Indian custom of decorating courtyards for festivals, by using Christian symbols such as the cross. They smooth down the packed clay before their doors, and using a stencil or perhaps drawing free-hand, make designs with colored powders, and usually add the equivalent of "Merry Christmas" or some other motto. Some also put out little lamps on Christmas eve, borrowing the idea from the most beautiful Hindu festival Divali or the feast of the lights. Christmas day is a day for family gatherings when distant members return home, there as well as here, and the women of the family spent a great deal of time preparing special delicacies and as good a feast as the family resources will allow. The giving of presents is not so prominent as it is here, but stores display Christmas and New Year's cards, and Christians send them to their friends. Christmas is a day of rejoicing for the little group of those who know Christ, in the midst of millions who do not know Him or care about His birth.

There is one part of our Indian Christmas which I miss here. I do not know when our Protestant churches stopped having a church service on the morning of Christmas day, but many do not seem to have them now. When I was a child we went to church on Christmas morning, but even then the service was often poorly attended. But in India Christmas day is the day of all the year when everyone goes to church. In Bulsar, they began to arrive long before the hour for service, all dressed in new clothes. Soon the seats are all filled and the little children are placed in crowded rows on rugs in the front. The Sunday-school rooms and the main auditorium are filled to capacity, and usually many stand, while late-comers may not even get into the church. There is usually a treat for the children, given out at the doors after the service, and then the crowd stands around in Brethren fashion, shaking hands and giving the Indian Christmas greeting, which means, "The peace of Christmas to you." It has been a great joy to me to be "home to America for Christmas" but I have missed that church-based fellowship on Christmas day.

Christmas is celebrated wherever there are Christians. The central fact, of Christ's coming to earth, has nothing to do with special localities. Whether there is snow, as Americans expect, or a warm sun—sleighbells or firecrackers—is not the important thing. Have we honored our King through our celebrations?

Edited by Alberta Yod

Lybrook Indian Mission

A Report of Progress



Right: The group at a Sunday morning service

Below: The house at the Lybrook mission and unloading the truck when the Eikenberrys and the Petersons arrived in September

ON AUG. 31, 1953, the Ernest Ikenberrys and the James Petersons began making their trek across the country from Elgin, Ill., to the new Indian mission property in New Mexico. Ernest and Olivia were beginning a new chapter in their missionary career. The new work held mystery, surprise and great challenge. James Peterson, a I-W, with his wife, Mary, were on their way to serve the new mission in the reconditioning of property and other services as the work developed.

A pleasant surprise awaited the travelers as they came to the place which was to be both home and place of missionary activity. They found a good two-story dwelling, a good school building, a shop and an excellent shallow well. These items of property were far better than they anticipated.

Later the Brethren Service truck arrived with household goods, personal effects and a ton of relief goods. So life began in earnest in this far western home.

The mission property consists of a five-acre tract in the extreme southwest corner of Rio Arriba County, New Mexico, north of highway 44, forty-two miles northwest of Cuba and sixty-two miles southeast of Farmington. It is in scrub cedar and pinyon pine and at an altitude of 7,000 feet. While the location is east of the Navajo Reservation, some sixty-five miles or more, there is a territory twenty miles long, lying ten miles on either side of the highway, in which there are several hundred Navajo families to whom we should minister.

The mission work began before the needed reconditioning of buildings and installation of gas heat, cooking and refrigeration could be done. Evangelistic work began almost immediately. Sunday afternoon services were started on Oct. 11 at the mission and attendance has ranged around twenty-five or more. With the handicap of no interpreter they are being conducted in English, with songs in both English and a few in Navajo. A simple Gospel message in English, reinforced by a flannelgraph and chalk talk, seems to be appreciated and understood. The service is always followed by coffee and wafers. This gives a chance for fellowship and friendliness.

A delegation of concerned Navajos requested that school be started soon for their children. It hardly seemed possible to get school under way this fall, but the request was urgent and the need great; so school was opened Oct. 20. Fifteen pupils come in regularly for day school. The more distant ones are picked up and delivered along the highway by the mission station wagon. This is one of Jim's daily jobs which interrupts his manual labors. School lunch is served free to the pupils at noon. Mary makes it her business to p pare and serve it in the school din room. Now that the schoolho furnace has been replaced with heaters, the school basement is be cleared, making room for a lar dining hall and a better equip kitchen.

The ministry to the sick and dy also began at once. Many sick f have been hauled in the miss ambulance, which was a gift to work. These trips are to the gove ment hospitals at Shiprock or F Defiance, involving 75 to 125 m of driving each way. Tubercul is very prevalent; so the needs great. A small Brethren in Ch hospital is only twenty miles a and is a very great help, even tho only nurses are on the staff thus Since fear haunts the Navajo w death is imminent, already two p sons have been brought to the m sion for burial; one was a child





other an aged grandfather. The lies have to be prepared and ssed, a coffin made of pine lum-, the grave dug and then a Chris-n interment given. The deceased's ily is enlisted in these ministries. Material aid ministry has been on imited basis, only after careful in-tigation of need. The Indian must helped but not at the expense of personal integrity and self-pect. Indiscriminate giving can n the basic work to be accom-shed.

What of the future of the work? eady we have discovered the as of dire need. To quote the nberrys, "We were surprised to l the Navajos living in about as ch 'heathen darkness' as we ever in non-Christian China." To et this need some enlarged staff l need to be provided so that the ssionaries can be free to visit ans and camps in gospel work, clinic can become a reality, to pense needed medicine to those o come, the school can minister to enlarged enrollment, the work of -improvement can be undertaken h the Indians.

he wide interest and support of Brotherhood is deeply appre-ed and will make possible, we sure, a vital and significant min-y to our Navajo friends.

Anniversaries and Weddings

Anniversaries

Brother and Sister William H. Eshelman of near Hartville, Ohio, celebrated their fifty-fifth wedding anniversary on Dec. 15, 1953. They have four children and eleven grandchildren.—Grace L. Eshelman, Nadiad, India.

Mr. and Mrs. Henry Kahl celebrated their sixtieth wedding anniversary in their home in Fresno, Calif., with an open house. They have four children, seven grandchildren and nine great-grandchildren. Bro. Kahl is a deacon in the Fresno church.—Mrs. Edith Long, Fresno, Calif.

Weddings

Fisher-Brothers—Ernest D. Fisher and Gladys Brothers, both of Peru, Ind., Dec. 19, 1953, in the Kokomo parsonage, by the undersigned.—Richard D. Speicher, Kokomo, Ind.

Harlow-Gibson—Lanum Clarence Harlow of Crewe, Va., and Mrs. Alberta Haney Gibson of Barboursville, Va., in the church parsonage, Dec. 28, 1953, by the undersigned.—I. L. Bennett, Ruckersville, Va.

Horn-Nunn—Gene Horn of Danville, Ohio, and Frances Nunn of Attalla, Ala., in the Danville church, Ohio, by Dan Brumbaugh of Saxton, Pa., assisted by the undersigned, Dec. 27, 1953.—Robert Hoover, Danville, Ohio.

Hunt-Kendall—Charles Hunt and Norma Kendall, both of Topeka, Kansas, Aug. 17, 1953, by the undersigned.—Charles Dumond, Sr., Topeka, Kansas.

Martin-Stohler—Robert C. Martin of Elizabethtown, Pa., and Ellen Stohler of Ephrata, Pa., in the Elizabethtown church, Dec. 24, 1953, by the undersigned.—Nevin H. Zuck, Elizabethtown, Pa.

Murphy-Wheeler—Bicknell Murphy, Jr., of Seymour, Ind., and Shirley Ann Wheeler of Vallonia, Ind., Dec. 25, 1953, in the New Hope parsonage, by the undersigned.—Durward Hays, Seymour, Ind.

Remmington-Ingle—Robert Remmington of Carbondale, Kansas, and Viola Ingle of Overbrook, Kansas, Oct. 9, 1953, by the undersigned.—Charles Dumond, Sr., Topeka, Kansas.

Stoughton-Lowery—Fred L. Stoughton and Madonna F. Lowery, both of Kokomo, Ind., in the Kokomo church, Dec. 25, 1953, by the undersigned.—Richard D. Speicher, Kokomo, Ind.

Obituaries

Bostetter, Annie E., daughter of Eliab and Sarah Geiser Zuck, was born Aug. 5, 1881, at Mercersburg, Pa., and died Dec. 5, 1953. She was a long-time member of the church. On Oct. 19, 1910, she was married to Albert Newton Bostetter. Surviving are two daughters, two stepsons, one grandson, five sisters and four brothers. Funeral services were held in the Hagerstown church by the undersigned. Interment was in the Broadfording cemetery.—DeWitt L. Miller, Hagerstown, Md.

Brumbaugh, Elias H., died in the home of his son, Dec. 19, 1953, at the age of eighty-six years. He was a member of the Eden church. He was married to Angeline Fenstermacher, who preceded him in death on Oct. 30, 1918. To this union were born six children. He is survived by two sons. Services were conducted in the Eden church by the undersigned and A. H. Miller. Burial was in the Zion cemetery.—C. C. Louder, Canton, Ohio.

Daniels, Joseph Harrison, was born March 18, 1892, and died Oct. 23, 1953, in Lodi, Ohio. Surviving are his wife, Blanche, two sons and one daughter. Services were conducted in the Elliot funeral home by the undersigned, assisted by Harold Deeter, pastor of the Black River church. Burial was in the Lodi cemetery.—C. C. Louder, Canton, Ohio.

Fox, Frank Melroy, died Nov. 7, 1953, at his home in Buena Vista, Va., at the age of sixty-five years. He was a long-time member of the Buena Vista church and served as a deacon for many years. Surviving are his wife, three daughters, one son and nine grandchildren. Funeral services were held in the church by his pastor, John F. Graham. Interment was in the Green Hill cemetery.—Mrs. John F. Graham, Buena Vista, Va.

Hudson, George Washington, was born in Franklin County, Va., in October 1864, and died Dec. 20, 1953. He was a member of the Bethlehem church. Surviving are two sons, one daughter, four grandchildren, one great-grandchild and one sister. Funeral services were conducted by N. C. Peters and the undersigned in the Bethlehem church. Interment was in the family cemetery.—Oscar R. Fike, Boones Mill, Va.

Long, Josephine Victoria, daughter of Truman and Margaret Ranson, was born in Cuba, Ill., Aug. 9, 1863, and died Dec. 17, 1953. On Dec. 12, 1880, she was married to William H. Long, who preceded her in death fifteen years ago. She was a member of the church throughout her long life. Surviving are three sons, two daughters, nineteen grandchildren, twenty-six great-grandchildren and two great-great-grandchildren. Funeral services were conducted by the undersigned in the English River church. Interment was in the church cemetery.—Jay J. Johnson, South English, Iowa.

McCausland, Thomas. Funeral services were conducted by the undersigned in the McCreary-Kriegbaum funeral home on Dec. 27, 1953. Surviving are his wife and two sons.—C. C. Louder, Canton, Ohio.

Montgomery, James Douglas, died at his home in Buena Vista, Va., Nov. 4, 1953, at the age of seventy-seven years. He had been a long-time member of the Buena Vista church. Surviving are his wife, sixteen children, forty-three grandchildren and twenty-nine great-grandchildren. Funeral services were conducted by his pastor, John F. Graham. Interment was in

eviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily titute an unqualified recommendation. Purchase can be made through the Brethren ishing House, Elgin, Illinois. Titles recommended for church libraries are marked an asterisk (*).—Editor.

A Stone Upon His Shoulder. en Butler. Westminster, 1953. pages. $3.75.

ere is a story of beauty, of ler love and great idealism told tenderness and appeal. An paho boy, captured at the battle Arapahos and Shoshones by a te army officer, is adopted and cated. He became a minister and sionary to his people, fell in love a beautiful white girl and had great struggles: to forgive the shone who killed his father and ove but not marry the girl of her race. A thrilling story with h insight into Indian life and lems.—*Charles E. Zunkel.*

ıe Bible and Our Common Life. er F. Klemme. The Christian cation Press, 1953. 124 pages. .

ere is a book which demonstrates common sense, down-to-earth that Christianity is and must be ed to everyday life. It sets forth the thesis that our Christianity demands expression in action. A biblical basis is clearly established, in each instance, for responsible action in such fields as the family, the community, property, justice, politics, race, and international affairs. If you have to deal with people who say, "Teach or preach the Bible but stay off of business, government, race relations, etc.," here is ammunition you can use. The author does not quite come through to the Brethren position on the Christian and war. However, he does not whitewash war or dismiss the matter lightly. Both preachers and laymen can read this book with enjoyment and profit.—C. *Ernest Davis.*

Nursery Life of Jesus. Standard, 1953. 23 pages. $1.00.

Pictures and stories presenting in a simple way the life of Jesus for pre-school children.—*Hazel M. Kennedy.*

the Green Hill cemetery.—Mrs. John F. Graham, Buena Vista, Va.

Muller, Esther, daughter of George E. and Sadie Wise, was born in Yakima, Wash., Sept. 11, 1900, and died in Seattle, Wash., Dec. 4, 1953. On Jan. 18, 1942, she was married to Eugene Muller. From childhood she was a member of the church. Surviving are her husband, one son, two sisters and two brothers. Funeral services were held at the Keith and Keith funeral home in Yakima by Emory Smith. Memorial services were held at the Lakewood church in Seattle, Wash., by her pastor, Victor Bendsen.—Revie P. Miller, Yakima, Wash.

Parker, Winfield Salter, was born Jan. 19, 1871, at Newcastle, Ind. Surviving are his wife, Sarah, one son and two grandchildren. Funeral services were conducted in the Cando church by Bro. Edward Duncan. Burial was in the I.O.O.F. cemetery in Cando.—Mrs. L. R. Maust, Cando, N. Dak.

Ramsey, Miles W., son of Grant and Narrie Ramsey, was born May 20, 1899, at Coalmont, Pa., and died Dec. 25, 1953, in Roaring Spring, Pa. He was married to Minnie A. Brumbaugh on Jan. 1, 1921. He had been a member of the church for many years. Besides his wife, he is survived by two daughters, two grandchildren, five sisters and one brother. Funeral services were held in the Fredericksburg church by his pastor, Bro. Carl E. Myers. Burial was in the Brumbaugh cemetery near the church.—Mrs. Lena M. Hoover, Roaring Spring, Pa.

Rodeffer, John W., son of Conrad and Malinda Diehl Rodeffer, was born April 21, 1872, and died Dec. 8, 1953. He was a member of the Mill Creek congregation and served as a deacon, Sunday-school teacher and superintendent. Surviving are his wife, Daisy, two daughters, three sisters and three brothers. Funeral services were conducted by C. O. Showalter and C. E. Long. Interment was in the nearby cemetery.—Mrs. Otis Bowman, Port Republic, Va.

Shank, Lawrence Corvin, son of Albert and Laura Ann Heeter Shank, was born July 9, 1893, and died Oct. 21, 1953. On May 30, 1921, he was married to Doris Prather. To this union were born two daughters. For the past fifteen years he has served as a deputy auditor. Before that he spent a number of years each as a schoolteacher, a bank teller and an auctioneer. He was a member of the Trotwood church. Surviving are his wife, Doris, two daughters, two sisters and four brothers.—Paul Kinsel, Trotwood, Ohio.

Shelly, Lelia M., was born Aug. 11, 1896, at Entriken, Pa., and died Nov. 7, 1953, at her home. She was married to Raymond B. Shelly, July 2, 1914. Surviving are her husband, one daughter, two sons, five grandchildren, four brothers and two sisters. Funeral services were held in the Fairview church by D. I. Pepple and E. A. Brumbaugh. Interment was in the Shelly cemetery.—Mrs. Paul A. Brumbaugh, Williamsburg, Pa.

Shively, Adda Mira, daughter of Conrad and Catherine Catherman, was born Oct. 17, 1872, near Hartleton, Pa., and died Oct. 12, 1953. She was an active worker in the church throughout her life. On March 30, 1900, she was united in marriage with Greene Shively. Surviving are her husband, two sons, seven grandchildren and eight great-grandchildren. Funeral services were held in the Buffalo church by the undersigned, Paul A. Lemmon and Joseph H. Fleming. Burial was in the church cemetery.—Mervyn W. Mensch, Mifflinsburg, Pa.

Showalter, Annie, daughter of Daniel and Elizabeth Myers, was born July 3, 1874, and died Nov. 11, 1953. Surviving are her husband, John W. Showalter, five daughters, three sons and four sisters. Funeral services were conducted by Bro. C. O. Showalter and C. E. Long. Burial was in the church cemetery.—Mrs. Otis Bowman, Port Republic, Va.

Sollenberger, Nelson D., died Oct. 30, 1953, at his home. Surviving are his wife, Grace Parks Sollenberger, four sons, one daughter, twenty-three grandchildren, five great-grandchildren, one brother and three sisters. Funeral services were conducted in the Fairview church by E. A. Brumbaugh, assisted by I. B. Kensinger. Burial was in the Shelly cemetery.—Mrs. Paul A. Brumbaugh, Williamsburg, Pa.

Spratt, Marcy May, daughter of Ann and John Colwell, was born in Lee County, Ill., and died Dec. 27, 1953, at the age of eighty years. On Feb. 16, 1893, she was married to Robert Spratt, who preceded her in death. To this union were born eight children. Surviving are five sons, two daughters, twenty-eight grandchildren and several great-grandchildren. Memorial services were conducted by the undersigned in the Franklin Grove church. Burial was in the Franklin Grove cemetery.—R. C. Wenger, Franklin Grove, Ill.

Church News

Southern California and Arizona

Glendora—Our pastor was elected secretary of the Glendora Ministerial Association for the coming year. We will serve as hosts for district conference next year. Our communion service was held on World Communion Day. On Sunday evening, Nov. 1, Elias Brightbill conducted a song fest assisted by a mixed quartet from La Verne College. Our women participated in the World Community Day services at the Christian church. We held a harvest festival and basket dinner at the church on Sunday, Nov. 22. Union Thanksgiving services were held at the Church of the Nazarene with our pastor as moderator. Our church has purchased the vacant lots north of the church for future expansion. On the evening of Dec. 6, the play, The Challenge of 'Go Ye,' was given by the men of the church under the coaching of the women's work. On Sunday morning, Dec. 20, the junior and adult choirs sang Christmas carols with a sermonette by the pastor. In the evening an old-fashioned Christmas program was presented by the children.—Mary Ford, San Dimas, Calif.

Washington

Sunnyside—In November five from our church attended district meeting at the Covington church. Bro. Ralph Rarick of California conducted a two-week preaching mission in our church. One person was received into the church by baptism. We had a Christmas program by the children. The women's work group meets twice a month to quilt and sew.—Blanche Reeves, Sunnyside, Wash.

Middle Iowa

Robins—Our church has a joint pastoral arrangement with Bro. John B. Wieand, who also serves the Cedar Rapids church. Bro. Carl Hoover and James H. Hoover represented our church at district conference. Bro. Ray E. Zook preached for us one Sunday. The junior choir participate in the worship services twice a month. They also went Christmas caroling. The workers' conference meets each month. Bro. Wieand previews the Sunday-school lesson with the teachers every two months. Four of our women attended the sectional women's meeting at Brooklyn. We have used several moving pictures and filmstrips. Our Christmas program was held on Sunday evening, Dec. 20. We sponsored a church and community Christmas fellowship party on Dec. 22.—Mrs. Carl Hoover, Cedar Rapids, Iowa.

Southwestern Kansas

Pleasant View—Bro. Charles Lunkley, returned missionary to Africa, was with us. The newly organized Fellowship Sunday-school class gave a program for the residents of the Broadacres county home on Nov. 8, and the Christmas program was given in December by the members of the church. Bro. Berwyn Oltman was in charge of our fall love feast. The an
Christmas program was held on Dec
Our Christmas party honoring the age
the community was held at the chu
Rev. Matthew of the Hadley Meth
church was guest speaker.—Mrs. Me
Hornbaker, Hutchinson, Kansas.

North Dakota and Eastern Mont

Cando—On Nov. 23 we held our fall
munion with Bro. Edward Duncan o
ating. Five from our church attended
gional conference. Several from
church attended the district child
workshop at the Minot church during
Thanksgiving week end. The ch
choir presented a Thanksgiving ser
Lest We Forget, on Sunday evening,
22. Our pastor was the speaker for
Thanksgiving day union service of
town. We are having a fellowship su
one evening each month. The CBYF
in charge of a Sunday evening se
once a month. On Nov. 29 the film, Na
Indians of New Mexico, was shown.
Sunday school presented a Christmas
gram on Sunday evening, Dec. 20. A w
night service was held on New Year's
—Mrs. L. R. Maust, Cando, N. Dak.

Oklahoma, Panhandle of Texas Mexico

Big Creek—Fourteen from our ch
attended district meeting at Waka, T
One Sunday Bro. Govindji Satvedi s
at our morning services. At our h
coming Bro. James Parks of the Ant
Valley church delivered the after
message. Bob Mays and the McPh
quartet, representing the college,
with us one Sunday morning. Our ch
has purchased a new Hammond o
The men's work voted to have re
monthly meetings and to continue
their farming project for the coming
The women's work had their Chris
party on Dec. 16. They sent packag
our new Indian mission in New Me
The young adult class also sent pac
to the Indian mission. The youth
choir of thirty-two participated in
Christmas program. Several young
ple attended the youth conferenc
Pampa on Dec. 29-30.—Mrs. S. A. Ga
Ripley, Okla.

Texas and Louisiana

Nocona—The McPherson College
quartet was with us in November.
united with the other churches
union Thanksgiving Eve service. A
day meeting was held at the churc
Thanksgiving day. Seven persons
been baptized into our church. Our
tor, Bro. Murray, attended regional
ference at McPherson, Kansas.
speakers have included Ordo Ple
Glen Bellah and Mr. Kyses. Our c
gave a contribution to CROP for
for Korea. The Christmas play, Wh
Chimes Rang, was presented. The
en's work sent Christmas boxes to or
in Germany and also prepared box
the shut-ins here at home. The bu
fund for our additional Sunday-s
rooms is growing. A New Year's Eve
gram was held.—Mrs. Clent Marma
Nocona, Texas.

Northern Illinois and Wiscon

Stanley—At our fall council, Bro. V
Miller was re-elected as elder. The
en's work recently gave a prograr
titled, The Navajo Trail. On Nov.
held our harvest meeting in co-ope
with the Worden and Maple Grove
gregations. Bro. Chalmer Faw of Be
Biblical Seminary was our guest sp
In the evening the male quartet pres
a program.—Mrs. Ernest Detrick, St
Wis.

Southern Illinois

Canton—Our church is using a nev
of organization this year. The v
committees hold regular monthly

Bro. F. M. Baldwin, pastor of the church, is our elder. Our pastor, e Carper, and several of our mem- ttended regional conference. Bro. McFadden held a two week-revival g in December. Twenty-three mem- ave been baptized and five received ter into our church. The district an education retreat was held r church the first week end in ber; Bro. Galen Lehman and Bro. Mitchell were resource leaders. hildren's Christmas program was during the Sunday-school hour on). In the evening the choir rendered sic for the film, O Holy Night. The people and social committee were rge of our watch night services on 1.—Arlene B. David, Canton, Ill.

Middle Indiana

kle—Since our last report, two have baptized into our church. Con- on services were held for the and Sunday-school officers and teachers. Our regular council meeting was held with Bro. R. H. Miller presiding. Bro. Samuel Harley was guest speaker for our harvest meeting and home-coming services. On Layman's Sunday James Brumbaugh, student at Bethany Seminary, preached for us. Several from our church attended the preaching mission services at the Salamonie church. Our delegates to district meeting were Bro. Charles Paul and Sister Lena Heaston. One Sunday Bro. I. D. Leatherman was with us. A pantomime of the Christmas story was given on Sunday evening, Dec. 20. A group of young people from our church went caroling on Christmas Eve. Our ladies' aid is making layettes and mending clothing for relief.—Mrs. Pearl Cline, Markle, Ind.

Monticello—Dorothea Jay served as our delegate to district conference. Our women's work sponsored an afternoon program for the women of our neighboring churches. Several young people attended the CBYF district rally at the Peru church. Merlin Shull spoke at a morning and an evening service concerning his three years of relief work in Austria. Bro. Leonard B. Carlisle conducted a week of evangelistic services. As a result of the meeting, five persons were baptized into the church. Several of our people attended the White County school of Christian living. Special Thanksgiving services were held at the Pike Creek church on Thanksgiving evening. On Nov. 20 a family night program was held at the Pike Creek church. A fellowship supper was held on Nov. 24 at the Guernsey church at which time the money received from the men's work Lord's acre project was dedicated. On Dec. 13 a deputation team from Manchester College conducted our worship program for the morning services. A cooperative Christmas program was given by the two churches on Dec. 20.—Sadie Dilling, Monticello, Ind.

Pleasant View—At a Sunday morning service, we had the burning of the church farm mortgage. Brother and Sister Noah Kreider were our delegates to district meeting. Our guest speakers for homecoming day were Bro. Landy Kreider and Bro. Claude Wolfe. Bro. Edward Stump of Osceola church conducted our revival meetings Oct. 26—Nov. 2. Since the meetings two have been baptized and one has been received by letter. Our Christmas program was given on Sunday morning, Dec. 20. At the evening service, the play, Grandpa Hangs the Holly, was presented by the Auburn church.—Mrs. Charles Wine, South Whitley, Ind.

Northern Indiana

North Winona—Since our last report, some of our evening messages have been presented through visual education. At our Thanksgiving church family night fellowship supper, Hobart Creighton, who has contributed much of his time and poultry products to relief in Europe, was our guest speaker. One Sunday morning in November, Lawrence Jones, founder of the Piney Woods school in Mississippi, brought the message. The Winners class of our Sunday school assembled and delivered farm tools, clothing and food to the Flat Creek mission in Kentucky. Our aid meets twice a month to sew for relief. The Christmas program, entitled A Child Shall Lead Them, was given the Sunday evening before Christmas.—Mrs. G. Russell Hanawalt, Pierceton, Ind.

Plymouth—Evangelistic meetings were held during the early part of November with Bro. Samuel Longenecker as evangelist. Fourteen persons were baptized at the close of these services. Bro. Kiracofe was in charge of our communion service. He also served as delegate to the peace conference in Detroit. At our recent council meeting plans were made for the installation of a public address system. During January the Sunday evening worship hours were used for our school of missions. The adult choir gave a program at the Mexico Welfare Home. —Cecil Reed, Plymouth, Ind.

Southern Indiana

Howard—On Nov. 17 Bro. Harlan Brooks, missionary to India, gave a talk and showed slides of the work in that country. On Nov. 22 an area meeting was held in our church with C. Ernest Davis and Harl Russell as guest speakers. At our quarterly council on Dec. 3, Bro. Perry Coblentz was re-elected pastor and elder for the coming year. Our revival meeting was conducted by Bro. Lewis Deardorff. The ministerial board has secured Bro. David Ockerman of Lena, Ill., as evangelist for next fall.—Mrs. Lillie Bailey, Kokomo, Ind.

Northeastern Ohio

Baltic—The first of September our new pastor, Bro. Guy S. Fern, and his wife moved into the parsonage. Bro. Guy Beach

OU, TOO

CAN BUILD

CHURCHES

FOUR BOOKS TO POINT THE WAY

l Church Administration

by Rockwell C. Smith

This book was written out of a background of years of experience as a rural minister and as a teacher of rural ministers. It will give those who work in a town or country church a new courage and faith, and will guide them into even a more complete ministry of the church. Excellent for reading and study by Seminary graduates. 176 pages. Cloth. *$2.00*

le Young Adults in the Church

by George Gleason

This study made recently and the specific plans of action outlined to meet the problems should serve as a useful working manual for ministers or others who are concerned about the "unattached" persons. The responsibility of the church to this group is brought into focus. 120 pages. Paper. *$1.75*

Church School Teacher's Job

by Mildred and Frank Eakin

Ministers and church-school officials will find in this book a new type of aid in building morale and recruiting teachers who have character and competence. Teachers already on the job will receive from the book guidance and inspiration. The compensations of being a church-school teacher are brought to the attention of the reader. Difficulties are recognized and ways of dealing with them are presented. 248 pages. Cloth. *$3.00*

Better Church School

by John L. Lobinger

This book deals with basic questions of Christian growth and sound educational procedures for effective administration and improvement in the church school. Ministers, superintendents, teachers, and directors will find this to be a valuable help in church-school work. 160 pages. Cloth. *$2.00*

HREN PUBLISHING HOUSE . . . Elgin, Illinois

Etiquette for Christians

Does it make any difference what kind of an impression a Christian makes upon others? If you think these things are worth thinking about, then you should read the two books listed below:

Christian Etiquette

by Lora Lee Parrott

The "Emily Post" guide for Christians. Those people, young and old alike, who want to leave their mark, who want to be remembered by others, especially the unsaved, as completely Christian ladies and gentlemen, will find this book helpful. 128 pages. Cloth. Price $2.00

Church Etiquette for the Layman

by Erling N. Rolfsrud

A paper-bound booklet, economically priced, gives valuable information on correct methods of: ushering; floral decorations; planning music for all occasions; weddings; and the Christian funeral. 64 pages. Pocket-size. 30 cents per copy

BRETHREN PUBLISHING HOUSE

Elgin, Illinois

of Akron officiated at the installation services for Bro. Fern. As a result of the evangelistic meeting conducted by our pastor, nine persons were baptized into our church fellowship. Our elder, Bro. W. D. Fisher, who celebrated his fiftieth year in the ministry, was honored at our family night on Nov. 7. Our aid group has been quilting. On Sunday evening, Dec. 20, our Christmas program was presented. —Mrs. Irene Zeiner, Baltic, Ohio.

Reading—Bro. Elmer Brumbaugh of Akron was guest speaker for our home-coming day service. Ruth Cameron, who was an active church worker—serving as a member of the board of Christian education and as a Sunday-school teacher—was recently killed in an accident.—Rosemary Braid, Alliance, Ohio.

Northwestern Ohio

Walnut Grove—The third Sunday of each month has been set aside for the monthly parsonage fund offering. During the time we were without a pastor, Jay Hornish, H. H. Hendricks and George Throne filled this vacancy for us. Bro. Galen Gerdes, who also serves the Silver Creek congregation, is our pastor. The young people from both churches presented the play, The Christmas Message, under the direction of Sister Wilma Schrag, teacher on furlough from the Hillcrest school in Africa. Our aid has sent clothing, baby blankets and comforters for overseas relief. Because of sickness our revival meetings by Bro. Kenneth Long were canceled. Our communion was held Dec. 13. Speakers for the home-coming and harvest meeting were Charles W. Lunkley and Sister Wilma Schrag. In the evening, Bro. Lunkley showed slides of Africa. Many of our members attended the showing of Curtis Bowman's pictures of Africa in the Defiance church. Brother and Sister Owen Shankster, formerly of our church, are home on furlough from the Africa mission field.—Bertha Marks, Fayette, Ohio.

Southern Ohio

Brookville—Our love feast was held on World-wide Communion Sunday. Our church has sent the Gospel Messenger to every home again this year. Delegates to district conference were Marie Chadwell, Russell Diehl and Carl Delk. Bro. Oliver Dearing was re-elected elder. Our women have sewed three days on relief projects. Our Achievement Offering exceeded our goal for the last fiscal year. At a Christian workers' meeting, guest leaders were Mrs. Millard Wilson, Byron Miller and Raymond Peters. Our choir furnished special music for the Happy Corner church revival meetings. Bro. George Wright, pastor of the Pitsburg church, conducted our evangelistic meetings Nov. 8-22. The Happy Corner church provided special music for our meetings. On two evenings preceding our meetings, we held prayer and planning services. Four persons were baptized into our fellowship. We continue our annual support to the

Brethren Placement a Relocation Service

This column is conducted as a free ice to our people. The right to ed reject is reserved. Since no verifica ads is made no responsibility can sumed. In writing about any ad give the number. Unless otherwise fied address all correspondence to ren Service, General Brotherhood 22 S. State St., Elgin, Ill.

No. 906. Wanted: Middle aged n do general maintenance and jar work at Manchester College. Write: B. Yeatter, Business Manager, Manc College, North Manchester, Ind.

No. 907. For sale: All or part of 7 farm on state highway, 7 room hous ning water. Nearly new insulated house 36x50, barn 36x70. Heavy s acres under cultivation. New build the Hope Church of the Brethren located on what had been part c farm. Terms can be arranged if d Write: O. L. Deardorff, R. 2, Clar Mich.

No. 908. For sale: 88 acre farm b er. Equipped for Grade A milk barns and silo. Modern house, 3 c rage. Three Churches of the Br within a radius of 6 miles. Two from centralized school. Write: Brower, R. R. 2, West Alexandria,

No. 909. For sale: Modern thre room home with a nice rental on the 2½ blocks from business distric blocks from Church of the Br Write: J. W. Lear, 2343 4th Stre Verne, Calif.

No. 910. Am interested in secu complete list of the books and pan of the late Dr. M. G. Brumbaugh. one having such books, please c Jacob M. Hoffman, 701 Belmont Johnstown, Pa.

No. 911. General farms available nois in the vicinity of Batavia, Nap York Center, etc. Would like Br farmers. Write: C. C. Myers, 110 M West Chicago, Ill.

No. 912. A practical male nurse, able for work in private home folks' home. Charges reasonable. A. R. Rodeffer, Dandridge, Tenn.

No. 913. For sale: Thirteen late opera chairs in first-class condition, upholstery. Used a short time in th Church, Detroit, for the choir. Wri Charles Board, 19678 Lockmoor Dri troit 36, Mich.

No. 914: Wanted. Reliable famil to milk cows on a new modern Good wages, house and milk fur Located in San Joaquin Valley, Write: Wandall Root, Alina Farms R. 1, Box 284, McFarland, Calif.

No. 915. For sale: 1 acre with six-room house, garage and chicken Large garden. Running water, h cold, half bath, hot air furnace. Brethren church, good hard roa conveniences, 2½ miles from Winc Va. Price, $5,500. Write: B. C. Bufflick Road, Winchester, Va.

No. 916. For sale: Slightly used gomery Ward/Mimeograph mach good condition—automatic feed, op inder. Includes some ink and s $35. Also for sale, 52-volume set of Commentary, like new, $45. Write: F. Johnson, Pleasant Mound, Ill.

No. 917. For sale: Apartment ho well-furnished apartments on 2 lots. Zoned for business, 1 block off Three blocks from Church of the ren. Good income. Write: Per Apartments, 109 S. Commerce, S Fla.

No. 918. Wanted: Married man sist in raising turkeys and chicken stock. Two miles from Bridgewat lege. Comfortable dwelling, moder veniences. Experience not nec Write: L. E. Grove, Bridgewate

Church Federation. At the morn-vice on Dec. 6, Ray Dull spoke ing his experiences as a Brethren er in Europe. Janet L. Miller from rch is now serving in Puerto Rico lunteer worker. On Dec. 13 a rep-tive of the Gideons spoke at our s. On Dec. 20 white gift contri- were given by the adult classes. ildren's classes made friendship for overseas children.—Mrs. W. Miller, Brookville, Ohio.

letown—Church officers were re-elected. Luther Ikenberry is the new Sunday-school superintendent. Evangelistic services were held Nov. 11-22 by Bro. I. D. Leatherman. Sister Leatherman held a program each evening for the children. Special music for the meetings was furnished by neighboring Brethren churches. Baptismal services were held the following Sunday evening. A Christmas party was sponsored for the children and adults.—Mrs. Leonard Martin, Middletown, Ohio.

Piqua—Brother Samuel Keller came as our pastor the first of September. Our pastor and his wife and Mrs. Etta Flory were elected delegates to district meeting. At the close of our revival meeting by our pastor, seventeen persons were baptized and five were received by letter into our church fellowship. Our men's work group has made several improvements at the parsonage. The women are collecting clothing for Korea. A box of supplies has been sent to Kassel, Germany. The women's work meets once a month for an evening service. The young people presented a Christmas program at the evening services on Dec. 20 with a play, Christmas Miracle. A special council meeting was held in November in regards to our building program. It was decided at this time to begin our church building not later than May of this year. Bro. Forrest Groff met with us in January to go over plans for the building.—Mrs. Etta Flory, Piqua, Ohio.

Class Maps in Color

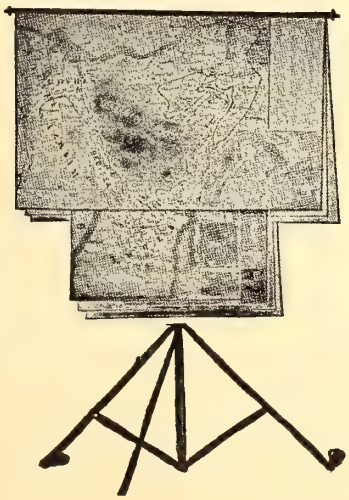
or use in every class or department of the Sunday school. ttractively printed in colors on durable paper-faced map oth. Convenient size, 22 x 28 inches. The following maps e available:

1. New Testament Palestine.
2. Old Testament Palestine.
3. Egypt to Canaan.
4. Roman Empire and Journeys of Paul.
5. Early Bible Lands (scene of early Old Testament History)

et "A." The five maps tin-edged top and bottom. Without ipod but with tube case for storage. *Per set $7.00*

et "B." The five maps mounted on strong wooden rollers, mplete with folding metal tripod and tube case. *Per set, 12.50*

ingles. Class maps, tin-edged top and bottom, sold singly. rder by title. *Each, $1.50*



BRETHREN PUBLISHING HOUSE

Elgin, Illinois

Eastern Pennsylvania

Conestoga—The Bethany Hospital goodwill fellowship was held in our church with A. C. Baugher, John C. Eller and Levi K. Ziegler as speakers. C. Ernest Davis, Lee Gable and Stewart Kauffman were guest speakers for our Labor Day meeting. J. A. Robinson and Frank Layser were present for our love feast service. Wilfred Staufer held evangelistic meetings Oct. 18—Nov. 2. As a result of these meetings two were baptized into the church. The district youth fellowship was held in our church with Nevin Zuck and Ed Crill as speakers. Other guest speakers have included Lester Schreiber, George Reedy, Milton Hershey, Lloyd Stauffer, H. Spenser Minnich and John Grimley, returned missionary who showed pictures of the work in Africa. Myer Hess, Harold Bomberger and Sara Sheaffer represented our church at district meeting. Our church recently entertained the children of the Neffsville orphanage for a day. Eighteen women spent a day sewing at the Lancaster General hospital. The young people packed packages of food for the aged and shut-in folks at Thanksgiving time.—Mrs. Ivan Sheaffer, Bareville, Pa.

East Fairview—As a result of the evangelistic services held by Bro. Robert Byerly of Elizabethtown four persons were baptized and one was received by letter into our church fellowship. A group of women from our church attended the district women's work meeting at Lebanon. Christmas stockings were filled by our women for the TB hospitals. Charles Weaver was elected a trustee for Camp Swatara at district meeting. Personal testimonies were given as our Thanksgiving services. The W.C.T.U. roll call meeting was held in our church on Nov. 17. Henry L. Hess observed the completion of forty years in the ministry on Nov. 29. Recently Bro. Paul Brandt gave the morning message. At our last regular council, Bro. Robert Turner was ordained to the ministry. H. A. Merkey and Robert Turner were elected as delegates to Annual Conference. Two offerings will be taken yearly which are to be divided among our ministers as a gift.—Mrs. Anna Graybill, Manheim, Pa.

Midway—Bro. Govindji Satvedi of India was guest speaker one Sunday morning. Our evangelistic services were conducted Nov. 16-29 by Wilfred Staufer. Our men's work organization had a Lord's acre project of corn. Martha Martin of Elizabethtown College conducted our Bible institute. Our women's work group baked and sold cookies at Christmas time. A program of Christmas music was presented by the combined choirs of the Annville and Midway churches and was broadcast over the local radio station. A Christmas program was given by the children on the morning of Dec. 20. In the evening the CBYF presented the play, Home for Christmas.—Mrs. Mark Meyer, Lebanon, Pa.

Mingo—Evangelistic services were held at the Skippack church with Bro. Robert Knechel of Gettysburg as the evangelist.

MY NEW ADDRESS IS . . .

Name .....

R. D. or St. .....

P. O. ..... Zone ..... State .....

Help us to keep your Gospel Messenger coming by reporting any change in address promptly. **Please do not remove old address.**

Seven were baptized as a result of the meetings. On Nov. 10 Bro. Govindji Satvedi of India spoke at the Mingo church. A homebuilders program was held with Bro. Alfred Replogle of Philadelphia as speaker. At a special council in December, Bro. Samuel Hess was re-elected elder for a term of three years. Ira Gottshall and Samuel Wisler were elected deacons. The Sunday schools of both the Mingo and the Skippack churches gave Christmas programs Dec. 27. Friendship packets were made for relief. We will send seed packets for relief again this year. Christmas stockings were filled for the Council of Churches to be distributed to the sanatoriums.—Mrs. Elmer Haldeman, Eagleville, Pa.

Schuylkill—Our elder, H. G. Fahnestock, was speaker for the home-coming service. Bro. Leroy Mumma of Harrisburg, who spent three months working on the Kassel House in Germany, talked and showed pictures at the Big Dam church. Relief clothing and soap were collected and sent to New Windsor. A special offering was received for the building of the Long Run church. Bro. Harold Fahnestock gave the harvest home sermon. The Prim Singers, a group of Negro men of Harrisburg, rendered a program of spirituals. Arthur and Lola Wolfe were our delegates to the Labor Day meeting at Bareville. One day the women sewed and ironed at the Neffsville children's home. Brother and Sister H. G. Fahnestock represented our church at district meeting. At our December council Bro. John Kintzel, Jr. was relicensed to the ministry. Guest ministers at our fall love feast were Mark Wolfe, Jacob Fahnestock, Jacob Merkey, John Shuman, William Forry, Alton Bucher and Norman Patrick. The Big Dam and Swopes Valley Sunday schools presented Christmas programs. During the year our choir has sung a number of times over the local radio station.—Mrs. Arnold Zechman, Pine Grove, Pa.

Southern Pennsylvania

Chambersburg—Sixteen from our church attended the district men's meeting at Waynesboro. On rally day installation services were conducted for the church and Sunday-school officers. Two new members have been received by letter and one has been received by former baptism. Bro. Robert Byerly of Elizabethtown College conducted a Bible institute Nov. 14-15. David J. Markey, pastor of the Carlisle church, preached at our Thanksgiving service. A food donation was given for the children's home at Carlisle and to the Brethren Home at Cross Keys. On Dec. 1 a group of thirty-one from our church assisted in the processing of relief goods at New Windsor. During the holidays, the choir gave an evening of Christmas music, the Sunday-school children gave a program and the young people presented the play, Carol Finds Christmas; we also had a watch night service. Bro. Nevin H. Zuck, pastor of the Elizabethtown church, was guest speaker at the community week of prayer services, Jan. 4-7. Bro. Stover Kulp was with us on Jan. 17. Bro. Daniel C. Haldeman will be our evangelist Feb. 22—March 7.—Rebecca Foutz, Chambersburg, Pa.

Western Pennsylvania

Monroeville—Since our last report two members have been baptized and eight received by letter into our church fellowship. A staff of ten work campers conducted our community vacation Bible school. Because of our limited space in the ground story, we had to divide them into two periods of two weeks each. We plan to begin the erection of the chapel over the ground story early in the spring. Attendance at Sunday school and worship services has more than doubled during this first year of our using the ground story. Monroeville, the gateway to Pittsburgh from the Pennsylvania Turnpike, is a new and rapidly growing borough, with great opportunities for Brethren who would like to help in the development of a new church. A dentist and junior high school teachers would be helpful.—W. J. Hamilton, Turkey Creek, Pa.

Florida and Georgia

Okeechobee—During the three-month leave of absence of our pastor, Walter Replogle, David K. Webster was with us. We have painted and made other repairs to the church buildings. A double sink was purchased for the church kitchen. Our Christmas play, Christmas at Mercy Orphanage, was written by Helen Rae Davis, one of our members. The offering was used for missions.—Mrs. Victor Domer, Okeechobee, Fla.

Middle Maryland

Welsh Run—On Nov. 1 installation services were conducted for two new deacons and their wives, Brother and Sister John Long and Brother and Sister Chalmers Young, by David Petre, assisted by Samuel Lindsay. We held our love feast on Nov. 7 with Bro. Omar Nicarry officiating. On Sunday, Nov. 8, Bro. Russell Martin taught the Sunday school lesson for the entire school, and Bro. Clarence Hunsberger delivered the morning message. Bro. Donald Miller of East Berlin was speaker for our Thanksgiving services. An offering was received for foreign missions. —John D. Martin, Mercersburg, Pa.

First Virginia

Roanoke, First—A committee is making plans for the enlargement of our S school plant. Dean Rumburg ha teaching a leadership class in dev programs. One Sunday morning we the temperance film, It's the Brai Counts. On Nov. 22, Brother and Curtis Bowman showed their film rica. James Flora was our guest s on the morning of Nov. 29. In the e One of the Nine, a Biblical play, w sented by the young people. At the ing services on Dec. 6 Dr. Charles former president of Roanoke Colle our guest speaker. Esten Mathews, ant pastor of the Calvary Baptist presented slides and gave a talk Holy Land. At the morning serv Dec. 13, six members were baptize thirteen received by letter into our fellowship. On Dec. 20 the white fering was held preceding the n service. The pastor conducted co tion service for babies. The adult presented a Christmas cantata, assis a group from the chapel choir.—Mr A. Shickel, Roanoke, Va.

Northern Virginia

Mill Creek—We held our qu council meeting on Nov. 28 with ou A. R. Showalter, presiding. The people and women's work group baskets of food to the shut-ins and families at Christmas time. Bro. Beahm of Chicago conducted a se revival meetings. As a result eig sons were added to the church b tism and one by letter. The two w work groups and several Sunday classes are donating two heifers for —Mrs. Otis Bowman, Port Republic,

Second Virginia

Buena Vista—Our evangelistic r was held Nov. 8-22 with Bro. Olen of Harrisonburg, Va., as evangelist direct result of the meetings, n were baptized, six received by baptism and sixteen reconsecrate Dec. 6 Bro. Lawrence Deardorff of mo, Ind., was with us in the inte the Gideons. In the evening, the fil The Church Serves the Family shown. The children's departmen its Christmas program on Sunda ning, Dec. 20. The young peopl sented the play, The House on the on Tuesday evening, Dec. 22.—Mrs F. Graham, Buena Vista, Va.

Montezuma—The three churches congregation joined in a harvest service at the Montezuma house heifers were dedicated for Europe lief. Installation services were co for the teachers and officers by our District meeting was held at Mont Several teachers and officers attend leadership education counseling ence at the Summit church on N The junior aid society sponsor Spring Creek church in a progr music on Nov. 22. The men's gro been painting and remodeling th munity hall. Our aid society sp one Negro lady to the Christian t school for leaders at Richmond. ciety made layettes, dresses, shir comforters for relief. The Sunday classes prepared fruit trays for t and aged at Thanksgiving time. A been purchased near the Mon church for the new parsonage. Pl the building of the parsonage we sented at council and work on thi ect will begin in the near future Arlie S. Glick, Dayton, Va.

Southern Virginia

Fairview and Goodwill—Our fa feast was held with our elde Wampler, and Bro. Stover Kulp, n ary on furlough, in charge. At time, Bro. Kulp talked concerni work in Africa. At the council held in the Fairview church, chur cers were elected for the comin Th proceeds from the variety sale was sponsored by the ladies' aid used for the parsonage fund.—Mrs. Pendleton, Stuart, Va.

Church of the Brethren
Gospel MESSENGER
FEBRUARY 13, 1954



Eva Luoma

IN CONCERT

POPULAR among musical compositions is the concerto, an arrangement for orchestra which features some solo instrument throughout the performance. Practically all composers of serious music have written concertos, either to draw out the beauty they can find in the resources of a favored instrument or to provide an opportunity for skilled soloists to exhibit their mastery. Most concertos contain a cadenza, a solo passage which gives the performing artist a few brief moments to take the spotlight alone before returning to play "in concert" with other instruments.

Our daily experiences give us opportunities to play solo parts, even to improvise on the themes of our likes and dislikes, our convictions and tastes. But more often we are required to play "in concert," following the score, keeping one eye on the baton of the great Conductor of our lives, blending our music into the harmony of the entire symphony. No violin is less important because it keeps in tune and in time with other violins. The orchestra produces a music of richer texture because each one contributes. Have we learned as Christians both to be soloists and to play "in concert" with others? The Christian fellowship is not a variety show but a symphony.

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

Contributing Editors

ROY D. BOAZ ..... Cloverdale, Va.
A. G. BREIDENSTINE .... Lancaster, Pa.
A. R. COFFMAN ..... La Verne, Calif.
IVAN FETTERMAN ..... Oaks, Pa.
DEAN L. FRANTZ ..... Mt. Morris, Ill.
HOWARD H. KEIM .. N. Manchester, Ind.
MRS. JOHN D. LONG .... Dayton, Ohio
LUCILE LONG STRAYER . La Verne, Calif.
MURRAY L. WAGNER .... Troy, Ohio
LEVI K. ZIEGLER ..... Martinsburg, Pa.

THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Norman J. Baugher, General Secretary, and the Brethren House, Earl H. Kurtz, Manager, 16-24 S. State St., Elgin, Ill., at $3.00 per annum in advance. Life subscription, $50, husband and wife, $60. Entered at the post office at Elgin, Ill., as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

FEBRUARY 13, 1954

Volume 103 **Number 7**

In This Number . . .

Editorial—

In Concert 1
The Cure for Money Sickness 5
Men Must Choose 5
Kingdom Gleanings 15, 17

The General Forum—

I Am Glad I Could Report Progress.
Benjamin E. Mays 3
Hurray for "the Good Old Days."
Garnett E. Phibbs 6
"A Man of Distinction."
John C. Middlekauff 9
The Churches and World Order 12
Reviews of Recent Books 15
The Family Counselor 15

News and Comments From Around the World 18

Brethren Service—

European Annual Conference 20
At Home and Abroad 21
Thanks Beyond Words 21

The Local Church—

Relieve That Man! Leland A. Nelson .. 22
A School of Applied Stewardship.
Joseph B. Flora 23

Our Mission Work—

Shall We Win Men to Christ in Africa?
Modena Studebaker 24
News From Anklesvar.
George and Rae Mason 25
A Rural Pastor of the Year.
Ralph A. Felton 26

READERS WRITE . . . to the edit

The Gospel Messenger welcomes letters commenting on editorials, articles and ne Letters should be brief and brotherly.

Myerstown Mission Query

Conference queries arise because Brethren are honestly concerned. A basic concern of the Myerstown missions query is the size of the budgetary allotments to the Foreign Mission Commission. The concern is not that one function of the church receives a greater share than another (for the primary importance of a program is not determined by the relative size of its budget), but that the Foreign Mission Commission does not receive a sufficient allotment. This is a legitimate concern and those interested in home missions or Christian education or book publishing or Brethren Service have similar concerns which are equally legitimate. Our concerns for a growing program in the area of our interests point to the basis of the problem this query places before Conference. The church must find a budgetary policy which allows for expansion and captures the creative energies and interests if its members.

The inadequacies of the present budget policy can be illustrated from the Foreign Mission Commission, itself. A Dunker reads in the Messenger of the great work of our African leprosarium and is told that milk is essential in the work and the present dairy herd is not large enough to supply the need. Our Dunker is moved to help missions and writes a check for $1,000 to buy animals for the hospital. He wants to expand the work of the church. But does expansion result? The Foreign Mission Commision receives the check, looks at the $10,000 hospital budget approved by Annual Conference and the General Brotherhood Board and finds there is no item providing for more dairy animals. In order to purchase the animals, in keeping with the request of our Dunker contributor, the Foreign Mission Commision must reorganize the $10,000 budget to make room for a new $1,000 item. Since the total spent at the leprosarium cannot be raised, the effect of the reorganization of the budget is to spend $9,000 on a program originally calling for $10,000. A ten per cent decrease has to be made on every regular item already in the budget (salaries, building upkeep, supplies, etc.) because of the contribution expanding the dairy herd.

This is an imaginary illustration, but every time a Dunker ser money to the board in an effort expand the work by designati his gift for a new project, regularly budgeted items must reduced in order to make room the gift.

This budgetary policy is bu on the belief that designated gi should be discouraged until bu geted items are subscribed. P chological components of this bel are a feeling that there is enough money available to everything the church wants to and that expansion of progr should be planned by the Conf ence and the board rather than the random interests of those w make the contributions.

The Myerstown mission qu assigns a major task to Conferen for a thorough study of the pr lems it raises must include revie ing the entire stewardship a budget policies of the church Rodney Davis, Chicago. Ill.

Daily Profit

Under our economic system, seems as though the daily lives most men utter this prayer—"(grant me this day my daily pr just all the traffic will bear; keep me from all service, which no profit there, and forget none mine benefits."—A Traveling Ma

Economic Plan

I take this opportunity to exp myself regarding Mr. Paul Maves' article in Jan. 2 issue. It very good but it lacked a crown touch, and that touch should not considered "politics." That is mention the great humanitarian Christian leader of a great and g economic plan for our nation, Francis E. Townsend. The churc should get behind him.—Mrs. C. Lackey, Los Angeles, Calif.

Memorial at Schwarzenau

In reference to the query abo memorial building at Schwarze (Jan. 15 issue), I would say I th the Brotherhood can find better of our money than that. We hav many persons starving and so m poorly clothed and undernouris children that I would not be in fa of a memorial building. Also m churches are struggling to pay t pastor and church expenses. H ever, I would favor a marker for place where the church was bor Leonard Mattox, Scottville, Mic

ions of people in Asia and
r parts of the world are
itive on the race question
the way America treats her
ority groups will determine
ther they look upon our way
ife as good or not for them



Monkmeyer

am glad

I Could Report Progress

An American Negro educator comments on the significant and constructive changes in American race relationships that he has observed and experienced during the past seventeen years.

Benjamin E. Mays

INCE 1936 I have been out of the United States ten times attending some ld conference, under the oices of the churches or the M. C. A. When I left the ted States in November of , for India, I said to myself, r the first time in my life, I leave the question of race color in the United States. ill be a human being, not a ro." But I was mistaken. ould not then, nor have I e then, been able to forget, , because I have experienced discrimination and, second, where there was no discrimination, people insisted on talking about race and color when I wanted to forget it.

In India in 1936 and 1937 the Indian press, photographers and students seemed more interested in what I had to say than they were in what some of my white colleagues had to say. They wanted to know about the Negro's plight in the United States. At a school for India's "untouchables" in January of 1937, I was introduced as an "untouchable" from the United States. Although the introduction stunned me at first, I soon recovered my poise, because the designation had so much truth in it that I dared not resent it. The school principal meant no harm. I was his exhibit A. He was using me as an example of what an "untouchable" might become.

I arrived in Bombay on December 24, 1936, to attend the world convention of the Y. M.

dent of Morehouse College, Atlanta, member of the Central Committee of World Council of Churches and a inent lecturer

C. A. Sixteen years later, on December 20, 1952, I again arrived in Bombay, this time to attend a meeting of the Central Committee of the World Council of Churches, which was holding its sessions in January of last year.

If anything, the Indians were more keenly interested in the question of race in 1953 than they were in 1936 and 1937. Mrs. Mays and I were shocked to see a sign at the swanky Taj Mahal Hotel in Bombay—"No South African permitted." I discovered on inquiry that *the sign meant white South Africans!* It is the Indian way of resenting what the Malan government is doing to Indians and Negroes in South Africa. Every high Indian official who spoke to the Central Committee, including Prime Minister Nehru and Radakrishnan, the philosopher and vice-president of India, made strong references to the race problem, especially to the situation in South Africa and in the United States. Two incidents stand out in my mind. In Lucknow I held a press conference with nine newspaper men from different parts of India. It was an interesting session. They literally cross-examined me for ninety minutes, all on the race problem in South Africa and in the United States. The other memorable incident was in Ceylon, where I addressed a Y. M. C. A. group in Columbo. An old gentleman wanted to know about the strength of communism among Negroes in the United States. He seemed to feel that I was lying when I told him that communism had made no significant inroad among Negroes. He wanted to know why. In both incidents, I am glad I was able to report progress.

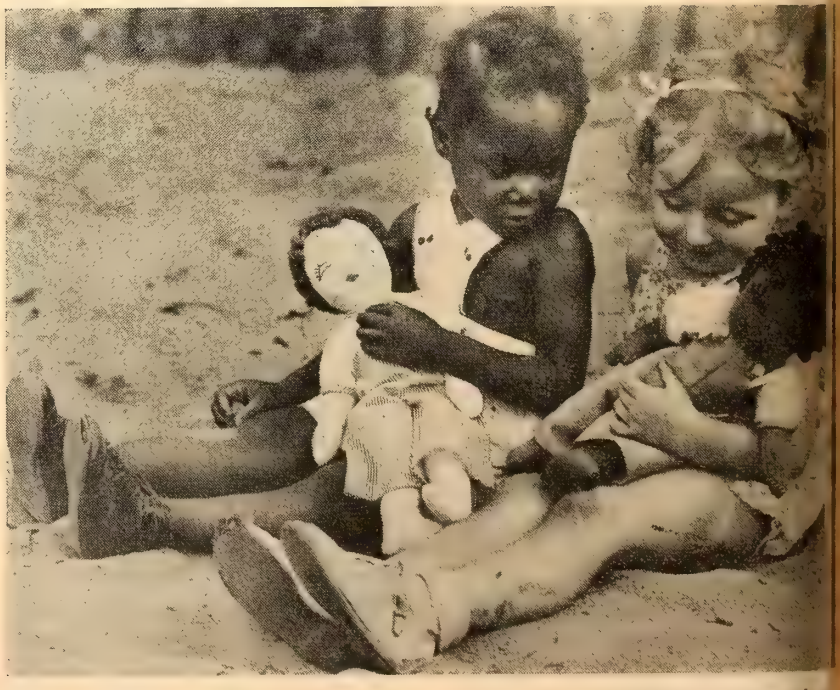
Let me begin with the old gentleman. It seems to me, and this is what I attempted to tell the gentleman from Ceylon, that communism takes root and thrives when people are starved, diseased, and ignorant and when freedom is denied them to such an extent that they become frustrated because they see no way out of their awful condition. I told the gentleman that the way of the Negro in the United States was hard, but that he was not frustrated and that while he was struggling under adverse circumstances, he was not in despair. We can see gains and can measure them. I do not think I impressed him. Nevertheless, I was dealing with the crux of the matter. A people can fight injustices and discrimination hopefully and jubilantly when they can see definite gains and when they can see the walls of prejudice crumbling. If communism has made no appreciable headway among American Negroes, and it has not, this is the reason.

The newspaper group was much tougher, because there were nine of them and they asked many searching questions. When talking to people in Europe, Africa and Asia about our American race problem, it is honest business and go strategy to admit that the ra problem in the United States a long way from being solve When people ask if Negroes a segregated by law in ma sections of America, if Negro are segregated in the house God, if there are jobs th Negroes cannot hold because color, if Negroes are deni eating privileges and hotel a commodations in some are and if, in some sections, th are intimidated so that th dare not vote, the only answ to these questions is an hon "yes." There is no need trying to defend what cann be defended. But after adm ting these facts, you can ta candidly of the improveme and you will be heard and spected.

I was glad that I was in better position to answer qu tions on race in 1953 than I w when people in India question me in 1937. And make no m take, they wanted proof wh I said that we are making pr ress in this area of hum relations.

I was able to tell them th

Continued on page 7



Religious News Service

"Ye yourselves are taught of God to love one another" — 1 Thess. 4

EDITORIAL

The Cure for "Money Sickness"

EOPLE in all income brackets can be affected by what a Boston doctor calls "money sickness." He believes that many physical ptoms are caused by emotional upsets re- ng from money problems. He thinks doctors look this common ailment in their diagnostic ts.

robably this season of the year, when wage ers struggle with income tax reports, is the time to search for symptoms of "money ness." It is obvious that most of us are spend- more each year for things that satisfy less. e our striving to get while the getting is good our reluctance to give at all sacrificially. So symptoms of "money sickness" multiply.

he Great Physician diagnosed our malady ago. He offered some drastic prescriptions l all you have and give to the poor." This ds like a fatal dose, but it worked for like Barnabas and Francis of Assisi. "Do lay up for yourselves treasures on earth but sures in heaven." "Do not be anxious about life . . . but seek first his kingdom and his teousness." To the extent that Christians can e the kingdom first, their anxieties—and those laches and stomach pains also—will give way holeness and happiness. Do you want to hear e from a specialist? Your appointment is for worship hour next Sunday. Come early and a front seat.—K. M.

Men Must Choose

HE latest wrinkle in television is a set whose screen shows two pictures at the same time. The new gadget requires polaroid glasses earphones and costs nearly a thousand dollars. supposed to solve many of the family disputes result when viewers cannot agree on which gram to watch.

Aside from the observation that a divided ily could probably buy two conventional sets the price of this new one, the question may ain as to just how many telecasts are worth ting over in the parlor or in the research ratory. Certainly our inventive genius could urned to something more worth while.

Without jumping to too many conclusions we der if the desire to see double is not another ptom of the double-minded age we discussed hese pages a few months ago. We are reluctant nake choices that involve self-denial. We like ettle debated issues by deciding that really s not a question of "either-or" but of "both-and," meaning that we like to eat our cake and have it also.

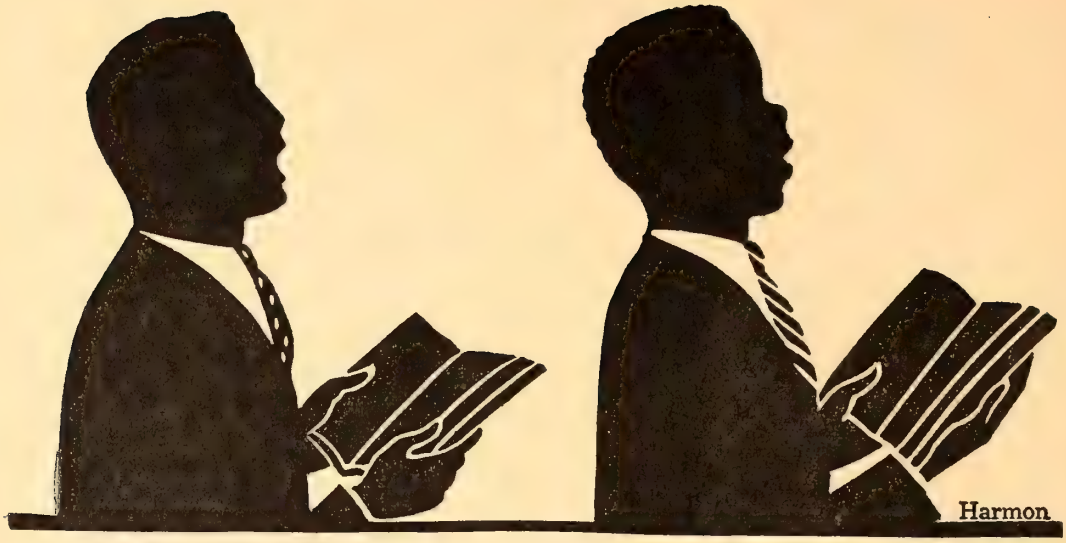
Jesus had little sympathy for the "both-and" school. He said there are two ways; the straight and narrow that leads to life and the broad road that leads to destruction. You can not walk both ways even with a split personality. No man can serve two masters—at the same time or by commuting between the two on a regular schedule. Men have tried to switch on the channel to God on Sunday morning while serving mammon during the week, but somehow mammon dominates the screen even on Sunday.

A house divided against itself cannot stand, even with the latest mechanical devices to help each individual have his own way. Perhaps our churches have too often served up the gospel message on an *a la carte* basis, permitting members to pick and choose among the desserts and garnishes while passing up the real bread of life. The church could stand a few modern prophets like Elijah who asked his people, "How long will you go limping with two different opinions? If the Lord is God, follow him; but if Baal, then follow him." And we all might give greater heed to Joshua, who never knew the blessings of television or radio in his home. Yet he realized that such trivial decisions as seem to bother our generation are only shadows of the big decision every man—and his family—must make. "As for me and my house we will serve the Lord." Let's put Joshua's motto where everyone in the household can see it.—K. M.

O God who has made of one blood all nations of men, lift us into thy presence from the depths to which we have fallen in our indifference and hostilities toward each other and in our sinning against thee. We have hated where thou hast commanded us to love; we have separated ourselves from our fellow men where thou hast prepared for us a bond of unity in the Body of Christ. By overt act and inward spirit we have rejected many of thy children, and in arrogance arrayed ourselves against thee.

Look with compassion upon us and blot out the iniquity of our evil doing. Renew a right spirit within us and teach us anew thy ways of peace and love and holy communion with one another and with thee. Through Jesus Christ our Lord. Amen.

William H. McConaghy, minister.



Negroes were rec
into the Church
Brethren on an e
ty with others a
dred years ago
below the Mason
Dixon Line

HURRAY FOR "THE GOOD OLD DAYS"

Garnett E. Phibbs

*A Southerner challenges the church to take as a
ic attitude and concern the Annual Meeting mir
of a century ago concerning our Negro memb*

SEVERAL times during the past couple of years we have seen published in our Gospel Messenger letters from readers protesting the content or method of previous articles concerning the "race question." Some of those letters have come from Southern Brethren in churches neighboring a community in which I was a pastor for five years. Being a genuine "Southerner" who has lived his past in the South and who expects to spend his future in the South, I can truthfully say that I once shared both their antagonism toward Negroes and their antagonism toward people who favorably discuss Negroes. Furthermore, as a pastor for several years, I can understand, if not now agree with, those who recoil at every discussion in the church on the "race question."

But at this point I find myself also in sympathy with those who appear ceaselessly to cry for a "return to the good old days," some golden age in the dim past when our church presumably stuck strictly to "the gospel and things of the spirit," and left all such social, political and economic matters to "the worldly." I too am casting my vote for those good old days. But the good old days of my plea do not exist merely in some vague sentiment recollecting a childhood illusion long since evaporated. My concern can be dated quite specifically and documented most accurately.

If you happen to be seeking solid food for thought and reflection during this year's brotherhood observances, take a page from our own Annual Meeting Minutes a century ago. In 1835, for example, a local church queried our Annual Meeting as to just how Negro members were to be trea
Our elders replied:

"Inasmuch as the gospel i
be preached to all nations
races, and if they come as
pentant sinners, believing in
gospel of Jesus Christ, and a
for baptism, we could not
sistently refuse them. But
asmuch as we receive
fellow members with a
kiss, and there is repugna
in some of our fellow mem
to salute colored persons in
manner, the colored mem
should bear with that weak
and not offer the kiss to
weak members until they
come stronger, and make
first offer, etc. Otherwise if
(the colored members) p
faithful, they should be cor
ered on an equality of
membership."

Where among us now is
honesty, candor and love
dealing with this age-old p
lem still perplexing contem
ary Christians? Maybe in a

Church of the Brethren minister who is giving pastoral care to the Congregational church at Deep River, Conn., while completing his training at Yale Divinity School

s, schools, medicine, sci- government, etc., but t anywhere else except our hes which themselves h brotherhood, equality justice. Remember, the quotation is not taken the NAACP, ACLU, Dem- c Party platform, or the munist Manifesto," but our own Dunker elders! t ten years later in our al Meeting, not in Boston ershey, but in Roanoke— ern Virginia—the Breth- reaffirmed this admonition more strongly, placing the e (or "weakness of faith" efusal to kiss Negro Breth- squarely on the shoulders y white brethren thereby ded, and pleading that o brethren exercise pa- e with such "weaker" white ren until such could have ient faith to practice their erhood. This is under- d by the testimony of some y elderly former parish- who could remember the when this general policy rd Negroes was in actual ice among some of our ches even below the Mason- n line. Ironically, in the counties wherein now some of our most persis- y vocal antagonists to any policy of racial understanding were once churches which practiced most faithfully this interracial policy. One hundred years after that Conference ruling in Roanoke, our oldest Brethren camp, just fifteen miles from that same city, yielded to community prejudice, political pressure and Brethren fears and watched the sheriff close her doors without an effort to challenge the justice of our Virginia racial segregation law.

So you see, I, too, can sound nostalgic about the good old days of our rich tradition. But glorying in the past always has a way of obscuring or ignoring facts we do not wish to see. When we have quite finished with all our recent epidemic of pining and daydreaming about the old things we miss among Brethren, literally "for God's sake," let us dig down to some of the deeper insights of our Dunker ancestors and discuss them a bit. We can well afford to quit harping on the beards, the icy-creek baptisms, the seventeenth century dress, etc. Let us be more profoundly concerned with that in their faith which was basic, relevant and eternal, rather than with the incidentals of a particular cultural stagnation. I really dare us to take the concern and spirit of this old Annual Meeting minute even half as seriously and normatively as we take those concerning feet-washing, prayer coverings, and creeds.

What would happen if Ocean Grove 1954 suddenly reinstated this old 1835 policy? No, not merely as an idea or sentiment smothered in a report from some resolutions committee, nor yet as any sort of a new stringent legalism, but as a basic attitude and concern motivating our own decisions and actions in our complex relations involving other races today—North or South?

Three cheers for those good old days of our glorious Dunker heritage—in the things that really matter!

America has made great strides in improving relations among racial groups. Progress is noted in these areas:

Education: "A long series of court decisions is gradually opening up the universities . . . to all persons."

Housing: "In some cities it is less difficult for a member of a minority group to rent or buy or build a home in an attractive neighborhood."

Employment: "It is becoming easier for a man to get and hold a job regardless of his ancestry."

Travel: "Travel in public conveyances is more congenial for Negroes than it was."

Political rights: "The franchise is denied to fewer persons."

Lynchings: "So rare, we may soon be able to say they no longer take place."

I Could Report Progress

Continued from page 4

in 1937 I could not vote in my native state (South Carolina) nor in my adopted state (Georgia), but that in 1953 Negroes are not only voting in both states, but in cities all over the South and in rural areas and small towns in some Southern states. I was able to report that in 1937 Negroes were segregated in interstate travel, but that in 1953 Negroes can ride unsegregated when traveling across state lines (although difficult across state lines in Southern states). Negroes now ride daily in coaches unsegregated when traveling from the North into the deep South. I told the people of India in 1937 when I was there that Negroes could eat in dining cars on trains in the South only before or after white passengers had eaten, and that up to a few years ago Negro passengers had to eat behind a despicable curtain but that now in 1953 the curtain has become a relic of the past and Negroes may eat in the

dining cars on the railroads without discrimination. I was able to report that in 1937 when I was in India, Negroes worked in the leading department stores in the North only on menial jobs, but that now they are clerks, buyers, assistant managers and managers, and that Negroes are holding significant jobs in several of the leading industries of the country. In 1937 few hotels in the North accepted Negro patronage. Now I believe most of the hotels of the North have Negro guests.

It was equally easy to report the gains in education and sports. I could tell my Indian reporters that in 1937 there was not one Negro in a Southern white university, but that in 1953 Negroes are enrolled in certain departments of eleven Southern and border universities: Delaware, Maryland, Virginia, North Carolina, Louisiana, Tennessee, Texas, Oklahoma, Arkansas, West Virginia and Kentucky. In fact, Negroes are enrolled in every tax-supported Southern university except in South Carolina, Georgia, Florida, Alabama and Mississippi. In 1937, no serious efforts had been made to equalize educational opportunities for Negroes except perhaps in North Carolina. Now every Southern state is putting forth serious effort to equalize educational opportunities for Negroes. I could report to the people of India that in 1937 segregation in the public schools of the South seemed as secure and everlasting as the Rock of Gibralter, but that in 1953 the Supreme Court was in the process of deciding on the constitutionality of segregation *per se*, and its decision may end segregation in the public schools.

I was happy to point out that in 1937 no Negro could play baseball in national league ball clubs, but that in 1953 names like Jackie Robinson and Campanella are popular around the world. When asked what the Christian church was doing in this area, I could tell them that in national and world gatherings the churches are unsegregated, that every national and world assembly of Christian churches has spoken out against discrimination on the basis of color; also that increasingly Negro and white Christians are worshiping together. In 1937, the U. S. army was tightly segregated. In 1953, there was integration in every branch of the service. All these changes during the past seventeen years have been made without incident or violence and yet the timid said it could not be done.

I was not so happy when the people of India asked me how these gains came about. I had to tell them that most of the progress resulted from coercive court action, that Negroes had to sue in the federal courts in order to get what rightfully belongs to them under the constitution of the United States. I wish I could have said to them that these gains came about because the American people believe so strongly in democracy and in the Christian gospel that it was unnecessary to battle for them. I could not tell them that. But I did say that it is wonderful to live in a country where progress can be made through the courts without having to resort to revolutionary upheaval.

Because we have made progress in this area of human relations, we in the United States face a great danger. While boasting of our gains, we are likely to become complacent and forget what must yet be done if the United States is to justify its position of world leadership. We can justify it in material



rces and arms. We can produce statesmen to match of other countries. But piritual and moral leader- n the world will be greatly ged if we do not move more rapidly than we have up to now to eliminate crippling circumstances that make millions of our people second-class citizens. I do not need to remind the Christian people of America that a billion people of Asia are sensitive on the race question, and that the way America treats Negroes, Jews, Mexicans, Chinese and Japanese in this country will go a long way to convince them that our way of life is or is not good for them.

A MAN OF DISTINCTION"

John C. Middlekauff



Religious News Service

not the color of skin or ce to which one belongs makes one a person of tion; it is the Christian cter which he manifests

A VISITOR from Mars coming to America and reading our newspapers agazines, seeing our bill- s and listening to the mercials" on the radio gather the impression s a nation, we are all ally striving for success listinction and that the ement of such a goal is simple. All one has to do e with a certain kind of brush his teeth twice a ith a certain brand of paste, gargle with a cer- ntiseptic, use a certain of deodorant, chew a cer- and of gum and drink a kind of whisky—and presto: he is a man of distinction; he has attained success.

But there are some people left in our world who are not quite converted to this formula for success. They know individuals who have used all these preparations, individuals of wealth, social standing, good education, fine heredity—every advantage one could desire—and who have never become men of distinction.

On several occasions during the three years I spent in the seminary at Princeton, I wandered through the town's historic cemetery. There one can see the stones and monuments that mark the final resting place of some of the nation's greatest men and women. There are the simple monuments on the graves of Grover Cleveland and Woodrow Wilson—presidents of the United States. There are the time-worn stones on the graves of some of the Revolutionary War's great leaders. But the thing that interested me was not the graves of the presidents or the graves of some of the historic figures of the Revolution, but two graves that are almost side by side. One, as I recall it, is a flat, boxlike affair on the grave of Jonathan Edwards, America's great theologian and preacher, who possessed one of the greatest minds this continent ever produced and who was president of Princeton when he died. The other grave is marked by a small, upright stone which con-

t the Stone church, Huntingdon,

tains this simple inscription: Aaron Burr, A Colonel in the Continental Army, Vice President of the U. S.

The man whose dust lies there had all that heredity and training could provide him. His father was Aaron Burr, the second president of Princeton. His grandfather was Jonathan Edwards. Aaron Burr's record in Princeton has only been equaled once in all the long history of that university—and that by Robert E. Speer. Ability of mind and fascination of manner were his—but he lacked the one thing that would have made him a man of distinction.

After he killed Alexander Hamilton in a duel and public sentiment turned against him, he turned his face toward the Western frontiers. He left New York, went to Pittsburgh and took a boat down the Ohio. Everything that he touched withered. He went into the home on Blennerhasset Island as the serpent into the Garden of Eden, and that island home became a desolation. After the trial for treason in Richmond, he went abroad. Ordered out of England, he went to France, where he was spurned by Napoleon.

At length he came back to New York—in disguise—landing at night so that none of his old friends would see him. He resumed the practice of law—but no clients disturbed him.

After his last wife left him, he took rooms in the basement of a boarding house. While he was still able to walk, he would go every day to the Narrows and watch for the return of the Patriot—the ship on which his daughter Theodosia had sailed from Georgia—the ship that never came to port. When no longer able to walk, he hung her picture where he could see it the first thing in the morning and the last thing at night. At last, death relieved his loneliness and his body was taken to Princeton. The spot was unmarked and might have remained so had not some nameless woman come by night, put the stone over his grave and departed.

This is part of the story of one of the most brilliant men who ever took a degree at Princeton. His life was long but it was neither happy nor useful. His was a life which ignored the common and familiar laws of manhood and character—without which there can be no true happiness, and with which there can be no real failure.

What is it that makes a man successful? A man of distinction? Why, the possession of Christian character! Now character is what you really are; reputation is what people think and say you are. Of the two, character is by far the most desirable. As a general rule, the man who has a good character will a good reputation. And best answer to slande found in this good advice men speak ill of you, live s nobody will believe them.

The word *character* is an interesting word and vides some insights int essential meaning. It from a Greek word which "an engraved mark" and, fore, suggests that charac not some superficial penci that can be erased or a q that can be achieved in weeks by taking a Du success course or which c purchased or even inherite rather it speaks of high qu and moral force that ar developed over long perio time, developed at great and, once achieved, no easily erased.

In many ways, charac formed like the stalactite limestone caverns. Littl little the calcium carbonat other minerals are deposi the surface water seeps through the earth. In a hu years, it may grow one So with character. Its g is slow—almost imperce



Ewing Gallo

Just as "bad company is the ruin of good character" so good companions help us to develop good character

choice we make, each ght we entertain, each deed do—all contribute to the acter we are developing. re long, the general direc- of life is determined, and ss there enters an individ- life some cataclysmic rience—such as conversion will increasingly become he now is.

Become Like Our Companions

is raises the interesting and table question: what are forces and influences at in human life which most ence character and which mine whether an individ- will become a man of dis- ion? In answering this tion, one must be honest admit that there are many rs which influence the for- on and growth of character. the one influence among all which towers over all e influence exerted by com- nship (which, of course, des the influence of the e). It is at this point that text becomes pertinent. the midst of his great dis- se on the resurrection in r. 15, Paul injects this note ution: "Do not be deceived: company ruins good mor- or, as Moffat translates it, company is the ruin of character." We are not al- conscious of this fact but true, nevertheless; most tend to become like those n we admire and with n we associate. There are v dynamic, magnetic per- ities who always seem to he standards and patterns nduct in any crowd but of us tend to become like companions and associates. ne of the most dramatic rations of this truth which s to my mind concerns the er Peter Paul Rubens -1640). His art shows very y the influences two wom- id upon him. His first wife a woman of culture and refinement, and she exerted upon him an influence of restraint, nobility and religious faith. It was during her life that he painted his great masterpiece, the Descent from the Cross, and the finest of his religious works. Four years after her death he married Helena Fourment. She was about the opposite of his first wife—sensual, coarse and unrefined. Every student of art knows what happened to his paintings. They became course and sensual. As one critic has said, "His wife appears, clothed or nude—as saint or courtesan—always the same voluptuous, indolent, unintellectual type of bovine woman." His first wife drew forth the best that was in him; his second wife called forth his lower and baser side. Rubens is a classic example of the profound influence companionship exerts on character.

We Are Judged by Our Companions

I have just said that we ought to be careful of our companions because of the influence they exert on us in molding us after their pattern. In the second place, good companionship is important because we are judged by the company we keep. This raises the interesting question as to whether a good man is judged by his bad companions or whether the evil man is judged by the good man with whom he associates. As a general rule, a good man is marked down in the estimation of most people if he associates with evil men. Now of course, this does not mean that good men are not to associate with evil men for the purpose of lifting them and making them good. But even this commendable Christian service is filled with danger and the man who associates with evil men to redeem them from the error of their sinful ways must post a double guard lest they pull him down instead.

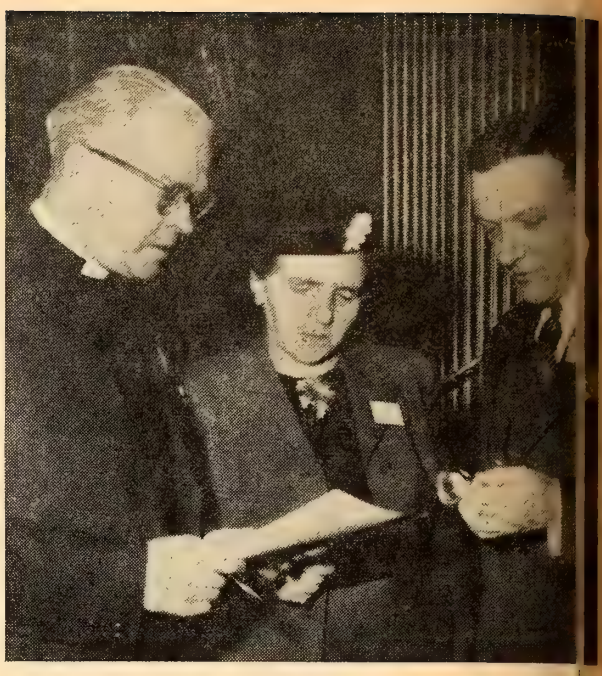
We Are Desired As a Companion

There is a third thing that ought to be said about the man of distinction who through good companionship builds a Christian character and that is that such a man is desired as a companion. When Phillips Brooks was at the height of his marvelous ministry in Boston, one of the papers printed a statement about him that went something like this: "It was a dark day in newspaper row but Phillips Brooks passed down the street and there was sunshine everywhere." His very presence made men feel warm in their hearts and it brightened the day as if the sun had suddenly come out from behind the clouds.

But this is not the conclusion of the matter. We do not develop Christian character and become men of distinction simply by avoiding evil companions or associating with good men. Men become good by associating with life's truest and best friend and companion—Jesus Christ. The city of Venice is built on swampy land but they have overcome this handicap by sinking millions of piles to bedrock —piles of wood that become harder with the ages. There are over one and one half million piles under just one of its great churches. So firmly have they built on these piles that go down to bedrock that earthquakes which have damaged cities on the mainland, have not done much damage to Venice.

So with man. His heart and will are pitifully weak and unstable but if by faith he will build his life on the Rock, Christ Jesus, and will fellowship with him, in the eyes of God that man will become a man of distinction because he will possess the only thing of true and lasting value in our world—Christian character.

The Churches and World Order



Religious News Servi

Among the delegates at the study conference on the Ch and World Order were, left to right, Canon Almon R. P director of Christian social relations, Protestant Episcopal C Dr. Ruth I. Seabury, education secretary of the American of Commissioners for Foreign Missions, Congregational Ch Churches; Dr. Roswell P. Barnes, executive secretary Division of Christian Life and Work, National Council of Ch

THE fourth National Study Conference on the Churches and world order, convened by the National Council's Department of International Justice and Goodwill, met in Cleveland, Ohio, Octobeir 27-30, 1953. The theme of the conference was Christian Faith and International Responsibility.

Ten Brethren were in atendance. The Church of the Brethren was permitted five official delegates. They were William M. Beahm, Gladdys E. Muir, Kurtis F. Naylor, W. Harold Row and Ralph E. Smeltzer. C. Ernest Davis and Dessie Miller attended as delegates of the National Council's Division of Christian Education; Joseph Mow as a delegate of the National Council's Department of Church World Service; and Jesse Reber as a delegate of the Pennsylvania Council of Churches. Ernest Lefever, associate executive director of the National Council's Department of International Justice and Goodwill served as director of the study conference.

The conference was divided into four sections: The United States and the United Nations, Mrs. Edith Sampson, former U. S. delegate to the United Nations, chairman; the United States and Foreign Economic Policy, Willard L. Thorp, former Assistant Secretary of State for Economic Affairs, chairman; the United States and the Less Developed Countries, Emory Ross, president, Board of Trustees, Phelps-Stokes Fund, chairman; and the United Nations and Collective Security, Frank Porter Graham, UN representative in India and Pakistan, chairman. These sections met simultaneously for five sessions, totaling nine hours. Plenary sessions were held to discuss the section reports and to hear distinguished speakers.

Voting delegates represented member communions of the National Council (and certain others), state and local councils of churches with professional leadership, units of the National Council, the Y. M. C. A., the Y. W. C. A., and the United Student Christian Council. The 430 participants in the conference came from 26 denominations. Of these, 56.5 per cent were ordained persons, and 43.5 per cent were laymen. A wide variety of occupations were listed by the delegates.

The conference issued a Message to the Churches and received the reports from the four study sections. The conference also adopted resolutions on current United States foreign policy issues. These resolutions voice the judgment of the conference and were commended to the churches for their study and appropriate action. They were also referred to the Department of International Justice and Goodwill for its guidance in the preparation of study materials and in the formulation of policy statements for subsequent submission to the General Board of the National Council of Churches. The topics co in these ranged from the que of negotiations with Soviet R to the Bricker Amendment an situation in Palestine.

The Message to the Churches

The Message to the Church Christian Faith and Interna Responsibility declared that Christian faith requires that acknowledge his responsibili God. . . . The Christian faith not provide us with clear-cut prints or easy answers for the problems of the world's dis . . . As American Christians need to resist the temptatic believe that a nation which pu professes Christian ideals is th assured of divine approval policies. And we must espe avoid the assumption that a sol lies in making the rest of the over as nearly as possible int pattern of the United States.

"Two massive realities dor the world situation. One is revolutionary upheaval in areas of the world. The other conflict between the Soviet and the free world."

These are "distinct yet in lated." "In seeking both to Soviet aggression and to furthe conditions of freedom and j throughout the world, the U States and other free societie

ed with grave decisions, which be rightly made only with a nble sense of our human limitaus."

The power the United States now ds involves tremendous responsilities. "As a people we must rn to accept other nations not y as partners but also as inuments of judgment on our ional action. It is for us to reember that no nation is good ugh, wise enough or strong ugh to go its way without a ent respect for the opinions of nkind.

Against this background we erican Christians should evaluUnited States foreign policy, ecially the role of our country the United Nations and in the ious regional security arrangents to which it is a party. . . .

As Christians and citizens of the ted States we have an inescape obligation to support the ted Nations as a body essential the freedom of nations and the ce of the world. Likewise, we e responsibility for its growth improvement. . . .

We call upon our nation to rise ve partisanship, to deal with es upon their merits, to endeavor work understandingly with ions whose policies differ from s as well as those of similar cies, and to remain steadfast in alty to our Charter obligations.

Within the United States there powerful factors moving us ard co-operation, and other es which would lead us to withwal and isolation." On the one side we have the Marshall Plan and the Point IV program. On the other, "examples of irresponsibility toward the world community can be cited, such as pressure for restrictive tariff policies, discriminatory sections in the Immigration Act of 1952, and wholesale resistance to continuing foreign aid without offering a constructive alternative. Christian faith teaches us that we are placed by God in an order of material and spiritual interdependence, and that we go against the grain of his order when we fail to recognize that interdependence or to play our full part in the process of mutual co-operation which it demands.

"The idea of technical assistance is one of the great ideas of our time. . . . We should urge upon our government patient and persistent participation, through its own agencies and through the United Nations, in constructive programs of technical co-operation. These programs will be more effective if kept free from subordination to military considerotions. . . .

"We believe there should be an expansion of private long-term investment abroad. . . .

"We should support those policies which lead at home to greater productivity, economic stability and high employment, and in the rest of the world foster economic development and stability and higher living standards. . . .

"In the light of these principles, we believe that Christian citizens should work for the growth of world trade and the gradual reduction or elimination of artificial barriers to trade. . . .

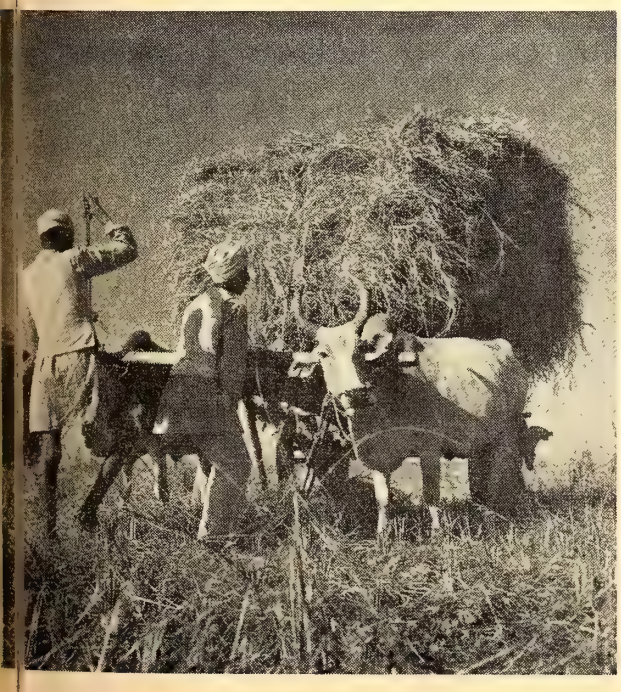
"This country is committed to the pursuit of collective security through the UN. We believe that the UN furnishes the basic framework through which our nation should seek its security. . . .

"We urge our government, therefore, to press for the largest practicable degree of disarmament through the UN, as we seek the goal of universal enforceable disarmament. . . .

"In the face of the critical and morally perplexing decisions our country must make, the internal health and strength of America are of crucial importance. . . . The threats of subversion from within and the much larger threats of aggression from without are real and ugly facts. But security purchased at the price of free discussion is a false security. The demagoguery which, in the name of 'Americanism,' seeks to exploit fears, foment suspicion, by-pass due process of law and stifle differences of opinion, is a most grievous type of un-Americanism. . . . Genuine security depends on freedom—including the right to dissent from the majority. This is the genius of our dramatic inheritance and an unfailing source of our strength. . . .

"Another source of America's strength in world affairs is the variety of racial and national groups within our borders. . . . Our churches can make no effective witness here save as we press forward persistently toward making every house of God a place where men of every race and tongue may enter freely to make their peace with God and overcome their estrangement from one another.

"One task of the churches is to leaven public opinion in our nation by a living testimony to the moral law with which God undergirds his world. . . . Our national interest must be defined in terms broad enough to include the rights, needs and interests of other nations and peoples, including those we now count as hostile. Christians, as members of a world-wide brotherhood, are in a special way the guardians and bearers of this witness."



Helping other nations to help themselves through technical assistance and the UN health and food and agricultural agencies will raise their living standards and contribute to world peace

UNations from Monkmeyer

Relations with the United Nations

The report of this section stressed the duty of Christians to "study the isues before the United Nations,

and to pray and work for better fulfillment of the purposes set forth in its Charter." Much has been accomplished by the UN in settling international disputes, in the development of the Declaration and Covenant on Human Rights, and in the economic and social field.

Many people fail to realize the limitations imposed on the UN because it is an association of sovereign states, not an international government. The "laborious process" of "debate from many points of view" is the democratic method and is to be preferred to "decision by international dictatorship or to a return to 'jungle law' among nations." Suggestions were made for strengthening the work of the UN, partly through "the instrumentalities provided by the Charter" and partly by its revision.

A number of ways were suggested by which the United States might work more effectively with the UN. There is "need for greater co-ordination of U. S. agencies responsible for the formation and interpretation of our foreign policy."

Foreign Economic Policy

The section on The United States and Foreign Economic Policy took a position which strongly favored "the maintenance of a high level of income and employment in the U. S.; the fostering of world trade and the reduction or elimination of trade barriers; the expansion of long-term American investment abroad; the continuance of foreign economic aid and technical assistance to meet clearly established needs; co-operation with other nations in constructive programs for the promotion of world economic health."

This report outlines briefly the economic interdependence of the United States and the rest of the world and the importance of American productivity to world economic stability. "As Christian citizens we have a moral duty to work for a stable, productive and full-employment economy without which our nation will be unable to fulfill its responsibility to the world community." Our need for imports and the importance of freeing international trade from unnecessary barriers are stressed. The tariff is the principal barrier but there are a number of others, as well. Tariff reductions should be made gradually. A number of recommendations were made "for increasing imports and for making U. S. foreign economic policy more responsible to the world situation." There is need for expanding long-term American investments abroad because the United States is "the chief source of capital in the world today." But the "climate" of the world is not "conducive to private foreign investment." The World Bank should have "full U. S. support." Technical and financial aid to economically underdeveloped countries should be increased. It should be provided "as far as possible through the United Nations."

The U. S. and the Less Developed Areas

The report on this topic stressed the difference in living standards of most of the West and those of Asia, Africa and Latin America. In the less-developed countries there is "a revolt against poverty" and a rising nationalism. There is deep distrust of the colonial powers and of the United States because of her involvement in this system and close association with the great colonial powers. The unrest in t countries may be partly due Communist propaganda. "Far n important has been the influenc the non-Communist countries," tably "the impact of the missior movement."

The report urged that Christ share "more boldly than ever be the resources of their Chris faith," in their missionary witr The persons chosen for over work, whether for governn agencies or private bodies sh be "dedicated representatives" t nically competent and of fine sp In bringing the challenge of C tian service to their young pe "our churches and Christian f ilies . . . should stress, along the opportunities for Chris missions, the need for Chris service abroad in government, vate industry and voluntary a cies." Churches are urged to sup the work of the UN Trustee Council, to strive to "elimi discrimination both in our chur and in society at large," and work for the full support of UN's program of Technical A

The Family Counselor

Naomi Will **H. K. Zeller, Jr.** **Jesse Zieg**

The Family Counselor welcomes letters of inquiry. They may be addressed: Family Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Dear Counselor,

Our youngest child, six-years-old, is to have his tonsils out soon. Our doctor has been very good in explaining to him that it will not be very bad after all; but the neighbor's children have gotten him really unstrung about it. The hospital, the ether and all the other things sound terrifying to him. We are having to start over again to get him willing to go through with it.

Parents of Six-Year-Old.

Dear Parents,

Explain carefully and factually to your six-year-old each step in the process of having his tonsils out. This will give a scientific "turn" to his thought about the tonsilectomy. The mysterious is always frightening, not because it is painful, but because it is unknown. Orient your child to think of the procedure step by step and to understand the purpose for which each is taken. Help him to see that the nurses and doctors are like his teachers and parents. Frankly tell him that at first he will not feel good, but that later he will feel so much better. Children react from pain as positively a adults. It is almost a truism children dislike needles—so d Do not forget the reward! Our still cherishes the view-ma which was his getting-well gift his first hospital experience.

In virtually every home and f ily magazine you will find art giving detailed and helpful sug tions for preparing your chil have his tonsils out. The tons tomy is usually the first opera of childhood. It is fairly com to all children. It can be plar for in advance and, therefore, o an opportunity for helpful prep tion prior to surgery.

Tut! Tut! And quit blaming neighbor's children for what pens. If your attitudes have good all along, if your explanat have been adequate and sens then it is unlikely that "the ne bor's children have gotten him ly unstrung about it." Remember story of the pediatrician who asked at a women's club to n the principal problem in rai children and he replied sa "Parents, madam!"

Harry K. Zeller, Jr.

ce by the United States. The ng-term nature" of the work st be recognized.

llective Security

The report which aroused greatest erest and the most debate was t on collective security. This tion declared that if we are to end our own national security, e are morally obligated to seek fullest measure of freedom, tice and peace for the internanal community which the tragic itations of a sinful world permit.

"To fulfill our responsibility, both ourselves and to others, both for urity and for larger values, the ited States must participate in llective security arrangements."

Therefore, the report recomnded "continued and vigorous pport of the United Nations," creased efforts . . . to find effecte methods for the just and peacef settlement of disputes and for e establishment of social, ecomic and spiritual conditions in ich tensions leading to violence diminished," as rapid action as ssible toward "universal disarment with safeguards," the use a large part of "the immense vings from disarmament" for the nefit of "all the people of the rth," the support of NATO, the and the Pacific pacts, and colctive action in Korea. Finally e report urged on the nation "the tience, vision and intelligence to oose policies in this time with straint and moral insight."

The greatest debate was over the pport of NATO and collective ion in Korea. A motion to dee the reference to NATO was t by a vote of 149 to 69. A motion delete the reference to Korea s lost by a voice vote. A third tion to receive the report as a ole and refer it to the churches s passed; only fourteen delegates ted "no." A motion was then opted to permit a statement of e minority view to be attached a footnote.

This statement declared that supt of the defense pacts, such as ATO, "seems to throw the weight approval on rearmament rather n disarmament," that "the sysn of military alliances tends to d to war rather than to peace the future as in the past," that pporting them will "effectively rtail the purposes of the nonlitary objectives of the United tions," that "the extension of the gional defense principle will heighten existing international tensions, . . . and may eventually imperil the continuance of the UN," that "the mission of the church is to help our country make historic decisions in a spirit of world-wide rather than regional concerns," that "the church should be the church and . . . should refrain from aligning itself in support of military policies based on existing political cleavages and rival military systems among the nations."

Major addresses were given at the conference by Mrs. Eleanor Roosevelt, Assistant Secretary of State Thurston B. Morton, Angus Dun and Herman F. Ressig.

Conference Publications

Two publications are being issued by the Department of International Justice and Goodwill of the National Council of Churches. The Christian Faith and International Responsibility contains the official text of the Message and the four section reports, which are very briefly summarized in this issue. A study guide for discussion groups, We are Responsible, is available to accompany the official report. Copies of both of these publications may be secured from the General Brotherhood Board, Brethren Service Commission, 22 South State, Elgin, Illinois. The price is thirty cents each.

This concise summary of the Cleveland conference is taken chiefly from Information Service, a weekly publication of the Central Department of Research and Survey, National Council of Churches.

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Brethren Publishing House, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*).—Editor.

***Partners in Prayer.** Edited by Charlotte Marvin Clough. Doubleday, 1953. 256 pages. $2.95.

A Bible reading, a prayer, and a devotional message for each day of the year. Each month's material is introduced by an essay from an experienced counsellor, Frank C. Laubach, Ralph W. Sockman, and Roy A. Burkhart among them. Although prepared as a "family book of devotion" its appeal is to adults and youth primarily. Superb meditations on various relationships within the family. The purpose of the book is to aid those who want to establish a daily prayer time in their lives—*Ruth Shriver.*

***Hurry Home, Candy.** Meindert DeJong. Harper, 1953. 246 pages. $2.50.

Candy is a little dog. All who love dogs will appreciate his story, and those who don't care for dogs will like Candy and want him to hurry home.—*Hazel Kennedy.*

The Gospel and the Gospels. Julian Price Love. Abingdon-Cokesbury, 1953. 192 pages. $2.75.

A new and fresh approach to the understanding of the four gospels is always welcome. This significant book offers just that. Utilizing the best insights of New Testament research, it goes beyond them to uncover the essential gospel within the gospels in a unique fashion. It begins and ends with the unity of the gospel. The heart of the book is stimulating discussion of the fourfold gospel of the passion of Christ (found in all four gospels), the threefold gospel of the compassionate ministry (materials common to Mark, Matthew and Luke) and finally the four individual emphases of the gospels, two of them idealizations (Matthew and Luke) and two of them realism (Mark and John).

Here is a book for every thoughtful student of the gospel, an informative and inspiring new experience of the greatest message ever proclaimed.—*Chalmer E. Faw.*

***Story Sermons for Juniors.** Alice Geer Kelsey. Abingdon Cokesbury, 1953. 128 pages. $2.00.

This author has written a group of stories which will challenge and hold the interest of Junior boys and girls. Her other books have been much appreciated and this book offers resources for worship and discussion. The story sermons make moral values real and unforgettable. Teachers, worship leaders and pastors will want to use this resource with children 9-12 years of age.—*Dessie Miller.*

It Is Night. Phyllis Rowand. Harper, 1953. $1.75.

This is a picture book about the bear, the dog, the dolls, the train and even the mouse who all have good places to sleep at night. There is a surprise in the very end of the book, because none of them sleep in the expected places. Little children will enjoy this book, especially at bedtime.—*Hazel Kennedy.*

KINGDOM GLEANINGS

Minimum goals for 1954 were set by the board of directors of Heifer Project, Inc., at their meeting in January. The goals include 100,000 chicks, 1,000 heifers, 500 goats, and 400 pigs. Most of the heifers will go to Germany, Austria and Greece. A survey is to be made in Korea for a program to be set up there.

M. M. Chambers, prominent layman in the Grand Rapids church, Mich., died Jan. 3, after a short illness. Though seventy-seven years old he was still active in district work, having been elected Michigan's first lay delegate on Standing Committee for 1954 and as president of district men's work this year. A fuller account of his life will appear in the Gospel Messenger in the near future.

The fifth session of the Institute of Scientific Studies for the Prevention of Alcoholism will be held at Loma Linda, Calif., June 14-25. An outstanding program of lectures, forums and field trips has been planned. The director of the institute will be Dr. Winton H. Beaven, associate secretary of the National Committee for the Prevention of Alcoholism. For further information write The National Committee for the Prevention of Alcoholism, 6840 Eastern Ave., N.W., Washington 12, D. C.

An outstanding study, The Golden Years, is presented in the January issue of the American Journal of Sociology. Prepared by persons who are on the frontier of planning for older adults, it is not written in popular form but for those who are making a special study in the field of old age. The price of a single copy is $1.25; five to ten copies, $1.00 each. Order from the University of Chicago Press, 5750 Ellis Ave., Chicago 37, Ill. A copy has been placed in the Loan Library and may be borrowed by paying the postage both ways.

The annual meeting of the National Council of Women's Work and the regional presidents of women's work was held in Elgin during the week of Feb. 1-4. Members of the National Council are: Mrs. Paul Halladay of North Manchester, Ind., president; Mrs. J. Calvin Bright of Richmond, Ind., missions director; Mrs. Harold A. Royer of Dallas, Iowa, aid-service director; Mrs. Nevin Zuck of Elizabethtown, Pa., homebuilders director. The regional presidents are: Effie Metzger, Pacific Coast; Mrs. Q. A. Holsopple, Western; Mrs. Charles Zunkel, Central; Mrs. J. Herbert Miller, Eastern; Mrs. S. Earl Mitchell, Southeastern.

Dr. J. S. Noffsinger, whom many will remember as a former president of Mt. Morris College and a staff member of the Carnegie Corporation of New York, was recently appointed executive director of International Voluntary Services, Inc. This organization is a private nonprofit interdenominational corporation which administers economic and social development programs on a village level in underdeveloped countries throughout the world. It works primarily in co-operation with the U. S. Foreign Operations Administration and is financed in part by Point IV funds. At the present IVS is administering programs in Egypt and Iraq only, but has projects under consideration in a number of other countries.

James H. Morris, who has written a history of th Florida and Georgia District, will send a copy of the boo to any Northern visitor, who has given valuable help any church work in the district, for only sixty cent Send the money in stamps to the author at Hartville, M

Pastors were recently supplied with a list of th twenty-five churches of each region whose per-capi giving for Brotherhood Fund causes surpassed oth churches of the region. In the belief that lay leade would also like this list of 125 churches, the Brotherhoo Fund Department at Elgin is prepared to send copi on request.

The International Journal of Religious Education f February 1954 will be of interest to many people. Th articles in the issue deal entirely with the area of inte group relations. The general theme is Better Human R lations Through Religious Education. Here is an issue the Journal which can be used by many different grou as a basis for study and action. Copies can be ordere from the International Journal of Religious Educatio 79 E. Adams St., Chicago 3, Ill., at 20c each for 20 more copies; 25c each for 10 to 19 copies; and 30c eac for 1 to 9 copies.

A new mission field—the microwave highways of th air—is being explored by ministers and lay men ar women in a series of workshops and institutes sponsore by the National Council's Broadcasting and Film Con mission. The workshops are held in the radio and T stations of an area and provide practical training ar instruction. The schedule for 1954 is as follows: Apr 18-23, television, Cleveland, Ohio; April 26-30, radi TV, Altoona, Pa.; May 10-14, radio-TV, Oklahoma Cit Okla.; June 27—July 2, television, Kansas City, Mo.; Ju 11-16, television, Ames Iowa; July 26—Aug. 6, radi TV, New York City; Oct. 24-29, television, Syracus N. Y.

The Music and Worship Conference for 1954 will h held in the Palmyra church, Pa., June 11-14, which just preceding the opening of Annual Conference Ocean Grove. Nevin W. Fisher, head of the mus department at Elizabethtown College, will be the d rector and other outstanding leaders of music ar worship will be present. Information and training the various phases of church music and in the i tegration of music and worship program of the chur will be formed for the purpose of studying new anthen and directing ways of improving choir singing ar directing. Choristers, organists, pianists, choir member members of music committees, ministers and all tho interested in the music and worship of the chur should plan to attend.

Standing Committee Delegates

Southern Indiana: Kenneth Hartman, J. Calv Bright; alternates, A. Wayne Carr, C. C. Sollenberger.

Michigan: Robert Ebey, M. M. Chambers; alternat Carl Welch, Charles Spencer.

North and South Carolina: David Cleary; alternat Bert Richardson.

Middle Pennsylvania: Wayne H. Dick, Roy S. Forne E. Myrl Weyant; alternates, C. H. Cameron, Carl Myers, E. M. Detwiler.

Brotherhood Theme: Win Men to Christ

ictically all members of the Christian Education ission staff were in attendance at the meetings of ivision of Christian Education of the National il of Churches held at Cincinnati, Ohio, Feb. 8-12.

sed and Ordained to the Ministry

arles A. Keck, licensed, and *Ronald D. Petry,* or- l, in the Eastwood church, Akron, Ohio.

ges of Address

n E. Norris, from Ambler, Pa., to 230 York St., er, Pa. Bro. Norris is now pastor of the Hanover n.

ner and Ferne Baldwin, missionaries to Africa, Shafa, Nigeria, British W. Africa, to Garkida, via d Damaturu, Nigeria, British W. Africa.

. and Mrs. Roy Pfaltzgraff from Lassa, Nigeria, n West Africa, to 18 N. Portland Ave., Ventnor, The Pfaltzgraffs arrived in the States from Africa n. 9 for regular furlough.

ra Harper, missionary to Africa, from Marama afa, via Jos and Damaturu, Nigeria, British West ri..

Elizabethtown College

e campus chest fund sponsored jointly by the nt Senate and the Student Christian Association een designated for the International Christian rsity in Japan and Piney Woods Junior College sissippi. The campaign is being conducted through- e month of February.

. H. H. Chang, author of Chiang Kai-Shek: Asia's f Destiny and Letters from a Chinese Diplomat, ted the third number in the college community am series, Feb. 4. Dr. Chang's lecture was en- China at the Crossroads. At a tea earlier in the e American-educated diplomat and author spoke Great Men in Modern China. In the Friday l service he discussed China's philosophy and n.

e seventh Annual business and education seminar e held on campus, March 27. Sponsored by the sburg, Lancaster and York chapters of the National Management Association collaborating with the e, the conference provides for an exchange of between management and education. This year's am designed to bring about a better working ment between office and school centers in the , Developing the Office Employee. K. Ezra Bucher, e treasurer and promoter of the seminar, will be ncheon toastmaster. Business education teachers a seven-county area and members of the three erating NOMA chapters will hear Dr. D. D. Lessen- director of business education, University of urgh, in a luncheon address, Education Is Our . The morning session chaired by Albert Gary, Jr., or of business education at the college, includes tations by an office manager and a teacher fol- by a panel discussion.

zabethtown College was represented for the first in the fourth annual Pennsylvania Collegiate l festival held at Lock Haven State Teachers ge, Feb. 1. Prof. Nevin W. Fisher arranged for ppearance of the men's and women's quartets.

a special meeting on Jan. 16 the trustees of the e studied the development program and have employed Marts and Lundy to survey the scope and extent of the program. The survey will be made during the months of April and May.

College of the Air, WGAL-TV Channel 8, Lancaster, continues courses of instruction each weekday morning at nine o'clock. Elizabethtown, one of five colleges participating, presents the physical science program, The March of Science, each Tuesday.

In addition to second semester evening courses on campus, the college is offering two courses at the Polyclinic hospital and continuing courses at the Elizabethtown-Lebanon Valley extension center, Harrisburg.

The Church Calendar

February 14

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson: "Can This Be the Christ?" John 7—8. Memory Selection: I am the light of the world; he who follows me will not walk in darkness, but will have the light of life. John 8: 12 (R.S.V.)

CBYF Topic: The Heritage and Doctrine of the Brethren

Race Relations Sunday

Feb. 21-28 Brotherhood Week

Feb. 28—March 4 Adult Seminar, Washington, D. C., and New York City

March 3 Ash Wednesday (beginning of Lent)

March 3-7 Pacific Coast Region conference, La Verne, Calif.

March 5 World Day of Prayer

March 7 Commitment Day (for total abstinence)

March 12-14 Eastern Region CBYF work camp, Amwell, N. J.

March 15-19 Leadership training school for churches in Keyser, W. Va., area, Old Furnace church

March 19-20 Daily Vacation Bible School conference, Central Region, Manchester College

March 28 One Great Hour of Sharing

Love Feasts

Florida
Feb. 20, Ft. Myers

With our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. William L. Gould of Johnstown, Pa., in the East Petersburg church, Pa., March 1-14.

Brother and Sister I. D. Leatherman of Elgin, in the North Wilkesboro church, N. C., Feb. 23—March 6; in the New Haven church, N. C., March 7-14.

Bro. E. Myrl Weyant of Claysburg, Pa., in the Second church, York, Pa., March 1-14.

Gains for the Kingdom

Five baptized in the Welty church, Md. **Three** received by letter in the Pulaski church, Va. **Four** baptized in the Ridgely church, Md. **Five** baptized and two received by letter in the Arbor Hill church, Va. **Five** baptized in the Dundalk church, Md. **Ten** baptized in the Unity church, Va. **Three** baptized, two received by letter and one received by former baptism in the Highland Community church, Orlando, Fla.

Six baptized in the Mount Joy church, Pa. **One** baptized in the Springfield church, Pa.

Two baptized and six received by letter in the New Carlisle church, Ohio. **One** baptized in the Cedar Creek church, Ind. **Two** baptized in the Bradford church, Ohio. **Two** baptized and one received by letter in the Brick church, Ind. **Ten** baptized, four received by letter and two received by former baptism in the Eastwood church, Akron, Ohio. **Eight** baptized in the North Liberty church, Ind. **Three** baptized in the Middletown church, Ohio. **One** baptized in the Andrews church, Ind.

Three baptized in the Cedar church, Iowa. **One** baptized in the Fredericksburg church, Iowa.

Six received by letter in the Pasadena church, Calif.

News and Comment From Around the Wor

The World Peace Workshop

THE IDEA of this Wooster and Wayne County, Ohio, workshop, originated in early 1948. An informal citizens' group was organized to discuss methods and means on how to approach the problems of universal military conscription of American youth.

On Jan. 16 and 17, 1953, this group sent two representatives to Washington, D. C., for a national workshop on world disarmament, sponsored by the Friends Service Committee on National Legislation. From this inspiring convention and the excellent reports, the local citizens' group decided to sponsor one locally, completely original and independent of any other group, organization or influence. The theme of World Peace and Security was chosen in an endeavor to discover the possible avenues to this problem and to get grass-root opinions on how to meet and discuss effectively every viewpoint.

For this purpose, the speakers were very carefully selected; the invitations went to every community in Ohio and neighboring states; the program was centered around five themes, namely: agriculture, economics, United Nations, disarmament and the church. Promotion and publicity to enlist attendance and financial support was initiated, and the selection of local committees was organized to take care of 500 delegates and observers.

The First Presbyterian church session of Wooster offered the use of the church building and all the facilities; several interested faculty members of the College of Wooster assisted in the general planning. The Wooster and Wayne County churches, pastors and councils of churches pitched right in to help finance and assure interest and attendance. Rural and city groups all responded; clubs, organizations and all interested individuals in Wayne County came to the support of the workshop. Promotion, publicity, advertising and announcements were broadcast by radio, newspaper and television; endorsees were enlisted and a large financial campaign was soon developed. Panel and forum discussions were used in all churches, clubs and public meetings; emphasis was placed upon the need for participation of every form: educational agencies, churches, labor unions and national, industrial, managerial, civic, patriotic, social and service groups in Wooster and Wayne County.

Personal invitations were so worded that Catholic, Jew, Protestant, colored and white persons were enthusiastically welcome. Plans were made to include both the military and the extreme pacifist. Every viewpoint was invited and the whole program was built around the philosophy of getting the entire workshop to unite and come to an agreement on world peace objectives and procedures. The spirit of the assembly was prepared by starting each session with prayer by ministers of all faiths in the sanctuary of the church.

One week before the workshop opened a zealous group of Canton, Ohio, threw a bombshell into the program with the threat of naming our group and some of the speakers as "subversives." Credentials from the UnAmerican Activities Committee in Washington, D. C., were produced but were not very conclusive. Several local timid souls immediately withdrew and for political reasons the workshop was temporarily postponed on Nov. 8, 1953. On Monday, Nov. 9, the committee reconsidered and challenged the right of any other group to deny us the right to talk about peace! A near fight was averted in our efforts to have a world peace workshop. So the notices went out that the conference would go on as planned, with the same speakers, minus a few local citizens who felt they should withdraw.

The rest of the day and all that week, a very healthy and ent astic reaction set in. The work profited by the additional publ It received national and even i national attention. Everyone w to come. The result was an exce workshop with a fine spirit and gram. — R. B. Jameson, exec secretary.

Ethiopia Launches Social Security

Although the program will to develop stage by stage and a will include sick benefits and ol pensions for civil service wo only, Ethiopia is aiming at a s security system which will that of any other country in world. Provision will be mad grants of government land fo unemployed, and for certain classes.

Film on Paul Set for Popular Run

A feature-length motion pi based on the life of St. Paul released Jan. 18 for showin movie theaters over the cou The production of the film en Magnificent Adventure" was s vised by the Rev. James F. Frie president of Cathedral Films. Friedrich noted that it is onl second picture in Cathedral's fif year history to be produced pri ly for release to regular n houses. The bulk of the comp production is designed for sho in churches and schools and on

Quebec Censors Explain Ban on Martin Luther Film

The film, Martin Luther, has barred from public showing i province of Quebec by the Boa Censors there. The board barre film on the grounds that it "arouse undue antagonistic s



Moderators o three major P terian deno tions took par service of in sion and co ion at the N Presbyterian c Washington, opening da Congress. The left to right: Samuel C. (United Pre ian), Dr. Fra Price (Presbyt U.S.), Dr. Joh Mackay (Pre rian, U.S.A Religious N Service

s." In New York, Henry En-
, executive secretary of Luther-
hurch Productions, sponsor of
ilm, said his agency would ask
oard to reverse its decision. He
the position "that no board of
rs has the right to censor his-
'

s High School Students Bible Course

blic high school students are
ing the Bible weekly in more
a hundred Dallas County
hes, Texas. They receive
l credit toward their diplomas.
Bible classes, one in Old Testa-
and the other in New Testa-
, have grown every year since
were started in 1926 with forty
nts. Classes usually are held
ays in the church and some-
s in private homes—but never
school building.

or Purchases Exceed ity Contributions

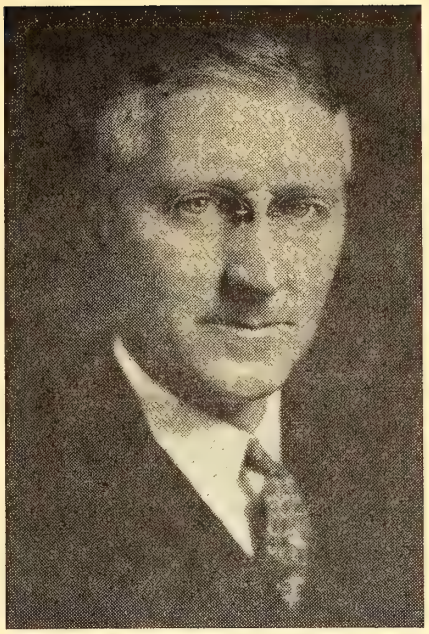
e Northwestern National Life
ance Company reports that
rican people are spending twice
uch per minute for liquor as
are for religious, charitable and
ational institutions. During 1953
American people contributed
0 a minute in religious, charit-
and educational donations and
t $17,000 a minute for alcoholic
rages. The bureau calculated
rican income at $600,000 a
te.

CEF Reports on Hallowe'en k or Treat" Project

e special "trick or treat" project
sored by the United States com-
e for United Nations Children's
l resulted in the collection of
than $87,000, which boys and
secured by foregoing Hallo-
n treats for themselves. The
y will buy powdered milk to
800,000 children a cup of milk
y for a week or enough DDT
afeguard more than 1,000,000
ren against malaria or enough
ne to immunize about 2,000,000
st tuberculosis. Originating
a small number of churches,
new way of celebrating Hallo-
n started in 1950.

o and Television Programs uced by National Council

e Broadcasting and Film Com-
on of the National Council of
Churches reports that 69,392
ments on radio and television
ons were made for its program
g 1953. The National Council
uces four weekly network pro-
s on radio, distributes tran-



Religious News Service

Cleveland E. Dodge, former president of the Protestant Council of New York and former chairman of the Interdenominational Committee for Released Time and a charter member of the Metropolitan (New York) Federation of Daily Vacation Bible Schools, was named the 1954 winner of the Russell Colgate Distinguished Service Citation, which is presented annually by the National Council of Churches for outstanding achievement in Christian education

scriptions to 256 stations weekly, and in 1953 made 77 placements on commercial radio programs for religious special events. Radio programs sponsored by the National Council during the year included the National Radio Pulpit, National Vespers, Art of Living, Faith in Our Time, Faith in Action and Let There Be Light. Television programs were the Protestant segment of Frontiers of Faith, The Week in Religion, What's Your Trouble? The Pastor, Puppet Films and This Is the Life.

Quotes in the News

Dr. Ralph W. Sockman, addressing the national Methodist Student Conference: "The view held by some people that religion is primarily a means to help us get along agreeably and prosperously in the world may make religion very popular, but it is clearly not the view of Christ. The spirit of fight is inherent in human nature, and Jesus himself was a fighter—for fellowship. The follower of Christ is called to be a transformer rather than a conformer. We shall never end war until we make heroic the fight for peace."

Charles Templeton, evangelist, addressing the youth conference of the Presbyterian Church in the United States: "The church needs to rediscover that we are all evangelists. If the church member is not willing to be a witness, he should give up his claim to Christianity. In a very real sense, the church must be evangelized within the generation, for the church is always within one generation of extinction. Every new generation must be won for Christ."

Dr. J. H. Jackson, president of the (Negro) Baptist National Convention: "Our people should come forward and invest their knowledge in race-building. We need leaders today like Joshua and Moses, men with vision. Negroes today are facing great problems and such problems demand the application of great principles."

Dr. Emil Brunner, Protestant theologian from Switzerland explaining why he joined the faculty of the new International Christian University in Japan: "It is my conviction, which I have taught and preached for many years, that there is a close connection between true Christianity and a Christian doctrine that man—of whatever sex, class or race—is created in the image of God and that mutual service is the essence of a truly human life. In an age of materialism and disillusionment, it is essential to teach and to practice these basic truths. Neither Japan nor any other country can afford to ignore them. If I could contribute towards this great aim here in Japan, it would give me the greatest satisfaction."

The following is a quotation of **Dr. Otto Dibelius,** Bishop of Berlin, addressing Danish pastors at the University of Copenhagen. "It is the duty of the churches belonging to the ecumenical movement to create a public opinion everywhere whereby the watchword shall ring out from all papers, all gatherings, all churches right across the world, 'War is a crime.' God desires that not merely the individual but the nations should abandon their egotism. What is a utopia today can be reality tomorrow. The church of Jesus Christ would be a poor affair if it did not have utopias which are after God's own heart, and nothing can be more after God's heart than for nations to cease to wish for war, and instead to work together in his name."

European Annual Conference

EUROPEAN Brethren Service workers recently spent a week of fellowship and inspiration at the annual conference held at the new Kassel House in Germany. The conference was held from Dec. 6 through 13, closing with the impressive ceremony of the dedication of the Kassel House. B.S.C. workers, visitors from the States and German friends took part in the entire conference. Here are some of the high lights of the conference as told by Ben Weese, Geraldine Lininger, Wanda Will, Jeanne Schrock and Dale Aukerman.

Beginnings . . .

The worship service on Sunday morning, Dec. 6, became our first awakening of group consciousness and set us thinking as to our purpose for convening. It was made known that at that moment a week-long prayer vigil was beginning in the Southeastern Region on our behalf and the wider manifestation of prayer's intercessory power. It immediately brought to us the sense of the seriousness and responsibility we have in Kassel as representatives of our home churches and as branch outposts of a common spiritual life. The sermon by Bro. Jere Cassel, from the Whiteoak congregation, Pa., brought to us the message of peace after the opening worship led by Paul Weaver.

Heifer distribution . . .

Monday morning the program was adjusted to include a heifer distribution for Land Hessen, the area in which Kassel is situated. Mr. Wendell Rolston told a little about the Heifer Project Committee and how it has spread and grown until Germany alone has now received 1,420 heifers.

One of the farmers spoke for all, expressing their thanks for our Christian concern. A local pastor closed the presentation with prayer. Recipients came from every county in Land Hessen. Twenty-seven heifers were distributed to these farmers.

Brethren Volunteer Service . . .

The afternoon and evening sessions were given over mainly to the B.V.S. workers and each told something of his life and thought. One worker, stationed away from Kassel, has found out how much the Brethren depend on fellowship. Fellowship was religion, good living was religion until he went on an individual project. Now he finds that Christ is the source from which springs inspiration and work.

A German volunteer started thinking about peace as a result of happenings during the war. Sometimes he felt like giving up. Then he heard there were people in Brethren Service concerned with the same thing. He joined our group in October to serve a year as volunteer.

Schwarzenau . . .

Our day in Schwarzenau was an outstanding one. As we thought of the founders of our church and their first baptisms in the place where we met, we reflected on what their reaction would be to our group which had grown from theirs. Schwarzenau, the valley of peace, had given them security for a number of years and now some members of the fellowship which they had begun returned to trace their foots

Mayor Gottschalt welcomed Schwarzenau and told us that from the Brethren are becomi tradition in their small vil Pastor Mueller, who is pastor o Lutheran church in Schwarz told us about the situation of village today. It has been al 250 years since the Brethren and many changes have taken p Following the war seventy ref families came to the village. I ing housing and work for families has been a major diffic

Peace Education Day . . .

The topic of Hylton Harn message on this day was Can Remove War? He stated that a tion of war is the most acute pro facing the future of the world. can war be abolished? Is p something for which we can foundly hope and give our l The fundamental difference bet a pacifist and a militarist is Both sincerely want peace; bu difference is in the amount of The militarist believes it is attainable and, therefore, pre for the war he thinks is inevit The pacifist believes that pea possible and that the way of goodwill and nonviolence eventually make peace a reali

Like slavery, war was once for granted, but now men are ginning to realize that peace is sible to attain. The spread of technology which made the abol of slavery possible has made peace absolutely necessary.

The completed Kassel House, which is now ready to serve as a peace center in which was almost completely destroyed by war. The dedication of the house took on December 13



ked at from any point of view, is indefensible. The men in the y now have a healthy cynicism o the alleged values of war. The n on the street is beginning to lize that war "ain't what she used be."

he injection of love and good- l is the best way to point the way peace. As Christ said, "Blessed the peacemakers, for they shall called sons of God." It is they o shall preserve the most precious sessions and promises of the hu- n race.

ritual Education Day . . .

his day came as a fulfillment of spiritual concerns which had run oughout the week.

n the morning worship, Mrs. Clif- Crouse, representing the State- e visitors, stated that they could er again accept the false em- ases and values of America, after s experience in Europe. Pastor nsching, the speaker on "Germa- and the West," showed us in his n person the testimony of one o had stood courageously against uthless dictatorship.

acob Dick, in a sermon on self- mination for the communion vice, called for deeper commit- nt to Christ and a continual readi- s to confess our sins.

dication Service . . .

ll week long we prepared for lication day (Dec. 13). Pastor nsching, famous German pastor o remained pacifist through two rld wars, brought a stirring mes- e on Sunday morning.

t 2:00 p. m. guests, city and urch officials, Brethren workers l American visitors assembled for very sacred and joyful service. . Zigler gave a lengthy tribute all those who helped in the ancing and construction of the use. City officials and church resentatives of the city spoke cious words of praise and appre- tion.

Mr. Hylton Harman gave a very pressive dedication speech, and s. Harman gave superbly a read- about a Negro artist who was pted to show revenge in the lding of a cathedral, but whose rt was changed. Letters of eting were read and special sic was given by Carolyn Iken- ry and the conference choir. The ing scriptures, read in German l English by Galen Weaver, were en from John and Mark.

t the close all volunteers accept- new assignments came forward a dedication of life.

AT HOME AND ABROAD

Puerto Rico

Twenty-eight thousand families in Puerto Rico live on plots of ground less than nine acres each. Average milk consumption is less than one cup per person per day since these farms are too small for cows, and there are not enough goats.

Eagerly awaited bales of clothing, sacks of shoes and barrels of powdered milk arrived at Castañer in December from New Windsor. With low temperatures in the winter months, there is a special need for this material aid.

New Windsor

An overtime work program has been scheduled in the processing department. This has increased output about fifty per cent. Extra warehouse space has been necessary to care for the heavy increase of relief clothing from Thanksgiving and Christmas drives.

Adult Seminar

Last call for those who want to attend the Adult Seminar in Washington. This conference from March 1-5 includes a Washington and a New York phase. Registration begins Sunday evening, Feb. 28, at the Washington City Church of the Brethren, 4th and North Carolina Ave., S. E. Some time will be allowed for sightseeing in Washington and New York. Registration fee—$2.50 for Washington phase; $3.50 for Washington and New York phase. Register until Feb. 20 with the General Brotherhood Board, Brethren Service Commission, 22 S. State, Elgin, Ill. Last minute registration will take place in Washington.

Brethren Tours to Europe

An Easter tour of the Holy Land under the direction of L. W. Shultz, Milford, Ind., will take place from March 24—May 11. Thirty-eight days will be spent in Egypt, Palesti e, Greece, Italy, Switzerland, Austri a, Germany and France. The purpose of this tour is to acquaint the group with life and conditions of the common people in their homes and communities; to visit Bible lands where Moses, Jesus and Paul lived and taught—to bear a message of goodwill from America; and to see relief and rehabilitation work of Brethren Service and to visit Schwarzenau, the birthplace of our church. In Palestine, John Barwick, who serves the American Friends of the Middle East, will help guide the tour party. The total costs for this Holy Land Tour are estimated at $1,300 to $1,500, depending upon method of travel. Write: L. W. Shultz, Milford, Ind., or General Brotherhood Board, Brethren Service Commission, 22 S. State St., Elgin, Ill. Applications should be made immediately.

Thanks Beyond Words

MANY Brethren families and individuals during February and March will share at mealtime for the world-wide program of Brethren Service.

Beginning Feb. 14, many adults and children will contribute a minimum of two cents per meal, to become a part of the One Great Hour of Sharing offering on March 28. Others, beginning perhaps two weeks prior to the One Great Hour, will give five cents or more per meal.

Many pastors have ordered a quantity of coin boxes; see your pastor for one. Non-resident members may request a free box from the General Brotherhood Board, Brotherhood Fund Department, 22 S. State St., Elgin, Ill.



Relieve That Man!

Leland A. Nelson
Modesto, California

DETAILS! Details! Details! From the beginning of the Christian church they have sought to crowd out the chief work of every minister that God has called to serve him through his eternal church and have often succeeded.

In Acts we read of how the details of administration threatened the ministry of early apostles—they said, "It is not right that we should forsake the ministry of the Word to wait tables." No more is it justifiable for the pastor of 1954 to forsake the ministry of the Word to attend to the details of the church office and the administration of the church program.

God has called men today, as always, "to seek and to save the lost." The tragedy is that we often need to seek to save the ministers who have become lost in trying to keep up with the details of the average church program and organization.

In some congregations, the minister is regarded as the handy man. He is expected to do anything from repairing the parsonage to cutting the church lawn or serving as taxi driver or chauffeur for the congregation or errand boy for the ladies' aid. He is expected to serve as the hired man of the congregation and is unable to serve as one who has been "called out" to be a "voice in the wilderness," or "God's man," in the community. I have known many men who have lived in a pastorate for six years who were never able to function fully as prophets of God or as spiritual lighthouses because they were burdened down with the details and mechanics of the church program.

Many have been the weeks when a pastor scarcely gets out of his office or home because of the flood of mail that needs to be read and answered and the continuous phone calls about everything from "what happened on the Sunday when we were away from church" to "what was the matter with the Brown's baby on Sunday when it cried and fussed more than the normal amount?" Also notifying committee chairmen and committee members of their responsibilities and prodding them into action and guiding their plans take much time.

All the while there are untold numbers of individuals within the shadow of the church who have problems that could be solved and burdens of fear and anxiety that could be lifted if the pastor were only free to render the spiritual ministry to the community to which God has called him and for which he has been prepared.

A Secretary Is Needed

After almost fifteen years in the pastorate, I have come to regard the secretary as the most important helper that a pastor can have. In our growing churches as we a faced with the problem of additio staff I think the first person t should be added, in addition t full-time minister, is a full-ti secretary. If one would have choose between a full-time secret and an assistant pastor, I wo choose a secretary. I am confid that one well-trained man with efficient secretary will accompl more for the church and the ki dom at large than two well-trai men (pastor and associate past with no secretary.

In addition to a need for minister to serve as teacher a preacher of the eternal truth and a counselor who can relate th great truths to life in ways that t will bring new life to those who burdened, confused and distress he must be a student of the tr himself, taking time to explore ag and again the life and teachings Jesus and to learn the art of pra and meditation and contemplati This cannot be done in the midst continuous inquiries from w meaning parishoners who just d in to chat or who happen to be n the telephone as it occurs to th that the preacher ought to kn "why Jim Jones wasn't in churc



J. Henry Long

A committed, consecrated and efficient secretary is the most important helper a pastor can have in his work of rendering spiritual ministry to the congregation which he serves

A secretary is a must for every
owing peacher, for every pastor
no is not going to neglect the min-
ry of the Word to care for the
nor details of the parish.

r Work

A secretary—what can she do? Oh,
s, she can use a typewriter, take
tation, receive callers, answer the
one, care for routine duties such
mimeographing the Sunday
lletins, church newsletters and
gular mailings. But she can do
ich more than this if she is a
mmitted and consecrated worker.
e can assume a large share of the
sponsibility in planning and
heduling the church calendar. She
comes a "clearing house" for the
e of the church in the scheduling
committee meetings, programs
d special events. She can free a
stor from being an office worker
become a shepherd of the flock
no can give more time to his study;
ke personal and vital interest in
s flock and its activities, and even
d time to spend with his own fami-
an essential factor in every
stor's efficiency and effectiveness.

ow Secure a Secretary

Not all churches can afford full-
ne secretarial help. Within most
our congregations there are many
alified persons who can make a
al contribution to the church by
rving as a part-time secretary to
e pastor. They may be high school
idents who take shorthand and
ping at the present time. There
ay be employed secretaries in the
ngregation who would be willing
give an hour two or three times
week or an afternoon or an eve-
ng to help with the church office
ork.

Some homemakers who were
cretaries before they were married
d had families and who would
elcome the opportunity to brush
on their shorthand and typing
ce their children are in school are
ppy to volunteer two or three half
ys a week to work in the church
ice. This can often be wholesome.
ten mothers with young children
ll do typing in their homes if the
urch can provide a typewriter for
em to use.

Perhaps some individuals or class
ould be willing to underwrite the
pense of a part-time secretary
til it can become a regular item
expense in the annual church
dget. While the part-time secre-
y by no means frees the pastor
m the details of administration
mpletely, it does help to let God
e him more fully in the role of
"God's man" in the community.

No Preacher-Secretary, Please!

Comparatively few congregations in our denomination have full-time or even part-time secretaries. Often the minister is expected to be his own secretary. Perhaps he can do the work very well, but what about the time consumed? A minister is human and not blessed with more than twenty-four hours a day for the extra jobs. He can care for a certain amount of work only; something must be omitted in his schedule if he is to assume a secretarial role. When he is compelled to do the routine office work in the church, then more important phases of the church's life and work must be neglected. It is not right that he should neglect the ministry of the Word to care for office work and administrative details. Whenever he does, he suffers, his family suffers, the church suffers and you suffer.

Congregations which have faced the problem objectively and who are relieving the pastor of much of the office phase of his work realize that a preacher-secretary plan is not the ideal, but rather a preacher and a secretary.

Many churches can well use the services of volunteer workers—most churches have persons in their midst who can do secretarial work. Sometimes church members find free time which they regularly give to the church for the preparing of the weekly church bulletin, assisting with church newsletters, periodic mailings, taking dictation, typing, filing, etc. If this help is available, regular and effective, that is fine. If not, church members should face the problem and work toward the securing of paid help in assisting the pastor to carry on the administrative work of the church.

A School of Applied Stewardship

Joseph B. Flora

PASTOR A. Wayne Carr of the Rossville and Pyrmont churches of Southern Indiana was the instructor for an intensive one-day school on stewardship for Southern Ohio held recently at the West Milton church. The idea for the school grew out of hearing Bro. Carr at the men's camp at Camp Sugar Grove. A full day's program was planned to provide enough time to outline adequately the various steps needed at the local level for a well-balanced stewardship program. It was felt that such a school should include pastors, members of finance committees and any others interested in this phase of the work of the church.

The proposed program was presented to the finance and stewardship commission of the district board who approved it and secured the approval of the district board. This gave the school the backing and support of the district. A letter was then mailed to all of the pastors of the district, briefly outlining the program, stating that it had been approved by the district board. The fact that the school was for both pastors and members of finance committees was stressed. A self-addressed envelope was enclosed requesting that a reply be sent within one week indicating their interest and listing the names, addresses and telephone numbers of those who should attend. The response to this letter was excellent.

The district conference a week before the school gave a splendid opportunity to publicize the school and to make personal contacts. The work of the new executive secretary of the district, Moyne Landis, in urging attendance throughout the district by both letters and personal contact was very helpful.

Eight days before the school a letter was sent to each pastor along with the list of names which he had previously sent. This letter explained the course and included a schedule of the program. A self-addressed postal card was enclosed with each letter. This made it easy to send in reservations. Space was provided on the card to list names of others who had been invited and who would attend. We wanted all who were interested in stewardship to attend. The course started at 9:00 a.m. and ended at 3:15 p.m. with an hour for the lunch served by the women of the host church. Periods of relaxation were also provided.

Bro. Carr's course divided itself into five sessions. The first, *Enriching Life,* gave the basic spiritual philosophy on which a sound foundation for man's stewardship obligations to God should be built. The second, *Putting God in Our Giving,* outlined teachings from both the Old and New Testaments on stewardship and the principles which

Continued on page 27



Church of the Brethren members on the Christian Council of Nigeria include Bassey Minso and Missionaries Ira Petre, Lucile Heckman, Emma Ziegler, Emma Jean Wine and H. Stover Kulp

Shall We Win Men to Christ in Africa?

Modena Studebaker
La Grange, Indiana

YOU have heard the strange sounding names, Garkida, Lassa, Marama, Wandali and the rest of them, as these stations have appeared on the mission horizon in Nigeria, West Africa. May we add two new names to the list, Mubi and Uba. There are some unusually interesting things about Mubi and Uba which our church ought to know.

It is a story of long unfulfilled dreams and frustrating delays. But now at last the story seems to be unfolding in a truly wonderful way. What and where are Mubi and Uba? Mubi is the largest population center in the Church of the Brethren area in northern Nigeria. Uba is a smaller but also important center in the fertile Yedseram Valley.

About twenty-five years ago when one of our pioneers, Bro. Stover Kulp, first went to seek out the more strategic spots in which to establish mission stations, he was intrigued by Mubi and Uba. Mubi is a bustling trading center. Great caravans of camels and trucks as well, carry produce to and from Mubi to distant parts of the world. There are people, people everywhere in Mubi. The great market place is thronged daily with thousands of black-skinned Africans. They elbow their way through the masses of humanity, bargaining good-naturedly yet shrewdly for anything, everything, from foul smelling meat to cheap imported perfume. Babies cry wearily on their mother's backs, as the mothers dicker heatedly for hours over their transactions and produce. Over at one side of the market the local beer mart flourishes, and the takers become more garrulous as the hours pass. Little children dart here and there through the swarming masses, hoping to buy a sweet tid-bit or, better yet, if they have been well trained in stealing by their parents they may be able to pick up enough to fill their stomachs for nothing!

There are many Mohammedans among the crowds of people, but there are many more thousands who are pagans who are still open to Christianity. The vast majority of these pagans have literally never heard the name of our precious Master. What an opportunity! What a Challenge!

At different times the missio applied to the government for per mission to open work in Mubi. Th British government has been ver friendly and helpful to our missio work in general. But in this reques we have been put off time afte time. We had almost begun t despair of ever being given per mission to do mission work in Mub The years passed. Mubi grew large and more important.

But God's plans will be worke out in one way or another! Strange ly enough, a government Britis educational man who was also splendid Christian began holdin Christian services in the govern ment school at Mubi. He then in vited our mission staff to assist i the preaching services. The year rolled on. At long last, after year of waiting, the government grante our request to open up work a Mubi. At last God had prepare the way!

The mission sent the happy new to the Foreign Mission Commissio and asked for funds to make us of this golden opportunity. The another sad part of the story un folded. Owing to the lack of fund in the Brotherhood Fund to ope any new work on any mission field

request for funds could not be nted. There simply was no ney to send. Instead, there was over-all five per cent cut on all the work which the Brotherhood d administers.

ow, back to Africa. Back in Dec. 1949, the group of missionaries n on the field were just closing of their longest annual confer- es. Much business had been ussed, and the meeting had ed two days longer than sched- l. The great urgency to advance start new work was strong n the group. They decided that day to take the ten per cent ease in salary they had just ived and for that year, or more, ive all of it toward financing a station. (This was to be above r usual giving.) A wonderful filled the hearts of the forty ons present. The meeting closed ll of the group joined hands and A Charge to Keep I Have. s sum of approximately $4,000 given during 1950 and 1951. n word came back to the Africa l after the Colorado Springs ference of 1953 that no funds e available to open either Mubi Uba, the decision of the field to use the $4,000 which the ionaries had given, to begin the work at Mubi. To fail to use opportunity which had already n earnestly prayed for, for so y years seemed unthinkable. at last definite plans have been e to begin building a garage, a ge building and a residence at i. Risku, the "African peace- er" is now gathering materials for the buildings. Our inspiring leader, Bro. Stover Kulp, is now in the United States on furlough. It had been the dream of Bro. Kulp and his wife, Christina, to begin the work at Mubi. Now Christina has passed to her reward, but Bro. Kulp is still planning to go back to Nigeria, where he may at last have the opportunity of preaching, teaching and ministering in that great needy area of Mubi.

And what of Uba? Bro. John Grimley and his wife, Mildred, have been assigned to go to Uba and work in that strategic area when they return to Nigeria in 1954. For a time, the opening of this station seemed entirely impossible, as there were no funds. Now we humbly and sincerely thank God that the church which we love has begun to catch a vision of what we should and can do for him. The upward trend in regular planned tithing and in sacrificial giving above the tithe is truly something to praise God for!

Let us keep on—giving sacrificially if need be. Let us not be satisfied with fulfilling minimum quotas, but let us continue to go forward in a committed outpouring of love and compassion that shall win men to Christ around the world! "Go therefore and make disciples of all nations, baptizing them in the name of the Father, and the Son, and of the Holy Ghost."

• • •

Kathryn Joyce arrived in the home of Dr. and Mrs. Roy Pfaltzgraff on Oct. 22, at Garkida, Nigeria, Africa. The Pfaltzgraffs are now in the States.



o groups of men hoeing not far from the Wandali church, Africa

News From Anklesvar

George and Rae Mason
Anklesvar, India

SINCE July 1953 we have been in Anklesvar, at least most of the time. Anklesvar is seventy-five miles north of Bulsar and seven miles south of the Nerbudda River. It is also on the main line of the Western railway. We are less than one-fourth mile from the tracks so it often sounds at night as though the trains were coming right up on the veranda.

Thanks to our neighbor family, the Bollingers, who had started many seeds for us, we already have a productive vegetable garden and are enjoying our own fresh lima beans, green peppers, carrots and fine big tomatoes, and a red-leafed seedpod which will give us for the next four months a fine tart sauce which is nicer than cranberries. We are indeed abundantly blessed in this faraway country.

Our first year yielded nothing more than rough orientation to heat, mosquitoes, mosquito-net-draped beds, humidity and mildew, and a foreign language. Our second year gave new focus to our vision—we lived on the top of the world for three months and watched with awe the silent, changing Himalayas from dawn until dusk. While up there we enjoyed fellowship with three hundred or more other missionaries from all over the world—Denmark, Sweden, Ireland, England, Canada, as well as with ambassadors from everywhere and their families. Landour seems to be a particularly stunning crossroad of the world. Our second year also brought us our little Margaret.

During the monsoon we had cholera epidemics in several villages. Amsey Bollinger and I made an excursion into the area to see what might be done to help. In the first village we found that thirty-two people had come down with cholera and that eight had died before the government doctors had gotten there. Prompt action saved the rest except one who was brought to the isolation area only one and one-half hours before he died. It seemed to be quite a virulent organism, killing often within twenty-four hours after the first symptoms showed. An example of what the human body can take under unusual conditions was that when the doctors first arrived their supply of intravenous saline was delayed. The doctors took water

from the neighboring wells, boiled it for fifteen minutes, put in salt pills and treated some of the patients who were in a very critical condition. All of those so treated showed no ill effects and recovered. Of course, later treatments were given with properly prepared i-v saline, but their lives were probably saved by intravenous well water.

We managed to help out by spraying DDT and BHC to control flies and by giving patients baths or [illegible] showing their relatives how, and [illegible] helping to give immunization sho[illegible] in the near-by village. A visit [illegible] other towns showed that the situ[illegible] tion was quite well controlled.

The Church at Home

Edited by Alberta Yod[illegible]

A Rural Pastor of the Year

Ralph A. Felton
Department of Rural Church,
Drew Theological Seminary
Madison, New Jersey

LYLE M. KLOTZ, the Ohio "pastor of the year" for the Church of the Brethren, prefers long pastorates, likes rural people and belongs to farm organizations. "I believe people appreciate having their pastor put down a few roots," is the way Mr. Klotz explained the desirability of long pastorates. "It gives his people the impression that he wants to live with them rather than just stop until he receives a call elsewhere."

Mr. Klotz has been six years in his present parish at Stony Creek in Logan County, sixty miles northwest of Columbus. His "roots" are a large garden, three registered Jerseys, a garden tractor and a milking machine.

He has many other "roots." He is a member of his Farm Bureau Council and takes his turn as its discussion leader. He is active in the Parents and Teachers Association. He is president of his County Ministerial Association in which the fifty ministers of the county cooperatively win friends and influence people.

"I love to live with and work with country people," Mr. Klotz explains, and that statement probably gives away the secret of his success. He has a vacation Bible school of eighty children. They caught the pastor's contagious love for other people, and during their two weeks' session sent a milch goat to Japan, a bicycle to Europe and made seventy-five dolls for African children. He and the Methodist pastor also teach weekday classes of religious education on released time in the public schools.

Mr. Klotz's young people soon caught his spirit of service and bought a power mower, cleaned up the church lawn, and mixed volley ball and religion in their youth fellowship meetings.

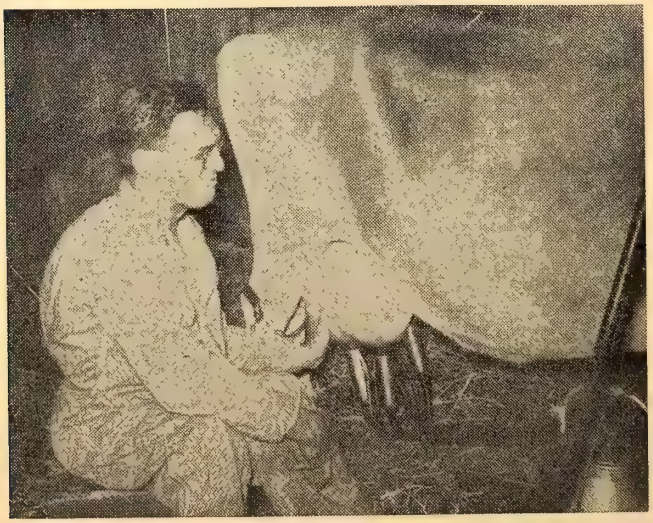
Like many other "Dunkard" pastors, Mr. Klotz helps his young people buy land and stay in their community.



Lyle Klotz on his garden tractor

He also follows the pattern [illegible] his denomination in "fighting [illegible] peace." He goes to Washing[illegible] representing every organization [illegible] can find and fights the propos[illegible] universal military training legis[illegible] tion. At the same time he is distr[illegible] director of Brethren Service, wh[illegible] gives great assistance to war-t[illegible] countries.

A native of Fredericksburg, Io[illegible] reared on one of Iowa's best da[illegible] farms, (his father had the high h[illegible] of the state one year), Mr. Kl[illegible] says, "I have found people east [illegible] the Mississippi a bit more hesit[illegible]



Mechanized milking at the Stony Creek parsonage

Lyle M. Klotz [illegible] work in his st[illegible]



ackle new things than people
ner west. They start more
ly; yet when they move, they
e surely."

hen his people remodeled and
alized their church plant, they
ably thought they had earned
ttle rest. But their pastor
ches proportionate giving, that
o give not only to the needs of
church, but continue to give
efinite proportion of their in-
e. One entire adult class gives
per cent of its income. Others
as much as fifteen per cent.
entire church gives nearly
le what the average church
ber contributes.

's. Klotz, known by the neigh-
as just Gladys, is trained for
ious work.

e Church of the Brethren of
made no mistake in selecting
Rural Pastor of the Year for

chool of Applied Stewardship

Continued from page 23

teach. The third, *Wise Budget
ding,* dealt with the many as-
involved in building a church
et. The fourth, *Enlightening
Enlisting Every Member,* out-
the educational program nec-
y to secure acceptance of the
by the congregation. The fiifth,
eeding on Enlistment Sunday,
the steps necessary to do just

e response of the district was
dent. All who attended were
ulated and challenged. We agree
Bro. Carr that one's full com-
ent to the stewardship obliga-
of our faith is akin to the con-
on experience. We know that
school will bear much fruit.

ddings

nenthal-Phillips—Steve Blumenthal
oan Phillips, Oct. 31, 1953, in the
ay church, Philadelphia, Pa., by the
, John Landis.—Mrs. Charles Bar-
Philadelphia, Pa.

e-Morgan—Jack F. Boyce and Bar-
Ann Morgan, both of Canton, Ohio,
Eden church, Nov. 14, 1953, by the
signed.—C. C. Louder, Canton, Ohio.

um - Welch — Everett Brehm of
hs Ferry, N. Dak., and Genevieve
Welch of Cando, N. Dak., Nov. 22,
in the Cando church, by Edward
n.—Mrs. L. R. Maust, Cando, N. Dak.

e-Sumner—Harold G. Cline of Mt.
, Va., and Arabella Z. Sumner of
on, Va., in Staunton, by Bro. Cupp,
27, 1953.—Samuel H. Flora, Jr.,
s Cave, Va.

non-Morgan—Riley Robert Dedmon
ina Martha Morgan, both of Canton,
in the Eden church, July 18, 1953, by
ndersigned.—C. C. Louder, Canton,

-Seivers—Keith Erny and Patricia
s of Logansport, Ind., in the Logans-
hurch by Reverend Erny, uncle of the groom, assisted by the undersigned.—Grant Weaver, Wabash, Ind.

Findley-Geary—Doyle Findley and Connie Geary, Dec. 31, 1953, in the Ashland church, Ohio, by the undersigned.—W. H. Miley, Ashland, Ohio.

Fisher-Showalter—Lester Douglas Fisher and Shirley Ann Showalter, both of Waynesboro, Va., Nov. 26, 1953, by the undersigned.—Byron Berkey, Crimora, Va.

Gibson-Hill—James Gibson and Donna Hill, Dec. 26, 1953, in the Osceola church, by the undersigned.—Edward Stump, Elkhart, Ind.

Hall-Kindley—Von Hall of Stet, Mo., and Elsie Kindley of Downs, Kansas, Dec. 18, 1953, at the McPherson church, by the undersigned.—Burton Metzler, McPherson, Kansas.

Kulp-Shoemaker—David William Kulp of Pottstown, Pa., and Carol Maynard Shoemaker of Ambler, Pa., in the Ambler church, Dec. 27, 1953, by the undersigned, brother of the bride.—Thomas E. Shoemaker, Chicago, Ill.

Oliver-Blohm—Jimmy Leon Oliver and Thurlene Darnell Blohm, Dec. 23, 1953, in the Adrian church, Mich., by the undersigned.—Alvin L. Kintner, Adrian, Mich.

Patrick-Fruits—Ralph Howard Patrick of Lafayette, Ind., and Eleanor Ruth Fruits of New Richmond, Ind., Dec. 27, 1953, in the Lafayette church, by the undersigned.—Kenneth I. Hartman, Lafayette, Ind.

Perry-Heid—Donald E. Perry of Canton, Ohio, and Mary A. Heid of North Industry, Ohio, in the Eden church, Dec. 5, 1953, by the undersigned.—C. C. Louder, Canton, Ohio.

Sheets-McDowell—Ernest Jones Sheets, Jr., and Audrey Frances McDowell, Jan. 2, 1954, by L. W. Blackwell of Norfolk, Va.—Mrs. Betty Roberts, Newport News, Va.

Slabaugh-Brady—Paul Slabaugh of Durand, Ill., and Donna Brady of Rockton, Ill., in the home of the groom, Jan. 6, 1954, by Carl S. Smucker.—Paul B. Haworth, Rockford, Ill.

Snell-Heckman—William Snell and Marie Heckman, Sept. 17, 1953, in Wabash, Ind., by the undersigned.—Grant Weaver, Wabash, Ind.

Obituaries

Anderson, Mable, daughter of R. W. C. and Ellen Price Buchanan, was born July 30, 1899, near Hoytville, Ohio, and died Jan. 8, 1954, in Findlay, Ohio. On Dec. 13, 1917, she was married to Grover Anderson. She was a member of the Deshler church. Surviving are her husband and one daughter. Funeral services were conducted by the undersigned in the Deshler church. Burial was in the McComb Union cemetery.—B. Floyd Bowman, Deshler, Ohio.

Auville, Marvin, son of Guy and Polly Kisamore Auville, was born April 21, 1931, at Onego, W. Va., and died in a truck accident at Vicques, Puerto Rico, Nov. 24, 1953. On Oct. 13, 1951, he was united in marriage to Meda Catherine Smith. Surviving are his wife, one daughter, his parents, seven sisters and five brothers. Services were held at the Sangerville church by Rev. George S. Widmyer, assisted by Bro. I. J. Garber. Interment was in the church cemetery.—Ruth F. Miller, Dayton, Va.

Bradley, Ethel, daughter of Fred E. and Edna McClain Carroll, was born Feb. 11, 1910, in Melvin, Ill., and died Dec. 25, 1953, at her home in Elmhurst, Ill. On April 3, 1935, she was united in marriage to Maurice E. Bradley. To this union were born three children. She graduated from the Cook County hospital school of nursing in Chicago. A member of the York Center church, she was the first president of the women's work in the newly organized church and served as children's director. Surviving are her husband, two sons, one daughter, her mother, two brothers and two sisters.—Byron P. Royer, Lombard, Ill.

Cartwright, Levi, son of Francis and Mary Ellen Cartwright, was born March 14, 1883, at Atwood, Ind., and died Dec. 28, 1953, at Bisbee, N. Dak. On July 6, 1904, he was married to Nellie Shock. To this union were born five children. Besides his wife, he is survived by five children, eleven grandchildren, five great-grandchildren, three brothers and two sisters. He served as a faithful member of the church all his life. Funeral services were held in the Cando church by Edward Duncan. Interment was in the Zion cemetery.—Mrs. L. R. Maust, Cando, N. Dak.

Cocanower, George, was born in Knox County, Ohio, Nov. 3, 1863, and died at his home in Wakarusa, Ind., Nov. 1, 1953. He was united in marriage to Luretta Hochstetler on Feb. 27, 1892. He was a member of the church for sixty-one years and served as a deacon since 1904. Surviving are his wife, one daughter, one son, five grandchildren and five great-grandchildren. Funeral services were held in the Wakarusa church by the pastor, the undersigned. Interment was in the Olive cemetery.—Arthur L. Dodge, Wakarusa, Ind.

Craney, Mary Iona, daughter of D. H. and Belle Fisher, was born July 26, 1885, at Brainard, Kansas, and died Nov. 16, 1953, at Newton, Kansas. Most of her life was spent near Peabody, Kansas. On March 8, 1905, she was united in marriage to Clyde A. Craney. She was a member of the Newton church. Surviving are her husband and three children. Funeral services were held in the Peabody Methodist church by the pastor, Henry Murray, and the undersigned. Interment was in the Peabody cemetery.—Lee Kendall, McPherson, Kansas.

Cripe, Mrs. Addie Aretta, daughter of John and Sarah Miller Jacoby, was born in Clinton County, Ind., Jan. 18, 1870, and died in the home of her granddaughter in Indianapolis, Ind., Nov. 26, 1953. On Sept. 16, 1896, she was united in marriage to Albert Cripe, who preceded her in death in 1927. She was a member of the Rossville church. Surviving are one son, one daughter, four grandchildren, four great-grandchildren, one brother and one sister. Funeral services were held in the Rossville church by Bro. A. Wayne Carr. Burial was in the Rossville cemetery.—Clara Metzger, Rossville, Ind.

Curry, Phillip Henry, son of John H. and Mary Cook Curry, was born Aug. 18, 1885, at Briery Branch, Va., and died Nov. 10, 1953. On Oct. 1, 1907, he was united in marriage to Clara B. Kniley. He was a member of the Briery Branch church. Surviving are his wife, four daughters, three sons, ten grandchildren and one brother. Funeral services were held at the Briery Brnch church by his pastor, Bro. I. J. Garber, assisted by J. M. Foster and W. F. Farmer. Burial was in the church cemetery.—Ruth F. Miller, Dayton, Va.

Etter, Ida E., daughter of Samuel and Anna Heckman, was born Jan. 4, 1864, and died Jan. 2, 1954, at the home of her son. She was married to Joseph Etter on Sept. 30, 1888. To this union were born three sons. Active in the church for seventy-five years she was a charter member of the Ft. McKinley church, performing different services as superintendent and Sunday-school teacher. Surviving are two sons, six grandchildren, fifteen great-grandchildren and two brothers. Funeral services were conducted in the Ft. McKinley church by Bro. Walter Bowman. Interment was in the Memorial Park cemetery, Dayton, Ohio.—Mrs. Jessie Mobley, Dayton, Ohio.

Evans, Lebert John, was born in Miami County, Ohio, Jan. 22, 1897, and died Dec. 10, 1953. He was married to Nellie Dredge on March 7, 1918. Several years after he united with the New Carlisle church he was elected to the office of deacon. He is survived by his wife, one son, three daughters, seven grandchildren, his parents, five brothers and two sisters. Services were conducted in the New Carlisle church by the undersigned, assisted by

Walter Hawke. Interment was in the New Carlisle cemetery.—Chester I. Harley, New Carlisle, Ohio.

Forney, Franklin W., son of Benjamin and Margaret Patton Forney, was born at Falls City, Nebr., Oct. 16, 1879, and died Feb. 24, 1953. He was united in marriage to Fern Witter on Nov. 21, 1908. One daughter was born to this union. He joined the church when a young man and has been a faithful, loyal active member. He served as the superintendent of the buildings and grounds at McPherson College for thirty years; in 1952 the college awarded him a certificate of recognition for his service. Surviving are his wife, Fern, one daughter, two sisters and one brother. Services were conducted by the undersigned and D. W. Bittinger in the McPherson church. Burial was in the McPherson cemetery.—Harry K. Zeller, Jr., McPherson, Kansas.

Garber, Jacob Aaron, son of Jacob A. and Rebecca Early Garber, was born Jan. 25, 1879, near Harrisonburg, Va., and died Dec. 2, 1953. He was married to Lucy Winfield Hite on Nov. 24, 1910. A graduate of Bridgewater College and of Emerson College in Boston, he was the founder and first cashier of the Farmers and Merchants Bank of Timberville. He served as treasurer of Rockingham County, member of both houses of the General Assembly of Virginia and a member of the Congress of the United States. Although he lived in Harrisonburg for the last twenty-five years, he maintained his membership in the Timberville congregation. The funeral service was conducted in the Timberville church by Paul H. Bowman, assisted by James A. Swain of the United Brethren church and Walter M. Locket, Jr., of the Methodist church. Burial was in the Timberville cemetery.—Martha Huffman, Timberville, Va.

Gipe, Rose, daughter of Charles W. and Susan Webster Reese, was born Aug. 17, 1873, near South Whitley, Ind., and died Dec. 12, 1953, at the home of her daughter near Silver Lake, Ind. She was married to William Gipe in 1894. Surviving are her husband, one daughter, nine grandchildren, twelve great-grandchildren, two brothers and one sister. Funeral services were held at the DeMoney-Hollingsworth funeral home in Columbia City, Ind., by the undersigned.—Charles A. Light, Columbia City, Ind.

Gordon, Ezra Harrison, was born in Clark County, Ohio, Jan. 24, 1875, and died Dec. 3, 1953. He was married to Grace Roberts on May 3, 1900. He is survived by his wife, two sons, two daughters, one stepdaughter, ten grandchildren, five great-grandchildren, two brothers and one sister. Services were conducted in the Doom Memorial home by the undersigned, assisted by John Gump. Interment was in the Enon cemetery.—Chester I. Harley, New Carlisle, Ohio.

Harman, Minnie H., widow of Arthur T. Harman, died Dec. 16, 1953, at the age of seventy-nine years, in Roanoke, Va. For sixty-seven years she was a member of the church and taught in the Sunday school for more than fifty years. Surviving are four daughters, one son, seven grandchildren and three great-grandchildren. Funeral services were conducted in the Topeco church by A. N. Hylton, C. R. Simmons, Jr., and Maurice Strausbaugh. Burial was in the Topeco cemetery.—Leeta H. Weddle, Floyd, Va.

Heath, John Henry, died at his home near Mt. Airy, N. C., Dec. 13, 1953, at the age of eighty-two years. He had been a member of the Saint Paul church for more than forty years. Surviving are his wife, Ella Williams Heath, three sons, five daughters, eighteen grandchildren and fourteen great-grandchildren. Funeral services were held in the Midway Baptist church by Bro. W. J. Payne, Rev. John Weatherman and Rev. Fred Fleming. Interment was in the church cemetery.—W. M. Leftwich, Mount Airy, N. C.

Heckman, Mary Teresa, daughter of Jacob and Margaret Ganger, was born Jan. 19, 1877, and died at her home in Potsdam, Ohio, Dec. 22, 1953. In 1898 she was married to John Heckman, who died in 1940. Surviving are three brothers and one sister. Services were conducted by the undersigned in the Potsdam church. Interment was in the Potsdam cemetery.—L. John Weaver, Potsdam, Ohio.

Hedrick, David, son of Samuel and Mary Seyster Hedrick, was born April 22, 1875, in Mt. Morris Township, Ill., and died Dec. 13, 1953, at Moline, Ill. He was a member of the Mt. Morris church. Surviving are three children, one brother and one sister. Services were conducted at the Mt. Morris church by Bro. Dean Frantz. Interment was in the Salem cemetery near Mt. Morris.—Mrs. Robert Fridley, Mt. Morris, Ill.

Hufford, Ida Florence, daughter of William and Susan Jordan, was born in Carroll County, Ind., May 30, 1868, and died at her home near Rossville, Ind., Dec. 10, 1953. She was married to Isaac L. Hufford in 1887. She was a member of the Rossville church. Surviving are her husband, three sons, three daughters and one brother. Services were held in the Moore funeral home by Bro. A. Wayne Carr. Burial was in the Rossville cemetery.—Miss Clara Metzger, Rossville, Ind.

Losh, Mary Susan, was born Dec. 25, 1860, in the Briery Branch community, Va., and died Nov. 6, 1953. She was a member of the Bethany Mennonite church. Surviving are one daughter, eight grandchildren, fifteen great-grandchildren and six great-great-grandchildren. Funeral services were held in the Bethany Mennonite church by Bishop S. H. Rhodes, assisted by Bro. J. M. Foster. Burial was in the E.U.B. church cemetery at Ottobine.—Ruth F. Miller, Dayton, Va.

Lowder, Wilfred, son of William and Harriet Sonafrank Lowder, was born July 24, 1885, near Woodland, Mich., and died Oct. 31, 1953, in Detroit, Mich. Surviving are two sisters and one brother. Graveside rites were conducted by the undersigned. Interment was in the Woodland Memorial cemetery.—Glenn J. Fruth, Woodland, Mich.

Meckley, Alice K., widow of Samuel M. Meckley, was born Dec. 23, 1874, and died Dec. 10, 1953, in Florin, Pa. She had been a member of the church for fifty years. Surviving are four grandchildren, four great-grandchildren and one sister. Services were conducted at the Nissley funeral home with Bro. Abram Eshelman officiating. Burial was in the Mount Pleasant cemetery.—Mrs. LeRoy Hawthorne, Rheems, Pa.

Miller, Freda Alberta Uphold, wife of June Miller, was born near Friendsville, Md., April 17, 1921, and died near Cranesville, W. Va., Dec. 31, 1953. She was a member of the church. Surviving are her husband, five children, her mother, four sisters and one brother. Funeral services were conducted by Olonzo P. Fike and the undersigned in the Cuzzart church. Interment was in the Parnell cemetery.—Emra T. Fike, Terra Alta, W. Va.

Miller, Rosa, daughter of Jacob and Catharine Swartz Snyder, was born in Kosciusko County, Ind. Feb. 24, 1867, and died in Nappanee, Ind., Dec. 15, 1953. On Nov. 25, 1890, she was married to Samuel Miller. She was a long-time member of the church. Surviving are one daughter and two grandchildren. Funeral services were conducted by her pastor, S. W. Longenecker, in the Nappanee church. Burial was in the Union Center cemetery.—Hazel Grasz, Nappanee, Ind.

Miller, Wilbur E., son of William and Elizabeth Garber Miller, was born near Harrisonburg, Va., July 11, 1882, and died Nov. 25, 1953. On Dec. 25, 1905, he was married to Olive Catherine Yates. He was a long-time member of the church. Surviving are one daughter, one son, two grandchildren and one brother. Funeral services were held at the Mattingly funeral home by the undersigned. Interment was at Midland, Va.—Duane H. Ramsey, Washington, D. C.

CAP GOODS

We furnish highest quality nylon and silk nets, nylon and ninon chiffons and organdy. All stiff finish. Reduced prices on nylon. Samples free.

R. E. Arnold, Elgin, Illinois

Payne, Martha Matilda, widow of Payne, was born March 10, 1869, in roll County, Va., and died Dec. 31, at the home of her son at Low Gap, N She had been a member of the Saint church for more than fifty years. Sur ing are one son, two daughters, seven grandchildren, one brother and one si Funeral services were conducted at Imogene Methodist church by Otte and E. M. Gough. Burial was in the P family cemetery.—W. M. Leftwich, M Airy, N. C.

Peterson, Anna Margaret, daughte Samuel R. and Annie Catherine Sn was born Feb. 21, 1896, at Welsh Run, and died Jan. 3, 1954, in Abilene, Ka At the age of fourteen she united wit church. On Aug. 22, 1933, she was ried to Alfred Peterson, who precede in death in 1943. Surviving are three ters. Funeral services were held in Navarre church by the undersigned. terment was in the Navarre cemete Elmer L. Dadisman, Navarre, Kansa

Petre, Lizzie Mae, daughter of D and Elizabeth Cearfoss Showalter, di her home at Broadfording, Md., Dec 1953, at the age of seventy-three y She was a member of the church for years. Surviving are her husband, R. Petre, two daughters, one son one brother. The funeral was held i Broadfording church by the unders and Robert A. Schreiber, assisted by uel Parmer and S. F. Spitzer. Burial in the cemetery adjoining the ch —Samuel D. Lindsay, Hagerstown, M

Phillips, Lanell, son of Ebenezer Lily Bond Phillips, was born Apri 1890, and died Jan. 2, 1954, in Dayton, In 1909 he was married to Wilhe Doepke, who died in 1925. To this were born three children. His s marriage was to Opal Gayman. T union were born six children. He a member of the Trotwood church. viving are his wife, Opal, three daug six sons, nine grandchildren and great-grandchildren. — Paul W. K Trotwood, Ohio.

Schultz, Aubrey. son of Egbert Martha Schultz, was born July 17, 19 Aurora, Ill., and died Nov. 17, 195 Dec. 24, 1948, he was married to P Hall. Surviving are his wife, one so daughter and his parents. Funeral ices were held in the Nappanee chur S. W. Longenecker. Burial was i Union Center cemetery.—Hazel Nappanee, Ind.

Sheets, Kenny Edward, was born 14, 1885, and died near Mt. Sidney Oct. 14, 1953. He was a member deacon in the Summit church. Sur are his wife, one son, four daughter foster son, four grandchildren an brothers. Funeral services were h the Summit church by the unders assisted by Bro. John T. Glick. Buri in the Oak Lawn cemetery, Bridge Va.—William C. Eicher, Bridgewate

Shultz, Laura, daughter of Samu Catherine Blickenstaff Wolf, was bor 10, 1874, near Rossville, Ind., and Dec. 14, 1953, at her home near Ind. She was married to John B. on Nov. 15, 1915. Surviving are he band. Funeral services were held English Prairie church by the under and Carl B. Yoder.—Charles A. Ligh lumbia City, Ind.

Sines, Abraham Lincoln, son of V Sines, was born Dec. 25, 1864, and Oakland, Md., Dec. 28, 1953. He li Garrett County most of his life, member of the church for sixty-tw and a minister for forty-seven year

Announcing . . .

STORY SERMONS FOR JUNIORS

BY ALICE GEER KELSEY

The new book of 37 sermonettes to make spiritual truths real to boys and girls. This is for everyone who seeks guidance and resource material in explaining to children the intangibles of Christian character—honesty, faith, forgiveness, selflessness, and the like. Each story will catch and hold the child's attention; and each, with its own build in moral value, will lead him to a clearer understanding of God and how he would have him live. 128 pages. Cloth. **$2.00**

Church library should have this one.

ALSO BY ALICE KELSEY

Stories for Junior Worship **$1.50**

More Stories for Junior Worship **$1.50**

Order from

BRETHREN PUBLISHING HOUSE

Elgin, Illinois

are his wife, Fannie Reams Sines, ons, one daughter, fifteen grand- n, twenty-nine great-grandchildren e brother. Funeral services were in ne Grove church by the under- and Olonzo P. Fike. Interment was Bray cemetery.—Emra T. Fike, Ter- , W. Va.

ner, Edward, retired farmer and g contractor, was born near Pon- l., and died Nov. 30, 1953, in La- , Ind., at the age of seventy-three In 1902 he was married to Kath- Engle. He was a member of the nt church. Surviving are his wife, , two brothers and one sister. Fu- ervices were held in the Pyrmont by his pastor, A. Wayne Carr. was in the Pyrmont cemetery.— uth Houmard, Lafayette, Ind.

lle, Cora B., died Dec. 13, 1953, at the eighty-one years. She had been a r of the church for several years. ng are three sons, one daughter, grandchildren and seven great- ildren. Funeral services were held Topeco church. Burial was in the cemetery. — Leeta H. Weddle, Va.

ns, Mrs. Arnetti, widow of Elder C. ins, died Nov. 22, 1953, at the home daughter in Wayland, Mich., at the ninety-three years. Surviving are ughter, one son, eight grandchil- eight great-grandchildren, three s and one sister. Funeral services held at the Laagman Memorial with Harold Chambers officiating. was in the Payne cemetery, Maple Mich.—Mrs. Vern Wagner, Way- ich.

Willard, Otto H., was born Aug. 30, 1888, at Harding, Nebr., and died Dec. 24, 1953. In 1915 he was married to Maude Whitmer, who died in 1920. To this union were born two children. His second marriage was to Emma Huffman in 1922. After attending Bethany he did mission work in Virginia, where he also taught school. More recently he worked for the Chicago Board of Education, attending the Douglas Park church.—Roy White, Wheaton, Ill.

Zimmerman, Charles B., son of Samuel and Mary Beam Zimmerman, was born May 4, 1879, and died Nov. 20, 1953, at his home near Hooversville, Pa. He served as a deacon in the Hooversville church for many years. He is survived by his wife, Lillie Kimmel Zimmerman, two daughters, four sons, fifteen grandchildren and five great-grandchildren. Funeral services were held in the Berkebile funeral home in Hooversville by W. K. Kulp of Kittanning, Pa., assisted by Kenneth R. Blough. Interment was in the Maple Spring cemetery.—Blanche M. Hershberger, Hooversville, Pa.

Church News

Idaho and Western Montana

Twin Falls—Our church auditorium and several Sunday-school rooms have been redecorated. The steeple, which was built in 1907, has been removed from the church. Mrs. Ray Moon and Mrs. Clifton Smallwood were delegates to district meeting. Dr. George Taylor preached for us in the absence of the pastor. The district young people's rally was held in our church Nov. 28-29. Following the services and dinner on Sunday, the young people visited the old folks' home. In the evening they presented a play at the church entitled Blessings on This House. On Dec. 3 the film, Simon Peter, was shown at our family night program. Quarterly council meeting was held on Wednesday evening, Dec. 9. On Sunday morning, Dec. 20, the children presented their Christmas program. In the evening the young people gave the play, No Room in the Inn. Following the play we viewed the film, The Story of Jesus' Birth.—Mrs. Etta Melton, Twin Falls, Idaho.

Washington

Outlook—During our pastor's vacation, Bro. Harold Wagner had charge of the services. Our women's work canned fruit and vegetables for the Front Street mission in Yakima. We held our communion services with the members of the Sunyside church as our guests. Bro. Charles Zunkel of Elgin was guest speaker at a morning service. In the evening he showed slides of the Navajo Indian mission. Since our last report five have been baptized and five received by letter into our church. The Sunday-school attendance has increased 43% and the morning church attendance 56%. Plans are being made for remodeling or building a new church. The young people gave the Christmas play, Still Shines the Star, on the evening of Dec. 20. The children's program, Let There Be Light, was given on Dec. 23.—Mrs. Anna Myers, Outlook, Wash.

Northern Iowa, Minnesota and South Dakota

Curlew—The junior league group had charge of a service one evening in November. Our children and young people presented a program the Sunday night before Christmas. The young people gave the one act play, No Room in the Inn. Recently we have had the following films, The Rapture, The Two Kingdoms and It's the Brain That Counts. On Dec. 29 our pastor and his wife, Brother and Sister L. A. Whitaker, celebrated their golden wedding anniversary in the church. On Jan. 17 we had the mission film, They Follow On. The ladies' aid group is rolling bandages for mission use. Our men's group has rented ground near the church as their project for the coming year.—Mrs. Amos Brallier, Curlew, Iowa.

Middle Missouri

Osceola—Bro. I. M. Mohler, our elder, presided at our council meeting. Bro. Warren Shoemaker of Indiana was elected as our pastor for the coming year. Bro. J. M. Mohler and our pastor conducted the dedication service for our new parsonage. At the close of our one-week revival meeting, our love feast was conducted by our pastor and Bro. Herbert Zeiler. One person was baptized into our church. We have Bible study and prayer meeting every Thursday evening.—Mrs. Myra Cripe, Osceola, Mo.

Oklahoma, Panhandle of Texas and New Mexico

Antelope Valley—Christmas was observed in our church with a party, a play and white gift offering. Bro. Jim Parks, Ann Schnaithman and Garry Kingery attended the youth rally at Pampa, Texas, on Dec. 29-30. Our last fellowship supper was held on Wednesday evening, Dec. 30, in the church basement, honoring Clifford Schilling and Myron Schnaithman. The women's work meets the first Tuesday of each month for an all-day meeting at the church.—Mrs. Maggie Cook, Garber, Okla.

Southern Illinois

La Place—Bro. Alvin Brightbill was with us for a three-session music festival. Four

of our members attended regional conference. One Sunday evening the film, For Good or Evil, was shown. On the evening of Nov. 1 Brother and Sister L.S. Shively were guest speakers and showed the film, The Great Adventure. Thanksgiving services were observed Nov. 22. On Dec. 20 the young adults presented a candlelight service portraying the birth of Christ. After the service a group went caroling in the community. On the evening of Dec. 27, the ministerial committee sponsored a reception for the new members.—Mrs. Estella Emmert, La Place, Ill.

Pleasant Grove—At our fall council meeting, Bro. Dow Ridgley was re-elected elder. Robert Wells and Lillie Ulrey were elected delegates to district meeting. Evangelistic meetings were held by Brother and Sister Russell Pepple. Our love feast was held with Bro. Pepple presiding. One Sunday Bro. William Bray brought the morning and evening message. Sunday-school and church services are held the second and fourth Sundays of each month with Bro. George Morgan as pastor.—Lillie Ulrey, Christopher, Ill.

Middle Indiana

Sugar Creek—Our regular council meeting was held Dec. 8, with Bro. Morris presiding. Our Christmas program was held on Dec. 20. In the afternoon a group from our church gave a program at the county farm with our pastor, Bro. Knarr, as speaker. On the Sunday evening before Christmas, the young people went caroling. On Christmas Eve we had a brief service at the church.—Mrs. Ruth Harwood, South Whitley, Ind.

Northern Indiana

Florence—At our council meeting church and Sunday-school officers were elected for the coming year. Bro. Claude Wolfe and his family of Manchester College were with us for our harvest meeting to acquaint us better with our mission in Eucador. At this time the children finished their mission project of school supplies and toys for the Navajo Indians. On Dec. 13 five were baptized and the following Sunday two were received by letter into our church fellowship. On the evening of Dec. 21, the young people went caroling and then met at the home of the pastor for a fellowship meeting. At our monthly aid meetings, we have been working on relief materials, knotting comforters and cutting carpet rags.—Martha A. Rummel, Constantine, Mich.

Southern Indiana

Kokomo—Charles Morris of Manchester College spoke at a morning and evening service. On Sunday evening, Nov. 8, Merline G. Shull showed colored slides and talked of his Brethren Service work in Austria. Mrs. Harlan Brooks, missionary to India, spoke at our family night on Nov. 17. The first of November our pastor

Help for Church Workers

For Music Leaders—

Music in Christian Education

by Edith Lovell Thomas

If you need help in re-vitalizing the music program in your church this book will be of great value to you. In it you will find tested, workable suggetions on how, what, and where to sing—inspiring counsel and sound guidance in making music a vital and dynamic part of every Christian's growth. It covers music for different age groups. Complete with appendix.

160 pages. Cloth. Economically priced at $2.00

For Teachers and Leaders—

Guiding Workers in Christian Education

by Frank M. McKibben

Here is a practical, nontechnical guidebook for all Christian leaders who are responsible for training and developing other church workers. Ministers and superintendents should read this book and apply its principles in developing leadership in others. This will strengthen the local program while easing the work load of "the few." Apply the knowledge gained from this book and you will see the mortality rate of church school teachers decline.

160 pages. Cloth. $1.75

BRETHREN PUBLISHING HOUSE

ELGIN, ILLINOIS

Brethren Placement a Relocation Service .

This column is conducted as a free ice to our people. The right to ed reject is reserved. Since no verificat ads is made no responsibility can sumed. In writing about any ad give the number. Unless otherwise fied address all correspondence to ren Service, General Brotherhood 22 S. State St., Elgin, Ill.

No. 906. Wanted: Middle aged m do general maintenance and jan work at Manchester College. Write: B. Yeatter, Business Manager, Manc College, North Manchester, Ind.

No. 907. For sale: All or part of 7 farm on state highway, 7 room running water. Nearly new insulate ing house 36x50, barn 36x70. Heavy acres under cultivation. New build the Hope Church of the Brethren located on what had been part farm. Terms can be arranged if d Write: O. L. Deardorff, R. 2, Clar Mich.

No. 908. For sale: 88 acre farm by er. Equipped for Grade A milk barns and silo. Modern house, 3 c rage. Three Churches of the Br within a radius of 6 miles. Two from centralized school. Write: Brower, R. R. 2, West Alexandria,

No. 909. For sale: Modern thre room home with a nice rental on th 2½ blocks from business distric blocks from Church of the Br Write: J. W. Lear, 2343 4th Stre Verne, Calif.

No. 910. Am interested in secu complete list of the books and par of the late Dr. M. G. Brumbaugh. one having such books, please c Jacob M. Hoffman, 701 Belmont Johnstown, Pa.

No. 911. General farms available nois in the vicinity of Batavia, Nap York Center, etc. Would like B farmers. Write: C. C. Myers, 110 M West Chicago, Ill.

No. 912. A practical male nurse able for work in private home folks' home. Charges reasonable. A. R. Rodeffer, Dandridge, Tenn.

No. 913. For sale: Thirteen late opera chairs in first-class condition upholstery. Used a short time in t Church, Detroit, for the choir. Wri Charles Board, 19678 Lockmoor Dri troit. 36, Mich.

No. 914. Wanted: Reliable fami to milk cows on a new modern Good wages, house and milk fu Located in San Joaquin Valley, Write: Wandall Root, Alina Farms R. 1, Box 284, McFarland, Calif.

No. 915. For sale: 1 acre wit six-room house, garage and chicker Large garden. Running water, cold, half bath, hot air furnace Brethren church, good hard ro conveniences, 2½ miles from Win Va. Price, $5,500. Write: B. C. Bufflick Road, Winchester, Va.

No. 916. For sale: Slightly use gomery Ward Mimeograph mac good condition—automatic feed, o inder. Includes some ink and $35. Also for sale, 52-volume set o Commentary, like new, $45. Write F. Johnson, Pleasant Mound, Ill.

No. 917. For sale: Apartment h well-furnished apartments on 2 cor Zoned for business, 1 block off Three blocks from Church of the ren. Good income. Write: Pe Apartments, 109 S. Commerce, Fla.

No. 918. Wanted: Married ma sist in raising turkeys and chicke stock. Two miles from Bridgewa lege. Comfortable dwelling, mod veniences. Experience not n Write: L. E. Grove, Bridgewater

Some Suggestions for YOUR LENTEN READING 1954

ditations of the Heart*

BY HOWARD THURMAN

hly rewarding group of ations which contains re- ent, challenge and renewal e spirit. **$2.75**

After Death

LESLIE D. WEATHERHEAD

cussion of life after death light of modern thought. **$1.50**

Strengthening the Spiritual Life

BY NELS F. S. FERRE

Contains a wealth of helpful Christian wisdom for spiritual growth. **$1.00**

An Autobiography of Prayer

BY ALBERT E. DAY

One of the outstanding, concise books on prayer of recent times. **$2.50**

ecovery of Family Life*

ULINE AND ELTON TRUEBLOOD

forceful, constructive book with the "family idea," all stressing religion in the For all families. **$1.50**

Be Still and Know

BY GEORGIA HARKNESS

Poems and prayers on Scripture themes for private and public worship. **$1.25**

One Fine Hour

FREDERICK K. STAMM

er's Book of the Month Selection for the month of ary, 1954. **$2.50**

A Journey Into Faith

BY THOMAS S. KEPLER

Forty devotional readings. Willing hearts and open minds will find that this book offers deeper insights into Christian faith and the impetus to put that faith to work in daily living. **$2.50**

ink on These Things

BY JOHN E. LARGE

days when many care for vrong things, expect the things and emphasize the things, a book such as this elp build faith along sound God does not have "bar- ays." **$1.75**

The Resurrection and the Life

BY LESLIE D. WEATHERHEAD

A ringing affirmation of the great truths of the Christian faith—the risen Lord, Christ living today, the certainty of immortality, Christ's relevance to our present world. **$1.00**

Miracle of the Cross

BY ROBERT R. BROWN

ory of the Centurian. Why ristians by tens of thou- pack the churches of Amer- Good Friday to think upon ucifixion and death. Here me of the reasons. **$1.50**

The Life of the Church*

BY SAMUEL H. MILLER

The author tells what the church really is, what is supposed to happen in a church, and what the various aspects of its life symbolize. **$2.00**

arred items selected by Nels F. S. Ferré for the 1954 Protestant Reading List sponsored by the Religious Publisher's Group.

BRETHREN PUBLISHING HOUSE

Elgin, Illinois

and his wife, Brother and Sister Richard Speicher, held open house. Our church participated in the joint Reformation Day service, the school for ushers and the union Thanksgiving Day service, which was sponsored by the ministerial association. The CBYF had a candlelight installation service for their new officers. Our pastor conducted a week of morning devotions over the local radio station. Some of our young people attended the district youth conference at the New Hope church. Our church is represented in the Kokomo Y.M.C.A. church basketball league. Our women's work has made layettes for relief. The children's Christmas program was presented on Sunday morning, Dec. 20, concluding with the dedication of the Christmas stockings for the Brotherhood Fund. A play, The Midnight Clear, was given in the evening by the CBYF.—Mrs. Ethel Schelbert, Kokomo, Ind.

Rossville—Brother and Sister Harlan Brooks from the India mission field presented a program in our church on Nov. 3. All three churches of Rossville united in an Armistice program at the Presbyterian church on Sunday evening, Nov. 8. In the area meeting held in our church on Nov. 22, C. Ernest Davis led a discussion on Christian education and Harl Russell spoke on stewardship. We observed family night on Nov. 24. Several of our women attended the area meeting for the women's work training school in the Lafayette church. Recently the women packed friendship kits for overseas relief. One of the women's projects is supporting a training school pupil for five years. A Sunday-school class is also supporting a training school pupil and an elementary school pupil for a five-year period. A baby dedication service was recently conducted by our pastor. Our Christmas program was given on Sunday evening, Dec. 20. The last Sunday of each month is Good Neighbor Sunday. The evening services for January, February and March have been discontinued so that the pastor may devote his time to the youth work of the church. Our building study committee is making progress and will soon be ready to present plans for the remodeling of our church.—Miss Clara Metzger, Rossville, Ind.

Michigan

Lake View—At our regular council meeting Galen Barkdoll, our pastor, was appointed elder for the coming year. Reuben Colclesser was elected Sunday-school superintendent. We are planning to build a parsonage. Our revival meeting was held the first two weeks of December with Sister Opal Pence, pastor of the Auburn church, Ind., as speaker.—Mildred Colclesser, Brethren, Mich.

Northwestern Ohio

Toledo—The first of September Brother and Sister Glen Crago began their pastoral duties in our church. Installation services were conducted for them by our elder, Bro. Orville Noffsinger. Brother and Sister I. D. Leatherman were in charge of our fall evangelistic services. On Nov. 22 four persons were baptized into our church fellowship. Our communion services were held in the evening of the same day. Several from our church attended district meeting at Swan Creek. Our pastor was the guest speaker at the Union Thanksgiving service for the east side of our city. The women are making comforters and mending garments for relief work. Our children gave a Christmas program followed by a fellowship period in the Sunday-school building. During the past year nine members were received by baptism and two by letter.—Mrs. Homer Dotson, Toledo, Ohio.

Eastern Pennsylvania

Chiques—The women's work made comforters for relief. They also sent Christ-

MY NEW ADDRESS IS . . .

Name .....

R. D. or St. .....

P. O. ..... Zone ..... State .....

Help us to keep your Gospel Messenger coming by reporting any change in address promptly. **Please do not remove old address.**

mas towel kits and blanket sheets to New Windsor. Installation services were held for the newly elected officers and teachers of our Sunday schools. Our love feast was held with Abram Eshleman, Richard Grim and Michael Kurtz as visiting ministers. The young people have organized under the youth action plan. The women have sewed at the Osteopathic and St. Joseph hospitals. Recent guest speakers at our morning services were Don Bowman, Mark Keeney and Donald Ruhl. Some of the proceeds from our Lord's acre project will be used in the building fund. At the November council Sister Rebecca Kauffman Wolgemuth was installed as an elder's wife. The men worked recently at Camp Swatara. Bro. Clarence Horst conducted evangelistic meetings at the Mt. Hope house. As a result of these meetings, eight have been baptized into the church. On Dec. 5 a group of young people spent the day at New Windsor. The men's work purchased a heifer for relief. Bro. Jay Gibble of Little Swatara was with us for our Christmas morning service. On Dec. 26 a program was presented by the young people with Bro. Robert Turner as guest speaker. Bro. A. C. Baugher will conduct a Bible institute at the Mt. Hope church on March 21.—Mrs. John K. Stauffer, Lawn, Pa.

West Conestoga—Since our last report three were received into our church by baptism. Visiting ministers at our love feast were S. G. Myer and Henry Hess. Some of our folks canned tomatoes at the Ephrata Community hospital. They also sewed for the Lancaster General hospital. The Middle Creek CBYF sponsored a musical program by the Chiques male chorus. Bro. Bard Kreider brought our Thanksgiving message. Bro. John Grimley, returned missionary to Africa, spoke at our worship service. Bro. W. W. Peters of Elizabethtown conducted a Bible institute. The young people went Christmas caroling. Our revival will be held March 28—April 11 with Bro. Hiram Gingrich of Annville as evangelist.—Emma L. Zook, Lititz, Pa.

Florida and Georgia

Arcadia—Brother and Sister D. F. Painter of Sebring served as our summer pastor. The first of September Brother and Sister Marion M. Norris of Anderson, Ind., began their pastoral duties with us. At our September council meeting, Bro. Ira Pletcher of Sebring was chosen as elder. In November Bro. Norris held a two-week meeting in our church with Brother and Sister William G. Marshall of Anderson, Ind., as song leader and pianist. The meetings were closed with a love feast on Nov. 8. Many tourists have visited our church. Plans are under way for redecorating the interior of the church.—Mrs. Ella Stermer, Arcadia, Fla.

Middle Maryland

Hagerstown—Charles J. Whitacre has directed the program of our church since July when our former pastor, Paul M. Robinson, moved to Chicago. At the fall rally of the women's work organization, our pastor-elect and his wife, Brother and Sister DeWitt Miller, gave a program on the home life and the church. Our church school co-operated in the community leadership training school. On Nov. 1, our church joined with other churches in bringing Rev. Sheldon Mackey, pastor of the First Evangelical and Reformed Church of Sunbury, Pa., to deliver the Reformation message to our community. On Nov. 25 Curtis Bowman showed his sound film, Along African Paths. Our congregation joined in a community Thanksgiving service. On Nov. 29 Bro. H. Stover Kulp spoke on his thirty years' experience on the Africa mission field. At the November meeting of the men's club, two heifers were dedicated for relief. An inter-church night was the feature of the men's club on Nov. 24, with Nevin Zuck, pastor of the Elizabethtown church, as speaker. On Dec. 20 the temple choir presented the Messiah at the morning service. The evening service was a candlelighting service with the story of Christmas in word and music.—Bertha M. Negley, Hagerstown, Md.

Western Maryland

Bear Creek—Our fall council meeting was conducted by our elder, Jonas Sines. Officers were elected for the coming year. We had a special Thanksgiving service. Recently our church purchased the property of the late Henry M. Speicher at Accident for a church parsonage. The entire church presented a Christmas program. The choir gave a Christmas pageant. An offering was received for the Brotherhood Fund.—Mrs. Charley Miller, Friendsville, Md.

Western Port—A special council meeting was held to discuss and vote concerning a new form of church organization. Then following our regular council meeting, installation services were conducted for Brother and Sister Byron Flory. One Sunday Bro. Govindji K. Satvedi of India brought our morning message. The young people gave a Thanksgiving program on Nov. 22. After the program the film, Second Chance, was shown. During the morning worship hour on Dec. 20, the children gave a Christmas program. The young people with the assistance of the choir gave a Christmas play at the evening service. We closed the year of 1953 with a candlelighting ceremony on Sunday 27.—Leona Smallwood, Western Port

Second Virginia

Durbin, Pocahontas—One new m was added to the church by baptism fall council wes held with our elder John T. Glick, presiding. Isaac J. G of Bridgewater conducted our r meeting. He also officiated at the feast service. Bro. Harl Russell of Ill., gave a talk in our church on ste ship. Several of our members att the district meeting at the Mont church. The October and December T.U. meetings were held in our cl A Christmas program was presented b children and young people's depart on Dec. 23. The women's work gro making contributions towards the sonage debt.—Mrs. W. E. Han Durbin, W. Va.

Hevener, Pocahontas—A new furnac installed in our church about a yea Two groups of singers presented grams in our church. During the ab of our pastor, Bro. J. W. Pugh of B W. Va., and our fieldman, Bro. I Wampler of Bridgewater, Va., we charge of our services. Our revival held Oct. 26—Nov. 8 by the pastor. love feast and communion service w served on Nov. 7. The women's group is rendering service to the church and the surrounding commu Mrs. W. E. Hamilton, Durbin, W. Va.

Pleasant Valley—Bro. Olen B. Lan Harrisonburg conducted a two-week al for us. As a result, eight were ba into our church fellowship. The Thanksgiving services were held i church with Bro. Groff of the Ref church bringing the message. V church choirs of the district pres selections at a music festival at our c on Sunday afternoon, Nov. 29. Bro. Trout of Roanoke directed the choi Bro. Nelson Huffman of Bridgewat the congregational singing. Our chil choir is progressing under the direct Caroline Byrd Cline. Our pastor, Bro Flora, Jr., recently completed a c directory. Two short plays were pres on Christmas Eve, The Miracle o Wooden Shoe, by the children, a Song Is Born, by the young people Sunday evenings during January, strips and a film were shown a school of missions.—Mrs. Frank L. G Weyers Cave, Va.

Southern Virginia

Pleasant Hill—Bro. Calvin C. Kurtz became our pastor more than a yea and his family have moved into th parsonage. Bro. Rufus McDannel former pastor conducted the pars dedication service. Bro. Abram Esh of Mt. Joy, Pa., held our fall r meetings. Two persons have been ba and two await baptismal rites. The en's work painted the inside of the c building. The Sunday before Chri the children gave a program. On C mas Eve, the young people went C mas caroling with the Burks Fork people. Our cottage prayer meetings tinue to grow.—Mrs. Ava M. Car Willis, Va.

First West Virginia

Bean Settlement—Our church was r sented at the district meeting. B and Sister Walter Van Sickle were us and brought the morning message lowing the service, a fellowship mea served in the church basement. struction of two Sunday-school roo now in progress. The ladies' aid, work and CBYF are contributing t project. A number from our churc tended the revival services at the green church in November. The S school presented a Christmas progra Dec. 20. The CBYF gave the play, Copes for Christmas. Our pastor, Herman Freeland, conducts worship ices the second and fourth Sunda each month.—Mrs. Evelyn Bean, Oak, W. Va.

Church of the Brethren
Gospel MESSENGER
FEBRUARY 20, 1954



Gendreau

We Have a Worthy Heritage

THIS is the time of year when Americans review their heritage. If we are honest we will look beyond Valley Forge and Independence Hall to the traditions of liberty h originated in other lands and in earlier centuries. Christians will recognize that the nciples on which our nation was founded are derived from a faith in God, an ac- intance with the Bible and a loyalty to the mission and message of Jesus Christ. heroes are, therefore, not only Lincoln and Jefferson and Washington, but also er Williams and William Penn, who sought religious freedom on both sides of the ntic; and a host of others like John Milton or an earlier John Wycliffe, whose great otion to liberty as well as their love for the Word of God helped nations like Eng- d and the United States to build strong and enduring foundations.

But no nation can live on its heritage alone. If faith in God was required in the cal days of our founding fathers, how much more is it demanded today? Houses arliament, like England's on the Thames, and Houses of Congress, like ours along Potomac, need a praying constituency in order to survive.

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

Contributing Editors

ROY D. BOAZ ..... Cloverdale, Va.
A. G. BREIDENSTINE .... Lancaster, Pa.
A. R. COFFMAN ..... La Verne, Calif.
IVAN FETTERMAN ..... Oaks, Pa.
DEAN L. FRANTZ ..... Mt. Morris, Ill.
HOWARD H. KEIM .. N. Manchester, Ind.
MRS. JOHN D. LONG .... Dayton, Ohio
LUCILE LONG STRAYER . La Verne, Calif.
MURRAY L. WAGNER .... Troy, Ohio
LEVI K. ZIEGLER ..... Martinsburg, Pa.

THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Norman J. Baugher, General Secretary, and the Brethren House, Earl H. Kurtz, Manager, 16-24 S. State St., Elgin, Ill., at $3.00 per annum in advance. Life subscription, $50, husband and wife, $60. Entered at the post office at Elgin, Ill., as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

FEBRUARY 20, 1954

Volume 103 **Number 8**

In This Number . . .

Editorial—
We Have a Worthy Heritage 1
Where the Money Goes 5
They Prayer for Courage 5
Kingdom Gleanings 16, 17

The General Forum—
The Fate of the Little Red Wagon. Eugene G. Carper 3
Understanding the Prison Inmate. Byron E. Eshelman 6
The Family Counselor 9
Christian Precision. R. Norris Wilson .. 10
Brethren and the United Nations. Gladdys E. Muir 12
The Appraisal (Verse). Josie Pangborn 14
Baby, Meet Your Parents. Clyde E. Weaver 14
As the Great Plains Filled. Stanley Vestal 15
Reviews of Recent Books 15

News and Comment From Around the World 18

Brethren Service—
When They Return. Wanda Will 20
New Booklet 21
Make Believe Mother 21

The Local Church—
Observations on Fund Raising. Harl Russell 22

Our Mission Work—
The Emerging Church at Calderon. J. Benton Rhoades 24
When Illness Strikes. Faye Koontz, R.N. 25
A Cemetery Is Urgently Needed. Ruby Rhoades 25
Daily Vacation Bible School. Mirna Belle F. Wolfe 25
A Pioneer in a New Era 26

READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and ... Letters should be brief and brotherly.

The Covered and Uncovered Head

About a year ago there appeared in the Readers Write column of the Messenger a number of brief articles on the first part of the above topic. Most of these articles were personal opinions with little regard to the writings of the Apostle Paul. One writer suggested studying the scripture. That is what I shall attempt to do in this article. Before going into that study I should like to note two opinions in the above-mentioned articles that questioned the teaching of Paul on this matter as to its applying to Christian women of today. One is that it was written because of the low moral tone of the social conditions in Corinth. If you will examine Paul's introduction to this first letter to the Corinthians, especially verse two in chapter one you will find Paul does not confine his teaching in the letter to the Corinthian church alone. He writes "unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, With all that in every place call upon the name of Jesus Christ our Lord." The letter to the Corinthians was intended for all Christians.

The other opinion expressed was that Paul "was a bachelor and did not understand women." Paul's writings and preaching were not based upon his understanding of women, or men, but his understanding of the gospel which he received not from men but by revelation from Christ (Gal. 1:11, 12, 16, 17).

The principle of the covered and uncovered head in worship is based not upon conditions found in Corinth, but upon the divine principle of headship; "the head of every man is Christ, and the head of the woman is the man, and the head of Christ is God" (v. 3). For a man to engage in worship (praying or prophesying) with his head covered dishonors his head (verse 4) and therein violates the principle of headship. And for a woman to engage or participate in worship uncovered (R. V., "unveiled") also violates the same principle. It is failing or refusing to acknowledge and accept God's divine principle of headship.

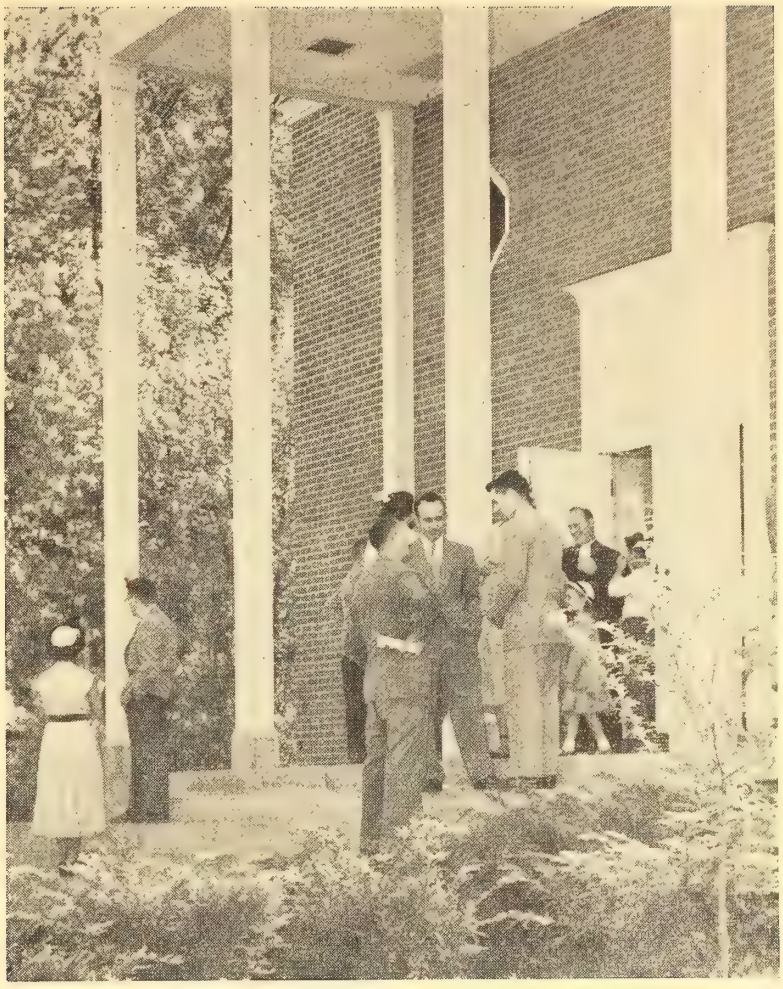
The opinion voiced by some that the hair is the covering Paul refers to is an evidence that verse six has been read lightly, or might I say carelessly. If the hair is the co...ing then the woman referred t... verse five would be a woman w... out hair on her head. Then ... can one carry out the instruc... in the first part of verse six, ... the woman who is not cov... should be shorn? How can a wo... without hair be shorn or sha...? Woman's God-given glory is n... be looked upon lightly (how a... bobbing her hair?), hence ... implies in the last part of ... six that it would be a shame ... woman to be shorn or shaven ... he says "Let her be covered."

Now may we study verse six ... which, in the King James ver... reads: "If any man seems t... be contentious, we have no such ... tom, neither the churches of G..." Our brethren fifty years ago ta... that it means no such custo... being contentious. This agree... substance with other later tra...lations. I have examined M... Williams, Goodspeed, and the ... revised version. These all ... "If anyone is disposed to be ... tentious I (or we) recogniz... other practice, neither (nor) d... churches of God." This implies ... the churches of God, not Co...th alone, observe in practice the ... vered head for women and the ... covered head for men in wo...ip. If the churches of God do ob...ve in practice this principle to ... belong the churches that do not observe it?—H. S. Bowers, ...ak-arusa, Ind.

From a Constant Reader

Since becoming a member ... the Church of the Brethren in Ja...ary of 1902, I have been a co...ant reader of the Gospel Messenge... many have been the most spl... articles that appeared therein ... written, many of them, by ... veterans of the cross as, I. ... Beahm, D. L. Miller, J. G. ...yer, J. E. Miller, S. Z. Sharp and ... others, and I feel sorry for all ... that have not become subsc...ers to the Gospel Messenger at an... date that they too could hav... enjoyed them. And if not yet, ... at once and you will not re...t it in the years to come! A mos... standing article, "A Liar in ... House," by DeWitt L. Miller, ... Dec. 26, 1953, issue of the ... Messenger is one that shou... read and have the approval ... —G. W. Wolfensberger, Freep...

s our fellowship leads to a concern ose outside the church, fine buildings equipment and well-organized pro- will not save the church from decay



Macphearson from Monkmeyer

Eugene G. Carper

The Fate of the Little Red Wagon

VILL never forget my first vagon. Dad told me that I ould have the money from le of the empty feed sacks ded I kept the feed com- ent clean. Out of a clear sky all the things that a ever wished for suddenly into visual grasp. Within ar's time I had enough es, nickels and dimes saved y my fondest dream, a red wagon. One Saturday oon, Dad took me to Lit- rger's hardware store on quare of Manheim, Penn- nia, and there after pour- t my cash on the counter, I picked out my model, the latest streamlined job on the floor.

That wagon was my pride and joy. I nursed it daily, wiped it carefully with the rags which mother gave me from her rag bag in the attic. But somehow as the time passed the novelty of the little red wagon wore off and I began to be less careful with it. Then one night I forgot —I left the little red wagon sitting in front of Dad's garage. That night while I was fast asleep Dad backed his black Buick out of the garage and drove right over my red wagon —crumbling it into bits. As I stood over the wreckage the next morning my heart broke and the tears streamed down my cheeks. I thought of the hours I had worked cleaning those dirty sacks. I thought of the struggle I had, hoisting those heavy bundles to the ceiling, out of the reach of rats and mice. I thought of the times I had watched the junk dealer count my sacks—always making sure that none was missed. I remembered, too, the moments that I had proudly carried the cold cash into the house and the tinkling of the coins as they fell to the bottom of my bank. My air castle was broken. My year's work was lying there on the ground, a heap of junk.

delivered at the mortgage-burning at the Canton church, Ill., by the Bro. Carper

Jesus' last words to the disciples are revelant to our church today. Jesus said, "Full authority in heaven and on earth has been given to me. Go then and make disciples of all nations, baptize them into the name of the Father, the Son, and the Holy Spirit, and teach them to practice all the commands that I have given you."

This is the great need of the hour. We have fine buildings, we will have a trained minister, we have those with musical ability and we have educated and consecrated leaders and a trained choir. But, we might well ask, do we have a burden for lost souls? Is our lack of concern for Christ's great commission hindering our missionary program of the church? If we fail to heed the teachings of Christ, the very essence of the church's existence, the same fate may befall us as that of the little red wagon.

There are three simple words that are necessary to our understanding if we are to take the words of Jesus seriously.

The first of these is *concern.* As I was leafing through a Life Magazine the other day I came across the picture of a political campaign leader, who with bowed head and hankerchief was weeping over the ultimate defeat of his favorite candidate. Concern for worldly affairs—yes!—but I wonder how many of us shed tears or spend time in prayer over lost souls.

Are we concerned in trying to save those who are exposed to social evils? Are we concerned for the salvation from sin of those who are lost and away from God? Suppose someone were to offer us a thousand dollars for every soul we might earnestly try to lead to Christ, would we lead any more souls to him than we do now? Is it possible that we would attempt to do for money, even at the risk of blunder or ridicule, what we hesitate or shrink from doing now in obedience to God's command?

With all our fine buildings, equipment and program, let us never forget that Jesus said, "I have come that they might have life, and that they might have it more abundantly."

Our second word is *consecration.* Brethren sometimes prefer to call it separation. I do not necessarily mean extreme strictness in dress or actions, nor do I mean following the principle of St. Anthony, the Egyptian ascetic, who lived most of his life as a hermit in the desert, renouncing his life in the world for the purpose of promoting the interests of the soul.

Today we need true Christian patriots who can protest with dignity but without inane ranting; who can speak without prejudice yet with conviction; who can act without hysteria but with calm assurance of the righteousness of their cause.

The Apostle Paul says: "I beg you, therefore brothers, through these mercies God has shown you, to make decis dedication of your bodies a living sacrifice, devoted and w pleasing to God, which is y reasonable service. Stop liv in accordance with the custo of this world, but by the n ideals that mould your mind continue to transform yo selves so as to find and foll God's will; that is, what is g well-pleasing to him, and p fect."

Now I know that every Ch tian seeks to find and do the of God. There are few men are openly and unashame evil. But experience has tau me that many times we seek twist the Word of God to best our own inclinations actions.

Several years ago I was r ing over the annals of a s country church in North Indiana. I was almost sho to read a series of requests went something like this: "s ter N. was expelled by her request. Brother J. P. reque to be relieved from the chu Daniel K. and his wife reque

Continued on page 8



From the film, For Every Ch

This young couple are giving their time to the Christian tra of children as their share in the ongoing program of their c

EDITORIAL

Where the Money Goes

CRITICS of the Truman administration used to view with alarm the growth of what they termed the "welfare state." They objected vigorously to the high cost of government reflected in high taxes and they campaigned for economy and for drastic reductions in nonmilitary spending. However, when men like Senator Douglas tried to limit federal spending at the time when specific projects were up for a vote, they found little support for actual cuts in federal grants. And few spokesmen for economy pointed out what was obvious to anyone who gave a glance to government expenditures—the big slices of the pie were going into military spending.

Now we have had a change of administration and some attempts to scale down the national budget. There have been some reductions in welfare allotments, but actually the president's program calls for about as much welfare legislation as his predecessors asked for. What used to be called "creeping socialism" for purposes of political controversy is still with us but it now passes as a progressive program.

The new defense budget is reduced slightly also. But even yet sixty-eight cents out of every tax dollar will go for the national security program. This does not include some other fixed expenditures, like veterans' pensions, which are directly related to the cost of war. We will still spend around thirty-eight billions for the armed forces, more than four billion for foreign military aid and another three billion for atomic energy development and stockpiling.

Contrast these sums with 2.4 billion for agriculture, 223 million for education, and a little less than 2 billion for social security, welfare and health. To be honest we should designate our nation as a "warfare state" rather than a "welfare state" in the light of the actual record of budgets and expenditures.

As citizens we have a national interest in economy in government and we dislike paying heavy taxes. As Christian citizens we are concerned with the way our tax money is spent. Is our position as the richest and strongest nation so insecure that roughly three fourths of our money must go for military security? We spend so little for constructive measures for peace: a few million for the United Nations (around twenty-five million last year); a few more million for technical assistance programs, student exchange programs, and agencies that aid international understanding. If this proportion seems out of balance to Christians, we should work harder for disarmament here and abroad, for enlarged programs of technical assistance to underdeveloped areas, and for drastic changes in our wasteful and top-heavy military machine.—K. M.

They Prayed for Courage

WE CAN be sure that God hears our prayers and we know that sincere prayers are answered—though not always at the time or in the manner expected. But our prayers reveal more about us than about the petitions we bring. If we pray chiefly about material needs, it is evident that our concerns are material. If we seek help only in times of danger, we confess to a religion that applies only to our extremity. If we are seldom thankful or penitent, it is doubtful if our prayers, however fervent at the moment, represent a real attitude of trust in God.

There are several alternatives—even in prayer—for people in trouble. You can ask for the danger to be removed, knowing that faith can move mountains. You can pray for wisdom, knowing that the children of this world are often wiser than the children of light. You can pray for patience, knowing that he who endures to the end will be saved. Or you can follow the example of the early Christians who, when they were surrounded by enemies on every side, prayed for courage. Read their prayer in Acts 4:23-31.

The Jerusalem church could have asked for appropriate divine action against both Herod and Pontius Pilate. Peter and John, being unlearned and common men, might have desired more wit and skill in defending their case before the rulers and elders. But the church asked for power "to speak thy word with boldness." They sought no dramatic deliverance but a direct assault upon their enemies with the gospel of love. This was the prayer that was answered—and the effect could only be described as earth-shaking.

For what do we commonly pray? For selfish wants, for relief from small pains, for deliverance from discomfort? Or for power to speak God's word to our age with boldness?

Instead of complaining about the vast problems that confront Christians today, we can accept them as opportunities—and pray for the courage to use them for God.—K. M.



Understanding the Prison Inmate

Who is he and what is he like—this man behin bars? In this article the author points out the general characteristics of the criminal and some of the forces that have produced him In a succeeding article he tells what the church can do for the prison inmate.

Byron E. Eshelman

Pictures from Religious News Servi

IN ORDER to understand the prison inmate we need to know who he is and what he is like. During my five years in prison work, I have been impressed by the normalcy of inmates. To me there is nothing fundamentally different in their personalities from people on the outside. They represent a cross-section of society in nearly every way. We find all sizes and shapes of men in the prison community. There is no evidence to support the view that prisoners have different physical characteristics from other men. Their hereditary backgrounds are mixed. Intellectually they run from the extremely high to the low, with the great bulk falling in the medium intelligence ranges. All types of races, many degrees of educational accomplishment, many different professions and vocations are represented among prison inmates. We have ministers, as well as doctors, lawyers and military officers among the inmate membership. Some inmates are wealthy, some very poor and more in the range that is neither extreme. We also find nearly all the religious fellowships represented inside the walls as inmates have come from many different church backgrounds.

But there is a paradox in this matter, for while it is true that we are impressed by the great similarities of inmates with average people, there are differences wherein inmates are sub-average as a whole. It appears to me that more inmates come from broken homes than is true for the average individual. These homes are broken by divorce, death, sickness, alcohol, imprisonment and a host of causes. Many men, we never know who in every instance, are illegitimate and in general have been subjected to traumatic rejection from early life. We find, too, that inmates do not have as high educational accomplishments as the rank and file of people. Very f are college graduates. It is most rare to find a high sch graduate, and most inma have only a medium grade a demic accomplishment. Fev inmates have had church me bership than is true of average group. However, it striking to find a very h percentage of the inma claiming to have had some S day-school attendance in th early years.

We find a higher proport of racial minority groups prison, in many instances, th would seem justified in te of their relationship to the t population. Federal statistics some years back indicate t Negroes go to prison three ti as often as white persons proportion to their numbers.

Supervising chaplain for the Calif state department of correction since and one of two Protestant staff chap at San Quentin prison, California; forr resident chaplain of Alcatraz peniten

te a sizable group of Mexicans d Negroes in California pris- s. We also note, however, t at some minority groups seem have lower representation t an their population might s ggest. Few Orientals are in p son, and we have relatively f w men of the Jewish faith in C lifornia prisons. It further a pears that the economically d advantaged have a larger p rtion of their representatives i prison than their numbers in t e general population would s ggest. We note that an un- u ual number of our California i nates have been born in the s tes of Oklahoma, Arkansas, Texas and may well be the p ducts of the dust-bowl-de- p ession-transient-era of the 1 0's.

Our prison inmates represent b ken lives emerging from b ken families, which in turn e erge from broken commu- n ies. We have often traced c minalism back to the family, b t we need to go further and b hold that the broken family d es not exist in a vacuum, but i produced by a community of w ich we in turn have been p t. Our communities are b ken — split into sections a ording to economic levels, r ial categories and other ar- b rary delineations. The wide- s ead custom of placing c enants on property so that o y those of certain races or e nomic capacity can live in c tain sections is one of the e dences of our split-commu- n y predicament. We have be- c ne so accustomed to this a angement that we do not c sider it an outrage. But it i exactly in this kind of social r ection that crime is first c mitted.

ack of all overt crime is the s tle covert crime which is e ally as reprehensible, prob- a y more so, because it is c ouflaged and rationalized a respectable. When sections o our towns slam the door on racial groups with the implication that "you are not equal to us, and we do not intend to have you living in our block," there is a crime committed for which we must pay. Relegating Negroes to ghetto conditions where they have inferior homes, inferior schools, inferior jobs, inferior sanitation and a host of other disadvantages builds up a reactionary indignation in them proportionate to the rejection we have visited upon them. However, the matter is complicated by their inability to express their anger against the dominant white aristocracy and they thus vent their anger on one another and on their children. Because of this inverted condition they have more strife, divorce, friction and difficulty, which in turn makes a more destructive milieu for their children. Their children constitute the large portion of the men who enter our prisons as inmates.

We of the churches who dwell in restricted areas and co-operate with this outrageous discrimination are the unconscious perpetrators of the conditions which breed overt crime. Our part is as significant in this way as the final culminating crime which takes the slum juvenile into court. We bear his guilt as though we were big underworld wheels who have many hired underlings do the dirty work while we live in the penthouses. We are particularly disturbed by the Cohens and the Costellos accused of such duplicity, but we have scarcely realized how we are in the same boat.

The smug white sections of our communities with their fine homes are often built upon the slums not many blocks away which we have tried to keep



Broken lives emerge from broken communities, communities split into sections according to economic levels, racial categories and other arbitrary delineations

hidden from our picture windows. These sophisticated dwelling areas look entirely too good, and the slum areas look entirely too bad, and it all roots back in the broken community. This breach is our responsibility, for we have exploited it for our own selfish ends. Our churches are notorious for their lack of interracial fellowship. There is even a very limited economic spread in our churches as we cater to one class and try to move along with them out into the suburbs from the center of town.

The indignities, the insults paid to our fellow men in these acts of discrimination never, under God, go unrepaid in one way or another. We reap what we sow. The children from the slum homes venture over into our section of town in the still of the night and burglarize our homes, steal our cars, assault us and the members of our families. We feel outraged and assert that no retaliation could be too severe for such brazen acts of criminality. But this is the proper rebuff for our kind of insults and it is life's way of unseating us when we have prematurely settled down to smug self-worship.

The basic characteristic of "criminalism" is the quality of pharisaism or self-righteousness. I have found the claim of "not guilty" or "bum beef" to be the almost universal cry of the prison inmate. In my three years as chaplain at Alcatraz prison, I never found a man who admitted that he belonged in that prison. Prison inmates contend this innocence after a fashion which is so commonplace as to appear grossly absurd. The claim becomes facetious, yet it persists. Inmates rationalize their acts in a manner to make them acceptable and even righteous in their own views. Whatever their own offense, it is possible to point



Lack of wholesome recreation opportunities in crowded slum ar lead to unwholesome pastimes, gang warfare and maybe pri

the finger of scorn at someone else convicted of a more vicious act. Even in the fact of a heinous crime, the accused perpetrator will nearly always explain the circumstances in a way which suggests that his act was justified and even a service to mankind. Thus we see the typical claim of the "criminal" is claimed innocence and irresponsibility.

It requires little research to find that this attitude of innocence is widespread in our culture on both an individual and group basis. Wherever we turn there is to be found the finger of accusation directed away from ourselves and pointing at someone else. Parents blame children, children blame parents, Democrats blame Republicans, Republicans blame Democrats, the free world blames the Russians and the Russians blame the free world. This trait of claimed innocence is only as widespread as is "criminalism" and wherever it is found there is to be found basic godlessness. Profound religion does not proclaim the universal innocence of mankind, but the universal sinfulness f man. Thus, none of us are - nocent and only the perve e are sufficiently deluded to cl a self-innocence.

The inhabitants of the "fr - world" join ranks with e prison inmates in sharing t s pretense of innocence and i - sponsibility towards corrupt n and difficulty. The prepond - ance of this pathological t t in inmates scarcely outwei s its prevalence in people u - carcerated in formal prisons. t is presumptuous for society o attempt to purge this pathol y from inmates through "reha l - itation" before society has b n transformed in its own he t.

The Little Red Wagon

Continued from page 4

membership. It was gran d providing he removed his n - tache. He promised." Amus g as it may seem today, it s n became apparent that th e people respected the church d the principles for which it stood. When their beliefs r actions were contrary to (d and the church, they had eno h

spect for themselves and the urch to withdraw voluntarily seek to conform their lives the will of the church. These en of the soil literally took e words of Paul "to make a cisive dedication" and out of is church came some of the ongest characters that the urch of the Brethren has ever own. On the day of our bapm we were asked the question, Will you be loyal to the church, holding her by your prayers d your presence, your subnce and your service?" This must do or face the fate of e church in Constantine's time nen church membership reained pagan in thinking and practice, when corrupting eas gained undue popularity, nen worldliness prevailed in e institution of God and when e masses were christianized d the church was secularized d paganized.

What is more important, however, is that, if we are going to separated, we will be different in spirit, attitude and tions. That may mean sometnes that we will refrain from appearances of evil, even ough they in themselves may t be un-Christian.

Let us hasten to say that paration is not a one-way eet of negativism. I prefer to nk of separation as the positive element of consecration God's work. So if we are ing to be separated, we will k like Christians, act like ristians, smell like Christians, have like Christians and work e Christians.

The third word is *Concentran*. Webster defines the word "to come or to draw together a common center—intensify." nen General Booth was asked e secret of his success, he sitated a moment and said, "I ll tell you the secret; God has d all there was of me to have. ere have been men with eater opportunities; but from e day I got the poor of London on my heart, and a vision of what Jesus Christ could do, I made up my mind that God would have all there was of William Booth. And if there is any power in this Salvation Army today, it is because God has had all the adoration of my heart, all the power of my will and all the influence of my life."

We have no right to offer Christ less than the whole of our lives. There can be no real dedication of self to him that is not complete in the surrender. Was he not thinking of this truth when he laid emphasis upon the fact that the greatest of all the commandments is "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind and with all thy strength." When we are truly his, he will possess us, and our whole self will be swallowed up in what we do for him.

I want to remind you again of the fate of the little red wagon. If we must ever view the wreckage of our church may it never be from neglect or unconcern. If we are to go forward, we must, like our fathers, enter into the work with a concern for lost souls, with consecrated hearts and the concentrated efforts of all.

The Family Counselor

Naomi Will H. K. Zeller, Jr. Jesse Ziegler

The Family Counselor welcomes letters of inquiry. They may be addressed: Family Life Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Dear Counselor,

My husband and I have always felt we did not want our children to grow up to be cowards about anything. Two things that happened recently make us not so certain. Our oldest climbed the cherry tree—just one branch higher, "because they dared me to"—and the branch broke off. And our budding swimmer experienced a near-drowning because "the kids wanted me to go farther than I knew I could, but I didn't want to be a coward." Please give us some guidance on where the dividing line is.

Dear Friends,

Perhaps you are confusing cowardice and fear. Surely you do not wish to eliminate in your children all fear of a higher limb, of deeper water, of speeding cars, of a dangerous precipice, of a hot electric wire! You imply that there is something wrong with fear. Proper fear is merely respect for danger. Only when fear becomes abnormal is it cowardice. Each child must learn that life has some—many—limitations. To obey these limitations is not cowardice. Nothing will be gained and everything lost if we smite on our breasts and walk up to them as if the world is our oyster!

I do not know of any way in which we can train our children to be not cowardly. The mettle to spurn cowardice will come as a by-product of the training which our children receive to be sensible and self-sufficient. I once knew a father who thought he must train his child to be sufficient for every circumstance. Such perfection in training our children to meet life is probably not possible; thus nature equips us with instincts and adrenalin.

The customary concept of courage comes from pioneer and primitive life when most of the dangers confronted were physical and brutish in nature, the solution of which was achieved by a bigger muscle, a stronger bicep or a quicker reaction. Curiously enough, the problems of modern life requiring courage center more primarily around fortitude in the face of wrong, the willingness to use good judgment instead of prejudice, common sense rather than anger. The problems of life are not primarily those which we slug out fearlessly, but which we think out carefully, seasoning our thoughts with goodwill.

Your common sense and living needs will have to determine where you draw the dividing line between sensible fear and cramping cowardice.

Harry K. Zeller, Jr.



In the kindergarten at the Dekwani camp, Lebanon, there is full attendance though there are no blackboards and few books and the children sit barefoot on the floor

R. Norris Wilson

CHRISTIAN PRECISION

THE most striking feature of the ministries of relief and reconstruction in Europe and the Middle East, as the American visitor sees them, is their precision. Our churches are doing precisely what is needing most to be done in order to be of the greatest help to the people in these countries. This is an exciting, not to say refreshing, discovery for an American Christian.

We have, as church people, in the last years, been addressed by the overwhelming needs of Europe and the Middle East, as well as of the rest of the world, and the very vastness of the world's need has somehow given us the impression that anything that we are able to do and contribute would be a help and so, subconsciously, we have gotten the impression in our churches that overseas we are doing just anything to be of help.

Those who have tried to interpret the needs to us have recited an almost endless catalog of suffering, want and trouble, and they have also recited an almost endless list of services and gifts, clothes, vitamins, drugs and food that are needed. These recitals, I say, have given to many American Christians the impression that the needs have been so vast and urgent that necessarily the relief and reconstruction operations overseas would be "jerry-built" improvisations and, while not lacking in the spirit of Christian love and goodwill, were in the long run possibly even wasteful.

It is a delight, therefore, to the visitor to discover the precise economy of the services which are being rendered by our denominations in so many ways in many areas overseas. This precision shows in a number of ways.

In the first place, our programs are tailored to meet the precise needs, that is to say, the needs which are really the most important needs of the people. A good example is Gree whose recovery from the w has been more difficult than a other European country.

In the Athens area, clothi food supplements and drugs a still needed, but very soon af the guerrilla activity had ceas it appeared that social work w much more necessary. The d ruption of family life, the dea of father or mother leavi children without means of su port, the problem of the ag the problem of the demorali tion of youth and so on rep sented a need which was mu more fundamental than t need for mere relief, and since 1950 the Congregatio Christian Service Committ has been doing social work Kaisariani, a depressed neig borhood in Athens, where, in t flood tides of war, the erosi of personal and family life h taken a dreadful toll.

This area was a concentrati point for the Communist gu rillas in the period immediate after the German occupatio In the first free election follo

Associate minister and executive secretary of the Missions Council of the Congregational Christian Churches

ng the war, voters in Kaisariani ast an overwhelming Communst vote. In the next election here were hardly any Communist votes at all, and Greek fficials tell you that the change vas due to the work of Dr. and Mrs. Frank Watson, who had patiently through that period, been trying to meet the needs of he men and women, boys and girls, in their neighborhood.

They were precisely meeting what is precisely the deepest need in the area, and incidently providing a unique example of first-rate social work in Greece, where this type of service is practically unknown.

On the other hand, in northern Greece where village life was so completely disrupted by he various occupations, Italian, German and British and also by guerrilla warfare, there was need for material relief. Beyond and deeper than this, and more precisely, there was a need for he restoration of village and community life and for the raining of the villagers in new and more rewarding methods of farming, husbandry and domestic science.

The so-called "Greek village project," initiated by the Brethren Service Commission, in which a number of denominations are co-operating and which has sent workers to live in the villages to meet this need, is again a notably precise form of Christian service.

Secondly, the ministries of relief and reconstruction might be called precise in regard to the church's choice of the persons to whom these ministries are entrusted.

I think, for example, of the work the Lutheran World Federation in Damascus is doing under the direction of Christian Christianson. As he tells you about the clinics, the food distribution centers, the vocational guidance and the other ministries which he and his staff are performing, you get the impression that precisely Christian Christianson, and nobody else, could have given the quality of leadership which is there. He has a staff of twenty-seven. All except himself and six Syrian doctors are Palestinian refugees.

Christianson is a Dane and his leadership, because of this, is much more acceptable to the Syrian government than if he were an American. Syria, in the present nationalistic phase of her life, does not easily accept the presence of foreigners, especially from the big nations—America, Britain or France.

Apart from this interesting fact, Christianson's administrative ability, his love for the people and the devotion with which he is regarded by the refugees, as well as by the members of his staff, confirm the visitor's impression that he is precisely the man who should be leading this crucially important service among this large concentration of refugees.

In the Middle East, the observer discovers still another sense in which it is correct to use the word *precise* in describing the churches' ministries to the refugees.

There are in excess of 850,000 Palestinian refugees in the Middle East today. They represent not only a huge and stubborn obstacle to the peace of the world, but also an immensely compelling task for the churches. As one sees the work which is being done in Damascus or Jerusalem or Beirut, one wonders at the smallness of these ministries in proportion to the overwhelming size of the refugee problem as a whole.

Viewed one at a time, our services seem almost futile, and yet the persistent traveler gains at least a very different and more encouraging impression. There are many churches at work in this area—Lutherans, Presbyterians, Anglicans, Quakers, Baptists, Congregationalists and so on, each doing precisely what they can do best in this area, and in a wonderful way all of these ministries fit together to form a pattern of service of very impressive size.

Morover, the influence of these combined ministries is far greater than their size would warrant. The praise and gratitude and affection on the faces and in the words of the refugees, most of whom are Moslems, for the work of the Christian churches, both pleases and humbles the traveler.

When, therefore, during our observances of One Great Hour of Sharing and at other times, appeals are made in behalf of our ministries of relief and reconstruction throughout the world, it will be good to remember the precision of these services which our churches have so generously undertaken in the face of the world's great and continuing need. It is, I think, a confirmation to us that these services are truly of Christ, that we have been able to raise up such able and consecrated leaders whose work is meeting the needs of the world's troubled peoples so gracefully.

One Chapel Service

The chapel was beautiful. So was the service. Scriptural and responsive readings were intermingled with hymn singing led by a robed choir. The congregation entered enthusiastically into the service.

But the pulpit was empty. The entire religious service was conducted by the congregation of girls aged twelve to sixteen—inmates of a training school for young girls who have run afoul of the law. The girls have no chaplain because there are not enough adequately trained prison chaplains to fill the need.

Commenting on this incident, the Rev. Paul L. Tilden, director of the department of pastoral services for the National Council, declared, "These girls want and need a healthy religion, but to fill the pulpit in their chapel and to provide them with religious counseling services requires consecration and training."



UNations from Monkmeyer

Janata College, established by t
Indian government in 1950 a
later aided by UNESCO, an age
cy of the United Nations, h
become the center of fundamen
education in India. Here rudime
tary knowledge of reading a
writing is tied up with the pra
cal needs of the communi
hygiene, better understanding
agriculture, tools and trad
Janata has invented a simp
metal tray or scoop drawn
oxen (shown in picture) to le
ground where there are no bu
dozers

Brethren and the United Nation

The United Nations is an instrument with a gre potentiality for peace if it is used by men and women who have within themselves the w to peace. This places a great responsibility on the church and all those who believe that the transformation of society begins with the transformation of the individual.

Gladdys E. Muir

THE question whether we as Christians and Brethren have any responsibility for the United Nations is one which many are pondering today. The nature of our answer will depend at least in part upon our evaluation of the United Nations as an instrument for preserving peace.

We have seen the swing of the pendulum in this country from an almost universal paen of praise for this organization to an angry chorus of condemnation. However, I suspect that if the thoughtful brother in 1945 qualified somewhat his endorsement of all the features of the United Nations, he is today not to be found in the chorus of its excoriators and defamers, for he is aware that, despite Korea, the United Nations has provided an alternative to war which has been used, at times, successfully. He remembers Iran and Indonesia, Palestine and Kashmir, in which problems were settl without war. He knows th members of the United Natio have pledged themselves in d putes first of all to seek a sol tion by "negotiation, enquir mediation, conciliation, arbitr tion and judicial decision. . or other peaceful means of the own choice." This statemer he feels, holds promise.

It is true that the Unit Nations also provides sanctio of various types, including mi tary sanctions. At the time wh

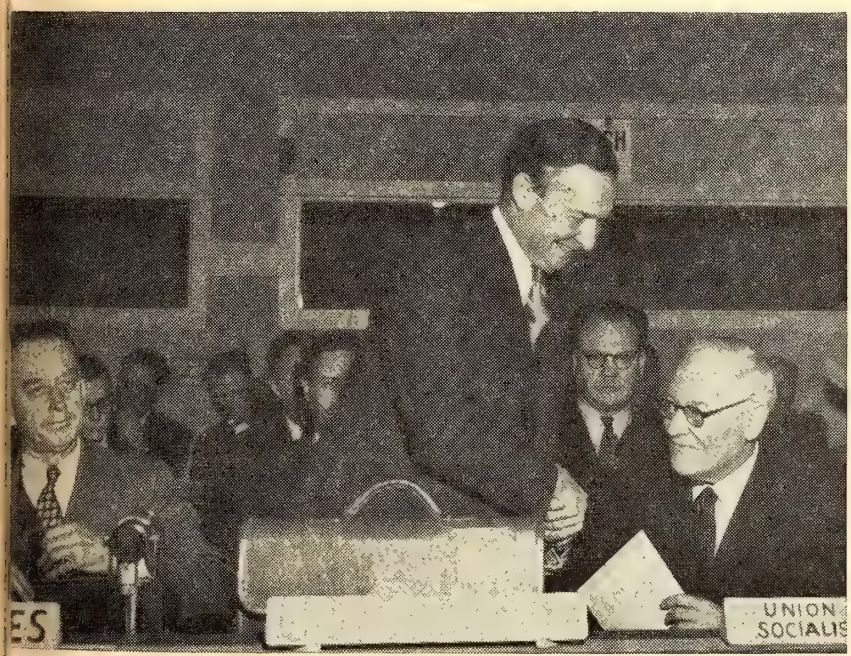
Professor of history and peace studies, Manchester College, North Manchester, Indiana

e charter was drawn up, many ere demanding that the new ganization have more "teeth" an the old. It was at this int that Brethren themselves ere somewhat divided. Many lt that they could not go along ith military sanctions. Others ped that somehow "police tion" would be different from ar. We know that the authors the charter did envision steps ward disarmament and the rmation of an international lice force. If this had been complished maybe something e police action would have en possible, although as long the "police force" consists of tional military units operat- g on other national military its, the resemblance is remote. ow, after the sad experience Korea, we can see it better— at police action under the esent circumstances in its fect cannot be distinguished om war; morover, we have scovered that others have ached this conclusion too. The litor of the Christian Century, e believe, spoke for many ristians when he pointed out, an article in which he de- nded the United Nations, that this was one of its doubtful features—because "any attempt to apply collective military measures against a major power would be another world war, no matter what persuasive name might be given it." He goes on to state that it is a mistake to expect peace to come from such procedures. Rather we must stake our hopes on the provisions for mediation, conciliation, arbitration and judicial decision and in the development of the General Assembly as an agency for the promotion of negotiations. We believe Brethren will concur with this sentiment and should encourage the Christian Century in its attempt to help Christians clarify their thinking on this issue.

The Brethren have maintained that they believe evil can be overcome with good and that they prefer to work at the roots of the war-peace problem in a positive, constructive way. For this reason, it seems to me, Brethren should feel responsible for upholding and supporting the agencies of the United Nations which are attempting to do these very things, and there are many: the expanded technical assistance program, the United Nations Educational Scientific and Cultural Organization, the High Commissioner for Refugees, the World Health Organization, the Food and Agricultural Organization, the International Children's Fund and others.

More will be said by another contributor about the expanded technical assistance program. Suffice it to be said here that the United Nations, in helping the underdeveloped areas of the world meet their needs in a way consonant with their self-respect, is helping them solve problems which unresolved might lead them into paths of desperation like communism or revolution. This is attacking the war-peace problem at its roots.

The Brethren have also expressed their faith in peace education and attempted to use it in the home, the local church and in their schools and camps. Since the United Nations through UNESCO has engaged in an extensive educational program, Brethren should feel responsible for studying it and co-operating, when possible. Significant educational projects in teacher training have been undertaken in Mexico for the Latin American countries, and in Egypt for the Arab countries. To be sure UNESCO has been very much under fire the last months on charges that it was antireligious, controlled by Communists and seeking to undermine loyalty to this country in order to prepare for world citizenship; but the President's investigating committee has reported that these charges were slanderous and without foundation. Naturally, since the members of the United Nations adhere to different religions, it is not possible for them to unite in a religious program, although some work has been done to promote understanding of the



UNations

'ithin the halls of the United Nations those from countries opposing ch other in the world scene can meet and present their views

different religions. Brethren should know that UNESCO has been very much impressed with the achievements of the churches and other organizations which have attempted to alleviate international tensions through the work-camp program, has publicized these programs and even given aid to some of the sponsoring agencies.

Brethren found the International Refugee Organization a useful channel through which they could help to meet the needs of some of the neediest people in the world. The World Health Organization, the Food and Agricultural Organization and the International Children's Fund have afforded means whereby the cup of cold water could be given to those in need. Because these are essentially Christian programs, in harmony with Christian objectives, we should feel responsible for supporting those who are trying to carry on such activities.

This type of co-operation need not blind us to the shortcomings of the United Nations. However, since 1955 will bring the opportunity for revising the charter of the United Nations we should be studying its problems diligently that we may be able to know what we think should be done to strengthen and improve the organization when the opportunity is offered.

Not so long ago I had the privilege of attending the Conference on the Church and World Order called by the Department of Justice and Goodwill of the National Council of Churches at Cleveland. I was in the section which discussed the United Nations. We were provided with a well-balanced paper as the background for our discussion. It soon became apparent that the paper was too critical of the United Nations to satisfy the delegates. They wished to rewrite the paper. A long section was inserted enumerating the achievements of the United Nations. Then an attempt was made to look at its limitations and its weaknesses. Some delegates seemed to feel that it would be disloyal to the United Nations even to point out any weaknesses. A few felt it would be more realistic to face the facts squarely, and that unless this was done we would not be doing our duty. The final paper included both achievements and limitations, and urged Christians to be alert to the opportunities for improving the United Nations. We may not agree that the UN is the "world's best hope of peace," but we can hardly fail to see that it is a useful instrument of great possibilities for peace. In fact, I think that most Brethren would approve the following paragraph of the Cleveland paper:

The churches exercise a major role in forming U. S. public opinion. They should accept the responsibility of dealing fairly with the United Nations, neither claiming too much for it, so raising false hopes, nor dismissing it as irrelevant in the world of nations today.

To accomplish this they need to study the ills of our so ty that they can better see at the United Nations can do nd what it cannot do. The U ed Nations is an instrument at has to be used by men nd women. Only when ther is within them the will to p ce can it be effective. This p es a great responsibility on he church and all those who e- lieve that the transforma on of society begins with the t s- formation of the individu.

THE APPRAISAL

JOSIE PANGBORN

If I should say, "Lord, Lord, behold my love,"
And he should ask to see the fruits thereof,
Would I, his happy child, skip to the tree
Where hang the gifts of love's fertility,
The rich abundance of my love there shown,
The fruits of faith to prove I am his own?

Or would I walk with lagging step until
I reached a scraggy tree atop a hill,
Its fruitless branches stark against the sun,
Attesting to the work I've left undone?
Could I, O Lord, again profess my love,
Shame-faced beneath the barren bough above?

Not all who say, "Lord, Lord," are known of thee.
Have I relaxed in false security?
Help me, O Lord, to test my faith anew,
May there be evidence to prove it's true,
Open my eyes that I may know the tree
Which represents the love I bear for thee.

From the Banner

Baby, Meet Your Pare s

Clyde E. Weaver

BABIES are not only re- ated for themselves but for parents. Within em lie the seeds of disaster o re- demption. Their radical free om is their hope and their des ir. When they enter into the el- coming arms of their hu an creators their freedom is sh ed and their redemptive pote ial is stimulated.

During the first month of their lives, their emotiona in- telligence is very keen. ey can feel before they see nd talk before they are h rd. Although they smile at stra ers

sleep well at night, their
or need is to feel accepted
those who are closest to
m. Also, their only method
earning is in trying and this
ng needs to be directed into
listic channels of creative-
s. Therefore, undisturbing
dren are not always happy
dren. To ignore or repress
inborn tendency to create
o refuse them experience.

Oh," you say, "I'm not going
spoil my child by giving it
much attention." It is so
y to forget that it is not
ing attention that spoils—it
nulates. Spoiling is an in-
sistent emotional indulgence
the part of maladjusted
ents.

) generation of "technique
ents," love your children—
always for what they are,
always for what they can
ome.

the Great Plains Filled

Stanley Vestal

ARADISE PRAIRIE, by Cecil B. liams (John Day. 372 pp. $4.50), s the story of the family of Jacob son, pioneer settlers in the Okla- a Territory.

N "PARADISE PRAIRIE" Cecil B. Williams is telling the quiet but absorbing story of a family ling in Oklahoma Territory only w years after 1889, when the first ds there were thrown open to te settlement. In those days all uine Oklahomans came from ewhere else; even most of the ian tribes were not native to the ion. So everyone in Oklahoma two or more backgrounds. It is eshing to see how Mr. Williams dles this historic fact in Paradise irie. Equally refreshing is the : that the author, though his story sents much hardship and many blems, has given us one of the agreeable novels of farm life.

acob Wilson brought his family Oklahoma because he preferred in prairie to the rocky hills of st Virginia, and feared that his e's easy-going relatives might e the ambition of his sons. He le their home in a colony of kards in the Unassigned Lands, ere Indians and cowboys were lom seen. The Church of the thren had been brought from Germany by Protestant people sick of wars and violence, anxious to live according to their literal interpretation of the Christian Scriptures. Because they dunked, or immersed, their converts in baptism, they were popularly known as Dunkers or Dunkards. But this novel is far more than an account of life in a Dunkard community. It is the life of Jacob Wilson as recalled nostalgically by his son, Terry, now a professor of English at the University of Chicago who tries to find its meaning on his way to and from his father's funeral.

The book is a tender and moving reminiscence and a true picture of early days on the farm in central Oklahoma. It offers an amazing quantity of authentic detail covering every phase of country life. Yet these minutiae are all integrated with the story of the family. We share in all their activities: of planting and harvesting, haying and threshing, apple picking and butchering, road mending and fencing, and feuding and fighting with the neighbors. Jacob Wilson, though he held it better to be unhappy than wrong, was no angel, and on losing his temper would sometimes attack or challenge a neighbor. But he always repented and stood trial in church, earnestly striving to live up to his creed.

The family faces up to drouth, tornadoes and crop failure, a plague of snakes, chiggers and tarantulas, and hard times. As the boys grow up we go with them to the County Fair at Stillwater and share their emotions on being dunked in the cold creek. We take part in the feet-washings, love feasts and holy communion of Brethren. We attend literary societies, Christmas trees and pie suppers, and listen to debates at the Farmers' Union.

But as time goes on the outer world encroaches, bringing bicycles for the boys, the wondrous phonograph, and at length a real automobile! So at last the little church stands empty. And the story ends with Jacob's burial and the epitaph the family chose for him.

This story will have unusual interest for all who know the region, for the place names are actual. Oklahoma has seldom produced a novel of such distinction.

Reprinted by permission from Saturday Review of Literature

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Brethren Publishing House, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*).—Editor.

The God in You. Kermit Eby. University of Chicago Press, 1953. Paper, $1.75; cloth, $2.50.

This book is an interesting account of the life pilgrimage of the author through the vocational, intellectual and spiritual areas of his earthly journey during the highly significant period of human history. The reader is taken into the writer's inner confidence and shown how the various experiences and relationships of life have combined to bring him to his present insight and understanding about the meaning of Christianity and its application to current life. There are many references to the author's Brethren heritage.—*C. Ernest Davis.*

Growing Spiritually. E. Stanley Jones. Abingdon Cokesbury, 1953. 364 pages. $1.50.

Stanley Jones has done it again. This new devotional book is similar in format and content to several we already have from his facile pen. It is rich in illustrative material, and has fine insight into the ways the Christian may grow in grace.

An excellent book to give to young Christians who want to grow and for us older disciples to read if we find ourselves in a spiritual doldrum.—*Edward Ziegler.*

Meditations of the Heart. Howard Thurman. Harpers, 1953. 218 pages. $2.75.

Like Meditations for Apostles of Sensitiveness and Deep Is the Hunger, here is another great book of meditations for personal or adult family use, for small groups and church. It touches a wide range of experience under the headings, "The Inward Sea," "The Binding Ties," "Life Is Alive," "The Moment of Celebration," and "Meditation of the Heart." It is provocative, stimulating.—*Charles E. Zunkel.*

The Kitten and the Parakeet. Janet Konkle. Children's Press, 1953. $1.00.

The kitten and the parakeet were rivals, though pets in the same family. This is the story of how Danny helped them become good friends. Photographs, color sketches and simple text tell the story.—*Hazel Kennedy.*

KINGDOM GLEANINGS

A biography of Rufus D. Bowman is being written. The author earnestly desires letters, items of interest or shared experiences from persons across the Brotherhood who knew Bro. Bowman. Letters will be returned. Please send materials to Edward K. Ziegler, 22 S. State St., Elgin Ill.

E. Paul Weaver, pastor of the Mexico church, Ind., was elected president of the Indiana Pastors Conference at its recent meeting at DePauw University. Serving also on the executive committee is H. F. Richards, pastor of the North Manchester church. The next conference will be held at DePauw University also, Jan.31 —Feb. 2, 1955.

A grant of $65,000 from the Carnegie Corporation has been received by the American Association of Theological Schools to finance the "first comprehensive survey of Protestant theological education in the U. S. in twenty years." Dr. H. Richard Niebuhr, professor of Christian ethics at Yale University Dvinity School, has been named to direct the study.

One out of ten Lutherans in the world today is a refugee, according to Dr. Carl E. Lund-Quist, executive secretary of the Lutheran World Federation. The number of Lutherans who have disappeared in Eastern Europe exceeds the entire Lutheran population in the United States. Twenty-two to twenty-five million Lutherans are still behind the Iron Curtain.

A total of 8,881 refugees were resettled in 1953 by the World Council of Churches, according to a report by the agency's Department of Inter-church Aid and Service to Refugees. Canada, Australia, Brazil, France and Turkey increased greatly the number resettled in those countries; twenty-four other countries reported gains. A total of 2,604 European refugees were removed from the interior of China through Hong Kong to new homes in other countries.

The Belgrade branch of the British and Foreign Bible Society has asked the Yugoslav Communist government for permits to import 19,000 Bibles, 14,000 New Testaments and 55,000 Bible portions. No Bibles have been printed in Yugoslavia since the war and as a result the society is virtually the only source the Yugoslav churches and people have for supplies of the Scriptures. Approximately 15,000 Bibles and 30,000 New Testaments have been brought in under the society's auspices in the postwar period.

Miss Sarah Chakko, co-president of the World Council of Churches, died at Lucknow, India, in January, of a heart attack. She was forty-nine years old. Miss Chakko, who was president of Isabella Thoburn College at Lucknow, was elected to the World Council post in August 1951, the first woman so honored since the council's organization in 1948. Prominent in international church circles, Miss Chakko traveled widely and was a principal speaker in a number of world meetings. This year she wrote the service to be used everywhere on the World Day of Prayer, March 5.

The 1954 Catolog of Books is now ready for d tribution. You may obtain your FREE copy by send your request to the Brethren Publishing House, 22 State St., Elgin, Ill.

A workshop for placement committees is bei sponsored by the district men's work of Middle Iov It will be held at the Iowa River church, Tuesday, F 23, beginning at 10:00 a. m. The program starts w a demonstration of how a placement committee wor

The youth department and the department of eva gelism are working together to sponsor Abundant L caravans for our young people this summer. This pr ect will take teams of youth into local churches six weeks following a two-week training period. Th program will be helping in church surveys, contacti youth who have no church affiliation and giving gui ance and training to the CBYF to help build a strong and more active organization. It is hoped that for young people will participate in this type of summ service in twenty of our churches. Won't you e courage your young people to become youth caravaner

The Washington-New York Adult Seminar w convene in Washington on March 1-5. (registration w begin on Sunday evening, Feb. 28) The seminar w follow much the same program and schedule as t Youth Seminar. In Washington the group will vi senators and congressmen, and will be in on discussio of current issues. Registration for the Washingt phase is $2.50; for the Washington and New Yo phase, $3.50. Participants pay own room and fo expenses, which is kept at a minimum. Write *i mediately* to Brethren Service Commission, 22 S. Sta Elgin, Ill., for application form and room reservati slip.

Dedication

Salem church, Ohio, will dedicate the kitchen the church on Sunday, March 14, at a dinner immediat ly following the morning service. Moyne Landis, e ecutive secretary of the district, will bring the dedicati message. Special recognitions and plans for the futu will be given by the elder, Ray Shank.

275 Attend Washington-New York Brethren You Seminar

The fifth annual Washington-New York Brethr Youth Seminar was held Jan. 31—Feb. 5. Two hundr seventy-five youth and their counselors attended.

They came by auto, bus, train and air from fiftee states. Some hitchhiked because of limited funds. For from the Indiana-Illinois area chartered a bus. Tw traveled all the way from Texas, three came from Okl homa, and two from Colorado. Over ninety came fro the Central Region, almost eighty from the Eastern R gion, over sixty from the Southeastern Region, an about forty from the Western Region.

The seminar spent three days in Washington visitin legislators, meeting with State Department and Selectiv Service leaders, attending Supreme Court sessions an legislative committee hearings, visiting foreign embas sies, and spending intense hours discussing militarism McCarthyism, civil rights, the Bricker Amendment an United States international obligations. Another im

Brotherhood Theme: Win Men to Christ

ant topic discussed was the relation of the Christian the church to political action.

The seminar moved to New York for Thursday and lay, where it visited United Nations headquarters, nded sessions of the Security Council and Trustee- Council, was addressed by Dr. Andrew Cordier, utive assistant to the UN Secretary-General, visited ign delegations to the UN, and participated in panel ussions on the United Nations, the church, collective rity and the pacifist approach to international un- tanding.

This seminar was the largest in the five-year history rethren Youth Seminars. In 1953, 245 participated; 952, 140; in 1951, 40; and in 1950, 25.

The Brethren Youth Seminar was sponsored by the al education department of the Brethren Service mission and the youth department of the Christian cation Commission. Seminar leaders were Ralph E. ltzer, director of social education, Ed Crill, director e youth department, and A. Stauffer Curry, Brethren esentative in Washington and executive secretary of NSBRO.

sbriefs on Religion in Europe

rench Protestants, a minority of two per cent in own nation, often break open new territory in pe. Fifteen Protestant students from different ch universities spent five days with twenty Prot- t seminary students in the East Zone of Germany. ther they studied the theme, The Church of Jesus st in the Modern World. All the German hosts were bers of the Protestant Youth movement which in 1953 suffered severe attacks from Communist als. Yet they managed to secure for their guests lar Soviet visas! Given complete freedom of ch and movement, the leader of the French group ched in the church at Bad-Saarow and all of the g Frenchmen mixed easily with the general pop- on. They observed that the East Germans look rd the Four-Power Conference at Berlin with se hope, and that for them a failure at Berlin ld signify catastrophe for their deepest longings.

he Catholic Clergy Association and the Protestant sters' Association in Bavaria, where Protestants a small minority, have recently concluded an agree- t to examine together any grievance or misunder- lings which may arise between Catholics and estants. They intend also to stand together in the t of any public attacks on churchmen.

ccording to Evangelical Bishop Mitzenheim, whose se is in East Germany, the government of the nan Democratic Republic (East Zone) has, on the e, kept its word on all the points negotiated with hurch during the famous "conversations" of June 953. On the other hand, the general situation in Germany remains so difficult that last November 0 East Germans fled to West Berlin.

f all civilized peoples the French spend the most ood, not because the Frenchman eats more than s but because French agriculture, by reason of igh costs and low productivity, constitutes the ipal bottleneck of the French economy. *Cite elle* says that families in the following countries figures) spent for their food: Sweden, 34 per cent eir income; U. S. A., 37 per cent; France, 60 per Incidently, there is one bar in France for every 70 inhabitants, one for 2,000 in Sweden, and one for 3,000 in Norway.

Since the end of World War II, seventy conscientious objectors have appeared before France's military tribunals and been punished. At present, forty-eight are in prison. French law gives no other status than that of deserter to C. O.'s, and the National Assembly has recently refused once more an amnesty for any of these objectors. All have declared religious grounds for their stand, most being Jehovah's Witnesses, but at least one a Catholic and two or three Protestants.

War and the Gospel, a solid volume by the Rev. Jean Lasserre of France, has just been published. The author, pastor of a proletarian district in a mining town, has summoned great learning and broad experience of life to demonstrate that the Christian churches are called by God and by humanity to break completely with the war machine. Such a massive argument for Christian pacifism has never before appeared in French and has, moreover, no exact parallel in English or German.—Howard Schomer.

The Church Calendar

February 21

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson: The Man Born Blind. John 9. Memory Selection: One thing I know, that though I was blind, now I see. John 9:25 (R.S.V.)

CBYF Topic: The Heritage and Doctrine of the Brethren

Feb. 21-28 Brotherhood Week

Feb. 28—March 4 Adult Seminar, Washington, D. C., and New York City

March 3 Ash Wednesday (beginning of Lent)

March 3-7 Pacific Coast Region conference, La Verne, Calif.

March 5 World Day of Prayer

March 7 Commitment Day (for total abstinence)

March 12-14 Eastern Region CBYF work camp, Amwell, N. J.

March 15-19 Leadership training school for churches in Keyser, W. Va., Old Furnace church

March 19-20 Daily Vacation Bible School conference, Central Region, Manchester College

March 28 One Great Hour of Sharing

Love Feasts

Florida
Feb. 20, Ft. Myers

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. Bill Longenecker of Mt. Joy, Pa., in the Holsinger church (Woodbury congregation), Pa., Feb. 28—March 14.

Gains for the Kingdom

Ten baptized and one received by letter in the Monocacy church, Md. **Seven** baptized and nine received by letter in the Williamson Road church, Roanoke, Va. **Thirteen** baptized in the Antioch church, Va. **Twenty** baptized and one received by letter in the Brownsville church, Md. **Five** baptized in the Clay County church, Fla.

Two baptized and ten received by letter in the Westmont church, Pa.

Five baptized in the Huntington church, Ind. **Two** received by letter in the Mt. Morris church, Ill. **Two** baptized in the Stone Lick church, Ky.

Four baptized and two received by letter in the First church, Wichita, Kansas. **Two** baptized and two received by letter in the Colorado Springs church, Colo.

News and Comment From Around the Worl

WMO Tackles Your—and Everybody's—Weather

J. Duncan Wood

The World Meteorological Organization (WMO) is the youngest of the United Nations' specialized agencies. It was set up in 1950 and established the following year at Geneva, where it occupies modest quarters just outside the Palais des Nations.

Though WMO is such a recent creation, the history of international co-operation in meteorology goes back a hundred years to 1853. The subsequent development of weather forecasting, which requires international co-operation, led to the setting up in 1878 of the International Meteorological Organization, predecessor of the present WMO.

WMO has just been holding, at Paris, the first session of its Commission for Bibliography and Publications. If this may seem like a prosaic affair to the layman, it is worth noting that one plan calls for a dictionary and meteorological vocabulary in four languages, to standardize technical terms in use throughout the world.

It may be a long time before the nations agree on their definitions of the just and the unjust, but meanwhile they may at least accept a common terminology about the rainfall the Lord sends upon them.

In its short life, WMO has already proved its value, not only in the practical field, but also as an example of peaceful co-operation among the nations. With a membership of eighty-three countries and territories, it is one of the most comprehensive of the intergovernmental bodies. Most of the Soviet countries are members of the organization, and many of them take an active and constructive part in its work.

Launch 1954 Preaching Missions to Armed Forces

For the third consecutive year Protestant pastors and other church leaders are engaged in a three-month preaching mission to the men and women in the U. S. armed forces stationed throughout the nation. The project was organized by the Department of Evangelism of the National Council of Churches. More than 120 volunteers will conduct some 60 week-long missions at military bases. The speakers, who receive only their traveling expenses in return, will hold mass meetings at the camps, conduct religious services at base hospitals, lead conferences for Sunday-school teachers and officers, engage in personal counseling and meet with the chaplains.

Holy Land Exhibit Opens in Washington

Vice President Richard M. Nixon opened an archeological exhibition from the Holy Land at the Smithsonian Institution with the comment that on his recent round-the-world trip he was impressed with the fact that in country after country there was a "new awakening" to religious culture. The exhibition is sponsored by the American Fund for Israel Institutions. After its display in Washington and New York it will tour several major cities. The exhibition includes several of the so-called "Dead Sea" scrolls which are among the oldest Biblical parchments ever found. The Library of Congress loaned to the exhibit several of its choice Bibles, including the celebrated Gutenberg Bible.

Quakers Push Self-Help Projects in Korea and Jordan

The newest international programs to be launched by the American Friends Service Committee are self-help relief projects in Korea and Jordan. An eleven-man Quaker medical team is reorganizing a hospital at Kunsan, a port town in so central Korea, and training nati to take over. It is also directing feeding program for an estima 30,000 refugees. The new Jorc project aims to improve health a agriculture in five villages of Jer valley, near Amman. The commit has eighty-five representatives ov seas, all serving without salar They are aided by 226 local p workers and several hundred otl natives in volunteer capacities.

Plan Three-Faith Seminar to Europe and Holy Land

The National Conference of Ch tians and Jews has organized intercultural travel seminar Europe and the Holy Land. T seminar, to be held from June 28 Aug. 6, will inaugurate a new periment in intergroup educati Participants in the travel semi will visit key cities in twelve co tries. The focal points will Israel, Rome and Geneva, where American leaders will visit religi shrines and confer with top Pr estant, Catholic and Jewish figu

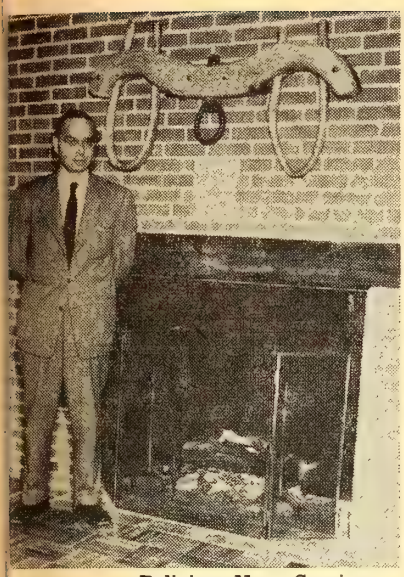
Lutheran Clothing Collection Sets Record

More than two-and-a-half mill pounds of clothing were contribu by U. S. Lutherans in response to 1953 clothing appeal of Luthe World Relief. The theme of appeal was "Let Your Cloth Speak for Christ." Lutheran Wo Relief also reported that it ship over 5,000,000 pounds of relief go valued at $1,689,000 to 6 overs countries in December. This is second consecutive month that sh ment values had exceeded a mil dollars.



Some sixty youth from fifteen colleges and universities in Ohio attended an ecumenical student conference at Bowling Green State University. Steps were taken to effect greater unity among student Christian groups on Ohio college campuses

Religious News Service



Religious News Service

orm New National Organization f Christian Laymen

Sixteen prominent laymen from arious parts of the country met ith Dr. D. Elton Trueblood in Richond, Ind., to lay the foundations r a new national organization of hristian laymen to be known tentavely as the Yokefellow Foundation. s a sign of their participation in e movement, some 6,000 persons e wearing small golden pins in the ape of an oxen yoke. The pins e distributed on a nonprofit basis rough the American Baptist Home issionary Society. Dr. Trueblood as named by the organizers to rect the foundation's program.

ance Now Has 0,000 Protestants

About 800,000 of France's more an 42,000,000 people are Protants. The largest Protestant oups in the country are the Rermed Church of France, the utheran Church of Alsace-Lorine, the Reformed Church of Alce-Lorraine and the Paris and ontbeliard Lutheran Churches. her Protestant groups include ptist churches, Independent Rermed Evangelical Church, Central vangelical Society, Pentecostalist urches, Mennonite churches and me additional small groups.

uropean Refugees From China elped to Resettle by World ouncil

More than 200 European refugees anage to leave China every month rough the efforts of the Joint Serv to Refugees office of the World uncil of Churches and the Luther World Federation. Most of them White Russians of Orthodox th who have been "existing" in ina since they left their own country in 1917. Others, the sons and daughters of these displaced persons, have never known their own country. They are now fleeing from the economic pressure that is placed on them by the present regime in China. There are probably more than 15,000 European refugees left in China. There are 3,000 women with children whose husbands have been sent back to Russia. They suffer from the cold, poor clothing and insufficient food. It is this tragic group that the World Council and the Lutheran World Federation are striving to help.

Churches Set Building Record in 1953

American churches set an all-time building record in 1953, according to the Department of Commerce and Labor. A total of $474,000,000 worth of new construction was started by religious groups during the year. Parochial schools and private colleges also broke records for construction. Total value of new buildings and additions erected was $425,000,000.

News Briefs

Using official Department of Defense figures, the Women's International League for Peace and Freedom has compiled statistics showing that the $6,500 needed to fuel, service and keep one bomber in the air for four hours would give a boy or girl a four-year college education. The cost of one bomber would build a village of 366 good $15,000 homes.

In New Zealand a mobile Sunday school unit has been fully equipped with modern teaching equipment, to serve in a sparsely settled area of over thirty-five thousand square miles.

As an aid to the evangelistic crusade planned for all Southern Baptist churches and mission stations next year, the church's Sunday-school board is seeking to enlist 20,000 Southern Baptist churches in a daily Bible reading program for that year.

Special gifts to Methodist colleges and universities reached a record high of more than $10,000,000 in 1953. A survey of 117 Methodist-related schools showed that 15 institutions had received gifts and grants from individual donors in excess of $100,000 each. The survey showed several large gifts from foundations and groups.

The Protestant Episcopal Church reports that its total membership is now 2,790,935, representing a 2.77 per cent increase over last year. The 1954 Episcopal Church Annual also recorded gains in church school pupils and teachers and in organized parishes and missions.

The first parliament of the Sudan includes eighteen Christians, one seventh of the members. The Christian legislators are converts from pagan tribes of the South. Christian members belong to both pro-Egyptian and pro-British political groups.

A nation-wide survey conducted by the Catholic Digest magazine revealed that by far the majority of Americans respect the religious beliefs of others. Results of the survey were reported in the January issue of the magazine.

Quotes in the News

Supreme Court Justice William O. Douglas: "The moving declaration on the dignity of man made by the Roman Catholic bishops the other day, the ringing reaffirmation of the rights of man issued by the General Council of the Presbyterian Church a few weeks ago, the Quakers' recent plea for freedom of conscience and liberty under law—these are the true articles of the American faith. And though the law may not always reflect those principles, it will in time respond to them. Merchants of hate do not represent the conscience, the soul, the tolerance of Americans, our faith in the dignity of man, our belief in fair play. Any witch hunt bothers the conscience of America. That is why our people will soon have done with these short cuts and not let the fever of passion and distrust possess us for long."

Mrs. Eleanor Roosevelt: "I think it is vitally important that since our role in the world has changed, our education must change, too. We must begin in the primary grades to teach children that the peoples of the world can get together, are equals, that there are different levels of opportunity which have created differences in development, but fundamentally all human beings are worthy of respect."

Dr. Sidney E. Mead addressing the American Society of Church History: "The American dream of destiny under God and the way of democracy is essentially a way of faith. The whole structure rests upon faith in God—the Christian God of mercy and judgment—whose ultimate purposes for the guidance of men are to be read amidst the clash of opinions taking place in gradually unfolding history."



At a conference of returned exchange students

When They Return

Wanda Will
Kassel, Germany

SINCE 1949 German and Austrian high school students have been coming to the States to spend a year living with an American family, attending an American school, being part of American everyday life. The Brethren Service Commission has sponsored about a hundred of these students each year.

Nearly one hundred per cent of the students return home with glowing remembrances of their stay in the States. Yet some students have a rather hard road ahead and bump into many difficulties. Last August we went to Frankfurt to meet the group of students who were just returning. The atmosphere was one of excitement and the family reunions were thrilling. Most of the students were speaking half German and half English. There was naturally a note of regret that their wonderful year was over and some confused feelings as when one girl said, "Now I hardly know where I belong. I have a home and family here and a home and family over there."

A year in the life of a teen-ager is important and a year away from home in a completely different situation brings many changes in his attitudes and thinking, which the students and their German parents hardly expect. Often times the first few months back in Germany are rather difficult. Even little things like their American accent is sometimes looked down upon by their high school English teachers. But then, too, students sometimes come back with the attitude that things in Germany must change overnight.

One of the first letters I received after beginning my work in the student exchange office came from a farm boy who was in the States in 1951. He writes, "When I returned, I was really enthusiastic about all the labor-saving equipment I had seen in the States to make farm life easier. I went right to the job of telling the people how the work is done in the States and how nice it would be if we could farm like they do. I had not been telling them very long until the telling changed to arguing up and down about the problem." His neighbors told him, "They haven't lost the war." "They didn't have currency reform three years ago." "They have bigger farms and better developed equipment."

It did not take him long to realize that arguing would get him nowhere and also would irritate many people. So he discussed with his father some improvements they could make on their own farm. Thus he began slowly to bring his new ideas into being.

Soon after his return, another farm exchangee started a rural youth group. This group is an attempt to promote better living together of young people in the village, to learn good ways of using leisure time, and to provide for better vocational training in the field of agriculture. They often get together just for recreational activities, singing, folk dancing, playing. Service projects for their entire community have been organized. He writes, "It gives me much pleasure to do this kind of work because through this I can show my appreciation for the experience I have had. Furthermore, it gives me an opportunity to find a compromise between the good things from 'over there' and those from 'over here.' Though we do not often speak about these things, I still know that many things we are doing in our g have their roots, consciously or consciously, in your country w somehow or other is alive in hearts of all of us exchange dents."

It is really impossible to mea the amount of goodwill and u standing that is being cre between Germany and Americ the student exchange program Germany, traditional customs a tremendous hold on the pe and for a young person to com with too many new ideas is lo down upon by the conservative people. *For the full results, we have to look to the next five, t fifteen years when these retu will be having their own fa and businesses and will be the t ers of children—when they will a real voice in German society.*

I talked to a girl not long a Hannover who was married two years after her return fro States, and she now has a littl of her own. When she first retu she felt the lack of democracy i home, but there did not seem much she could do about it. now she is starting her own and the doors are open for h create the kind of home tha thinks is best.

early all of the students are very h impressed by the fellowship practical Christianity that they in our churches. The whole ily goes to church together, they fellowship meals together in the rch and play together. The exge students are often amazed the active youth groups, and n they return to Germany they s this fellowship which is lacking erman churches. Many of them e started some kind of youth p in their communities or are king more actively with the I. C. A. With some help from us rs have organized week-end k camps to help with some ial projects in their communi- This has been one step in ing the young people of the mmunity together.

veral weeks ago a carload of erican volunteers drove into a ll town in the Ruhr in Germany ttend a week-end work camp. their amazement half the comity was out to meet them. ing this week-end young people two different nations met ther in a hilltop experience. y spent a day working together ing a ditch for water pipes nd the new church and leveling nd in front of the church.

the evening ninety-five ded the church fellowship hall ng together, to teach each other popular folk games, and to e ideas. Through their rich exences of working and playing her, they decided that they d like to share their fellowship oing to the family refugee camp on the outskirts of the town. They took along their instruments and played and sang for the people there. This camp is the first stop for many families who have fled from the East Zone, and they gathered around and joined the group in singing. The group of American volunteers returned to Kassel reassured that the teen-age exchange program was really making a difference in at least some communities in Germany.



German students going to America is not the only side of the exchange program. Last year three American girls lived in German homes, attended schools here and worked in the communities. This year there are two American exchangees. When most Germans think of Americans, the only picture they can see are people in a military uniform because they are the only ones they have ever seen outside of the Hollywood version.

There are many young people in Germany who want to go to the States for a year, and every one that goes helps in creating better understanding betwen the two countries. This year 20,000 young people applied to go and only 400 were accepted. There ought to be more American young people coming over here for a year, and we now have a list of German families who have asked to take American exchangees.

Many families in our churches have graciously opened their homes to exchange students and have discovered great rewards from the experience. Good homes are needed as the exchange program continues, because the student needs to receive wholesome impressions and attitudes toward our way of life and our country.

New Booklet

A new booklet entitled **"Statements of Religious Bodies on the Conscientious Objector,"** compiled by the National Service Board for Religious Objectors, is available at a cost of 20c from the General Brotherhood Board, Brethren Service Commission, 22 S. State St., Elgin, Ill., or from NSBRO, 1105 K St., N. W., Washington 5, D. C. This booklet has been prepared as a result of a steady stream of requests from individuals, personal counselors, peace agencies and religious leaders as well as from Selective Service and other governmental officials. It contains the statements of nearly sixty religious bodies.

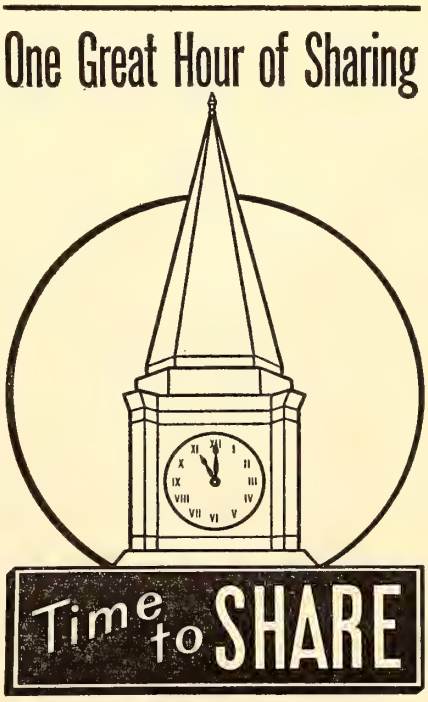
Make Believe Mother

IT HAD just been another day at Girl's Club. As the clock turned to five, we closed the hall and started home. The other girls hurried on, but little Turlene, an eight-year-old, lingered behind with me (Barbara Swihart, B.V.S. worker with migrants in Florida). I started talking about Girl's Club, but she seemed unusually silent. As we walked quietly, she stopped and looked at me with big tears in her eyes and said, "Won't you please be my mother for just a little while?"

Never in my life had a question shocked me like this one did. Being a mother was a job I had had no experience with. I looked down and asked her where her mother was. She said, "Mama's gone away and left us and I have to do all that Mama used to do. I sure wish I had a mother." Weighty problems for an eight-year-old!

I told her to pray to Jesus for her mother to come back and maybe he could help her. I wanted to take her in my arms and cry. I wished I could give her half of my happy life so she could experience love as I had. As I left her, I offered a prayer to the heavenly Father to help her and guide her little life. If only more people could have experienced this scene, there would surely be more prayers and money for migrants.

Contributed by Julian Griggs





OBSERVATIONS ON FUND RAISIN(

Harl Russell
Brotherhood Fund Secretary



HOW to obtain adequate funds for a major building or remodeling program is a question that confronts numerous churches these days.

The rising birth rate is overtaxing meager educational facilities. In some instances, unexpected shifts in population have brought new worshipers into the fellowship. These increased demands upon local plants, coupled with the necessity of modernizing them to provide economy of operation and a more worshipful appearance, have been so insistent that an estimated one half of our churches have entered into an enlarged program prior to this date. Perhaps a third more are anticipating major fund-raising efforts in the near future.

Not having any or a satisfactory experience in a major fund-raising effort, many ministers and lay leaders alike approach the subject with a sense of inadequacy. With the critical need crowding them for an almost immediate solution and with little or no funds at hand for the specific purpose of building, it is little wonder unfortunate mistakes occur. Surely without the Unseen Power that is back of those who espouse a worthy cause, certain better fund-raising efforts would not have come to fruition. Halfhearted efforts and the use of unsound principles of fund-raising otherwise would have doomed more programs to failure or to the mild form of success some churches have experienced in recent years. To obtain a maximum response financially for future programs without impairing the fellowship or violating Christian principles ought to be sufficient reason for engaging in the most careful and prayerful deliberations.

Ways of Financing a Building Program

We think of five ways of obtaining larger and immediate resources. They are: (1) the put-off-until-the-tomorrow way: borrow the money; (2) the wait-until-folks-join-other churches way: raise no immediate cash but insert a building fund item in the budget each of ten to twenty years prior to building; (3) the spiritual-suicide way: persuade a prosperous member to underwrite most of the cost; (4) the do-it-yourself way: conduct a fund-raising effort with local initiative; and (5) the get-a-man-who-knows-how way: employ a commercial fund-raising agency that offers specialized service to churches.

Obviously the first way is so unsound that it will not be treated here. The second method invites serious delays in spiritual and numerical growth. This is not to dissuade congregations from adopting or following the very sound practice of budgeting for a building or remodeling program that will not be required until five to eight years hence or that cannot be entered into because of a war emergency or that is to amortize a reasonable indebtedness after a fund-raising effort has produced needed cash and short-term commitments for immediate construction that extend over a three-to-four-year period.

The third way is the "way out" spiritually for most congregations. It is axiomatic that "what costs very little is worth very little." Space is inadequate for the exhaustive treatment of the dangers that are inherent in the transfer of major and scriptural responsibility from the many to one or a very few members. Those who neglect their own stewardship while searching for "rich uncles" in the fold are ...ing upon spiritual quicksand. ...is not to imply that those with ... than average means are to wi... generous support.

Criteria for Doing It Alone

The fourth alternative de... more attention. Here and ... Brethren congregations are ...tiating fund-raising canvasses ... considerable success. The terr... cess does not imply finance ... Many congregations have e... enced a strengthening of the ... of fellowship following an int... effort at fund-raising. Othe... products have been the disco... of new lay leadership; a layin... on a faith that other great ... tures can be undertaken an... cessfully concluded; a sensi... spiritual vitality that carries ... to advance other interests ... church, and larger and more r... sharing for the whole prog...

The immediate and long-ter... plications of a well-planned an... cuted fund-raising effort a... fraught with the possibility of ... advances in the life of the ... it is a wonder more churches ... improve their total impact j... men improve their busine... modernizing and beautifying.

In reflecting on factors ... must be discernible in a con... tion if it is to create and c... a successful effort in fund r... we would observe, first of a... without a willingness of a... twenty per cent of the active...

to give much time and labor outcome will likely be disapting.

pen-mindedness, humility and onal dedication are attitudes must also be brought to the . Unless workers, and the entire nbership for that matter, are ing to undertake sound methods ch may not have been used here- re and humbly commit themes to the cause of building for sake of the Christian nurture of iren yet unborn and for claim- the wider opportunities of the ch, verily there will be "sand in gears" of any fund-raising ven-

nother aspect of a membership's ty to undertake a fund-raising t with reasonable expectancy of ess is in the degree to which all informed about and united in enlarged program. This does not y that working drawings for the ding process must be seen and oved by all. It does mean that ned and frequent meetings will r and the mails will be used to m the entire constituency and e them to know they have a part most important development in ife of the church. Any suspicion a few are "railroading" plans gh will cool the interest of bers and greatly lower their tary response for the program. e a few extra dollars and more must go into the creation of rs, charts and meetings to obtain al understanding and support, become most rewarding investes.

other essential factor in the ss of a major fund-raising pro- is the every-member canvass. requires creative lay leadership, ssed with a sense of dedication holy calling. It also implies a for a special fund-raising ittee as well as corollary comes. The size of the church bership determines the number ize of committees. It is well to bute among the active workers, the close supervision of the all committee, the many reibilities of the total task.

too many churches have ed under a discouraging load of necessary building program indness. This could have been ed *if there had been a thorough, ually undergirded approach to member about his acceptance personal and sacrificial share, three-to four-year period, in ochal adventure of his own* . While sermons and lay talks ormation and inspiration are necessary, there is no substitute for calls upon every member—children, young people and adults, including those in retirement and those receiving pensions or state aid. To be left out of a historic development in the life of the church leads to an unexpected feeling that "what I can give would be too small to count." This unfortunate impression comes to many older folk who are not visited in the process of securing funds for a special need or for the regular program as included in a budget.

Another prerequisite is a willingness to ask for three-to-four-year commitments in support of the program. Churches now are using declaration-of-intention forms that are in no sense a promissory note. The more acceptable ones clearly state that the commitment (declaration) may be altered, up or down, if circumstances warrant a change. Declarations to give should be sought on a weekly payment basis. While some who subscribe ten dollars and upwards per week may find it advantageous to remit quarterly, semiannually or annually, it is very important that the majority give each week, preferably in an envelope. (It is important to discuss all commitments in terms of what they represent per week when making the canvass.)

In these days when so many make agreements to pay weekly, monthly or otherwise for the purchase of equipment, etc., it is difficult to explain to youthful interrogators why one is unwilling to promise something specific in the area of finance to the church. It is small wonder that young people and nonmembers conclude the church does not count for much when there are those who hold aloof from declaring their support to the institution which they unhesitatingly profess to be the most important of all forces for good in the world.

If all or a strong majority of these favorable elements are to be found in a congregation, then it can reasonably expect to succeed in a major fund-raising program without the personal direction of a specialist.

When to Employ a Fund-Raising Organization

Churches are often hampered by tradition. If the scales tip on the side of clinging to casual, leftover methods in giving, it is well to interject a catalytic agent—a Christian fund-raising specialist — into the local situation fairly early in the planning stage. Some of the best fund-raising experiences have been in churches where final building plans were not previously adopted.

When an energetic layman who has ability to work with people does not emerge in the minds of local officials, then an experienced man who can evaluate the congregation objectively needs to be brought in. Among other things, he will point out the individual for major leadership and will help pick and thoroughly guide committee members as well as train hand-picked workers for an intensive canvass.

In some local churches certain influences will block steps that lead to progress in the evangelistic and educational functions of the church. Sometimes what one has termed the "pocketbook instinct" so controls individuals that they will voice objections, quite often with undue feeling, to divert a church from a sound program of advance. It taxes the skill even of the professional adviser to cope with crying needs for a building fund when a whole congregation seemingly is at the mercy of factors we would want to mention only in a confidential letter or personal conversation.

Finally, wherever there appears uncertainty or hesitancy about going ahead when the need is acute and the financial potential is there, though often unrecognized, then it is well to call in a fund-raising counselor. In so doing no obligation is incurred. In our office are glowing reports from Brethren pastors whose churches have used such outside help. We can cite you to these pastors for a personal report if there are those who believe it would be advisable to explore that possibility.

To those in posts of leadership in those churches which recognize enough factors in their situation that would enable them to plan and implement their own effort, on request we will provide some further guidance by mail. In fact, we will send a copy of the minutes of the many committee meetings that were held in the conduct of a successful fund-raising campaign without professional help by a Brethren congregation.

Whatever we do in meeting needs for the expansion of facilities should not violate sound principles of Christian stewardship. We would seek always to maintain and strengthen the local fellowship even as we enlarge our physical resources to win others to Christ and provide more adequately for their spiritual nurture.

The Emerging Church at Calderon

J. Benton Rhoades

Monday, September 7

It was a thrill to arrive today in the community which we left seven months ago. During our stay in the United States we were privileged to tell the story of the church here and of how the Holy Spirit gave it birth less than a year ago. But, sometimes, having finished the story, we wondered if possibly distance had not caused our minds to exaggerate the miracle. Not so. The work of grace begun in the lives of those seven first believers has continued. We met the Christians today. Except for one unfaithful, all of them show signs of an increase in knowledge, in spiritual stature, in fruit-bearing, and in zeal for the Christian way.

Sunday, September 13

At church today we were moved by the increase in responsibility taken by the Ecuadorian Indian Brethren for the actual church services. Bro. Pedro Muzo directed the hymns and the opening worship. Two young brethren lifted the offering, one of them leading the offertory prayer. Sister Matilde Benalcazar, treasurer, gave the weekly report of church finances. (This is important to a people whose experience has been to give without any voice or knowledge as to the use of their offerings.) Bro. Jose Guachamin, home from normal school, read the Scripture lesson and led the morning prayer. I was called upon then for the sermon and to officiate in a baby dedication.

The baby is the new daughter of William and Marie Rayburn, Baptists, who came to Ecuador a year ago to do independent research in anthropology and who had occupied the mission residence left vacant by the Rhoades' furlough for the past few months. The dedication, at their request, incorporated certain local customs. Chief among these was the naming of godparents (Pedro and Maria Tasiguano) and the exchange of appropriate reciprocal obligations. This Indian Christian couple came in the morning, dressed the baby in special new clothes made in their own home for the occasion, accompanied the father and mother to the front of the church, and shared in the common pledge of the two families to visit one another in times of special joy or sorrow, to remember one another daily before God in prayer, and to join in the common concern for the child's physical well-being and spiritual nurture. Who knows but that this kind of relationship may tend to strengthen bonds of mutuality among the members of the Christian community?

At least, we are gladdened by the increase of leadership by the native brethren and for the national flavor of the church. These things seem to give hope of the church's getting roots here and having life of its own.

September 25, Friday

The local church in council decided to begin the fencing of the plot (approximately 100′ x 150′) set apart from the mission property for the establishment of a Protestant cemetery, legal permits having been secured by the local church at an approximate cost of five hundred sucres ($30). The management and maintenance of the cemetery is accepted by the national church though the facilities will be available to the entire community.

October 1, 1953

As of today the young church in this community assumes the support of its own pastoral program.

At a recent prayer meeting while discussing plans for the growth of the church, the members extended a call to Bro. Pedro Tasiguano to enter the Christian ministry. This middle-aged Indian farmer, since accep the Lord a year ago, has g evidence of a marvelous work o Holy Spirit in his life. A drunk and a wife-beater, he has bec sober and an example of Chris virtue in the home and commu Formerly a rather reserved silent man, he now carries on a stant and effective witness to gospel among his neighbors. P entered the church barely lite having completed only a coupl grades in school. Now, after a y his reading is much improved his well-worn Bible speaks of truth of his own statement tha seems the Lord has taught m read." He with his wife, Maria the natural leaders of the y church. But we had not drea that so soon the church would the need and set apart one of its for the work of pastor which a native can do well. Bro. P accepted humbly. His prayer evening was "that this be the of God not just us here talk Conscious of his need for trai the church agreed that he sh spend considerable time at fir actual class work. His training be a major responsibility of for the next year at least.

Pastoral support was discusse the church. Pedro, like the maj of the men in this community always spent most of his tim the city of Quito, fifteen miles a working to supplement a m farm income. Now he will ne stay in the community, visiting sick, opening the Word to believers, pastoring the flock. decision of the church was to small salary of two hundred sucres ($15) a month and to m loan of twelve hundred sucres to Pedro for setting up and sto a small grocery store in his hom partial self-support. It is ha foresee the outcome of such a tem for pastoral support. Bu try to operate on the principle

s better to have a native idea
l with its possibility of failure
to impose a foreign idea which
lmost sure to fail for lack of
erstanding and enthusiasm on
part of the national Christians.
also seek to adhere to the policy
national pastors should be called
and supported by the local
ch, never servants of the mis-
or of the home board. Experi-
may teach us to re-examine our
on these matters.

ray with us that Bro. Pedro Tasi-
no and others who follow after
may be found faithful, good
herds of the flock in this coun-
Also pray that we who are mis-
aries may be diligent in training
onal leaders and able to know
n our presence is no longer an
to the growth of the Ecuadorian
ch.

day, October 11

day six new believers were re-
ed into the church by baptism.
nbers of the families of each ap-
ant were visited and personally
ted to witness the examination
baptism of these six. This was
gested and carried out by the
onal pastor still mindful of his
relatives' rejection of him upon
baptism a year ago. Much of
r resistance, he feels, was due to
actual ignorance about what
pens at baptism as well as to the
ulation of willful lies, such as
upon entering the Protestant
ch each one must sign his name
lood and make promises to the
l. A goodly number of witnesses
e today and also accepted the
tation to remain for the fellow-
meal given by the members for
new "brothers."

ember 28

his evening after several weeks
ible study on the Lord's Supper,
church voted to hold a love feast
the literal Brethren tradition.
only communion service cele-
ed in the young church up to the
ent time was held three months
r the first baptisms and just prior
he writer's leaving for furlough
January. The love feast will be
on Dec. 12, according to present
s, and should serve partially as
sis for the church's decision as
he form for the celebration of
Lord's Supper in the future in
community. It is hoped that the
Spirit shall dictate in such
ers.

• • •

da Liskey, Africa missionary,
returned to the States because
lness.

When Illness Strikes

Faye Koontz, R.N.
Calderon, Ecuador

IN THE month of December we had a serious epidemic of streptococci infection. It started first with the school children. Later parents brought small babies to us. We had Dr. Roberts, a doctor for the Quito radio station HCJB, here one night to visit the patients and diagnose and prescribe. The children are really very sick and are in need of immediate help when they are brought to us or when we find out about them. It takes the best of medicines to help them and they do not come back with very much life.

One little four-year-old boy, Jose Pena, is in the hospital with a tracheotomy operation. He spent four days at the Clinica Pinchinca, where I spent the nights with him. He is now at the HCJB Indian clinic and is slowly improving.

These have been busy days for all of us in giving injections of penicillin and streptomycin.

Our monthly clinics with Dr. Ovalle have been good. This month he gave physical exams to part of the school children. He found all the children much healthier than last year. So it would seem that our lunch program and medical help at the school through the year is giving good results.

A Cemetery Is Urgently Needed

Ruby Rhoades
Calderon, Ecuador

BUT don't you see, sir, my mother is getting old and she's not very well. She may die during this year and if my Mario is in your school—where then can I bury my mother?"

"Yes, sir, their baby died yesterday. They didn't come to the mission for medicine, I know, but they were afraid. The baby was so sick and if it would have died after receiving medicine from you folks, where would they have buried it?"

"I'd like to send my children to your Sunday school. I'd even like to come myself, for I'm interested in this new doctrine you teach. But you've seen my father-in-law, how he coughs, how thin he is. He won't be here much longer, and then where would I bury him?"

It almost does not make sense, does it, these bits of conversation? But how real they have become to us during the past years as our neighbors turned down our services because they would have no place for their dead. Those who know the Roman Catholic Church know that the cemetery is open only to the faithful and the others must be buried outside the gate. The local priest has long used this threat with the illiterate and fearful Indian, saying what a disgrace it would be to a family to have their dead outside the wall.

Up to the present we could only say, "We're sorry." Now our answer is, "But there is another cemetery whose gates are closed to none. You have only to ask the church for the necessary space." For the mission foundation has given a gift of land to the church for this very needed cemetery. The church has paid for the building of walls and the making of a gate. The church members and friends and neighbors will do the planning and landscaping so that it will be as beautiful a place as possible. And the Indians of Llano Grande will have a place to lay their dead.

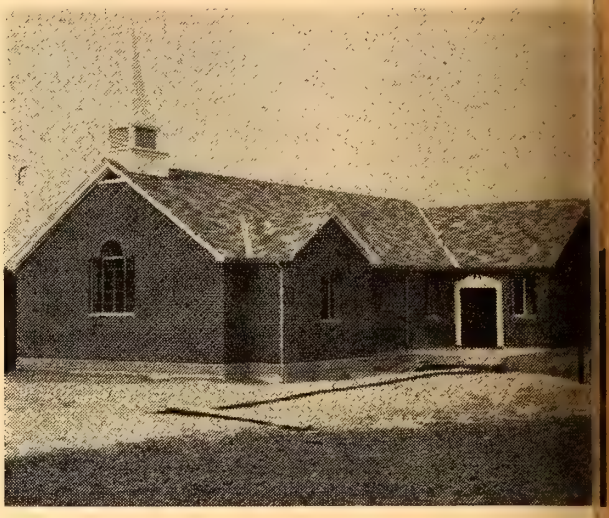
Daily Vacation Bible School

Mirna Belle F. Wolfe
Calderon, Ecuador

EARLY on the morning of Aug. 31, thirty bright-eyed Indian boys and girls met for a week of Bible school. This was our second vacation Bible school held here at the mission. We were very fortunate this year in having the help of Matilde Benalcazar. She is a Christian teacher in our weekday school. Her husband, Juan, also helped us in teaching classes and leading some chapel services. The children learned new hymns and choruses, studied together in the Bible classes, enjoyed directed group recreation and developed new skills in arts and crafts. The older boys made kites under the direction of Rolland Flory, the older girls made flowers of crepe paper and did textile painting aided by Faye Koontz, while Josephine Flory helped the younger children in simple paper crafts. The Sunday morning church service officially closed the school when the children took charge of the entire service. An exhibit of crafts was held following the service for the parents to see the children's work. Although there was strong opposition led by Roman Catholic priests living in our neighborhood at the time, we rejoice that some parents of our community were able to overcome their fears sufficiently to allow their children to attend the school.

Edited by Alberta Yo

A Pioneer in a New Era



The Pleasant View church in process of construction

Pleasant View Church (West Virginia), First Ten Dollar Club Church in Second Year

Destroyed twice by fire in its century-long history, the newly constructed Pleasant View Church of the Brethren is committed to the task of guiding its West Virginia community into a new era.

As coal resources are depleted in a locality where for fifty years mining has provided the major source of income, the Pleasant View church is endeavoring to provide an impetus for the surrounding people to adapt to other vocations. Otherwise the population will become static or will decline.

A transition to agriculture and light industry is possible, it is believed, if the church creates a practical plan of community security and growth, intensifies its evangelism, and develops into a center of Christian witness and fellowship. The people of the congregation accept this as a divine challenge.

Prior to the Civil War ten members organized the Pleasant View church in a log building near Fayetteville, W. Va. Although this church house was burned during the war, a new church was built by 1870 and the membership increased to thirty-five. In the early 1900's, the central house of worship was established at what formerly served as a branch meeting place. The membership reached nearly 100, and several preaching points were set up in near-by neighborhoods.

Among the charter members were J. S. Flory, minister, and Henry Sanger, deacon. Having given nearly fifty years of service, E. L. Clower is the only man living of the several who were elected as ministers for these preaching points. In 1926 a parsonage was erected. Pastors since that time include E. C. Woodie, Edgar Martin, C. E. Trombley, Phillip DeMuth and, at present, B. J. Wampler, Jr.

The present membership of the Pleasant View church numbers 186. A much needed addition to the church building was nearing completion. Then, during a severe storm on September 14, the church building and the addition burned to the ground.

Owing to both inadequate insurance on the old building and a debt on the new addition, the task ahead seemed enormous. Maximum expenditures set at $25,000 were $10,000 short of the estimated costs. Transforming shock and sorrow into an adventuresome faith, a committee was formed and a fund launched to proceed with building. Forrest U. Groff, church building counselor for the Brotherhood, drew preliminary plans for a new edifice. Actual construction began on a site on Gatewood road on April 15.

Loyal donations of members friends, gifts and loans from Brotherhood and from the First District of Virginia (in which church is located), and a sacrificial bid by the contractor, who is a Baptist minister, encouraged steady progress in the work. During wiring and plastering of the interior, which was done by the men of church, as many as thirty hours week were volunteered by a number of individuals.

Built of brick and block with basement, the church will seat a maximum of 185. Space is provided also for classrooms, choir, baptistry, nursery, study, kitchen and rooms. An oil-fired warm air furnace will heat the building. By end of the year the structure is completed except for pews, b-

Blank for Enrolling in Ten Dollar Club

Dear Brother Russell:

I want to enroll as a member of the TEN DOLLAR CLUB, to help build new Home Mission churches. Until further notice I am willing to respond 1 2 3 4 5 times during a fiscal year (encircle the number of times).

Name .....

Street or R.F.D. .....

City ..... State .....

Church ..... District .....

ceiling, kitchen and plumbing. cash expenditures are expected mount to $25,000.

home-coming day, Aug. 16, y 200 persons gathered in the church to hear Bro. Roy D. of Daleville, Va., speak. Writes r Wampler: "It was our first e in the building, and ample of the fact that our faith was n vain."

ring its long history the Pleas- iew church has pioneered re- s activities in the area. As the unity is compelled to turn to vocations, the church seeks to its people a deeper spiritual rce on which adjustments can sed. Brother Wampler and the egation assert that it is toward fillment of this great task that new church, when completed, be dedicated.

u, too, can become a builder of home mission churches by en- g in the Ten Dollar Club.

ddings

le-Shifflett—Walstene Asberry Baz- Broadway, Va., and Goldie Alice tt of Linville, Va., Dec. 16, 1953, Flat Rock church parsonage, by undersigned. — N. J. Miller, Mt. n, Va.

erman-Cooney — Robert B. Bosser- of Greenville, Ohio, and Darlene y of Chicago, Ill., in the First , Chicago, Jan. 17, 1954, by the signed. — James H. Beahm, Chicago,

-Birkin — Duane L. Dell and Iris e Birkin, in the Holmesville church, by the undersigned, father of the Nov. 24, 1953. — Leonard Birkin, rook, Kansas.

son-Odean — Howard Dodson of ille, Mich., and Loreen Odean of , Mich., in the Sugar Ridge church, 1, 1953, by the undersigned.—Robert Custer, Mich.

st-Wolford — Bernard L. Durst of ta, W. Va., and Iris Dale Wolford y, W. Va., at the home of the bride, 27, 1953, by Donald Wright of ta.—Mrs. Ralph R. Combs, Augusta, a.

enburg-Kennedy — Ronald K. Eich- g of Reed City, Mich., and Allie nnedy of Rodney, Mich., Jan. 1, 1954, e home of the bride, by the signed. — Raymond R. La Rue, y, Mich.

-Markey — Wayne Lincoln Fitz and Arlene Markey, both of York, Pa., New Fairview church, Pa., Oct. 25, y Michael Markey.—Walter Markey, ork, Pa.

zinger-Whitman — Gerald K. Fritz- of Lehighton, Pa., and Lova E. an of Weissport, Pa., Dec. 5, 1953, e home of the bride, by the signed. — Warren W. Ritter, Long Pa.

nm-Halderman — Carlyle Grimm of ewater, Va., and Charlotte Halder- of Mount Solon, Va., Nov. 27, 1953, home of and by the undersigned.— Miller, Bridgewater, Va.

th-Eubanks — Robert Heath of Cleta, d Shirley Eubanks of Milledgeville, the Milledgeville church, Dec. 6, by G. P. Ventura, assisted by the signed. — Melvin S. Ritchey, Mil- ille, Ill.

a-Paul — Ernest Hoffa of Grundy Center, Iowa, and Helen Paul of Kellogg, Iowa, in the Methodist church at Kellogg, Jan. 10, 1954, by the undersigned.—Charles A. Albin, Grundy Center, Iowa.

Hunn-Heeter — G. Arthur Hunn of Mondovi, Wis., and Phyllis J. Heeter of Elkhart, Ind., Dec. 19, 1953, in the Elkhart City church, Ind., by George Hunn, father of the groom, assisted by the undersigned.—Foster B. Statler, Elkhart, Ind.

Ihrke-Sanders — Gene Ihrke and Fern Sanders, both of Utica, Minn., in the Lewiston church, Minn., Dec. 23, 1953, by D. D. Harner, Lewiston, Minn. — Mrs. William E. Wright, Utica, Minn.

Kline-Newman — Richard M. Kline of Carlisle, Pa., and Mary M. Newman of Philadelphia, Pa., in the Carlisle church, Pa., Dec. 27, 1953, by the undersigned.—David J. Markey, Carlisle, Pa.

Knazovich-Hurford — Ernst Knazovich and Mary Hurford, both of Chicago, Ill., by the undersigned, in the First church, Chicago, Dec. 18, 1953. — James H. Beahm, Chicago, Ill.

Lehman-Sellers — E. Lamar Lehman of Dallastown, Pa., and Susan A. Sellers of York, Pa., in the Codorus church, Pa., Jan. 10, 1954, by the undersigned. — Nevin H. Zuck, Elizabethtown, Pa.

Lewis-Smith — Edwin Jackson Lewis of Taylors Valley, Va., and Fay Banter Smith of Miami, Fla., in Laurel Bloomery, Tenn., Dec. 6, 1953, by the undersigned.—Ervin F. Block, Kingsport, Tenn.

Marti-Perkins — Robert Marti and Faith Perkins, Jan. 1, 1954. — Ocie Hamman, Corunna, Ind.

McIntire-Stout — Leo McIntire and Pauline Stout of Seymour, Ind., by Carnie Carpenter, in his home at Clarksville, Ind., Dec. 26, 1953. — Durward Hays, Seymour, Ind.

Moomaw-Grim—Mathias Celvester Moomaw of Maurertown, Va., and Shirley Ann Grim of New Market, Va., Jan. 9, 1954, in the Flat Rock church parsonage, by the undersigned. — N. J. Miller, Mt. Jackson, Va.

Plumer-Fuqua — Jesse Plumer and Mrs. Beulah Fuqua, both of Milledgeville, Ill., in the Milledgeville church parsonage, Jan. 1, 1954, by the undersigned. — Melvin S. Ritchey, Milledgeville, Ill.

Obituaries

Baker, Wilson H., was born April 6, 1868, and died Sept. 1, 1953, at Pleasant Acres, Pa. He was a lifelong resident of the East Berlin area and a member of the Upper Conewago congregation. Surviving are his wife, Anna Wiley Baker, three children, four grandchildren, one brother, one stepbrother and two stepsisters. Funeral services were held at the Emig funeral home in East Berlin by Bro. Bruce Anderson. Interment was in the Mummert meetinghouse cemetery.—Frances E. Shaffer, East Berlin, Pa.

Berkebile, Myrtle, daughter of Jacob and Elizabeth Wertz Mineely, was born April 24, 1881, in Johnstown, Pa., and died Jan. 2, 1954, in Johnstown, Pa. Her husband, Jacob Berkebile, preceded her in death in February 1928. She was a long-time member of the Walnut Grove church, Johnstown, Pa. Surviving are two sons, two daughters, twenty-five grandchildren and fourteen great-grandchildren. Funeral services were held in the Geisel funeral home by Bro. Clyde L. Carter.—Mrs. Elizabeth Howe, Johnstown, Pa.

Hare, Ira Ivan, son of Kenneth Hare, was born Feb. 20, 1953, and died Jan. 7, 1954. He is survived by two sisters. Funeral services were conducted by the undersigned, assisted by Rev. Gorshhorn, pastor of the Presbyterian church, at Three Churches, W. Va. Interment was in the church cemetery.—Charles V. Self, Ridgley, W. Va.

Meyers, Susan, daughter of Hiram and Martha Thomas Shank, was born near Johnstown, Pa., Sept. 1, 1884, and died in Johnstown, Pa., Nov. 5, 1953. She was a member of the Walnut Grove church, Johnstown, Pa. Surviving are ten children, thirty grandchildren, six-great-grandchildren and one brother. Funeral services were held in the Geisel funeral home by Bro. Clyde Carter and Rev. George Biggs. — Mrs. Elizabeth Howe, Johnstown, Pa.

Moore, John Thomas, son of George W. and Angeline Moore, was born in Franklin County, Va., Feb. 10, 1868, and died at his home near Brookville, Ohio, Jan. 5, 1954. On June 20, 1889, he was united in marriage to Susan A. Wood. For sixty-three years he was a member of the church. Surviving are his wife, four daughters, two sons, nineteen grandchildren, thirty-six great-grandchildren, two sisters and three brothers. Services were conducted in the Brookville church with Bro. James Boitnott and Bro. Roy B. Teach officiating. — Mrs. W. Russell Miller, Brookville, Ohio.

Shelly, Gertrude G., daughter of Mr. and Mrs. Frank Grosh, was born in Milton Grove, Pa., and died July 14, 1953, in Landisville, Pa. She was the wife of Abram M. Shelly and a member of the East Petersburg church. — Mrs. Nelson Charles, East Petersburg, Pa.

Zeigler, Cleon C., son of John and L. Virginia Bubb Zeigler, died Oct. 14, 1953, in Gettysburg, Pa., at the age of seventy-four years. He was a life-long resident of the East Berlin community and served as a deacon in the Upper Conewago congregation. Besides his wife, Mary A. Burgard Zeigler, he is survived by four brothers. Funeral services were held in the Emig funeral home in East Berlin. Services were also conducted in the Mummert meetinghouse by J. Monroe Danner and Bruce Anderson. Interment was in the adjoining cemetery. — Frances E. Shaffer, East Berlin, Pa.

Church News

Northern California

Live Oak—A reception and pound shower was held for our new pastor, Sister Agnes Border and her family, in the church social hall. Several from our congregation attended district meeting. Gene Fillmore and Simeon Davis served as delegates. Our annual harvest festival was observed on Nov. 4. Representatives of La Verne College were with us at the kick-off dinner held for solicitation purposes for the college. The fall love feast was conducted by Sister Border on the evening of Nov. 22. A special service was held on Thanksgiving morning. Our quarterly council meeting was held Dec. 13. The CBYF had a caroling party on Christmas Eve. A New Year's party was held in the social hall with a watch service in the church sanctuary. — Barbara Fillmore, Live Oak, Calif.

Southern California and Arizona

Long Beach — The love feast and communion was observed Nov. 4. The community Thanksgiving service, under the sponsorship of the Ministerial Union, was held in the Westminster Presbyterian church with our pastor, Robert Richards, as speaker. The offerings from these services are used for the weekday Christian education program in Long Beach. The Dorcas circle prepared Christmas gifts for the women patients of the T.B. hospital. Plans for every phase of the women's work were presented at a meeting of the women and girls. Mrs. Ellen Cunningham spoke at the women's missionary meeting in December. Speakers for the men's brotherhood monthly meetings have included our pastor, Robert Richards, Don Moomaw, and Rev. Boyce Van Osdel. On the Sunday evening preceding Christmas the choir, under the direction of Robert Walker, gave the story of the nativity.

The choir was assisted by Frank Howell, narrator, and by the Friendship class in presenting the pageantry. Two of the Sunday-school classes went caroling to the shut-ins. Other classes prepared Christmas baskets. The Fellowship class gave toys for the church nursery. Our Christmas offering was given for world-wide missions and the Thanksgiving offering for home missions. Our school of missions was held during January. — Mrs. Homer E. Fike, Long Beach, Calif.

Washington

Wenatchee Valley — At the fall council meeting, our church offices were reorganized and for the first time a lay moderator was elected. The first community-wide Reformation service was held in our church with Dr. Frank Warren, president of Whitworth College, as guest speaker. The month of November was given to stewardship with special Sunday night family meetings featuring a supper, fellowship, worship and study for all ages. In the annual harvest meeting, Nov. 29—Dec. 6, Bro. William Beahm of Bethany Seminary was our speaker. Supper was served each evening to the various organizations of the church. Eight members were received into the church by baptism and letter. — Icel Keim, Wenatchee, Wash.

Northeastern Kansas

Topeka — A dedication service was held for our new songbooks. Brother and Sister Fred Doyle served as delegates to district meeting. In the absence of our pastor, Bro. Leonard Lowe was in charge of the service. We observed rally day with the consecration of church and church school officers, received seven members and served communion. The Brethren Service truck made its third trip here in January to pick up clothing for relief. Brother and Sister Dumond attended regional conference at McPherson. On Nov. 22 our church celebrated our sixtieth anniversary. We observed mission study month in January. Dr. William Zimmerman of Dublin, Ind., was guest speaker Dec. 27. On the evening of Dec. 31, a watch night party was held with a fellowship supper, social program and worship service. Quarterly council meeting was held on Jan. 12.—Mrs. Lucy Black, Topeka, Kansas.

Southern Missouri and Arkansas

New Hope — The proceeds from our birthday social on Friday evening, Nov. 20, was used for the painting of the church. We met in our regular council on Dec. 19, with our elder, J. A. Birkhead, presiding. It was decided to use the proceeds from the Lord's Acre this year to complete the payment of the church debt. We also decided to have a work day at the church to clean the grounds and work on the church house. The men of our church have organized a men's work group. Several of our young people have been attending the rallies. — Opal Joyce Gray, Wynne, Ark.

North Dakota and Eastern Montana

Surrey—At our fall council meeting our pastor, D. A. Miller, was elected elder for the coming year. The ladies entertained the district women's work rally. Our harvest meeting was held with Bro. Lester Miller of Lorraine, N. Dak., as guest speaker. The film, Bible on the Table, was shown at our Thanksgiving service on Sunday evening, Nov. 22. The church, the ladies' aid and the Sunday school purchased a movie projector. The Sunday school presented a Christmas program on Dec. 22, which included the play, The Street of Hearts. At our New Year's watch night service the film, Guiding Star, was used, followed by a lunch and worship service.—Mrs. Clarence Klungtvedt, Minot, N. Dak.

Northern Illinois and Wisconsin

Polo — Brother and Sister J. F. Baldwin of Peoria conducted evangelistic services Nov. 29 — Dec. 6. Ten were received into our church fellowship by baptism and letter. Will Hare has been installed as a deacon. At a special council meeting on Dec. 15, the church voted to enlarge the present building. Brother and Sister Aaron Hawbecker and Brother and Sister Albert Wade celebrated their golden wedding anniversaries with open house in December. The Sunday-school children gave a Christmas program on Dec. 13, and the adults presented a play, White Christmas, Dec. 20. Our pastor and a group of people from our church conducted a worship service at the Brethren Home in Mount Morris on Dec. 20. A Christmas Eve carol festival was held as well as a New Year's Eve social. Bro. Glen Swinger of McPherson, Kansas, was our guest speaker on Dec. 27. The Life and Task of the Church Around the World was the theme of our school of missions during January. Pictures and talks were given on work in Alaska, Ecuador, India and Europe.—Mrs. Fred Krum, Polo, Ill.

Middle Indiana

Spring Creek — The dedication of our new parsonage and church farm was held in October with an open house in the afternoon. Family night was held Nov. 24 at the church. On Dec. 20 dedication was held for the friendship packages made by the primary department. A New Year's party was held at the church. The ladies' aid society is making layettes. Our quarterly council convened in December with Bro. Howard Kreider presiding. — Mrs. Ada Stumpff, South Whitley, Ind.

Northern Indiana

Elkhart City — Forty-three persons were added to the church during the past year. As a result of our November evangelistic meetings, eleven were received by letter and eight by baptism. Guest speakers have been T. Wayne Reiman of Manchester College and D. Paul Huffman of the United Missionary church. We have used a number of films in our Sunday evening services. On Nov. 8 Mrs. Ralph Swihart spoke concerning a program planned by the women's work organization. On Nov. 10 the church gave a banquet for the Sunday-school workers. Guest leaders for our January school of missions were Mrs. J. Calvin Bright on Jan. 10 and Bro. Harlan Brooks on Jan. 31. — Mrs. Arthur Becker, Elkhart, Ind.

Rock Run — At our council meeting, we elected officers for the coming year. Bro. Clarence Fike was elected elder. Bro. Ross Noffsinger of Springfield, Ohio, conducted our revival meetings. As a result of these meetings seven members were baptized into our church. Dan West was a guest speaker on Sunday evening, Nov. 22. On Dec. 6, Bro. L. W. Shultz gave a talk and showed pictures of his recent trip to Europe. On Dec. 13 the Topeka Choral Society gave the Messiah, under the direction of Bro. John Bechtelheimer. Our Sunday school has increased in attendance and giving during the past year.—Mrs. Arthur Pletcher, Goshen, Ind.

Southern Indiana

Four Mile—An area meeting was held in our church on Christian education and stewardship with C. Ernest Davis and Harl Russell as leaders. Perry Huffaker conducted a singing school. Several from our church attended the meeting of women's work officers at the Richmond church. The junior choir provided special music for the Thanksgiving service. Our church joned with the Hannas Creek Christian church in a Thanksgiving program and supper with J. Calvin Bright as guest speaker. Members of the district CBYF cabinet were our guests on Dec. 13. Bro. Howard Breneman from Buck Creek spoke at our family night program. Harlan Brooks showed pictures and talked of his mission work in India. On morning of Dec. 20 we had a dedication service and a Christ program. In the evening the young pe showed two films, Christmas Rhaps and A Child of Bethlehem. — Alice Brower, Liberty, Ind.

Ladoga—Brother and Sister Leather held meetings in our church Nov. 24—6. Four people were received into church. Three of our young pe attended the CBYF conference at the Hope church. Bro. Harl Russell ta one Sunday morning on stewards Brother and Sister Albert Harshba attended the area meeting at the Ross church at which C. Ernest Davis Harl Russell were guest leaders. Sev of our members sang in the commu chorus which presented part one of Messiah on Dec. 20 at the Presbyte church. Bro. Robert Heeter, our pa and Daniel Miller and Albert Harshba attended the district pastors' confer at the Brick church. Our ladies been sewing for relief. The men redecorated the church basement and now fixing two Sunday-school ro Sister Wilma Schrag was guest spe at our family night program on 4.—Olive Harshbarger, Bainbridge, Ind

Pyrmont — Our second annual Tha giving service wes held with Bro. Ken Hartman, pastor of the Lafayette chu as guest speaker. On Jan. 3 our chu co-operated in the union service with Fairview and Rossville churches. Bro Govindji K. Satvedi of India was speaker. — Mrs. Ruth Houmard, Lafay Ind.

Michigan

Flint — We observed the twentieth a versary of our church on Nov. 22 an all-day meeting. A consecration ser was held for the babies with our el Hugh Warstler, officiating. Our g speaker was Bro. Dick Mishler Manchester College. An offering received for the dried milk project. had our Christmas program the eve of Dec. 20. The ladies' aid have spons the father and son and mother daughter banquets, donated Christ gifts for convalescent homes, prese blankets to eight new babies and ac new dishes and silverware to our ch kitchen. Bro. David Landis has been us since September as our pastor. — Leffel, Flint, Mich.

New Haven — Two children have dedicated in our church. At our co meeting Bro. J. J. Cook was re-ele elder. During the fall months, members made some improvements on interior of the church building. pastor has resigned. Our harvest day home-coming day services were obse Nov. 22 with Bro. David Wieand Bethany Seminary as speaker. Our feast and communion services was Dec. 12. Bro. D. G. Berkebile condu a two-week evangelistic meeting for in December. As a result of t meetings, two persons were received baptism. — Lena Bosserman, Middle Mich.

Northeastern Ohio

Maple Grove—Election and installa services were held for deacons. A co cration and installation service was ducted for the new teachers and offi The young people of our church prese the three-act play, The Angel of Wheelchair. The play was written directed by Mrs. Beula Kettering, a m ber of our church. Keeping Chris Christmas was the theme of our Ch mas program on Dec. 20.—Mrs. Ja Tucker, Ashland, Ohio.

Northwestern Ohio

Eagle Creek—Our women's work g has organized a junior group for young people of our church. During past year their program has incl making yarn lapel dolls, Christmas c ing, the making of stuffed toys, band

dressings, corsages for mothers and ations for Father's Day, they also nted a program at the old folks' and one Sunday morning they took the offices of the Sunday-school rtment. — Mrs. Fred Sampson, Ada,

asant View — Bro. John Grimley, onary on furlough, talked and ed pictures of the work in Africa ur home-coming day service. Bro. les Oberlin, pastor of the Peru church, conducted our evangelistic meeting. new members were received by bap- into our church. Our love feast and nunion was observed with our elder, Orville Noffsinger, officiating. Our r and his wife, Brother and Sister r Petry, attended the regional confer- . Mrs. Marjorie Hanthorn and Mrs. che Kiracofe represented our church strict conference. Eight babies were nted at the dedication service on ay, Nov. 15. The father and son uet was held Nov. 17. Several of young people attended the district n conference at the Black Swamp ch. The women's work group made e meat and jelly for the Fostoria ren Home. They also prepared food clothing boxes at Christmas time. Our annual Christmas vesper service was held on Sunday afternoon, Dec. 20. In the evening a group went caroling. We held a white gift service at the church on Christmas Eve and a New Year's service on Dec. 31. — Rena Byerly, Lima, Ohio.

Southern Ohio

Happy Corner — Installation services were held for the teachers and officers of the church and Sunday school. Brother and Sister Harlan Brooks, missionaries to India, showed slides and gave a talk of their work in India. Bro. Brooks is formerly from our church. Roy Teach of West Charleson conducted our evangelistic meetings. Our love feast was held Nov. 7, with Bro. Foster Bittinger officiating. Since our last report four have been received into our church fellowship by baptism. Our delegates to district meeting were Albertus Bucklew, Elmer Etter and Albert Oaks. Seven babies were recently dedicated in a special service. The women's work made mits which were filled with small articles donated by the children for overseas relief. On Dec. 20 a Christmas program was presented by the children during the morning service. In the evening the young people gave a pageant. A teachers' training school was held for six sessions. — Mrs. Albert Oaks, Englewood, Ohio.

Eastern Pennsylvania

Elizabethtown — At our fall council meeting Bro. A. C. Baugher was re-elected elder in charge for a term of three years. One Sunday evening, James Miller, Jr., showed slides and gave a report of his summer service in Puerto Rico. Our delegates to district meeting were K. Ezra Bucher, Milton Eberly, Mrs. H. Martin Hoffer, Mabel Wenger and Anna Butterbaugh. Sixteen children were dedicated at our child dedication service on Sunday morning, Nov. 22. On Dec. 6 Bro. John B. Grimley from the Africa mission field spoke at the morning service. In the evening he showed slides of our work in Africa. At the evening service on Dec. 13, the senior choir and selected members of the college chorus gave the Christmas cantata, The Christ Child, under the direction of Nevin Fisher. Sunday evening, Dec. 20, the junior, youth and senior choirs gave the Christmas cantata, Joseph and the Nativity. Our Sunday morning service on Dec. 27 was led by our four student ministers and their wives. In the evening an ordination service was held for Paul Alwine and Julius Belser, Jr. At a special council meeting the building planning committee presented plans for a new church building which were accepted by the church. Our annual candlelighting service was held on the evening of Jan. 4. Bro. A. C. Baugher represented our church in the Week of Prayer services for the community. Our school of missions was conducted in January by H. Stover Kulp on Africa, Brother and Sister W. W. Peters on Austria, Robert O. Hess on home missions and Mrs. Paul Streich on Ecuador. — Anna E. Butterbaugh, Elizabethtown, Pa.

West Greentree—LeRoy Mumma showed slides of his work in Germany. The men's work group held its first father and son fellowship at Rheems with Bro. Clyde Weaver, Sr. as guest speaker. Delegates to the women's work meeting at Lebanon were Alice Eshelman, Florence Bernhard, Ida Beckner and May Greiner. The women of our church did sewing at the General and St. Joseph hospitals and also mending and ironing at the Neffsville orphanage. Love feast was held at Rheems in November with Harry Neff, Murray Lehman and Robert Turner as guest speakers. Elder Govindji Satvedi, a native of India, spoke of his work in India at the Greentree church. The women's work group made and packed Christmas stockings for patients at the Cresson, Mt. Alto, Hamburg and Philadelphia No. 4 sanitoriums. Bro. Graybill Hershey of Manheim held a two-week revival at the Greentree church. Since our last report six persons have been received by letter into our church. On Dec. 20 the Loyalty Chorus presented a Christmas program at the Greentree church. The members of our congregation packed and distributed Christmas fruit baskets. Bro. Samuel Longenecker of Indiana was guest minister at the Florin church in December. On Jan. 3 the peace and temperance department of the women's work sponsored a temperance program at the Florin church with Bro. George W. Lewis, Jr., district superintendent of the Pennsylvania Temperance League of Philadelphia, as speaker. Music for this program was rendered by the Gospel Four quartet. — Mrs. LeRoy Hawthorne, Rheems, Pa.

Middle Pennsylvania

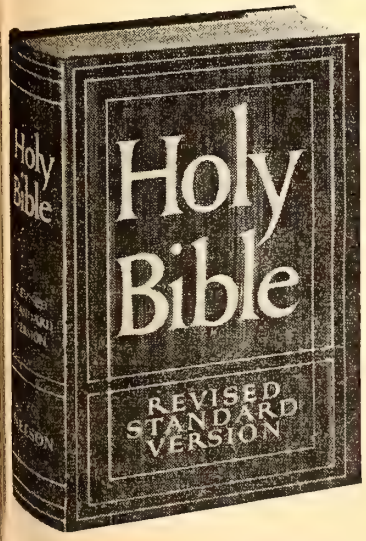
Woodbury — During two evangelistic meetings in our congregation, seven persons were received into our church fellowship. Bro. Bill Longenecker was the evangelist in the Curryville church and Bro. Pharis Forney and our pastor,

REVISED STANDARD VERSION OF THE BIBLE

BINDINGS AVAILABLE

GENUINE LEATHER. Printed on fine Bible paper; 5½ x 8¼ inches; bound in genuine leather; gold stamped; red under gold edges. Now available in three colors; Black, $10.00; White, $12.00; Red, $10.00.

BUCKRAM. Same page size and type as in the leather binding; bound in maroon buckram; beautiful jacket. Price, $6.00.



Illustrated edition. Size 5½ x 7¼ x 1⅛ inches. Presentation page, 3 colors. 12 illustrations in 4 colors. 12 maps in 6 colors. Limp flexible cover. Red edges. Gold stamping on black Sturdite, Morocco grained. Gift boxed. Price, $3.50.

Illustrated Economy edition. Same page size as above. Bound in blue washable cloth. White edges, stained top. Square corners. Two-color jacket. Price $3.25.

Quantity prices on 6/or more copies.

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

Bro. Rufus McDannel, in the Woodbury church. Since the pastor has printed in the bulletin each week the Bible reading for the coming week, many of our people have read the Bible through. Our delegates to district meeting were Elmer Wyles, Mrs. Palmer Miller, Jack Clouse and Mrs. Vernon Stayer. Our pastor served as writing clerk for the district. The Curryville women's work group had charge of a Sunday afternoon service at the Morrison's Cove Home. The a cappella male chorus of East Petersburg gave a concert in the Holsinger church. Before the evangelistic meeting in the Woodbury church, twelve teams of two members each carried out a program of lay visitation. Our pastor's resignation will take effect the last of March. Christmas programs were given by the children and young people in the three churches.—Mrs. Vernon Stayer, Curryville, Pa.

S. E. Pennsylvania, New Jersey, E. New York and N. Delaware

Philadelphia, Bethany — Our new pews were installed in time for our fall love feast and communion service. At the early morning Thanksgiving service, special music was rendered by the choir and our pastor, Bro. John Landis, brought the message. Since our last report nine persons were baptized and three received by confession of faith into our church. In December Bro. R. W. Schlosser of Elizabethtown College conducted a Bible institute. On Dec. 22 we held our regular Christmas party which was sponsored by the men's organization. On Christmas Eve we had a service with special music and a message by our pastor. On Sunday morning, Dec. 27, the Sunday school presented a Christmas program. In the evening one of the Sunday-school classes gave a Christmas pageant. On New Year's Eve we had a watch night service.—Mrs. Charles Bartolett, Philadelphia, Pa.

Southern Pennsylvania

Rouzerville — Our church conducted a service at the old folks' home near New Oxford. Rally day was observed with a morning and afternoon service. In the evening we had a dedication service for our organ and a hymn sing directed by Nevin W. Fisher of Elizabethtown College. Bro. Fisher brought the message of the evening. Our church has contributed to Bethany Hospital and Elizabethtown College. Our pastor, Bro. J. E. Rowland, represented us at district meeting. On Nov. 1 a deputation team from Elizabethtown College was with us. On Dec. 20 our Sunday school shared with the Lutheran and Methodist Sunday schools of our village in a union Christmas program. In the evening of Dec. 27, we had a Christmas program in our church with a special offering for world-wide missions. Two members were received by letter into our church. At our regular worship services we gave special recognition to the new year. — Mrs. K. Mildred McClain, Waynesboro, Pa.

Picture Puzzles

ul, full color 13¼ inch picture appropriate Bible Tough chestnut l background and aw pieces that will t a long time. Chil- en will enjoy work- g these puzzles. When the picture is completed it can be hung on the wall.



Price, 50c **rder by Number**

V3600	Little Girl in Flower Garden
V3601	Small Boy Looking at the Stars
V3602	Jesus and the Children of the World
V3605	The Nobleman and His Son
V3607	Jesus Healing the Sick

Life of Christ Puzzle Assortment

Four puzzles in full color, size 7 x9, boxed, for the younger children.

V6600 Price, $1.00



Bible Lovers Stationery

A "handy-pak" of writing paper and matching envelops. 15 sheets with a beautiful six-color flower design, plus 6 plain sheets and 15 envelops. A different favorite Bible verse for each number. **50c per pkg.** **Order by number.**

S2350	Beauty Rose
S2351	Orchid
S2352	Gardenia

BRETHREN PUBLISHING HOUSE . . . Elgin, Illinois

Brethren Placement and Relocation Service . .

This column is conducted as a free ser ice to our people. The right to edit a reject is reserved. Since no verification ads is made no responsibility can be a sumed. In writing about any ad plea give the number. Unless otherwise spe fied address all correspondence to Bret ren Service, General Brotherhood Boar 22 S. State St., Elgin, Ill.

No. 917. For sale: Apartment house, well-furnished apartments on 2 corner lo Zoned for business, 1 block off circ Three blocks from Church of the Brethre Good income. Write: Penn Flo Apa ments, 109 S. Commerce, Sebring, Fla.

No. 918. Wanted: Married man to a sist in raising turkeys and chicke livestock. Two miles from Bridgewat College. Comfortable dwelling, mode conveniences. Experience not necessa Write: L. E. Grove, Bridgewater, Va.

No. 919. Freeport Church of the Bret ren will help families to locate farms rent or purchase in northwestern Illin area. Will also assist in finding occup tional situations in Freeport, an industr town of about 25,000. Schoolteaching jo available. Write: Church of the Brethre 819 W. Lincoln, Freeport, Ill.

No. 920. Wanted: Young married far er, preferably an educated man to wo with my son in managing 250-acre farm Shenandoah Valley near Timberville, V Character and initiative count as much experience. Milking 32 cows at prese Four-bedroom house with modern ba and shower. Salary for an excellent ma $175. Close to Church of the Brethre Write: Mrs. O. E. Baker, Box 193, Colle Park, Md.

No. 921. Morgantown Church of t Brethren has purchased new Hymnals a anyone needing the old ones (1925 editio may get them by sending postage or pic ing them up. Write: Mrs. Otis Fike, 2 Willowdale Road, Morgantown, W. Va.

No. 922. Wanted: Neat middle-aged lad or man and wife to take full charge a manage a rest home for a year or long Will pay top wages to right party. Ni climate, 5 blocks from the Church of t Brethren. Write: Mrs. John Wyatt, 2 Sixteenth Ave., S., Nampa, Idaho.

No. 923. For sale: Sixteen oak pew curved backs. Seven, 12½ feet; nin 10½ feet. Good condition. Write: Pa Shiffler, 711 N. Ellsworth, Naperville, I

No. 924. For sale. Safeway, 27-foot hou trailer. All modern, one owner, used on o location, sleeps four, bathroom comple with shower. Double kitchen sink, pictu window, electric refrigerator, bottle g stove. Oil-burner heating stove. Ve good condition. Priced to sell. Wri Richard Reiste, Brethren Service Cent New Windsor, Md., or contact Edg Reiste, Adel, Iowa, to see house.

No. 925. Free information to Brethr coming to California. The Church of t Brethren, Yuba City, Calif., is located fast growing community of Sacramen Valley. Fruit and agriculture main occ pations. Good peach country. Write: Jo Landis, 730 Eye St., Marysville, Calif.

No. 926. For sale: 160-acre dairy far 112 acres under cultivation of which acres is new seeding, balance pasture wi running water. Modern eight-room hou bath; oil-burning, winter air-conditioni heating system. Barn, hip roof, 26 x with silo. Machine shed, 20 x 62. T good wells—one with pressure system, with windmill and electric motor. O mile from grade school, ½ mile fr black top road, good gravel road, hi school bus route. Three-fourth mile fr Church of the Brethren. Price, $15,0 Write: Walter A. Miller, R. 1, Stanley, W

No. 927. For sale: Lovely country ho with 17 acres. Seven-room house w bath, gas and electricity. On paved ro mail, milk and school bus routes, 2 mi from school, near Church of the Brethr Small barn and all outbuildings. Wri J. N. Baker, R. 1, Homeworth, Ohio.

Western Pennsylvania

eyersdale — Don Bowman, delegate to World Youth Conference in India, ce to our young people. Our church icipated with the other churches of town in the Christian Emphasis Week. egates to district conference were Mrs. l Christner, Mrs. Galen Fike and Mrs. er L. Dia. A group of our young ple also attended the conference. Our society held an all-day meeting ting for relief. We dedicated our new n on Nov. 15, with Ruth E. Weybright Bridgewater College as guest organist. Dec. 20, the children had their istmas program. In the evening the ir gave the cantata, The Prince of ce, directed by Mrs. Paul Long. Our istmas vesper hour was held Dec. 23 a candlelighting service. The Meyfale Community Council is sponsoring chool for church and Sunday-school kers and laymen. Five were received etter and baptism in our church.—Mrs. er L. Dia, Meyersdale, Pa.

ount Joy — An installation service was l for the newly elected officers of Sunday school and church. Delegates district meeting at the Walnut Grove rch were Mrs. William Porch, Mrs. l Eicher and Mrs. Frank Sullenberger. The women's work group is continuing to collect relief clothing to be sent to New Windsor. Several attended the women's work retreat at Camp Harmony. Bro. Govindji Satvedi spoke to our group. Bro. Roy K. Miller of Staunton, Va., conducted our two-week evangelistic meetings. As a result of these meetings, six were baptized into our church. Brother and Sister Snavely attended the regional conference at Elizabethtown. Several young people also attended the regional youth conference. The children of the Sunday school presented a Christmas program on Dec. 20. Through the red stocking project, they gave their money to the Navajo mission. On Christmas Eve CBYF carolers sang for the shut-in and aged folks. Our church co-operated with the churches of Mount Pleasant in the Week of Prayer services on Jan. 3-10. Brother and Sister Geary of Maple Springs began their pastoral duties with us Jan. 31. — Lois Horner, Mount Pleasant, Pa.

Florida and Georgia

Miami — Since our last report two members have been received by letter into our church. Our love feast was observed Nov. 22. On Thanksgiving we held an early morning service at the church. On Sunday morning, Dec. 20, the Sunday-school children gave a Christmas program. In the evening the young folks conducted a candlelighting service. The picture, Holy Night, was shown followed by our white gift service. On New Year's Eve a watch service was held at the church. We have a 100% Messenger Club. Three of our young people attended the young people's jamboree at the Highland Community church in Orlando on Dec. 30-31. Our church welcomes visitors to worship with us. — Mrs. J. E. Jones, Miami, Fla.

Sebring—Our delegates to district meeting were our pastor, Bro. H. B. Heisey, Irvin Brubaker and Perry H. Sanger. Bro. Sanger was elected as a member of the district ministerial board and Bro. Heisey as a Standing Committee delegate. On rally day the Girl Scouts were our special guests. Four new members have been received by letter. Visual aids are frequently used in the various departments of our Sunday school and church. New books have been added to the library. At a public missionary meeting, Miss Anna Miller showed Africa As I Saw It. Our Christmas programs consisted of the women's work public program, the program by the children's department of the Sunday school, a sound film, The Greatest Gift, and a Christmas musical by the combined choirs under the direction of George W. Frantz. A committee has been appointed to study plans for the installation of an air conditioning system. Eleven of our young people attended the district jamboree at Orlando. Recent guest speakers were C. E. Bower and Bro. Govindji Satvedi.—Mrs. M. Lucile Painter, Sebring, Fla.

Mardela

Peach Blossom—Bro. Foster Bittinger of Union, Ohio, held a two-week revival meeting in the Fairview church in November. The Sunday following the meetings, twenty-five persons were baptized into the church fellowship. A love feast service was observed in the Fairview church on Sunday evening, Dec. 6. Our general council was held at Easton in December. Brother and Sister Emerson Fike were ordained to the eldership. Bro. Fike was also elected as an associate pastor for the Fairview church. On Jan. 17 Bro. A. Stauffer Curry of Washington, D. C., was with us for an all-day district meeting in the Easton church.—Mrs. Barry Fox, Easton, Md.

Eastern Maryland

Frederick — Our church has just concluded an every-member canvass for the building fund. Bro. Forrest U. Groff is working on detailed drawings of a plan accepted by our church. While the goal set was $75,000, the sum of $100,000 was pledged or received. For the most part the money pledged is to be paid in weekly payments over a period of 150 weeks. Building should get under way sometime in 1954. The church building and parish house have been sold to Raymond and Anna Edwards, who are known widely for their Old Familiar Hymns broadcasts. Under the terms of sale we will continue to use our present church until the new building is completed. — Jesse C. Shaver, Frederick, Md.

Middle Maryland

Stone Bridge — At our church council meeting, officers were elected for the coming year with Bro. S. F. Spitzer re-elected elder. Bro. Jonas Sines of Oakland, Md., and Bro. Kinsey of Greencastle, Pa., were guest speakers at our annual harvest home-coming. The women's work group was in charge of our Thanksgiving service with Bro. Clarence Hunsberger of Mercersburg, Pa., as guest speaker. Clothing, soap and food were collected for relief. A Christmas



OTHO WINGER

An Outstanding Biography

Here is a rich, heart-warming book giving you the story of a great man's life as he lived it.

Dr. V. F. Schwalm, president of Manchester College, has written this biography as no one else could have done it. He was closely associated with Otho Winger for nearly forty years, as a friend and coworker in the field of Christian education on the college campus. Before writing this book he had access to the Winger diaries, correspondence and family records as well as the records of Manchester College, Annual Conference minutes and the minutes of various boards of the church.

This is not a novel, yet some of the incidents in the life of one who gave so much of himself in the life and work of the church will stimulate your thinking. Youth reading this book might well be challenged to channel their efforts into a life of service. Older folk will appreciate the dedication to a task as it is shown in the life of Otho Winger. **296 pages** **$3.00**

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

MY NEW ADDRESS IS . . .

Name .....

R. D. or St. .....

P. O. ..... Zone ..... State .....

Help us to keep your Gospel Messenger coming by reporting any change in address promptly. **Please do not remove old address.**

program was presented at the church on the evening of Dec. 20. The offering and baby clothing were given to missions.—Mrs. David Mills, Hagerstown, Md.

Tennessee

Johnson City — A number from our congregation attended the district women's meeting at the Pleasant Valley church. On Nov. 22 the Langston Negro glee club rendered a program for us. Our church co-operated with the Evangelical Brethren church in a Thanksgiving service. On Nov. 29 Bro. Rhett Petcher, fieldman for our district, was speaker for our morning service. Our aid society collected food and clothing for relief. On Dec. 18 we had a Christmas program and fellowship. We had as our guest speaker at the morning service on Dec. 20 Bro. D. O. Cottrell of Bellefontaine, Ohio. — Mrs. Shirley Street, Johnson City, Tenn.

Knob Creek — Our communion services were attended by a number of folks from adjoining congregations. At our council Bro. Roy E. Clarke was elected elder and Bro. Robert M. Edwards pastor. Bro. John H. Thomas and his wife were delegates to district meeting. Our church has closed a series of meetings. As a result of these meetings, five persons were received into our church fellowship by baptism. Messages on the first three evenings were brought by Robert Edwards, Ova Edwards and Roy Clarke. Bro. Charles F. Rinehart, pastor of the Pleasant Hill congregation, Tenn., brought the concluding messages and visited in many of the homes in the community. — John H. Thomas, Johnson City, Tenn.

Eastern Virginia

Newport News — Bro. Minor M. Myers accepted the pastorate of our church the first of September. Our fall revival was conducted by our pastor, closing with a love feast service. Installation services were directed by Bro. M. C. Clingenpeel on Dec. 6. The young people gave the Christmas play, In His Name, and the young adult class sponsored the Christmas caroling. On Dec. 19 our pastor and his wife held open house, ending with a talk of the Chinese people and their customs. Dedication was held for six babies in December. Brother and Sister A. L. Sauls are attending Bethany Biblical Seminary. The young people were in charge of the annual New Year's party and watch night service. — Mrs. Betty Roberts, Newport News, Va.

First Virginia

Hollins Road, Roanoke—Sister Elizabeth Broughman, pastor of the Jeter's Chapel was guest speaker at a men's and women's class supper. A youth rally of the district was held in our church. Bro. Carroll Ringgold had charge of prayer meeting. Our evangelistic meeting was held Nov. 8-21, with Mark Wolfe of Crab Orchard, W. Va., as evangelist. Three new members were received into our church by baptism, one by letter and ten by reconsecration. We observed our love feast and communion service on Dec. 6. One Sunday Curtis Bowman showed his film on the missions in Africa. Our church co-operated with the other two churches of the community in a united Thanksgiving services in the Baptist church with Dr. W. Bryant as speaker. The ladies' aid presented the film, The Guiding Star. The building committee has been selected for the future expansion of our church. The choir presented a musical program at our morning service on Dec. 20. At the evening service the intermediates and young people's class presented the play, Why Christmas? The pastor and his wife held open house at the parsonage on Dec. 27.—Miss Betty Jean Davis, Roanoke, Va.

Hopewell — On Nov. 22 installation services were conducted by Henry Eller for the two newly elected deacons and their wives. The youth fellowship was in charge of the family night program on Dec. 16. On Dec. 20 the CBYF presented the Christmas play, And There W Shepherds. On Jan. 3 Ronnie Thomp student minister at Bridgewater Col was our guest speaker for the mor services. The women's work group been working on relief projects. proceeds from the white stocking pro were used for the building fund. — E. D. Green, Hopewell, Va.

Trinity — A candlelighting service s sored by the young people of our ch was held on the evening of Dec. Several of our people went caroling Christmas Eve. We met in council Jan. 3 with our elder, Bro. Roy D. E presiding. We have secured Bro. F Jacobs of Roanoke as part-time pa Our women are sewing for relief. — H. B. Layman, Troutville, Va.

Southern Virginia

Fraternity — Since our last report have been received into our church baptism. Mrs. Lonnie Senter, our l children's director, has become a mem of the district children's cabinet. Sunday evening, Bro. H. Stover I gave a talk on the mission work in Af The film, For Every Child, was sh recently. Our union Thanksgiving ser was held in the Moravian church Rev. M. A. Lewis, Methodist pastor speaker. The young people with the of the adults had a twenty-four-h prayer vigil Dec. 8. The women making comforters for relief. Du December the youth group sponsore drive for relief clothing. On Sun morning, Dec. 20, we had a Christ hymn sermon, Come to Bethlehem. the evening the pageant, Opening T Treasures, was given. The youth intermediate groups went caroling to older people and the shut-ins. Our spe emphasis from January to Easter church attendance. — Mrs. S. H. F. Winston Salem, N. C.

Topeco — On the first of September Maurice Strausbaugh began his pasto duties with our church and the La Branch congregation. A service of ins ation and consecration was held for church and Sunday-school officers. C munion services were held at our chu with our pastor officiating. The follow day home-coming was observed with pastor delivering the message. Our chu and the Laurel Branch congregation a combined Thanksgiving worship ser in our church. The young people v Christmas caroling on Wednesday ever Dec. 23. A Christmas musical prog was presented on Sunday evening, Dec Comforters, clothing and canned g were sent to relief by the women's v department.—Leeta H. Weddle, Floyd,

Minister's Book of the Month Club
Selection for March

Twelve Steps and Twelve Traditions

Author: Anonymous

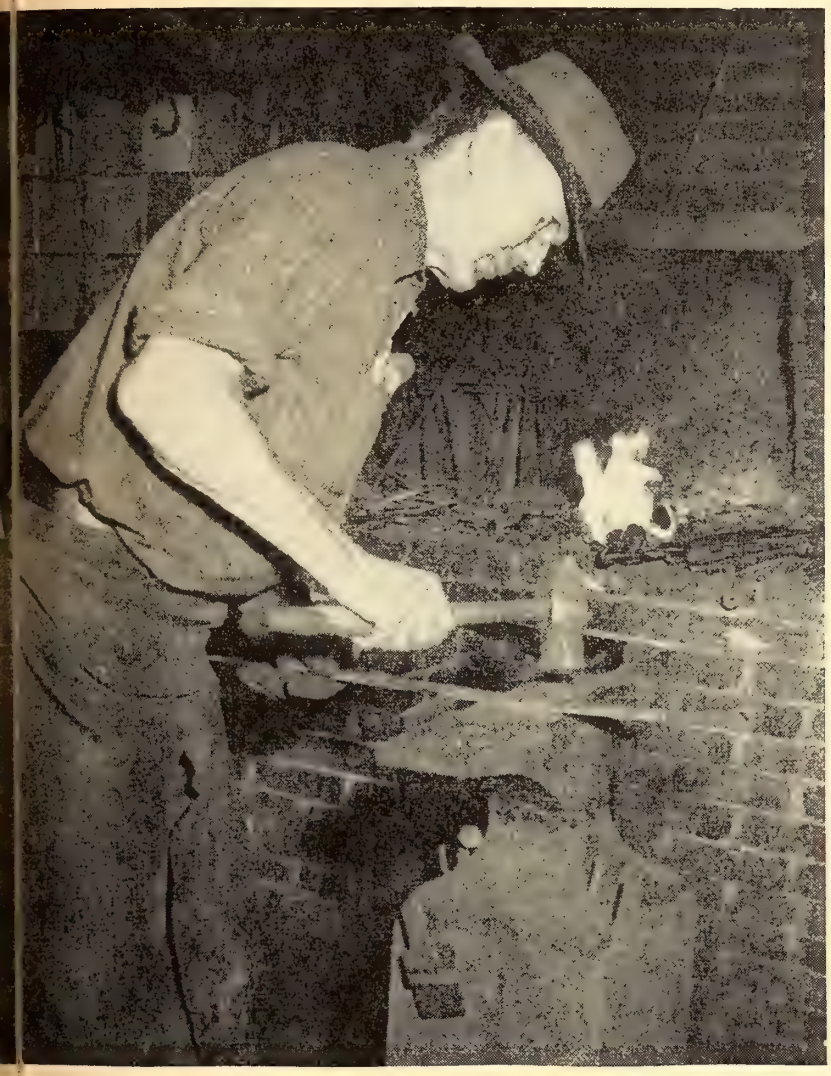
"An outstanding book on the spiritual dynamics of Alcoholics Anonymous."—James Renz. The inside story of the spiritual action undergirding this unique organization of 100,000 rehabilitated alcoholics banded into some 4,500 groups throughout the United States. Their principles are presented along with the twelve traditions which give the philosophy to their groups. Every minister, church-school teacher, and leader will understand the problem facing this group and be in a better position to give help after reading this book.

Regular price $2.75; to members of the club, $1.92 plus postage

Copies will be mailed to members of the Book of the Month Club on or about March 10

BRETHREN PUBLISHING HOUSE . . . Elgin, Illinois

Church of the Brethren
Gospel MESSENGER
FEBRUARY 27, 1954



Edward Clark

The Village Blacksmith

NO LONGER does the village blacksmith stand "under a spreading chestnut tree" to shoe horses or repair the tire of a farm wagon. More likely he owns a mill repair shop where he is kept busy with broken farm machinery. But even yet children on their way from school delight to watch the sparks fly up as his heavy sledge falls on the red hot metal. His forge may still fascinate young eyes and their ears will listen for the hissing sound of hot iron dropped in a tub of cold water. And the anvil stands as a symbol of "things that cannot be shaken."

The modern industrial scene has not quite pushed aside the village blacksmith, who like the farmer must find his place in a mechanized, specialized world. What happens to the integrity and virility that this man of iron strength also symbolized in an earlier age? Can we retain his values of honest labor, friendly service, respect for God and neighbor, the values by which men once proudly lived and which they taught their children?

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor

ELIZABETH WEIGLE - Editorial Assistant

Contributing Editors

ROY D. BOAZ ..... Cloverdale, Va.
A. G. BREIDENSTINE .... Lancaster, Pa.
A. R. COFFMAN ..... La Verne, Calif.
IVAN FETTERMAN ..... Oaks, Pa.
DEAN L. FRANTZ ..... Mt. Morris, Ill.
HOWARD H. KEIM .. N. Manchester, Ind.
MRS. JOHN D. LONG .... Dayton, Ohio
LUCILE LONG STRAYER . La Verne, Calif.
MURRAY L. WAGNER .... Troy, Ohio
LEVI K. ZIEGLER ..... Martinsburg, Pa.

THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Norman J. Baugher, General Secretary, and the Brethren House, Earl H. Kurtz, Manager, 16-24 S. State St., Elgin, Ill., at $3.00 per annum in advance. Life subscription, $50, husband and wife, $60. Entered at the post office at Elgin, Ill., as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

FEBRUARY 27, 1954

Volume 103 **Number 9**

In This Number . . .

Editorial—

The Village Blacksmith 1
Must We Give Up the Best Words? .. 5
When It Is Hard to Say "Brother" 5
Kingdom Gleanings 16, 17

The General Forum—

When We Pray. Roy D. Boaz 3
How the Church Can Serve Prison Inmates. Byron Eshelman 6
How Can We Pass on Our Basic Beliefs? Donald Royer 8
The Family Counselor 10
Survey of Far East Conditions. Harper Sibley 12
Gain With a Lateral Pass. Frances Fenner 14
Reviews of Recent Books 15

News and Comment From Around the World 18

Brethren Service—

"For I Was Sick . . ." Clyde Nafzinger 20
Glass Jars for Greece 21
Navajo Land. Mary and Jim Peterson . 21

The Local Church—

The Council Meeting. Roy B. Teach .. 22
Easter Materials 23

Our Mission Work—

Vacation With the Bischofs. Janet King 24
Garkida News. Merlin L. Brubaker, O.D. 24
The World Day of Prayer 25
Our Church Bell. J. Benton Rhoades .. 25
Aspects of Ministerial Recruitment. Rufus B. King 26

READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and items. Letters should be brief and brotherly.

Welcome Visitor

Back in 1899, while working for a deacon of the Dunkard church, I commenced reading the Gospel Messenger. After we started a home of our own the Messenger became a welcome visitor in our home. We have always enjoyed reading it and like to think of the good men that edited it and the great pillars of the church that wrote for it. . . . Maybe I have given it more attention this last year, but it seems to me there has been more heart-felt, soul-stirring articles in the last year's Messenger that I have noticed for some time. One of the best in the Dec. 26 Messenger is DeWitt L. Miller's, "A Liar in Your House." Bro. Miller takes in every phase and doesn't soften the punches. Every honest man has to know that he is right. . . . Warren W. Hoover takes the ministers and Sunday-school teachers to task for daring to preach the gospel straight. Claims it hurts folk's feelings. There is only one gospel and that was given to us straight from the lips of the one that was himself the Gospel. So unless the gospel is preached and taught straight, it would be better to keep silent.—W. E. Burroughs, Independence, Kansas.

A Christmas Birthday Cake

Although Christmas is past I feel impelled to write you concerning the custom of a neighbor who recently moved into our area.

On the afternoon of Christmas Eve she stopped in to show me her Christmas cake. I was so impressed. A beautifully decorated cake coined the words "Happy Birthday, Jesus." She said it was a tradition in her family for many generations.

After dinner is finished the cake is brought in, and before it is cut, the story of Jesus as a baby is told, how the three men who brought gifts were very wise indeed to recognize our Savior, who loved the world and all "God's" people so much that he gave up his life for us. He loved little children and wanted them all to be happy.

I think it would be well if this custom was adopted in all Christian homes, especially where children or young people are gathered. I should have added that before the cake is cut a special prayer is said in gratitude and thankfulness for God's great love and the gift of His son.—Rose E. Egoian, Fresno, Calif.

Are Records Complete?

I just read the Feb. 6 Messe[nger] and would like to comment on [the] Readers Write column, "Are [We] Robbers or Stewards?"

Are our records accurate [and] complete? . . . Since our mem[bers] are solicited by college repres[enta]tives and many members [give] direct gifts to district camp dev[elop]ments, Bethany Hospital and E[ther]any Seminary and to the Bro[ther]hood Fund and its branche[s] I wondered if it was all totaled up at the end of the year and add[ed] to our yearly report. . . .

When statistics and compar[isons] are compiled on the giving bet[ween] church districts, regions and den[omi]nations we should take the time to have a full, accurate and com[plete] report. I believe too many of our churches either don't unders[tand] how to make out the final r[epo]rt or else do not take the time to m[ake] it complete.

I agree with Bro. Bosserman that the Brethren people have not g[iven] as much to building the king[dom] as we are capable of doing, b[ut] I believe if our finance boards w[ould] take the time to meet and [do] a thorough job the average of [the] Church of the Brethren would [have] been much higher than $39.4[0] per member. — Robert Reiff, Mill[er]ville, Ill.

Annually the stewardship and Brotherhood Fund department prepares a statistical report of members' giving. An attempt is made to reveal as accurately as possible the total of Brethren contributions for local programs, district work, Brethren institutions and Brotherhood Fund causes.

To compile such a report requires the collection of additional data from our institutions and other agencies. The annual report which pastors complete does not ordinarily reflect gifts that are mailed in directly by individuals and local organizations or are placed in the hands of solicitors.

Churches are increasingly concerning themselves with responsibilities of stewardship education, every-member enlistment, the budgeting of all causes, and the more efficient handling of church funds. Thus our statistics on giving are coming more and more to reflect the complete stewardship response of Brethren.—Harl Russell.

d, what a change within us
ne short hour
nt in thy presence will
revail to make!
kneel, how weak; we rise,
ow full of power!"

Roy D. Boaz



J. Henry Long

WHEN WE PRAY

WHEN Phillips Brooks first went to Boston as rector of the famous ri ty church, he was asked to a the prayer at Harvard mencement. This was a big ssi ment for such an un- n young man. Colonel T. igginson objected and pre- t for the worst. But his de changed with Phillips r's first sentence. He felt he had heard a living r. Here was a young man g straight to God. Later id: "I would rather have able to pray that prayer to lead an army or conduct e." Why? Maybe the sim- answer can be found in the words of a good deacon, whose advice was sought in the consideration if a new pastor, when he said: "When my pastor prays, I want to feel sure there is someone at the other end of the line."

Prayer changes our relationship with God. If we are victims of a common complaint that God is a faraway Being and we cannot make contact, the chances are that we have not cultivated him through prayer. If we find it difficult to work the miracle from selfishness to unselfishness, from resentment to love, and from fear to trust, it is extremely likely that the difficulty is with our prayer life. For prayer does change our relationship with God as nothing else can.

Even so, we are very likely to despair if we gain the idea that it all rests with us. When the prodigal resolved to go back to his father, he was soon aware that the father was out to meet him and rejoiced because of his desire to return. The prayer line is a two-lane traffic highway. If we really are out to meet God, we invariably find that he is there to meet us. "Behold I stand at the door and knock; if any man will hear my voice and open the door, I will come in to him and will sup with him and he with me."

Prayer changes our relationship with other people. How many husbands and wives would file suits for divorce if they prayed for each other? What

---

of the Daleville church, Virginia, contributing editor of the Gospel ger

would genuine prayer do to incompatibility? Even grace before meals has the power to heal irritability and smooth out rough places in the family throughout the day. Why is this true? Because when we take someone to the throne of grace in prayer we cannot be little and critical of that person. In the presence of God, we discover that which is highest and best in a person and we desire to see the best grow. No wonder that Jesus' disciples wanted to know the secret, when they heard their Master pray. It is a well-known fact, that ill-health, which basically plays havoc in our relations with our fellow men, may be greatly improved, and often cured by prayer. I once heard E. Stanley Jones say that he was told by one of the Mayo brothers, that the ills of about thirty-seven per cent of the patients at their famous clinic could be cured by prayer. Prayer is a major agency leading to good health. Our Maaster was the great physician of the mind as well as the body. How people rejoiced when they contacted him! Through him they got their minds on to thoughts of God, and others.

When Jesus commanded us to love our enemies, he prescribed the best medicine which anyone could possibly take for the sickness of hate. To hate is not only to sin spiritually; to hate is to throw poison into one's body; to cause ulcers of the stomach or indigestion; nervous tensions too may come from hate. The Beatitudes are exactly what they are called—beatific attitudes. The man who obeys them is blessed, he is happy, he is spiritually sound, he is physically well. I sometimes think that these miracles of our Lord are no miracles at all, they are only Divine Love superbly at work.

A great singer came to one of our well-known preachers for an interview. He said that he had lost all vital faith in God, but because he had been brought up in a religious home, he never sang in a concert without praying. His friends all laughed at him. They said: "You sing well because you have a beautiful voice, not because of any supernatural power." He replied by saying: "According to theory you ought to be right. But the fact remains," he continued, "that I never do sing well until I pray, for something happens within me while I pray."

Prayer can also change world conditions. Hard to believe? Or isn't it? Would we deny that the history of our nation was to some degree determined in the early years by God-fearing, praying Pilgrims and Puritans? Would we deny that the history of South America was determined in some degree by gold-seeking settlers? When England was in one of her spiritual depressions, the praying W leys set in motion a series events which changed the ch acter of England in that d Elizabeth Fry, a devout Qual who prayed, changed the wh vicious system of prison ope tions in England. Think of work of the founder of Y. M. C. A. When George W liams went to work in a Lond shoe store, one of the employ said that it was almost imp sible to be a Christian and w there. But after George Willia came, it was almost impossi to be anything except a Ch tian and work there.

Dr. Leslie Weatherhead t this story of a devout man his congregation. Said he, "I to pray in the morning bu I am always in too much o hurry. In the evening, I am tired that I always go to sl when I try to pray." Said pastor: "Why not change y method. Instead of routine, d

Continued on page 13



EDITORIAL

Must We Give Up the Best Words?

A FEW of our readers were disturbed recently when a contributor suggested that Brethren should be a part of the catholic, universal, church which the New Testament ers to as the body of Christ. Their objection s directed not to the concept of a universal rch, but rather to calling it "catholic," since word has become so closely identified with Roman Church. If Brethren used the Apostles' ed, as many Protestant churches do, we would e to affirm our belief in "the holy catholic rch" every Sunday. Whether we recite a d or try to state our convictions we need ds—accurate and appropriate words. Shall we up some of the best ones because they are d in ways we cannot approve?

The Roman Catholic Church has no corner on olicity, any more than the Greek Orthodox on orthodoxy. Should we hesitate to call ourves "conservative" because we cannot accept position of Conservative Baptists? We should proud to be known as "evangelical"—and we claim the term without joining either the B's the E and R's or the NAE. We would hope estly that every Church of the Brethren is a Church of Christ and a Church of God, we need not fear to use such terms simply use, in our opinion, some groups by such es have adopted practices we cannot endorse. Rather than give up a meaningful word so ly, would it not be better to promote the er use of it? We might insist that the Roman rch look again at its use of the word *catholic*. object to its setting up an institutional author- to determine who may be a part of the ersal church of Jesus Christ. And, in return, e designate ourselves as Brethren, should we search our own hearts to discover if we are herly in practice as well as name?

The Soviets constantly use several words that have long cherished. Their concept of *de-racy* differs greatly from ours, and we can see a threat of war in their *peace* congresses peace offensives. Should we therefore abandon e terms because they have been prostituted her uses? Not at all. We must identify them the standards of democracy and the hopes eace which arise from our Christian convic-. The best answer to a false democracy ad is growth in democracy at home—and we have room to grow.

Our challenge is not to find new words for r to substitute "safe" words for words in bad . Instead we can recall that "the Word became flesh and dwelt among men." That is our task, to translate a religion of words into a religion of deeds. In place of giving up good words, why not make sure that they indicate something real?—K. M.

When It Is Hard to Say "Brother"

IT IS about time that we forgot about Ananias, the notable liar of the Jerusalem church, and learned more about Ananias, the disciple of Damascus. The first man received his just dues, but the second has too long been overlooked. For he was the man God chose to put a friendly arm about the person he had most reason to fear, and to call him "brother."

We know what happened to Saul on the road to Damascus. We have heard over and over the story of his blinding vision. But to the Christians in Damascus, who were girding themselves for a reign of terror, the news must have seemed unbelievable. It would be like hearing that a dictator, not in defeat but in the glow of early successes, had suddenly acknowledged his folly and sought the forgiveness of those he had trampled underfoot. They would expect a plot. Even Christians who had been taught to forgive their oppressors could hardly expect such a miracle. And Ananias had his questions. But the point is that, despite his doubts, he went to the broken and blinded Saul, and treated him as a brother in need.

Some of our present-day controversies, within and outside the fellowship of Christians, grow so bitter and use such strong language, that forgiveness is soon forgotten. A brawl between drunken derelicts may be resolved sooner than a clash between two believers who are convinced of the rightness of their position. Religious wars, though fought today with tongue and pen, are still among the most savage conflicts. A man who claims God on his side seldom admits to making a mistake. He will rule his opponent out of the church rather than call him brother.

Think of the potential Pauls that kept on being Sauls, unhappy, bitter, angry and harsh, because no warmhearted and forgiving Ananias was courageous enough to put arms of helpfulness around them and call them brother. In all likelihood there are men and women in your neighborhood and mine whom we gave up for lost years ago but whom God still seeks to rescue from themselves. If Brethren would really be brothers, we must follow the example of Ananias.—K. M.



Informal counseling and spiritual comfo is given by the Protestant chaplain, Re Henry H. Cassler, at the federal reform tory at Chillicothe, Ohio, to a you inmate. Besides helping prisoners p pare for the outside world Chaplo Cassler also is adviser to all Protesto chaplains in the federal correction system

Byron Eshelman
Pictures by Religious News Service

How the Church Ca

OUR churches can best serve prison inmates through a religious awakening which will reveal the artificiality of our "righteousness" and return us to the role of humble seekers rather than pompous do-gooders. Churches do well to be basically concerned with the Christian gospel of salvation and the universal need for confession of sins.

An interest in "social action," "social justice" and "social welfare" has its legitimate place, but such concerns must come in their proper order of accent. Seeking to do good before we have been properly conditioned and motivated through religious regeneration is a common humanistic heresy. Martin Luther and John Calvin of the Protestant Reformation saw the absurdity of men trying to save themselves by their good works. They revitalized the gospel with the Pauline message that man is saved by faith and not by works. Yet it follows that faith without works is dead. This, then, is the proper order of accent: Faith is primary and essential before our works can be in any way adequate. The world is full of all varieties of "works" from elaborate international planning to institutional programs, but the fruits of these "works" have a bitter and unsatisfying quality. This follows because the works are products of secularism, religious faithlessness, humanistic heresy.

The churches may test their faith, too, by the quality of the fruits their efforts at good deeds bring forth. We may not know whether we have "faith" or not, but the sure test is in the examination of the fruits. Wh we no longer produce s righteousness, conceit, ar gance, pomposity, bigotry, tolerance and irresponsibilit then genuine faith is at ha

However, the churches n desperately to reveal the gos message that the absence proper faith is not grounds hopelessness. The truth is qu the contrary. We need to h a different preoccupation t good works, which usually se to distort and hide the de of our depravity. Let us rat admit of our being "chiefest sinners." In this mood we look straight down the gu to behold our fellow men w out having to look down noses at them. It is this humi and emptiness which quali

for pardon and forgiveness, her than the self-made ntle of innocence and right-sness. When our cleansing ot of ourselves we can invite brothers, without the over-es of condescension and ter-than-thouness, to come to altar of God and the throne grace, all with equal deprav-to be transformed by un-rited mercy.

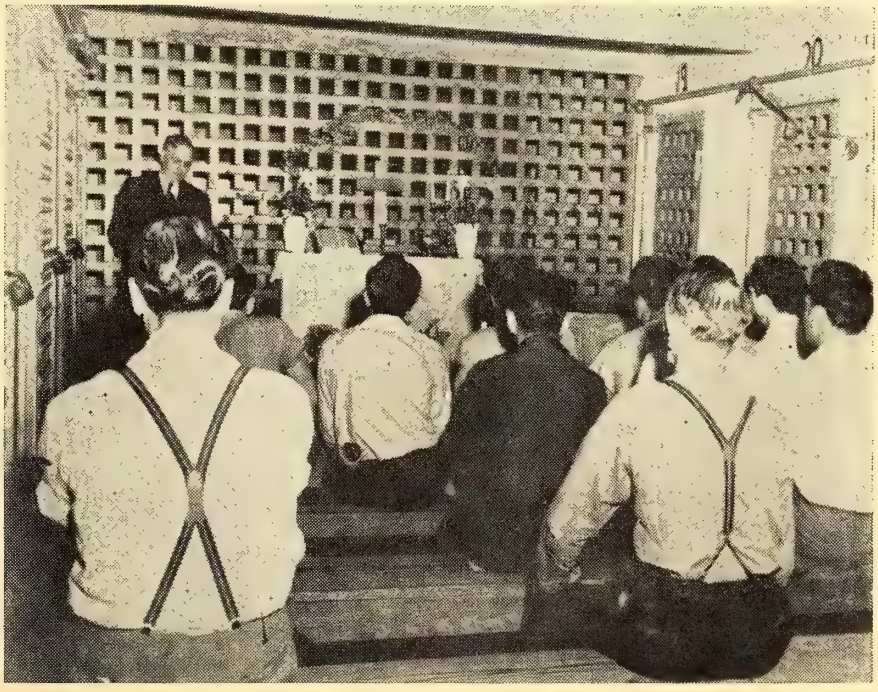
Without the rebirth in Christ, character conversion of deep gion, we blindly seek to save selves and to encourage er men to do the same. The lts of this godless quest is reasing vanity, pride, arti-l innocence and gross per-sity. Without the insights n of religious salvation ch is an unmerited gift, lar men are always forcing r fellow men to "buy" his ase or his admission back the social fold by meritor-conduct. The secular world know no other principle, neither can the secular ld solve the problems. Men neither sell nor buy the ntial quality which leads to uine social regard, brother-l and universal tranquillity. quality can never be ited by mankind, but only t religion has heard this lation. The only legitimate ice for the prison inmate t to be based on the inmate's it, on what he deserves, but God's grace and bounty through Jesus Christ who saves sinners—and not the "right-eous." Because Christ does this for us, he enables us to forgive others while they are yet sin-ners. We must understand, how-ever, that this is religious in-sight which the secular world will always reject and belittle.

Only after confessing the need for religious conversion do we dare suggest any specific "good works" by which the churches may aid the prison inmates. Even then it is superflous, for if we have mature love, born of dynamic faith, we shall al-ways find ways and means of evidencing it, and our service to the prison inmate will begin before he becomes an inmate and after he has been released. Love always aids in binding up broken communities, broken homes and broken individual lives—and these remain the strategic areas for treatment. The churches, having been made whole by faith, find the fields of service everywhere.

The practical aids given by the churches to prison inmates include the provision of full-time staff chaplains in major penal institutions. These min-isters are products of the churches by way of their prep-aration and ordination. Their work is supplemented by visit-ing ministers who conduct wor-ship services, teach classes in religion and counsel the inmates. Such groups as the Salvation Army, the Volunteers of Amer-ica and the Friends Service Committee carry on lay visita-tions and social work with inmates' families and the in-mates behind the walls. Reli-gious literature is provided almost exclusively by contribu-tions from religious agencies and churches. The Gideons and the American Bible Society provide free Bibles. Religious periodi-cals are sent in varying quantity and quality from numerous sources. Some churches provide calendars and greeting cards as well as religious tokens for the inmates. Religious books and study texts have come from

erve Prison Inmates

Continued on page 11



tes of the Chatham County (Georgia) participate in a lay communion service con-ed by the Rev. H. E. Stipe, or of a Methodist church, Atlanta

How Can We Pass On Our Basic Beliefs?

Donald Royer

The beliefs and practices of the Brethren are the result of

- *The time in which the church was founded*
- *The influence of other religious groups*
- *The rural outlook and the type of vocations of the early church fathers*

NUMEROUS articles have appeared in the Gospel Messenger within the past two years concerning the basic importance of some of our Brethren beliefs and practices, including the simple life, strong family life, temperance, personal integrity, conscientious objection to war and vital fellowship at the congregational level. The articles have stressed that these beliefs and practices are not merely sectarian but speak to some of the fundamental spiritual and social needs of the society in which we live.

The problem that remains to be dealt with is how these beliefs and practices can be maintained and passed on in an American culture which is not particularly hospitable to them.

It is on this point that Brethren sociologists can make one of their most significant contributions to their church at this time. For it is within their province to study how and why the way of life of groups change from generation to generation. The social sciences do not presume to have the whole answer to this question, but they can supply, at least, part of the answer.

In approaching the problem they would lay down the following assumption: The beliefs and practices of a group are always the product of a combination of factors: the beliefs and practices of the larger culture in which they live; the day-by-day social experiences of the members of the group on the job, in school, in the community; the nature of the teaching and preaching carried on by the group; and the capacity of each individual to act uniquely, that is, to exercise his individual will. For example, the Brethren peace doctrine was not purely the result of divine revelation given Alexander Mack and his followers through long hours of New Testament study. It was not simply a matter of going up to Mt. Sinai to receive the truth.

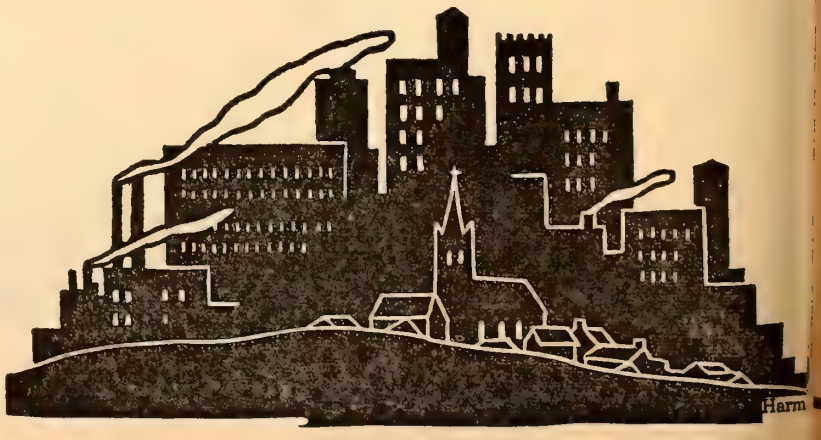
As Kermit Eby observed in his "Brethren Genius" article in the June 14, 1952, Gospel Messenger, the peace doctrine of the Brethren was in part the result of the fact that the Brethren originated at a time in history when central Europe was laid waste by religious wars. Their reading of the New Testament was done in the context of a Rhineland "ravished by the armies which marched and countermarched across it."

Another factor that cannot discounted was the influence other religious groups on ea Brethren thinking. William W loughby of Bridgewater Colle in his recent doctor's thesis Brethren origins came to t conclusion that the Mennoni exercised the most profou influence on the original beli and practices of any group existence at the time. The p losophy of other Pietist grou also helped shape Brethr beliefs.

In addition to these facto the social scientist would clude the rural outlook as w as the social position and ty of vocations of the early Bre ren as having a signific bearing on their beliefs a practices. They understood Bible and the world through eyes of simple, earnest, s respecting millers, weavers a farmers who had nothing gain by war.

What was true of the Breth peace doctrine was true of ev belief and practice espoused the founding fathers. The liefs and practices of any gr cannot be understood ap from the larger culture,

Head of the department of sociology, l chester College, Indiana



The change to urban life has affected our basic beliefs



Samuel Myslis

The environment in which Brethren live has changed from a rural to an urban-industrial one

ily social experiences of the rembers, and the nature of the tching and preaching of its lders.

A second assumption follows m the first. It is that as the lger culture changes (in this se German and American), as te nature of the daily social lationships of the members change on the job, in school and i the community, and as the rture of the teaching and eaching change, the basic belfs and practices also change. The larger culture in which te Brethren first developed eir beliefs has changed trendously from a highly autoritarian and highly rural one t a decidedly democratic and ilustrial one. The daily social perience of the Brethren has o changed significantly from nost complete isolation from n-Brethren on the job, in hool, and in the community to nost full participation with n-Brethren on the job, in hool and in community activies. Furthermore, as happens th all religious and social ovements, the original zeal d motivation of Alexander ack and his followers has been placed each generation with different motivations and different emphases. More and more the church is preoccupied with the maintenance of the institution itself. This happens to all religious and social movements after a period of time. The prophet and reformer who were the respected leaders in the early days of the movement are replaced after two, four or six generations by the "priest" and the administrator. Thus, the very aging of the Brethren movement has an effect on how the Brethren believe and act.

Without doubt one of the most significant shifts in the larger culture in which the Brethren have lived in Germany and America has been the shift from a culture with a rural base to a culture with an urban-industrial one.

All of the beliefs and practices of the Brethren were developed by a people in Germany and America who looked at the Bible, the community and the world through the eyes of a people who lived close to the soil in small face-to-face groups. The Bible they interpreted was written in large part by prophets and teachers who lived close to the soil in the villages of Palestine. Thus the beliefs and practices of the Brethren are in a profounder sense than we realize rural values and rural practices.

Let me illustrate the point. The reputation that a "Dunker's word is as good as his bond" could develop only in a type of community where people knew each other by first names, where people knew each other as whole personalities, where relations were personal. In an atmosphere where people do not know their neighbors even by last names, the kind of faith and trust essential to the building of such a reputation are stifled.

Or take the value of conscientious objection to war. This value was maintained ever the generations by a people who were able to maintain a strong pacifist fellowship in relatively isolated communities and who were relatively free from the war machine vocationally. They were able, therefore, to maintain a high degree of independence of thinking. Today there are numerous Brethren congregations in which from fifty per cent to eighty per cent of the

members are engaged in work directly related to the war effort, whose members work side by side month after month with colleagues who are anti-pacifist; and who have no pacifist fellowship to give moral support to those who wish to be conscientious objectors. Sociological research has indicated that our actions and relationships in our daily work influence our philosophy and theology, even change them. We cannot live one way and think another.

I am completing a study on the factors in our culture which are related to the changing peace position of the Brethren, and one of the tentative conclusions I have drawn is this. Up to World War I the heart of our peace position was conscientious objection to war. Since World War I the heart of our peace position has come to be the Brethren Service program of relief and rehabilitation. We have lost the protesting witness almost completely, and have put in its place a positive witness. With this positive witness there has come something we may not have anticipated. According to my study an increasing number of Brethren are saying that in case of another war they would increase their giving to Brethren Service, but that they would also buy war bonds and work in a defense industry if needed. Under our new emphasis it is becoming easier to play both ends against the middle, or to serve both God and Caesar at the same time. This seems to be the way Brethren are adapting a basic belief, rural in origin, to the urban-industrial environment in which they find themselves.

Another example of what the rural-to-industrial shift has done to one of our important values concerns the family. I shall deal only with family size. The large, stable family has always been a fundamental Brethren value. During the last generation Brethren have migrated from the land to the city at least as fast as the American population as a whole. It is true of almost every group of people in the world that as they become a city people their families shrink in size. In 1940 in America, every 100 adults in the city were producing only children, while every 100 adu in the country were produci 166 children. Our rural li department at Manchester C lege is engaged in research determine changes in size Brethren families. So far on one congregation has be covered; so the results we ha found can only be indicative, n

The Family Counselor

Naomi Will **H. K. Zeller, Jr.** **Jesse Ziegl**

The Family Counselor welcomes letters of inquiry. They may be addressed: Family L Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Dear Counselor,

I have been living alone since the death of my wife several years ago. I have been free to go and come at will and my work requires that I do considerable traveling in the operation and promotion of my business. Because of this freedom to go and come as I please together with the devotion I have to the ideals of the wife of my early life who gave me my son, I wonder if I am unfit for a second marriage.

Since I am of Brethren heritage are the chances for a happy and pleasant marriage more likely within my own church than to someone of a different Protestant faith?

My present trend of thought is that since so many second marriages late in life have been so very unpleasant, the risk is too great.

Disturbed.

Dear Friend,

I want to assure you, first of all, that whether or not you remarry is a question which you must decide for yourself. No one should try to bring pressure on you. So you will not expect me to.

Your experience since the death of your wife has been a mixture of loneliness with a certain freedom to move about without responsibility. Your letter sounds as though you would be glad to give up the loneliness, but you are not sure you want to give up the freedom.

There are a number of things you should consider as you decide whether or not to remarry. First, having been deeply devoted to a first wife does not disqualify you for marrying again. Indeed, a second marriage is much more likely to be successful and to bring deep satisfaction when, if either partner was married previously, he or she was married happily and was accustomed to the giving and receiving of affe tion.

Secondly, other things bei equal, it is true that the more co mon tastes and interests you ha with a possible companion the mo likelihood there is of making a sat fying marriage. Worshiping in t same church is desirable. It easiest if you share many simil points of view within the sar denomination. However, it is pos ble to be farther apart in ba Christian beliefs within the sar denomination than to be membe of separate but similar Protesta denominations. If you are from d ferent denominations it is i portant to look appropriately the companion's church, even thou you chose to attend *one* church.

Your last paragraph disturbs r somewhat and leads me to belie that you have seen a very sm sample of second marriages. doubt whether your assumption th so many late marriages are so ve unpleasant is a correct one. I ha seen personally so many very hap and satisfying marriages of wido and widowers who had been marri happily previously. Many of the have been of people more than six years old.

There may be other quite val reasons why a remarriage for y would be a great risk. You have n included them in your letter.

In many cases remarriage of widow or a widower after a suitab period of time seems to be the ve best way of making the remaini years rich and satisfying ones. T span of life constantly gets long and there is every reason to fill the additional years which God giv with the deepest satisfactions a the richest companionship.

Jesse H. Ziegler.

nclusive. They show that uples who are now between and 40 years of age have 3.1 ildren, their fathers had 4.6 ildren, their grandfathers 6.9 ildren, and their great-grand-thers 8.3 children.

Today there is alarm over the ow rate of membership in-ease in the Church of the ethren. A great deal of the uble is being ascribed to gging evangelistic and spirit-l zeal, yet further study may dicate that shrinking Brethren milies may be equally im-rtant in the decline.

Another way in which the ral-to-urban shift in our cul-re has affected us is in our ry definition of what it means be Brethren. At one time utual aid was an esteemed lue among Brethren. They d not need insurance policies cause they were one another's surance. The church took care its own who were aged or need. As our society became ore complex and industrialized e accepted along with the rest America the idea that the ate rather than the church ould attend to our security. e are now at the point of en-rsing social security for min-ters. This is a long way psy-ologically from Schwarzenau even from the Springville ngregation in Eastern Penn-lvania, where I grew up and here twenty years ago I heard e elder preach against life surance.

What we have been trying to y in effect is this. Our basic liefs and practices have been rn loose from the roots which urished them. Their native il and the one in which they urish the best is a rural cul-re.

• • •

"I am reminded of your sincere ith, a faith that dwelt first in your andmother Lois and your mother unice and, I am sure, dwells in u. Hence I remind you to kindle e gift of God that is within you."

Members of the Arlington County Ministerial Association, Virginia, who are conducting a cooperative Protestant chaplaincy program in the county jail, take their place on the "chow line" with metal trays as do the prisoners. Forty-two clergymen shared the prisoners' life for two hours, eating at the same table, and permitted themselves to be processed and locked up by the sheriff so that they could see how it felt. The clergymen plan to take two-week turns as volunteer chaplains. Each will conduct worship services for two Sundays and on the succeeding Wednesday give an afternoon to personal counseling

Religious News Service



How the Church Can Serve Prison Inmates

Continued from page 7

church groups as have our supplies for class study. All these materials may serve to express concern, forgiveness, compassion and contrition as they are relayed through the chaplains and ministers in God's name.

One area begging for further consideration between the prison chaplains and the church pastors and their people is that of release planning and follow-up for inmates on parole and discharge. Thus far, virtually nothing is being done to introduce inmates to pastors and church fellowships. The problems surrounding this are not to be denied, but doubtless much more could be accomplished than is at present.

The churches are frequently reluctant to welcome prison releases into the life of their churches. Many inmates are equally reluctant to seek acceptance from churches. This condition is one to inspire contrition and repentance, if properly diagnosed, rather than pride and self-acquittal on the part of the churches.

If our widespread failures in loving our fellow men serve to create humility and repentance in all of us, they can become a blessing to us. For it is through our sins that we become aware of our need for salvation and are receptive to redemption under God.

Preview of March Issues

Commitment Is Our Response to God, by Levi K. Ziegler (March 6).

The second part of Don Royer's article, *Passing on Our Basic Beliefs* (March 6).

An article by Robert Gemmer, *Prisoners of War,* (March 6).

The first of three articles on the alcoholic, by DeForest Strunk (March 6).

An article on the World Council Assembly, by W. A. Visser 't Hooft (March 13).

A number of articles on Brethren Service (March 20).

The first of two articles on the city church, *The Country Church Goes to Town,* by DeWitt L. Miller (March 27).



A chaplain pays visit to sick and c pled Korean orph in a hospital in So Korea

Religious News Service

Survey of Far East Condition

Harper Sibley

HOW did I happen to have the good fortune to be born in the United States? I don't know, but it was a great "good fortune" that I was. I say this because I recently returned from another visit to Korea, Hong Kong and Japan, where I went as chairman of the board of Church World Service, and as a member of the International Committee of the Young Men's Christian Association. It was my hope to learn personally more about the needs of men, women and children in these countries devastated by war.

I learned a great deal. Take Japan, for example. This country had every one of its major cities, except Kyoto, bombed and burned during raids by Allied planes. In these forays, millions of Japanese people lost their homes and most of their personal belongings. But despite all this and the fact that their country was defeated there were two things they did not lose—hope and freedom. These are chief among the factors that are enabling the Japanese, with the support of the United States, to rebuild their homes and factories with amazing speed and efficiency.

But Japanese leaders are still confronted with tremendous problems. The most immediate is to find ways of providing a steadily rising standard of living for eighty-five million of their countrymen now crowded on four relatively small islands.

Furthermore, millions of Japanese nationals have returned their homeland as refugees fr Formosa, Korea, Manchuria a other territories formerly c cupied by that country. T problem of absorbing these in a dislocated economy and de astated country is momento

Let me turn now to Kor another devastated count Squeezed into a small area sou of the truce line are twen million humans, a huge percen age of whom are refugees driv from homes destroyed by w Millions of these South Korea have no money, no jobs a little or no shelter.

Chairman of the Board of Managers the Central Department of Church Wo Service, corporation executive and former president of the United Sta Chamber of Commerce

Church World Service has built many tiny, but decent, houses, for many of them, particularly for war widows and their children. It has forwarded tons and tons of warm clothing, food, medicines and other supplies to this area. Moreover, it has established weaving and sewing centers in which widows can find work, and has set up schools for children.

At the same time the Y. M. C. A. has organized thousands of boys and girls into guided groups in many cities and towns across this southern peninsula. The Korean people deeply appreciate these efforts, and assist in every way possible, but they cannot contribute any of the funds necessary because they do not have any money.

So much more can and, I am sure, will be done in the future to enlarge these services for the thousands of refugees and for the war widows and children who find themselves in desperate straits through no fault of their own.

But rehabilitation requires leadership—trained men and women—and that requires money.

Though the people of South Korea, like the Japanese, have lost much, they have not lost hope or freedom. Moreover, they have great and powerful friends in the United Nations, which should give them faith in the future, though the delays to complete adjustment of their deplorable situation may be many and disheartening.

There is one great group of humans who actually are in far more desperate straits than either the Japanese or Koreans. For they have little, if any, hope or faith in the future.

I refer to the millions of Chinese refugees in the British territory of Hong Kong and Kowloon, across the bay. These men and women have fled from the Communist police state. They will not live under communism; yet they cannot live elsewhere because no free, democratic state like the United States, Canada, Australia or the Philippines will give them asylum.

Their skin is yellow. They are called "heathen Chinese" although more than twenty-five thousand of them are listed by the Y. M. C. A. as having college and university degrees—many from Christian institutions in the United States and England.

America will receive a Chinese student but he cannot continue to live in the United States. He must go back to Hong Kong and crouch in a hillside shanty without heat and without water.

Church World Service is building small houses for widows and their children here, too. It could do more if it had sufficient funds. The same can be said of the Y. M. C. A., which has enrolled thousands of young people in educational and cultural classes.

Although the United States and British Empire countries are closed to the Chinese, many of these refugees are studying English, still clinging to the hope that someday—somehow—they will have an opportunity to migrate to one of the English-speaking nations.

How did I have the good fortune to be born in the United States? I repeat, I do not know. And, I repeat that it was a great "good fortune."

Meantime, I have made one resolve, and that is that I will share a little of what has been given me here with these living, suffering people across the seas.

When We Pray

Continued from page 4

your chair before the fire and imagine your Master sitting there. So in your quiet way, in your thought you talk to him. Tell him the things you did, the things which you are ashamed of, the things of which you are proud. Tell him what you would like to do tomorrow and in the days ahead." Some time after that, the old man's daughter came to Dr. Weatherhead with tears in her eyes; the old man was gone. He died in the position which his pastor had told him to assume. A chair was turned to the bed where he died, with a smile on his face, talking to his Lord.

Let us not think the days of miracles are over. They did not all happen in the New Testament. They are occurring every day if we have spiritual insight to see them.

So much can happen when we pray!



Added to the destruction made by war is that made by flood

GAIN WITH A LATERAL PASS

Frances Fenner

WHAT is the "American way of life"? Perhaps it can best be described as the path of liberty trod by the founding fathers, marked with eternal truths set forth in the Declaration of Independence, the Constitution and the Bill of Rights. This is our heritage.

How can we pass it on, intact, to succeeding generations? Perhaps it would be helpful to consider the means by which this heritage has been transmitted from its founders to us.

The Declaration of Independence was signed by patriots from thirteen separate sovereign states, the colonies. The Constitution was ratified by representatives of their three million inhabitants, who were transformed by its potent alchemy into citizens of the U. S.

The Bill of Rights established the guarantees of liberty wherein all men stand equal before the law. Spelling out the declared rights of life, liberty and pursuit of happiness, this bill of particulars describes what the federal government of limited, delegated powers may not do unto its citizens, who are, as its creator, the ultimate sovereign.

With the passage of time, amendments have been done and undone, but this freemens' manifesto stands, challenged but unchanged, a bulwark of freedom, the American way of life.

The founding fathers faced external tyranny, and they resolved it by the Declaration of Independence, signed with ink and countersigned in blood.

They faced internal division, as the several separate sovereign states abandoned the war- emergency authority of the Articles of Confederation to struggle individually with the crushing burdens of arms-inflated taxation, as each state prepared to defend its political, economic and territorial supremacy over any combination of the other twelve. These efforts were further hamstrung by the riotous inflation indicated by Peletiah Webster's classic slogan, "Not worth a Continental!" The ruinously hostile competition between the states was given a framework for orderly constructive competition among the states by the establishment of a federal constitution.

Our forefathers faced the inherent threat of despotism that perpetually haunts any form of government and guaranteed their domestic liberties by their prompt activation of the amendment process in adopting the Bill of Rights.

In short, the founding fathers faced the universal problems of external tyranny, mutual division, and internal despotism, by constructing a set of blueprints for freedom.

These flexible work sheets were expanded to apply, not only lineally to the descendants of their three million contemporaries, in the thirteen original colonies, but also laterally to include, as of today 157 million fellow citizens in 48 widely diverse states which bear the proud title of their heritage, American.

The great test that our American way of life faces today is the ability of its heirs to continue this lateral pass. The American heritage is on trial. Its validity is being examined by parallels of the necessities that mothered its invention:



Gendreau

To maintain the America way of life, and pass it into to succeeding generation

external tyranny, mutual vision and domestic despoti

Like their granddaddy, K George the Third, modern tists claim the authority of divine right of kings; th interpretation of implied pow as a broad grant of inher powers leads inexorably fr emergency to synthetic em gency to the assumption exercise of power for pow sake.

Affirming the self-evidence the inalienable rights of all m the Declaration of Independe asserted that "to secure th rights, governments are in tuted among men"; not p between rulers, not leagues tween states, not treaties tween nations, but governm among men.

What men? The bluepr specified the rights of "all me Security has become a matte

Mrs. Mervyn Fenner of Afton, New York, is a granddaughter of Galen Royer. She has written articles and lectured in the interest of world government.

mon concern, one universal
cept spoken in many tongues,
n as hunger, cold, pain, grief,
, hate and love. People the
ld over have much the same
ls: food, clothing and shel-
their further desires in-
le satisfactory conditions of
loyment and opportunities
advancement. There is grow-
evidence of increasing
and for local autonomy,
tical self-determination, that
ne inevitable concomitant of
coming age of a person or
eople.

hese demands are boiling up
ountless revolutions through-
this tortured planet. Dis-
ering, in the language of our
k sheets, "certain inalien-
rights to life, liberty and
pursuit of happiness," they
rejecting ancient tyrannies.
zens of the world are seeking
demanding political, eco-
ic and social justice.

ustice is found in court.
ore the court, the policeman;
re police, the law; before
, legislation; before the legis-
re, a constitution establish-
these institutions of govern-
nt. Before a constitution's
blishment, its ratification;
re ratification, its drafting;
re the draft, a convention
rged with the task. Under-
nding this sequence, the
nding fathers went to Phil-
lphia and proceeded to draft
ederal constitution.

he principles of federal
stitutionalism saved the
for the infant republic,
eserved for posterity the
ssings of liberty," by imple-
nting the fundamental prop-
ions that our forefathers
isioned as being extendable
the whole world.

here is the cynicism that
s, "The rest of the world
s not want our way of life.
y should we impose our ways
n them?" America has lost
stige and leadership only in-
ar as she herself has departed
m her heritage. There are

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Brethren Publishing House, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*).—Editor.

Beauty in the Heart. Archibald Rutledge. Revell, 1953. 64 pages. $1.50.

A collection of short essays or meditations on the beauty to be found in the heart, visible in friendship, patience, loyalty, tenderness, and other commendable qualities; experiences from the author's years on his South Carolina plantation are basic materials for the essays. Archibald Rutledge—long-time poet laureate of South Carolina, novelist, storyteller, teacher, lecturer, reporter, and philosopher—writes with a faith that is contagious and uplifting. A sixteen-page appreciation of the author, written by Frank S. Mead, is included. This little volume will bring comfort, cheer, and encouragement to those who read it.—*Ora W. Garber.*

Think on These Things. John Ellis Large. Harpers, 1954. 128 pages. $1.75.

The book begins with a scene in a hospital where a chaplain is ministering to one who has attempted suicide. To the question, "Why did you do it?" came the answer "—no use goin' on—no good news left in the world no more—." Then the answer a "fifty-word night letter," in the familiar words "For God so loved"—etc. From this take-off the author points up the unimportant things — clothes, disagreeable jobs, getting established in business and society on which we try to effect an occasional bargain day with God. Moving from "world of things" he discusses right things—faith, fellowship, vision, hope of eternal life.—*Charles E. Zunkel.*

---

no gains when the player hugs the ball while his teammates await the signaled lateral pass.

Not only is the Constitution of the United States the oldest federal constitution in effect today, but many other countries have patterned their subsequently drafted constitutions upon it. Our cherished institutions have served to inform, enlighten and inspire our fellow citizens as they come of age in the world community.

Our way of life has called many Americans-by-choice to our shores, in vigorous transfusion of our vital stream; many millions more must long to come, or try to duplicate it where they are. Who would reject a universal Bill of Rights!

The American heritage provides these tested blueprints for the several separate quarreling states of the world; it offers an alternative to the continued round of power politics, a happier choice than unification by coercion or subversion.

The American heritage is not imperialism or domination or militarism or police state methods. It is not the tyranny we rejected nearly two centuries ago. The American heritage is based on the belief that all men are created equal, endowed by their Creator with certain inalienable rights, that the institutions of government are the servants, not the masters, of the sovereign people.

The American heritage is based on government by the consent of the governed, under a federal constitution of limited, delegated powers; that federal government is strictly limited to conduct of matters of common concern, leaving domestic affairs to the states and to the people.

To maintain the American way of life and to pass it intact to succeeding generations requires one and the same process, an uninterrupted continuation of the process by which we received it from our forefathers. We may defend our heritage at home by exercising our inherent right to advocate and extend the constitutional rule of just law to our fellow citizens of the world.

KINGDOM GLEANINGS

Egypt has asked Heifer Project, Inc., for another 35,000 chicks, which will be shipped about the first of March. Under consideration is a shipment of bulls, heifers and rams for Afghanistan.

The CBYF of Eastern Maryland will hold a round-table in the Westminster church, Md., on March 12-14. Mrs. George H. Hanst, former editor of Polly's Corner in the Farm Journal, will be the leader on personality development.

The Southern Ohio choral society will present Handel's The Messiah on Palm Sunday, April 11, at 2:30 p.m., in the West Milton high school auditorium. It will be directed by Perry L. Huffaker, pastor of the West Milton church, Ohio.

Walter Blough of McPherson College, McPherson, Kansas, would like to have a copy of the book, A History of the Church of the Brethren in Kansas, by Elmer Leroy Craik. If you have a copy you are willing to dispose of please contact Bro. Blough.

After three years in makeshift buildings in Pusan, Ewha University, first college for women in Korea, is now back on its original campus in Seoul, only to find windows broken, walls riddled by shot and equipment gone. Buildings have been repaired to make them suitable for classes. The college has an enrollment of 2,000 women.

John C. Middlekauff, pastor of the Stone church, Huntingdon, Pa., is the author of a sermon, A Little Sermon in a Nutshell, to be published in the March issue of The Upper Room Pulpit. A monthly periodical, this publication seeks to help keep ministers abreast of the best that is being preached in pulpits representative of all denominations in the English-speaking world.

A home mission and evangelism one-day convocation will be held Monday, June 14, at Ocean Grove, N. J., prior to the opening of Annual Conference. Local church, district board and regional people should plan to attend this conference, which will lift up home mission strategy in local, area, regional and Brotherhood opportunities and study the techniques of evangelism together with a study of the conservation of church membership. This program is sponsored by the Ministry and Home Mission Commission of the General Brotherhood Board.

Although sewing machines were not mentioned specifically in the material aid project booklet, the requests from workers in Germany and Austria for sewing machines is increasing. They would like to place them in every refugee camp in Upper Austria and Germany. This is a definite step in the direction of self-help rehabilitation for the refugees. With the coming of electric sewing machines, many people have discarded the older treadle style machine. With a few repairs these machines could give many years of worthwhile service in the refugee camps. Anyone having such a machine should contact W. Ray Kyle, Brethren Service Center, New Windsor, Md.

An archeological exhibition from the Holy L broke all attendance records at the Smithsonian In tution in Washington, D. C. More than 30,000 pe saw the two-week exhibit which featured anci Bible manuscripts. This considerably exceeded best previous record for a scientific display at museum.

A conference for district workers in Eastern Ma land will be held at the Brethren Service Center, N Windsor Md., on March 27, 9:30 a. m. to 4:30 p. Edward K. Ziegler, director of evangelism for Brotherhood, will lead the group on evangeli William F. Smith, the church school officers and lead A. Stauffer Curry, local church pastoral boards committees; Ralph W. Schlosser, the deacons.

Ordained to the Ministry

Julius H. Belser, Jr., and *Paul Alwine* in the El bethtown church, Pa. Both young men are attend Bethany Biblical Seminary.

Standing Committee Delegates

Northern Virginia: M. J. Craun, Joseph W. Mil Olen B. Landes; alternates, J. Luther Dove, Arnold Wilkins, Joseph M. Mason.

Southern California: Ernest Carl, Lee Whipple; ternates, Stanley G. Keller, John I. Coffman.

Changes of Address

J. W. Lear, from 2343 Fourth St., to 2422 E St., Verne, Calif.

Veda Liskey, from Marama, Nigeria, British W. A ca, to 156 Maryland Ave., Harrisonburg, Va.

Mr. and Mrs. Paul Dennison, Dahanu Road, India Curryville, Pa., % Daniel Brown.

Annual Conference Lodging Arrangements

The Annual Conference Arrangements Commi suggests that each person arrange for his lodging Ocean Grove, N. J., before arriving at the Confere grounds. You can do so by writing directly to the ho and guest houses at Ocean Grove.

In a March Pastor's Packet each church in the Bro erhood will receive the following material which will helpful in arranging for lodging: (1) a booklet entit Vacation Guide—Where to Stay While Visiting Oc Grove; (2) a mimeographed sheet listing the rates; (3) a map of Ocean Grove.

The dates of the 1954 Annual Conference are Ju 15-20.—Stewart B. Kauffman, chairman.

Juniata College

Juniata College opened its spring semester with registration of 580 students. The over-all registrat figure shows a drop of 16 from last semester's t of 596. One international student is among the gr of new registrations. Twenty-two-year-old Subh Chandra Mukerji (or "Mac," as he is now called) co from Calcutta, India. He is majoring in business adm istration and has already taken several years' w at the University of London.

Clarence H. Rosenberger, pastor of the Scalp Le church, Windber, Pa., joined the staff of Juniata Coll on Feb. 1 as representative to the churches. In new position, Bro. Rosenberger will expand the w

Brotherhood Theme: Win Men to Christ

hurch relations now being conducted by the college. will carry his work on a part-time basis until Sept. 1.

Morley Mays, dean of Juniata College, has been nted a leave of absence for the spring term, effective nday, Feb. 1, for additional study at Columbia versity and Union Theological Seminary. His prin- l objective is the study of ethics and some of the nt developments in philosophy. The dean will rn at frequent intervals to keep in touch with his inistrative duties at Juniata College.

The Juniata College chemistry department has again n selected by the Du Pont Company as the recipient $2,500 award for the 1954-55 academic year, "to st the department of chemistry in achieving the t effective performance in the teaching of chemistry in stimulating the interest of students in this nce." Juniata was one of six four-year private eges in Pennsylvania to receive the $2,500 grant. ilar awards were made to other colleges and uni- ities throughout the nation.

The twenty-six voice Juniata College choir and n-member string wind ensemble under the direc- of Prof. Donald S. Johnson made a ten-day tour ughout Eastern Pennsylvania and New Jersey, ing Jan. 29 and returning to campus Feb. 7. Later he semester, the choir will make a series of one-day to appear at churches in Williamsburg, Martins- , Altoona, Greencastle, Waynesboro, Hagerstown, Enterprise, Cumberland, Md., and Everett. Their -54 schedule also includes four Huntingdon appear- s.

Dr. Homer C. Will, professor of biology at Juniata ege, was honored by a group of fourteen of his er students and a former teaching colleague by the entation of a two-volume book set entitled Wild ers of Western Pennsylvania and the Upper Ohio n. In addition to the set of books which was given Prof. Will, an identical set was presented to the ata College Library in his honor. These books, ared by Dr. O. E. Jennings and Dr. Andrey Avinoff, been praised as "probably the most comprehensive ntific study ever made of a single botanical area." books include 200 life-size water color pictures of plants.

One of the nation's best known educational admin- tors, Dr. Guy E. Snavely, gave the main address at ata College's winter convocation in Oller Hall, day, Feb. 1. Dr. Snavely, executive director of the ciation of American Colleges, spoke on The College ur Democracy. As part of the convocation program, college awarded bachelor's degrees to six midyear idates.

Excavation is now under way on the site of Juniata ge's new $349,900 residence hall for men in prep- on for construction operations on the structure h are to begin soon. The new dormitory is the objective in the ten-year Build Juniata program, h was recently announced by President Calvert N.

The Rev. Charles C. McKirachan, D. D., was the ker at the college's Spiritual Emphasis Week, which ed Feb. 21. Rev. McKirachen is the pastor of the Street Presbyterian church of Harrisburg, Pa.

A five-man conference team on Christian vocation ed Juniata College Feb. 14, 15 and 16. The team, h is visiting all of the Brethren colleges in this area, aims to show college students what opportunities they have for Christian service. Chairman of the team, C. Ernest Davis, is secretary of the Commission on Christian Education of the General Brotherhood Board. Other members are Leland Brubaker, Paul M. Robinson, Harold Row and Charles Zunkel.

The Juniata World Service Fund drive got under way Feb. 12, giving College Hill students the opportunity to give to a number of worthy causes such as missionary support, foreign student aid, or Japanese International Christian University. This drive, which is held annually, is supported by students, faculty, administration and friends of the college.

The Church Calendar

February 28

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson: The Good Shepherd. John 10. Memory Selection: I have other sheep, that are not of this fold; I must bring them also, and they will heed my voice. So there shall be one flock, one shepherd. John 10:16 (R.S.V.)

CBYF Topic: The Heritage and Doctrine of the Brethren

Feb. 28—March 4 Adult Seminar, Washington, D. C., and New York City

March 3 Ash Wednesday (beginning of Lent)

March 3-7 Pacific Coast Region conference, La Verne, Calif.

March 5 World Day of Prayer

March 7 Commitment Day (for total abstinence)

March 12-14 Eastern Maryland CBYF roundtable, Westminster, Md.

March 12-14 Eastern Region CBYF work camp, Amwell, N. J.

March 15-19 Leadership training school for churches in Keyser, W. Va., Old Furnace church

March 19-20 Daily Vacation Bible School conference, Central Region, Manchester College

March 27 Eastern Maryland district workers conference, Brethren Service Center, New Windsor, Md.

March 28 One Great Hour of Sharing

With our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. H. M. Coppock of Springer, N. Mex., in the McClave church, Colo., March 8-21.

Bro. Ralph Ebersole of Reading, Pa., in the Salunga church, Pa., March 14-28.

Bro. Charles Zunkel of Elgin, Ill., in the Moxham church, Johnstown, Pa., March 24-28.

Gains for the Kingdom

Two received by letter in the Boones Mill church, Va. **Fourteen** baptized and three reconsecrated in the New Hope church, Tenn. **Twenty-two** baptized and six received by letter in the Sandy Creek church, W. Va. **Three** baptized in the Wiley Ford church, W. Va. **Eight** received by letter in the Tampa church, Fla.

Two baptized in the County Line church, Pa.

One received by letter in the Virden church, Ill. **Four** baptized in the Kaskaskia church, Ill. **Five** baptized and three received by letter in the Logansport church, Ind. **Three** baptized and six received by letter in the Hope church, Mich. **Four** baptized and two received by letter in the West Manchester church, Ind.

Two baptized and three received by letter in the Garden City church, Kansas. **One** baptized and one received by letter in the Rocky Ford church, Colo. **Two** baptized in the McClave church, Colo.

News and Comment From Around the Worl

German Churches Adopting American Stewardship Techniques

German Protestant churches are beginning to adopt American techniques of stewardship and evangelism. Carl Mau, who has served as liaison representative of the National Lutheran Council to the German churches, said the need for stewardship programs in Germany is "terrific" because while ninety-eight per cent of the Germans are church members only about five per cent attend regularly. In the pattern of state church traditions, the German government collects church taxes from the members. The taxes cover expenses of the congregation and the only money placed on collection plates goes for benevolence purposes —missions and charities. No one is challenged under this system and no one is aware of the total church program. The member feels that since he has paid his taxes he has done his part—but it is actually a small contribution. Mr. Mau reported that through contact with American churches since World War II in relief and interchurch aid programs, German Protestant leaders have seen the shortcomings of their operations and have asked help in developing their own programs of stewardship and evangelism.

Japan Christian University Foundation Maps Program

The Japan International Christian University Foundation has instituted a special gift program seeking to provide endowment for the new university and finance the erection of several proposed buildings on its campus. The Japanese government's chartering committee has approved the establishment of a division of English language in the university's college of liberal arts. The college previously had divisions of natural sciences, social sciences and humanities.

Churchgoers in Cities Held to Be Restless

A French Catholic sociologist has described churchgoers in large cities as being more critical, more exacting, more difficult to handle than those in villages or small towns. Dr. Joseph Folliet also said that for the city churchgoer "an argument based on mere authority or tradition is no longer sufficient as an instrument of persuasion. He asks questions, he takes initiatives, he protests or he kicks. He often passes from crisis to crisis as he progresses spiritually, and each crisis destroys a previous equilibrium. He is often anxious, restless, scrupulous, sometimes even somewhat unbalanced." While the proletariat compose the least religious group, the more workers progress away from a proletarian condition the more accessible they prove to be to religious life.

Liquor Board Observes Twentieth Anniversary

The Pennsylvania Liquor Control Board recently observed its twentieth anniversary. The board began with sixty-three state stores in January 1934. The system now has 606 stores, 3,500 employes and four million customers. Sales have increased from 41 million dollars during 1934 to nearly 250 million dollars a year. Liquor sales provide 100 million dollars a year for running the state government, one of the largest single sources of commonwealth revenue. The state is now taking its first concrete steps to assist chronic alcoh- ics. The 1953 legislature appr priated $500,000 for a rehabilitati program which is just now goi into operation.

"Christian Broadcaster" to Foster Ecumenical Co-operation

The World Committee for Chr tian Broadcasting, which is worki for co-operation between Christi radio and television organizations all parts of the world, has publish the first issue of its quarterly pe odical, The Christian Broadcast The paper will appear in Engl and German, and is intended to l come an important instrument the fostering of ecumenical operation.

Advertising Agency Dedicates New Offices With Prayer

The Faber Advertising Agenc new quarters in Minneapolis w opened recently with a religi service of dedication. In contrast many advertising agencies wh entertain clients and prospects t cocktail parties, the Faber exe-



Dr. E. Stanley Jones (center) was honored by twelve simultane gatherings from coast to coast in observance of his seventieth birth y. Preacher, missionary, retreat leader and advocate of a un d, socially effective Christianity, Dr. Jones is also the author of sixteen books which have sold more than a total of two and a lf million copies. Others in the picture are Dr. Ralph W. Sock n (left) and Judge Luther W. Youngdahl of the U.S. district c rt

es never offer a drink to any ent, or pick up the tab for a drink. ancis Faber has been a sales and vertising manager for twenty ars. He says, "I was brought up a little town in Wisconsin that d 900 people, nine churches and ne saloons. I saw enough drunk- ness to last a set of lifetimes. What uor did to many a family in that vn made me determined to have thing to do with it, personally, or any business that would ever be ne."

est Virginia Ministers t Against Segregation

The Huntington, W. Va., Ministeri- Association went on record as posed to racial segregation at any ure joint Thanksgiving Day serv- s in the community's churches. In past joint Thanksgiving Day vices for white churches have n a regular part of the as- iation's calendar, while a single vice was held for all Negro con- gations. The resolution is a step a progressive drive by the min- rs to "educate the community ard totally Christian attitudes h respect to race."

le Sentiment in Puerto o for Statehood

Munoz Marin, governor of Puerto o, said recently in an interview t there is little public opinion in rto Rico in favor of statehood. general consensus of the opinion ms to be that more is to be ned by remaining a common- lth than to be declared a state an independent country. An in- trial revolution is now in gress in Puerto Rico. Standards iving are rising. The national in- e has risen from $225 million 940 to nearly one billion in 1953.

vs Briefs

he Greek Evangelical Church decided not to send any dele- es to the Evanston Assembly next gust. The action was taken ause the church "finds itself in a e of persecution instigated by of the member churches of the ld Council." This was an ap- ent reference to the Orthodox rch in Greece which also is a nber of the World Council.

embers of the Church of the arene gave a record average of .33 each to the church during . The total amount of Nazarene ributions was just under $30,- 000. During the year the denomi- on's membership rose to 258,000, ain of 3.2 per cent. The church has 265 missionaries and 1,150 native workers in 25 foreign fields.

Leaders of the Methodist Church have asked Congress to amend the Federal Social Security Act to include ministers, on a voluntary basis, in its Old Age and Survivors Insurance program.

An uninhabited island off the coast of Korea is being made into a "boys' town" for homeless youth by the Methodist Committee on Relief. It will be a memorial to William Hamilton Shaw, a Methodist seminary student, who was killed while serving as a naval aide to General Douglas MacArthur.

John D. Rockefeller, Jr., has made a gift of $1,000,000 in securities toward revitalizing Harvard University's Divinity School. The gift was announced by Dr. Nathan M. Pusey, president of Harvard, who said that Mr. Rockefeller stressed the underlying importance of the spiritual life at Harvard which promises to have far-reaching influence on education in this country.

The Vatican Radio in Rome took note of reports circulating in Vienna that Lavrenti P. Beria, former Soviet deputy premier, had asked for a Bible to read in his cell just before his recent execution. Beria became head of the Communist state's secret police in 1938.

The Indonesian government has made the study of English compulsory for all new university students, and has advised all other students to take special English courses four hours a week.

Quotes From the News

Henry Knox Sherrill, presiding bishop of the Protestant Episcopal Church, addressing the annual meeting of the Association of American Colleges: "Christianity once again has become intellectually respectable. On every level of society there is a response, provided the right leadership is forthcoming. Never before have the theological schools of all our churches been so full. In many educational institutions greater emphasis is being placed upon the work of the college chaplain in co-operation with neighboring clergy, the college chapel is showing more vitality, and there are now numerous departments of religion."

President Eisenhower, in a message of greeting to the Methodist Student Conference: "In your earnest endeavor to resolve the problems of today's world by the application of timeless spiritual truths, you are strengthening the surest foundation of our Republic—



Religious News Service

Vice-President Nixon and his daughter, Tricia, look at the Nekcsei-Lipocz Bible, one of the rare Biblical manuscripts loaned by the Library of Congress to the Holy Land exhibit at the Smithsonian Institution. Entitled From the Land of the Bible, the exhibit includes more than 1,500 items from prehistoric and Biblical times up to the sixth century

which is the political expression of a deeply held religious faith. May your lives be enriched by this series of meetings, and may your friends and neighbors, in turn, benefit from what you will have learned."

Dr. Kenneth E. Boulding, professor of economics at the University of Michigan: "There is danger that in a predominantly commercial society people will take economic behavior as the measure of all things and will confine their relationships to those that can be conducted on the level of the commercial abstractions. To do this is to lose almost all richness and purpose in human life. What this means is that if the market is to be a stable and fruitful institution in society, it must be hedged around with other institutions of a nonmarket character—the home and the school and the church. For here and only here can the motive of responsibility develop. It is only as we ourselves are loved by our parents, by our mentors, and by our God that we gain the capacity to love. This I conceive to be the great earthly task of religion, not so much to prevent us from doing wrong as to make us eager to will the good."

"FOR I WAS SICK..."

Clyde Nafzinger
Bremen, Germany



Clyde ministers to an aged man by rubbing oil on his aching feet. Clyde is a volunteer, who is serving in the Evangelical hospital near Bremen, Germany

FOR I was sick and you ministered unto me"; sick with a dying soul and a dying body. This past New Year's evening has refilled me with the power needed to go on in the Evangelical hospital near Bremen, where I work as attendant on a ward of incurables. The evening was cold with the wind blowing a light flurry of snow through the trees as we heard some music over the radio. The time had come for us to light all the candles in the different rooms and to light the Christmas tree candles. The lights were turned out and then the German New Year songs were sung. As an attendant, I went to all my patients and gave them a handshake and wished them the best for the new year with many blessings and much happiness.

This short time gave me a new and different experience and really showed me how much I have been able to do in my time at the hospital. The top experience was when I went into a room with two blind patients. One of the patients was taken by a stroke and left blind and partly paralyzed. This is his first Christmas and New Year's Day without sight. As he took my hand and shook it giving me the best wishes for the new year he began to quiver, and when he was about half finished he started to shed tears and could say no more. Many gave their warmest and most heartfelt thanks for taking care of them during the past months.

The ward of incurables is an old barrack left from one of the Nazi labor camps and now houses sixty-seven patients, all sick and never to see good health again. Some have large sores that never heal, others skin diseases that never go away. Then there are a large number of amputees with nerve conditions, heart patients, brain tumors, all together for their last days when the Lord will call them up to the large home above. With these many sicknesses there is much work in clothing, feeding and bathing patients.

About the most delightful and most blessed work is trying to give these people something from w they can get strength and som to whom they can look in praye their needs in the sad times. It times difficult for us to te another language the story of C and how he is always near and to help. How well I remembe roommate and what he said t when he was getting ready to for the Christmas holidays. "I you won't be lonely here in the by yourself while I am gone. I know how you do it, but yo never lonely. You say God is you and keeps you from lonel but I can't understand it. I only that I could do that but I can'

"Yes, you can," I said. "You give yourself to Christ and know him better as you come t in prayer asking that he be wit God turns no one down." A while he said, "I can only try his help, but I still have the f it is impossible."

I was asked to come and with an old English lady wh married a German and come t many, but she had learned n

. She was now old and on her h bed, and had no one to visit and to speak to her in a language understood. I went and I was it to leave when she started ping for the ceiling with her ped hands. She tried to say ething, but her voice was too k to be understood. Finally, I ized that she was asking me to . So there at her bed we brought hearts together in prayer. Two s later God called her home, and lieve that she had a happier life last two days because of the e time I took to visit her.

he days are always long with it twelve hours of actual duty, little free time. The work is so esting that the hours go fast a person does not mind the long s.

as the new year progresses, we all join our hands, hearts, minds in prayer and service for Lord and his kingdom; that we do our part in the world to g peace and goodwill to all le.

Glass Jars for Greece

NE of the very successful projects introduced by the Greek team last year was the **ing of food in glass jars.** The requested that a million glass with lids properly equipped be ed to Greece. To date 40,000 been shipped.

rley Kline writes, "We are re- ng reports from villages that are enjoying this new source d they have. The families open jars and eat beans or tomatoes e winter for the first time in lives. It is truly a miracle for

e food which the villagers ed was grown from seeds which also shipped to the team and buted among the villages. are also needed at this time. sted quantities are: one pound of lima beans, green beans, peas, sweet corn; one half each of cabbage, carrots, cu- ers, lettuce, onions, parsnips, s, squash, peppers, radishes, eets, tomatoes and spinach.

refore, these items are needed: jars with lids, replacement for the lid (either rings or the lids) and seeds. Send to ren Service center closest to New Windsor, Md., or Nap- , Ind., immediately. If further nation is needed, write: W. Ray Brethren Service Center, New or, Md.

NAVAJO LAND

Mary and Jim Peterson

WE HAVE been in Navajo land for four months and have found it to be a most interesting place. If I were naming this country, I would call it the Land of Beautiful Sunsets and Clear Blue Skies.

When we came, we knew very little about our American Indians. But we enjoy our work with the Navajos more and more each day.

Our work here at the mission is still in the beginning stages and we feel we accomplish much as each day passes. We are conducting day school with an average attendance of ten or twelve children. On Sunday afternoons there is a short church service with an average attendance of about twenty. It is hard for these people to grasp the meaning of Spiritual teaching since some of them understand very little English. So far we have learned only a few words of the Navajo's language, as it is very difficult. Most missions use a full-time interpreter, something we have yet to find.

Some of the Navajos never attend school and those who do usually only go long enough to learn a little English. But how many of our parents would have sent us fifty, one hundred or more miles away to a government school when we were six years old, not to see us again until summer vacation? There are a number of misison schools in operation now that help this situation some.

The Navajos are a tribe in themselves and we were interested to find their number is increasing even though the death rate is very high. These people are very interesting and if you stayed with them for years and years you would never learn all the things about them. They are shy and quiet, but very friendly. We find the children overcome some of their shyness after getting used to strangers, and in most ways are just like other children.

An example—we had cupcakes for dinner one day, with an English walnut on top. There were a few left on the table. After school we found the cupcakes still remained but the walnuts, found by little fingers, were doing more good elsewhere.

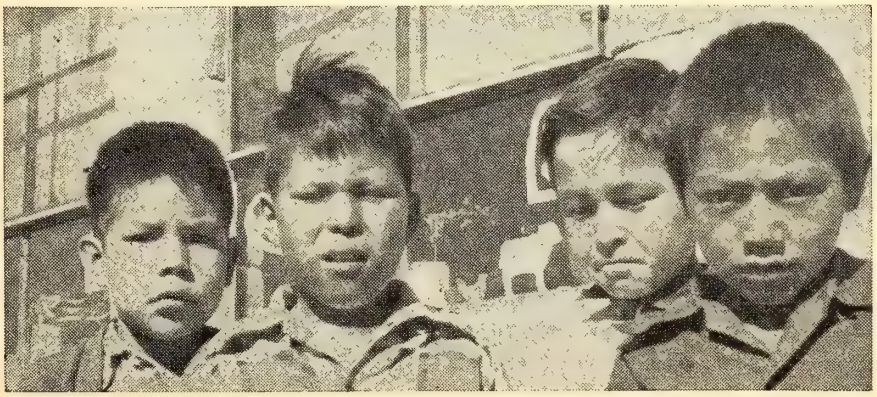
Most of the people here make part of their living by raising sheep. Sheep supply the meat and wool for the women to card and weave into rugs, which they sell to the traders. They raise very little of their food, because of the lack of moisture.

Their home is a hogan, a round hut of logs covered with mud, or a tent. In most homes you find some form of a stove in the center or an open fire, beds made of sheepskins and blankets on the dirt floor, and a few suitcases containing their clothing. There are a few cooking utensils also.

They usually live in camps, with relatives living in the same encampment. It is not odd to have one tell you "this man is my brother," when he may be only a cousin. They pay little attention to relationship.

We are happy with the interest that so many congregations and individuals have expressed in the work here. Still we feel the greatest need of the Navajos is spiritual help. There is a need for God to take the place of the medicine man and countless superstitions. Yes, there is work to be done for many years to come with these people and we hope many more volunteers will have an opportunity to serve here.

The Indian children are shy and quiet, but very friendly





The Council Meeting

Roy B. Teach
New Carlisle, Ohio

THE Church of the Brethren has always boasted of its democratic form of government. The greatest manifestation of it is in the traditional council meeting. The council meeting, as referred to, is an institution within an institution. Here the welfare of the church is given consideration and the program and promotional work of the church is fostered.

It is a custom of long standing to hold council meetings at least quarterly to attend to all the business of the church. However, some churches organize their work around two meetings a year. The number of meetings have to do only with the amount of work in hand or as circumstances would require. If such matters as the building of a new church or a parsonage, or some other major item demands, often special councils are called to meet the immediate need. However, many or few, each meeting is a very important function of the church.

The enthusiasm and earnestness of the church program should have its initial send-off in the council meeting. Here the democratic form of government functions. It is here that every member has the right to be heard; every member has the right to vote—the vote of one member is equal to the vote of any other.

A church in an assembled council has the last word and carries the authority of any given congregation. Matters become legal when passed upon by the vote of members present. All plans for the work of the church should be approved by the majority of all members present. Our churches should be organized sufficiently to execute adequately the many phases of the work of the church. Too much machinery sometimes slows down the work, but being poorly organized means the church is not living up to its possibilities.

Attendance at Councils

So many poorly attended council meetings is proof that all church members do not appreciate how important it is to attend the business sessions of the church. It seems to be a grave problem everywhere to interest members in council meetings. It totals up to this — that on the average, about fifteen to twenty per cent of the members enrolled do all the planning and promotion of the work of the church. The reasons? I wish I knew. Perhaps we are too sterotyped; maybe the older ones crush the hopes and ambitions of the younger ones; maybe what was good enough for grandfather is still good enough for us; maybe we carry an inferiority complex in thinking that we cannot do the things we are asked to do instead of saying, "Yes, Lord, by your help I will do what I can"; maybe we need more faith than we now hold. Let us move forward with more Christian courage, more daring for the Lord, more co-operation in things eternal, more willingness to see others succeed. "We know that all things work together for good to them that love God, to them who are called according to his purpose" (Rom. 8: 28).

Who should attend the council meetings? Beginning with the youth and on up every member of the congregation should feel keenly his responsibility in this matter. A council meeting can become a training session for young people and oth learn the actual workings of a church. As reports and discu are heard the total aspect c church's program is revealed. young people and younger as well as older adults, have called by the church to perform of its duties. These membe officers, committee and board bers, all teachers and any elected folks) ought never m council meetings. They are re ble to the total church eith reporting on their work or come enlightened by the w others. If all who should att surely the percentage woul above the seventy per cent le



Each member of the church h responsibility to fulfill at council mee

Work of the Council

Let us look more directly work of the council meeting. depends on the work and a of the elder-in-charge or moc He should be able to keep th ness moving smoothly and estingly. The moderator mu a working knowledge of b methods and be somewhat o liamentarian and, above all,

for the church and a sense of ess to all. The meeting should pened with a deep and sincere hip period. We are so limited ir thinking and judgments that e guidance is needed. For deci- that need to be made we need e wisdom, for this is the work e Lord.

e agenda of the meeting can be ged according to custom or ssity. Usually, early in the ing letters are received or ed; thus the new members just ved by letter are given the lege of voting and taking part e meeting.

e clerk should read the minutes e previous meeting, to refresh inds of the latest actions of the h and to bring to light any un- ed business carried over to the ving council. If the minutes of st meeting were not ratified at lose of that council, they need approved early in the meeting.

e reports of all committees and s of the church should be given e call of the moderator. Every should have in hand a well- n report of the work of its l commitment. The report d include the progress of its and any recommendations for r plans and activities which the approval or deliberation of uncil. The personnel of each or committee should be ed according to the individu- terest and abilities to serve in ranch of the work. To the ers of such boards, may I chal- you to give it the best you in the name of the Lord and eave the results to him.

treasurer's report is of mutual st to all—to learn of the exact ion of the treasury is interest- Often this is the focal point of eeting. It should hold a very ant place in the functioning church. Through the Chris- race of giving our tithes and gs, funds accumulate in the treasury. It is the duty of the to disburse these funds in a at will bring honor and glory l. Just as it is our Christian nd privilege to give, it is our an duty to spend wisely.

office of treasurer is very im- t among all the offices. He is sible for accurate records of nies handled. Many churches financial secretary to assist asurer in handling the money. ties of the secretary is to all money, to give credit to credit is due, keep records of osits and to report all money available to the treasurer. The treasurer pays all bills and obligations of the church which have been approved by the council meeting. He files all vouchers and receipts of payments made, and reports at intervals the condition of the treasury.

It is right that we should put emphasis on the work of the treasurer and the financial secretary, but does not the work of every committee and board need to be emphasized? How important to the well-being of the church is the work of the board of Christian education? Of the ministerial board? How important to the physical welfare of all buildings and properties of the church are the competent trustees? In fact, no work of the church is of little importance. If that be true, then weigh the importance of the council meetings where all these matters are cared for and given their proper evaluations. No board rightfully should respond with "no report" when called upon by the moderator at the council meeting.

After the Council

After all reports are made and all plans and recommendations are approved for the furthering of the work of the kingdom, the meeting should then be closed with a fervent prayer for guidance and fuller commitment to the tasks before us. If the work of our council meetings merits the approval of God, we can feel assured our efforts to advance the kingdom of God through the church will prosper in our unworthy hands. "O God, bless the church we pray. Make us strong in our weakness, fruitful instead of barren, and may we ever rejoice in the labors of the Lord."

Easter Materials

As Easter Dawns, by Mary B. Harrison. 5 men, 4 women, choir. 45 min. May be given in any pulpit. Shows how a church is reborn and the community awakened to the truth—Christ is risen. The keynote is faith. 50c.

Children's Praises, by Daniel Nystrom, is an Easter praise service for the church school. All special music and suggestions for carrying out the program are included in the booklet. Recalls some of the blessed memories of the Holy Week, especially those of Palm Sunday and Good Friday. 10c each., $1.00 per dozen.

I Am the Resurrection, by Phoebe Whittier, is an Easter pageant with music. 20-30 characters. The story centers around the family of Jairus. His daughter, whom Jesus had raised from the dead, interprets Christ's resurrection after experiencing a dream in the garden near the empty tomb. 35c.

I Made Christ's Cross, by Esther C. Averill. 3 men, 2 women, 1 narrator. This is the story of the man who fashioned the cross on which our Savior suffered death. The play shows that the making of a cross can become the basis for better living if one has true repentance in his heart for his misdoings, together with a sincere belief in Jesus as the Savior of mankind, and the will to do his part to bring his kingdom into the world. 50c.

Lilies for the King, by Lucy Hamilton Howard, is a one-act Easter play with a stewardship emphasis. Mrs. Winthrop is offered a large sum of money for the best lilies she has grown for the church's



centennial anniversary, and other members of the family have difficult decisions to make. Her devotion to the King helped her children be willing to sacrifice their personal pleasure for the service of the church. 6 copies required for production. 4 men, 2 women, 30 min. 50c.

The Magdalene, by Ruth L. Kocher. 4 men, 3 women, 3 extra men. The story centers around Mary Magdalene and concerns the arrest, trial and crucifixion of our Lord, culminating in the resurrection. While written in modern language, it retains the Biblical appeal. 50c.

The Third Day, by Karin Asbrand. A beautiful Easter pageant for adults and children. 1 hour. 5 men, 4 women, 20 children. 10 copies required for production. 50c.

For additional materials, write to the General Brotherhood Board, Christian Education Commission, 22 S. State St., Elgin, Ill., for the list entitled For Lent and Easter.

Our Mission Work

The Church Abroad

Edited by Anetta C. M

Vacation With the Bischofs

Janet King

AFTER dinner we went in the station wagon to an outvillage school, Moda, where thirty or forty were assembled. The Lassa deacon examined some for baptism (took about an hour) and then we all walked several miles through the grass and fields, crossed the stream many times, and finally found a spot deep enough for a good Brethren baptism.

Charles Bieber preached, a young teacher translated into Higi, and Bob (Robert Bischof) did the baptizing. There were seven young men and one mother—the first converts in this Higi village of Moda. An exleper, Daniel, from Garkida began teaching and preaching there three years ago. Even though he is crippled and his hands deformed, it was a blessing to see the Christian joy that radiated from his face.

We had many curious onlookers: a shepherd who crossed the stream with his flock of goats, sheep and donkeys; women who came to bathe and fish; men who were going to and from their fields, etc.

It was getting late but we wanted Veda (Veda Liskey) to see the site for the new Higi station (tentative yet) before she has to leave; so we drove five more miles—at times we could hardly tell where the road was supposed to be—and then walked about half a mile off the road through peanut farms. There is nothing there yet, but it is a lovely spot — with mountains all around and some lovely, big shade trees. Some Higis came and enthusiastically greeted us. They have no schools, hospitals or any kind of mission work at all in Higi land, but they are eager to have the missionaries come. The women do not wear clothes — just beautiful beads and jewelry and many tribal markings.

On Dec. 4 I helped Bea (Beatrice Bischof) deliver a baby—the child of the Christian teachers; they named him "Bala."

On Dec. 6 (Sunday) four Lassa Christian women, Bea and I walked to Kwadzale school (four miles through bush — waded over wide river) to help with the church service (in Higi). There 125 folks crowded into one small room—many sitting on the floor. The women stopped to bathe in the river and eat their "chop" (rice). We walked seven miles in all—were gone five hours.

On Dec. 7 we went to Lassa market and had a camel ride — bumpy but fun!

Reprinted from Brethren Evangelist



Children of Africa missionaries at Hillcrest School: left to right, fro — George Pfaltzgraff, Joel Eikenberry, Larry Bieber, Jan Michael; midd — David Pfaltzgraff, Mrs. Cover, Carolyn Lunkley; back — Ivan Bowm n, Sammy Petre, Melody Eikenberry, Roy Pfaltzgraff, Rebecca P e, Esther Bowman, Johnny C. Grimley, Rufus Petre

(This picture was taken before the Eikenberrys and the Pfaltzgraffs left for furlou

Garkida News

Merlin L. Brubaker, O.D.

CHRISTMAS is over and as 1953 ends it seems a good time to mention a few happenings of the immediate past.

Yesterday at the Leprosarium over one thousand people attended the annual Christmas program. The church was inadequate to seat the crowd, and nearly as many stood outside as were inside. The program this year was directed by Pastor Mai Sule, who along with his other pastoral duties has been a busy man. He also directed the Pirkasa segregation village program in the r g. ing. Mrs. Brubaker helped v ere they requested, but otherwise it be the responsibility of the L ro- sarium church. This paid off in re ways than one, in the producti as well as having the Africans f as though they contributed someth g.

The 23rd of December wa the annual Christmas *Cota* at P asa and the 24th at the Leprosariu We followed the usual procedu of giving salt and soap. The de ons also chose the more needy and ave some clothing or blankets. is always gratifying to be able t on- tribute materially even som ing as simple as salt and soap to ose that need so much. I wonde who at home would appreciate s h a gift.

The end of November saw dis- charge 297 patients (ninety even being from Pirkasa), which in ded our first lepromatous type to dis- charged from here since D. D.

All this is to help secure a er picture of the current happ ngs here at and around Garkid We trust and pray 1954 will cont e to provide for you all and for th wor of this great ministry.

The World Day of Prayer

ON MARCH 5, the World Day of Prayer will be observed in Christian groups around the world. This is a day which is regarded with high respect because it is believed that the earnest prayers of people in so many lands have brought help and encouragement to all who witness for Christ and who labor for his kingdom.

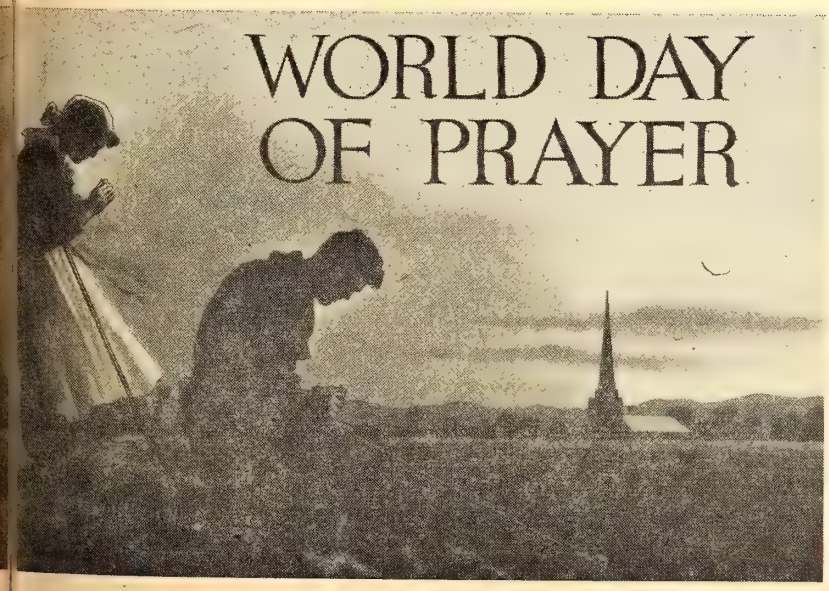
Annually since the year 1927 the World Day of Prayer has been observed around the world. The day comes on the first Friday in March. Although the first observance was a united interdenominational day for both home and foreign missions some thirty-five years ago, the observing of a special day of prayer goes much earlier. As far back as 1887, at the suggestion of Mrs. Melvin R. James, a denominational annual day of prayer for woman's work for home missions" was held by the Presbyterian women.

Back in the 1890's in connection with the old triennial conference of the Women's Boards of Foreign Missions, interdenominational observance of a Day of Foreign Missions began. The interdenominational observance was suggested by Mrs. Mary W. Peabody and Mrs. William Montgomery. Then in 1896 the first interdenominational Day of Prayer for Home Missions was observed on the last Thursday in January. It was set aside as a day of humiliation and prayer. Later, an interdenominational observance for foreign missions occurred annually on Friday in the January Week of Prayer and the observance for home missions in connection with the home mission week in November. Finally in 1920 the two were united, and the first Friday in Lent was selected for the World Day of Prayer for missions.

Through the years, the observance has spread from country to country until prayer services are held in more than one hundred and ten countries of the world. It is truly a world day of prayer. The day begins in New Zealand and the Fiji Islands and new groups of women join in prayer throughout the day until some forty hours later it ends in Hawaii. An increasing number of young people's groups are participating in the observance of prayer for missions.

The United Council of Church Women promotes the World Day of Prayer. The organization prepares the program material and supervises its distribution.

People who pray for missions want to give to missions and thus there are definite projects for which offerings are made. There are three projects for home missions, in behalf of the American Indians, low-income farm communities, and migrants. For foreign missions funds are given in behalf of Christian literature and literacy material for women and children in India, Burma, Japan, Egypt, Africa and Latin America. Also help is given to the work among the 30,000 foreign students who are in the United States. Offerings are also given toward the education of Christian leaders in interdenominational Christian colleges in the Orient such as the Women's Christian Colleges, Madras, India; St. Christopher Training College, Madras, India; Vellore Christian Medical College, South India; Isabella Thoburn College, Lucknow, India; Kinnaird College for Women, Lahore, Pakistan; Tokyo Women's Christian College and Japan International Christian University; United Board of Christian Colleges in China for scholarships for Chinese young women, Ewha Women's University at Seoul and Pusan, Korea.



Our Church Bell

J. Benton Rhoades
Calderon, Ecuador

EARLY on the morning of Oct. 11, the new church bell was dedicated. This bell had been discarded by a rural school in Middle Indiana. It was found by C. Ray Keim of North Manchester and then donated to Bella Vista by Preston Gregory of South Whitley, Ind.

The happy occasion was made complete with music by a string trio made up of members of the church. It is hoped that some of these activities may be woven into the pattern of what will some day be the tradition of the Christian community in this place.

The Task Before India

If India with its 350 million people should go Communist in the national elections scheduled two years hence, the fault will lie in large part in a failure to make the country literate and thereby aware of ideals of peace and freedom.

This was the challenge presented by two experts at the annual meeting of the Committee on World Literacy and Christian Literature of the National Council of Churches.

"Literacy is the very foundation of all that will make India a bulwark against communism," declared Dr. Harold Ehrensperger. Dr. Ehrensberger, professor of religion at Boston University School of Theology and foreign student program director for the university, recently completed a three-year training assignment in India under the auspices of the committee. "To keep India free and to allow her to maintain her place in the world of free men, her people, both old and young, must be taught to read and write," he pointed out.

Dr. Laubach, originator of the "each one teach one" mass literacy system, warned the committee that the free world must carry its literacy program in India even a step further. To combat the present flood of Soviet propaganda, the West must provide for the growing number of readers books, magazines and village wall newspapers that reflect ideals of peace and freedom.

Aspects of Ministerial Recruitment

Rufus B. King

THE problem of ministerial recruitment continues to be acute in the Church of the Brethren as it is in almost every other denominational group. In some respects the problem is aggravated in the Church of the Brethren owing to the continuing transition from a free ministry to a salaried pastoral program. The latest Church of the Brethren Yearbook lists 182 congregations in the Southeastern Region alone that are not on a full-time pastoral program. In addition, ministers are needed to take the places of those who are reaching the age of retirement, besides the churches that are now without resident ministerial care.

The survey conducted by Robert Eshelman two years ago indicated that 43% of the 142 open-country churches in the Southeastern Region were in need of pastoral care. Many of these churches are without a resident minister. To a lesser but significant degree, each of the other four regions has this problem.

The present program of recruitment and the prospect of solving this condition is not promising. There is evidence of growing concern and some evidence of attack, but the prospect of solution still lies before us. Two of the stronger churches in Second Virginia with favorable pastoral conditions are presently without resident pastors and to date have not located replacements. There are many pastoral openings in the Brotherhood.

The Brotherhood Board report to the Colorado Springs Conference stated: "The present serious shortage in able pastoral supply presses upon us the need to continue to lead our finest youth to give themselves to ministerial service."

Standing Committee responded to this statement with an on-the-spot query that was listed in new conference business as Item Q, Concern for Ministerial Recruitment. This query was dealt with in the closing session of the conference and perhaps owing to the time factor, it received only perfunctory attention on the Conference floor.

This query stated: "Greatly disturbed by the present critical shortage of ministers, which is making it impossible for us to meet our opportunities to establish new churches as well as to give adequate pastoral care to the existing ones, Standing Committee recommends . . . (1) that delegates . . . convey [their] concern to their local churches," and (2) that the General Brotherhood Board "devise a strategy for meeting this great need," and "lift up the need before the Brotherhood in a special way during the coming year. . . ."

On this matter I have a conviction that this problem will not be met in one year or even two. The time is urgent for a concentrated approach, however, that should come to the attention of every church and district, a program that will be continuous until the solution is found. At best, it would seem to require five years.

Each district and region has its own peculiar situation in regard to the problem of ministerial recruitment and the providing of ministerial care to churches. It is important, therefore, to devise a strategy at these levels that is adapted to these local conditions.

Recognizing this responsibility, the district board of Second Virginia, through its commission on the ministry, has been giving considerable attention to the problem as it exists in its area. This has been in progress for several years. In February 1952 a questionnaire survey directed to each church was used to get the facts of the present situation. Some of the pertinent facts revealed were: (1) approximately one-third of the churches were confronted with inadequate ministerial service, (2) approximately the same number were receiving some Brotherhood or district subsidy toward supplying ministerial care, (3) waiting for young men to volunteer for the ministry was not supplying the need, (4) the outlook for full-time pastoral care for a third of these churches was indeed a bleak prospect for anytime in the immediate future, (5) very few of the churches were consciously working toward a recruitment program, (6) only a churches were providing most of ministerial candidates, and (7) churches with pastoral progr generally, were neither aware aroused about the condition of t sister churches without this care.

It might also be said that churches with pastoral progr seem to proceed on the basis when they need a pastor he ca gotten "somewhere," never reali that each local church has a sponsibility to keep the past supply pool in good share!

The findings of this survey bec the basis of a report to the 1952 trict conference which resulte an hour's searching and penetr discussion on the problem. discussion resolved itself into following statement of signifi district policy on the problem: There is still need for those wh called to serve as 'free' ministers Churches should resort to the established method of calling c dates to the ministry by vote o church whenever there is a nee likely prospects — just as we deacons when there is a need. goal of one resident ministe desirable. When a full-time p is not feasible, efforts shoul made to utilize a part-time mini Even in many churches that ha full-time pastor it would be desirable to have at least one minister who may earn his li hood in an occupation other the ministry. He would assist pastor from time to time, serv elder if qualified, and fill in at tion time and other occasions."

The third point of this policy support to a section in the repo the Richmond Annual Confer from the committee dealing wit matter of pastoral care to churches. This section stated: "the values of an effective self-porting ministry should be fully recognized and that encou ment be given to this ministry w satisfactory results can be achie

The recommendation churches resort to the old estab

od of calling candidates to the try has been used twice within econd District in recent years. w years ago the Bridgewater h under the pastorate of Bro. rd K. Ziegler followed this tra- al procedure. A decision at one il meeting set the occasion for ollowing council meeting. At ppointed time a member of the ct board was on hand to con- the election. After a season of r and meditation, the ballots cast. As a participating voter, not hear of any name discussed dvance as a likely candidate. men were licensed as a result e election. All four accepted and leted their work at our Bethany nary this past spring and at three of them have been or- d, two taking full-time pas- es.

e result of the emphasis in the d Virginia district conference am last fall would seem to be g off. In the course of the year have been four newly licensed sters in churches of the district six ordinations for men who decided to go into full min- al service.

might also be stated that the of the Second District minis- commission has led to two es that have been recognized nnual Conference for review. study of the pastoral care has dy been referred to. Not only significant statement resulted, committee has been designated llow through with the imple- ation of the report.

e other query directed its atten- to the status of the eldership a preliminary report was ght to the Colorado Springs erence. This is a knotty problem nerits ample time for appraisal. evident that considerable con- n has developed in this area in ast few years after a well-fixed rn of operation for almost 250 of our church history.

ere are many approaches to this em of recruitment. We need of all to create a general aware- of the problem of ministerial y. Some churches are learning ard way when they lose their r and seek another. Then we to utilize every opportunity to p the ministry and challenge ble youth to this field of service. my conviction that we need to ay the possibilities of the part- pastor as well as the full-time r, or else several hundred of mall churches, especially rural seem doomed to extinction. Resident ministerial leadership is the minimum reasonable goal for each church, and for scores of our churches these ministers will have to earn their livelihood largely as "tentmakers," yet glory in the joy of pastoral service to an appreciative but small flock, frequently in a small rural community.

A final thought of lifting up the field of the Christian ministry. More should be made of the drama and ceremony of the various stages of ministerial advancement. Our camp program and youth conferences provide the setting to realize these possibilities, especially. Perhaps we have missed opportunities under the inspiration of a vital campfire worship service to give youth a chance to come forward and declare their intention to follow the Christian ministry or some allied church vocation. Perhaps a camp setting or a youth conference could be utilized to a good advantage for licensing or an ordination service which would influence others to become interested in a similar course.

Recently, the writer had occasion to preside over an ordination at the Bridgewater church on the opening Sunday of the college year. He utilized the opportunity to point up briefly the values and opportunity of the Christian ministry and to encourage those who had already been thinking in that direction. He then proceeded by reviewing the preparation and stages of progress of the young couple about to be ordained. Finally the simple but meaningful ordination service with the laying on of hands and consecration prayer, assisted by a fellow elder, was engaged in. The response of many of the students who had never seen such a service was positive and will be remembered as a part of their first service at the college church.

The problem of ministerial recruitment is urgent and all concerned leaders of the church must be about this business. We will be hearing more of the problem for it is bound to get more acute before it will get better.

Anniversaries and Weddings

Anniversaries

Mr. and Mrs. Jesse Yingling celebrated their golden wedding anniversary on Sunday, Dec. 20, 1953, in the North Baltimore church. After the service a reception was held in the social room of the church. The couple were married on Christmas Day 1903 by Bro. John A. Smith, father of the bride. They are the parents of four children.—Bertha E. Eaton, Baltimore, Md.

Mr. and Mrs. Sam Perkins celebrated their sixtieth wedding anniversary with open house at the Pleasant Chapel on Dec. 27, 1953. They have seven children, thirty-four grandchildren and ten great-grandchildren. — Ocie Hamman, Corunna, Ind.

Brother and Sister Jacob Steiger celebrated their fifty-ninth wedding anniversary on Nov. 28, 1953.—Minerva Strauss, Richlandtown, Pa.

Weddings

Powell-Metzger — Carl Powell of Ft. Wayne, Ind., and Shirley Metzger of Pyrmont, Ind., in the Pyrmont church, Ind., Jan. 10, 1954, by Wayne Carr. — Mrs. Ruth Houmard, Lafayette, Ind.

Schryver-Smith — John Schryver and Paula Smith, both of Milledgeville, Ill., in the Milledgeville church, Aug. 28, 1953, by the undersigned. — Melvin S. Ritchey, Milledgeville, Ill.

Sterling-Dotter — Norman J. Sterling of Lehighton, Pa., and Delores M. Dotter of Slatington, Pa., Jan. 3, 1954, by the undersigned. — Warren W. Ritter, Long Run, Pa.

Stinnett-Garrett — Charlie Lee Stinnett and Sally W. Garrett, both of Agricola, Va., in Baltimore, Md., Jan. 4, 1954, by the undersigned. — Albert C. Schue, Baltimore, Md.

Susdorf-Endsley—William Susdorf of Decatur, Ind., and Shirley Endsley of Fort Wayne, Ind., in the Fort Wayne church, by the undersigned.—Herbert C. Dilling, Fort Wayne, Ind.

Ulery-Burns—Harold Ulery and Lorna Burns of Salem, Oregon, in the Logansport church, by the undersigned.—Grant Weaver, Wabash, Ind.

Veit-Stackhouse—James Veit and Melda Stackhouse, in the Pleasant Chapel church by Roger G. Wrigley, Dec. 6, 1953. — Ocie Hamman, Corunna, Ind.

Wagoner-Chittic—Morris Wagoner of Rossville, Ind., and Connie Chittic of Pyrmont, Ind., in the Pyrmont church, Dec. 27, 1953, by Ralph Wagoner and Charles Anderson.—Mrs. Ruth Houmard, Lafayette, Ind.

Obituaries

Lee, Bessie May, daughter of Mr. and Mrs. Samuel Kissinger, was born at McClure, Ohio, Dec. 25, 1892, and died Jan. 9, 1954. She was united in marriage to Charles Lee, Aug. 20, 1910. To this union were born six children. She united with the church in 1927. Surviving are her husband, six children, eight grandchildren, her mother, two brothers and one sister. Funeral services were conducted at the Harrold funeral home in Fostoria, Ohio. Interment was in the Fountain cemetery. —Oliver Royer, Fostoria, Ohio.

Mauck, Luna Jane, daughter of John and Lydia Fansler Mauck, was born near Geff, Ill., March 2, 1881, and died Jan. 10, 1954. She attended the Martins Creek church. Surviving are two sisters. Funeral services were conducted at the Martins Creek church by Bro. McCune, the undersigned and the Rev. Courtright. Burial was in the near-by cemetery.—Dow A. Ridgely, Parkersburg, Ill.

McVey, Elijah, son of Holt and Elizabeth Musser McVey, was born March 25, 1891, in Newton Hamilton, Pa., and died Dec. 8, 1953. He was a member of the First church, Altoona, and the men's Bible class. Surviving are his wife, Louise B. Stallman McVey, one daughter, four brothers and four sisters. Funeral services were conducted by Stephen Margush. Interment was in Alto Rest cemetery.—Mrs. Hazel B. Maloy, Altoona, Pa.

Miller, John W., son of Joseph and Elisa Cohenour Miller, was born Jan. 26, 1873, in Carroll County, Ill., and died Dec. 7, 1953, at Sterling, Ill. He was married to Katherine Shumaker on Aug. 4, 1915. Soon after his baptism he was elected to the

office of deacon by the Rock Creek congregation and later to the ministry and eldership. He was a farmer-preacher and served his home church without financial compensation. He is survived by his wife, two children, two grandchildren and two sisters. The memorial service was held in the Sterling church with the undersigned officiating. Burial was in the Rock Creek cemetery at Malvern.—Walter M. Young, Sterling, Ill.

Minnix, Lewis, son of J. B. and Sara Minnix, was born near Wirtz, Va., Sept. 5, 1910, and died at his home, Nov. 9, 1953. Surviving are his wife, four children, three sisters and four brothers. Services were conducted at the Lynch funeral home by Bro. F. B. Layman. Interment was in the Mountain View cemetery.—Mrs. Joseph A. Ferguson, Rocky Mount, Va.

Morgan, George William, son of George and Mary Morgan, was born April 19, 1894, at Paintertown, Pa., and died Nov. 17, 1953. He was a member of the First church in Altoona. Surviving are his wife, Carrie Blazier Morgan, ten children, twenty-eight grandchildren, two brothers and six sisters. Funeral services were conducted by Stephen Margush.—Mrs. Hazel B. Maloy, Altoona, Pa.

Murduff, Oliva Adline, daughter of James L. and Amanda B. Rhine, was born in Grove County, Kansas, March 10, 1893, and died Aug. 6, 1953, at Quinter, Kansas. On June 24, 1914, she was married to Leslie Ellis. To this union one daughter was born. On Sept. 4, 1932, she was united in marriage to Miner T. Murduff. She was a member of the Quinter church. Surviving are her husband, one daughter, her mother, two sisters and four brothers. Funeral services were conducted by J. Wilburn Lewallen and Rev. Albert F. Smith in the Quinter church. Burial was in the Quinter cemetery.—Mrs. Melvin Reinecker, Quinter, Kansas.

Nicodemus, Ruth E., daughter of Michael and Margaret Brumbaugh Nicodemus, was born March 11, 1892, and died Dec. 15, 1953. She was a member of the First church, Altoona, and of the Gleaner's Bible class. Surviving are two sisters and one brother. Funeral services were conducted by Stephen Margush. Interment was in the Rose Hill cemetery.—Mrs. Hazel B. Maloy, Altoona, Pa.

Overholser, Monroe W., son of John and Christina Overholser, was born Aug. 24, 1868, near Goshen, Ind. and died Dec. 22, 1953, at his home. In 1891 he was united in marriage with Calista Wallace, who preceded him in death in 1929. To this union were born seven daughters and one son. He was a member of the Yellow Creek church. Surviving are four daughters, one son, nineteen grandchildren, thirteen great-grandchildren and one sister. Services were held at the Yellow Creek church with the undersigned and Irvin Miller officiating. Burial was in the Yellow Creek cemetery.—Harold W. Miller, Goshen, Ind.

Rowe, Harry Sylvester, son of Frederick and Lydia Rowe, was born near Bremen, Ind., Feb. 18, 1893, and died at the home of his daughter, Jan. 13, 1954. On Nov. 20, 1915, he was united in marriage with Erma Cole. To this union were born five daughters and four sons. He was a member of the Pine Creek church having served as Sunday-school superintendent and teacher. Surviving are his wife, five daughters and two sons. Funeral services were conducted by the undersigned, assisted by his pastor, Bro. Wilmer Brubaker. Burial was in the Bremen cemetery.—C. C. Cripe, Bremen, Ind.

Sanger, Karen, daughter of Robert and Stella Sanger, was born July 26, 1953, in Lebanon, Pa., and died Dec. 23, 1953. Surviving are her parents, two brothers, her maternal grandparents, great-grandmother and paternal great-grandparents. Funeral services were held in the Wike and Clouser funeral home by Samuel K. Wenger. Burial was in the Midway cemetery.—Mrs. Mark Meyer, Lebanon, Pa.

Shutt, Sarah, daughter of Moses and Katherine Olinger, was born in Holmes County, Ohio, and died Jan. 15, 1954, in Massillon, Ohio. She is survived by one daughter, one brother and one sister. Funeral services were held at the Everhart-Hattery funeral home in Shanesville, Ohio, by the undersigned and Edward Shepfer. Interment was in the East Lawn cemetery in Shanesville.—Willis B. Stehman, New Philadelphia, Ohio.

Speicher, Morris W., son of Ephraim and Anna Simpson Speicher, was born in 1877, in Lincoln Township, Pa., and died at the home of his daughter in Somerset, Pa., Dec. 30, 1953. He had served one year in the Pennsylvania state legislature. Surviving are his wife, Mrs. Cora Hemminger Speicher, four sons, four daughters, twenty grandchildren, twenty great-grandchildren, three brothers and two sisters. Services were conducted in the Hauger funeral home with Bro. Galen R. Blough officiating. Interment was in the I.O.O.F. cemetery in Rockwood.—Mrs. Samuel J. Cupp, Somerset, Pa.

Wambaugh, Frank E., son of Joseph and Rebecca Glessner Wambaugh, was born June 29, 1881, in Somerset County, Pa., and died Jan. 3, 1954, in Somerset, Pa. He was a member of the Somerset church. Surviving are his wife, Elizabeth Smith Wambaugh, two sons, two daughters and one sister. Funeral services were conducted at the Hoffman funeral home with Bro. Galen R. Blough officiating. Interment was in the White Horse cemetery. ——Mrs. Samuel J. Cupp, Somerset, Pa.

Weybright, Margaret Irene, daughter of Jesse P. and Irene Stoner Weybright, was born Sept. 24, 1893, and died Jan. 10, 1954, at the home of her sister in Bridgewater, Va. Surviving are two sisters and one brother. Funeral services were conducted in the Rocky Ridge church by Rev. Dixon Yaste, assisted by Bro. S. R. Weybright. Interment was in the church cemetery.—Denda I. Renner, New Midway, Md.

Whitney, Carrie, was born Aug. 6, 1875, and died Dec. 28, 1953. She had been a member of the Indianapolis church for many years. She is survived by six children. Funeral services were conducted by Harold B. Statler. Interment was in the Washington Park cemetery.—Mrs. Oba A. Farmer, Indianapolis, Ind.

Yost, William, son of Lewis and Lydia Yost, was born in Montgomery County, Ohio, Nov. 10, 1875, and died in Dayton, Ohio, Dec. 23, 1953. He was married to Iva Gusler, who preceded him in death. He was a member of the Bear Creek church. Funeral services were conducted by the undersigned in the Hetrick funeral home. Interment was in the Bear Creek cemetery.—G. W. Phillips, Dayton, Ohio.

Church News

Southern Indiana

Anderson—Bro. Edwin Petry of Ohio conducted our revival meetings. As a result of the meetings twenty-one persons were baptized into our fellowship. On Nov. 15, Harlan Brooks, missionary to India, gave the morning message. Our church conducted a training school for our teachers, superintendents and workers. On Dec. 20 the primary and intermediate departments gave a Christmas program. The junior and senior choirs went caroling on Dec. 23. Forrest Groff, building counselor for the Brotherhood, met with our church trustees in regard to the building program of the church. On Jan. 3 Bro. Govindji Satvedi, an elder in the church in India, spoke on the conditions of his country. As a member of the newly organized association of churches, our church is co-operating in the union Lenten services.—Martha Welch, Anderson, Ind.

Brick, Nettle Creek—Since our last report we have received three members into our church fellowship. In November Ruth Brooks brought us a message from the India mission field. Our women's work group meets all day each Wednesday to sort, mend, pack clothing for relief and quilt, make comforters and do various kinds of sewing. They also have a devotional program in the afternoon. The winter ministerial conference was held in our church on Jan. 2, with Norman Baughe of Elgin, Elton Trueblood of Earlham College and Govindji Satvedi of India as guest speakers. Our attendance for Sunday school and church has increased in the past six months.—Mrs. O. D. Werk, Hagerstown, Ind.

CAP GOODS

We furnish highest quality nylon and silk nets, nylon and ninon chiffons and organdy. All stiff finish. Reduced prices on nylon. Samples free.

R. E. Arnold, Elgin, Illinois

Northeastern Ohio

Eastwood, Akron—At our last cou meeting we voted to license Bro. Cha A. Keck and to ordain Bro. Ronald Petry to the ministry. Ten have been b tized, two received on former baptism four received by letter into our fell ship. Medical kits were sent to the s ice center by several Sunday-school cla and the ladies' aid. As a project the la aid is buying a stove and cooking eq ment for the church kitchen. Our mo and daughter group is growing in m bership and in spiritual fellowship. young people are planning to purcha sound projector. A Sunday-school chestra has been organized under leadership of Bro. Kenneth Cordier, A play, directed by Ruth McLeland, given by representatives from the Sun school classes. A radio program, sponsc by Bro. John G. Miller and featu our mixed quartet, gave our church portunity for announcing services and grams for thirteen weeks. We are lool forward to having Wilma Schragg wit for one of our missionary Sundays.— P. J. Remsburg, Akron, Ohio.

Northwestern Ohio

Bellefontaine—Our church council on Nov. 29 with our elder and pastor, C Warstler, presiding. At the request Bro. Paul Snyder, two new deacons chosen. Bro. Wilbur Detrick and Bro. H ald Gatten and their wives were insta as deacons at this meeting. A pianist chorister were also elected.—Estella H man, Bellefontaine, Ohio.

Southern Ohio

Bradford—On rally day we had inst tion of teachers and officers. The K inger family of the Salem church sented a musical program in our ch Sam Keller of the Piqua church held revival meetings. Two were added to membership by baptism. Etta Bailey, abeth Erbaugh and Goldie Detrick our district meeting delegates. We forty pounds of food to the Kassel Ho On harvest day evening Clarence Erb showed pictures of our mission chur in Southern Ohio and Kentucky. joined the community in union Tha giving services at the Presbyterian ch Shining Candles was presented on the ning of Dec. 20. The intermediate filled friendship packets for relief. junior, primary and nursery depart raised money for missions by the Ch mas stocking coin folders. Our white offering was used for missions al Ruth E. Royer, Bradford, Ohio.

Donnels Creek—Our church was ho the Town and Country Department o Ohio Council of Churches for a two conference. In November Brother and ter Curtis Bowman showed pictures told of their African trip. The CBYF s sored the showing of the film, More Peace. Several of our young peopl tended the CBYF winter conference. birthday fellowship hour was followe

im, The Greatest Gift, the Christmas portrayed by the Fisher family. The choir presented the filmstrip and entitled Joseph and the Nativity. hildren sang several Christmas songs ie morning worship. The purchase w hymnals has been authorized by il meeting. The aid voted to give ollars to the Brotherhood for alter- service. Four heifers are being for relief. The intermediates par- ted in the worship service on Jan. 31. astor, Ross Noffsinger, led the study, 's Christian Rural Community, in istrict-wide school of Christian liv- eld in the Troy church during Feb- . The missionary society sponsored ool of missions in February.—Ruth rburg, Springfield, Ohio.

Carlisle—Our church and Sunday-l attendance is still increasing. A ousing project in our town has been sible for some new families. Since st report six have been received by and two by baptism. On Nov. 8 a e of Peace contest sponsored by the Council of Churches was held at our h. In the absence of our pastor, Ray O. Shank preached for us. The en and the two choirs gave a Christ- rogram. Our annual birthday sup- vas held Jan. 10. A school of mis- sions was conducted the last three Sunday evenings in January. A union pre-Easter service and communion is being planned for our community. Plans are also being made for a community daily vacation Bible school. Bro. Chester Harley and Harry Smith will represent our church at Annual Conference.—Mrs. Nora Funderburg, New Carlisle, Ohio.

Springfield—Our love feast preceded our evangelistic meetings which were conducted by Bro. John L. Weaver. As a result of these meetings five persons were received into our fellowship by baptism. The film, Frontiers Near Home, was shown in our church. At a special council meeting on Nov. 8, it was decided to sponsor a unit of explorer Scouts which was already organized. In November Bro. Fred Teach from the Donnels Creek church talked about his recent trip to Europe with a load of heifers. On Nov. 29 the Ivan Eikenberrys were with us. In the morning Bro. Eikenberry gave the message and, following a potluck dinner, Sister Eikenberry led a question and answer period. A surprise pound shower was held for the pastor and his family in December. We had a children's Christmas program with a white gift offering climaxing the service. The young people went caroling for the sick and aged people of our church. Our school of missions began Jan. 3 with the study of the life and task of the church around the world. We gave a contribution for CARE packages. During our midweek prayer services we are studying the book of Jeremiah.—Mrs. Kenneth E. Barnhart, New Carlisle, Ohio.

Eastern Pennsylvania

Myerstown—The Singing Zims presented a musical program at one of our services. Samuel G. Meyer and Henry G. Bucher delivered messages during our school of Christian living. Various Sunday-school classes were in charge of the devotional periods. Frank Carper and Harry Wolgemuth were guest ministers at our love feast. The missionary committee presented a program with John Grimley as guest speaker. The men's work sponsored our annual fall fellowship supper with John Grimley as guest speaker. The men's work sponsored our annual fall fellowship supper with Bro. Perry Liskey as speaker. Student volunteers from Elizabethtown College presented a program at an evening service with David Wilson as speaker. Our pastor, Bro. Knavel, delivered the Thanksgiving Day service. A program of music by the Jubilee Singers was sponsored by the young people. A service of dedication for children and parents was conducted by our pastor. The evening sessions before Christmas included the women's work cantata, Carols for Christmas; a pageant, What Can I Give Him, presented by the pastor, assisted by the juniors; and The Story and the Tree, presented by the children of the Sunday school. The year was ended with a candlelighting service. Bro. Robert Hess of Manheim, Pa., conducted our evangelistic services Feb. 14-28.—Helen Gibble, Myerstown, Pa.

Middle Pennsylvania

Lewistown—Our new pastor, Bro. Clayton Gehman, conducted our evangelistic meetings. On Nov. 15 Bro. H. Stover Kulp, missionary to Africa, was our guest speaker. A union Thanksgiving service was held in our city. At Christmas time the youth choir were in charge of the candlelighting service. On Christmas Eve the adult choir gave a cantata. Our pastor served as teacher for the B.V.S. unit at New Windsor one week in January. A number from our congregation attended the prayer meetings during national Prayer Week. Our pastor is planning a week of Lenten services at the close of which our spring love feast and communion service will be held. We are also planning an Easter sunrise service.—Ruth Richards, Lewistown, Pa.

Southeastern Pennsylvania, New Jersey, Eastern New York and Delaware

Springfield—Our evangelistic meetings were held with Bro. Ralph Jones from the Hatfield church as evangelist. One person was baptized. Miriam Steely and Minerva Strauss served as delegates to district meeting. Bro. Ralph Jones officiated at our love feast. The young people sponsored Martha Hight of the Royersford church, who showed slides of her experiences in an European international work camp. Dedication services were held Nov. 14-15 for the new annex to our church. Bro. B. F. Waltz and Bro. George Landis were guest speakers for the services. Our young people also sponsored an evening service with the Hatfield choir and Bro. William Nice as speaker. On Sunday evening, Dec. 12, the young people gave a Christmas program. The Sunday school gave its Christmas program on Sunday morning, Dec. 20. On Christmas Eve the young people went caroling. Our homebuilders' class sponsored Bro. Paul Schiefler, Lutheran missionary to Africa, on Dec. 27. Our supply ministers for the

If "IDEAS" Are the Ministers' TOOLS—

- *Then these "TOOLS" must be kept sharpened for the most effective work to be accomplished.*
- *There are many ways to do this but one of the most effective methods is by reading regularly.*
- *Join the Brethren Ministers' Book of the Month Club and by so doing you will establish an excellent means of having the best books called to your attention each month.*
- *You need not buy any specified number of books in a given period of time.*

THIS IS THE PLAN

1 Each month a new book selected by the staff of the Ministry and Home Mission Commission is offered to members of the club at a special discount of 30%, plus postage and handling.

2 An announcement of the selection is made in next-to-the-last issue of the Gospel Messenger each month. A brief statement about the author, content and price is given. After reading this announcement if the member does not wish to receive that title, notification should be mailed to the Brethren Publishing House so that shipment may be withheld.

3 On approximately the 10th of each month the book selected will be mailed to each member of the club, and charged to his account.

Many letters of commendation for this service have been received. You, too can receive the benefits of the service by mailing to us your enrollment card today.

Recent Club Selections

One Fine Hour *by Frederick Stamm* $2.50
The Kingdom of God *by John Bright* $3.75
With God in Red China *by F. Olin Stockwell* $3.00
The Bible in Pastoral Care *by Wayne Oates* $2.50

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

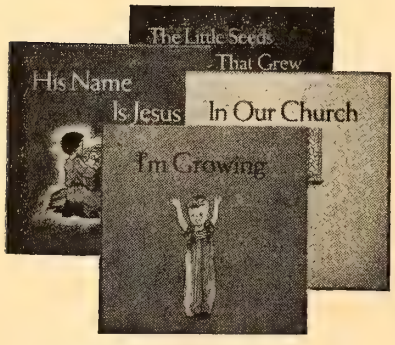
past three months have been Harold Jones, William Nice and John Keiper.—Minerva Strauss, Richlandtown, Pa.

Southern Pennsylvania

Upper Conewago—Bro. S. Clyde Weaver of East Petersburg, Pa., was with us at the Hampton house for two weeks of evangelistic meetings. Four were baptized as a result of these meetings. Bro. Aaron Heisey and Bro. Wayne Nicarry were with us for our love feast service. Noah Martin of Ephrata, Pa., and Murray Lehman of York, Pa., conducted a Bible conference in November at the Mummert house. Bro. Noah Martin was with us at the Trostle house in an evangelistic meeting Nov. 15-29. Five were baptized as a result of these meetings. Bro. Martin also delivered our Thanksgiving message at the Mummert house. On Dec. 5 Bro. John Grimley gave a talk on his work in Africa.——Frances E. Shaffer, East Berlin, Pa.

Welty—The money from several of our projects is going to the building fund. The women continue to work with clothing for relief. Our chorus held special musical programs at various churches during the year. Sister George Detweiler of Waynesboro, Pa., was guest speaker for Rally day. We were represented at district meeting by Orpha Heefner and Dorothy Martin. One Sunday our pastor, Bro. John E. Rowland, conducted services at the Brethren Home near New Oxford. As a result of the revival meetings conducted by Bro. I. S. Long, five members were baptized into our church fellowship. On Sunday evening, Dec. 27, the Sunday school gave the Christmas play, Christ in My Heart. Recently our church purchased the Old Order Brethren church across the road. The building will serve as extra classrooms for Sunday school and as a recreation center. A deputation group of five young people from Elizabethtown College brought messages one Sunday. During the absence of our pastor, the men's and women's groups had charge of two Sunday morning worship services. The young people were in charge of the worship service Feb. 7, concluding the observance of Youth Week. Esther V. McCormick, Highfield, Md.

WESTMINSTER NURSERY BOOKS



FOUR BOOKS $1.49

36 pages in each book, plus cover, beautifully illustrated in full color. Simple stories about common things. The small child will enjoy looking at the pictures and parents will find here stories to read that will teach basic facts. Thousands of this series have been sold.

Order from
BRETHREN PUBLISHING HOUSE
Elgin, Illinois

Western Pennsylvania

Walnut Grove, Johnstown—Our church was host to the district meeting. Consecration services have been conducted for nineteen babies. An orchestra has been organized under the leadership of Bro. Robert Murphy. A district children's workers' banquet was held in our church in November. At the CBYF's December social, they served a supper and presented gifts of clothing and toys to a group of needy children. John Post, Sr., Merle Shilling, Leroy Strayer, Jr., Clark Bentz, John Cuppett and Donald Lape were the new deacons elected at our December council meeting. Consecration services were conducted for the deacons and their wives on Dec. 13 by our pastor, Bro. Carter. On Sunday morning, Dec. 20, the choir presented the cantata, The Shepherd's Christmas. The children presented the pageant, The Miracle of the Wooden Shoe, at the evening service. Two of our young people participated in the recreational laboratory at New Windsor. Some of the young people also attended the Youth Seminar in Washington, D. C., and the United Nations in New York. Bro. John D. Long of Dayton, Ohio, conducted evangelistic meetings Feb. 15-28.—Mrs. Elizabeth Howe, Johnstown, Pa.

Florida and Georgia

Ft. Myers—Brother and Sister J. L. Miller returned to Ft. Myers the first of December to be in charge of our services during the winter months. Plans are being made to buy a building site for a church. Our church met in council on Jan. 4 for the first time since the organization of our congregation last March. The last Sunday of February was designated as Sebring Day, and a covered dish dinner was held at the noon hour. Visiting committees were appointed to visit people in the different sections of our town. The ladies' aid is meeting weekly to quilt and they have also repaired hymnbooks for use by our congregation. Delegates who attended district meeting were Brother and Sister G. A. Beckler.—Mrs. Dora Jean Wynn, Ft. Myers, Fla.

Mardela

Ridgely—Bro. Jacob Replogle conducted a one-week evangelistic meeting in our church. As a result four persons were baptized into our fellowship. Bro. J. S. Rittenhouse continues to serve as our pastor, assisted by Bro. Norman Warner. Our church was host to district meeting. Brother and Sister Clifton Crouse attended the conference of European workers in Kassel, Germany. At our last council the church accepted a church improvement plan which will begin in the near future. All the various church groups joined in the yearly caroling on Christmas Eve. The board of Christian education sponsored a leadership training school on Sunday evenings during January which were based on filmstrips and suggested discussions. Our women's work sponsored a community drive for relief clothing and other relief materials. Bro. Roy Judy, Jr., was guest speaker at our church on Jan. 10. Bro. A. Stauffer Curry conducted a district peace institute in the Easton church on Jan. 17.—Mrs. Roy Cherry, Ridgely, Md.

Eastern Maryland

Dundalk—On Dec. 20 our pastor, Raymon Eller, held a dedication service for six babies. The Christmas drama, Prince of Peace, was presented during the evening service on Dec. 20. Baptismal services were performed for five new members on

Brethren Placement and Relocation Service . .

This column is conducted as a free se ice to our people. The right to edit reject is reserved. Since no verification ads is made no responsibility can be sumed. In writing about any ad ple give the number. Unless otherwise sp fied address all correspondence to Bre ren Service, General Brotherhood Boa 22 S. State St., Elgin, Ill.

No. 917. For sale: Apartment house, well-furnished apartments on 2 corner l Zoned for business, 1 block off cir Three blocks from Church of the Breth Good income. Write: Penn Flo Ap ments, 109 S. Commerce, Sebring, Fla.

No. 918. Wanted: Married man to sist in raising turkeys and chick livestock. Two miles from Bridgew College. Comfortable dwelling, mod conveniences. Experience not necess Write: L. E. Grove, Bridgewater, Va.

No. 919. Freeport Church of the Br ren will help families to locate farm rent or purchase in northwestern Illi area. Will also assist in finding occ tional situations in Freeport, an indus town of about 25,000. Schoolteaching available. Write: Church of the Breth 819 W. Lincoln, Freeport, Ill.

No. 920. Wanted: Young married fa er, preferably an educated man to w with my son in managing 250-acre far Shenandoah Valley near Timberville, Character and initiative count as muc experience. Milking 32 cows at pres Four-bedroom house with modern and shower. Salary for an excellent \$175. Close to Church of the Breth Write: Mrs. O. E. Baker, Box 193, Col Park, Md.

No. 921. Morgantown Church of Brethren has purchased new Hymnals anyone needing the old ones (1925 edi may get them by sending postage or ing them up. Write: Mrs. Otis Fike, Willowdale Road, Morgantown, W. V

No. 922. Wanted: Neat middle-aged or man and wife to take full charge manage a rest home for a year or lo Will pay top wages to right party. climate, 5 blocks from the Church o Brethren. Write: Mrs. John Wyatt, Sixteenth Ave., S., Nampa, Idaho.

No. 923. For sale: Sixteen oak curved backs. Seven, 12½ feet; nine, feet. Good condition. Write: Paul fler, 711 N. Ellsworth, Naperville, Ill.

No. 924. For sale. Safeway, 27-foot trailer. All modern, one owner, use one location, sleeps four, bathroom plete with shower. Double kitchen picture window, electric refrige bottle gas stove. Oil-burner heating Very good condition. Priced to Write: Richard Reiste, Brethren Se Center, New Windsor, Md., or contac gar Reiste, Adel, Iowa, to see house.

No. 925. Free information to Bre coming to California. The Church o Brethren, Yuba City, Calif., is locat fast growing community of Sacra Valley. Fruit and agriculture main pations. Good peach country. Write: Landis, 730 Eye St., Marysville, Cali

No. 926. For sale: 160-acre dairy 112 acres under cultivation of whi acres is new seeding, balance pasture running water. Modern eight-room bath; oil-burning, winter air-conditi heating system. Barn, hip roof, 2 with silo. Machine shed, 20 x 62. good wells—one with pressure syst with windmill and electric motor. mile from grade school, ½ mile black top road, good gravel road, school bus route. Three-fourth mile Church of the Brethren. Price, \$ Write: Walter A. Miller, R. 1, Stanley

No. 927. For sale: Lovely country with 17 acres. Seven-room house bath, gas and electricity. On paved mail, milk and school bus route, 2 from school, near Church of the Bre Small barn and all outbuildings. J. N. Baker, R. 1, Homeworth, Ohi

27. A watch night service, sponsored the CBYF, was held on New Year's with Bro. Lee Weaver as guest speak- On Jan. 17 Bro. John Grimley, mis- ary on furlough from Africa, spoke ng our regular Sunday evening serv- For the first time our church held a ol of missions each Sunday evening ng January. Our spring council meet- will be held on Feb. 28.—Mrs. Luther valter, Jr., Baltimore, Md.

pe Creek—A reception was held for new pastor, Carl Simmons, Jr., and amily. The women of the church have nized a women's work group. Mrs. old Bomberger of Westminster spoke ne of the meetings and our pastor also ed at a meeting of our group. Our or is a regular speaker on the local station at Westminster, Md. At the ial Thanksgiving supper on Nov. 25, Simmons showed the film, Frontiers Home. The choir gave a Christmas cantata on Dec. 21. Work has begun on the remodeling of our church.—Edna Fike, New Windsor, Md.

Evergreen, Reisterstown—Our pastor, J. Harry Lau, was elected ministerial adviser for the Baltimore area sub-district CBYF. Our CBYF has adopted the Youth Action plan. Our pastor and choir presented a radio program in co-operation with the Maryland-Delaware Council of Churches. Miss Ruth Utz, missionary on furlough from Africa, was guest speaker at our morning worship service during the spiritual retreat. We have purchased the lot next to our church and plan to develop it in the near future. On Thanksgiving Day our congregation met at the church for fellowship, work and dinner. Bro. Arthur Warner, pastor of the Flower Hill church, spoke to us in the afternoon service. Our pastor is conducting a Bible study in his home every Monday evening. Plans are being made for our vacation Bible school. Special services were held at the church on Christmas morning with a candlelight service. A New Year's Eve Watch night service was held with Bro. John D. Roop of Linwood and Earl Roop of Seattle, Wash., as guests. Two of our youth attended the New Windsor recreation laboratory. Two deacons and their wives have been elected and installed for a three-year probation period. Our church co-operated with the Baltimore area churches in the evangelistic service in January with Bob Richards as speaker. —Mrs. Doris M. Bollinger, Reisterstown, Md.

Books for Party Fun

KE IT YOURSELF **by Bernice Carlson**

Handcraft for Boys and Girls

Months of fun for every child who likes to make things and do things—hundreds of simple, inexpensive projects that need no help from the grown-ups. 120 amusing illustrations are helpful in making the articles described. Materials used are the easy-to-find types—paper, cardboard, boxes, scrap-bag odds and ends, kitchen-cupboard items. Excellent for ages 7 and up. Price $2.00

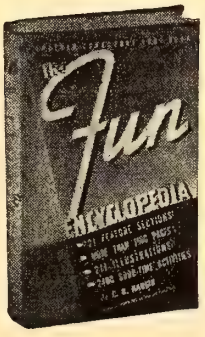
MES FOR BOYS AND GIRLS **by E. O. Harbin**

Several hundred good, satisfying answers to that famous question: "What can we play now?"

Here are quiet games and active games; games for indoors and outside; games for large groups and games for one or two players; games requiring equipment and games requiring none.

The clear, simple directions can be followed without adult help. A treasury of wholesome fun for the 7 to 12-year-olds. Price $2.00

FUN ENCYCLOPEDIA
by E. O. Harbin



A complete one-volume encyclopedia of good clean fun—with 2,400 entertainment plans for all occasions, for young and old, for indoors and outside. The book is divided into twenty-one big feature sections. 211 illustrations. Recreational leaders will use this book often. It's packed with ideas. 1,008 pages. Price $3.95

BI THREN PUBLISHING HOUSE . . . . Elgin, Ill.

Tennessee

Kingsport—Four men from the Jackson Park church helped our local men put a new roof on our church. Our women's work contributed the cost of the roof supplies. Other improvements have also been made on the church building and grounds. We are beginning to equip a kitchen in the basement. On Dec. 4 the first love feast in our church building was held with Bro. Beverly Smith presiding. Bro. Smith will continue as our elder for another year. Our group gave to the home mission, world-wide mission offerings and prepared twenty-five friendship packets. We also furnished the cost of one goat for Egypt. At Christmas time the children of our Sunday school brought their dime-laden Christmas stockings for missions. Our church library has just recently been opened. Our women are quilting this winter.—Ethel May Block, Kingsport, Tenn.

First Virginia

Blue Ridge—On Dec. 13 open house was observed by our pastor and his wife, Brother and Sister Rowland. At our annual Christmas program on Dec. 20, the choir directed by Paul Foster gave the cantata, The Choir of Bethlehem. Following the cantata family night was observed and a program was presented by the primary department. The young people sponsored the giving of Christmas baskets to a number of shut-ins. In the absence of our pastor, Bro. O. S. Garber of Cloverdale was with us. It was decided that our church would join with the other churches of the community in an Easter sunrise service. On Jan. 10 our church met in council with our elder, Bro. J. S. Crumpacker, presiding. Hand tools and seeds are being collected for overseas relief. A mission program, Go Ye, was given on Jan. 17, with the offering going for the Navajo Indian project.—Bertha B. Rieley, Blue Ridge, Va.

Northern Virginia

Unity—Samuel H. Flora, Jr., conducted our fall revival services which were held in the Fairview church. At the close of the meeting the love feast was observed with Bro. Flory in charge. Ten persons have been baptized into our congregation during the last quarter. The play, The Blue Angel, was presented by the Rockingham County Youth Temperance Council, a group of young people from five different denominations. Christmas programs were given at both church houses, and a number of Christmas baskets were prepared for families and shut-ins of the community. The men's work of the Bethel church sponsored the purchase of a heifer. Contributions of clothing, comforters, food and towel packets have been made for relief. Bro. D. W. Huffman was ordained to the eldership on Jan. 10.—Mrs. George H. Tinsman, Jr., Broadway, Va.

Second Virginia

Arbor Hill—Since our last report five were baptized and two received by letter into our church fellowship. Our father and son banquet was held in November with Jesse Robertson of the Lebanon church as guest speaker. Our recently or-

MY NEW ADDRESS IS . . .

Name .....

R. D. or St. .....

P. O. ..... Zone ..... State .....

Help us to keep your Gospel Messenger coming by reporting any change in address promptly. **Please do not remove old address.**

ganized homebuilders' class presented a Christmas pageant and the children gave a Christmas program which was followed by a fellowship dinner. We sent washcloth kits and comforters to relief. We also participated in the towel collection for the Council of Church Women. Bro. Richard H. Hackman of Bareville, Pa., will conduct our revival service March 24—April 4.—Mrs. Bobby L. Cale, Staunton, Va.

Southern Virginia

Hiwassee—Since our last report we have had as our summer pastor, Donald Ritchey of Hollansburg, Ohio. He conducted our revival meeting. We have the new Brethren Hymnals. The youth of the Pulaski church met with our young people for a sunset service. Bro. Hampton Marshall has been elected as our pastor and elder. The ladies' aid gave food and fruit baskets at Christmas time. They also gave the play, Good Will Toward Women, with some of the young people taking part in it. Bro. Guy Wampler and Barbara Boitnot of Boones Mill met with the young people on Jan. 17.—Mrs. Albert Jarrells, Hiwassee, Va.

Pulaski—Three members have been received into our fellowship by letter. Our CBYF is now organized under the new Youth Action plan. Bro. H. Stover Kulp, missionary to Africa, spoke to us. Bro. Garner was in charge of morning devotions over the local radio station. The Good Book, a filmstrip, has been shown. We also had the film, A Wonderful Life, in November. Our pastor and fourteen of the young people attended the roundtable at Jones Chapel. Paul Phibbs, who recently returned from a construction project in Grenland, showed slides at two of the CBYF meetings. Parsonage day which has been held in May and November has been changed to building fund day. One Sunday Ervin Black of Kingsport, Tenn., was our guest speaker. Several of our men attended the district men's hymn sing at the Mt. Hermon church. The CBYF presented gifts and a program for the Mary Montgomery Home, a home for aged colored folks, at Thanksgiving time. The ladies' organization presented a Thanksgiving play. Bro. Garner was speaker at the union Thanksgiving service at the Aldersgate Methodist church. Our pastor and two young people attended the CBYF retreat at the Brick church on Dec. 5-6. The children's department gave a program during the Sunday-school hour on Dec. 20, and the young people presented the play, The Golden Flame, at the evening service. We took part in the prayer vigil which was sponsored by the district CBYF. Our pastor has been elected president of the local ministerial association. The film The Guiding Star, was used in December.—Mrs. Winford H. Morris, Pulaski, Va.

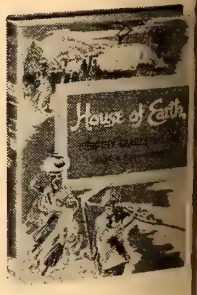
First West Virginia

Morgantown—The first of September our new pastor, Bro. Everett Beckman, and his wife began their pastoral duties with us. Kermit A. Cook, professor at the University School of Education, gav talk on the United Nations. This was lowed by the film, Patterns for Peace. basement of the church has recently redecorated. The young people spons a supper with the proceeds going for new Hymnals which we recently chased. The women's work group packed towel kits for relief and made for the Easton convalescent home. young people sponsored a Christmas gram and a New Year's watch party. field director, Bro. Galen Fike was us on Sunday, Dec. 19, bringing the m ing message and presenting the films Frontiers Near Home. Jan. 8-10 To Rotruck and Darl Hinkle were with direct and help the young people org a CBYF.—Mrs. Otis Fike, Morgant W. Va.

Tear Coat—Installation services conducted for Bro. Charles Self, our time pastor, by Bro. Robert Strickler Bro. Ernest Wampler. Calvin Ro Howard Shingleton, and Claude Rich and their wives were installed into office of deacon by Bro. Wampler, Strickler and our pastor. The ladies packed Christmas boxes for our bo the service. Our two adult CBYF cou ors attended a special training cour Keyser, W. Va., at which Bill Smith Ed Crill were leaders. On Dec. 21 young people and the Sunday school sented the play, Why Christmas. Our ies' aid was in charge of the candle ing service at the beginning of the year and special music was given b adult choir.—Mrs. Ralph R. Combs, gusta, W. Va.

Now!

Reduced Price on



HOUSE OF EARTH

by DOROTHY CLARKE WILSON,

author of the popular and dramatic novels

PRINCE OF EGYPT, THE HERDSMAN, AND THE BROTHER

This stirring story of a high-caste Hindu born in a littl Indian village presents the young India of today i tragic conflict with the rigid system of the past. Base on a real knowledge of India, it is a story of depth an integrity, significant for these times.

Formerly $3.50 — now $1.75

BRETHREN PUBLISHING HOUSE, Elgin, Illinois

urch of the Brethren
Gospel MESSENGER
MARCH 6, 1954



Gendreau

IN THE SHADOW OF VESUVIUS

OU may need to take a second look at this unusual photograph to see the volcanic smoke that rises slowly over Mount Vesuvius. The wrought-iron gate is lovely and eptive. Behind it you would expect to see a driveway and a modern dwelling — but dly a volcano rising up behind the back yard.

The picture is a symbol that suggests a number of contrasts. There are men and nen you know who outwardly are models of courtesy and grace, but you may soon over that volcanic passions seethe beneath the surface and turbulent emotions aten to erupt into violence. There are families that successfully conceal their trage-. There are cities that hide their sores—the slums that breed crime and vice—behind cade of public parks and buildings. There are nations that build their defences high, etting to right the wrongs that will spill molten lava over the fine flower of their civi-ion. As long as men live in the shadow of Vesuvius they dare not forget the "last days ompeii."

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor

ELIZABETH WEIGLE - Editorial Assistant

Contributing Editors

ROY D. BOAZ ..... Cloverdale, Va.
A. G. BREIDENSTINE .... Lancaster, Pa.
A. R. COFFMAN ..... La Verne, Calif.
IVAN FETTERMAN ..... Oaks, Pa.
DEAN L. FRANTZ ..... Mt. Morris, Ill.
HOWARD H. KEIM .. N. Manchester, Ind.
MRS. JOHN D. LONG .... Dayton, Ohio
LUCILE LONG STRAYER . La Verne, Calif.
MURRAY L. WAGNER .... Troy, Ohio
LEVI K. ZIEGLER ..... Martinsburg, Pa.

THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Norman J. Baugher, General Secretary, and the Brethren House, Earl H. Kurtz, Manager, 16-24 S. State St., Elgin, Ill., at $3.00 per annum in advance. Life subscription, $50, husband and wife, $60. Entered at the post office at Elgin, Ill., as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

MARCH 6, 1954

Volume 103 **Number 10**

In This Number . . .

Editorial—

In the Shadow of Vesuvius 1
Convert the Whole Man 5
God Speaks Through the Bible 5
Kingdom Gleanings 16, 17

The General Forum—

Commitment Is Our Response to God. Levi K. Ziegler 3
Prisoners of War. H. Robert Gemmer 6
Flight to Freedom. T. H. Masters 9
Can Our Missionaries Still Go to India? Leland S. Brubaker 11
Passing on Our Basic Beliefs. Donald Royer 12
The Family Counselor 13
Attend Church. Geo. W. Wright 15
Reviews of Recent Books 15
News and Comment From Around the World 18

Brethren Service—

The Fourth Dimension in European Travel. Loren Walters 20
At Home and Abroad 21
Reflections. Ruth Griggs 21

The Local Church—

A Job Analysis for the Director of Christian Education 22
Magazine Review 23

Our Mission Work—

Garkida News Notes. Hazel Rothrock 24
Bees Enter a Business Session 24
Adult Literacy 25
Comparative Statistics for 1952 and 1953 26

READERS WRITE . . . to the edi r

The Gospel Messenger welcomes letters commenting on editorials, articles and rs. Letters should be brief and brotherly.

Catholic as well as Brethren?

I want to commend you for your untiring efforts to put out such a good church paper as the Gospel Messenger. There is one article in the Jan. 9 Messenger that has given me a heartache and that is G. Wayne Glick's article on "The Doctrine of the Church." He said, "When we say the church we do not mean the denomination in which we live and move. We mean the catholic church, the true church which is the Body of Christ as such known finally only to Christ himself." I think too much of "Church of the Brethren" to have it called catholic.—Mrs. E. H. Gilbert, North Manchester, Ind.

The dictionary defines catholic (small letter) as meaning "universal" or "general." When the word is used to describe the church it refers to the universal Christian church of which all believers in Jesus Christ are members. The word is always capitalized when used to designate the Roman Catholic Church, of which the Pope is the head. In the passage quoted above the author was clearly referring to the universal church.—Editor.

Forty-two Made a Decision

During January 1886, W. J. Swigart held revival meetings at our church. There were many young people interested in the Literary Society, held in the school house, in the Sunday-school picnic and even in the love feasts held in the church, who were not members. Rev. J. T. Myers, the pastor, and many parents were quite anxious about them.

The text of the sermon that night was from Eph. 4:1—"Be ye therefore followers of God, as dear children."

I remember it very well, and felt much concerned, and decided my time had come to decide.

We did not kneel at the altar in those days—but arose and stood up, for a few minutes. I was the first to do so. Soon another and another and another arose until forty-two souls had made their decision.

The church was filled with awe, full of the spirit. Then later, followed much shaking of hands, as the Quakers do—at one time we dressed very plain, like them—but not any more.

Feb. 4 the same year, 1886, was "baptism day"—some few joined other churches, but most all m at the home of Joseph Fitzwater d, in his pond, after cutting ten in es of ice away, we were all bap d three times, in the name of he Father, the Son and the Holy G t, by Rev. Myers and Rev. Het k. Though it was so very cold at day, not one of us took cold

Today they have a pool in ne church where warm water vs into the pool—and it is much e er for all.

I think most of the members en were faithful as well as their n- ilies, as they have a large co e- gation at Green Tree, Oaks, a, today. Later when Billy Su ay came to Philadelphia to pr h, about 1910, it was simply ma l- ous how he converted people ho would never enter a church, ny hundreds of them, and I trust ny were faithful to the end. I wa in- spired to write this after re ng the article in the last numb of Gospel Messenger, Feb. 13, 195 by Garnett E. Phibbs, "Hurray fo he Good Old Days." I have be a member of the First church, il- adelphia, Pa., for sixty-four ye s— the last five years in Colo do. —Elizabeth Detwiler Hoar, Bo ler, Colo.

Questions the Conclusion

A recent letter by "A Tra ing Man" (Feb. 13 issue) implies hat greed and dishonesty are fru of our economic system and, nile many hold this view, I think th we may do well to question this on- clusion. Do greed and dish sty exist under communism? I su ect that they do.—A Nontraveling an.

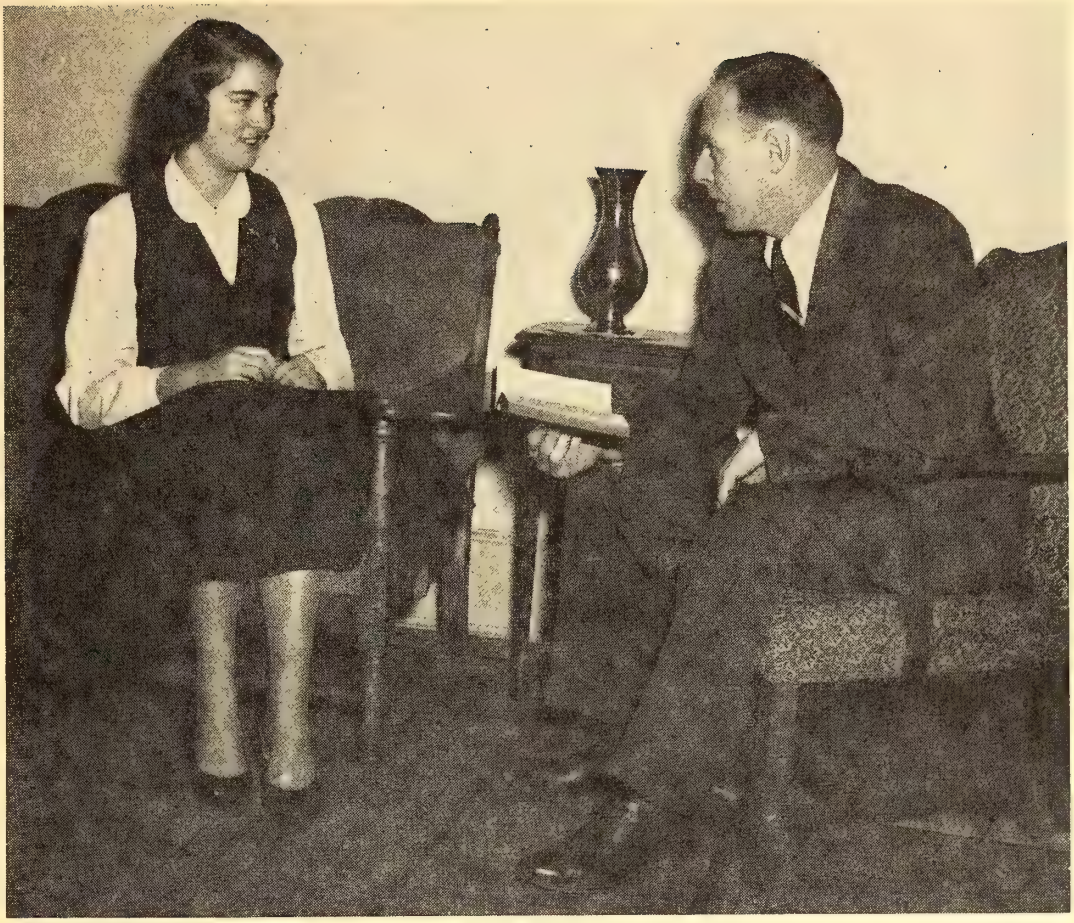
Encouragement for Teen-age

May I refer to the letter, " en- ager," in the issue of Jan 23? Norma Jean, you are going rig and I wish to encourage you to co ue to live like that. It is popu to drink and the crowd or our soc- iates seem to do so.

Even though Miriam had no een with you, you would not have een alone. God is always with ose with courage to stand for the ght and just. Also there are peo ail over the world standing with u.

You may never know how uch help you gave to the ei een others. Is it not much better lift them up than to join them? en- agers need you and Miriam.— Car- roll S. Rinehart, Westminste Md.

the positive and gative aspects of commitment, of rate living and of abstinence from ul things and from practices receive erious considera- f youth. Her pas- ints out the im- ce of Christian attitudes



Minrod

COMMITMENT Is Our Response to God

Levi K. Ziegler

GOD is not a pattern. He is a person who is perfect in wisdom, in power, in knowledge, in love and in grace. He is our creator, our preserver and our redeemer. He is at work in the world and in people.

Jesus Christ is not a principle, but a person in the eternal Godhead. He is God's Son sent to reveal him and to redeem people from their sins. He is "full of grace and truth." He is "the way, the truth and the life." People find their way to God through him.

The Holy Spirit is not a puppet but a dynamic personality in the triune Godhead whose mission it is to teach, to "bring to remembrance," to comfort, to guide, to convict people of sin and to confirm them in the good life.

Who are we? We are not worms of the dust with earth-born destinies, unable to rise to the vistas of beauty, truth and goodness which beckon us. Rather, we are immortal spirits possessing the power within us of an endless life. We are like the eagle which had grown from a small orphan to full eaglehood. It fed with chickens in a chicken pen until one day, knowing it was not a chicken but an eagle, it looked into the sun and flew away never to return to the chicken pen.

Our Creator has endowed us with destinies which are not earth-born. He placed something of himself in each of us. He made us like that so that, having a spiritual kinship with us, he can have some one with whom to have fellowship. When we err and stray he calls us back. He even thinks enough of

Superintendent of Morrison Cove Home for Older People

us to commission us to serve in consecrated tasks for him. His part is to commission. Our part is to commit our lives and abilities to him and his service. The best we are and have are not too good to give him. The "utmost to the highest" should be our goal.

Incarnation is a theological word which describes the fact that God came to earth and dwelt in human flesh. God's coming in this way was a method we could understand. The method is a little more clear than the fact. He was determined to find a way to reveal himself and his eternal love for us. Therefore, God, who came and dwelt among us in Christ in the flesh, calling to us who are flesh but have a part of God in us too, should have a response worthy of him who calls and worthy of him who is called.

When the carnal man becomes a spiritual man a worthy response is not only possible, but natural as well. Natural, because nature responds to nature and spirit to spirit. What shall we say then of the practice of professing spirituality and doing so little about practicing it in its many implications? How truthful are we who call ourselves Christian when we withhold so much for ourselves and give so little to him who deserves all? Keeping so much, we yet have so little because we heap what we have upon our lusts and fail to convert it into the coin of the kingdom.

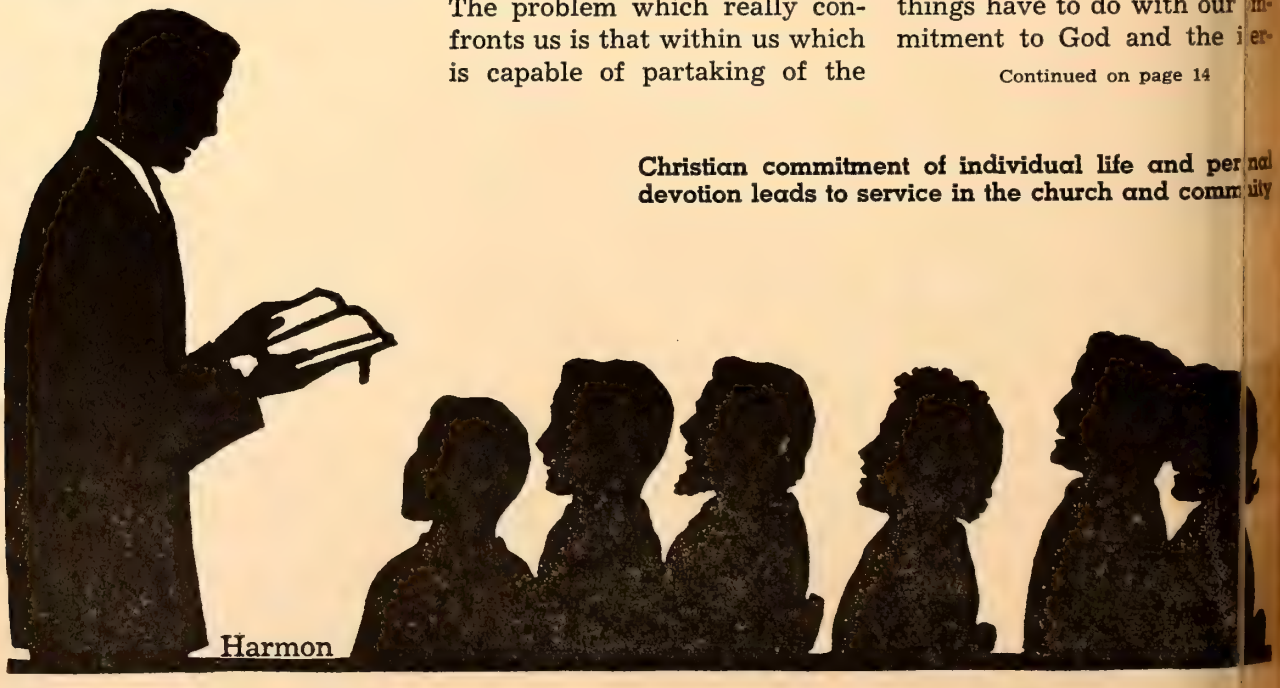
Lusts is the word which describes the ambitions of the worldling. *Treasures* is the word which describes the possessions of the honest-to-goodness Christian. These treasures are the treasures of Christian character, of spiritual stamina, of undeviating faith in God and of unbending devotion to God. These treasures unspoiled, uncompromised, unlimited and eternal are to be committed to God for his use and his glory.

What have the gods of war, of selfishness, of greed, of paganism, of worldliness ever done for us but to lead us into the devious ways of selfishness, of darkness and of estrangement from God? The judgement of a God of love, grace and justice must be upon our misshapen and misguided spirits of compromise with genuine spirituality so that our spirituality becomes unspiritual and carnal. If we loved God truly our commitment to him would be unquestioning and complete. The problem which really confronts us is that within us which is capable of partaking of the nature of God has not parta n very generously.

Christ is still our schoolr s- ter, but we have been i t students. "Rise up, O mer of God, have done with le r things." Indeed, our devo n is too much to the lesser thi s, to the things which are ss than the best. These le r things are enemies of the l t. We are too much content h enjoying our pet pastimes, r pet habits, our pet sins. e need to be committed to e understanding of great pr i- ples, great ideals and great e- liefs and to the propagatio of them. Mind you, this com it- ment is necessary prima y, not because the world n ds Christian interpretations of d and his ways, but because ve need salvation and freedom or our own souls.

It is tragic to profess b ef in the things which matter nd then get sidetracked and w down to the worship of our n pride, our unsanctified in m- perances, our condemning ej- udices and intolerances, ur vainglorioussness and our c al appetites. Bottles and gol ts, packs and lighters, games nd bets, parties and partners, un and frolic, eating and drin ng and being merry—what do se things have to do with our m- mitment to God and the i er-

Continued on page 14



Christian commitment of individual life and per nal devotion leads to service in the church and comm nity

Harmon

EDITORIAL

Convert the Whole Man

IN SPITE of the increase in church membership, in spite of a renewed interest in religion on the part of lay leaders in business and gov- ment, in spite of the excellent resources our rches provide for the growth of a vital fellow-, Christian leaders often feel that their rches make little progress. Many church mem- s are half-hearted and indifferent, and the erns of behavior they adopt are derived from pagan world around them rather than from n Christian teachings. Delinquency and crime ease, and spiritual values seem to be lost in flood of material interests.

The answer most often proposed is evangelism. must confront modern men with the claims of ist and his gospel. Only a direct invitation ome as a sinner and to seek a Savior will avail emake men. We try to give first place to win- g men to Christ. This means preaching, teach- praying, giving and organizing to save souls. Yet even those churches that try hardest to vert sinners admit some frustration. It is er to get a confession of faith from half- mitted men than to confirm their faith and rge their commitment in active Christian ice. The trouble may be that we have not ght to convert the whole man.

We cannot win men to Christ simply by getting r signatures on the church roll or by persuad- them to come forward in a revival service. man is converted until his entire being, his ights, his passions, his ambitions, his tastes, prejudices, his dreams and his complexes are ught under the sway of God's spirit. Ardent mmunists are not satisfied until their converts e been "brain-washed" so that they *think* Communists. But Christians are inclined to with water-baptism and periodic feet-wash- for cleansing. Are we as concerned as the mmunists that we win the minds of men?

Winning a man to Christ involves the conver- of his finances, his politics, his occupation, his ure time and his social contacts. These expres- s of his personality must be transformed if is truly born again. Evangelism will fail ess it prompts men to say "yes" to Jesus Christ n more than their lips. The first and greatest commandment still stands: loving God involves mind and heart and soul and strength. We must win the whole man.—K. M.

To take up the cross of Christ is no great action e once for all; it consists in the continual prac- of small duties which are distasteful to us.

John Henry Newman

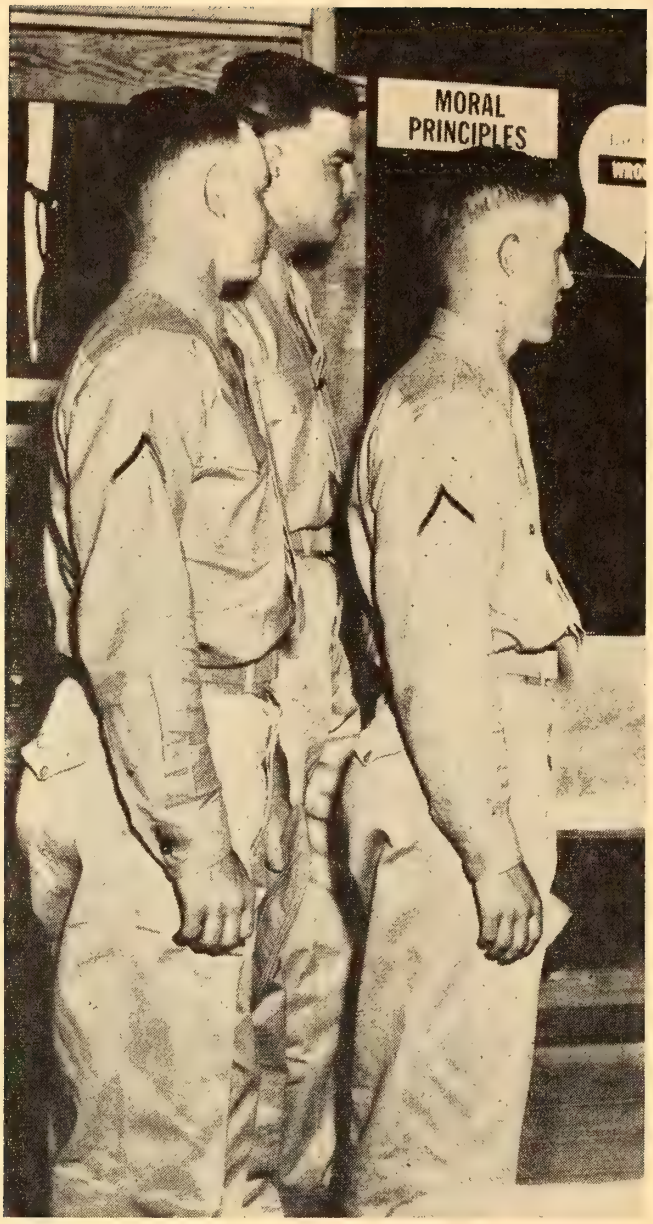
God Speaks Through the Bible

GOD STILL speaks his saving message to men through the pages of the Bible. Nearly all those Christians who have left records of their spiritual experience testify to the effect that some meaningful passage of Scripture had upon them. Sometimes it convicted them of sin, as when St. Augustine, struggling with his conscience in Milan, read the concluding part of Rom. 13 and knew at once that it was addressed to his condition. In other cases it provided the occasion for a call to the Christian ministry, as when John Mackay, as a boy of fourteen in Scotland, read the Ephesian letter and "saw a new world." Or it may have given such a sense of renewal and consecration that a defeated Christian was quickened and a new movement born, as when John Wesley, unhappy and searching, went to a meeting in Aldersgate Street in London and listened anew to familiar words which this time "strangely warmed" his heart.

God speaks through the Bible in moments of danger and peril. One familiar psalm of trust, Psa. 31, has often served to nerve the will of Christians who gave their lives for their faith. John Huss recited this psalm as he prepared to die at the hands of a powerful church. A few generations later the reformer Savonarola composed a meditation on it as he lay in a prison cell awaiting death. As Francis Xavier ended his missionary labors on an island off the coast of China, he repeated the psalm's opening phrases, "In thee, O Lord, have I put my trust."

God speaks through the dynamic teachings of Jesus as they reveal the outlines of a kingdom of righteousness and mercy, of healing and peace. The great Russian novelist, Tolstoy, worldly and wise in human affairs, read the Sermon on the Mount and radically changed his ideas and goals in living. Through him men like Gandhi discovered the power of nonviolence, and a Hindu demonstrated to Christians what they ought to have learned long ago from their Lord.

If we would discover God's will for our lives and for the day in which we live, we ought to read the Bible with open hearts and listening ears, with a willingness to act on the insights we receive. We may be surprised—or better yet, transformed—by what we hear.—K. M.



Religious News Service

Prisoners of War

H. Robert Gemmer

Most young men have not had enough Christian teaching to do their job as Christians and so they go along with society, letting the draft take them for the armed services. Some young men refuse to "take up the sword" and give themselves in service for the welfare of their fellow men.

FOR many months we read and heard much about prisoners of war in Korea. We know that thousands of North Korean and Chinese prisoners of war renounced their allegiance to communism. A much smaller number of American and other allied nationals renounced their former ideals to decide to remain in Communist hands.

This indicates the obvious fact that democracy with all its imperfections is to be preferred to communism with all of its futile promises.

The problem of the prisoners of war in Korea has no easy solution. Patience and understanding is needed on both sides. Such patience and understanding is not built up by the revelation by either side of stories of atrocities committed by the opposing armies.

Not only were that score of Americans held by the Communists deluded into believing that communism is superior to democracy, but the vast majority of American people have been deluded into believing that Communist methods of force and violence are better than democratic and Christian methods. Indeed we have become "prisoners of war."

Our minds have become p-tured, wooed, captivated by pagan philosophies which an lead only to war. True, o er nations have to lesser or gre er degrees become prisoners of war, but most other nations el we have become more obse ed by our fear of commur m. Perhaps it is because we ve so much more to lose than he starving people of Asia, or he relatively poor people of Eu pe, that we act the way we do

Assistant Secretary of S te, Thurston B. Morton, spea ng to the World Order Confer ce at Cleveland, said that he as shocked to read the resul of the French Gallup Poll te ng the French public's attitud to- ward America, which rev led that 64%—almost two thi s— agreed with this staten nt: "The Americans are hypno ed

Pastor, Cleveland Heights church, lo

their hatred of communism." ightly or wrongly, that is t most of the free world eves about us. They see us arently more concerned ut getting rid of communism n getting rid of war, which our day could destroy both t and West in a mass suicide. ust because we go to church, because a congressman or esident may read the Bible, do not necessarily vote or act he spirit of Christ. Likewise, must not assume all nations t accept our ways of think- and doing.

fact, we can learn from r nations and other peoples. glas Steere told the Central



Al Huston

ional conference, at Man- ter College in October, of scientist who informed a ibal king how many men been killed on a recent day he first world war. The ibal king's reply was: "Oh, s immoral, to kill so many e than they could possibly

ank Laubach, the man who taught fifty million people ad, told a World Commun- ay meeting: "As Christians ask is not to save our world the Communists, but our d *and* the Communists."

He pointed out we could not do that unless we changed, saying that others see headlines of H-bombs, jet planes, etc., and do not see our hearts. He added that we shall never be able to win Russia and China to Jesus Christ with hydrogen bombs. Only when they see Jesus living in America's actions can we win them.

Not only have prisoner of war boys in Korea betrayed their former ideals and leaders by refusing to come home, but we too have betrayed our ideals. Like Judas we say: "Hail, Master!" We salute Christ with words of love as we betray him by our very acts. We give lip service to the way of Christ, as we take up our swords, thinking we are defending him and his way, while in our very doing of that we betray him. We forget that the Prince of Peace told us: "Put your sword back in its place; for all who take the sword shall perish by the sword."

We have become prisoners of war, yet we are not happy or satisfied in that position. An illustration of this was brought out in a very revealing article in Colliers magazine for November 8, 1952. The article, Why Half Our Combat Soldiers Fail to Shoot, was based on the work of the army psychiatrists and psychologists to change the attitude of most GI's. The article lamented the fact, which 350 army psychological statisticians had discovered in World War II: "In any given action of World War II, only twelve to twenty-five per cent of all the combat soldiers who were armed and in a position to fire their weapons at the enemy were able to pull the trigger."

I wonder if we caught the full significance of that statement. Only twelve to twenty-five per cent of the men in combat who could have fired at the enemy actually were "able to pull the trigger." Here the army with its tremendous psychological indoctrination program had been able to induce only between one-eighth and one-fourth of the combat GI's in a position to shoot the enemy, actually to "pull the trigger." And of course there was no way of proving which men who pulled their triggers aimed at the enemy. Undoubted more aimed high or wide, so as to avoid hitting the enemy.

Why? These men were prisoners of war. They had been captured by the draft or, under the threat of the draft, they had enlisted in the army. They had been trained with the most efficient equipment in the world by some of the best officers, yet when the showdown came, seventy-five to eighty-eight per cent could not shoot. Why?

The article points out that the psychiatrists blame our religious and cultural sanctions against killing. Perhaps our Christian society and teachings have had more influence than we have realized.

The article quotes Dr. M. M. Frohlich, World War II army psychiatrist, who suggested at least three ways (preferably used in combination) of remov-

ing these inhibitions temporarily so soldiers will shoot:

"The most efficient method is to prompt them to lose their individual identities by promoting a mob psychology. People in a mob override their inhibitions and act as they would never dare act as individuals. A second approach is to make the man feel that because he is in uniform and because he is an integral part of a group of men he likes and respects, somehow it is all right to join them in setting aside one's lifelong inhibitions against killing. The third tack is to provide the man with a fatherlike leader who, he can believe, is supremely strong, wise and just; so that he will accept his leader's orders to set aside temporarily the taboos against killing."

The army is working hard at this task of remolding the human material used in war, using mob-psychology techniques and tearing down the inhibitions imposed by our society and by Christianity. They are doing their best, as one general put it, to make "the best killers in the world." We are indeed "prisoners of war."

Now if the slight dose of Christianity that most of us have had makes us bad soldiers, think what would happen to the world, if we had a really vital injection of Christianity. If a little Christianity makes a bad soldier, then what would it mean to our world if all church members really became witnessing Christians?

The trouble is that most of us do not have enough of a dose of Christianity. Most young men have had enough Christian teachings to be unable to do their job as a soldier, but they have not had enough Christian teachings to do their job as a Christian. They go along with society. Yet the army finds them of no use in the crucial situations. How much better it would be if they had the courage and the knowledge to stand up before a draft board and take the position of the conscientious objector. The government recognizes this point as it provides for the alternate service program for young men who because of their religious training and belief cannot help to kill their fellow men in war. If the seventy-five to eighty-eight per cent who refused to shoot their guns in World War II had made their position known before going into the army and if they had devoted as much time to working for peace as the army devoted to training them for war, we would be far closer to a peaceful world today.

Ora Huston reminded the Central Region conference in this dramatic way that we would not say to our young men: "It's wrong to commit adultery but there are lots of people doing it. Whatever you decide is all right with us." He pointed out that we do not say it is all right to break the commandment, "Thou shalt not commit adultery." Why should we imply it is all right to break the commandment, "Thou shalt not kill." The reason for the seventy-five to eighty-eight per cent refusing to shoot in World War II was perhaps because in combat the commandment not to kill came to their minds. How much better if they had enough knowledge of the Christian alternative to war that they would never have gone into it.

Not only does the army not want soldiers who can not or will not shoot, because it inhibits the effectiveness of the army but, far more important, Christ wants his followers to take a forthright stand with him. When Christ disarmed Peter, he disarmed all soldiers. But how much better, if instead of just negatively refusing to try to kill our fellow men when on the front lines, we would positiv[ely] work for peace all the time.

Suppose all Christians, [all] church members, or just se[v]enty-five to eighty-eight per [cent] really took Christ seriously [and] lived and witnessed for [him]. Maybe we would turn to o[ther] ways than violence to seek [to] preserve the good in our soci[ety].

Maybe our government w[ould] give more than lip service [to] the Sermon on the Mo[unt]. Maybe indeed our governm[ent] might become a Christian na[tion] in deed as well as in name.

But how is it to begin? It [has] to begin with the indivi[dual]. With you and with me and [with] the reconsecration of our l[ives] wholly and completely to [the] Master.

Mankind is God's creation [at] highest creation. Will man[kind] wake up before it is too l[ate]? Will we wake up or blow [up]? The answer must begin in [the] lives of you and of me, and [of] millions of our fellow ch[urch] members across the land. We need to have a revival of [the] in *living* the way, the truth and the life.

Instead of betraying C[hrist] anew, can we not serve h[im]?

Looking Ahead

A. C. Wieand writes of *A Fo[r]ten Bit of Brethren History*—C[hris]topher Sower's interest in hos[pitals] (March 13).

Schwarzenau, Yesterday and To-day, by A. Stauffer Curry (M[arch] 13).

A Ministry of Healing, by H[elton] Harman, describes how Bre[thren] Service ministers to both the p[hysi]cal and spiritual needs of those [who] suffer (March 20).

The Christian Faith and International Responsibility, by Willia[m] M. Beahm, points out that bei[ng a] Christian means serving all m[en in] order to promote reconciliatio[n and] goodwill (March 20).

Howard Keim writes on *The Ministry of Sharing* in the Mar[ch 27] issue.

The Hopis' convictions on p[eace]able living is brought out in [Mrs.] Sutton's article, *Hopi Means* [Peace,] in the March 27 issue.

Flight to Freedom

T. H. Masters

MY NAME is Ilona Dohnanyi. I am twelve years old and live in a big refugee camp near Nuernberg, Germany, with my brother Janos, who is sixteen, and my father.

I remember when we lived in a big house in Budapest, before my mother died. Our house was very different from the camp barrack where we now live with thirty other people. From its windows you could see the Danube River and the big city lights downtown. I used to watch them every night before going to bed. Then one night the lights went out. The Russians had come.

The lights stayed out for the next forty nights. My mother died before they went on again. Our house was taken by the Russians. We were put in a smaller one. My father returned to his work at the factory but we did not have much to eat and Mommie was not with us.

One night, when we were asleep, the secret police came. They took my father away. My brother and I went to live at Aunt Juliska's. The two of us were enrolled in the Young Patriots. Every afternoon we marched, sang songs and played games. We had uniforms with pretty blue blouses. Saturdays we would gather in the stadium for group exercises. There were many pictures of Stalin and other Russian heroes. There was also a big picture of Rakocsi, the new Hungarian president. Everywhere there were big red flags.

At school they told us what the Russians were doing for us. But all the time we got less and less food.

My brother won two medals at a sport contest that summer, one for swimming and the other for leadership in the Young Patriots.

One day we learned my father had escaped and was at a house just outside the city. We put on our Young Patriot uniforms and my brother wore his medals.

I cried when I saw my father next morning. He was very thin and looked much older and his hair was all white. My father cried too.

That afternoon a man gave my father a lot of documents. We all got on a train. Father said not to talk about anything on the train except how much we liked the young Patriots. He gave us arm bands with "Berlin Youth Rally" on them. My father told us we were going to Berlin for the Youth Rally. It was to start May 1. We would have to travel two days to get there.

When we got to the border three men examined our luggage and looked at our papers. I sang Young Patriotic songs for them and waved the flag, like father told me. My brother showed his medals.

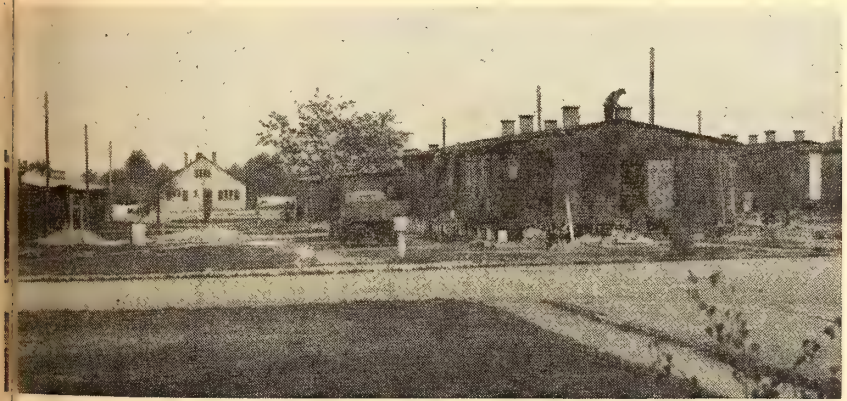
One man asked my father to show him his hands. He saw they were calloused and was satisfied father was a factory worker, as the papers said. Then father told him how proud he was of us being Young Patriots and for taking him to the big youth rally. The man laughed. Whenever other policemen boarded the train we did the same things over again. They smiled and applauded.

When we got to Berlin there were flags and pictures of Stalin and General Mao all over the place. As soon as we left the train we went to the station washroom and took off our Young Patriot blue shirts. Then we went to West Berlin. There were no flags or pictures of Russian heroes. We could tell we were in the free sector because the policemen wore different uniforms and there were many little stores with good things in the windows.

When we arrived here my father cried and said nothing for a long time. Then he told us we were free at last, that without his brave children he never could have escaped.

We went to a big office where there were a lot of other refugees. We waited. It was dark before a truck took us to a large factory building. Instead of machinery the place was filled with hundreds of double-decker beds.

That night we slept in this large room with many other people. Not everyone had a bed.



Don Snider

The Valka refugee camp at Nuernburg, which accommodates 3,000

Some slept on the floor. People talked in their sleep, others cried out and one woman screamed several times.

Next day at the refugee office we got three boxes containing soap, towels and other things. At noon a truck took us to a camp and a few days later a woman from the Lutheran World Federation visited us. She said she would try to get us to Canada.

Several weeks afterward we boarded a big airplane and flew to West Germany where we were housed in another big camp. Because there was hot water in the washrooms I washed four or five times a day.

A few days later we packed our belongings and came to this camp where we have lived for a year.

Those around us represent many nationalities and one hears many languages. Father knows a number too, but not even he can understand all that are spoken here.

Occasionally we visit Dr. Nemeth and his wife, Hungarians who belonged to the same Lutheran church we attended in Budapest. Father says Dr. Nemeth was a famous brain surgeon in Hungary. Here he is with a road gang because it is impossible for him to find work in his speciality. Maybe someday he will get to the United States and become famous again.

We wear clothes sent from America. They are worn but often very pretty, with colors just like the dresses in Hungary. Mrs. Nemeth sews and makes them as good as new.

Three times a day we line up in a long queue for our food which we eat in our barrack. Though poor in quality it does keep us from starving.

Like most camp children I attend a German school. First it was hard for us to understand the teachers but now we speak well in German.

Last week a man from the Lutheran World Federation came to talk with father. Next day they went to the Canadian mission in Harlsruhe. Though father returned very late, he got us out of bed and said he had very good news. In a few days, he told us, we would be sailing for Canada to begin a new life. There would be no more children marching, no more pictures of Russian hero, no more red flags and the would be plenty of hot wat. We would be very happy a perhaps own our home aga.

Father said that I must st to learn English immediate so that I can enter school wh we arrive in Canada. He s there were many bright ligl in Canada which I could wat every evening before going bed—just like long ago Budapest.



Refugees line up to receive food

Don Snider



Distributing clothing to refugees

Don Snider



Thousands of homeless refugees, like these pictured above, are being helped to begin new lives overseas by the rehabilitation efforts of the churches

Church World Service

n Our Missionaries Still Go to India?

Leland S. Brubaker

HERE is confusion in the minds of many people concerning the work of our rch in India. Reports apring in various periodicals, bal reports by individuals l information in general ut our Christian work in lia are so widely different l in some instances so erronus that we feel we ought to ke this statement for all of Gospel Messenger readers.

he Church of the Brethren ecognized by the government India as a mission society rking with the church in lia. This recognition is necary if missionaries are to be nted visas by the government India. At the present time other registration is taking ce for all religious and charble societies working in the te of Bombay, India. This gistration is called the Bomy Public Trust Act and is marily for purposes of ining that trusts are adminered according to the contution or rules governing m. It has, therefore, no rticular reference to entrance missionaries or their work in lia.

Up to the present time we ve not been denied a visa for y of our missionaries to enter lia. Sometimes their visas ve been delayed beyond the ual time of securing them. e are furnishing information ncerning our Christian work Bombay State to the governnt of India through the Joint uncil and its officers, and are ing in every instance to meet ir requests.

At the present time applicaon for visa is made through r home office. It is being prosed that the visa application made by the church body in lia under whose direction the missionary works. No missionary under our board returns to India without being invited by the Joint Council, which is the administrative church body of the Church of the Brethren in India. Officially the position of the Indian government is very little different from what it has been for several years regarding the granting of visas. They are screening applications for visas more carefully now. They are not eager to grant permission to enter India to those who do only evangelistic work and are not engaged in a social uplift program. It has been officially stated in the past that they will not discriminate against evangelical missionaries who have the right attitudes towards India.

Much has been said about the Indianization of the church in India. Our board believes in this policy and continually urges that our Indian Brethren take over all church responsibility as soon as possible. Bro. I. W. Moomaw, executive secretary of Agricultural Missions, stated in a letter writen after his recent visit to India, "The Joint Council has no doubt helped to solve important problems. There have also arisen some new ones. The Joint Council appears to be the most advanced step I have found anywhere to deal with church-mission relationships."

Much more needs to be done in this respect. At the November 1952 meeting of the General Brotherhood Board the Foreign Mission Commission presented a suggested strategy for the Church of the Brethren in its foreign mission program. This suggested strategy was approved by the board. I should like to quote here two paragraphs which very pointedly give the viewpoint of the board and the Foreign Mission Commision on this matter of Indianization of the church in India.

"More responsibility should be placed continually in the hands of national Christians. It needs to be accepted as the fundamental concept that only as national workers are trained to serve the church as consecrated teachers, pastors, evangelists, lay witnesses, nurses and doctors can their country be won for Christ. The emerging church overseas must become the governing church, trained for self-support and self-propagation." "We urge the church in India to become more and more completely Indian in form, self-directing, self-supporting, and self-propagating with the missionary in the roll of trainer, counselor and adviser." It is towards this goal we are continually striving.

In recent weeks, information has come stating that the government of India will soon take over all primary school work in the Surat District. This is an area where we have quite a number of primary schools. Some folks are very much concerned over this proposed action of the government. We should not be alarmed about it, because, if it really happens, then a new opportunity is given the Joint Council to re-evaluate its outreach program. Primary schools have been, without a doubt, a very successful method in helping India in the past, but it is not the only way we can help India in the future.

We ought to be thankful that now the government is strong enough to take over her primary school program. We can shift personnel and finances to other areas of equal importance. There is, therefore, no indications that our mission staff will not be needed. They will be given work in other strategic areas of the Joint Council program for the church in India.

These times call for a constant re-evaluation of the church's

Continued on page 14



Tharpe from Monkmeyer

Must we maintain rural communities with distinctive dress and ways of living, in order to maintain our traditional beliefs?

Donald Royer

Passing On Our Basic Beliefs

HOW can we pass on our basic beliefs? It seems to the writer that there are these possible alternatives for the Brethren.

The first is to strengthen in every possible way the rural congregations. The rural church despite the impact of our industrial civilization on it is in a better position to maintain and transmit the basic beliefs and practices of the Brethren than the urban congregation because the beliefs and practices that we want to pass on had their roots in the rural community. You connot divorce beliefs and practices from the daily life and associations of the group. Monsignor Ligutti, Catholic rural life leader, says, "In my opinion the ideals of the historic peace churches cannot be carried out except by families on the land and by rural communities. . . . Our actions influence our philosophy and theology, even change them. We cannot live one way and think another. A family-centered philosophy of life cannot be carried out in a vacuum. We must have su surroundings, such work, su existence as will encourage family."

The sociologist agrees wh Ligutti that the family alone insufficient to transmit the ba beliefs and practices of a gro The attitudes of the child's p group, the atmosphere of neighborhood and the inst tions in the community m be hospitable to the beliefs practices of the family if t are to be effectively transmit For this reason, fundamenta the rural congregation is i

er position today than the an one to maintain and smit the beliefs and prac- s the Brethren have con- red important.

o fulfill this role the rural rch needs to maintain, or if as lost it, to regain, a high -respect. Then the rural con- gation will feel free to elop its own distinctive erns of worship, its own ual-aid practices, its own ressions of the peace doc- e. The slogan of its leaders be, "Let the rural church he rural church."

he second alternative does exclude the first, but sup- nents it. If the urban con- gation is to transmit basic thren beliefs and practices n to a minimum degree, e must be a vital redemptive owship at the heart of each gregation to give voice to support those who follow se basic beliefs. While this e of fellowship is important the rural congregation, it ld seem still more important the urban congregation for sons mentioned earlier.

he importance of the vital emptive fellowship at the gregational level is illus- ed by the following fact. ile it may be true that saints near-saints can maintain the egrity of their beliefs in any d of environment, history eplete with the examples of all groups like ours who have t their basic beliefs and ctices when torn loose from roots which nourished those iefs and practices. The aver- individual with unique be- s cannot stand alone. Why? ial psychologists tell us that n's greatest fear is the fear rejection by his fellows. The jority of Brethren today are ociating daily in an intimate y at work and in community ups with people who do not are the basic beliefs Brethren sh to maintain. If we wish these scores of thousands of Brethren to maintain their beliefs we must give them the assurance that they "belong" to us, that no matter what happens to them we will "accept them." This is the root of the need for a redemptive fellowship at the congregational level.

The third alternative is less realistic than the first two, but probably more effective. It is to isolate ourselves as much as possible from the world around us. The mildest form of isolation would be the establishment of parochial schools for our children, so that they would be grounded in some basic beliefs before being exposed to the challenges of the world. Today Brethren youth are exposed to these challenges before they know what to believe. The most extreme form of isolation would be to go the way of the Hutterites in South Dakota or the Mennonites in Paraguay, i. e., to form Brethren settlements in communities more or less isolated from the world. This alternative is not acceptable to most Brethren, but it is a fact that the groups that have maintained their basic beliefs and practices in America are those which have remained isolated. The Hutterites and Amish are good examples.

Arnold Toynbee, the British historian, has observed that the great benefactors of mankind

The Family Counselor

Naomi Will **H. K. Zeller, Jr.** **Jesse Ziegler**

The Family Counselor welcomes letters of inquiry. They may be addressed: Family Life Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Dear Counselor,

How far do you think parents ought to go in letting their young people use the family car? Every month or two there is an accident near by when a carload of young people plays one of the racing games now so common. We have forbidden our son to use our car in that way and we trust him, but he often rides with his friends. Short of asking him to break friendship with his high school group, what can we do?

Anxious Parents.

Dear Friends,

The car is a part of modern living. So also are young people. There seems little possibility that we will be able to separate the two!

Your answer certainly does not lie in the direction of forbidding the use of the car to your teen-agers. In many of our farm homes children drive the tractor five years before they are permitted by law to drive the car. Once the legal age for driving a car has been reached many personality problems occur if such permission is denied.

Last week at a service club a highway trooper discussed safety. He insisted that the accident involvements in this area of the country (midwest) are not as high for young people as for older adults. He paid high tribute to the high school safety and driving teaching program. He expressed concern that often young people imitate older people, who boast of what they do in failing to observe traffic and speed regulations.

In fact, by the time a teen-ager is ready to drive, most of the training for driving has already taken place. Safety experts insist that driver training is begun at three years of age! Young people pick up their ideas of what is safe and proper from their elders. Much of what is done in high school driver training courses is the unlearning of practices which are familiar to young people through their parents' use of the family car. Fortunately much is being accomplished by pointing out the cause of accidents, showing pictures of smash-ups, making speed comparisons (e.g., the impact of a car going sixty miles an hour is approximately equivalent of a car falling from a ten-story building!), in traffic flow diagrams, and many other teaching tools.

The day-by-day attitudes and practices of the parents make up the character of the child. I can but urge you to do the best job of training in sensible living, both by precept and your own example, and then trust your son to use his own best judgment.

Harry K. Zeller, Jr.

have in many cases been people who practiced a pattern of withdrawal from and return to the world. Jesus is a good example of this pattern. Perhaps the Brethren through redemptive fellowships, in the congregation, through retreats, through a modification of the parochial school pattern and through other means can also use this procedure of withdrawal and return to make an effective contribution to the world in this day.

The fourth alternative describes what is happening to a marked degree in those congregations which are not making a conscious effort to transmit our basic beliefs and practices, and to a lesser degree in those which are putting forth such effort. This alternative might be described as the path of least resistance. What is happening increasingly among the Brethren is this: We are accepting the beliefs and practices of the urban-industrial world in which we live. As we do so we are developing new roots, and from those roots new beliefs and new practices are arising. For example, observe the modifications taking place in a few of our churches in our form of baptism, our form of love feast, our peace doctrine, our attitude towards the lay ministry and towards the principle of the church caring for its own. Some of these new beliefs and practices will in time be called "worse" and some of them will be called "better" than the ones we now have, but at least they will be different. For this fact we ought to be prepared, so that as new roots grow new beliefs and practices we will not be shocked and long for the good old days; but we will understand why the changes are occurring. We will know that the beliefs and practices of a people cannot be divorced from the culture in which they live, and from the daily social experience of the Brethren on the job, in the school and in the community.

Lest someone think that I have overstated the dependence of the transmision of basic Brethren beliefs and practices such as the simple life, conscientious objection to war, mutual aid, strong family life and temperance on the rural community and congregation, let me hasten to add that the rural community obviously has in it some elements hostile to these beliefs and practices. What I am trying to say is that the urban way of life wherever it is found has many more elements hostile to these basic beliefs and practices than does the rural way of life and that, therefore, transmission is more likely to occur in rural communities than in urban ones.

Commitment Is Our Response

Continued from page 4

ests of his kingdom? "The kingdom of God is not eating and drinking, but righteousness, peace and joy in the Holy Spirit." We spend too much time playing at the game of Christian living without being determined to win.

Both the positive and the negative aspects of life commitment, of temperate living and of total abstinence from harmful things and from sinful practices should receive our serious consideration. There are social considerations to be sure, but the spotlight of truth should be upon the matter of Christian attitudes and Christian winsomeness more than upon merely going along with the crowd. There are economic considerations too. Many a person has drunk up a farm or a business or destroyed a home. Many a person fritters away valuable time on nonessentials which could be used in personal cultural enrichment and in philanthropic endeavor.

To own property and to ama a fortune are not valid if th are merely ends. If they are means of promoting the progr of the kingdom of God, they c be God-blessed. Indeed, th must be God-blessed if they a to be a part of the program individual Christian comm ment. William Carey gave t right answer when he said th his main business was to ser the Lord and that he cobbl shoes to make expenses.

The Christian commitment God of individual life and p sonal devotion and of the sources of Christian idea consecrated attitudes, spirit aspirations and Christlike se ice are a consequence. Sin God is who he is and since humans are who we are, Chi tian logic demands that we b in worship, in benevolence a in service unselfishly before h who breathed into us a p of himself.

We commit to him not o for him to keep but also for h to use to his glory what we h and are. "Turn your eyes u Jesus; look full on his wonder face and the things of earth v grow strangely dim in the li of his glory and grace."

Can Our Missionaries Still Go?

Continued from page 11

program in India. "Believ that the answer to all religi aspirations and ideologies is be found in the gospel of Chi we should continually search the fruitful and usable meth by which we can bring Christian gospel to grips v our present problem. We challenged to teach with a newed conviction that God the Father of all men, tha Christ all men are brothers, that the Christian church t scends all nations and rac (Studies for Church of Brethren Missions, 1952).

Our Joint Council with staff, which includes all of

sionaries, are very much re of these problems. They competent, consecrated and ustrious. We have confidence hem to guide the church's k into the most constructive nnels. Let us uphold them every way possible during e difficult times, and rely their good judgment to find best way to make their work t effective.

Attend Church

Geo. W. Wright

AS YOU travel northward in Michigan, you find that all roads terminate at Mackinaw City. There you y drive aboard one of the e ferries and, accompanied sea gulls, cross the Straits Merrimac to the quaint village of St. Ignace. Just north this village on the highway ding to Sault St. Marie is a promontory of rock jutting from low hills of sand. It called Castle Rock and the mit may be reached by a ding series of steps, which ry the feet and exhaust the ath of those daring the ascent. But once the top is ched, the many steps are forten in the magnificent view e enjoyed. Far to the north the blue waters of Lake perior, glistening in the sunlight. To the east are the wide etches of Canada and Lake George and Lake Huron. the south lies Lake Michigan. m such vantage point it ms easy to lose sight of self l feel the closeness of the at Creator of land and sea o placed such beauty here t men may enjoy. It is with ense of reluctance that each cending step is taken.

Castle Rock is the epitome of at the church stands for to- and in every age. It is id a high rock from which we y look in many directions. oking back we see the marous Creation story, the struggle of men to find and understand God, the continual struggle against sin, sometimes successful, often failing. In the dim distance we may see the shadow of the cross on another hill, Calvary, and the development of the church.

Looking in another direction we see the possibilities of developing our own souls by consecrating them anew to his glorious service, the opportunities that lie ahead to help alleviate the sufferings of humanity, the poor, the blind, the worried and these without hope. We are able to see not across lakes, but across oceans and racial barriers and social injustices. What a marvelous view our churches afford, if we but have eyes to see and are willing to tread the steps with a willingness to serve.

Let the church be the high rock of every week's experience. Only those who are willing to climb will enjoy the view from the summit.

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Brethren Publishing House, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*).—Editor.

One Fine Hour. Frederick Keller Stamm. Harpers, 1954. 167 pages. $2.50.

A great, challenging book! The author tells afresh the life of Jesus as a personal encounter, showing how he is the eternal contemporary of every Christian.

Jesus walks beside us, viewing our lives and our world with searching insights only he, the Son of Man, can have. He gives us new faith and new hope for life.

Chapter headings such as these are given: "A Venture Upon God Into the Unknown," "How His Soul Stood at Ease Before God," "The World a Divine Human Brotherhood," "The Urge That Drove Him to His Task," "Down Among Life's Broken Earthenware," and "One Fine Hour Before the Cross."—*Charles E. Zunkel.*

***Little Prayers for Personal Poise.** Helen T. Towner. Bethany Press, 1953. 64 pages. $1.25.

A far-above-average book of the personal devotional book type. For adults and older youth, it offers sixty-four brief meditative prayers, touching very concretely the everyday experiences of everyday people. A fine gift selection.—*Ruth Shriver.*

***Charlotte's Webb.** E. B. White. Harper & Bros., 1952. 184 pages. $2.50.

Charlotte was a spider who saved the life of Wilbur, the pig Fern loved. There are other animals and people in this charming story of fantasy, humor, fun and good sense. An excellent read-aloud book for the family.—*Hazel Kennedy.*

A Reader's Notebook. Gerald Kennedy. Harpers, 1953. 340 pages. $3.95.

A very choice compilation of 1,225 quotations taken from the reading of Gerald Kennedy and classified by authors and by subjects. They cover a wide variety of authors both modern and others and are of the sort every minister will be pleased to use. Indeed they are the choicest of Dr. Kennedy's own reading across the years.—*Charles E. Zunkel.*

This Is Missions. A. Dale Fiers. Bethany Press, 1953. 256 pages. $3.00.

A. Dale Fiers has given a word movie of his recent tour through many lands around the world. He is president of the United Christian Missionary Society (Disciples of Christ) and he made this trip to see the missionary work of the church and to make an objective appraisal of what is being done through Christian witness in England, Europe, Belgian Congo, the Middle East, India, Thailand and Japan. He looked for the great challenging needs which the church faces today in the fulfillment of its divine mandate.

The book reads easily for Mr. Fiers wrote it day-by-day as he recorded the things he saw. As I read the chapters telling of the places where I had been, it seemed that I had written the accounts myself because everything seemed so real and true to life. And yet the book is not written about a sightseeing trip, but about the Christian witness of the church around the world.—*Anetta C. Mow*

KINGDOM GLEANINGS

Ocean Grove Standing Committee Meeting

Arrangements are being made to hold the first meeting of the 1954 Standing Committee on Sunday afternoon, June 13. The call is hereby issued for all regularly elected Standing Committee delegates to be present at that time. During the Sunday morning worship hour those who are present will have the privilege of attending the usual morning services of the Ocean Grove Camp Meeting Association. At 1:30 in the afternoon the Standing Committee will begin its first session. During the afternoon and evening sessions the Standing Committee will meet with the members and secretaries of the General Brotherhood Board. These two meetings of the Standing Committee on Sunday will be given over to worship and to the sharing of reports on the state and program of the church. It is hoped that all delegates to the Standing Committee will be in attendance at these first sessions.

William M. Beahm, Moderator

The dates for the work project at the John Naas cemetery sponsored by Eastern Region youth has been changed from March 12-14 to April 23 and 24.

The Brethren Old Folks' Home at Marshalltown, Iowa, has room for several guests. Anyone interested, contact Henry Swayer, Superintendent, Marshalltown, or Lloyd Klotz, Secretary, Fredericksburg, Iowa.

A survey of the Geistown-Windber road area near Johnstown is being made by a committee appointed by the Western District of Pennsylvania, looking into the possibilities of building a Church of the Brethren there. The committee would like to have pastors who have members living in that area send their names and addresses to Rev. William Gould, R. 1, Box 138, Johnstown, Pa.

Elizabethtown church, Pa., will broadcast its Sunday morning worship services for March over station WLAN, Lancaster, Pa.; the time is 11:00 a.m. to 12 M. Shut-in friends and others in the area are invited to share in this fellowship in worship by radio. The senior, youth and junior choirs, directed by Galen W. Herr, will sing and Pastor Nevin H. Zuck will preach on three Sundays and Merlin E. Garber, pastor of Central church, Roanoke, Va., on the other Sunday.

Delegates from the nation's 450 church-related colleges have been called to the first quadrennial convocation of Christian colleges at Denison University, Granville, Ohio, June 20-24. The gathering is planned as an opportunity for Christian colleges to consider their strength in united action and to plan to accomplish together those things which they have not been able to do separately. There will be eight general sessions, forty seminar sessions and a research-study project.

Aaron S. Baugher died at home near Lineboro, M on Feb. 14. A minister for fifty-three years, B Baugher was active in the district of Southern Pe sylvania. He was the father of thirteen childr twelve of whom were schoolteachers. A. C. Baugh president of Elizabethtown College is a son.

The Central Region camp leaders training conf ence will be held at Manchester College on April 2 a 3. Resource people will include Dessie Miller, Ed Cr Paul M. Weaver, Russell Helstern and Joseph Yeager. For further information write to Galen L man, Regional Office, Manchester College, North M chester, Ind.

A record $20,075,388 was contributed to all bene lence causes of the Presbyterian Church in the U.S in 1953, Dr. Glenn W. Moore, secretary of the Gene Council, reported. This was an increase of more tha million dollars over the 1952 figure. The amount d not include giving for local presbytery and synod cau or for work of local congregations.

Emergency relief materials totaling nearly thi million pounds and valued at close to ten million dol were shipped abroad in 1953 by Church World Serv These figures, twice those of any previous year, w reported at the annual meeting of the Church W Service board of managers by Dr. Wayland Zwa associate executive director in charge of material re

Rev. Derl Troutman, an American clergyman, been sent to the Ionian Islands by the World Counci Churches to survey the damage done by last Augu earthquakes and report the islanders' most urgent n so that aid through the ecumenical body can be ef tively planned and directed. Rev. Troutman has b a member of the Inter-Church Service team wor at Ioannina in northern Greece.

Dedication

West Manchester church, Ind., a rededication ser on Sunday, April 25, at 2:00 p.m. V. F. Schw president of Manchester College, will be the spea

President Eisenhower's Endorsement of One Great Hour

In a letter to Bishop William C. Martin, presi of the National Council of Churches, the President dorsed the United Appeal and One Great Hou Sharing. He said:

"I am delighted to send greetings to all who, thr the National Council of the Churches of Christ in United States of America, are doing so much to f international understanding and goodwill.

"Through their government, the American pe are providing material aid to many suffering inhabit of the world. But so great is the suffering and so g the need that it will always be essential for indivi and churches to supplement this aid. In so doing not only reap the great personal satisfaction whi somehow lacking when one government simply m funds available to other governments, but they witness to the true brotherhood of which our Lord sp

"It is therefore with warm appreciation that I c mend the efforts of our churches to aid suff humanity."

Brotherhood Theme: Win Men to Christ

ensed and Ordained to the Ministry

Wilbur Smith, licensed, in the Palmyra church, Pa.

Paul Swindell and *Clyde Huntsman,* licensed in the rett church, Pa.

George W. Harvey, ordained, in the Carthage church,

Robert Stehman, ordained in the Salunga church, Pa.

anges of Address

L. A. Walker, from Mt. Etna, Iowa, to R. 3, Adel, a.

Jack and Jean Crabill, from New Windsor, Md., to 2, Forest, Ohio. Jack was recently released from rnative service.

Robert L. Strickler, from Purgitsville, W. Va., to ersville, Md.

Norman F. Ford, from Wilmington, Del., to Hartford inary Foundation, 55 Elizabeth St., Hartford 5, Conn. . Ford has been serving the Wilmington church as or.

La Verne College

Regional Conference program speakers who were campus as visiting leaders during the week of ch 1-6 included Dean Earl Cranston, School of Re- on, University of Southern California, Harland E. ue of Scripps College, Muriel Lester, and Lorell ss. From the General Brotherhood Board offices e Norman J. Baugher, C. E. Davis, Charles Zunkel, vard K. Ziegler, Harl Russell and Harold Row. Le- l S. Brubaker was speaker at the annual New Era quet.

Two La Verne students—Pat Meuli of Seattle and ald Holman of Pomona, represented La Verne Col- at the state-wide conference on children and th, held at Sacramento, Feb. 25 and 26, upon the in- tion of Governor Goodwin J. Knight.

Five seniors were recognized in the 1953-54 addi- of Who's Who Among Students in American Uni- sities and Colleges: Larry Holland, president of the lent body, Carol Shoemaker and Dale Ulrich all of hatchee, Wash., Tom Davis of McFarland and Vic- a Wilhelm of Pasadena.

La Verne's librarian, Dr. Willis H. Kerr, was the n speaker at the fiftieth anniversary meeting of the nsas State Library Association at Hays, Kansas, in ober.

The workshop on recreation and camping held at Verne College, Dec. 28-30, directed by Dwight Han- lt of the college faculty, drew an attendance of y-five from throughout the Pacific Coast Region. awalt is regional director of recreation and camp- for the church.

The annual benefit Wisteria Tea will be held at the e of Mrs. Charles Gordon in Glendora on Sunday, il 4.

ean J. C. Brandt and Former President E. M. Stude- er will be the speakers at the annual Founders' Rec- ition Convocation to be held March 30.

Citations of honor were awarded by the board of tees to three prominent La Verne citizens in recog- on of more than fifty years of meritorious service he community at the $100-a-plate dinner in Novem- Mrs. Grace Hileman Miller, Mr. Scott Romick Mr. Arthur Durward were the recipients of the rd.

The Church Calendar

March 7

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson: The Raising of Lazarus. John 11:1-54. Memory Selection: I am the resurrection and the life; he who believes in me, though he die, yet shall he live, and whoever lives and believes in me shall never die. John 11:25 (R.S.V.)

CBYF Topic: Witness

Commitment Day (for total abstinence)

March 12-14 Eastern Maryland CBYF roundtable, Westminster, Md.

March 15-19 Leadership training school for churches in Keyser, W. Va., Old Furnace church

March 19-20 Daily Vacation Bible School conference, Central Region, Manchester College

March 27 Eastern Maryland district workers conference, Brethren Service Center, New Windsor, Md.

March 28 One Great Hour of Sharing

April 2-3 Central Region camp leaders training conference, Manchester College

April 11 Palm Sunday

Love Feasts

Arizona
April 18, Phoenix

California
April 15, 7:30 pm, Imperial Heights, Los Angeles

Illinois
April 15, 7:30 pm, Walnut Grove

Indiana
April 4, 7:30 pm, Portland
April 15, 7:30 pm, Marion
April 15, Mexico
April 15, Walnut

Iowa
April 15, 7:30 pm, English River

Michigan
April 23, Onekama

Missouri
April 16, 7:30 pm, Carthage

Pennsylvania
March 28, 7:30 pm, Beech Run, Aughwick
April 11, 7 pm, Westmont
April 15, 7 pm, Chambersburg
April 25, Everett
May 2, 6:45 pm, Carlisle
May 2, Scalp Level

With our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. David Emerson of Rockhill Furnace, Pa., in the Beech Run church, Pa., March 15-27.

Bro. Merlin E. Garber of Roanoke, Va., in the Elizabethtown church, Pa., March 15-21.

Bro. Hiram Gingrich of Annville, Pa., in the Middle Creek church, West Conestoga congregation, Pa., March 28—April 11.

Bro. Richard H. Hackman of Bareville, Pa., in the Arbor Hill church, Va., March 24—April 4.

Brother and Sister I. D. Leatherman of Elgin, Ill., in the Mt. Carmel church, N. C., March 15-24.

Bro. Kent E. Naylor of Cabool, Mo., in the Carthage church, Mo., March 31—April 9.

Bro. D. I. Pepple of Woodbury, Pa., in the Manheim church, White Oak congregation, Pa., March 14-28.

Bro. Hartman Rice of Shady Grove, Pa., in the Rheems church, Pa., March 7-21.

Gains for the Kingdom

Four baptized in the Pleasant View church, W. Va. **Eight** baptized and three received by letter in the Staunton church, Va. **Three** baptized in the Castañer church, P. R. **Eight** baptized and three received by letter in the Washington City church, D. C. **Three** baptized and two received by letter in the Norfolk church, Va. **Three** baptized in the Sebring church, Fla.

Five baptized in the Hooversville church, Pa. **Nine** baptized in the Scalp Level church, Pa. **Ten** baptized in the Hershey church, Pa.

One reconsecrated and one received by letter in the New Haven church, Mich. **Two** received by letter in the Oak Grove church, Ill. **Eight** baptized in the Potsdam church, Ohio. **One** baptized in the Portland church, Ind. **Fifteen** baptized and four received by letter in the Bear Creek church, Ohio. **Four** baptized and two received by letter in the Goshen City church, Ind.

One baptized in the Colorado Springs church, Colo. **Three** baptized and two received by letter in the Granada church, Kansas.

One received by letter in the Belle Vista church, Los Angeles, Calif.

News and Comment From Around the Worl

Charges Italian Government Stalls on Protestant Agreement

Protestant churches in Italy cannot get their legal status defined because the government there is stalling on the question, it was charged by the president of the Federal Council of Italian Evangelical Churches. The moderator of the Waldensian Church, Italy's oldest and largest Protestant body, said that as a result the churches' rights and activities have been kept subject to the restrictive Fascist police legislation of 1929. The Protestant leader said not all denominations are subjected to the same degree of persecution and restrictions. He said the newer foreign missionary groups are subjected to greater difficulties, with the most severe treatment accorded to the Pentecostals.

Jews Prepare for 300th Anniversary Observance

American Jewish organizations are looking forward to the celebration of the 300th anniversary of Jewish settlement in this country. Tentatively scheduled for October is a general assembly which will bring rabbis and lay leaders from Orthodox, Conservative and Reform groups together to discuss religious questions. Shearith Israel, more commonly known as the Spanish and Portuguese Synagogue of New York, is the oldest Jewish congregation in the country. It was founded in 1654 by twenty-three Jews who came to what was then New Amsterdam from settlements in South America and the West Indies. From these beginnings, the Jews in America have grown until they now number five million. Their spiritual needs are served by approximately 2,400 rabbis in some 2,000 synagogues.

Illiteracy in India an Aid to Communists

If India with its 350 million people should go Communist in the national elections scheduled two years hence, the fault may lie in large part with the failure to make the country literate and thereby aware of ideals of peace and freedom. This was the message of two U. S. literacy experts, Dr. Harold Ehrensperger, professor of religion and creative arts at Boston University School of Theology, and Dr. Frank Laubach, originator of the Laubach literacy system. Dr. Laubach warned that Communists are now flooding India with propaganda aimed at the country's rapidly growing reading public.

CROP Directors Expect More Farm Contributions

Directors of the Christian Rural Overseas Program from seventeen states, meeting in CROP's national headquarters in Elkhart, Ind., tabulated more than $800,000 in contributions to the organization's relief and rehabilitation program in 1953. CROP is administered by Church World Service, relief agency of the National Council of Churches. In recent years it has been shifting operations into a continuing church program, rather than a stop-gap effort to aid war victims. Out of the $800,000 collected in 1953, which went mostly to buy food for famine areas, CROP also was able to pay shipping costs on $2,650,000 worth of government surplus foodstuffs. John D. Metzler is the national director of CROP.

Japanese Budget Cuts Endanger Christian Institutions

Christian social work officials in Japan have expressed fear that some of their institutions will be forced to close down and others to curtail their activities because of a forty per cent slash in subsidies received from the Japanese government. They said Christian orphanages and nurseries for working mothers can be continued only if government subsidies remain at last year's level. Christians in Japan have pioneered in the field of social work. However, the view has been expressed in some quarters that government subsidies are having the effect of secularizing many Christian social institutions.

Urge Church Relief Groups Get Farm Surpluses

The assembly of the Ohio Council of Churches recently called on Congress to turn over surplus farm commodities to religious foreign relief agencies for distribution to European and Far Eastern war refugees. The resolution also urged President Eisenhower and Secretary of Agriculture Benson to set aside strategic reserves of storable foods and to continue to develop foreign trade through regular channels.



Religious News Service

This forty-one inch terra c statue of Moses by Egon Wei a Lutheran refugee now an structor at the Art Institute Chicago, was dedicated in Kehilath Anshe Mayriv Temp Chicago at a special service It is a copy of a nine-foot sta sculptured by Mr. Weiner w he lived in Vienna and now the Roman Catholic Cathedr St. Stephen in Vienna. statue seems to embrace beliefs," the artist says. "I displayed in a Jewish templ Catholic cathedral and a pic of it was used on the cover o Episcopal Bible-reading boo

Finds Church Attendance in Africa Better Than in Europe

Dr. Ralph E. Dodge, the Meth secretary for both European African missions, said recently the percentage of church-going ulation in continental Euro probably smaller than that o so-called pagan Africa. He said h amazed by the European's ge apathy toward the church. Dr. I said, "I was told that in certai



Courtesy of Aaron Hollinger

rbethtown congregation, Pa., held a recognition service for its twenty-three deacons and their wives une of 1953. Those on the front row have all served twenty-two years or more, the highest g fifty-one years. These deacons serve at the three places of worship in the congregation

s of Europe the number of peo- who attend church more than e times in their lives—when they hristened, married and buried— esents as little as one per cent ie population and in most areas more than ten per cent."

s Christians Accept Supreme rt Decision on Segregation

e Virginia Council of Churches s annual meeting in Richmond, urged Christians to accept efully whatever ruling the U. S. eme Court hands down on egation in the public schools. At same time, the council pledged to continue working for the tion of segregation on common ers and in public meetings ughout the state.

ey Signs Convention on ical Rights of Women

rkey has become the thirty- country to sign the convention he political rights of women, r which women are entitled to equally with men in all elec- and to hold political offices out discrimination. Before the ention comes into effect, how- six nations must formally rati- through their legislative bodies, o far only three have done so— nalist China, the Dominican blic, and Greece.

as Evanston Assembly Spur Denominationalism

Charles Clayton Morrison, r emeritus of the Christian ıry, warned Protestant min- that the Second Assembly of Vorld Council of Churches to be at Evanston in August may do h unity more harm that good. aid that the assembly may re- n a resurgence of "evil denomi- nalism" if it does not try to the problems that separate ican churches.

Formosa's First Christian University Under Way

Tunghai University in Formosa will be that island's first university. It is being backed by the United Board for Christian Colleges in China and the Presbyterian Church in Formosa. The university, now under construction, is expected to open in September with about 200 first-year students. Eventually, if the backers can raise enough money, Tunghai will have a student body of 700. The campus site was dedicated by Vice-President Richard Nixon on his recent Far East tour.

News Briefs

The first in a series of booklets on the race question and modern thought has been prepared by UNESCO. It was written by Father Congar of the Dominican Order and has the approval of the Catholic Church. Father Congar links race prejudice, in origin and development, with colonial imperialism, and says: "Any form of racism—even in modified guise—attacks the very heart of Christianity which is love."

Seventh-day Adventists in the Philadelphia area have announced plans to organize a Legion of Honor among their young people to encourage them to be more selective of television programs.

The constant growth of the Roman Catholic hierarchy is shown in the 1954 issue of the Pontifical Yearbook. The total number of the Catholic hierarchies is placed at 3,000 prelates in all continents. The Sacred College of Cardinals remained at the full number of seventy reached last January.

The United Lutheran Church in America will step up its religious training of youth this year by introducing a new textbook series and study program in its weekday instruction classes. Church education leaders are expected to put more emphasis on longer Saturday classes and less on shorter instruction periods on school days in using the new study materials.

Fifty-one men and women were commissioned as missionaries of the Methodist church in services at the annual meeting of the denomination's Board of Missions. These men and women will serve as agricultural missionaries, doctors, teachers, student workers, evangelists, deaconesses and musicians. Most of the men are veterans of World War II.

The Methodist Church has approved plans for raising $296,000 annually to sustain and enlarge the television ministry of their church. A major portion of the fund will be earmarked for production and distribution of a new dramatic half-hour program dealing with the experience of a minister.

Nine Lutheran Church bodies and two church-related agencies in North America sent 259 missionaries to 17 countries during 1953. The number was the highest in seven years. Expenditures for foreign missions by Lutherans in 1953 amounted to almost $4,000,000.

A friendship contract has been signed between the Universities of Helsinki in Finland, and Mainz in Germany to intensify cultural relations.

Over 1,000 religious services in Swedish have been broadcast by the United Swedish Radio Service over a Chicago station. The services started twenty years ago and represents the Swedish-American Augustana Lutheran, Baptist, Methodist, Mission Covenants and Evangelical Free Churches. Guest speakers from Sweden often appear.

The Fourth Dimension in European Travel

Loren Walters
Philadelphia, Pennsylvania

DURING the 1953 season several hundred thousand Americans traveled abroad to Europe and other parts of the world. Reasons for their journeys are varied but, in general, they may be grouped under one of the following categories: education, which may include study at a renowned university or be pursued by visits to museums and places of cultural and historical interests; business or professional responsibilities; pleasure, to enjoy scenery and old world atmosphere; and visits to friends or relatives. During the last summer my wife and I joined the vast throng and spent six weeks in five countries of Europe. Our purposes for the trip were in the first and third categories.

Now that the trip is over we look back over our many experiences with a sense of joy and satisfaction. But to this enjoyable trip abroad another feature was added; indeed I would call it a new dimension or, if permitted by the physicists, call it a fourth dimension. To interpret this added dimension let us go back several years.

From August 1951 to August 1952 our family was host to a seventeen-year-old high school student from Salzburg, Austria. Through the United States Department of State student exchange program plus placement and supervision by the Brethren Service Commission of the Church of the Brethren, this young woman lived in our home as a member of the family. She attended the community high school and the nearby Evangelical and Reformed church, did her share of the domestic chores, visited with the neighbors, participated in the activities of the wider community, and supplemented her allowance by baby-sitting. For a year she was a member of our family bringing to it her contribution from her native Austria and in turn taking from our home, church and community a broad and deep sampling of American life. The year was enjoyed by the members of our family and the Austrian girl. Her departure and return to Austria brought an invitation from the student's family to visit them. This furnished the stimulus for us to make plans for a trip to Europe.

The itinerary of our summer trip included a visit to the home of this young woman who had lived with us during her stay in America. The days spent in the Austrian home, the long conversations with her parents, friends and pastor, the participation in the community life, attendance at Sunday morn worship, motor trips into the ne by lake region and hikes in mountains enabled us to enjo sample of life in Austria which would not have been available t as "American tourists." As the d of our visits passed and the barr of language and background w partly overcome, it was possible share with the Austrian family experience of recent years and discuss what the future may b to us—Austrians and American

Gradually during the visit learned of the wartime experi of this family; the long months s in the cold camp quarters of a b ment bomb shelter; the destruc wrought to the building whic home, office and store; the sen of the children and family treas to friends in remote mountain ar the impact upon the country of occupying forces; and the pre daily routine to make a living educate the children in an econ suffering from an inflated curr and a great lack of natural resou We could not help thinking of wartime adjustments require our family and comparing triviality with those of our trian hosts. Of course, there



Many refugees who lost everything in the last war are struggling hard, like this family, to rebuild houses and farms

stions about America, especially
n the teen-age brother. We did
best to describe the vastness
complexity of our country to
se friends living in small, com-
t, mountainous Austria. This
ng and sharing over a period of
s became the highlight, the
th dimension, of our European
. When farewells were said we
ized that this visit had com-
ed a cycle starting in August
, when the exchange student
e to our American home.
ome who read this article may
ady have been hosts to an ex-
nge student. They have the basis
a tour abroad which includes the
ntiality of the fourth dimension.
ers may become sufficiently in-
sted to open their homes to
hange students coming to Ameri-
n the year ahead. This interest
be the door to a new dimension
our living. It may open a chan-
for you, your family, the church
the community definitely to
r international understanding
to build world-wide friendship.

HOME AND ABROAD

ria

ul arrived in the home of **Don** **Hedda Durnbaugh** in Linz, ria, on Jan. 22, 1954. Don is now ng as director of Brethren Serv- n Austria.

to Rico

thin the next year the follow- ositions will be open for service astañer. Anyone wishing to e information should write to Brethren Service Commission, State Street, Elgin, Ill.

Principal for Brethren Acade- (2-or 3-year person).

Two doctors — (2- or 3-year ns).

Two teachers for academy— r 2-year persons); teacher- unity worker for Cerrote unity — (2- or 3-year person le of learning Spanish very ly).

Nurses — (1-, 2- or 3-year per-

Director for community and re- s work—(2- or 3-year person); or of maintenance — (2-or 3- person); director of material oods and services—(2- or 3- person, knowledge of Spanish ial).

ab technician, pharmacist and al secretary (1-, 2- or 3-year rs).

REFLECTIONS

Ruth Griggs
Chosen, Florida

I AM mad! Mad at a system which catches between its grindstones the people we call "migrants" and squeezes the joy of life out of them. Mad at hard, relentless forces I cannot budge to free the people pinched beneath them.

Mad at the complacent attitude which assumes that migrant labor is a necessity in American economy. Can anything be a "necessity" which costs human beings their divine chance to noble living?

No, I'm not mad, really. . . . Sorrowful?

No. . . . No. . . . No! My heart is wrung with agony. . . . Agony as I hear again the remarks of the migrant mothers in the meeting this afternoon: "Please keep the nursery open at night, too. That's the only way it will do us any good."

"But we don't feel we should keep the children all day and all night, too. They need to be with their parents part of the time. We're no substitute for the parents' love."

"Well, we want to be with our children as much as we can; but we've got to stay if we want any work. There are always ten or fifteen people to take our place.

"We sure need all the money we can earn. You know yourself you'd have to put in a lot of hours to make ends meet at fifty cents or seventy-five cents an hour, especially when that's got to reach over the slack season or pay your way up north to follow the crops."

"But what of minimum hourly wages . . . the minimum wage is to be seventy-five cents isn't it?"

"Yes, after you've worked fourteen weeks, but not all the packing houses seem to know about that law."

"If you don't keep the children at night, I know what will happen. Parents will leave them at home alone or in the care of a slightly older child. A teen-age boy walked in on a a six-year-old girl last season while the parents were at work."

Lord, have mercy! Since when is it right to turn labor off and on as thoughtlessly as one turns the electricity off and on? Since when is part of humanity rightfully sacrificed on the altar of fresh vegetable counters?

And is this human sacrifice worth less than the cost of cooling plants which make shorter work hours possible by storage?

God, with something of the spirit of him who looked at humanity in the bondage of slavery and vowed, "If I ever get a chance to hit that thing, I want to hit it hard." . . .

With something of that spirit . . . I give myself to this cause.

DON'T FORGET

TO

SHARE

on

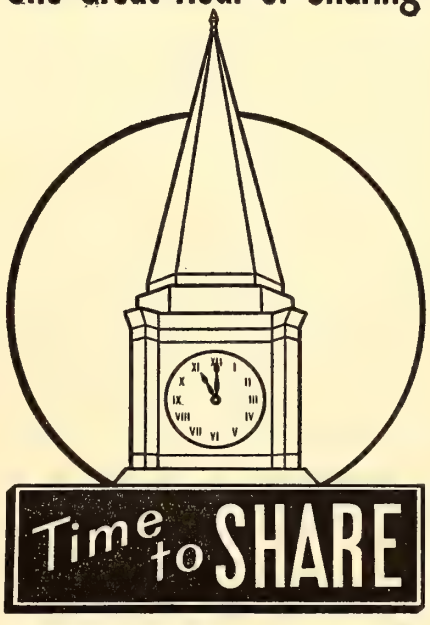
MARCH 28, 1954

Help Give

Life—Health—Hope

TO OTHERS

One Great Hour of Sharing



A Job Analysis for the Director of Christian Educatio

This statement was prepared as a result of a survey conducted by the Department of General Church School Work, Division of the Local Church, General Board of Education of the Methodist Church. It is a composite judgment of many experienced directors as to what their job should be and also what their job actually is. This article appeared in the October 1953 issue of The Church School. Used by permission; all rights reserved.

If your church does not now have a director of Christian education, you might wish to file this article for future reference.

THE director is the interpreter of the Christian educational process as it undergirds and is a part of the total program of the church. The director should be able to see the program of the church whole. He should analyze the educational significance of all church activities and the part education can play in their promotion. He should be equally interested in the development of the children, youth and adults, and should be prepared to assist in the development of church activities that will minister to all age groups. His duties will also include the following:

Developing a balanced educational program — spiritually effective and educationally sound.

Counseling on the organization of the church for Christian education.

Discovering and enlisting teachers and workers.

Developing an effective program of leadership education. The inspiring and training of leaders is probably the most important duty of a director. It involves spending considerable time counseling and coaching church-school workers, especially the heads of departments. It will include interpreting lesson materials, explaining how they are to be used and then helping the leaders evaluate their own work.

Working with the church-school superintendent in the administration of the educational policies approved by the commission on education. The commission should define the areas of administrative responsibility to be carried by the church-school superintendent and the director of Christian education.

Counseling and planning with church-school teachers and officers in helping them to understand th responsibilities and to disco techniques and methods to be u in connection with their partic responsibility in the church.

Being alert to opportunities Christian service in the commu on the part of church members groups within the church. He keep the church posted on oppo nities for service and will encou church members and groups to p ticipate in community activities.

Serving as a spiritual leader adviser in worship experiences the church school.

Counseling in the selection of riculum materials.

Serving as an adviser in rec tional and social life activities, cluding Scout troops and sim programs.

Encouraging the developmen a program of parent education guidance for Christian family li



J. Henry Lor

The training of leaders is probably the most important duty director. This will include interpreting lesson materials, explai how they are used and helping leaders evaluate their

Being a friend and counselor to individuals and groups in the urch, the community and district, articularly with reference to probms in the field of Christian educaon. He will want to maintain his ntacts with district and Conferce activities, serving at times on e staff of training institutes and nferences. The director's plans to rve beyond the boundary of his vn church should be made in conction with the commission on edution.

s the director approaches his work the local church, he will want to:

Establish a happy, co-operative lationship with the membership, th the pastor, the church-school perintendent and officers and achers.

Study the program now in progss in the church and become well quainted with the personnel.

Lead the commission on education t develop a policy of its own if it is a church that has not employed a ector before.

On a new situation he will want to l d the commission on education in a study of the purposes of the c urch school and the aims of Christn education. In a new situation, g a clear understanding of aims a l objectives, strengthen the orgnization and get workers' meetins established that are not now b ng held.

T director's relationship to the c mmission on education is as fol-l s:

he commission will look to the d ctor for creative thinking and p ning.

he director will work with the ch rch-school superintendent in carry g out the policies adopted by th commission.

he director should not serve as ch rman of the commission on educa on, if he is to assist in the admistration of the policies of the co mission.

he director, in co-operation with th church-school superintendent, th pastor, and other leaders in the ch rch-school program will recomm d policies to the commission.

he director will be responsible fo helping the commission to de lop policies from an educaal point of view.

e director's relationship to the pr nission should be consultative un not directive. In the meeting of the commission some ideas may ori nate with the pastor, some with he director, some with the commission members. These ideas will be presented for consideration by the entire group and will be modified by the discussion. The final decision will probably come out as a consensus of the meeting.

The director's relationship to the pastor:

The pastor is the person in charge. Therefore, the director will work as an assistant to the pastor and they will plan together concerning the church's educational program.

The pastor and director should develop such an understanding between them as to make clear the responsibilities of the director. They should understand the plans and purposes of each other, ironing out differences of opinion in private.

Have such a complete understanding that each will know that the other is backing him. The pastor will be able to strengthen the work of the director as he consistently and regularly supports the educational program of the church and the director personally from the pulpit and in other pastoral work.

The director's relationship to the church-school superintendent:

The Discipline of the Methodist Church defines the relationship as follows: "The church-school superintendent is the administrative officer of the church school." (Where there is an employed director of Christian education, the local church board of education shall define the areas of administrative responsibility of each.)

The director of Christian education will, therefore, work constantly with the church-school superintendent so that the administrative responsibilities of the church school are carried on as it has been planned by the commission on education.

The director's relationship to lay workers:

The director's relationship to the lay workers, teachers and officers in the church school is that of a counselor and supervisor. He should spend much of his time in counseling and planning with church-school workers. Some of his time should be spent in coaching the lay workers in the methods for carrying out their particular responsibilities. His responsibility is to help the lay workers carry out the teaching ministry of the church, rather than trying to do the whole job himself.

Criteria for judging the director's success:

1. A growing number of persons who are committing their lives to Christ and are seeking to live as Christians.

2. A growing confidence among the people in the educational program of the church as planned by its leaders.

3. An increased spirit of co-operation among the workers.

4. An increase in the membership and attendance in the church school.

5. Definite improvement in the work of the church-school officers and teachers.

6. An increasing number of persons willing to teach or take other places of leadership in the church school.

7. An increasingly adequate church-school program.

8. A growing appreciation of the director as a person.

It is important for the director to evaluate his own activities from time to time to make sure that he is giving proper attention to major responsibilities. Because of the wide variety in a director's work, there is always danger that a multitude of duties will crowd out the more important tasks. Priority should be given to the training and supervision of church-school leaders. A regular evaluation is important to be sure that each age group is receiving adequate attention.

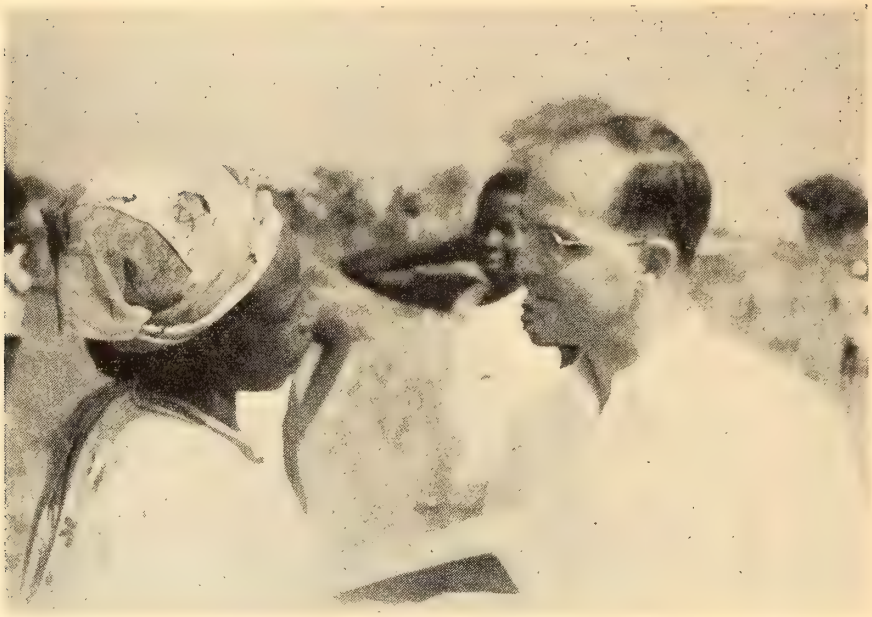
Magazine Review

In these days of the high cost of living one of the things a church can do is to help its members know how to use their money wisely. For recommendations on quality goods at reasonable cost the family life department recommends the magazine, Consumer Report, which month by month gives a trustworthy rating on household necessities that every family is interested in buying. Personal testimonies commend this public service to all economic-minded people.

The December issue each year on consumer reports is called the Annual Buying Guide. This guide cannot be bought separately from the subscription to the magazine. The subscription is $5.00 and the Buying Guide comes to the subscriber as part of the year's subscription. It is recommended for church libraries, parents' groups and for homes. Send your subscription to the Brethren Publishing House, 16-24 S. State St., Elgin, Ill.

The Church Abroad

Edited by Anetta C. M



Ira Petre talks with Wahira, o of the Chibuk church memb

Garkida News Note

Hazel Rothrock

QUARTERLY love feast was held in mid-January with 165 communing. Bassey Minso was in charge. During school holidays Mr. Minso made a trip to his old home in Calabar, the first for three years. Calabar will be remembered as the scene of Mary Slessor's great work. Mr. Minso can recall seeing Mary Slessor about 1915, when he was a young schoolboy.

Bro. Ira Petre was chosen by the Garkida congregation as elder for 1954. He was elected to the same office at the Leper Colony.

Garkida hospital was filled with patients most of the latter half of 1953. Epidemic meningitis is again a problem this dry season. For the past several years it had seemed to be on the decrease.

The two grades of senior primary school have an enrollment of sixty-eight. In the four grades of junior primary there is a record of 311 pupils, forty-one of whom are girls and seventy-three beginners.

All of the mission staff but two members (who were ill) assembled in Garkida from Dec. 29 to Jan. 4. This was our first conference in one and one-half years and there was much business to be done. We praise God for his very evident answers to prayers on both sides of the Atlantic for our guidance and blessing. The Bible study, prayer times, New Year's Eve and closing consecration services were high points of spiritual fellowship. New mission officers chosen are: H. Stover Kulp, secretary; James Bowman, chairman; Lucile Heckman, treasurer; and Ferne Baldwin, acting treasurer.

Charles and Naomi Baldwin were packed and gone from Garkida within a week after the decision of the annual conference that they help in house-parent work during the coming term at Hillcrest School. They went to Jos by plane in two hours from Yola, our provincial capital one hundred miles south of Garkida.

Robert and Ann Mary Hess expect to move in early February to Waka, where Robert will direct the building program temporarily.

Elmer and Ferne Baldwin plan to move about the same time to Garkida from Shafa. Among other duties, Elmer will direct station building and Ferne will be in charge of the junior primary school.

The Merlin Brubaker family made a profitable tour of a neighboring mission's medical work, special attention being given to two leprosy settlements. The Sudan United Mission is in charge.

Bees Enter a Business Session

John L. Hamer, M. D.
Lassa, Nigeria, W. Africa

ANNUAL MEETING at Gark a was a very nice session. B s from a neighboring tree wh a were routed by some young en - prising Americans descended on e reading of the minutes on Sunc , breaking up said reading of the m - utes. Lena Wirth went to bed v h twelve to twenty stings and sev l children showed up with swo n eyes the next day. Bees were ev - where—in hair, etc. Some clim d hurriedly into the office of the sch l and closed the door. Two bees w e noted in the room and some e opened the window to let them t. In the process the whole swarm f bees found the window and in t y came. As result there was a g at outpouring of missionaries into e bush!



Nubwlaz, leader of the won n's group at Lassa, cares for M la daughter of the Charles Bi ers



rs. Dulcie Cover and a Hillcrest School boy, David Pfaltzgraff

Adult Literacy

Speech made by Mrs. Vijaya Lakmi Pandit, president of the United tions Assembly on the occasion of uncheon given by the World Litture and Literacy in appreciation Dr. Frank Laubach's services in e cause of adult literacy.

ADIES and Gentlemen: I am deeply sensible of the honor that you have done me in viting me to associate myself with s occasion to pay homage to an ucational evangelist, a crusader in e cause of literacy, Dr. Frank ubach. Unfortunately, owing to expected and unavoidable official siness elsewhere, I am prevented m being with you in person. ile sending you my apologies I k your indulgence to hear my mble testimony read out to you my behalf.

Dr. Laubach may well be called a ssionary in the cause of human hts to the underdeveloped areas the world, for he has taken into sphere of activity, not a mere te or country but all parts of the rld where he felt he had a mission perform. Starting with the Philipe Islands over thirty years ago, he became an expert in the techniques of imparting literacy to the illiterate millions, and he has been equally at home, whether in the Near East or in Mexico, in India or in Egypt. His work during the last fifteen years has taken him to West and South Africa, to Central and South America, Egypt and Ethiopia, to Lebanon, Syria, Irak, Iran, Siam, Korea, New Guinea, Australia and India.

I have read from time to time about the literacy drives organized by Dr. Laubach in all these underdeveloped areas. Everywhere, his counsel was in demand and his presence brought confidence and enthusiasm among the local peoples in organizing literacy drives. We, in India, are especially grateful to Dr. Laubach. He came to us twice between 1935 and 1939 and helped the provincial governments, who had obtained a certain measure of autonomy to organize ways and means of liquidating illiteracy. Dr. Laubach's two books, entitled Towards a Literate World and India Shall be Literate, were read by hundreds of our educators with ardent interest and hope for the future.

Dr. Laubach visited India again last year and I am sure he has seen the great enthusiasm among the masses of India to obtain the benefits of literacy. India is about to launch on a great experiment in democracy, having ensured under her new constitution universal franchise for every adult member of the community. The leaders of India are fully alive to their responsibilities towards this great big democracy when one hundred and eighty million people may be exercising their political rights jointly for the first time in their nation's history. Dr. Laubach has brought to us the encouraging experience of other lands that had echoed and re-echoed his magic slogan, "Each one teach one." Phenomenal efforts are being made under popular government in each of the twenty-eight states of India to abolish illiteracy as speedily as we have abolished untouchability by legislation. A social stigma can be abolished by law and the will of the people, but social backwardness as a result of centuries of neglect cannot be remedied except by patient toil and struggle for at least decades to come.

To say that eighty-two per cent of the people of India are illiterate is not synonymous with saying that this eighty-two per cent are uneducated. I have seen in tens of thousands of humble villages some of the profound wisdom of life. They may not know how to read and write, but their daily actions are motivated by high ethics, philosophy, charity and goodwill toward their neighbors. The greatest of our Moghul emperors, a name familiar to all students of Indian history, Akbar the Great, was an illiterate man, but he discoursed on philosophy and metaphysics with all the learned thinkers and writers of his times, and originated a new synthesis of great religions and great cultures. Times have changed since the days of Akbar, and in this modern age when the material well-being of the people is so vitally dependent on economic and scientific progress, literacy has become the indispensable prerequisite of any nation struggling to raise the standards of life of her people.

The United Nations or one of its specialized agencies, like Unesco, should declare that one of the basic rights of all children of the world is the right for education. When I see millions of underprivileged children who do not have the opportunity to go to school merely because their respective governments are unable to provide the schools, I am not concerned with what nationality or government they belong to, I feel that it is a blot on human civilization and humanity's so-called progress.

We have been talking in all international organizations of the great freedoms but the freedom to cultivate the mind is the basic freedom on which all other freedoms will ultimately depend.

I should like to take this opportunity to express the gratitude of many sections of my people for the splendid contributions that foreign missions have made to India in promoting the welfare of its peoples. Mission hospitals, schools, colleges, asylums, welfare settlements and rural development centers that have been established in different parts of India by voluntary effort of the foreign missions have always been both an inspiration and an example. In the secular state of India we hope to welcome many friends of foreign missions in the task of the great reconstruction on which we have launched. In this great task, men like Dr. Laubach have lighted a great torch which we hope posterity will not willingly let die.

May Dr. Laubach's untiring devotion to the cause of the humble and the lowly serve us as an example in the future.—The Indian Witness.

Edited by Alberta Yo

COMPARATIVE STATISTICS FOR 1952 AND 195

For the Church of the Brethren in the United States and Canada as reported for the years ending Sept. 30, 1952, and Sept. 30, 1953

Several items in the following report are of special significance to church workers. The total membership indicates a small increase in membership over the preceding year. This increase represents only a one per cent gain. However, there is a decrease in the number of baptisms. There is a net gain of nine in the number of congregations as evidenced by the report. The increase in the number of congregations is due to reclamation of several declining communities and to a shifting population. Financial aspects of the report show an increase in giving in comparison to the preceding year. The increased giving is reflecting mainly in local work. The average attendance and enrollment at Sunday school show an increase. These and other trends merit the careful consideration and study of all church leaders.

Ministry	**1952**	**1953**
Free ministry churches	97	88
Part-time ministers	399	408
Full-time ministers	436	433
Membership		
Baptisms	6,838	6,569
Net gain	2,109	2,064
Membership	188,467	190,531
Inactive resident members	20,805	20,474
Nonresident members	18,952	19,770
Families in the (602) 629 churches reporting	41,562	45,233
Congregations		
Congregations	1,021	1,032

Church Activities—Average Attendance*

(808) 857 congregations reported total average attendance of (86,364) 91,301 at morning service.

(513) 529 congregations reported total average attendance of (28,849) 29,566 at evening worship service.

(175) 159 congregations reported total average attendance of (5,825) 4,776 at adult Sunday evening meetings.

(425) 437 congregations reported total average attendance of (6,836) 6,841 at CBYF.

(53) 64 congregations reported total average attendance of (593) 756 at intermediate Sunday evening meetings.

(50) 48 congregations reported total average attendance of (538) 573 at Junior League.

(260) 278 congregations reported total average attendance of (4,449) 5,077 at men's meetings.

(103) 105 congregations reported total average attendance of (2,416) 2,219 at missionary society.

(621) 650 congregations reported total average attendance of (9,209) 9,278 at ladies' aid.

(113) 126 congregations reported total average attendance of (2,923) 3,625 at Homebuilders.

(605) 661 congregations reported total average attendance of (60,430) 63,444 at fall communion.

(559) 573 congregations reported total average attendance of (56,437) 58,081 at spring communion

Sunday-school Enrollment*

(1034) 1045 Sunday schools reported.

	1952	**19**
Nursery	8,770	8,
Beginners	10,439	10,
Primaries	13,166	13,
Juniors	12,931	13,
Intermediates	10,620	10,
Young People	16,231	16,
Adults	54,765	55,
Total Number Officers and Teachers	13,421	13,
Home Department	1,786	1,
Grand Total Enrollment	142,129	144,

Sunday-school Average Attendance	**1952**	**19**
Adults	42,011	42,
Young People	13,653	13,
Intermediates	8,841	9,
Children	30,433	31,
	94,938	96,

Publications Used	**1952**	**1**
Brethren graded lessons:		
Closely graded	739	
Cycle graded	187	
Horizons	811	
Journeys	745	
Tell Me	578	
Bible Study Monthy	907	
Brethren Uniform Quarterly:		
Young People	694	
Adults	924	
Other	192	

Education (1953)

(452) 481 churches reported (1,939) 1,993 workers' c ferences.

(145) 159 churches reported (905) 1,052 persons w earned Standard Leadership Training credits.

(687) 715 daily vacation Bible schools were offered:

	1952	**1**
Community	366	
Denominational	321	

Finance Given for—	**1952**	**1953**
Pastor's salaries	$1,369,513.20	$1,499,49
Pastors' expense allowance	82,606.59	102,48
Capital building expense	1,845,634.86	2,063,42
Sunday school	318,066.97	362,20
Local Benevolences		85,07
All other local expense	1,190,735.32	1,222,28
District work	256,416.38	313,47
Brotherhood Fund	801,630.23	855,18
College in area	124,317.46	93,63
Other items	426,821.14	453,48
Total	$6,415,682.15	$7,050,76

dget	1952	1953
urches reported using budget system	473	526
urches reported budget approved in council	457	496
urches reported GBB Fund included	437	440
urches reported use of weekly envelopes	405	428
Churches owning parsonages	545	573
Churches renting parsonages	55	33
(234) 273 churches reported a property indebtedness total of	($1,568,566.99)	$2,375,178.35

*The figures appearing within the parentheses () are for the 1952 data.

nniversaries and Weddings

Anniversaries

Mr. and Mrs. John W. DeBolt celebrated ir golden wedding anniversary with n house at their home near Masontown, , on Nov. 28, 1953. They are the parents eight children and have been long-time mbers of the church.—Marie K. DeBolt, ontown, Pa.

Mr. and Mrs. Michael Freed celebrated ir sixty-first wedding anniversary, Jan. 1954.—Ollive P. Flemings, Royersford,

Mr. and Mrs. George McQueen cele- ted their golden wedding anniversary . 4, 1953, at Quinter, Kansas. They e four children, eight grandchildren three great-grandchildren.—Mrs. Mel- Reinecker, Quinter, Kansas.

rother and Sister William H. Rummel Johnstown, Pa., celebrated their fifty- enth wedding anniversary in their e Feb. 4, 1954. Their children, grand- dren and great-grandchildren number —William H. Rummel, Johnstown, Pa.

rother and Sister L. A. Whitaker of metsburg, Iowa, celebrated their golden ding anniversary Dec. 29, 1953, in the lew church. Bro. Whitaker has served pastor of the Curlew church for the four and one-half years. They have children, five grandchildren and five t-grandchildren.—Mrs. Amos Brallier, lew, Iowa.

Weddings

eck-Stahl — Paul Beck and Bonnie l, in the Huntington church, Ind., Dec. 1953, by E. R. Fisher. — Mrs. Wayne sley, Huntington, Ind.

uckman-Taylor — Marlan B. Buckman ladstone, Mich., and Grace Ann Taylor lint, Mich., in the Flint church, Dec. 1953, by the undersigned. — David R. dis, Flint, Mich.

oshorn-Frantz—Glenn G. Goshorn and Elaine Frantz, in the Sebring church, Oct. 1, 1953, by the undersigned.— ert R. Goshorn, Sebring, Fla.

riffith-Wilson—Jesse Griffith of Somer- Ohio, and Helen Wilson of Thornville, , in the Olivet church, Dec. 27, 1953, he undersigned.—Kenneth W. Holling- Thornville, Ohio.

ll-Stayer — Herbert Hall of Loysburg, and Joan Stayer of Woodbury, Pa., he New Enterprise church, Dec. 27, by the undersigned, assisted by Rev. . Skillington. — Wayne H. Dick, New rprise, Pa.

mmel-Stuckey — Theodore E. Kimmel helocta, Pa., and Joan Stuckey of Mt. , Okla., Jan. 16, 1954, in the Plum k church, by the pastor, Raymond R. e. — Mrs. Howard Kimmel, Shelocta,

tzley-Werth—Bert Netzley of Covina, ., and Mrs. Eva Werth of Long Beach, ., in Covina, Calif., Dec. 26, 1953, by undersigned. — Galen K. Walker, La e, Calif.

gh-Schwartz—Ronald Pugh of Board- Ohio, and Muriel Schwartz of Wood- h, Ohio, Jan. 15, 1954, in the dworth church, by the undersigned.— n C. Cook, Poland, Ohio.

kton-Coleman — Richard Saxton and n Coleman, both of Flint, Mich., in the church, Jan. 8, 1954, by the under- d.—David R. Landis, Flint, Mich.

ith-Lowe — Jack Smith and Velma , both of Stanley, Wis., in the Maple Grove church, Jan. 16, 1954, by the undersigned.—Walter A. Miller, Stanley, Wis.

Troub-Baker — Howard Troub and Shirley Baker, in the Midland church, Mich., Nov. 7, 1953, by the undersigned.—Wayne Wheeler, Lansing, Mich.

Wiley-Jacobs—Alvin Wiley and Marilyn Jacobs, both of North Manchester, Ind., Jan. 23, 1954, by and in the home of the undersigned. — Paul S. Bowman, North Manchester, Ind.

Obituaries

Back, Bertie Jane, daughter of John and Mary Dull, was born Sept. 28, 1884, and died Sept. 5, 1953. She was a member of the Arbor Hill church. Surviving are four children, seventeen grandchildren, seven great-grandchildren, one brother and two sisters. Funeral services were conducted at the Arbor Hill church with Bro. J. C. Garber officiating. Interment was in the church cemetery.—Mrs. Bobby L. Cale, Staunton, Va.

Berg, Ardith, Deanna and Sharon, wife and two daughters of Frank Berg of Johnstown, Pa., died in a fire Nov. 29, 1953. Mrs. Berg and Deanna were members of the Pleasant Hill church and Sharon was a member of the Sunday school. Surviving are the father and two sons. Funeral services were held in the Pleasant Hill church, Johnstown, Pa., by the undersigned. Interment was in the Benshoff Hill cemetery. — William L. Gould, Johnstown, Pa.

Bilger, Judy Larue, daughter of Clair and Betty Buchanan Bilger, was born Feb. 23, 1951, at Atkinson's Mills, Pa., and died Jan. 3, 1954, in a fire. She is survived by her parents and her paternal and maternal grandparents. Funeral services were conducted in the Booth funeral home in McVeytown by Rev. Charles F. Rhodes of Allenport. Interment was in the Newton Hamilton cemetery.—Mrs. Lloyd G. Dunmire, Mattawana, Pa.

Bomberger, Lucy, was born Aug. 4, 1867, near Lebanon, Pa., and died at her home Dec. 26, 1953. She was the oldest member of the Midway church. Surviving are ten children, thirty-four grandchildren and forty great-grandchildren. Funeral services were conducted in the Midway church by Samuel K. Wenger. Burial was in the Kimmerlings cemetery.—Mrs. Mark Meyer, Lebanon, Pa.

Bonifield, Lottie Frances, daughter of Frank and Lillian Bonifield, was born Nov. 25, 1898, and died Dec. 17, 1953, in Indianapolis, Ind. She had been a member of the Indianapolis church since 1916. Surviving are three sisters. Memorial services were held with Harold B. Statler officiating. Interment was in the Memorial Park.—Mrs. Oba A. Farmer, Indianapolis, Ind.

Brumbaugh, Anna, daughter of Charles Sr., and Dorothy Bohayshyk, was born in 1916, in Akron, Ohio, and died in January 1954. She was received into the fellowship of the Hartville church in 1934. Surviving are her husband, Ivan, one son, one daughter, one sister and five brothers. Funeral services were held at the Schneeberger funeral home by the undersigned. Interment was in the Mt. Peace cemetery near Hartville, Ohio.—A. H. Miller, Akron, Ohio.

Brumbaugh, Cyrus, son of Andrew and Abigail Pontius Brumbaugh, was born in Portage County, Ohio, and died Dec. 19, 1953, in Alliance, Ohio. He united with the church early in life. On Nov. 27, 1890, he was married to Catherine Kurtz, who died Feb. 7, 1913. To this union were born three daughters. Surviving are the daughters, nine grandchildren and seventeen great-grandchildren. Funeral services were held in the Hartville church by the undersigned. Burial was in the East Nimishillen cemetery.—C. G. Hesse, Hartville, Ohio.

Burns, John Henry, was born Dec. 22, 1874, at Argos, Ind., and died Jan. 5, 1954, at Minot, N. Dak. He was married to Mary Jane Triplet in 1899. He served as a Bible teacher in the Surrey church, as well as a member of the school board, treasurer of the township and member of the state board of representatives. Surviving are one son, one daughter, nine grandchildren, seven great-grandchildren, four sisters and three brothers. Funeral services were held in the Surrey church by the undersigned, assisted by Ray Harris, pastor of the Minot church. Interment was in the Surrey church cemetery.—D. A. Miller, Minot, N. Dak.

Carrico, Alvin Spenser, son of William and Ruth Carrico, was born Aug. 12, 1917, and died Jan. 8, 1954. Besides his parents, he is survived by one brother and one sister. The funeral service was conducted at the William Cook funeral mansion by the undersigned, pastor of the Woodberry church. Burial was in the Baltimore cemetery.—Albert C. Schue, Baltimore, Md.

Click, Richard R., son of Earl and Mary Eckenrode Click, was born June 15, 1921, and died Nov. 24, 1953. Besides his parents and grandparents, he is survived by one brother. Interment was in the Baltimore National cemetery. — Mrs. Carroll S. Rinehart, Westminster, Md.

Cole, Bessie Virginia, wife of Sibert Cole, was born near Jones Spring, W. Va., and died at her home in Martinsburg, W. Va., at the age of seventy-three years. She was a faithful member of the Martinsburg church. Surviving are her husband, three children and one brother. Funeral services were held at the Rosemont, Kogelschatz and Coffman funeral home by her pastor, Floyd Mitchell. Burial was in the Tuscarora cemetery.—Mrs. Clifford Honsaker, Sr., Inwood, W. Va.

Coon, Thomas Lee, son of Mr. and Mrs. George Coon, was born in North Manchester, Ind., Aug. 27, 1935, and died as a result of an automobile accident Jan. 8, 1954. He was a graduate of Chester high school and a freshman in Manchester College. He was a member of the Manchester church. Surviving are his parents, one brother and one sister. Funeral services were conducted by the undersigned, assisted by Roderick Rolston. Burial was in the Pleasant Hill cemetery.—H. F. Richards, North Manchester, Ind.

Dickensheets, Truman I., son of Frederick and Mary Lambert Dickensheets, was born March 20, 1892, and died at Westminster, Md., Nov. 11, 1953. He is survived by one sister and two brothers. Funeral services were held in the Meadow Branch church by Bro. Joseph Caricofe. Interment was in the church cemetery. — Mrs. Carroll S. Rinehart, Westminster, Md.

Dilling, Calvin B., son of Isaac and Susan Brumbaugh Dilling, was born near Fredericksburg, Pa., March 28, 1871, and died Nov. 7, 1953. He was married to Linnie Dilling on June 5, 1900. He was a member of the First church, Altoona. Surviving are his wife, one son and a niece who was reared in their home. Funeral services

were conducted by Stephen Margush. Burial was in the Rose Hill cemetery.—Mrs. Hazel B. Maloy, Altoona, Pa.

Domer, Brisben J., son of Jacob and Mary Domer, was born in Holmes County, Ohio, Oct. 19, 1889, and died in Hartville, Ohio, Jan. 15, 1954. He was a member of the Hartville church. Surviving are two daughters, three grandchildren, seven brothers and three sisters. Funeral services were held in the Stultz funeral home by the undersigned. Burial was in the Shansville cemetery.—C. G. Hesse, Hartville, Ohio.

Embick, Mary E., daughter of Jacob and Liza Jane Esterline Embick, was born Feb. 24, 1883, in Altoona, Pa., and died Dec. 8, 1953. She was a member of the First church, Altoona, and a member of the Truth Seeker's Bible class. Surviving are two sisters. Funeral services were conducted by Stephen Margush. Burial was in the Rose Hill cemetery.—Mrs. Hazel B. Maloy, Altoona, Pa.

Fisher, Harry T., son of John and Elizabeth Harmon Fisher, was born March 19, 1875, and died Dec. 6, 1953. He was a member of the First church in Altoona, Pa. Surviving are his wfe, Mary Ritter Fisher, one daughter, three grandchildren, three great-grandchildren, two brothers and two sisters. Funeral services were conducted by Bro. Stephen Margush. Interment was in the Rose Hill cemetery.—Mrs. Hazel B. Maloy, Altoona, Pa.

Flora, Buford, son of Marvin B. and Rose Minnix Flora, was born near Boones Mill, Va., Sept. 20, 1923, and died at his home Nov. 16, 1953. He was a faithful member of the Brick church. Surviving are his parents, two sisters and two brothers. Services were conducted at the Brick church by Bro. K. P. Flora, assisted by F. B. Layman and J. B. Peters. Interment was in the Mountain View cemetery.—Mrs. Joseph A. Ferguson, Rocky Mount, Va.

Flora, Ethel Kinsey, daughter of A. C. and Willie Akers Kinsey, was born in Franklin County, Va., Sept. 27, 1885, and died at her home near Rocky Mount, Va., Dec. 5, 1953. On Feb. 17, 1912, she was married to Willie E. Flora. She was a member of the church. Surviving are her husband, one daughter and four grandchildren. Funeral services were held in the Antioch church by her pastor, Ralph E. Shober. Interment was in the church cemetery.—Mrs. W. O. Barnhart, Boones Mill, Va.

Flory, Wayne Dallas, son of Carson and Lucille Flory of near Harrisonburg, Va., died at the age of five years, Nov. 19, 1953, when he was struck by an automobile. He is survived by his parents and grandparents. Funeral services were conducted at the Dayton church by his pastor, Kermit P. Flora. Interment was in the Oak Lawn cemetery at Bridgewater.—Olive M. Flory, Dayton, Va.

Gingrich, Caroline, was born in Lebanon County, Pa., and died Nov. 30, 1953, at the age of eighty-one years. She was married to Amos Gingrich, who preceded her in death. Surviving are one son, one granddaughter and one great-granddaughter. Funeral services were conducted in the Midway church. Burial was in the Midway cemetery.—Mrs. Mark Meyer, Lebanon, Pa.

Hartley, Ella Eisenberg, widow of Albert D. Hartley, died Jan. 9, 1954, at the age of eighty-one years. She was a long-time member of the Coventry church. Funeral services were conducted by her pastor, the undersigned, in the White funeral home at Parker Ford. Interment was in the Fernwood cemetery at Royersford.—D. Howard Keiper, Pottstown, Pa.

Heeter, John Perry, son of Samuel and Margaret Warner Heeter, was born Dec. 27, 1868, near North Manchester, Ind., and died Jan. 24, 1954, in North Manchester, Ind. On Sept. 12, 1894, he was married to Minerva Miller. He was a retired teacher and farmer and for many years a member of the church. Surviving are his wife, and one son. Funeral services were conducted by the undersigned. Burial was in the Pleasant Hill cemetery.—H. F. Richards, North Manchester, Ind.

Ikenberry, George Samuel, son of John and Susan Boitnott Ikenberry, was born March 28, 1865, in Franklin County, Va., and died July 31, 1953, at Colby, Kansas. On March 4, 1888, he was married to Salome Wine. To this union were born six sons and three daughters, and a home was given to a foster daughter. He was a member of the Quinter church. Surviving are four sons, two daughters, seven grandchildren and two great-grandchildren. Funeral services were conducted in the Quinter church by Floyd Crist and Samuel Bowman. Burial was in the Quinter cemetery.—Mrs. Melvin Reinecker, Quinter, Kansas.

Johnson, Maggie Ethel, daughter of George and Annie Riggin, was born May 31, 1893, and died Dec. 4, 1953. She was married to Fred Johnson. To this union were born three daughters and one son. She was active in church work and served in many capacities. Funeral services were held in the Green Hill church with Bro. Joseph Rittenhouse officiating, assisted by W. K. Maban. Burial was in the Quintoy cemetery.—Mrs. E. Johnson, Westover, Md.

Kinzie, Christena Maud, was born Dec. 10, 1875, on a farm near Lone Star, Kansas, and died Jan. 11, 1954, at Topeka, Kansas. On Dec. 20, 1893, she was united in marriage to William Amos Kinzie. To this union were born four children. Surviving are three children, six grandchildren, four great-grandchildren, two sisters and one brother. Funeral services were conducted at the Washington Creek church, near Lone Star, Kansas, by Charles Dumond, Sr., assisted by Raymond Flory and W. B. DeVilbiss. Interment was in the Washington Creek cemetery.—Mrs. Franklin Haas, Lone Star, Kansas.

Johnson, Sarah Ann, daughter of Andrew J. and Katherine Hoover Whetstone, was born Dec. 10, 1891, and died Oct. 16, 1953. On July 15, 1911, she was married to Elmer F. Johnson, pastor of the Hurricane Creek church, Ill. She is survived by her husband, six daughters and two sons. Memorial services were held at Pleasant Mound by W. T. Heckman, assisted by William Bray. Second memorial services were conducted at Norton, Kansas, by Floyd Crist, assisted by Rex Harmon. Interment was at Norton, Kansas.—Pearl Parker, Pleasant Mound, Ill.

Kurtz, Nettie, daughter of Mr. and Mrs. Frank Ray, was born Jan. 27, 1884, in Lanark, Ill., and died Nov. 26, 1953. On Feb. 20, 1907, she was united in marriage to Albert Kurtz. She had been a member of the church since 1896. Surviving are her husband, two sons, three daughters, twelve grandchildren, one great-grandchild and three sisters. Funeral services were conducted by Vernon Powell, Harry Wingert and Rev. Earl Kurtz of Flandreau, S. Dak. Burial was in the Kingsley cemetery.—Mrs. Darrell Shever, Correctionville, Iowa.

Lindsay, Truman R., son of Jesse and Addie Lindsay, was born June 7, 1900, in Carroll County, Md., and died Nov. 20, 1953, in Baltimore, Md. Surviving are his wife, Matilda, eight children and four brothers and sisters. Funeral services were conducted at his home with further services at the St. James Methodist church, Dennings, by Rev. H. M. Walters, pastor of Calvary Methodist church. Interment was in the cemetery adjoining St. James church. — Mrs. Carroll S. Rinehart, Westminster, Md.

Phillips, Margaret Elizabeth, daughter of Daniel and Genevieve Holder, was born Feb. 25, 1892, at Weverton, Md., and died Jan. 8, 1954, at her home in Yarrowsburg, Md. She was married to John W. Phillips on Dec. 24, 1912. To this union was born one son. She was a Sunday-school teacher for many years, and served as a deaconness since 1924. Surviving are her husband, one son, two grandchildren, one sister and four brothers. Services were held in the Brownsville church by her pastor, Bro. Newton Poling, assisted by John S. Bowlus. Interment was in the adjoining cemetery. — Mrs. John Jenni
Brownsville, Md.

Quellet, Alva, son of Henry and El
beth Quellet, was born Aug. 16, 1877, n
Archibald, Ohio, and died Jan. 13, 1
at his home near Beaverton, Mich.
May 13, 1906 he was married to La
Bergman. To this union were born
daughters. He was a member of
Beaverton church. Surviving are his w
four daughters and two brothers. Fun
services were conducted in the Beaver
church by his pastor, Ernest Jehn
Interment was in the Dale cemeter
Elma Rau, Beaverton, Mich.

Steffy, Martin B., son of Jeremiah
Fanny Brubaker Steffy, was born Aug.
1871, in Lebanon County, Pa., and
Nov. 7, 1953, at the home of his daug
near Elizabethtown, Pa. He was a mem
of the Elizabethtown church. Surviv
are three daughters, five grandchildr
three great-grandchildren and two sist
Funeral services were held in the Eph
church by the pastor, J. A. Robin
Interment was in the Middle Creek ce
tery.—Mabel M. Myer, Ephrata, Pa.

Stem, Cora C., daughter of Samuel
Catherine Smith Carr, was born Nov.
1886, and died Oct. 4, 1953, in Baltim
Md. She is survived by her husb
George Stem, five children, ten gra
children, four great-grandchildren,
brother and two sisters. A short ser
was conducted in the Stem home
further services in the Meadow Bra
church with Bro. A. Joseph Carl
officiating. Interment was in the ch
cemetery.—Mrs. Carroll S. Rinehart, W
minster, Md.

Thompson, Martha Elizabeth, daug
of Richard and Sarah Phillips Holder,
born April 7, 1880, at Brownsville,
and died Oct. 11, 1953, in Frederick,
She was married to John Thompson
Dec. 29, 1897. To this union were b
seven children. For about fifty years
was a faithful member of the chu
Surviving are four sons, three daugh
twenty-one grandchildren, nine gr
grandchildren, and one brother. Serv
were conducted in the Brownsville ch
by her pastor, Newton Poling, assisted
Bro. John S. Bowlus. Interment wa
the adjoining cemetery. — Mrs. John
nings, Brownsville, Md.

Church News

Southern California and Arizo

Covina—A number of our folks atte
district conference at La Verne. A
meeting of the young women's lea
Rev. and Mrs. George C. Southwell, se
taries of the Western Regional Lep
Mission, showed pictures and talked
their work. At a regular family fel
ship meal, Mr. and Mrs. Ray Dull,
have spent some time in volunteer s
ice in Europe, showed pictures of Aus
At a homebuilders' meeting, Mrs. L
Cunningham, missionary on furlough,
a talk and showed some Chinese f
work and other articles. On Dec. 9 co
meeting was held with the pastor,
Keller, in charge. The deacons hav
meeting about once a month. Our y
fellowship has its meetings every
day evening. On Dec. 20 a baby was
secrated at the worship service. In
late afternoon of the same day, a prog
was given by the children of the Sur
school, followed by a fellowship fa
meal. At the evening hour of worsh
musical program was presented. A
cial attendance crusade from Januar
Easter is being held.—Mrs. Tempie
Funk, Covina, Calif.

Glendale—On Nov. 19 we observed
fall communion. In November the
sionary committee presented a prog
concerning home missions. Early in
cember the homemakers' class held a
ner social which was followed by Ch
mas films. The congregation prov
Christmas gifts of food and clothing f

nily. On Dec. 20 the adult and junior oirs presented a Christmas program dur- the morning worship. In the evening a ogram of music, song and recitation was ovided by the young people. On Dec. Hazel and Herman Landis, former mis- naries to Africa, were guest speakers. e missionaries were featured at a fam- group meeting on Dec. 20 in the rec- ation hall. At the first of a series of ht meetings, the women of the church died Indian problems and then spent remainder of the evening making ndages for the Africa mission field. At church council meeting on Jan. 15, ith and Chester Gillett, Dale and Ade- d Brewster, Cleon and Etta Mishler re installed as deacons and deaconesses. s. Mishler was named librarian. As a oject the young people are purchasing ge curtains. Our electric organ is now reality in the church services.—Thelma atwole, Glendale, Ariz.

Pasadena—Ralph Wilson and Willard Ol- n and their wives were elected to the ce of deacon at our church business eting. Our communion was held with candlelighting service. Six members ve been received into our fellowship by er. Our Sunday school continues to w under the leadership of Carl Woody, ently elected superintendent. The six-ty-voice junior high choir of El Monte, directed by Mary Bowser, presented a selection of Christmas carols at our worship on Sunday evening, Dec. 13. A family Christmas festival was observed the evening of Dec. 20, including a play which was written by our minister of music, Daniel Stover. Our church began the annual school of world friendship on Jan. 3 with a Spanish-Mexican exhibit and the film, They Too Need Christ. The school continued throughout the month under the leadership of William Henke and Mrs. Ida Gibbel.—Maud Newcomer, Pasadena, Calif.

Colorado

Colorado Springs—Our council was held Jan. 3. Two were baptized and two received by letter into our church fellowship. Bro. Lyman Snyder, formerly a minister in the Evangelical United Brethren church, was licensed to the ministry following his baptism into our church. The women's work group financed the redecoration of the parsonage, purchased a draw drapery for the baptistry, a sink for the church kitchen and a kitchen range for the parsonage. The Denver women's group met with our group at the church in November. The men's group has been working at night finishing classrooms in the basement. A Bible institute was held in our church Dec. 29-30 for district Sunday-school and church workers. Arrangements are being made for dedication services in the near future. Our religious education director is making plans for a course in Sunday-school teacher training.—Florence Reed, Manitou Springs, Colo.

Haxtun—Following a basket dinner on Dec. 13, our quarterly council meeting was held with the election of church and Sunday-school officers for the year. Bro. Roscoe Baker was re-elected elder. The United Youth group presented the play, The Lost Star, at our church on Sunday evening, Dec. 20. At our Christmas program on Dec. 23, the children presented their Christmas coin stockings and an offering was received for the Navajo Indian project. Our church was invited to the Methodist church for a Christmas program on the evening of Dec. 24. The first district-wide Bible institute was held in the Colorado Springs church Dec. 29-30 with Bro. Burton Metzler as teacher. On Dec. 31 the college youth of our church were in charge of the watch night service. There was a dedication service for children on Sunday morning, Jan. 10.—Mrs. Warren D. C. Wood, Haxtun, Colo.

Northern Iowa, Minnesota and South Dakota

Fredericksburg—Our love feast was conducted by our pastor. We have been having Sunday evening services since the first of October. Doris Matherny originally from Czechoslovakia, now a college student, talked to us. The officers of our men's group were installed by Charles Meyers, district president of men's work. Ray Zook, tri-district fieldman, was also a guest of the men's group. At the ladies' aid Christmas party, gifts were brought for the Navajo Indians. On Dec. 20 the choir presented a Christmas musical program. The offering was given for Brethren Service work in Germany. The Christmas story and a candlelighting service was held at our Christmas Eve program. A watch night party was held in our church basement by our pastor. One person has been baptized into our fellowship.—Mrs. Lester Guenther, Fredericksburg, Iowa.

Kingsley—Installation services were held for the officers of our church and Sunday school. The home mission offering was received at our harvest home service in November. Our Christmas program was presented on Christmas Eve. The CBYF was represented at the state youth rally at the South Waterloo church Dec. 29-30. Our CBYF meets regularly every other Sunday evening. The aid meets twice a month. Social and business meetings are held in the members' homes and sewing and quilting is done at the church. The aid contributed to the Goodfellows, a charitable organization. A project of the aid is the soundproofing of the balcony for a classroom. The men of the church cooperated in the project, hay lift, for the farmers of Missouri. A new heating system has been installed in the church parsonage.—Mrs. Darrell Shever, Correctionville, Iowa.

Sheldon—Guest pastors in our church have included Donald Holsopple of Huntington, Ind., Harry Zeller, Jr., of McPherson, Kansas, Henry Bovendam of Matlock, Iowa, and Mrs. Frances Fenner of Afton, N. Y. The sixty-third anniversary of the church and harvest Sunday were observed with Bro. Homer Kimmel of Holmesville, Nebr., delivering the morning message. Many guests and members of the church spoke informally in the afternoon service. At the district women's meeting held in our church, Mrs. Harold Royer addressed the group on the subject, Life of Women in Africa. We joined in a hymn sing in the J. E. Rolston home in honor of the Rolstons' and R. H. Glessners' anniversaries. Our young people had a devotional and social evening in the Kingsley church. A Christmas pageant, Bringing Their

Prayer

What Happens When a Man Prays?

Two books to help us understand the interaction which takes place.

WHEN A MAN PRAYS . . by Arthur A. Rouner

Since prayer *does* function in the physical universe, there can be no harm in asking *how* it operates, or in explaining that "how" in so far as it can be observed and explained. In the course of this remarkable book, the author logically develops the analogy between prayer—direct communication with God—and the various means of communication between men. The evidence he draws from experience, published works, and countless hours of research proves that *God does answer prayer.*

This is a book for the person who scoffs at prayer, for the individual who longs to pray but whose faith trips over intellectual hurdles, and for the believer who prays confidently, and is comforted, guided and lifted up. 160 pages. **$2.50**

PRAYER . . . . . by Frank C. Laubach

(The Mightiest Force in the World)

The coming of the Atomic Age brought no new problems, but magnified existing ones. This book meets the challenge by making a powerful plea for "a universal return in all walks of life to daily prayer as an essential to solving the terrifying dilemma of this present day." Many examples of answered prayer are evident in this presentation. 96 pages. **$1.25**

BRETHREN PUBLISHING HOUSE

Elgin, Illinois

Gifts, under the idrection of Mrs. Holsopple, was presented the evening of Dec. 20. Our watch night devotions were led by Roderick Rolston. Earlier in the evening he showed slides of Wendell and Frances Rolstons' trip to Germany and their work at the Kassel House. — Mrs. Harold V. Evans, Sheldon, Iowa.

Northwestern Kansas

Quinter—The choir presented a program one Saturday under the direction of Kenneth Graham. Bro. Charles Lunkley, missionary on furlough from Africa, spoke and showed slides of his work. Roy Holloman of the Kansas United Dry Forces talked at a union meeting of all churches in the county. In the absence of our pastor, Wayne Crist brought the morning and evening messages. Union services for the community were held Thanksgiving Day with our pastor, Bro. Lewallen, bringing the message. Bro. R. E. Mohler was guest speaker for both the morning and evening services on the annual harvest commitment Sunday observed in November. The children and young people presented the afternoon program. Special dedication services were held in the evening. A Sunday-school class built an outside nativity scene at Christmas time. The Incarnation, a Christmas message, was presented by our pastor and the junior and senior choirs on Dec. 20. The filmstrip, Holy Night, and a children's program was given in the evening. At the New Year's supper on Jan. 3, candles were lighted in memory of the members who had died during the past year. All members, seventy years and older, were recognized, as well as the new babies of the past year.—Mrs. Melvin Reinecker, Quinter, Kansas.

Southeastern Kansas

Osage—Program highlights during the past quarter have been the harvest meeting, the home-coming service, the annual birthday party, the Christmas play and the New Year's Eve watch party. The women's work installed a new sink in the church kitchen. Our church is co-operating with the McCune Ministerial Alliance in a religious census of the community. Our Sunday night mission programs in January included a film, slides, a play and a speaker, Miss Laura Sewell, a missionary.—Vera Mohler, McCune, Kansas.

Southwestern Kansas

Eden Valley—Some improvements were made at the parsonage by the women's work before the coming of our new pastor and his family. Russell Jarboe was installed as our patsor by Earl Frantz, district ministerial secretary. Harvest day was observed with Glenn Swinger of McPherson College as guest speaker. Maralee Bartlett and Vida Miller were our delegates to district meeting. Charles Lunkley met with us to explain the Africa mission work. Our revival meeting was held in November with Bro. Alvin Klotz as evangelist. Ten of our women attended the regional women's and children's work conference at McPherson. Our Christmas program was presented Dec. 20. A watch night service was held on New Year's Eve at the church. Bro. R. E. Mohler of McPherson showed slides of the Navajo Indians on Jan. 3. The pastor is conducting church membership classes for juniors, intermediates and young people. The men's work is building a new entrance to the church basement.—Mrs. Russell E. Jarboe, St. John, Kansas.

Salem—Our church council meeting was held in the fall with our pastor and elder, H. C. Lehman, presiding. Church and Sunday-school officers were elected for the coming year. Delegates to our district meeting were K. C. Duncan and Fred Beck. At our harvest home meeting Bro. R. E. Mohler of McPherson was guest speaker for both the morning and afternoon services. Special music was furnished by the McPherson men's quartet. On Feb. 3 and 4 a meeting on family relations was conducted by Brother and Sister Harry K. Zeller, Jr., and other leaders of McPherson. — Mrs. Fred Cline, Nickerson, Kansas.

Wichita, First — Forty teachers and officers attended our workers' conference. A film, The Sunday-school Teacher, was shown. The premiere showing of the film, For Every Child, was held in our church. Mrs. Chester Murray, district president of women's work, was speaker at a meeting of our women's work. The women's work group conducted the services at one of our evening meetings. A mother and daughter Christmas party was held Dec. 11, with Rev. Macias and twelve other members of the Mexican First Baptist church as guests. Gifts of clothing were brought for our local Mexican mission. A. Blair Helman has accepted the call to our church and will assume the pastorate on Sept. 1, 1954. During the past three months guest speakers have included Ernest F. Sherfy, R. E. Mohler, W. H. Yoder, Charles Lunkley, Earl M. Frantz, D. W. Bittinger, Blair Helman and Harry K. Zeller, Jr. At the recent leadership training school conducted by the Wichita Council of Churches, thirteen of our teachers attended the six-week course. Our high school group presented the pageant, The Light of Men, at the evening worship service on Dec. 27. They gave the church a tract and booklet rack and a slide and filmstrip projector. Our junior department gave forty dollars for the Navajo Indian project. Since the last report from our church, four members were baptized and two received by letter into our fellowship. Because of bad health, M. S. Frantz has resigned as interim pastor. Our school of missions was conducted with talks and pictures from various countries. — Ann Trapp, Wichita, Kansas.

Southern Missouri and Arkansas

Carthage—Several from our church attended regional conference at McPherson. Eight of the men from our church attended the district men's banquet at Cabool. Our pastor and his family attended the state fieldmen's board meeting and state youth rally at Warrensburg. Special baby dedication services were held recently for one baby. Our pastor was speaker for the union Thanksgiving service in Carthage. The Christmas celebration included the filmstrip, O Holy Night. The students home for Christmas vacation were in charge of the evening service on Dec. 27. Our semiannual birthday dinner was held Jan. 10. A Wonderful Life, a sound film, was shown in connection with the January school of missions.—Marjorie Wampler, Carthage, Mo.

Nebraska

Lincoln—An installation service was held for our women's work officers by Mrs. Merlin Frantz. Our pastor, Kenneth Yingst, was moderator for the district meeting, and Robert Evans and Lila Sisler were our delegates. Six of our Sunday-school teachers, attended the school of religion held in our city. One teacher attended a special laboratory school. On Nov. 1 Rev. L. J. Tigner, state director for the Temperance League of Nebraska, brought our morning message. During the absence of our pastor, guest speakers included Rev. Carroll Lemon, secretary for the Nebraska Council of Churches, Walter Westrom, Brethren student minister, Raleigh Peterson, professor of Biblical literature at Cotner College, and Merlin Frantz, pastor of the Trinity chapel near Lincoln. On Dec. 20 the choir, under the direction of Charles Royer, presented the Christmas cantata, The Holy Birth. As a special project the children of our Sunday school raised money to buy milk for Korea. In Dec. 20 a Christmas program was given by the children. A candlelighting service was held on the evening of Dec. 27.—Mrs. Mary Ann Eberly, Lincoln, Nebr.

Brethren Placement and Relocation Service . .

This column is conducted as a free se ice to our people. The right to edit reject is reserved. Since no verification ads is made no responsibility can be sumed. In writing about any ad ple give the number. Unless otherwise sp fied address all correspondence to Bre ren Service, General Brotherhood Boa 22 S. State St., Elgin, Ill.

No. 924. For sale. Safeway, 27-foot ho trailer. All modern, one owner, used one location, sleeps four, bathroom c plete with shower. Double kitchen si picture window, electric refrigera bottle gas stove. Oil-burner heating st Very good condition. Priced to Write: Richard Reiste, Brethren Ser Center, New Windsor, Md., or contact gar Reiste, Adel, Iowa, to see house.

No. 925. Free information to Breth coming to California. The Church of Brethren, Yuba City, Calif., is located fast growing community of Sacrame Valley. Fruit and agriculture main oc pations. Good peach country. Write: J Landis, 730 Eye St., Marysville, Calif.

No. 926. For sale: 100-acre dairy fa 112 acres under cultivation of which acres is new seeding, balance pasture v running water. Modern eight-room ho bath; oil-burning, winter air-condition heating system. Barn, hip roof, 26 with silo. Machine shed, 20 x 62. good wells—one with pressure syste with windmill and electric motor. mile from grade school, ½ mile f black top road, good gravel road, school bus route. Three-fourth mile f Church of the Brethren. Price, $15. Write: Walter A. Miller, R. 1, Stanley,

No. 927. For sale: Lovely country h with 17 acres. Seven-room house bath, gas and electricity. On paved r mail, milk and school bus route, 2 m from school, near Church of the Breth Small barn and all outbuildings. W J. N. Baker, R. 1, Homeworth, Ohio.

No. 928. For sale: Ice cream and taurant business including store buil and modern home. All modern equipm Down payment, balance on contract easy terms. Church of the Brethren town. Write: Galen Lehman, New P Ind.

No. 929. Wanted: Work on farm retired single man, excellent he Member Church of the Brethren, can nish references. Brethren home in west preferred. Write: Brethren Ser Commission, 22 S. State, Elgin, Ill.

No. 930. For sale: All modern Sout California furnished home. Corner close to schools, bus line, shopping ce and Church of the Brethren. Stucco stone construction, well landscaped, yard. Two bedrooms, large living and ing rooms, kitchen and breakfast n den and patio, two car garage. W Brethren Service Commission, 22 S. S Elgin, Ill.

No. 931. For sale: 120-acre farm. E room house. Good barn, 40 x 60. Gra and chicken house combined. Drilled two-car garage. Heavy soil, 50 acres der cultivation, telephone, electricity miles to Guthrie Church of the Breth 6 miles to consolidated school. Terms be arranged, if desired. Write: Isaa Byer, R. 3, Bemidji, Minn.

No. 932. Wanted: Housekeeper f motherless Brethren home. Children— 1 year; girl, 12 years. Age preferably tween 25 and 35 years. Write: Carl W R. 2, Wauseon, Ohio.

No. 933. Indiana farm, 4½ miles Manchester College. Ideal for family ucation. 60 acres level, black soil. room brick house, good barn. Not ir ested in sale, but would consider exch for Northern Illinois farm. Write: J Mathis, 3435 W. Van Buren St., Chicag Ill.

No. 934. Wanted to buy: Late m spinet electric organ. Write: Em Studebaker, Tipp City, Ohio.

Some Suggestions for YOUR LENTEN READING 1954

Meditations of the Heart*

BY HOWARD THURMAN

richly rewarding group of ditations which contains re- shment, challenge and renewal the spirit. **$2.75**

n Autobiography of Prayer

BY ALBERT E. DAY

e of the outstanding, concise ks on prayer of recent times. **$2.50**

Strengthening the Spiritual Life

BY NELS F. S. FERRE

Contains a wealth of helpful Christian wisdom for spiritual growth. **$1.00**

The Seven Words

BY CLOVIS G. CHAPPELL

Your appreciation of Christ and God's plan of redemption will mean more after reading this book. **$1.00**

e Recovery of Family Life*

PAULINE AND ELTON TRUEBLOOD

s forceful, constructive book ls with the "family idea," ve all stressing religion in the ne. For all families. **$1.50**

One Fine Hour

BY FREDERICK K. STAMM

ister's Book of the Month b Selection for the month of ruary, 1954. **$2.50**

Think on These Things

BY JOHN E. LARGE

the days when many care for wrong things, expect the ng things, a book such as this help build faith along sound s. God does not have "bar- days." **$1.75**

The Miracle of the Cross

BY RORERT R. BROWN

story of the Centurian. Why Christians by tens of thou- ls pack the churches of Amer- on Good Friday to think upon crucifixion and death. Here some of the reasons. **$1.50**

Be Still and Know

BY GEORGIA HARKNESS

Poems and prayers on Scripture themes for private and public worship. **$1.25**

A Journey Into Faith

BY THOMAS S. KEPLER

Forty devotional readings. Willing hearts and open minds will find that this book offers deeper insights into Christian faith and the impetus to put that faith to work in daily living. **$2.50**

The Resurrection and the Life

BY LESLIE D. WEATHERHEAD

A ringing affirmation of the great truths of the Christian faith—the risen Lord, Christ living today, the certainty of immortality, Christ's relevance to our present world. **$1.00**

The Life of the Church*

BY SAMUEL H. MILLER

The author tells what the church really is, what is supposed to happen in a church, and what the various aspects of its life symbolize. **$2.00**

*Starred items selected by Nels F. S. Ferré for the 1954 Protestant Reading List sponsored by the Religious Publisher's Groups.

BRETHREN PUBLISHING HOUSE

Elgin, Illinois

Oklahoma, Panhandle of Texas and New Mexico

Washita—Our church co-operated in the Cordell union Thanksgiving service, under the auspices of the Ministerial Alliance. The men of the church cleaned up the churchyard and cemetery, and put a new fence around the cemetery. The men are now doing some repair work at the church. The ladies' aid meets every two weeks to quilt and make comforters. They have sent comforters and clothing to New Windsor for relief. The children of the Sunday school gave a Christmas program on Sunday morning, Dec. 27. We also held our white gift offering for missions. A watch night service was held at the church on New Year's Eve. Some of our young people attended the young people's rally at Pampa, Texas. An offering was taken Sunday, Jan. 17, for Camp Spring Lake.—Addie Yoder, Cordell, Okla.

Northern Illinois and Wisconsin

Mt. Morris—Two members have been received by letter into our membership. Mr. Julian Gromer showed his pictures, Along the Atlantic Coast, one Sunday evening. Several of our ladies attended the World Community Day services at the Christian church. We co-operated with the Council of Churches for a Thanksgiving service. Forrest Groff was with us to explain the proposed new addition to the church. Five babies were dedicated at a special service during the morning service of Dec. 20. In the evening the CBYF went Christmas caroling. A school of Christian living was held for three Sunday evenings. In the absence of our pastor, Jesse Ziegler, Hubert Newcomer and Richard Coffman were with us. Our church was represented at the men's rally, junior high rally, young adult rally and the recreational laboratory. The CBYF sponsored the sale of Carols for World Friendship at Christmas time. Our church membership is engaged in a weekly reading of the New Testament. Mrs. Norma Standerford and Mrs. Margaret Mitchel are representatives to the Council of Churches. The school of missions was held during the month of January. The district pastors' fellowship was held in our church on Jan. 18.—Mrs. Robert Fridley, Mt. Morris, Ill.

York Center—Since we are outgrowing our church facilities and are making plans for expansion, a building committee has been chosen consisting of Paul Robinson, chairman, Dale Johnson, Clifford Noffsinger, Earl Landes and Trude Spurgeon. A meeting and program was held for the Sunday-school teachers to meet and get acquainted with the parents of the children and to explain the courses of study. Several of our teachers attended the Elmhurst School of religion at Elmhurst College. On Nov. 8 Margaret Stitzel, president of the district youth, was guest speaker. The Lombard Inter-Church Social Action Committee, of which we are a part, sponsored a talk by Mrs. Eleanor Roosevelt in Lombard. The Saint Paul Evangelical Lutheran church choir presented a concert jointly with our church orchestra on Nov. 22. Thanksgiving Day began with a breakfast at the church followed by a worship service and sermon by our pastor. A Christmas music and worship program was given Dec. 20 with the combined efforts of the church choir, junior choir and orchestra. At our New Year's watch party, the film, Bible on the Table, was showed followed by a social hour and a worship service. Hans De Boer, a German conscientious objector during the Nazi time, visited York Center in December. At this time he was on a world tour under the sponsorship of the World's and German Y.M.C.A. The Brethren Volunteer Fellowship from the Chicago and Elgin area met in our church on Jan. 10 for a reunion. Edward Ziegler and Dan West were guest speakers for this meeting.

MY NEW ADDRESS IS . . .

Name .....

R. D. or St. .....

P. O. ..... Zone ..... State .....

Help us to keep your Gospel Messenger coming by reporting any change in address promptly. **Please do not remove old address.**

Bro. Harlan Brooks was speaker at our morning worship on Dec. 27.—Josephine Landes, Lombard, Ill.

Middle Indiana

Huntington — Our evangelistic services were conducted in November by Paul Thompson of Lima, Ohio. As a result of these services five were baptized into our church. Our ladies' circles meet every month in various homes and the guild meetings are held every four months. The father and son banquet was held Nov. 23. On Dec. 13 consecration services were conducted for three babies. The children of the Sunday school gave a program, The Candle Lighters, on Dec. 20. We had a New Year's service at the church. During the month of January was our school of missions. On Jan. 3 Ivan Eikenberry and his family, missionaries to Africa, were with us for both the morning and evening services. The Huntington Ministerial Association sponsored a leadership training school for teachers at the Methodist church.—Mrs. Wayne Endsley, Huntington, Ind.

Peru—The women's work tea was held with Mrs. Calvin Bright as guest speaker. The following Sunday evening, Bro. Bright told of his experiences in prison. The district CBYF conference was held in our church. Bro. T. Wayne Rieman of Manchester College was speaker for our morning service on rally day. In the afternoon, Bro. E. Paul Weaver of Mexico, Ind., was guest speaker. Foster Statler of Elkhart conducted our evangelistic meeting in November. Union Thanksgiving services were held in the Nazarene church on Thanksgiving morning. In November we used the films, Frontiers Near Home and All That I Have. On the evening of Dec. 20, our choir presented the cantata, The Carol of Bethlehem. The young people held a watch party in the church basement. There were sixteen baptisms and one received by former baptism during the year. The Bloomfield mission, which our church began in 1938, has organized as an independent church. Bro. Forrest Groff of Elgin has been with us several times helping us with our building plans. A new building site was purchased and further plans for building will be discussed at our next council meeting.—Mrs. Lamoin Lawson, Peru, Ind.

Eastern Pennsylvania

Neffsville Brethren Home — Recent church groups and individuals who have been with us are the Springville congregation with Harry Gibbel bringing the message, the White Oak church with t evangelist, Joseph Moyer, as speaker, Franklin Cassel who showed slides of experiences in Korea, Bro. Govindji S vedi of India, a group from Spring Gr with Eugene Martin as speaker. I Harper Snavely, who showed slides of trip to the Colorado Springs Annual C ference, and the Salunga church with I Brubaker preaching. We contributed the Community Chest and the Sun school sent a gift contribution to American Bible Society. Our Sund school offering at Christmas was used world-wide missions. Other groups have worshiped with us include a c from the Lititz church, the East Pet burg church, the West Conestoga chu with Reuben Myer bringing the mess and thirteen groups who sang for us Christmas time. On Christmas Eve, R ard Hackman preached for us. The Mo ville young people always come at 6:10 our Christmas morning worship. On 20 Brother and Sister Harlan Brooks, sionaries to India, showed slides of t work in India. Bro. Milton Hershey, recently accompanied a load of cattle Europe, shared his experiences with An offering was received for the He Project.—Sallie E. Schaffner, Neffsv Pa.

Your Home is IMPORTANT



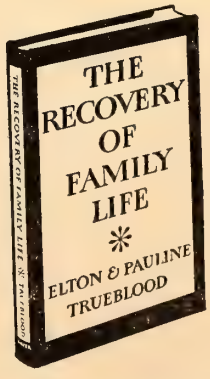
In the homes of the nation young minds are being developed. Their lives will reflect the images that they receive. May we present only the finest picture of Christian living and daily guidance for their growth.

YOUR HOME CAN BE CHRISTIAN

by Donald M. Maynard

This is a book about your children and how you can help them to live happily and to grow up feeling secure in a home where family life is grounded in Christian faith. Parents of young children will get advice on how to handle problems of discipline, fear, telling falsehoods, eating and sleeping. Parents of adolescents will find references to problems peculiar to that age, with wise and practical suggestions for dealing with them. As parents, you will appreciate this wise, warm-hearted, practical book on how to make your home one where Christian character is formed and the Christian faith is a wholesome, natural part of family living. 160 pages. Cloth. **$2.00**

THE RECOVERY OF FAMILY LIFE



by Elton and Pauline Trueblood

Granting that the *family* is an important "hub" in the wheel of human progress, how may it be strengthened to meet the reality of present day problems.

- new heights of divorce
- increasing juvenile delinquency
- feminine escapism
- conflicting interests

This is an honest and a fearless book, but it is a heartening one. The family can be saved and methods of doing it are given. 128 pages. **$1.50**

BRETHREN PUBLISHING HOUSE . . . Elgin, Ill.

Church of the Brethren
Gospel MESSENGER
MARCH 13, 1954



Ewing Galloway

God's Handiwork

SEVEN hundred and fifty feet below the surface of New Mexico tourists can walk through this natural cathedral in the Carlsbad Caverns. The Creator was in no great hurry to finish it, nor is his work yet complete. It is estimated that the largest formations in this cave took around sixty million years to reach their present form. The Artist who can measure distance by light-years and whose vision encompasses universes beyond our own is evidently not pressed for time. Nor must his loveliest creations always demand an appreciative audience. Only in recent years have the glories of this cavern been known to man. One can only imagine the unseen vistas that still await hardy mountain climbers, or the undreamed-of grandeur of distant worlds as yet unconquered. And if mortal eyes can now behold so much of God's handiwork, what treasures must await us when we see no longer "through a glass darkly, but then face to face"!

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

Contributing Editors

ROY D. BOAZ ..... Cloverdale, Va.
A. G. BREIDENSTINE .... Lancaster, Pa.
A. R. COFFMAN ..... La Verne, Calif.
IVAN FETTERMAN ..... Oaks, Pa.
DEAN L. FRANTZ ..... Mt. Morris, Ill.
HOWARD H. KEIM .. N. Manchester, Ind.
MRS. JOHN D. LONG .... Dayton, Ohio
LUCILE LONG STRAYER . La Verne, Calif.
MURRAY L. WAGNER .... Troy, Ohio
LEVI K. ZIEGLER ..... Martinsburg, Pa.

THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Norman J. Baugher, General Secretary, and the Brethren House, Earl H. Kurtz, Manager, 16-24 S. State St., Elgin, Ill., at $3.00 per annum in advance. Life subscription, $50, husband and wife, $60. Entered at the post office at Elgin, Ill., as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

MARCH 13, 1954

Volume 103 **Number 11**

In This Number . . .

Editorial—
God's Handiwork 1
Who Has Been Delinquent? 5
Kingdom Gleanings 16, 17

The General Forum—
The World Council Assembly Comes to Evanston. W. A. Visser 't Hooft 3
Gratitude and Hope (Verse). Ora W. Garber 4
Schwarzenau—Today and Yesterday. A. Stauffer Curry 6
Parsonage Sick-Bay. Joyce Biddell .. 9
A Forgotten Bit of Brethren History. Albert C. Wieand 10
Meditation. Wayne Wheeler 11
A Baby Is Born. Roger W. Axford 12
The Family Counselor 13
A Christian Vocation in Medicine. Jacob S. Huffman, M.D. 14
Reviews of Recent Books 15

News and Comment From Around the World 18

Brethren Service—
Intermountain Indian School. Beverly Evans; Mr. and Mrs. Eldon Coffman 20
Material Aid Has Helped These 21

The Local Church—
Church Newsletter 22
"A Year for Christ" Pulpit Exchange .. 23

Our Mission Work—
The Church in the Changing World .. 24
Valley View Community Church. Lee G. Whipple 26

READERS WRITE . . . to the editc

The Gospel Messenger welcomes letters commenting on editorials, articles and ne Letters should be brief and brotherly.

Comparisons in Giving

Ever since the article by Bro. Chalmer Faw appeared in the December Bible Study Monthly listing comparative percentages of Brethren giving with other denominations, I have been wanting to say "Yes, but - - ".

Several letters in the same vein have since appeared in this column, in particular the one in Feb. 6 issue entitled "Are We Robbers or Stewards?"

First, there is so much in both this letter and the former article by Bro. Faw with which I can heartily agree. Admittedly there are many Brethren who should be giving more generously to the work of the church, and there are more Brethren who should be giving, but I do object to the comparative figures and statistics upon which those articles seemed to be based. Are we to give because we have caught a vision and heard a call, or because we are trying to make our figures look as big as those of some other person or group?

It is an old saying that figures do not lie; perhaps not, but when figures are only a half truth they can be more misleading. Much has been made of the comparison of per capita giving by the Church of the Brethren with that of other denominations. I object to such arbitrary figures being published in cold print as fact, without taking into consideration the giving that is done on a very large scale by Brethren people that is not on a dollar basis at all, and which it is impossible to include in such columns of figures.

We are all aware of the extent to which the Church of the Brethren has been served by a volunteer ministry. Think of this in terms of an annual salary which each of these hundreds of men have given to the church without its ever having become dollars, but which another denomination with a paid ministry counts in terms of dollars and includes in its statistics of church giving.

What would be the sum total of giving of our B.V.S. workers if the difference between their maintenance and the normal annual salary they ordinarily would earn were added up. Are the many hours of volunteer work given at New Windsor included in these percentages, or the dollar value of the Heifer Project? It would surely change the per capita figure.

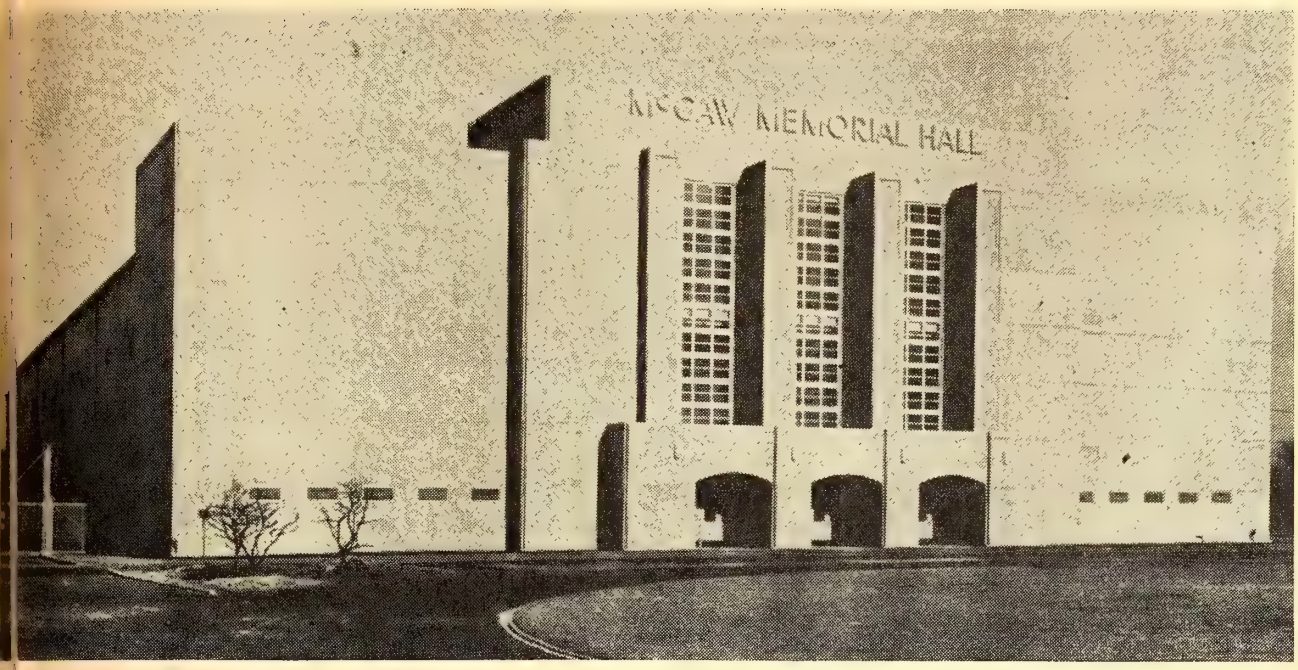
When building or repair work to be done it is the practice many churches of these other nominations mentioned to put large money-raising suppers a bazaars to get the dollars to give the church to pay what are of high union wages to professio contractors and laborers. Th would surely look big in a colu of figures on church giving, but how many similar cases in Breth churches would much of the sa type of work be done by dir volunteer labor, often using dona materials, without any of this e being translated into actual dolla Members of the Church of the Bre ren are not the only people who g in ways such as these, and we kn our Board must have actual dol to pay missionaries, but it is reason why any attempt to com comparative statistics seems un and only a half-truth.

Cannot we who call ourse Christians share our money or g our service because of faith in Ch and a heart-felt concern for needs of others? Would not this a more worthy inspiration tha competitive effort to match fig with other denominations? It is t their figures also include m sacrificial and worthy giving, their big figures of dollar giving partly because of an entirely ferent system of administration accounting? I feel that to dep on such figures to inspire our m bers to give, or to make of stewardship a legalistic thing t measured only in dollars is worthy of the spirit of love to w Christ calls us.

Shall we say to our people, " Methodist Church has given many dollars, what will you gi " or do each of us hear the Master "I gave my life for thee, what thou given for me?"—Mildred Schwaninger, Easton, Md.

Monument at Schwarzenau

Regarding the proposed m ment to be erected at Schwarze I am in favor of it, but moderation — not extravagant. I think a cairn such as marks geographical center of N America would be very good. I drawn a rough diagram of it. I Board is interested, I'll go over get the exact measurements. guess it is 8 feet tall.—M. W. P Minot, N. Dak.



Religious News Service

Sessions of the Second Assembly of the World Council of Churches will be held in the McGaw Memorial Hall on the campus of Northwestern University at Evanston, Illinois

The World Council Assembly Comes to Evanston

W. A. Visser 't Hooft

Amsterdam brought together some one hundred fifty churches for the first time in a permanent relationship. At Evanston, six years later, the churches will examine the way in which their announced intention to stay together has in fact been carried out and it will show whether the churches are now ready to go forward together.

WHEN the delegates of the 161 member churches of the World Council of Churches meet in Evanston, Illinois, next August, their actions will be watched by Christians all over the world, and their voice may be heard by many who seldom listen to what the churches have to say. Evanston will mark an important step in the development of the World Council for it will be the Second Assembly of this body, which came into being at Amsterdam in August 1948. The Amsterdam meeting caught the imagination of many because it brought together for the first time in a permanent relationship to one another, some 150 churches in more than 45 countries, and was noteworthy for that fact in itself. The Evanston Assembly on the other hand must indicate what the first six years of the council's life have meant and show what the years ahead will demand of it. At Amsterdam the delegates issued a message to the churches in which they said, "We intend to stay together." At Evanston the churches will examine the way in which this intention has in fact been carried out and will show whether the churches are now ready to do more, to go forward together.

What will the Evanston Assembly have to say to the churches and the world? When the Central Committee of the World Council met in Toronto in 1950, it undertook to choose a theme for the next Assembly. To the church leaders gathered

General secretary of the World Council of Churches, Geneva, Switzerland

there, it seemed clear that in this day when so many are filled with doubts about the meaning of life and fearful of what the future will bring, the Christian church must speak a word of hope. Yet, this was not an easy theme. The discussion since 1950 has shown that when we begin to talk seriously about the Christian hope we have to face very fundamental issues of the Christian faith. And on these there are many different opinions among us. But then the World Council must not run away from such real issues. On the contrary, it exists in order that the churches may learn from one another and that they may give a common message to the world.

In the time since the Toronto meeting leaders in the churches have done a great deal of thinking about the content of the Christian hope. A commission of leading churchmen from all over the world was appointed to draw up a statement which should be presented to the Assembly on the theme, Christ —The Hope of the World. At its first meeting in 1951, the commission members found great difficulty in finding a common way of expressing this hope. As time went on, however, it became possible for them to go beneath their differences of approach to the basic Christian convictions and to find a way of expressing the meaning of that hope. When the delegates meet at Evanston they will have before them the results of the work of this commission, which has progressed with the continuing interest and help of groups and individuals in churches all over the world. Indeed, it is doubtful that any ecumenical conference or meeting has ever had such widespread preparation in the churches themselves.

It is, of course, impossible to say now whether or not the Assembly itself will follow the lead given by the Advisory Commission, but it can be said that we have in our main theme a topic which has laid hold on us and will not release us from thinking it through. It is also clear that the thinking of the churches has moved forward from the old sterile dichotomy between this-worldliness and other-worldliness, to a new awareness that it is only in the light of the eternal purpose and sure triumph of Christ that our activity here and now can have meaning. In the terms of our main theme, this means that it is only when we look forward to the ultimate triumph of Christ, who is the only hope of the world, that we can gain the perspective which gives validity to our actions here and now. It means, also, that we cannot live as the servants of the Lord who is to come in final victory, unless we are at work seeking to transform this life in accordance with his will. For the Lord who is to come is the Lord who has already come, and now rules over those who belong to him and to his church.

Evanston, then, will speak first to the world about hope. In doing so however, the Assembly will also study the meaning of that hope in relation to six specific topics: the unity of the churches, the evangelistic t of the church and the churc responsibility in society, in ternational affairs, in inter-gr relations, and for the vocat of the Christian layman. Dur the first week of the Assem the delegates will meet in fift groups to discuss the m theme itself, and during second week six sections v study the sub-themes. Evans will be a time of much disc ing and much speaking. Yet crucial question is: Will Assembly be able to hear yond the voices of men voice of the Lord of the chur calling his people together that they may speak not mer their common mind, but rat bear witness to his will and promise for the church and the world?

For Americans, one of significant facts about Evans will be that it is the first m ecumenical gathering to be h in North America. Americ are good travelers; they h had large delegations at p ious meetings and have alw taken an active part. But u now the American churc have not had an ecumen meeting in their midst. N the World Council Assembl is to meet at a time when a g spiritual struggle is going o America concerning the v

Continued on page 8

Gratitude and Hope

ORA W. GARBER

Although our finite minds are much too small
To grasp and hold within their narrow scope
The whole of life, we can accept it all
With reverent gratitude and steadfast hope:

With gratitude because the God above
Has given life's greatest values to us free:
Forgiveness, righteousness, salvation, love,
And then, to seal them all, eternity;

With hope because the Father of us all
Is with us through each glad or painful day,
And, though along strange paths our lots may fall,
He leads — we do not need to see the way.

EDITORIAL

Who Has Been Delinquent?

WHEN George Layman settled down in his easy chair to read the day's news, he could take most of the world's tragic events his stride. Reports of plane crashes, auto ecks, earthquakes and snowstorms seldom ffled his composure. But when his newspaper ld of a series of teen-age escapades—robberies, cidents, drinking parties, acts of vandalism—eorge hit the ceiling.

It was obvious to George that parents were iefly to blame, parents who were soft in disci- ning their chilren, working mothers who left eir daughters on their own, fathers who were o busy making money to spend time with their s. Next in line for criticism were the school- achers who could not keep order, who tried too ny progressive ideas, who encouraged children t express themselves and did not restrain them. eorge was convinced that movies and comics, t to mention TV programs and paper-back vels, were somehow at fault and that the local lice were afraid to enforce laws controlling verns and other places where teen-agers might ther.

George could safely expound his ideas because h children were grown and his days of serving P. T. A. committees were past. But some of the sons who heard him, while they agreed that rents and teachers were often to blame, won- ed if George did not also have some responsi- ity. There was the time when he opposed a pay se for teachers. And when his church talked ut a slum clearance project George called it dical" and would have none of it. He voted inst a bond issue that would have provided community with a new swimming pool.

One day a friend of George's called his at- tion to some news about teen-agers that was ferent. George learned for the first time about Brethren Volunteer Service program and the y it challenged dozens of young people to give ear of constructive service. He read about the ristian young people assembled at a national ference who asked that young Americans be t to foreign countries as "aides" or "right- d men" to Protestant missionaries. He heard ut "soda-shop evangelists," teen-agers who ed religion in drug stores and gave a testimony Christ that could be heard above the juke- din, with the result that many other teen- rs became Christians.

He discovered that some newspapers were ing front-page position to stories of construc- tive youth projects and finding that it boosted their circulation. He was interested in the idea of some police chiefs in working out a "pal system" for boys who might get in trouble, arranging for wholesome outdoor activities as an outlet for their energies.

George opened his eyes wide when he heard that an Ohio city had a Juvenile Council that would often sentence a bad boy to an all-day fishing trip. The idea was started by a minister who had once been a probation officer. The council tried to reach a boy before he got into serious trouble. Its philosophy reflected the views of the minister who said, "I like kids, especially the dirty kids. For a beautiful piece of furniture, make it of gnarly wood."

George stirred uneasily in his easy chair. A rock had just shattered his basement window. Instinctively he reached for the phone to call the police. Then he hesitated. Why not see for himself if the neighborhood delinquents would respond to the kind of treatment he had read about? Two phone calls assured him that his pastor and the teacher of boys in their Sunday school would help him set up that overnight camping trip for the weekend.—K. M.

No Time Limits on Sharing

WITHIN the next two weeks most Protestant churches will observe what has come to be known as One Great Hour of Sharing. In some denominations this observance has been extended to what they call a Week of Compassion. In other groups the emphasis upon self-denial and sacrifice is associated with the period of Lent, reaching its climax in Holy Week and Easter.

Just as prayer knows no season, so must sharing and sacrifice be year-round fruits of the Spirit. We take advantage of designated hours, special days, official weeks and the whole church calendar as a means of lifting up the obligations of Christians. In this issue several features call attention to one kind of healing ministry; next week the world-wide outreach of Brethren service is emphasized. But these are ongoing programs of mercy and they can continue to render service only because Christians continue to pray seriously, to give generously, to work steadily and to plan unceasingly for the relief of pain and suffering. There are no time limits to the "inasmuch" of Christian service.—K. M.

Schwarzenau -- Today and Yesterda

The author, who has twice visited the village, believes the surroundings, the buildings and the situation of Schwarzenau today are symbolic of Christian teachings.

A. Stauffer Curry
J. Henry Long photos

THE topography, buildings and recent circumstances in and around the hamlet of Schwarzenau, Germany, are themselves symbolic of many Christian teachings and attitudes. It is thrilling to note some aspects of the present circumstances there and relate them to the heritage of the past, especially the origin of our church in 1708.

In the village proper there still stands the old flour mill where Mack, our founder, is purported to have worked. Even though it has more recently been a weaving establishment, some of the atmosphere of the primitive mechanical setting can still be felt. Under the same roof there is still a residence—we might say today an "apartment"—where some of the original prayer meetings were held. One theory holds that Mack's and Hochman's prayer and study sessions alternated between this location and the residence of the two out on the hill some distance from the village. A slightly level spot on the hillside meadow is probably where this residence stood.

In any event, an inspection of these two historic spots reminds one of the significance of *personal and group study, meditation and prayer.* In many respects the searching by Mack's study group had resemblances to modern "cell" groups. A specific set of problems existed for this historic little band; they sought a solution through group study and prayer. One wonders if Schwarzenau is not today a symbol of, and challenge to, the use of this method—call it a cell, prayer circle, prayer meeting, or otherwise—in attempting a solution to many personal, group and world problems.

On one occasion, some years ago now, a few of us had opportunity—as had many visiting groups—to examine an old German Bible, published contemporary to the period of Mack's activities. Our leaders have been attempting to secure copies of this and similar editions as permanent Brethren possessions. The one we saw was in an old farmhouse near the hillside spot where Mack's home once stood. As we po over it, we were reminded the traditional claim of c church, "The New Testament our creed." Whether or not have lived up to this clai with our varying interpretati as well as our printed summ ies of the Brethren belief—is course open to individual ju ment.

But this old Bible is to so —and might well be to all— symbol of the *spiritual und girding of all Christian activit* I feel certain that attempts clean up the liquor evil, to eli inate war, to do away w juvenile delinquency and to many other things cannot s ceed unless they have a spirit motivation and undergird based on the New Testam



This shady, tree-lined road takes one to the peaceful valley in which the village of Schwarzenau is located

Executive secretary of the National Service Board for Religious Objectors, Washington, D. C.



Schwarzenau was untouched by the war but has its homes full of refugees

I eel just as certain that any cl ms to a spiritual and New T tament foundation are false u ess they lead the individual a the church as a whole to p grams of evangelism, mis- si ns, relief, temperance, eco- n nic rehabilitation, world b therhood, establishing the w th of human personality, and m y others. A hands-off atti- tu e toward poverty, slums, vi , the unconverted majority, th starving millions, unemploy- m t, social disorganization, and p tical complexities is simply d ying that "the New Testa- m t is our creed."

he peaceful valley of the E r, still cozily isolating S warzenau from the ravages of modern war (it was not b bed in World War II), is a fit ng modern symbol of a si ificant doctrine evolved by ou forefathers here—that of *"r force in religion."* Because of th r study, and perhaps as a re tion to the practice of forc- in men to state worship, to pe ecutions and to religious w s of their day, our fathers se ned to look on this doctrine as ery important. M. G. Brum- ba gh has indicated there were nu erous applications of the doctrine through the years: (1) no infant baptism (this may be forcing people to join the church); (2) no taking of the oath; (3) no state interference with the church; (4) each individual free to follow his own conscience; and (5) no going to war. Peaceful Schwarzenau continues to remind us of this doctrine!

On one occasion a part of our visiting group made a guess at which route our forefathers took from, presumably, Mack's home on the hillside to the exact spot —which they also guessed— where the first baptism took place in the Eder River. They followed the route on foot and tried to relive, in their imaginations, the first baptism. Thus they saw the John Kippings, Andrew Bony, Lucas Vetter, George Grebi, Mrs. Mack, and perhaps another baptized by Mack, after he was three times immersed by one of them. I heard of one visiting group which held a love feast at the spot they thought the first baptism took place. As is well-known, baptism and the Lord's Supper are the two sacraments common to all Christendom. Obviously, Schwarzenau has become to many people the symbol of *man's relation and duty to God.* It is generally believed that the "count-the-cost" scripture of Luke 14 was read on the occasion of the first baptism. Our fathers approached the new life with a tremendous sense of duty and sacrifice. They apparently regarded preaching the gospel to others as part of their duty. "Be fruitful and multiply" are words believed to have been used as our forefathers waded to shore after the baptismal services.

Just before the war several of us had a heart-rendering conversation with a Jewish mother and her two daughters, one of whom was the breadwinner and had just been ordered deported from her homeland. This evidence of man's inhumanity to man, right in the village where the church was born, made a deep impression upon us. Shortly after the war, a number of us were deeply moved again by the droves of children milling about the narrow streets, or huddled into tiny quarters with parents because the population of the

village was doubled by war refugees. The hamlet of our fathers yielded more evidences of man's cruelty to his own kind. These experiences make Schwarzenau to some, quite unrelated to any story of history, the *symbol of the church's challenge to unfortunate and unsaved humanity everywhere.* People and churches can be preoccupied with the personal and local problems of Christian living, and that is fine. Schwarzenau, however, is needed to pull us out beyond ourselves and our local churches.

Most visitors to Schwarzenau see the Rhine valley enroute to or from the village. A bit of reflection on history illuminates in one's mind the fires of Christians burned at the stake three centuries ago. While we may have no evidence of any of our forefathers actually burned at the stake, we do know they were persecuted, which they experienced gladly. Thus Schwarzenau represents the *willingness to suffer inconvenience and hardship for one's faith.* According to one historian, John Naas, an early minister but not one of Mack's initial followers, was out hunting one day in the German forest. The kings recruiters tried to impress him, being tall and stalwart, into the king's bodyguard. Upon refusal Naas was hung for hours from a tree by ropes tied to his toes and thumbs. The king happened by and said, "Tell me why you refuse"; in answer Naas replied, "Because I cannot as I have long ago enlisted in the noblest and best army; and I cannot be a traitor to my king." The king rejoined, "And who is your captain?"

Naas answered, "My captain is the great Prince Immanuel, our Lord Jesus Christ. I have espoused his cause, and cannot and will not forsake him."

"Neither will I then ask you to do so," replied the king, giving him a coin and riding away.

World Council Assembly

Continued from page 4

foundations of the national life. There is always the danger that the Assembly itself may be interpreted in the light of this struggle rather than as a truly international and ecumenical encounter. It will be the task of the members of the American churches to assist in interpreting the Assembly for what it is, an ecumenical and international assembly of delegates representing various church traditions and holding very different views on social, economic and political questions, yet claiming, beyond their differences, a common basic loyalty to one Lord who will not let them live in comfortable isolation from one another.

Many of the things which will be said at Evanston will be controversial. Some of the first reports to reach the American people may be colored by this fact. It is important then that American church members find out what is really going on at Evanston. In this respect pastors and lay leaders of the congregations can play an important role by seeing to it that the really fundamental issues with which the Assembly is to deal are understood by the members of the local churches.

Daily services will provide an opportunity for the participants to share in the worship traditions of the different churches and to seek guidance in carrying out their responsibilities. Evanston will also be a time when the World Council of Churches reviews the first six years of its life and makes plans for the future. Thus it will provide an opportunity for the member churches to consider just what the World Council means. At Amsterdam the World Coun became a fact. In the ye since the First Assembly t meaning of that fact has beco clearer. All the churches whi belong to the World Coun show by their membership t they recognize the church to more than their own denomi tions. Some people, howev have been inclined to think the World Council as in fact kind of "world church." T it most clearly is not. So people will doubtless be d appointed to learn just h real and how deep are t divisions which still divide t churches. At Evanston, all t delegates will not be able receive the Lord's Supper the same table. It will be a parent that there are still ve deep differences in theolo church organization and w of worship. Yet we may all h and we must earnestly pray t Evanston will make it ve clear that the churches are the move and that they move gether in the same directi God will not let us rest cont in our denominational s centeredness and confessio pride.

As we read the New Tes ment we discover not ma churches, but only one chur one people, acknowledging Lord. In one sense the Wo Council is a sign of the sin our division. But let us p that it may be more than t that it may also be an inst ment of the Holy Spirit for healing of our divisions. T does not mean that the Wo Council will negotiate merg between churches, for that is responsibility of the church Evanston itself will not prod any such unions. But Evans may serve to bring to churches a new sense of th obligation to grow closer gether.

The Assembly will have task of arriving at a message the churches and to the wo

ıe world longs for a sure word hope. The Christian church the custodian of such a Word. ıe Evanston Assembly will ovide an opportunity for the urches together to hear that ord anew, so that they can eak clearly of it and, if God ill, be an instrument in his ınd to give hope to the urches and to the world. ırough a genuine spiritual eparation the members of the urches may be able not only hear that message but to ake it their own and proclaim to others.

Parsonage Sick-Bay

Joyce Biddell

VERY often it takes a living incident to bring home a need. One may be aware the need theoretically; but if od wants something done out it, he has to jog one's bow.

This was what Pfarrer (Pas-r) George Harth was thinking he sat at supper in his pleas-ıt little living room in the arrer-flat at Wiedweg, Aus-ia. His wife sat opposite him. ıey were both tired from a ll day's work, but it was work ey loved and their faces as ual were happy as they talked er the new contacts they had ade and places visited. They d not been in the parish many onths and their heads were ll of plans to develop the ork.

"There's one thing I'm very uch ashamed of," said the stor, "and I want to put it ght as soon as possible—with ur permision."

"My permission? Why should u ask my permision?"

"Because it concerns you."

He went on to tell her that e of his flock, a young woman from a remote, mountain village, had collapsed in the woods yesterday while on her way to the doctor. It was several hours before she was found; she was then carried into the valley and a bed found for her in the village public house.

"I'm ashamed to think those poor highlanders lacked the confidence to knock at our door and request help. I feel something ought to be done. I've been aware of the problem for a long time, but just too lazy to tackle it."

"Lazy!" said his wife indignantly, "You're doing too much —that's the trouble."

"Well—cowardly, then. You see, those people up there in the farms and small hamlets are really in a bad way. It's a fearful long trek down to Wiedweg every time they need a doctor —especially in winter."

"Can't the doctor go to them?"

"He's grossly overworked as it is. No, I've been thinking it over, and the situation cries out for a 'sick-bay'."

"What do you mean by a sick-bay?"

"A room in the town where the patients can lodge as long as they need attention."

"That would be splendid of course. But where can we find such a thing?"

He laughed. "We've got a very nice little spare room, dear."

Just for a second he hesitated. Her lovely room—not furnished yet, but she had such plans for it! And it would not be just the room. Sick people require care and nursing. How could she spare time? But then—what were they here for? To look after God's family in whatever way they most needed it. If nursing was called for, nursing it would be. She smiled back at him. "Of course. Why ever didn't I think of it myself?"

The parsonage sick-bay was a great success. Their first patient, a Roman Catholic girl, suffering from hemorrhage, stayed with them a week. In each case the patients were accepted as one of the family and the pastor and his wife shared nursing duties between them. It soon became clear however, that one spare bedroom was by no means enough; what was needed was a real sick room, properly equipped.

The parish could not pay for one, for it was poor and newly established. Again he and his wife talked the problem over. Again they made a willing sacrifice for the sake of our Lord. This time it affected them more, for it meant giving up their living room and sharing a single room to eat and cook and work in. It did seem a bit hard at first but they soon found they were repaid by the satisfaction they got out of fitting up their sick room and by their pride in it when it was ready. When friends knew what was being done, they sent along gifts to help. First came some old beds which the pastor painted and renovated. Then came linen from the *Christliches Hilfswerk*. "But what made us really rich," writes the pastor, "was the World Council of Churches' contribution. We are grateful from the depths of our heart for the new blankets, pillows, medicament box and other most necessary items. We do not forget to tell the sick people where our things come from. At present we have a wooden bath tub and I intend to spend the rest of the money on modernizing our washing facilities."

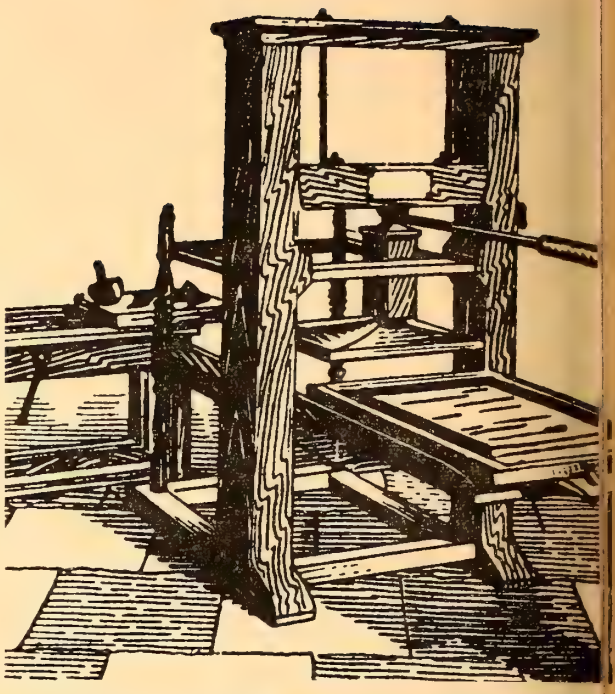
This humdrum little story seems to me a refreshing example of Christians working together to show the world what the church is really like. It is something to set against the picture of unrelieved gloom which our critics like to paint for us.

---

e author, a graduate of Oxford and an glish teacher attached to the World ıncil of Churches' office in Salzburg, stria, has been doing welfare work ong the DP's in the refugee camps of stria for the past six months.

A Forgotten Bit of Brethren History

Albert C. Wieand



A drawing of the press on which Christopher Saur printed his newspaper and Bibles

CHRISTOPHER SAUR joined his rival, Benjamin Franklin, in promoting the first hospital on the American continent. Heretofore we have been saying that the movement for hospitals and nurses' training among the Brethren began in the movement which led to the decision by Annual Conference in 1926 that we should start a healing ministry in America.

Now we shall have to revise our judgment as to when Brethren interest in nursing and hospitals began and go back to colonial time, to Philadelphia and to that genius, Christopher Saur, just as we have had to do with reference to printing and publications, Sunday schools and higher education.

At an annual meeting in Philadelphia of the American Hospital Association, Bro. Omer B. Maphis, formerly administrator of Bethany Hospital and now administrator of the Community hospital of Kenosha, Wisconsin, unexpectedly made a startling discovery. While browsing through an exhibit in the historical library of the Pennsylvania hospital, which was the first of all American hospitals, he suddenly was thrilled to see the name of Christopher Saur, Sr.

Of course, Bro. Maphis was not a little excited to find that Christopher Saur, next to Alexander Mack the greatest of the founding fathers of the colonial Church of the Brethren, was so vitally and so wholeheartedly and with such penetrating vision interested in hospitals and the Christian care of the sick, even in that early day.

Bro. Maphis hunted up Bro. Ellis M. Studebaker, administrator of Bethany Hospital, who also was attending the annual meeting of the American Hospital Association. They both became intensely interested and decided to pursue the matter further.

Together they went to the Pennsylvania Historical Society. There with the help of a librarian they searched in the complete files of Christopher Saur's religious newspaper, the *Pennsylvania Berichte* and there, after some hours, this is what they found in the issue for Aug. 16, 1751. A translation follows:

The founders or contributors to the hospital in Philadelphia have made a beginning, and have already accepted impoverished sick persons, and have rented a house, wherein they will cared for until the new building ready. The 2,000 pounds from public treasury has been granted the construction. . . . So they do have the liberty to touch accumulated capital of 2,000 pou in Philadelphia, rather they rece 120 pounds interest from it, and many impoverished sick persons be housed and cared for as the pounds make possible. So is beginning made. It does not dep on one solitary hospital direct chosen through influence, as so times happens in Germany, (who decide by himself whom to acc or not, and who is more concer with making himself and his next- kin rich, than with the care of sick); but each year twelve pers will be chosen from among those w have contributed, who must see t it is put to the best use, in so as they recognize it.

It is well known that the Germ in the colonies have to provide a hospital every year, as they h to help so many of their known a unknown friends, who come from ships. When the merchants must the impoverished in prison, there no end to the begging, complain and lamentations over taxes.

He who knows how wonderful g health is and how yearningly hum nature longs to be helped in sickn and pain will surely help in such praiseworthy project, for he can w imagine that a destitute person illness and pain would not wish a the less to be cured, in spite of lack of money to pay for the servi of doctors, nurses and attendants.

Therefore we take this opportun and the liberty to beg or to remi or to ask any young Germans w have either acquired the worl goods, or who have been blessed the Lord, if they will not contrib something.

It happens sometimes that one

Co-founder of Bethany Biblical Seminary, now living in La Verne, California

ten who have been helped return thank God. It is not to be pposed, however, that only the good living brothers of the spiritual dy of Jesus will be accepted, but so the wicked and ungrateful, for ey also are human and it is said, e ye merciful as your Father in aven also is merciful" (Luke 6). He lets the sun shine upon the godly and the good, and the rain ll upon the just and the unjust" Matt. 5). If God were to distribute s mercies only among the pious d just, many of us would die of nger.

And because anything that anybody ves or bequeaths, will bring in more come, as long as the hospital stands d poor sick persons exist, so may any be among those to whom Christ ll say, "Inasmuch as ye did it unto e least of these my brethren (to the eep on his right hand) ye have done unto me" (Matt. 25). This blessed ice will be better than 1,000 pounds erling. Many on the left hand will, hen it is too late, wish he had sown faith and love that he might hear is voice. But he who does not gladly ve or promise something will be minded of: "He who practices ercy, should do it with gladness" Rom. 12:8). "God loveth a cheerful ver" (2 Cor. 9:7).

It was this editorial notice by hristopher Saur that led Matew Koplan to write the folwing letter to him, offering the onation here recorded. Then aur communicated Koplan's fer to the Philadelphia hostal trustees. The following uotation from their records ves the further excerpt from Minutes, Board of Managers, ennsylvania Hospital," October 1751.

The Board of Managers, met at the Widow Prat's

A letter from Matthew Koplin to hristopher Saur was laid before the ustees, and the translation thereof ad, which are as follows, viz.

My dear and beloved Friend,

'Having seen in one of your ews-papers, that the Contributors to e Pennsylvania hospital are earnestconcern'd about its Welfare, and ave already begun to take care of e Sick-Poor; and having also bserv'd that it has not such a undation, nor is likely to become ich a Hospital as I have seen and nown in Germany, where great sums, ven as alms, were collected, but ade a bad use of, being appropriated the masters of the Hospital to e enriching of themselves and vouring of their Friends: so that ey lived in plenty, superfluity and luptuousness, insomuch that they uld keep their horses and coaches e rich people, altho' they had thing before, nor any income but it of the funds of the hospital; by hich means, the poor and needy ere not taken care of according to eir necessity, the money being herwise consumed. But when I nsider the noble foundation of this our hospital, I can't but believe it will be managed by impartial persons; I have therefore thought fit to make a free gift, and I do hereby accordingly give a lot of land for the use thereof, situate between Germantown and Philadelphia, and have herewith sent you the deed of said land, out of which the managers of the hospital may make such a conveyance of it for the use of the hospital at Philadelphia, as they shall think proper, and send it to me, and I and my wife will set our hands and seals thereto, before lawful witnesses. If I should remain any longer in the flesh, I hope they will excuse me from coming to the annual election of the managers, treasurer, etc. for it may be done without me. I am the old

'Matthew Koplin

'P.S. Pray don't take it amiss, my mentioning the bad use made of alms in Germany as I have no thoughts of any thing of the kind being done here.'

Following is the record of the action by the Board of Managers.

Ordered,

That a letter of thanks be sent to Matthias Koplin with the deed prepared for him to execute.

And the same being drawn and agreed to is as follows, viz.:

Philada., Oct. 3, 1751.

Respected Friend
Matthias Koplin,

Thy Friend Christopher Saur hath communicated to the Managers of the Pennsylvania Hospital, thy letter to him, expressing thy intention of making a free gift to the said Hospital of a valuable lot of ground situate between Germantown and Philadelphia; for which the managers, in behalf of the poor, return thee sincere thanks; and hope thy charitable and generous donation, and those made by other well dispos'd people to this Hospital, will never be misapplied in the manner mention'd in thy letter as hath been usual in some Hospitals in Germany.

"As a caution to future managers against such misapplications, they have order'd thy letter to be copied to their Book of Minutes or records of their proceedings, that it may be preserved to posterity, as a testimony of the original intention of the founders of this pious institution. The managers salute thee respectfully, by

Thy Friend,
J. Crosby, President

To Mattias Koplin, living within—
Miles of Perkiomen, near the Trapp

In Saur's paper the following advertisement, also, was printed, further revealing his vital interest in the healing arts.

At Christoph Saur in Germantown the following medicinal wares are to be had: by the pound or smaller measure and weight, namely

Rhubarb. Camphor. Myrrh?. Borax. Einhorn. Asafetida. Laurel. Jalap root. Opium. Cinnabar. Gumi hadra. Gumi Gutta. Arcanum duplicatum. Semen stapis agria. Feihl wurtzel. Oil of juniper. White petroleum. Red petroleum. Oil of turpentine. Resin. Fly poison or gnat powder. Fine soft bath sponges for children to clean themselves and for other uses. Persons known to be honest can also buy powder or rat poison.

Meditation

Wayne Wheeler

PRAYING in our age has become a lost art. Life has become so much a matter of hustle and bustle that very few people feel they can take time for prayer and meditation. Our knowledge has caused us to feel that we are able to solve our problems without help from anyone.

Thus, God has been pushed almost completely out of our lives. We have forgotten or are ignoring the question of the psalmist, "Who is so great a God as our God?" and deliberately ignore, likewise, the fact that a life without God (despite worldly success) is a failure.

This fact is evidenced by the sad state of affairs in which we find ourselves at the present moment. Men have disregarded God and have gone on in their own selfish ways. No one has sought God's will on any matter but has trusted in his own wisdom.

People are frightened, upset, bewildered and at a loss to know where to turn for guidance, comfort, strength and peace. In our dilemma there comes the voice of God, "Be still and know that I am God."

In his book, Fruits of Solitude, William Penn writes, "Till we are persuaded to stop and step aside out of the noisy crowd and encumbering hurry of the world and calmly take a prospect of things, it will be impossible. We should be able to make a right adjustment of ourselves. That is it — to step aside and take a prospect of things. The wise man is he who from time to time withdraws from the crowd and looks at it from the standpoint of the eternal, and then enters it as one who has discovered his own true path and place in it."

Again God speaks to us, "Be still and know that I am God."

This is the great need, duty and privilege of our day and age. Many of the difficult problems that plague us and seem to be so overwhelming will be overcome as we meet with God in prayer.

Prayer may seem old-fashioned, but it is the only way we can find solutions to our problems and find peace of mind and soul.

A Baby Is Born

Roger W. Axford

WE HAVE just had a baby. It is a girl. That, however, is not unusual, but to have the kind of considerate and helpful treatment we received at Bethany Hospital in Chicago is something to write home about.

Bethany Hospital is on the west side of Chicago. It is strategically located one block from the new Congress Street highway now being built and also near the massive four-block-long Sears center. Bethany Hospital is small with a total of fifty-five beds and twenty-three bassinets. The present hospital was built in 1930. From the traffic we saw, Bethany is almost overflowing and much in need of expansion. This immaculate hospital is run by the Church of the Brethren.

We began our evening by telephoning our doctor. He advised my wife Geraldine (known as Geri) to head for the hospital. She was having labor pains at twenty-minute intervals. We chose Bethany as our hospital because the head obstetrician, Dr. Joseph Tucker, is a specialist with the Civic Medical Center of which we are members.

A Friendly Greeting

After entering Bethany, we were greeted by a gracious receptionist, Mrs. Floyd McDowell, whose husband, Floyd, was then in his third year at Bethany Seminary.

My wife Geri was taken upstairs to the maternity ward. I remained at the office to be cross-examined for vital statistics. I was so discombooberated I could not remember the exact date of Geri's birth. After answering the necessary questions, I was allowed to join her (Geri) upstairs. She had been put into bed by then.



As I opened the elevator door and stepped off, another expectant father was standing in the hall. He pointed to the coat rack. "Take off your coat and hang it over there," he said gesturing. It gave me a good feeling and made me feel right at home. Right off, he told me his name was Art Wiebrecht, and this was his second child they were having. He volunteered a great deal of information.

Fond of Bethany Hospital

"We had our first baby here," Art volunteered." My wife had her appendix out here too," he continued. "You know, this is the finest hospital anywhere," he said with a personal pride, "and the food here is the best you can find."

I had heard that the food was good, yet this sounded like something I might hear from a high-powered public relations expert. This unsolicited testimony from a paying patron of the hospital did my heart good.

I was put in a white uniform that is like getting into a coat backwards. Geri, my wife, was put in a room opposite the nursery. We could hear the ki squalling; we both liked t sound of it. I learned the were fourteen babies there th night.

A young medical attenda came into the room to exami Geri. Knowing that this mu be the doctor on the floor, introduced myself.

"My name is John Hornin he said in a friendly manne "Are you a brother of Jim Hor ing," I inquired, "and is the D Horning across the way yo father?" I asked, not giving hi a chance to answer. "Yes grinned John, "I'm Jim's broth and Dr. Horning is my fathe We had lived on the west si of Chicago for some years ar I remembered meeting the hig ly respected Dr. D. L. Hornin I had met Jim in Washingto D. C., when he was in Civili Public Service. The elder D D. L. Horning is a great boon the hospital. Because he is near, he is sometimes called to help deliver a baby whe another doctor can not reached. Sometimes I imagi he wishes he were not so "avai able."

The Night Begins

Not all is seriousness on th night of the arrival of one first child. While the nurses ar doctor were examining Geri, walked the hall (it is traditio al). I looked at the picture ov the nurse's desk. It is a sequen of five babies: a snowy blon baby, a Negro baby, a Jewis baby, an Oriental baby, and jet-black haired baby. I thoug of how this represented th universal character of the Bret ren with their works of merc around the world though sma their denomination.

I then looked in the windo between the blinds where th babies are kept. There seem to be something magnetic abou a nursery. Along came a bi strapping fellow and inquired the head nurse: "Where's th

---

Vice-president, Roosevelt College, Chicago, Illinois

owd tonight?" "You know the or show doesn't start until 15," shot back Mrs. Epp, the ert and efficient nurse. We new then that soon they would low the babies through the indow. The fathers are a ght as they pick up a slip of aper and hold it up to the indow to have their baby own.

I was as pleased as a little pup- when intern John Horning let e put on the obstetrical stetho- ope and listen to the heart- eat of our little one who was on to enter the world. It was unforgettable thrill.

ne Doctor Visits

Dr. Tucker, our doctor, had noned earlier, but at 10:30 he lled again. I kept a log of the tivities so that I could recall ne experience as it happened. was 11:15 when the doctor rived. After washing up, Dr. ucker examined Geri care- lly. "You're doing fine young dy," he commented buoyantly. 'll predict early morning."

hanging of the Shifts

I would guess that the chang- g of the nurses' shift is not o different from the famous anging of the prison guards. leven o'clock brought a battery new faces to the floor. These ew people gave one a sense of ne movement of time, but it emed the night dragged on.

There was a wailing mother the delivery room. It makes uite an atmosphere in the iddle of the night. Geri and wondered if they ever sound roofed the rooms. There had een a rather frantic phoning r a doctor who could not be eached. Dr. D. L. Horning was lled and arrived to deliver the aby. A Brethren on call!

The night wore on. The labor as coming harder with the ours and at shorter intervals. eri was gripping the bed and emembering the instructions ne had memorized from Dr. Reed's fine book, Childbirth Without Fear. She breathed deeply and bore down as the doctors had instructed her. The nurses were just outside the hall and it was reassuring to have them right on hand when needed. Another mother was brought into the bed next to Geri. The father is allowed to be with the mother until she is taken to the

The Family Counselor

Naomi Will **H. K. Zeller, Jr.** **Jesse Ziegler**

The Family Counselor welcomes letters of inquiry. They may be addressed: Family Life Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Dear Counselor,

My husband and I have been able to have no children. Then two years ago we were made very happy by being able to get a baby from a placement agency. Very shortly after that we were able to get the little girl's brother who was already five years old. This little boy had already been placed several times and been returned to the agency each time. We knew it would not be as easy to take a child that old as to take a baby. The baby has done very well, but it is little Jimmy that we are concerned about.

He is seven years old now. He is very willing to help and run errands. In fact, he seems more eager to do things for us than any child I have ever seen. What worries us is that so often he does not do the things he is told to do or he actually does something quite contrary to what we have asked him to do. For instance, if I ask him to play in the dining room instead of the kitchen, he is likely to play in the kitchen. And yet, if I ask him, he knows what I have said.

In school, too, he just does not seem to know how to obey and is often inattentive. Both of his teachers have talked to me about this. We are so eager for him to learn to obey and I have given him so many talkings to about not obeying. He is always sorry and kisses me and says he wants to do better. He asks God to help him to obey when he says his prayers. What shall we do?

Much Disturbed Mother.

Dear Friend,

I am sure you have felt fortunate in being able to get two children when you could have none of your own. Your letter sounds as though the youngest is no problem at all to you but as though you are being rather anxious about your older child. As a matter of fact, what I want to say to you is that you are being overanxious. Relax and let Jimmy relax a little in his development.

You are saying to yourself, "My child must learn to obey. He must have restraints imposed upon him. If he doesn't learn this, he will always be in trouble." And to a certain extent you are right. But your boy must have time to learn the ways of the family. He must have many opportunities of deciding things "on his own." He needs to have enough freedom that he learns new methods, learns to experiment, learns to explore. If you teach him to obey just so he is obedient, you are only teaching him to accept authority unquestioningly. He needs to have confidence in himself.

A child does need to learn to live like the family. So much of this comes, though, by loving and admiring dad and mother and gradually becoming like them. You do want him to learn courtesies and good manners and consideration for others. Most of this will come by seeing it in you and your husband. But it will come slowly and you must be patient.

Now, I have one more word to say to you. Usually if a child is persistently "bad" it is because he has been hurt and is fearful. Your boy was hurt, I suspect, by being taken and then brought back to the agency. Could it be that your many scoldings are causing Jimmy to fear that again he will be rejected and will have no father and mother? You do not intend it this way, but he might easily interpret it so.

Finally, I want to recommend that you buy for reading and re-reading Baruch's New Ways in Discipline. You can get it through the Brethren Publishing House for about $3.75. Read it through. Underscore things that fit and then try the suggestions in it. I am sure you will find help in this way.

Jesse H. Ziegler.

delivery room. I know of no greater experience for a couple to share. Of course, I admit we are young yet!

Morning Peeks in

I sat reading and rocking in an old rocking chair in the room. Occasionally I would rub Geri's back which ached with the work of labor. I knew it must be work. It was a great satisfaction to feel that I could relieve her just a little. A father feels so helpless and participates so little in this experience of childbirth. A mother can hardly know how much some fathers want to share the pain but we feel so useless. By rubbing the back I felt a sense of participation.

The wee glimpse of morning was peeping through the blinds. It was close to 4 a. m. The city of Chicago that never sleeps was really beginning to awaken —the birds reminded.

Miss Daisy Porter, a Negro nurses' aid, came in and tidied up the room; she was assisted by Mrs. Michael O'Roya. It was not long before Geri and she were talking about common places they had visited. It took Geri's mind off the labor just a bit. Geri had been in the Baptist Service unit in Puerto Rico, where Mrs. O'Roya came from; it was much like the Brethren Service unit programs.

A Friend of a Friend

Mrs. Emmy Okimoto was in charge of the nursery. A most modest and charming lady, she dropped in to see how Geri was doing. She introduced herself, and we ourselves. She inquired if we were related to the family by the same name on Kedzie. It was my mother and sister of whom she knew and inquired about. We learned that she was the sister of a dear friend of mine, Peter Hamlett of Los Angeles. Peter is the son of a missionary to China of some years ago. He taught me tennis when we played together.

A Babe Is Born

It was six o'clock in the morning when they took Geri to the delivery room. I had had a couple of welcome cups of coffee in the little nook just off the hallway—thanks to the little fiery-eyed, red-headed nurses' aid, Mrs. Delores Southward. We had argued whether ours would be a girl or a boy.

Dr. Tucker had arrived by now and all seemed in readiness for the birth of the wee one. I was made to stay in the hall by the big door just off the delivery room. I kept my nose pressed against the door. I could see nothing but the strong beams of light of the morning sun slicing through the darkness. It was a glorious morning. Though fagged physically, I felt exhilarated. I suppose every expectant father does. You would have thought it was I that was having the baby!

It was 6:26 a. m. I was on "pins and needles." I could not see a thing of course, but knew that the time was not far off. The little red-headed nurses' aid who had wagered it would be a girl walked through the door so officially and sat on a chair where she could take it all in. I could not hear much, but I did hear Geri say "My, but my feet are cold." I am told that was the only complaint.

I pressed my nose flat against the window in the door—I held the door a little ajar. I heard the doctor say, "It's a nice little baby girl."

I breathed a sign of joyous relief. Tears of joy came to my eyes and I knew the thrill that has come to millions of parents on the birth of their first child.

It was not long before Geri was back in the hospital room again. She was weak but in the best of spirits and showed her elation in her eyes.

"O honey, she's a darlin Geri said quietly. We b thanked God that she was a n mal, healthy baby. We w thankful to all that had ma it possible for such a hum miracle as this birth to be Bethany Hospital.

A Christian Vocation in Medicine

Jacob S. Huffman, M.D.

SHOULD I choose medici as a profession? Is honorable? Is there s ficient need? How can I possib make it? These are questio which ambitious youth a asking.

Radio announcements a cries of needy communities f doctors have not been enou stimuli to cause an adequa number of worthy youth to tra for service in the healing ar The increasing scope of me cine, with new drugs and mo ern treatments, demands ext workers to meet the needs of t awakened peoples of the Unit States. The medical situati abroad is very needy owing the ignorance, superstition a poverty of the people, with scarcity of medically train workers. Our missionaries a pleading for medical help for t people. I doubt if any of us w live long enough to see an ov supply of efficient medic workers.

We, as Brethren, have beg to be medically minded in rece years. Higher education pl talent, plus zeal to be of servi automatically leads people train to be doctors and nurs We need to admit that the mag appeal of medicine has been r placed by the appeal of t scientific approach to the alevi tion of pain and the conqueri of disease.

Doctors are not as bad a gro as some publicity would su gest. We must not be misled b newspapers exaggerating t

lf-criticism the doctors are ving themselves. Accordingly, forts are being made to fight pe peddling, unnecessary op- ations, extortion in fees, fee litting and other unethical actices. In spite of a few ceptions, physicians are re- pected highly in every com- unity because of their aluable service in time of need. Whether in distress or when rength begins to fail, the hysician is the one who is nsulted. With God's help, he es his best for the physical or iritual needs of mankind. To e, there is no greater calling.

But many young people who n not see their way clear to end years in expensive train- g find a job or go into another rofession. Christian medical ecruiting must begin if we are prevent the escape of worthy hristian youth who find it asier to take a path of less rain and service.

Not often do we find cases which a worthy young per- n is selected by a group or by ndividuals and is called to rve medically—as young men re called to preach. The boy ho has no medical background nd no financial backing finds it ifficult to go through medical hool and carry on his normal sponsibilities, especially if he as a wife and family. The oung man who has the backing f his church, even financially, ill find himself a closer part of e church. We, as a church, ould be ashamed if we do not ake it possible for our young eople to prepare for medical rvice if they so desire. It will time pay good dividends in al Christian service.

Ye Must Be

D. J. Burkholder

YE MUST be born again," said Jesus. Every person desiring to enter the kingdom of God ust humbly get down off the high erch of self-righteousness and good works, repent of and confess his sins and trust Jesus Christ for salvation. There is a *must be* in this new birth, a putting off the old man and putting on the new man.

When we come to Jesus empty-handed, just as we are, then will the wonderful word of God apply: "As many as received him [Jesus], to them gave he power to become the sons of God," which means to be born again "not of the will of men but of God" (John 1: 12-13). ,

Two men were bathing in the ocean and were swept by the undercurrent into deep water. They could not save themselves. When a lifeguard swam to them they caught hold of him. "Let go and quit your struggling," said the man. When they did so, their lives were saved. To all who are sin burdened and helpless, Jesus says, "Come unto me and . . . ye shall find rest for your souls (Matt. 11: 28-29).

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Brethren Publishing House, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*).—Editor.

***Better Home Discipline.** Norman E. Cutts, Ph.D., and Nocholas Moseley, Ph.D. Appleton, 1953. 314 pages. $3.50.

This study based on 6000 families gives insight concerning many types of behavior situations with children ranging in age from 3 to 17 years.

The authors are psychologists who share their evaluations of the case illustrations in an objective way and give much advice which is sound and helpful for parents and teachers.

This book will help dispel tension and anxiety which parents often feel as well as help them become more objective and understanding of the causes behind behavior problems.—*Dessie Miller.*

***Missionary Education in a Baptist Church.** Dorothy A. Stevens. Judson, 1953. 208 pages. $2.50.

This book, recently off the press, is a splendid book which presents the methods of mission study and the ways of promoting missionary interest which are found to be the best. It is a book which should help every member of a missionary committee in a local church, whether in the Baptist or the Brethren denomination.

Added to the sound educational techniques which are presented, there is a depth of concern and a warmth of desire for missions throughout the book which should bring a challenge to all who read it.

By changing the listed titles of the Baptist literature to Brethren materials, such as the Gospel Messenger, Our Churches in Other Lands, etc., the book would serve us as an excellent text which all minsionary directors and leaders should use.—*Anetta C. Mow.*

Paul. Martin Dibelius and Werner Georg Kummel. Westminster, 1953. 180 pages. $2.50.

This is the last book of a great New Testament scholar, completed and published posthumously by his colleague. It should win its way into every serious and well-chosen library of books on Paul. As a translated work it is a little heavy reading in places but is richly rewarding and even compelling it its insights into the religious experience of Paul. Of particular value are the middle chapters dealing with the conversion of Paul, his mission and message. The book has made several significant contributions to the present reviewer's understanding of the great Apostle and it can be highly recommended for the use of every studious and thoughtful pastor, teacher, or reader of the New Testament. One need not agree with every individual conclusion of Professors Dibelius and Kummel to profit greatly from this thought-provoking little volume.—*Chalmer E. Faw.*

Songs of the Church. Walter E. Yoder, Editor. Herald Press, 1952. $1.00.

This new Mennonite church songbook includes a wonderful selection of fine music. Quite a few numbers would be very suitable for use by choirs.—*Mildred M. Etter.*

Peace With God. Billy Graham. Doubleday, 1953. 222 pages. $2.50.

Here is Billy Graham's first book—a book of sermons primarily, characterized by the nervous haste, the deep passion for repentance, the serious moral earnestness of his widely known evangelistic efforts.

There is in this book a variety of illustrations and passionate appeals for conversion, with an understanding of ultimate need far more realistic than many popular pseudo-psychological books on peace of mind. Worth your time to read!—*Edward K. Ziegler.*

KINGDOM GLEANINGS

On page 25 of the Jan. 30 Gospel Messenger readers were informed that material aid was not needed at this time in certain of our foreign mission fields. However, this does not apply to the Brethren Service material aid program, which is continuing on a vigorous basis. In fact, Brethren Service, like all other church service agencies, is now engaged in the largest material aid program of the last five years. The emergency needs in Korea are a vital part of this continuing program.

John A. Pritchett of Nashville, Tenn., has been named to the executive committee for a proposed Union Rescue Mission in Nashville. Bro. Pritchett is an attorney.

A new listing, Plays for General Church Use, is now available from the Christian Education Commission, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Building Construction by religious groups in January broke all records for the month, with starts totaling $43,000,000. This was a gain of twenty-three per cent over the same month a year ago.

Some 16,000 delegates attending the annual convention of the American Association of School Administrators pledged to help their pupils develop an understanding of the vital role of religion in American culture.

The German Evangelists' Conference voted to invite Dr. Billy Graham, American evangelist, to include Germany in his forthcoming preaching tour of Europe. His evangelistic crusade in London was scheduled to open on March 1.

Employees of an aircraft company in San Diego, Calif., working on their own time have erected an all faith chapel. Site, plans and material were provided by the company; top company executives joined employees in work on the project.

During the youth seminar in Washington and New York, Feb. 1-5, a Kodak 35 mm camera was left at the Calvary Baptist church in Washington, where some of the sessions were held. Will the seminar participant who lost his camera, please write: Richard Coffman, NSBRO, 1105 K St., N.W., Washington 5, D.C.

Norman Ford, who served the Wilmington church, Del., as pastor while he was a Y.M.C.A. secretary, has accepted the call to become national boys' work secretary in India. In this position he will organize and administer Christian activities for the boys of India and Ceylon. At the present the Fords are attending the Kennedy School of Missions at Hartford, Conn., in preparation for their work. For six weeks following June 1 they will be in a conference for missionaries. They expect to sail for Calcutta about Sept. 1.

All queries for the district meeting of North Dak and Eastern Montana should be in the hands of t writing clerk, Dora E. Patterson, Cando, N. Dak., May 1.

News from Shanghai, as reported in the Chi Bulletin, put out by the Division of Foreign Missions the National Council of Churches, indicates th churches are crowded in Shanghai for special gosp meetings, and that students are making a good stand f Christ. Some churches are being reopened.

Next April, the Caravan, an international pea society organized along lines of the Bahai faith, w celebrate its twenty-fifth anniversary. The Carav uses drama, music and other ways to interest peop in a peaceful world order. It has had special success building up vast numbers of "pen pals" throughout t world.

The House Post Office Committee voted to exem religious publications from its proposed thirty per ce increase in second class mail rates. Exemption fro the new increase is spelled out in language identical the 1951 postal rate bill. All publications exempted fro the 1952-53-54 increases will, therefore, continue to exempt.

Lutherans in the United States and Canada ha contributed nearly $6,000,000 since 1939 to aid young churches and mission fields "orphaned" from the parent societies in Europe when World War II bega It is reported that more than $900,000 had gone la year alone to administer "something in the nature of religious Marshall Plan" providing for the emergen needs of such churches and missions.

The following persons will be members of the Bret ren tour of the Holy Land, March 20—May 11: Rev. ar Mrs. Frank S. Carper of Palmyra, Pa.; Dr. and Mrs. W. Hershberger of Martinsburg, Pa.; John C. Middl kauff and Oscar Lee Coffman, both of Huntingdon, Pa Ova Edwards of Telford, Tenn.; Mrs. Georgetta Cassar Marcella Ann and Marion E. Webb, all of Springfiel Vt.; Carol Chapman of Burlington, Vt.; Mrs. Sara Mabel Hess of Goshen, Ind.; and Mrs. Nettie Weybrigl of Syracuse, Ind. Mrs. M. R. Zigler and Geraldin Lininger, both of Geneva, Switzerland, and Rach Garner of Kassel, Germany, will join the tour at Rom for the trip to the Holy Lands. Mail can be sent to tou members at the following addresses (allow a week i advance of mailing by air from the United States March 20, % Cunard Line Passengers' Mail—Touris Queen Elizabeth, Piers 90-92, North River, New Yor 19, N.Y.; March 27, % Brethren Tours, Summerbee's, 1 Lodge Rd., Southampton, England; March 29, % Bret ren Tours, Hotel Krasnopolsky, Amsterdam, Hollan April 2, % Brethren Tours, Brethren Service, Witzer hauserstrasse 5, Kassel, Germany; April 6, % Brethre Tours, Hotel Nord Nuova, Rome, Italy; April 15, Bret ren Tours, % John Barwick, P.O. Box 181, Jerusalen Jordan; April 24, same as for April 6; April 28, Brethren Tours, Hotel ScharMuller, Linz, Austria; Ma 2, % Brethren Tours, Hotel Bristol, Geneva, Switzerlan May 6, % Brethren Tours, Hotel Normandy, 7 Ru l'Echelle, Paris, France; May 11, Brethren Tours, Cunar Line Passengers' Mail-Tourist, Queen Mary, Piers 90-9 North River, New York 19, N.Y.

Brotherhood Theme: Win Men to Christ

Licensed to the Ministry

James O. McAvoy, in the Pleasant View church, W. Bro. McAvoy and his wife are at the present time ping in the migrant camp at Pahokee, Fla.

Dedication

Colorado Springs church, dedication of new building, rch 28, at two o'clock. D. W. Bittinger, president of Pherson College, Kansas, will be the speaker for th service as well as for the morning service. Letters o greeting will be read from former members and p tors.

Manchester College

Prof. Merlin Clarke, who has been taking graduate wrk at the Chicago Theological Seminary in the field o sociology is teaching courses in sociology during th spring term while Prof. Don Royer is completing th residence requirements for his doctorate at the U versity of Chicago.

Dr. C. Ray Keim audited courses at the University o Chicago during the winter term while on his sabatical leave.

Dr. and Mrs. R. H. Miller are on a six months' tour d ing which they plan to visit India, Palestine and E opean countries in the order named. They will s from a port in North Carolina.

Professor and Mrs. Paul Halladay are on a three nths' tour to Europe. Professor Halladay plans to st ly music at the University of Florence in Italy for a nort time. They will also visit their daughter, Ruth My, who is in volunteer service in Europe.

Three of our alumni have recently published books wch are receiving notice; Roy Blough, Federal Taxing Pcess; P. J. Flory, Principles of Polymar Chemistry; a Kermit Eby, The God in You. Columbia University re ntly conferred an honorary degree on Dr. Blough.

Three of our professors, R. H. Miller, R. V. Bollinger a T. Wayne Rieman, conducted a five weeks' extensi course in religious education in Troy, Ohio, during J uary and February, and reported an attendance a roaching 300. Earlier Drs. Keim, Miller and Book g e courses at Rockford, Ohio, in an interdenominati al school numbering nearly 500. These classes met o evening each week.

The commencement address at Manchester College o May 31 will be given by President Clark Kuebler of R on College.

On March 30 Manchester College will entertain as it guests the Kiwanis and Rotary Clubs; the Junior a Senior Chamber of Commerce, and the Business a Professional Women's Club. President Frank Sjrks of Wabash College will give the main address.

The Church Calendar

March 14

sson outline based on International Sunday School Lessons; e International Bible Lessons for Christian Teaching, copyhted 1951 by the Division of Christian Education, National uncil of Churches of Christ in the U.S.A.

Sunday-school Lesson: Jesus Faces the Cross. John 11:55—12:50. Memory Selection: He who loves his life loses it, and he who hates his life in this world will keep it for eternal life. John 12:25 (R.S.V.)

BYF Topic: Witness

March 15-19 Leadership training school for churches in Keyser, W. Va., Old Furnace church

March 19-20 Daily Vacation Bible School conference, Central Region, Manchester College

March 27 Eastern Maryland district workers conference, Brethren Service Center, New Windsor, Md.

March 28 One Great Hour of Sharing

April 2-3 Central Region camp leaders training conference, Manchester College

April 11 Palm Sunday

April 18 Easter

Love Feasts

Arizona
April 18, Phoenix

California
April 15, 7:30 pm, Imperial
Heights, Los Angeles

Colorado
April 15, 7:30 pm, Colorado Springs

Illinois
April 15, 7:30 pm, Walnut Grove

Indiana
April 4, 7:30 pm, Monticello
April 4, 7:30 pm, Portland
April 15, 7:30 pm, Marion
April 15, Mexico
April 15, Walnut

Iowa
April 15, 7:30 pm, English River

Michigan
April 23, Onekama

Missouri
April 16, 7:30 pm, Carthage

Pennsylvania
March 28, 7:30 pm, Beech Run, Aughwick
April 11, 7 pm, Chambersburg
April 25, Everett
May 2, Scalp Level
May 2, 6:45 pm, Carlisle

With our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. Floyd McDowell of Palmyra, Pa., in the Palmyra church, Pa., Holy Week.

Bro. Chalmer E. Faw of Chicago, Ill., in the Lebanon church, Pa., April 11-18.

Bro. Edward K. Ziegler of Elgin, Ill., in the Westminster church, Md., April 11-18.

Bro. H. A. Merkey of Manheim, Pa., in the New Philadelphia church, Ohio, April 4-11.

Bro. Linford J. Rotenberger of York, Pa., in the Upper Claar church, Pa., April 4-18.

Bro. David J. Markey of Carlisle, Pa., in the Rouzerville church, Pa., March 28—April 4.

Bro. A. Stauffer Curry of Washington, D. C., in the Bush Creek church, Monrovia, Md., April 11-18.

Bro. Howard Bernhard of Mt. Joy, Pa., in the Big Dam church, Pa., March 28—April 11.

Bro. C. G. Erbaugh of New Lebanon, Ohio, in the Okeechobee church, Fla., March 21-28; in the Constance church, Ky., April 4-11; in the Olivet church, Ohio, April 12-18.

Bro. Robert Hess of Manheim, Pa., in the Reading church, Pa., April 11-18.

Bro. Alton Bucher of Myerstown, Pa., in the Paxton church, Big Swatara congregation, Pa., April 2-11.

Bro. B. B. Ludwick of Keyser, W. Va., in the Frostburg church, Md., April 4-15.

Bro. H. P. Garner of North Manchester, Ind., in the Walnut Grove church, Ill., April 4-18.

Bro. Ralph W. Hoover of Grand Junction, Colo., in the Colorado Springs church, Colo., March 29—April 11.

Brother and Sister I. D. Leatherman of Elgin, Ill., in the Little Pine church, N. C., March 25—April 4.

Gains for the Kingdom

Two baptized and eight received by letter in the First church, Roanoke, Va. **Eleven** baptized in the Oak Grove church, Va. **Three** baptized and three received by letter in the Harrisonburg church, Va. **Three** received by letter in the Red Oak Grove church, Va. **Four** baptized in the Pleasant View church, Va.

Sixteen baptized and one received by letter in the First church, Altoona, Pa. **Five** baptized in the Pine Glen church, Pa. **Three** baptized in the Heidelberg church, Pa. **Thirteen** received in the Spring Run church, Pa. **Nine** baptized in the Mechanicsburg church, Pa. **Three** baptized in the Reading church, Pa.

Four baptized in the Sterling church, Ill. **Four** baptized in the Lower Miami church, Ohio. **Twelve** baptized and seventeen received by letter in the Lafayette church, Ind. **Seven** baptized in the Fairview church, Ohio. **Two** baptized in the Pleasant Dale church, Ind. **Six** baptized in the First church, Chicago, Ill. **Four** baptized and four received by letter in the Ft. McKinley church, Ohio. **Twenty-five** baptized and six received by letter in the Canton church, Ill.

Eleven received by letter in the First Central church, Kansas City, Kansas.

Thirteen baptized and twelve received by letter in the San Fernando Valley Community church, Calif. **Nine** received by letter in the Chico church, Calif.

News and Comment From Around the Worl



The executive board and the project committee of Northeastern Ohio men's work cabinet in one of the planning sessions for the project, "stewardship-fellowship," which the men of the district have launched. Nine teams of two men each are visiting the local churches for increased support of the Brotherhood program. Shown above, left to right, are: standing, Leroy Domer, Benjamin W. Bollinger, and Wilbur Hershberger; seated, C. E. Copeland, Arthur Crone, H. L. Leiter

Buddhists Plan World Conference

A world conference of Buddhists will be held in Burma beginning next November. Some Buddhist leaders, who expect that thousands of Buddhists from all over Asia and some from Europe and the United States will attend, are predicting that the gathering will give new life to Buddhist evangelization and will affect the work of Christianity in Buddhist countries. The conference has been called to commemorate the 2,500th anniversary of the death of the Gautama and will last for more than a year.

Communists Admit Failure to Win Over Christians

The general secretary of the Communist-controlled East German Christian Democratic Union has admitted that the intensive efforts of Communist groups in the Soviet Zone to win Christians over to the Communist line have had no success. Repeated attempts to set up a collaborationist movement of patriotic clergymen similar to those in other Communist countries have failed in East Germany. One reason given for the failure was that among many Christians the fear of a third world war was not as great as the fear of communism.

Church and Labor Co-operate on Humanitarian Projects

The CROP Newsletter, issued by the Christian Rural Overseas program, tells a story of close co-operation between church and labor groups on two humanitarian projects during 1953. Organized labor in Texas, both AFL and CIO, participated actively in two major CROP projects. The two were "Operation Piglift" to farm boys in Honduras, and the shipment of heifers to Germany. Texas labor leaders have recommended practical co-operation with CROP and other such projects to labor leaders throughout the nation.

United Church Men to Hold National Convention

United Church Men, a department of the National Council of Churches, will hold its first national convention in February 1955. The convention has been set tentatively for F 25-27, 1955, at Cincinnati. Uni Church Men, which was organi in October 1951, has never hel national convention, although board of managers has met annua It is expected that some denomi tional men's groups will hold dividual meetings on the day bef the start of the 1955 convention

Amish Reject Social Security Benefits

Old Order Amish Mennoni through one of their bishops, h advised Congress that although t do not object to paying Social curity taxes, they do not want of its benefits. Their objection based on the historic oppositior any form of insurance. Bishop Jo F. Byler said, "We cannot ac subsidies, welfare or old-age p sions. Our churches provide for poor and needy with food, raim shelter, hospital, doctor bills other necessary expenses. We also willing to help our neighbor any other denomination or sect even our enemies. We apply Golden Rule: 'Love thy neighbo thyself.' "

Nearly 4,000 CO's Engaged in Civilian Work

Nearly 4,000 conscientious jectors are now engaged in worl importance to the national healt welfare, in compliance with draft law, according to reports f the National Service Board for ligious Objectors. Latest fig available show that a total of 6 registrants have been classified religious objectors by their d boards. In addition, some 5,308 who signified religious object have been given deferments reason of dependency, failure pass the physical examinat essential occupation, or some o reason.

Christian Groups Meet Challenge in Malaya

Christian missionaries of sev denominations are playing an portant role in the Federation Malaya's program to resettle s 500,000 people in new communi as a means of combating Commu infiltration. The vast majority those being resettled are Chi who have been living in isolated settlements in, or on fringe of, the jungle. Among mission groups braving Commu

rorism to help satisfy the hunger spiritual nourishment are the thodists, Anglicans, Quakers and ventists.

tish Groups Crack Down on blishers of Obscene Literature

Recently in London two publish- were sentenced to six months in son on charges of publishing scene literature, and the three pub- ing houses they direct were fined und $5,600 each. Police in Britain ve been taking increasing action inst firms selling obscene books. drive also is under way against t sale of obscene postcards in iday resorts. Recently a delega- n of clergymen demanded action the authorities of Brighton inst what is described as the tcard menace.

testants Set 000,000 Relief Goal

Protestant and Eastern Orthodox mmunions in the United States re asked to give more than 00,000 for 1954 overseas relief l reconstruction programs in a ted appeal issued by Harper Sib- chairman of Church World vice. The high point of the relief ve will be the One Great Hour of ring observance, Sunday, March when special offerings will be de in thousands of American rches.

fer Project s 1954 Goal

he Heifer Project has set as its imum goal in 1954 the shipment rseas of 100,000 chicks, 1,000 ers, 500 goats and 400 pigs. or areas for distribution will be ea, Austria, Germany and ece. Thurl Metzger, executive etary, reported that in 1953 a l of 160,770 chicks, 425 cattle, 384 and 288 goats were distributed in eight countries by the Heifer Project. He estimated that over 11,500 families in 9 different countries benefited by these shipments of livestock and poultry.

Waging War on the Sick

THE UNITED STATES appears to be alone, among the free nations, in continuing to prohibit the shipment of antibiotics and sulfonamides to Communist China and North Korea. Does this position have the support of the American people? Prior to December 31, 1953, free countries associated with the U. S. did not ban such shipments altogether, but restricted them quantitatively, through agreed quotas; at the end of the year, however, all controls were dropped.

At a press conference on Jan. 4 Harold Stassen, director of Foreign Operations, spoke of a new direction in policy and noted this change, but did not say that the U. S. contemplated any let-up in its own prohibition, which is part of the American strict embargo policy. The Fellowship of Reconciliation, which has conducted an exchange of correspondence with the authorities on this subject, has condemned the embargo. In a statement it said a relaxation of the prohibition on export of such medicines would "add something to the store of decency, humaneness and healing of which the world stands in desperate need."

Washington Churches Plan Ministry to Public Officials

The Washington Federation of Churches has adopted a six-point program for a more effective ministry to public officials. One plank calls for the designation of the Sunday after the opening of Congress each January as a special day of worship for government officials and employees. Another provides for an appeal to ministers throughout the country to let their denominational leaders in Washington know when persons active in their home-town churches come to the capital to take a government job.

Virginia Ministers Ask Abolition of Segregation

The Ministerial Association in Alexandria, Va., has added its support to an increasing number of clergy groups in the South advocating the abolition of racial segregation in assemblies and transportation facilities. A resolution adopted by the Ministerial Union said in part: "Discrimination bebetween Christians is contrary to religious principle, and discrimination between American citizens is contrary to democratic principle and should be eliminated as the conservative progress of society permits."



Two Navajo students at Sherman Institute in Los Angeles, acting as representatives of American Indians, become the first in Southern California to sign the World Good Will Book being compiled to commemorate the 150th anniversary of the beginning of Bible Society work. The book will contain the names of all who contribute one dollar or more to send Scriptures to people throughout the world

Religious News Service

Quotes in the News

T. T. Brumbaugh: "The Christian gospel is supremely relevant to all areas of human need. It is the function of the Christian church to implement that gospel in such a manner that even the common man can see that redemption has both spiritual and material aspects. Only this can make for genuine peace and happiness in a Christlike community of the redeemed."

Dr. Roland E. Wolseley, journalism professor at Syracuse University: "Press and pulpit are aiming their words and their ideas at the same people. They can learn from each other about how to do so successfully. Each wants to change minds, to strengthen ideals. If they remain strangers, if they quarrel, if they do not co-operate to the fullest extent possible, they cannot be as successful as they might be."

Dr. Franklin Clark Fry, president of the United Lutheran Church: "The mind, even of a child, must know the facts of his faith before these facts can seep through into character. Religion has to be more than a vague sentiment to mean much in anybody's life. The content of religious belief is the source from which good personal attitudes flow."

Intermountain Indian School

Beverly Evans
Mr. and Mrs. Eldon Coffman
Brigham City, Utah

SUPPOSE that circumstances made it important for you to leave your own people. Imagine yourself, for instance, at the age of sixteen or seventeen getting ready to spend the rest of your life in a hogan and to live among the Navajo people in their manner. You are spending several years trying to learn their language, you have been learning to fix your hair like the Navajo, to wear their clothes and to eat their foods. You have learned some of the everyday customs—how to greet friends, how to use a cradle board, how to do the squaw dance or how to weave a Navajo rug. Near the close of your training, you would like to have several experiences in a Navajo home. You would see firsthand how to eat supper, how to clean the dishes, how to make fried bread and how to get along with the people. If some Navajo parent would invite you to his hogan, it would be easier, but still you would be awkward and hesitant. You would make mistakes, but through these mistakes, you would learn many things.

This is the Navajo youth's background — preparing to live outside the reservation, which has been home until now. Could we fit into another society after a short five years of training? Think how much more difficult for them to enter our complex society. Conditions on the reservation can be likened to those of Bible times. Imagine ourselves advancing 2,000 years in five years!

When September arrives students ranging in age from ten to twenty-two leave their sheep, their one-room, dirt-floored hogans and board chartered busses to come to Intermountain. Academic training includes many of the things that they will need to know after they leave or will need while they are still in school. The government provides excellent equipment for the tools of learning. Since many of the young people do not start to school until the age of fourteen, it would be difficult to give them the same type of training that a white child would receive in a public school where he goes from the age of six.

Their training consists of a five- and six-year program by which they will learn the things that they will need to know in order to obtain a job when they leave. The students have hobby clubs, driver train and later, at the end of their ye of training, they have on-the- training. One day a week they h their religious education clas Protestant, Catholic or Mormon.

A part of each day is spent vocational training. The girls h home economics, waitress or dor tory attendant training. In hc economics, the girls are learn how to make clothes, how to c and to eat our foods, how to the utensils in our modern kitch and how to take care of themsel and their belongings. The girls v are training to be waitresses having practice in the school Nav Coffee Shop for the employ Others have jobs in Brigham C for training. The boys in t vocational training have many s experiences before they specia on one particular job. Some of shops that they may go to silversmith, auto mechanic, leat craft, upholstery, laundry, carp try or farm. In all of their s and academic work a teacher m start from the very beginn remembering that the child may know a single word of English.

In the last two years of trair the students enter the sponsor program and thus have a chanc live with the white people in t homes for a week end, or jus couple of evenings each month.

The part which we, the B.V.S. play in the whole program is the Protestant religious activi which are supported by the Nat al Council of Churches of the U. Out of 2,250 Navajo young pe from New Mexico and Ariz there are approximately 1,150 P estants, 900 Catholics, 11 Morm and 50 with no preference. other work includes secreta pedagogical, janitorial, ministe work around the school. Yes, even preach at the Sunday mor services, visit the sick at hospital, take part in the y fellowship, choir and other spe projects.



Protestant junior choir sings as five of its members pantomime The First Noel

The Protestants have two Sunday rning church services. The 800 er (15-21) students have their vices in the auditorium. From s group a senior choir is chosen. e 300 younger (10-15) students re services in the chapel and have ir own choir. On Sunday after- ns the youth may come to the pel for counseling with the testant workers or check out ords and books from our library. h Sunday evening there is an lio-visual service for the older dents who wish to come.

The older students are also invited attend the town church in order gain church experience similar hat which they will meet when ly enter white communities after duation. Because of the lack of ources on the Navajo Reservation, most of the students from Intermountain will have to find jobs in towns and cities off the reservation in order to make a living.

"All work and no play makes Jack a dull boy." And we are not dull! We go paddling in the indoor swimming pool, study in Bible clubs, tramp across the mountains deer and rabbit hunting, practice Indian dances in the Rainbow Club, and visit friends at Intermountain and Brigham City. We also sponsor three students.

The physical needs of students are well cared for, but this does not mean that there is not work to be done here. There is much work, inspiring work, in helping to train them to be responsible, self-respecting citizens. The Navajo have many good qualities which we hope are preserved; their happiness, their sense of humor, their ability to entertain themselves, their patience and their ability to accomplish things without becoming overly aggressive. We are learning much from the Navajo; we are giving them of our religion and of our social customs in addition to much needed education. You can and are helping them to realize that we, the white man, like them.

(The authors are the Brethren personnel that are working in this school.—Miss Beverly Evans, B.V.S., and Mr. and Mrs. Eldon Coffman, alternative service.)

ATERIAL AID HAS HELPED THESE

. . . Children, whose kindergarten is held in an old barn, make good u of the milk and butter which is given by B.S.C. (right).

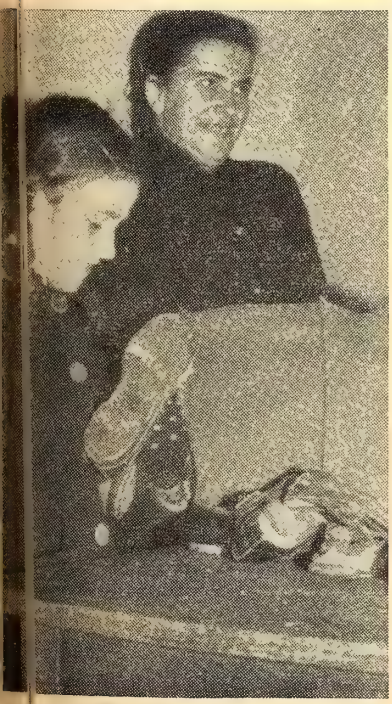
. . . Mother and daughter are happy with shoes in good repair that h e come from New Windsor (below left). Shoes are always needed for m n, women and children. Shoes should be sturdy, with no high heels or o n toes.

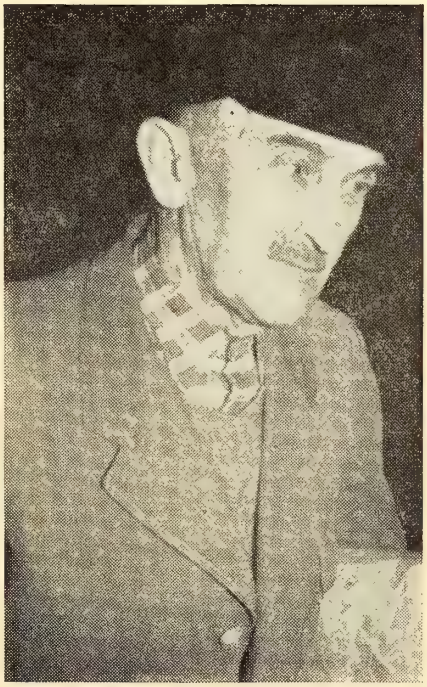
. . . An old man carries a chunk of soap under his arm. "Your soap is sc wonderful," he says (center below). Approximately ten to fifteen thou- sa d pounds of soap are processed monthly at the Brethren Service center in Nappanee, Ind., for shipment overseas.

. . . "We live in one room in a cellar. It is cold and damp . . . one bl nket would help" (below right).

Photos by Rachel Garner











The Local Church

Edited by Mildred M. Et

IDEAS—PLANS—METHODS

CHURCH NEWSLETTERS

ABOUT ten months ago on this page of the Gospel Messenger a statement was made that the Christian Education Commission office would appreciate receiving copies of local church newsletters. Since that time the office has received regularly the newsletters of fifteen churches from nine different states. (See list at end of the article.)

Why a Newsletter?

There are a number of reasons why a church issues a newsletter in some form. Let us review a few of them:

1. It brings news of the local church and its activities regularly into every home of a congregation.
2. It stimulates members and friends of the church into more active participation.
3. It is an interpreter of the church's total program.
4. It helps to develop a closer fellowship within the church family.
5. It serves as a tangible reminder that the church is an active and living organization.

What Should Be in a Newsletter

This section will serve as a summary of material covered in the fifteen editions that have been received in this office. Not all of these things have been covered in any issue but over a period of months most of the churches have presented the following types of information to their people.

Local Church Fellowship Activities. Classes and other organizations (women's work, men's work, choirs, clubs, etc.) publicize forthcoming activities and review past experiences. Names of committees, officers and speakers are usually included to personalize the events.

Special Days and Coming Events. Services of observance of special days are announced well in advance of the given days. Details are often included which help prepare the members for a richer experience in their worship on the special occasion. Often churches engage in a longer time observance than one service, such as their school of missions or evangelistic meetings. Seeing the over-all plan for such meetings in print strengthens the purpose and increases the effectiveness.

Church Business. After the council meeting, a summary of the main items of business is prepared for the church newsletter. Brief digests of reports given by various organizations, the actions taken on new projects or plans, the budget for the church year, the treasurer's report and other statistical reports are included, so that all members can keep informed. Weekly or monthly attendance figures at the Sunday school and church services add interest to the reports. The organizational set-up stating all officers, teachers, board members, committeemen, etc., goes into every home annually.

Messages. Some newsletters carry a short message from the pastor each time; others carry a message of inspiration or instruction by various writers. Messages on stewardship, personal living, seasonal observances, Christian service and other topics are usually written in prose form, but occasionally someone expresses the message in poetry form.

On the Larger Church. Quite a number of churches incorporate news of district, regional and Brotherhood activities in their local newsletter. This enables the local folks to become better acquainted with what goes on in these wider areas of the church. Familiarity helps people to understand the structural pattern and workings of the larger groups. District meeting business and various other activities are advertised in this manner. Regional and Annual Conference values are lifted up in a similar manner. A better understanding of the Brotherhood program challenges more folks to give wholehearted support to it through the Brotherhood Fund. It is well for the local church to feel that it is a vital part of the total church.

Personals. Who doesn't enjoy reading the personal news column of any local paper? So in the church family, every member enjoys reading items about other members — themselves — in the church ne letter. Births, weddings, annive ries, illnesses, deaths, vacati school honors, hobbies, new m bers of the church, etc., make pleasurable reading and leads t friendly feeling of mutual kinshi

Miscellaneous. Every publica is entitled to a number of it under this heading. The follow have been observed with a g amount of interest and appre tion. Books for reading in the h have been reviewed or rec mended. The importance of Gospel Messenger has been wri in such a praiseworthy manner nonsubscribers ought to wish begin their subscriptions immedi ly! Some churches report Go Messenger clubs on the 75% or 1 basis. These same churches using creative ways to promote terest in reading of the Messen

Clever illustrations add spar neatness and eye appeal to mimeographed newsletters. Att tive productions are more likel be read than unillustrated arti Small spaces throughout the p can be filled with short statement wisdom or good appropriate jo These short items serve to break longer and more solid reading. T too, poems of various sorts are q appropriate to be included, for lend inspiration to many folks.

Format

The format of a local church n letter will vary with the loc and the likes of the people editin Among the fifteen received in office there are the following ty a single 8½ x 11 sheet mimeogra on one side; an 8½ x 11 sheet mi graphed on both sides; 8½ sheets folded once to be in fo style; 8½ x 14 sheets used in eac these three ways, also; a 12 sheet folded once; a 5 x 7½ mimeographed on one side; bul folder with message inside an the fourth page. It does not m

great deal what form is used if e work is done neatly and in a adable manner, so that the church nstituency will be eager to read ery word of it as soon as it rives. This leads to the next ques- n.

w Often?

The church using the card style ues it every two weeks. This eps all news fresh and briefly ted. A number of churches issue ir newsletters each month, others nonthly or quarterly. By normal pectations, the quarterly editions e the longest and most compre- nsive in each issue. Each type has advantages and disadvantages.

n some churches the pastor pre- es and produces the letter; in ers a lay person does all the ting and mechanical production it; in others there is a combina- n of this or an editorial staff. This e of detail will vary from congre- ion to congregation.

Many churches who are not using s form of communication with its mbers ought to consider giving it rial. At least, there ought to be asional newsletters. We are aware t there are many more than een congregations over the Broth- ood using this instrument now, they are the ones who inspired s report.

Thanks To

alifornia — Long Beach, "The thren Visitor"

linois—Elgin, "Highland High- ts"

ndiana — Nappanee, "The Loyal adcaster"

owa — Cedar Rapids, "The Re- ter"

laryland—Baltimore, First, "First rch News"

laryland — Brownsville, "The wnsville News Letter"

ichigan — Detroit, Trinity, "The dsman"

ichigan — Florence, "The Flo- e Messenger"

hio — Ashland, "Our Parish sletter"

hio — Olivet, "Olivet Church sletter"

nnsylvania—Carlisle, "The First rch Journal"

nnsylvania — Hollidaysburg, e Street Echo"

nnsylvania — Uniontown, "The hren Journal"

rginia — Pulaski, "First Church s"

rginia — Roanoke, Central, tral News."



Harper S. Will, Mark Y. Schrock, Ralph Petry, Galen Whitehead, E. Wayne Gerdes, Galen T. Lehman, W. Harlan Smith, Charles Stouder, Waldo Kinsel and Russell Sherman (left to right) meet together as members of the district ministerial board, officers of the ministers' association, district fieldman of Northern Indiana and regional executive secretary to plan for the pulpit exchange

A YEAR FOR CHRIST

Pulpit Exchange

A YEAR for Christ is the theme for interpreting the Brotherhood program in pulpit exchanges in our churches on either May 2 or 16 of this year. Many district and local church leaders, such as the Northern Indiana brethren shown in the accompanying picture, are making careful plans for every church of their district to participate in this important endeavor.

Most members of the church want to know what their church is accomplishing and it is the constant desire of the General Brotherhood Board and Brotherhood staff to give whatever assistance is possible to keep members informed regarding the church's work. The world-wide program is possible only through the co-operative effort of all members. It is carried on in over 1,032 local communities at home and in at least eleven foreign countries, extending east and west from India to America and north and south from Canada to Ecuador. It includes ministries of teaching and nurturing, healing, clothing and feeding the distressed in Christ's name, helping men discover abundance of life in Christ, and extending the church to new frontiers. It is a thrilling story. Every member should not only know it well but also rejoice that sharing in this work is both his privilege and responsibility.

The pulpit exchanges, where congregations will hear guest ministers or laymen from neighboring churches or institutions, are an opportunity to hear the full account of "a year for Christ" in the work of the church. Except in those situations where the local leadership decides otherwise, there will be no special offering in connection with the exchange. The aim of the project is not to raise funds but create understanding, strengthen unity and build goodwill.

The Church of the Brethren has a great witness for Christ and it behooves her members and friends to understand this witness and be enthusiastic about it. The pulpit exchange on A Year for Christ with the Church of the Brethren will give you a larger vision of what your church is doing. All can eagerly anticipate A Year for Christ in each local church on either May 2 or May 16, 1954, by holding the day for hearing anew the story of our church—Norman J. Baugher

The Church in the Changing Worl

It was a wonderful privilege to attend the triennial meeting of the National Christian Council held at Guntur, India. I feel that the summary of the meeting is one that should be presented to churches everywhere.

The Church in the Changing World was the theme of the meeting. Part of each day the delegates divided into four commissions, whose four fields of study were (1) The Christian Concern for Social Justice, (2) The Life and Witness of the Local Church, (3) The Pattern of Christian Work in India, and (4) Missionaries and Mission Boards. Each commission prepared a report of its findings and submitted it to the entire meeting for discussion and approval.

The Christian Council of India has given permission for the report which appeared in their Review to be shared with the Gospel Messenger. We appreciate this privilege.—Everett M. Fasnacht, Umalla, India.

WHEN the results of the council's meeting at Guntur are sifted down, one common element is found among them all. The church in India has become aware of itself set among several currents of major change, described as an almost revolutionary situation. This dominance of these forces of change in the contemporary Asian scene compels the church to recognize that it is not in a static world and cannot be intent upon its own affairs only. The hostility of the world—which is not a new thing for the church—is now shown in ways that are inescapable. For the first time the authentic voice of experience spoke in the Council for the Churches in East Africa, when Dr. R. B. Manikam brought a comprehensive report from other lands. The fact of profound change throughout Asia is undoubted; it places Christian men and women in a position of unparalleled responsibility. The council thought and prayed and acted with this in mind.

The impact of events has not created faith and confidence, but it has made an occasion in which the faith by which the church lives is brought into clearer relief. The council ended, as someone has said, with "sober optimism." It did so because a very real sense of the hope of Christ's kingdom, undefeatable by any circumstance, was borne in upon this gathering of Christian men and women from all parts of India. From the president's opening devotional address and through the acts of spiritual renewal led by the chaplain and others, the tenor of the gathering was one of confidence. There was no blinking at facts, whether in the world outside the church, where there is an obvious stiffening of resistance to evangelism, or in the church's inner life confronted as it is by problems of great moment. The sermon at the united service in St. Matthew's church, by one of our visitors, the Rev. John Hamilton of Edinburgh, was in harmony with this spiritual experience. The theme, "Jesus Christ the same yesterday and today and forever," was so fitting as to be more than a thoughtful coincidence. Courage abounded, the courage of those who must bear witness, as one of the commissions said, "to that central fact of life and history that Jesus is Lord."

In India

The quiet contemplation of the things which are eternal and unseen produced no irresponsibility toward the nation and the world. Prodded by certain recent reminders of the disquiet which evangelism and missionary activity have aroused in some of our countrymen, the council soberly determined to make no joinder or apology. It was suffic t for us to go quietly on our way o that growing freedom of the chu n in its social and cultural envir - ment. The church must increasir y become "related to the soil" of In , but it must break no ecumenical e vital to its life, whether thro n those who come to India in Chr s name or those who go out from Ir a to other lands in the same na . Through the council the church d speak to the state by a personal - ter to the Prime Minister, expres g among other things its deep appr - ation to him for the magnanim s way in which he has dealt v h Christian matters and acknowled g the fairness and courtesy which h e been received in dealings with e government of India.

Several times a concern was f - fectively expressed for a rene d recognition of the church's rela n to its religious and cultural envi - ment. Dr. D. G. Moses in one f the theme addresses voiced the c - viction, "The cultural heritage f India is Christ's and we must m e the valid elements in it captiv o our Lord and Master." Resista e to syncretistic tendencies must t become a negative aloofness n which the church busies itself w h its own affairs, unacquainted w h the currents of life and thou t around it. The religious revi s manifested in various Asian la s have shown themselves also in In a, the home of religions. And e cultural consciousness, so impor t in national and international r - tions, brings to the church an t - escapable obligation to see itsel n the light of the task of making n effective witness in the midst f these rising forces. If the missio y obligation of the church is to be h n afresh in our generation, it m st come to being amid these active c - ditions. The council's decision to t

a Christian center of advanced dy and research, however modest nay have to be, was one practical ult of the purpose to help the urch come into true missionary re- ionship with the culture and so- ty of India. This must no longer a general view of its environment, t an exact knowledge of, and en- gement with, the various social, igious and cultural forces active lay.

e Social Concern

One commission, engaging in the ort to express the Christian con- n for social justice, provided dence of the need of education in ial thinking which the church st seriously undertake to meet. It become necessary to show that cern, not so much by finished ral opinion based on Christian in- hts, as by indicating the primary k of Christian social education ich now presents itself. Pointing the grave situation in the church erever social concern is lacking, Most Rev. Juhanon Mar Thoma one of the theme addresses spoke the difficulty that Christian youth e in reconciling their loyalties to church and to the social and eco- nic programs of socialism. "Their ds," he said, "are being fed by d which we have failed to pro- e." The lesson was obvious in the ncil as it should now become in churches which have met to- her in this representative way.

e Church's Being and Doing

he nature of the church in its ng as well as its doing became a tter of earnest discussion. The stitutional principle that "ques- ns of doctrine and ecclesiastical ity lie outside the province of the ncil" was a pivot about which opinions turned. There was the lization that the unity of the urches was inseparable from their sion and, therefore, Christian ple had to consider how to make existence of the one church re evident in its activity in many nches. On the other hand, there s bound to be a recognition that council, especially in its consti- nt regional councils, is a com- hensive body of fellowship and ice through which some are not pared to engage in negotiations church union or in discussions on istian doctrine. The result was lesome in that it comprehended n views in a honest facing of the culty, without avoiding the call growing unity to which so many ndia are now responding.

What the church is, found expression in the daily devotional addresses by the chaplain, the Rev. A. Marcus Ward. It was also in the report of the youth delegation which declared that every youth group must be actively related to the life and witness of the local church.

The Local Congregation

Thought about the life and witness of the church plainly led the council to see the nature of the church in terms of the local congregation. Having pointed to the essence of the church as locally one, the Rt. Rev. J. E. L. Newbigin in one of the theme addresses went on to speak of the problem in rural areas where "most of our groups of village Christians are not churches in the New Testament sense. We do not treat them as such. They have no ministry, and the people sent to look after them have no organic relation to them." He continued, "We have to admit with sorrow that they very often behave just as we should expect: they treat the church as something which is ultimately the responsibility of someone else."

The Pattern of Work

Against this background it was almost inevitable that the question be asked what the pattern of Christian work in India should be. The commission that grappled with this issue, which looms so large in the changing world of today, made it clear in the beginning that no mere change of patterns would be enough; "the essential change must be in persons rather than in patterns." When dealing with the need of great help from national personnel, increased giving by the Indian churches, and increased "voluntary," unpaid or part-time workers, the commission declared that the issues, raised by the use of resources from India and from abroad could not be met by an "either—or" solution, but rather by a "both—and" one. Missionaries from abroad are "servants of the church," with a special mission given by God through his church in India.

The council was helped by the presence of a number of men and women from the mission boards and organizations of the West. These friends, meeting with some of the council's members, presented a statement pointing to the "hope of expanding opportunity" in the face of the perils and the problems of the day. On the use of resources, this commission stated the belief that the church in India must constantly review the use to which it puts its resources and bring the assessment of priorities under the judgment of God.

This can sketch only a few of the main lines which the council followed in its fellowship and thought. The reports of the commissions and the three theme addresses will be published and made available to friends of the council, in the expectation that regional councils and church and mission bodies will wish to study and act on them.

The Council 1953-1956

At Guntur fourteen provincial councils were represented. One member who came from the Lushai Hills of Assam began his journey with one hundred miles by foot on Oct. 17, eighteen days in advance of the opening.

There were forty-four national ministers, twenty-eight national lay men (and women), sixty-one missionaries from abroad, six representatives of the mission boards of the West, and nine delegates from Christian youth organizations in India.

The council has instructed its executive committee to study the whole matter of representation and membership and to consider the advisability of amending the constitution in several directions: (1) to ensure that nationals constitute a much larger proportion of the membership; (2) to make the council primarily, if not entirely, a council representing the churches in India, on which missionaries would find their place as nominees or representatives of the church of which they are members; and (3) to reduce the proportion of co-opted members.

The East Pakistan Council has separated itself from the council in India, and will now have a direct relationship with the West Pakistan Council and the International Missionary Council.

Constitutional amendments include the decision to make the name of the council The National Christian Council of India.

The provincial councils are henceforth to be known as regional Christian councils, and they are to be encouraged to develop their work so as to assume some of what is now carried by the N. C. C. secretariat. They are to be urged to continue their efforts to appoint full- or part-time secretaries.

Edited by Alberta Yod



From the sound filmstrip, Frontiers Near Home

The spirit of the Valley Vie Community church was born fellowship meetings in the hom of interested people. Pastor L Whipple (center) carefully su veyed the homes to ascertain wh lived in the community befo even the first group was broug together

Lee G. Whipple
Pastor of Valley View Community Chur

Valley View Community Church

Evidences of Growth

THE first nine months in the history of the Valley View Community church in Whittier in Southern California have been ones of real joy and satisfaction. They have also been filled with problems and difficulties, but this has been a very worth-while and rewarding enterprise.

The first public services were held last April with official organization in October. The church is organized on the commission plan with seven commissions. The seven commissioners are elected by the church and assume chairmanship and responsibility for the seven commissions. Every member of the church is asked to volunteer his service on one of the seven commissions.

We have ten Sunday-school classes with about sixteen Sunday-school teachers. The average Sunday-school attendance for the quarter of 1953 was 130. Our official church membership is sixty-five. We have two church services each Sunday morning. The first service is designed for the entire family and is an abbreviated service to help give a church-training experience for children. It is one of the most popular and well-attended services of our entire program, with the average attendance for the last quarter being 109. The eleven o'clock church hour is more of the traditional and formal type, and the attendance for the past quarter has been seventy.

We are very happy with the financial policy that has been pursued in the establishment of the Valley View church. I feel that both the general response and interest in finances indicate that our policy has been wise. Very little or nothing was said concerning finances until after the church was formally organized, and even since then it has been only a normal routine matter, in both our organization and in our promotion. The Sunday offerings for the past quarter have averaged $95. Approximately ninety-eight per cent of our giving is made in the weekly offering envelopes. Three fourths of the membership have signed pledge cards, ten families are tithing, and a number of other families have pledged a half of a tithe.

The church is instrumental in transforming the lives and habits of people, perhaps not in any great and dramatic fashion. However, it is changing the habits of families from a nonchurch attendance to church attendance, from little thought for religion to that of co siderable time and energy a financial contribution to the chur and to things of the kingdom. Y can see by our organization and ne for teachers and other leadershi that we have had to have conside able commitment and devotion, a it has been largely the people rig in the community who have assum these responsibilities, many of the never before having been active such endeavors.

We now have three choirs, adult choir, a junior choir, and children's (cherub) choir. The fi two perform regularly each Sund with the children serving occasio ally in either of the Sunday morni services.

The Christmas season was especially rewarding and happy o The attendance was good; the spi and participation were very fi Our Christmas pageant was writt and staged by our own educatio department with a hundred childr participating, with over three hu dred people in attendance at t Sunday evening program. There w considerable response in giving the needy, to the special and regu church offerings and to the minist at this season. We have had our fi Christmas Eve service and the fi the minister had ever planned conducted, and it was very w received in the community. It w of a devotional nature, one hour length, from seven to eight o'cloc with some seventy-five people

endance. Most of those present ited candles in the spirit of dedi- ion to the Babe of Bethlehem.

n this community of mostly ng adult families, it appeared we uld not have an active young peo- 's group for some years, but now is evident that there are young ple in the community who are erested if we give attention and dership to them. The pastor is ing some time in an attempt to ablish the young people's fellow- p. We have had two very success- social occasions recently and are ginning regular Sunday evening th activities.

We have delayed the organizing both the men's and women's de- tments, but plan within the next o months to get both groups mally organized. We will hope to ke special emphasis during this xt quarter in the areas of estab- ning and deepening our friendship l fellowship among the members l the attending congregation, also organize and promote a more ective evangelism.

We feel that this year is a golden r of opportunity with more hun- ds of homes being built in the inity and with many people al- dy here whom we have not had portunity to cultivate and warm o our fellowship. We feel that e church still has high respect and well appreciated in the commu- y. It is now being used by some nmunity groups and organiza- ns, namely groups such as Scouts l Campfire Girls.

Our building is taxed to capacity ring church school hour in the rnings; otherwise it is a very ade- ate and well-planned plant, but feel the pressing need of more ssrooms and hope that during the xt quarter we can have them near- completion. Plans are now ready the construction of our parson- e, and we hope also to complete along with the classrooms.

We appreciate the interest, help l prayers of all those who have l such kind interest in us.

Weddings

dams-Keim—Harold Adams of Modesto, if., and Carol Keim of King Ferry, N. in the King Ferry church, Dec. 19, 3, by the undersigned.—Guy R. Buch, g Ferry, N. Y.

rumbaugh - Seaton — Samuel Withers mbaugh and Shirley Lynn Seaton, both Glenn Dale, Md., Jan. 23, 1953, in the vie Methodist church, by Rev. D. L. ght, assisted by S. L. Brumbaugh.—Lee Weaver, Hyattsville, Md.

urrier-Stine—Clarence Calvin Burrier Detour, Md., and Shirley Catharine e of Walkersville, Md., at the home of Bro. Arthur Rice, Mountainside, Md., Dec. 24, 1953.—Denda I. Renner, New Midway, Md.

Butler-Cooper—Elmer Butler of Mt. Morris, Ill., and Delores Cooper of Polo, Ill., in the Mt. Morris church, Dec. 19, 1953, by the undersigned.—Dean L. Frantz, Mt. Morris, Ill.

Cox-Thomas—Kenneth Lee Cox and Geraldine Thomas, both of Modesto, Calif., in the Modesto Community church, Oct. 17, 1953, by the undersigned.—John H. Price, Modesto, Calif.

Ecker-Webb—Delmar Ecker and Connie Webb, both of Sacramento, Calif., in the Sacramento Surburban church, Aug. 16, 1953, by the undersigned.—John H. Price, Modesto, Calif.

Feary-Langholf—Harold Feary of Ore-, gon, Ill., and Evelyn Langholf of Oregon, Ill., at the home of the groom, Oct. 31, 1953, by the undersigned.—Dean L. Frantz, Mt. Morris, Ill.

Hilgenfeld-Sexton—Duane Hilgenfeld and Mary Louise Sexton, both of Grand Junction, Colo., Jan. 22, 1954, by the undersigned.—O. H. Feiler, Grand Junction, Colo.

Hoting-Snyder—Henry Hoting and Patsy Snyder, both of Byron, Ill., in the Mt. Morris church, Sept. 27, 1953, by the undersigned.—Dean L. Frantz, Mt. Morris, Ill.

Jenkins-Root—Clyde Jenkins of Wymore, Nebr., and Addie Root of Holmesville, Nebr., in the Bethel church parsonage, Jan. 19, 1954, by the undersigned.—Lewis Naylor, Carleton, Nebr.

Kirchner-Brown—Francis Carlyle Kirchner of West River, Md., and Wilma Frances Brown of Hyattsville, Md., in the University Park church, Dec. 19, 1953, by the undersigned.—Lee A. Weaver, Hyattsville, Md.

Miller-Moyer—Walter Miller and Grace Moyer, both of Lancaster, Pa., at the Pottstown church, Jan. 24, 1954, by Ralph Frey.—Anna Frey, Pottstown, Pa.

Naff-Hunt—Wesley W. Naff, Jr., of Boones Mill, Va., and Beatrice Angetia Hunt of Rocky Mount, Va., Dec. 31, 1953, in the Rocky Mount Methodist church, by John W. Newman, assisted by the undersigned.—J. A. Naff, Boones Mill, Va.

Obituaries

Boger, Albert, son of Jacob F. and Elizabeth Boger, was born at Coleharbor, N. Dak., Jan. 10, 1908, and died at his home near Froid, Mont., Feb. 1, 1954. On Jan. 10, 1939, he was united in marriage to Hazel Kao of Froid. He is survived by his wife, four daughters, two brothers and two sisters. Funeral services were conducted in the Grandview church by the undersigned. Interment was in the Grandview cemetery.—Mark Emswiler, Froid, Mont.

Deck, Emma Witter, died at the home of her son in Ebenezer, Pa., Jan. 28, 1954, at the age of seventy-seven years. She was a member of the Lebanon church. Surviving are two sons and two daughters. Memorial services were held in the Rohland funeral home by her pastor, the undersigned. Interment was in the Heidelberg Brethren cemetery.—Carl W. Zeigler, Lebanon, Pa.

Dishong, John M., son of John B., and Catherine K. Dishong, was born May 24, 1871, and died Jan. 20, 1954. He was a long-time member of the Deshler church. Surviving are two sons. Funeral services were conducted by the undersigned. Interment was in the McComb Union cemetery.—B. Floyd Bowman, Deshler, Ohio.

Durst, Martha Speicher, was born at Grantsville, Md., Oct. 3, 1876, and died in Cumberland, Md., Jan. 30, 1954. She was a member of the church for thirty-six years. She was married to Joe Durst, who died twenty-five years ago. Surviving are three sons, four daughters, twenty grandchildren, thirty-one great-grandchildren, one great-great-grandchild, two half brothers and two half sisters. Funeral services were held in the Winterberg funeral home in Grantsville, Md., by her pastor, the undersigned. Interment was in the Durst cemetery near the Laughlin church.—Jesse W. Whitacre, Grantsville, Md.

Gill, Eileen Louise, died at the age of sixteen years. She is survived by her mother, Mrs. Louisa Gill of Lebanon, Pa., one brother and one sister. Funeral services were held at the Rohland funeral home with Bro. Hiram Gingrich officiating. Interment was in the Chiques cemetery.—Sarah Winters, Cleona, Pa.

Hambright, Elizabeth Forry, daughter of Jonathan and Catherine Markey, was born Jan. 11, 1886, and died Jan. 8, 1954. Surviving are her husband, Benjamin B. Hambright, seven sons and one daughter by a former marriage, fifteen grandchildren, four sisters and one brother. Funeral services were conducted in the Midway church. Burial was in the Royer cemetery.—Mrs. Mark Meyer, Lebanon, Pa.

Huffman, May, daughter of Peter E. and Della Bickel Neff, was born Dec. 4, 1897, and died Jan. 30, 1954. On Dec. 6, 1917, she was united in marriage to Ira W. Huffman. To this union were born two children. In 1913 she was baptized into the church. Besides her husband, she is survived by her mother and one brother. Services were conducted by her pastor, the undersigned, assisted by Rev. Nevin A. Haines of the Coletown Congregational Christian church. Burial was in the Greenville cemetery.—James M. Moore, Greenville, Ohio.

Johnson, Lewis E., was born Aug. 1, 1874, in Adair County, Mo., and died Oct. 17, 1953, at his home in Hutchinson, Kansas. In 1895 he was married to Mary Deacon, who preceded him in death. He had been a member of the church for forty years. Surviving are five children, two sisters and one brother. Funeral services were conducted by Bro. H. D. Michael in his home church. Interment was in the Fairlawn cemetery.—Mrs. Steve Moyer, Hutchinson, Kansas.

Kilhefner, Grace Horsh, was born at Fayette, Ill., and died at Tampa, Fla., at the age of sixty-nine years. She was first married to Mr. Stambaugh. Her second marriage was to Levi M. Kilhefner. Surviving are her husband, one son, five grandchildren, one great-grandchild, one brother and one sister. Funeral services were held by the undersigned, assisted by Rev. Bishop of the Baptist church.—J. M. Blough, Tampa, Fla.

Lamphear, William M., was born Feb. 6, 1866, in Charles City, Iowa, and died Feb. 1, 1954. In 1887 he was married to Elizabeth Gertrude Walz, who preceeded him in death in 1937. Surviving are six children, twenty-four grandchildren, fifty-two great-grandchildren and one great-great-grandchild. Funeral services were conducted by the undersigned in the Bland funeral home in Hastings, Nebr. Burial was in the Plainview cemetery near Bladen, Nebr.—J. J. Tawzer, Hastings, Nebr.

Livengood, William S., editor emeritus of the Meyersdale Republican, was born March 22, 1861, and died Jan. 29, 1954, at his home in Meyersdale, Pa. Besides his newspaper career, he taught school, served as Meyersdale postmaster, was clerk in the bureau of vital statistics in Harrisburg. He was married to Louise E. Eisfeller of Meyersdale. To this union was born one daughter. Surviving are one daughter and two grandchildren. He early became a member of the Church of the Brethren and was a zealous and generous member. Funeral services were conducted in the home of the daughter by the undersigned, assisted by Rev. James E. Imler, his grandson. Interment was in the Union cemetery, Meyersdale.—I. C. Paul, Meyersdale, Pa.

Lynn, Benjamin Leroy, son of Clarence E. and Sarah Jane Burkett Lynn, was born Oct. 5, 1911, in Scalp Level, Pa., and died Jan. 12, 1954. He was a member of the Scalp Level church. Surviving are his wife, Jean Penrod Lynn, two sons, two sisters and one brother. Services were

conducted in the Shank funeral home by Bro. C. H. Rosenberger. Burial was in the Berkey cemetery.—Mrs. A. J. Casseday, Windber, Pa.

May, Ariana Moyer, was born in Mathias, W. Va., and died Jan. 26, 1954, in Santa Ana, Calif. She was a member of the church. Surviving are her husband, Felix, six daughters, four sons, twenty-two grandchildren, ten great-grandchildren and one sister. Services were held in the McDougal and Smith funeral home in Santa Ana by the undersigned. Interment was in the Valley View cemetery, Nokesville, Va.—R. Dale Ferris, Santa Ana, Calif.

McKinley, Charles E., son of David and Sarah Weaver McKinley, was born near New Carlisle, Ohio, May 13, 1873, and died Jan. 18, 1954. In 1895 he was united in marriage to Maggie Helstern. To this union were born three daughters. He was a faithful member of the Happy Corner church. Surviving are his wife, two daughters, three grandchildren, three great-grandchildren and two sisters. Services were conducted by Bro. Hugh Cloppert assisted by Bro. Clyde Mulligan. Interment was in the Erstine cemetery.—Mrs. Albert Oaks, Englewood, Ohio .

Myers, Samuel, Jr., son of S. Snively and Mildred Summers Myers, was born Oct. 12, 1940, in Cumberland, Md., and died at Greencastle, Pa., Nov. 13, 1953. He was an active member of the Greencastle Sunday school and church. Surviving are his parents, one brother, his paternal grandparents and his maternal grandparents. Funeral services were held by his pastor, Ross D. Murphy, assisted by John E. Rowland.—Margaret E. Oellig, Greencastle, Pa.

Nicholas, Sarah Gangway, died in Lebanon, Pa., Dec. 23, 1953. She was one of the charter members of the Lebanon church. Surviving are eight children. Memorial services were held at the Rohland funeral home by her pastor, the undersigned. Burial was in the Mt. Lebanon cemetery.—Carl W. Zeigler, Lebanon, Pa.

Replogle, Jesse Christian, son of William A. and Barbara Hoover Replogle, was born in Martinsburg, Pa., Oct. 15, 1909, and died at his home in Roaring Spring, Pa., Jan. 29, 1954. He was married to Beulah Kensinger at Martinsburg, Oct. 24, 1931. He was a member of the Roaring Spring church. Surviving are his wife, two sons, three sisters and five brothers. Funeral services were held in the Roaring Spring church by his pastor, Carl E. Myers. Interment was in the Fairview cemetery at Martinsburg. — Mrs. Lena M. Hoover, Roaring Spring, Pa.

Root, John H., son of Noah and Sarah Ernst Root, was born near New Lebanon, Ohio, July 23, 1873, and died near Brookville, Ohio, Jan. 24, 1954. On May 4, 1895, he was united in marriage to Jennie Bereaw. To this union were born ten children. On April 27, 1911, he was elected to the office of deacon and served in this capacity until the church called him to the ministry on Aug. 27, 1914. On April 25, 1918, he was ordained to the eldership. Surviving are four children, one foster son, seven grandchildren and two sisters. Funeral services were conducted in the Eversole church by the undersigned. Interment was in the Eversole cemetery.—J. Oliver Dearing, New Lebanon, Ohio.

Showalter, Ada Mellinger, widow of John G. Showalter, was born in Pennsylvania, Feb. 1, 1876, and died at her home in Landisville, Pa., Jan. 7, 1954. She is survived by three children, seven grandchildren, three great-grandchildren and one brother. Services were conducted at her home by N. L. Bowers, and in the Salunga church by Earl Brubaker. Interment was in the Landisville cemetery.—Mrs. Stanley W. Hosler, Salunga, Pa.

Smith, Laura, daughter of Eli and Sarah Byers, was born Sept. 11, 1869, in Carroll County, Ind. On Jan. 16, 1889, she was united in marriage to Philip H. Smith. To this union were born four children. For forty-six years she was a member of the Reedley congregation. Surviving are four children, ten grandchildren and ten great-grandchildren. The memorial service was conducted by Ralph G. Rarick, assisted by the undersigned. — John W. Hunter, Reedley, Calif.

Stroud, Albert F., was born March 19, 1870, and died Dec. 19, 1953. In 1890 he was married to Lydia Early, who died in 1915. His second marriage was to Della Crider. To this union was born one son. He is survived by five children, eight grandchildren, ten great-grandchildren, two great-great-grandchildren and one half brother. Funeral services were conducted in the Shoal Creek church by the undersigned, assisted by W. A. Erisman.—Ethmer Erisman, Fairview, Mo.

Teeter, Henry Harrison, died Jan. 2, 1954. He is survived by his wife, Viola Teeter, four sons, two daughters and five grandchildren. Services were conducted by Bro. John H. Buffenmyer. Interment was in the Glendale cemetery at Flintstone, Md.—Mrs. Marian Buffenmyer, Flintstone, Md.

Thomas, Jacob Miller, son of Joseph and Susan Miller Thomas, was born July 12, 1879, near Fairplay, Md., and died Jan. 18, 1954, in Hagerstown, Md. He was a faithful member of the Manor congregation for fifty-six years and served as a deacon for thirty-four years. He was married to Anna Rowland. Five children were born to this union. Surviving are his wife, one daughter, one son, five grandchildren, three great-grandchildren and two brothers. Funeral services were conducted in the A. K. Coffman funeral parlors, Hagerstown, Md., by J. Rowland Reichard and Charles Green. Interment was in the Manor cemetery. — Naomi H. Coffman, Hagerstown, Md.

Whitehair, William Thomas, son of Thomas Rowland and Ethel Thomas Whitehair, was born March 5, 1932, and died Jan. 29, 1954, as the result of an auto accident. He was a senior at the University of West Virginia at Morgantown. As a member of the Whitedale church, he served as usher, Sunday-school secretary and church choir director. He is survived by his parents. Funeral services were held in the Methodist church in Terra Alta by the undersigned, assisted by S. D. Sawyer, pastor of the Methodist church.—Emra J. Fike, Terra Alta, W. Va.

Church News

Northern California

Waterford — Our new pastor, Claude F. Dadisman, began his pastoral duties the first of September. Our harvest day was observed with a dinner in the church social hall followed by a message from our elder, Bro. Leland Nelson of Modesto. The friendship circle of the women's work bought material and made choir robes for the junior choir, which sings one Sunday each month. The children's department of the Sunday school brought white gifts on Christmas Sunday which were used in the community Christmas baskets. On the evening of Dec. 20, the play, The Other Shepherd, was presented under the direction of Alvo Price. The CBYF built a fireplace in the social hall which was dedicated on Dec. 31. They also sponsored a watch night party. Our revival meetings were held Jan. 24—Feb. 7, with David Studebaker of San Francisco as evangelist.—Myrna A. Bashor, Waterford, Calif.

Southern California and Arizona

Phoenix—On Sunday, Feb. 7, a Gideon representative was with us. The men's work banquet was held Feb. 13, with Harold D. Fasnacht, president of La Verne College, as guest speaker. Bro. Fasnacht also preached at our Sunday morning and afternoon services on Feb. 15. Bro. Edward K. Ziegler of Elgin was our guest speaker at the morning and afternoon services on Feb. 28. Our pastor is holding a church membership class for the c dren and a class for adults. A week pre-Easter revival services will be c ducted by our pastor, Bro. Harold Wagner. Communion services will be h on Easter Sunday, April 18. — Mrs. Ec Bacon, Phoenix, Ariz.

CAP GOODS

We furnish highest quality nylon and silk nets, nylon and ninon chiffons and organdy. All stiff finish. Reduced prices on nylon. Samples free.

R. E. Arnold, Elgin, Illinois

Middle Indiana

Logansport—Lulu Rush was our deleg to regional conference at North Manch ter. As the results of the one-week revi conducted by Bro. Herbert Fisher, persons were baptized into our fellowsl The district women's meeting was h in our church. Bro. Phillip Lauver be evangelist for our fall revival meetir We decided in December to elect anot deacon at our spring council. The child had a Christmas program on Sun morning, Dec. 20. In the evening CBYF presented a play and a progr Since our last report three members h been received by letter. Our CBYF host to the sectional youth conference J 24. Paul Hoffman showed slides of trip to the Orient and talked concern the preaching missions. On Sunday e ning, Jan. 31, Mrs. Bleiler, former missi ary to India and wife of the local pas of the Church of God church, tall concerning their experiences in Indi Florence E. B. Arnold, Logansport, Ind

Northern Indiana

Cedar Creek—One new member united with our church. Our ladies' has been sewing for relief and collect clothing for a home mission project. Mark Shrock was with us for a week meetings in November. On Dec. 20 held special dedication service for babies at the morning service. In the e ning the children and young people g a Christmas program.—Mrs. Lucille Riccius, Avilla, Ind.

Nappanee—Since our last report person has been baptized. Bro. V. Schwalm, president of Manchester Colle was guest speaker for our Thanksgiv harvest service. Forrest Groff, build counselor, met with our church one S day. The young people attended the trict meeting in the Elkhart church. Ja and Fern Shrock were installed into office of deacon by E. Wayne Gerdes. our first family night, several young p ple led a panel discussion on Why I L Our Church. Mrs. Virgil Meyer was g speaker at an evening meeting of women's group. During the absence of pastor, Bro. Dale Brubaker preached us. On Dec. 20, following a program song and living pictures by the child and young people, our white gift ser was held for European relief. A Christ treat was given to the colored B & O r road workers. Our church co-operated the Week of Prayer meetings. We hav 100% Messenger Club this year. Bro. S ler, pastor of the Elkhart City church, c ducted our revival meetings Jan. 24-3 Hazel Grasz, Nappanee, Ind.

Northern Indiana

Wakarusa—Installation services for new pastor and his wife, Brother Sister Arthur L. Dodge, were conduc by Bro. Ralph R. Petry. At the ho coming and parsonage dedication se ices Bro. Galen T. Lehman, regio executive secretary, was guest speaker. our last council meeting, Bro. Lee C was elected elder. One project of women's work was the sending of c dren's clothing and toys to Castañer, Pu to Rico. They also sent Christmas gift some of the workers at the Flat Cr

ion in Kentucky. Our Christmas pro-
n was given by the children, and the
its presented a pageant. Our church
perated with the Baugo and Yellow
k churches and the Methodist church
he union Week of Prayer services.
studied mission work in Ecuador each
day evening during January. Brother
Sister Orville Sherman were with us
Jan. 31, Bro. L. W. Shultz on Feb. 14
Bro. Claude Wolfe on Feb. 21.—Mrs.
y Loucks, Wakarusa, Ind.

Southern Indiana

ocust Grove, Nettle Creek—During the
year four new members were bap-
d and three received by letter into our
rch. We have had several missionaries
ur church services. On Nov. 29 Broth-
and Sister Emerick and children of
mond were with us for an evening of
ic. On Sunday, Dec. 9, Bro. Frank
linger of Anderson showed pictures of
trip to the Holy Land. The primary
artment of the Sunday school is spon-
ng James Leroy Brubaker, son of mis-
aries serving in Nigeria, Africa. The
on Blossom Singers of Piney Woods,
s., were with us one evening for a
ical program.—Mrs. Tom W. Paul,
bridge City, Ind.

Michigan

etroit, First—Six community churches
icipated in the union Thanksgiving
ice which was held in our church.
offering was used to purchase a
er for relief. Our three women's
ips have sent boxes of food and cloth-
to relief and hospital gowns to Puerto
. The Yokemen's club graded and
led the church lawn. At our silver tea
Dec. 16, the offering was used to send
d milk to hungry children of wartorn
tries. One Sunday evening the youth
up sponsored a service at which Dick
aler told of his experiences as an
opean work camper. Our junior choir,
er the direction of Mrs. Helen Ru-
h, participated in the annual Christ-
carol festival sponsored by the De-
t Council of Churches. The Sunday-
ol children filled stockings with dimes
Christmas project for the support of
y Rieber in Africa. Our Sunday eve-
services in January were sponsored by the missions and service committee on Spanish-speaking Americans in the U.S.A. Bro. Robert E. Richards, pastor of the Long Beach church, held a week of revival meetings in our church, Feb. 22-28.—Mrs. Hazel F. Guthrie, Detroit, Mich.

Hope—Our international Christmas family night was held on Sunday evening with three foreign students telling how they celebrate Christmas in their homelands. On the same evening we also dedicated several friendship packets. At our January council meeting three deacons were elected. Three new members have been baptized and six received by letter into our fellowship. On Jan. 1 we had a baby dedication service. — Barbara Miller, Odessa, Mich.

Woodland—Bro. Kenneth Morse, editor of the Gospel Messenger, held a series of meetings in our church. A community Thanksgiving service was held in our church with Bro. Paul Hoffman as speaker. Bro. Hoffman also showed pictures and the offering was used for Korean relief. A Christmas program was given on Dec. 20. Friendship packets were prepared for relief. Family night was observed Dec. 30 with the young people in charge. Bro. Dick Mishler was guest speaker for the evening.—Grace E. Messner, Woodland, Mich.

Northeastern Ohio

East Chippewa — Our aid society made towel kits for relief. Seven from our church attended the children's workers' conference at the Center church. In November Brother and Sister J. B. Grimley, missionaries to Africa, talked and showed slides of their work. One Sunday morning Bro. Russell Snyder of Altoona, Pa., brought our morning message. Community Thanksgiving services were held in our church with Rev. Hoffman of the Smithville Brethren church as speaker. Twenty-two of our men attended the subdistrict men's meeting at the Chippewa church on Dec. 9. On Dec. 13, the Guiding Light quartet from Rittman presented a program. At our annual Christmas family night on Dec. 30, Willie Walker, a Negro guest, sang several special numbers. On Jan. 3 Dean Wirt of Akron spoke on temperance. Members of the joint boards of the district held their meeting in our church on Feb. 20. The men's work group sponsored the sending of our pastor to the pastors' convention in Columbus. Bro. Joseph Whitacre of Luray, Va., will conduct our revival meetings July 26 — Aug. 8.—Sarah Blough, Orrville, Ohio.

FREE

1954

BOOK CATALOG

This list of current book titles with description and price of each title is yours for the asking.

Send your request to—

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

Southern Ohio

Greenville—Our delegates to district meeting were Lynn Blocher, Zelma Martin and Phares Fourman. Their reports were given at our January council meeting. Proceeds from our food tent at the county fair and from a pancake supper have been applied to the building fund. Approximately $120 was given towards the jeep for the Cerrote project which was started by the work campers there last summer. In November Bro. Curtis Bowman of Chicago showed his pictures of Africa. We also saw the sound filmstrip, Frontiers Near Home. The men's work group is sponsoring a church basketball team which plays with other church teams in the city. A CBYF group was recently organized with our pastor, Philip Lauver, as leader. Our women participated in the gifts for World Community Day and collected gifts for the Navajo Indians as their Christmas project. The dedication of babies and the pageant, Thy Light Has Come, climaxed our Christmas observance. Evangelistic services were held Jan. 17-24, with Ray O. Shank as evangelist.—Mrs. E. Lowell Rife, Greenville, Ohio.

Stone Lick—Since our last report two have been baptized into our fellowship. Our love feast and communion service was held with Bro. Homer Bright of Union, Ohio, officiating, assisted by Bro. I. G. Blocher of Greenville, Ohio. One Sunday morning a large group from the Salem church worshiped with us. Brother and Sister Bright and Bro. Blocher and several foreign exchange students gave our morning messages and talks. A fellowship meal was held at the noon hour. On Dec. 13 Bro. Noble Deardorff of the Sunnyslope church near Wenatchee, Wash., was our guest speaker. At the evening service on Dec. 20, the young people presented a Christmas program.—Mrs. John M. Garst, Dayton, Ohio.

Southern Pennsylvania

Greencastle—Bro. R. W. Schlosser of Elizabethtown held a Bible institute in our church. On Dec. 3 a farewell dinner was given for Brother and Sister Ross D. Murphy in appreciation of their years of service. At this time Mr. and Mrs. Snively

NEW BOOK

GOD'S PSYCHIATRY

by Charles L. Allen

$2.00

This is a book of remedies—tried and true—for the sick in mind and soul. Based on The Twenty-third Psalm, The Ten Commandments, The Lord's Prayer, and the Beatitudes. It was written for all who seek a better understanding of their Christian experiences and happier, healthier lives. Many have read Dr. Allen's previous books, **Roads to Radiant Living ($2.00)** and **In Quest of God's Power ($2.50).** Have you?

BRETHREN PUBLISHING HOUSE . . Elgin, Illinois

Myers presented a tape recorder in memory of their son, Sammy. An installation service was conducted for our new pastor and his wife, Brother and Sister Samuel D. Lindsay, by Bro. Ross D. Murphy. A reception was held for them on Dec. 17. The annual Christmas program was held by the children on Dec. 20. Gift packets were given for relief and an offering was received for the relief program. New hymnals, a gift from Mr. and Mrs. W. W. Leiter in memory the the late L. H. Leiter, were presented and dedicated on Jan. 3. Our church joined with the churches of the town in the Week of Prayer observance. We had a school of missions during the Sunday evening services.—Margaret E. Oellig, Greencastle, Pa.

Western Pennsylvania

County Line—Our revival services were conducted by Bro. Howard Keiper of Pottstown, Pa. As a result of the meetings two persons were baptized into our fellowship. In the absence of our pastor, Bro. J. H. Wimmer, our former pastor of Indiana, Pa., was with us. For our Thanksgiving service Rev. Blank of Mill Run was our guest speaker. On Sunday evening, Nov. 29, we had a Thanksgiving service by our pastor and the showing of films. We had our children's Christmas program on Sunday morning, Dec. 27, and in the evening the pageant, No Room in the Inn. On New Year's Eve we had the showing of pictures followed with a candlelighting service. — Olive M. Nedrow, Jones Mills, Pa.

Maple Grove—Our pastor, Bro. Chalmer Dilling presided at the rededication services which climaxed an improvement program of two Sunday-school rooms and a belfry. Two former pastors, Brethren Peter Strayer and James Murphy, also participated in the afternoon service, and Bro. Dorsey Rotruck was speaker for the evening service. A new class has been organized by the younger married group. A program of songs and recitations and a Christmas play were given in December. New carpet and furniture have been added to the new classrooms which are now in use. The entire building improvement has been paid off by a reserve building fund which was made up by the church and various church and Sunday-school organizations. Our children are helping the Sunday-school superintendent with the opening exercises. — Florence Kelley, Elton, Pa.

Plum Creek—The new church hymnals were dedicated on the evening of Dec. 6 with Bro. Porter Miller as song leader. The young folks gave a play. We are sponsoring the 100% Messenger Club in our church. New carpet was purchased for four of the Sunday-school classrooms. On Dec. 11 the adult class sponsored a Christmas party for the children. On the Sunday before Christmas the children gave a program. In the evening of the same day the choir rendered a cantata, The Light of Christmas. On Feb. 19 we held our regular business meeting. We plan to have Brother and Sister Galen K. Walker, a former pastor and his wife of La Verne, Calif., with us in evangelistic meetings May 30—June 6. Mr. and Mrs. Theodore E. Kimmel are going to Iraq to work for a two-year period with the village development team under the auspices of the International Voluntary Services, Incorporated.—Mrs. Howard M. Kimmel, Shelocta, Pa.

Ridge, Shade Creek—We have completed our new recreation building and plans are being made to improve the grove and to redecorate the interior of the church. District number 6 held its rally in our church. Circuit number 1 held its Thanksgiving rally in our church. The same evening the circuit took baskets to the folks at the Brethren Home in Scalp Level and gave a special program for them. The children's department was in charge of the Christmas program on Sunday morning and the young people had charge of the evening program. The young people sang carols for the shut-ins of the community. Joyce Berkey and Dorcas Brubaker attended the recreation laboratory at New Windsor. Ed Dull and Ronald Tate were our delegates to the youth seminar in Washington, D. C. Kenneth and Alice Shaffer are serving in B.V.S. The Sunday school has purchased new Bibles for the children's department. Plans are now being made for our summer Bible school.—Mrs. Guy Shaffer, Hooversville, Pa.

Somerset—Clyde Carter from the Walnut Grove church brought the message at our father and son banquet. A number of our teachers participated in the community Christian service training school. The annual union Thanksgiving service was held in our church with Rev. Richard H. Shellenberger of the Evangelical and Reformed church as speaker. Gerald Deffenbaugh, pastor of the Fairview-Center church, brought the evening message on Dec. 6. Our Christmas programs included the picture, Holy Night, and a play by

In the Strangest Places... God

ROY H. STETLER

A book of meditations. One of the marks of a serene and growing Christian is his ability to see and commune with God in all kinds of everyday experiences. This book gives homely, devotional thoughts growing out of the commonplace activities of a layman who does much church work. Very pleasant reading. 128 pages. $1.50

BRETHREN PUBLISHING HOUSE

ELGIN, ILLINOIS

Brethren Placement and Relocation Service . .

This column is conducted as a free se ice to our people. The right to edit reject is reserved. Since no verification ads is made no responsibility can be sumed. In writing about any ad ple give the number. Unless otherwise spe fied address all correspondence to Bre ren Service, General Brotherhood Boa 22 S. State St., Elgin, Ill.

No. 924. For sale. Safeway, 27-foot ho trailer. All modern, one owner, used one location, sleeps four, bathroom co plete with shower. Double kitchen si picture window, electric refrigerat bottle gas stove. Oil-burner heating sto Very good condition. Priced to s Write: Richard Reiste, Brethren Serv Center, New Windsor, Md., or contact gar Reiste, Adel, Iowa, to see house.

No. 925. Free information to Breth coming to California. The Church of Brethren, Yuba City, Calif., is located fast growing community of Sacrame Valley. Fruit and agriculture main oc pations. Good peach country. Write: Jo Landis, 730 Eye St., Marysville, Calif.

No. 926. For Sale: 100-acre dairy fa 112 acres under cultivation of which acres is new seeding, balance pasture w running water. Modern eight-room ho bath; oil-burning, winter air-condition heating system. Barn, hip roof, 26 x with silo. Machine shed, 20 x 62. T good wells—one with pressure system with windmill and electric motor. C mile from grade school, ½ mile fr black top road, good gravel road, h school bus route. Three-fourth mile fr Church of the Brethren. Price, $15,(Write: Walter A. Miller, R. 1, Stanley, W

No. 927. For sale: Lovely country ho with 17 acres. Seven-room house w bath, gas and electricity. On paved ro mail, milk and school bus route, 2 m from school, near Church of the Brethr Small barn and all outbuildings. Wr J. N. Baker, R. 1, Homeworth, Ohio.

No. 928. For Sale: Ice cream and r taurant business including store build and modern home. All modern equipme Down payment, balance on contract easy terms. Church of the Brethren town. Write: Galen Lehman, New Pa Ind.

No. 929. Wanted: Work on farm retired single man, excellent hea Member Church of the Brethren, can f nish references. Brethren home in M west preferred. Write: Brethren Serv Commission, 22 S. State, Elgin, Ill.

No. 930. For Sale: All modern South California furnished home. Corner close to schools, bus line, shopping cen and Church of the Brethren. Stucco a stone construction, well landscaped, b yard. Two bedrooms, large living and d ing rooms, kitchen and breakfast no den and patio, two car garage. Wr Brethren Service Commission, 22 S. St Elgin, Ill.

No. 931. For sale: 120-acre farm. Eig room house. Good barn, 40 x 60. Gran and chicken house combined. Drilled w two-car garage. Heavy soil, 50 acres der cultivation, telephone, electricity. miles to Guthrie Church of the Brethr 6 miles to consolidated school. Terms be arranged, if desired. Write: Isaac Byer, R. 3, Bemidji, Minn.

No. 932. Wanted: Housekeeper fo motherless Brethren home. Children—b 1 year; girl, 12 years. Age preferably tween 25 and 35 years. Write: Carl W R. 2, Wauseon, Ohio.

No. 933. Indiana farm, 4½ miles fr Manchester College. Ideal for family ucation. 60 acres level, black soil. room brick house, good barn. Not int ested in sale, but would consider excha for Northern Illinois farm. Write: J. Mathis, 3435 W. Van Buren St., Chicago Ill.

No. 934. Wanted to buy: Late mo spinet electric organ. Write: Emr Studebaker, Tipp City, Ohio.

BOOKS by BRETHREN AUTHORS

A wide variety of Brethren interests have been covered by books written by Brethren writers. The list below with a brief description is called to your attention. You may find here the book to meet your need.

Anna Elizabeth ..... **.75 each**
Anna Elizabeth, Seventeen **$1.00**
LUCILE LONG



Delightful fiction. When purchased together the total price is $1.50.

Brethren Preaching To-day ..... **.75 each**
THIRTY-TWO MINISTERS

Representative sermons covering a wide range of subjects.



Church of the Brethren and War **$2.50**
RUFUS D. BOWMAN

A review of the Brethren peace position through more than two centuries. Quantity limited.

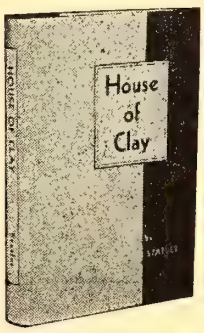
Brethren Builders in Our Century **$2.50**
THIRTY BRETHREN WRITERS

Biographical sketches of outstanding men who have influenced the direction of the Church of the Brethren.

Fun in the North Woods **$1.00**
H. A. BRANDT AND GORDON C. PALMQUIST

Wholesome story with pictures of a happy vacation in the woods. For children. Quantity limited.

House of Clay **$2.75**
RUTH B. STATLER



Fiction for youth and adults. An excellent story involving the problems of race in community living.

Little Red Hummy **$1.25**
MYRTLE C. PORTER

Story of family life in a Brethren pioneer community in western Kansas about fifty years ago. All ages. Quantity limited.

Stories from Brethren Life **$1.50**
J. E. MILLER

A volume of human interest materials gleaned from Brethren experiences.

Whither Thou Goest **$2.50**
RUTH B. STATLER

Courtship and marriage then life inside and outside of Brethren parsonages. Fiction. Quantity limited.

Seventy Times Seven ..... **$.35**
RUFUS D. BOWMAN

Forgiveness as the Christian basis for peace.

BRETHREN PUBLISHING HOUSE

Elgin, Illinois

the young people entitled Cindy Copes with Christmas.—Mrs. Samuel J. Cupp, Somerset, Pa.

Westmont—Bro. Earl Kaylor and his family came to serve our congregation the first of September. Evangelistic services were held in November with Bro. Myrl Weyant of the Upper Claar congregation as evangelist. At Christmas time the young people gathered and repaired toys for the nursery and kindergarten classes. They also sponsored carol singing. The adult class gave canned fruit to the Brethren Home at Scalp Level. The white gift was also given to the home. At the morning service on Dec. 20, the children presented a program of recitations and songs. The choir gave a cantata at the evening service. The building committee is studying plans for remodeling our church. On Jan. 31 the young people were in charge of the Sunday morning worship service with V. Grace Clapper, returned missionary to India, as speaker. Love feast will be observed on Palm Sunday, April 11. We have received ten by letter and two by baptism into our fellowship since our last report.—Mrs. Clifford Alwine, Johnstown, Pa.

Eastern Maryland

Baltimore, Woodberry—Our church and Sunday school are both growing in interest and in attendance. Our prayer and Bible study meeting is held on Wednesday evening. A junior choir meets Wednesday night with Ruth Yingling as director. The adult choir meets on Saturday evening with Mrs. Lera Warner as director. Christmas was observed in our congregation with an all-church party sponsored by the women's work group. On Sunday morning before Christmas, special music was presented by the choir. In the evening of the same day, the children gave a program. Our pastor, Albert C. Schue, was ordained to the eldership on Sunday evening, Jan. 17, at a service at which our elder, Bro. Jacob Replogle, presided. Bro. A. Joseph Caricofe of the Meadow Branch church delivered the message and David K. Hanawalt of New Windsor, district executive secretary, was in charge of the ordination services. The Hampden-Woodberry Protestant Fellowship was represented by both ministers and laymen. The evening was closed with a fellowship and reception in the parlor of the church.—Albert C. Schue, Baltimore, Md.

Monocacy—In the fall our church celebrated our one-hundredth anniversary in an all-day meeting with Daniel P. Saylor Bowers, grandson of the founder, Daniel P. Saylor, delivering the message. During the past year ten members were baptized and one received by letter into our church. Anna Weybright and Rhoda Schildt were delegates to district conference. The CBYF sponsored a Christmas hymn sing with ten churches participating. Recently we dedicated our new Brethren Hymnals. The intermediate class held a social for their parents and their friends. The ladies' aid gave a program at our church home at San Mar, Md. They are quilting and collecting materials for relief. The women presented a program preceding the Thanksgiving sermon by Bro. S. R. Weybright. Our children with the help of the young people's group presented the Christmas program. The children's department, the young married class and the ladies' aid sent friendship boxes to Brother and Sister Robert McKay, who are doing missionary work in Africa. The children have collected new and old clothing for relief. They also shared in the Christmas stocking fund. Several books have been added to the children's library by various persons. Volunteer workers did some improvements in the church basement. At a special council Bro. George Early has been elected as our new elder. Bro. Brodish, Bro. Emmert Rice and Bro. David Hanawalt assisted with several of our morning services.—Denda I. Renner, New Midway, Md.

MY NEW ADDRESS IS . . .

Name .....

R. D. or St. .....

P. O. ..... Zone ..... State .....

Help us to keep your Gospel Messenger coming by reporting any change in address promptly. **Please do not remove old address.**

Middle Maryland

Brownsville—Since our last report twenty new members have been baptized and one received by letter into our church. Twelve of them came as a result of the evangelistic meeting held in the West Brownsville church by Bro. Roy K. Miller. A planning committee has been appointed to study future needs for the building of a new sanctuary next to the Brownsville church. Building fund envelopes are used quarterly. The South Brownsville fellowship group purchased new Brethren Hymnals for their church services. Evangelistic meetings were held at the South Brownsville church by Bro. Marvin Clingenpeel of Vienna, Va. As a direct result two were baptized into our church. Bro. Ralph White officiated at our love feast and communion. A consecration service was held for the new babies and their parents by our pastor. In recent months guest speakers have included our elder, Bro. John Bowlus, Austin Cooper, C. G. Hesse, David Petre. One Sunday morning Brother and Sister W. W. Peters told of their recent work with Brethren Service in Austria. One Sunday evening, the women's work held their annual missionary meeting in the form of a candlelighting service with Ruth Utz, returned missionary to Africa, as guest speaker. On Sunday morning, Dec. 6, Bro. A. Stauffer Curry of Washington, D. C., was our guest speaker. The CBYF and the homebuilders class took baskets of fruit to the sick and shut-ins of our community at Christmas time. On Dec. 20 the children's department and intermediates presented a Christmas program. On Dec. 23 the young people and intermediates presented the play, And There Were Shepherds. The West Brownsville church gave their program on Christmas night. The South Brownsville church presented the play, A Stranger in Bethlehem, on Dec. 27.—Mrs. John Jennings, Brownsville, Md.

Southern Virginia

Antioch—Our pastor, Ralph E. Shober, taught a class in church membership. William Smith of Bridgewater was speaker for a children's workers' conference. Govindji K. Satvedi of India and Edgar S. Martin of Christiansburg were guest ministers during the fall quarter. Curtis Bowman of Chicago gave a talk and showed pictures of Africa. Our evangelistic meetings were held by William K. Kulp of Kittanning, Pa. Thirteen were received into the church by baptism and some were received by letter. A community fellowship supper was served on Dec. 4. The intermediates had a progressive Thanksgiving supper on Nov. 28. The children and intermediate groups went Christmas caroling. The Christmas program was a white gift service for overseas relief. There were five classes in our school of missions during January. The young people are taking Gospel Messenger subscriptions. They have also started an organ fund. The film, No Two Alike, was shown at our last children's workers' conference. Church council was on Jan. 6. Harrison A. Frantz was a recent speaker in the interest of Bethany Hospital. Our church attendance is showing an increase.—Mrs. W. O. Barnhart, Boones Mill, Va.

Boones Mill—On Dec. 23 the young people and the children gave their Christmas programs. The young people went caroling and delivered baskets of fruit. The ladies' aid sent baskets of fruit to the shut-ins. Our women's group gave a Christmas offering to the Navajo mission work. On Jan. 1 our church council was held with our elder presiding. Two more members have been added to the board of Christian education. Bro. W. C. Sweitzer will be guest speaker for our pre-Easter services. The men's group has been appointed as Messenger agent. The ministers of the district board met in our church on Feb. 27. Since our last report two members have been received into our fellowship by letter.—Mrs. Owen Ikenberry, Rocky Mount, Va.

Brick, Germantown—At our an membership day services, officers v elected for the new year. The homebu er's class sponsored a supper at the chu with the proceeds going for missions. October we began having preaching Sunday with Bro. F. B. Layman contin as pastor. Bro. Oscar Fike was with us our communion services. Other re guest speakers have been Bro. Guy Wampler and Bro. N. M. Bowman. In vember discussions were led by our pa each Sunday evening. Six men from church presented a program and the p A Bed of Hay, was given. The ladies making quilts for relief. One of our m bers, Jewell Ferguson, is a volunteer w er with the Brethren Service unit Chosen, Fla.—Mrs. Joseph A. Fergu Rocky Mount, Va.

First West Virginia

Shady Grove, Sandy Creek—Recogni was given to Brother Chester A. Tho for eighteen years of service as presi elder of our congregation. Evangeli service were held in all seven churc each closing with a communion serv As a result of these meetings twenty- were baptized and six received by le into our church fellowship. The proce from the auction in which the entire c gregation participated was given to Brotherhood Fund. The CBYF held cabinet meeting in our church in Dec ber. The John Kline play was preser at Bruceton Mills and Markleysburg. L the cast sponsored a festivel in the chu basement. The youth group and pastor, Bro. George Jeffrey, presente Christmas program at the county jail well as at the church. A consecra service was held for the new babies their parents.—Ida Early, Brandonville, Va.

Wiley Ford—Bro. Wilmer Q. Crumn of Bassett, Va., was our evangelist. closed the meeting on Sunday ever with the observance of the love feast communion. Three were baptized the church. James Renz was with us Dec. 5. The CBYF presented a Bibl drama, Come to Bethlehem, on Dec. directed by Mrs. Amos Lambert. annual Sunday-school Christmas prog was presented Wednesday, Dec. 23. Hinkle attended the recreation laborat at New Windsor, Md. The youth class the church prepared fruit baskets for sick and elderly people of the commu at Christmas time. At a recent cou meeting Mrs. Amos Lambert was elec dean of our vacation Bible school.—I Hinkle, Wiley Ford, W. Va.

Think of the Brethren Publishing House as your source of supply when making your plans for—

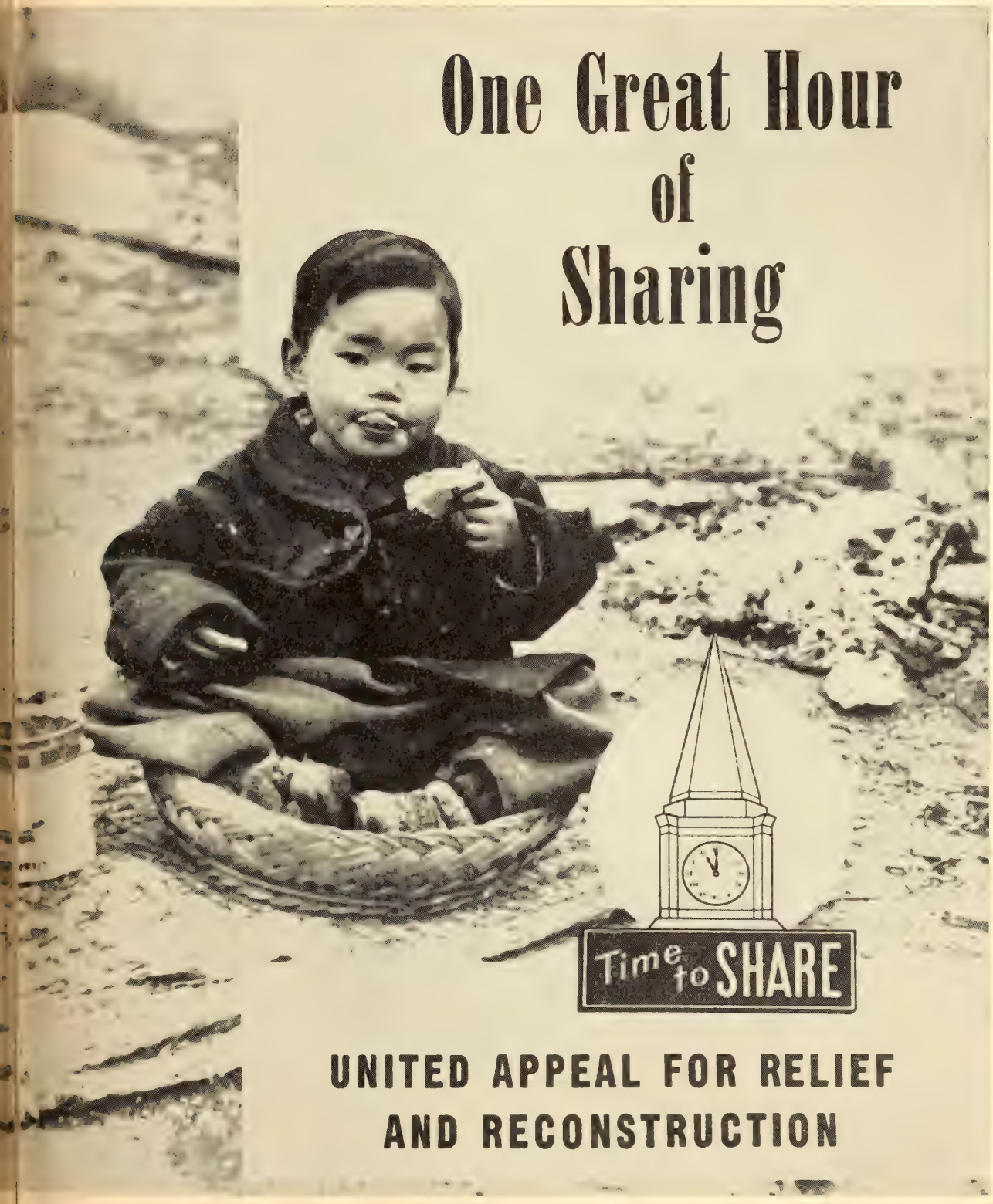
- *Daily Vacation Church School*
- *Summer Camps*

We will have in stock a wide selection of textbooks for teachers and the pupils' books to be used in connection with them. This will be true for both Daily Vacation Church Schools and Summer Camps. Special order blanks listing the suggested courses are available. Place orders early for best service.

BRETHREN PUBLISHING HOUSE

Elgin, Illinois

Church of the Brethren
Gospel MESSENGER
MARCH 20, 1954



Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

Contributing Editors

ROY D. BOAZ ..... Cloverdale, Va.
A. G. BREIDENSTINE .... Lancaster, Pa.
A. R. COFFMAN ..... La Verne, Calif.
IVAN FETTERMAN ..... Oaks, Pa.
DEAN L. FRANTZ ..... Mt. Morris, Ill.
HOWARD H. KEIM .. N. Manchester, Ind.
MRS. JOHN D. LONG .... Dayton, Ohio
LUCILE LONG STRAYER . La Verne, Calif.
MURRAY L. WAGNER .... Troy, Ohio
LEVI K. ZIEGLER ..... Martinsburg, Pa.

THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Norman J. Baugher, General Secretary, and the Brethren House, Earl H. Kurtz, Manager, 16-24 S. State St., Elgin, Ill., at $3.00 per annum in advance. Life subscription, $50, husband and wife, $60. Entered at the post office at Elgin, Ill., as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

MARCH 20, 1954

Volume 103 **Number 12**

In This Number . . .

Editorial—

Those Disturbing Parables 5
What Has Happened to Point IV? 5
Kingdom Gleanings 16, 17

The General Forum—

The Ministry of Healing. Hylton Harman 3
Christian Faith and International Responsibility. William M. Beahm .. 6
Voluntary Service Is Best. Paul Erb ... 8
Brethren Service Roundup 9
The Psychological Basis of Alcoholism. DeForest L. Strunk 12
Seekers. George W. Wright 14
The Family Counselor 14
Salvation: Individual, Personal or Social? Glen E. Norris 15
Reviews of Recent Books 15

News and Comment From Around the World 18

Brethren Service—

A Living Faith. Merle Crouse 20
At Home and Abroad 21
Did You Know That 21

The Local Church—

Brethren Youth Buying Time. Howard E. Royer 22
The Local Ministerial Board 23

Our Mission Work—

Missionary Conference at Garkida. Mrs. Robert Bischof 24
Religion in Indonesia. Winburn T. Thomas 25
Lybrook Indian Mission. Ernest L. Ikenberry 26

READERS WRITE . . . to the edit

The Gospel Messenger welcomes letters commenting on editorials, articles and n s. Letters should be brief and brotherly.

Courage to Say No

I was much impressed by the letter in Readers Write the other week by a dear young sister in high school. She and another girl who also is a member, were the only ones in their class that have never taken alcoholic drinks.

Moderate drinking is urged and claimed utterly harmless. Yet we know that every drunkard—every alcoholic—began just that way. They didn't think they would even be drunkards! Now be brave; don't be a coward but say, "No, thank you," when a drink is offered.—Lizzie Horner, Fresno, Calif.

Attention, Pastoral Boards

Thanks for the article "Relieve That Man!" concerning the importance of a church secretary for the pastor. Every pastor spends time wondering, "Shall I spend this afternoon in calling or shall I complete this job of mimeographing?" or "I wonder if that hospital call should be made first or get these phone calls put through to remind the members of the board meetings this week?"

Will steps be taken to see that this article is called to the attention of the chairman of every local pastoral board? I think every pastor would appreciate having his people read the article but it is one which may be a bit delicate for us to point to.—A Pastor for Twenty-five Years.

Useful Article

In the Messenger of Dec. 26 is an article of much value, which has material in it useful for Sunday evening service, young people's discussion groups, W.C.T.U. programs and a sermon. Young people can get some ideas of how other young people counteract, in a very unique way, certain liquor advertisements and get inspiration to find other methods quite as effectual. The article was in the Messenger at a very busy time, the day after Christmas, and I fear was not read by some, because I asked several regular Messenger readers if they had read it and the answer was no. When I get the Messenger I take a bird's-eye view first looking at the death column, home church news and reading short articles as I have time. It has happened that I didn't get all the articles read before the next Messenger came. So if you missed reading "The Liar in Your House," by DeWitt Miller it will be worth your while to l it up. The Dec. 26 issue contains the index for the Messengers. — Annie Blickens Astoria, Ill.

Inspiration Walks Abroad in Information's Shoes

How many members of Church of the Brethren are wil to see and realize the detriment alcohol is playing in our society church programs?

Alcoholic beverages affect all departments of our Brotherh that we are promoting.

Our fellow church members drink socially weaken the wi program of the church and h us from being our best selves. temperance division should h the loyal support of every prom of the other divisions of our Br erhood program.

If we want to do something eliminate the ravages of alcoh beverages, we must acquaint selves with conditions, then b ourselves to action. There are m things we could do each day if we were willing and not so c placent. — Mrs. Everette Bowr Harrisonburg, Va.

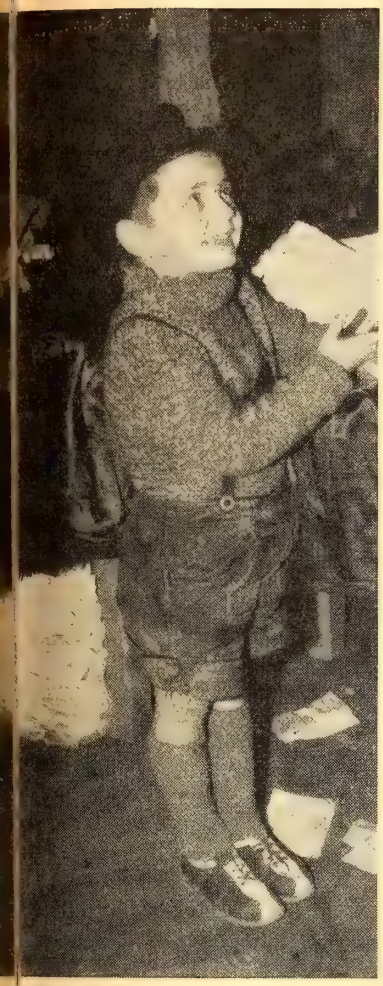
Still Active at Ninety

I thought it might interest yo know that my first subscriptio the Messenger started April 1, 1 and has been continuous since. I am still in the active work of ministry. Will be ninety years on March 15 of this year. Was ca to the ministry June 12, 1899. H been a member of the church since July of 1892. Can read wit spectacles, hearing good, am crippled and do lots of work. closely related to H. B. and J Brumbaugh, who started the br of the paper we are still gettin Markleysburg, Pa. Later Bro. Ja Quinter joined them and name the Primitive Christian, and later D. L. Miller joined them it was then named the Gospel M senger. I was born and raised Brethren home; ever since I remember I attended the Bret church. The church was first st in central Pennsylvania by great-grandfather at the sout end of Morrisons Cove, not far New Enterprise. His name was Jacob Brumbaugh.—Reuben B baugh, Sellersville, Pa.

The Ministry of Healing

by those who love to those who suffer

Hylton Harman



Rachel Garner

I WAS an interesting experience to visit with a lawyer in Europe. We had much ommon. We were about the ae age, and belonged to the ae profession; each of us was ied with three children, the lc two being girls in each ar ly and each having a son es than two years of age. Our du ational attainments were in ar and in the practice of av we served in like capacities, dv ing clients on proper legal rc edure in business and per- or l matters. He had been eg counsel for financial insti- ut ns.

H w marked were the differ- nc s between us in other ways! Six ears ago he and his family ve given twelve minutes to leave their home and all their possessions in Eastern Europe and were taken to a refugee camp in Austria. The family of five lived in two small rooms, had barely enough clothes to keep warm, were suffering from an inadequate diet and had no hope for the future. Since he was unable to do manual labor as other refugees, he earned what little he could as assistant director of the camp. Despite all this hardship he and his wife had a cheerful countenance and faced life with courage. On being asked how they could do this, he replied: "That is all we have to give our children."

Thinking of how fortunate I was in comparison to him, being privileged to live in the United States, having enough to eat, sufficient clothing to wear, a modern and comfortable home in which to live and other blessings too numerous to mention, I could not help but ask the question, Why the difference? I suppose the answer lies in the simple fact that my ancestors migrated west and his east. Had these ancestors of ours changed directions I and my family might today be living in a refugee camp. The same could be said about all of us now enjoying the blessings of living in America.

We met this lawyer and his family while participating in the distribution of Christmas gifts to the children in the camp, which gifts consisted of towel packets furnished by Brethren Service and distributed by our workers. We knew much about this aspect of our material aid program but never really understood it until we saw it. All the refugees assembled in a poorly constructed assembly hall in which was a Christmas tree lighted by candles. Their faces revealed deep lines of pain and sorrow. After the children had sung a few Christmas carols the director of the camp introduced me and I explained that these gifts had come from Brethren people in America who loved them and that they were given in the name of the Christ child whose birthday we were soon to celebrate.

As his name was called each child came forward and received the packet containing new towels, toothpaste, toothbrushes and similar necessities. As each child received the gift his face matched the glow of the candles, even though there were no toys which children love at Christmas. As we later visited in some of the homes of the refugees we were amazed to find deep gratitude for such small gifts. One cannot but believe that the love and friendship expressed in the giving meant more than the gift itself.

The Church of the Brethren through its Brethren Service Commission in the material aid

---

Lawyer, minister, member of the General Brotherhood Board, Bro. Harman represented the Board at the dedication of Kassel House in December.

program, work camps, student exchange program, youth projects, resettlement of refugees and many other areas of service is giving expression in Europe to "the ministry of healing" entrusted to us.

Our workers in Europe met in annual conference at Kassel House the week of December 6. It was a thrill to listen to their experiences and hear them discuss the various phases of their work. The spiritual tone of the conference was deep, finding full expression in the love feast held Saturday night. Our Workers are truly ambassadors of Christ and worthy students of the church. They merit our wholehearted support and our prayers. It is very difficult for them, seeing so much need and having so little to give. We need to open our hearts and pocketbooks that they may serve better. These workers, giving their time and talent without pay, are winning the love and respect of Europeans and are writing a glorious page in history.

Brethren Service in Europe is no longer on trial. It has proved its value. It was my privilege to talk with government officials and church leaders, to visit in homes and to talk to the "man on the street." Everywhere were the same expressions of gratitude for our efforts to show love and good will in a sad world. This truly is the revelation of the church as "a fellowship of those who love in the service of those who suffer."

To this end and as a testimony for peace Kassel House was dedicated Sunday, December 13, 1953. In addition to our own workers, the service was attended by persons in the neighborhood and by church and state officials. Here the Brethren have a building that stands for peace in a city wrecked by war; a symbol of love in a world of hate; a monument to co-operation and goodwill in a suspicious world; a refuge for the victims of a struggling society and an open door where all men are welcome as brothers. From this house will go our representatives in the name of Christ to be co-workers with him to bring peace on earth and to establish his kingdom.

The following letter written by a ten-year-old refugee girl in West Germany reveals the need we are trying to meet and the answer we are trying to give.

"For months now we are away from home and we move from camp to camp. But everywhere someone moves us out again and mother becomes lean and sick. Mother often cries; she is tired and worn out, and stands day by day before different doors. Our little one, the four-year-old Ruth asks: Do we have to freeze to death now? We older ones have forgotten most of what we have learned, school is strange to all of us. Father is dead and our home is so far away from us and the future only scares us. The police, commissioners and also the m sion say, 'You cannot go on liv here.' One has given us shel because of pity where we h lived now for some weeks. I we belong in another zone. S Christmas is coming and mot cries more often. But Je Christ, you will understand Mary and Joseph also had a v hard time when they had to to the census. Dear Jesus, at least had a barn and angels sang praises to you. D Jesus, you will be sure to co and bring Christmas to us, w you? I will tell mother, an will tell Ruth and will also all the others that the Ch child is coming and that Christ child is good and then may stop our wandering."

Scheduled for April

A brief account of the *Life Augustine,* by Elgin Moyer.

The Teacher's Spiritual Gro by Gerald Knoff.

Man's Creation Is Not a Myth William Tinkle.

The second of three articles alcoholism, *The Care of the coholic,* by DeForest L. Strunk.

Our Hopes and God's Plans, Robert McAfee Brown.

Magnificent Morning, a mes for Easter, by Dean L. Frantz.

What Difference Does It M an Easter meditation, by Paul Scherer.

Beyond Human Sight, by Car Zigler.

Brethren Teachers in Breth Colleges, by V. F. Schwalm.



Kassel House is a monument to co-operation and goodwill in a suspicious world, a place where all men are welcome as brothers

EDITORIAL

Those Disturbing Parables

LONG before Lloyd Douglas became a popular novelist and author of best sellers, he wrote a book which he called Those Disturbing Miracles. He was referring to the deeds of wonder that scientifically minded persons find difficult to accept when they read familiar Bible accounts. We doubt if miracles are as troublesome to Christian readers today as they may have been a generation ago. Not that we have greater faith, but we read about so many modern wonders, the "miracles" of our materialist age, that we are not so inclined to be skeptical when we read about spiritual events that amazed the Bible writers.

But although we have a greater appreciation of miracles, we still find difficulty in accepting many New Testament teachings. For many of us the parables of Jesus, those gems of illustration that make his meaning abundantly plain, are the really disturbing passages. What could be clearer than the example of the Good Samaritan, concerning whose neighborly acts and attitudes Jesus said, "Go and do likewise"? Yet we can invent a thousand excuses for our lack of love as we follow in the steps of the priest and the Levite. We expect to be paid on an hourly basis for our services to the kingdom in spite of the obvious point of Jesus' story of the householder who kept on hiring laborers all through the day and paid them all equally. Why is the parable so puzzling to moderns? Because we have so few real experiences of unselfish love. For the same reason we think the elder brother of the prodigal son was unfairly treated—we cannot quite fully accept the idea of a forgiving Father. In our practicality we find it hard to risk everything to save one sheep when ninety-nine are safe and ready for the market. We are better business managers than shepherds—and Jesus wanted us to see the difference.

The parables and other pointed teachings of Jesus disturb us because they make our obligations so obvious and our failures so apparent. No wonder some interpreters call them "counsels of perfection" or assign them to a later dispensation or apply them symbolically or consider them irrelevant to our day. It is always easier to cry "Lord, Lord," than to obey his commandments. Thus we argue over miracles or doctrines or new and old versions when we ought to be following, not avoiding, the claims of the gospel. At least, we might be more honest and admit that it is not the obscure passages of Scripture that retard our spiritual growth but our failure to act on what is so uncomfortably clear.—K. M.

What Has Happened to Point IV?

THE fourth point in a former president's inaugural address back in 1949 called for a "bold new program" of assistance to underdeveloped countries. Christians were generally enthusiastic about the program of Point IV, as it came to be known. Missionaries reported favorably on the success of the "down-to-earth, self-help" projects which enabled other peoples to increase their food production, provide better health conditions and improve their educational systems. Chester Bowles, who observed it at work in India, called it the "most powerful constructive program against chaos and communism which the free world has devised."

But in spite of the fact that Point IV caught the imagination of many leaders, here and abroad, it has faced considerable opposition. It was soon placed under the Mutual Security Administration and later, with a change of administration, in the new Foreign Operations Administration. Its top officials have either been dismissed or have resigned, and its original purposes have been subordinated to military assistance.

The appropriations for technical assistance, when compared with other government expenditures, were never large. Yet this humanitarian program, which had the endorsement of our Annual Conference in 1952, is in danger of being slowly reduced or ignored, so that it will lose much of the value it once had.

Drastic cuts have also been made in the technical assistance program of the United Nations because only forty-three of the seventy countries that promised money have paid their share. The United States has been slow in providing its share of the needed funds. There may be merit in the suggestion that all technical assistance programs should be internationalized, working through the agencies of the UN, like the World Health Organization, the Food and Agriculture Organization and the Children's Fund—all of which have a splendid record of helpfulness through constructive channels. But, however they may best be administered, there is urgent need for programs of technical assistance like Point IV. They supplement the evangelistic work of missions abroad and they prove that nations can work together on a higher level than cold-war diplomacy and military alliances. If Christians believe that such efforts, instead of being slowly set aside, should be enlarged and strengthened, the time to speak is now.—K. M.



Religious News Service

The international responsibility of the Christian involves not only the spread of th gospel of Christ to men everywhere, but also every aspect of life: sharing material goods and educational and cultural advantages, giving a positive response to his duty to and for the state, and helping to set up and promote an international order.

Christian Faith and International Responsibility

William M. Beahm

NOTHING is clearer in the Bible than our responsibility as Christians for the whole world of nations. Those with the special blessings of God's covenant are not supposed to hug these privileges to themselves but they are supposed to become instruments of service to all the families of the earth. This was true of the Abrahamic promise (Gen. 12:3) as well as of the covenant with Israel at Sinai. (Gen. 19:6). They were to become a whole kingdom of priests so as to minister for God to the world. Israel was tempted to remain a chosen people for their own privileges but the prophets made clear to them the wider reference of their covenant. "It is too light a thing that thou shouldst be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth" (Isa. 49:6).

In the New Testament this world outreach of responsibility was heightened by the new glory of the gospel and sharpened by Christ's own commission to publish it to all nations. His disciples soon became his witnesses both in Jerusalem and in all Judaea and Samaria, and the centuries have been filled with their efforts to reach the uttermost parts of the world. Thus the world-wide outreach of the gospel has been an expression of the international responsibility of the Christian faith. With the modern close-knit world travel, communication and i terlocking economy this respo sibility has become univers inescapable and urgent.

The various aspects of this r sponsibility involve some of o most familiar and cherish forms of service as well as sor of our most controversial a disturbing problems.

One aspect is the privilege a task of evangelism, the preac ing of the gospel to eve creature, the winning of men Christ. There are varied wa of naming this task and pri lege. But they all center

Dean of Bethany Biblical Seminary moderator of Conference, 1954

inging God's redeeming grace men in their deepest personal ed—the forgiveness of their s. And this task is not com- ete until the last man for om Christ died has learned out it. In each new generation, reover, the task is faced esh.

Another aspect is the privilege d task of relieving human ffering. The poor and the sick, e hungry and the homeless, are our Christian responsibility. e have neighbors near by and herever the Jericho road runs. bounds can be set to our task cept the bounds of need. Our imate judgment will include est of how well we have ful- ed this international responsi- ity.

Another aspect is the privilege l task of cultural and social terment. This includes the ring of our advantages in ucation, scientific knowledge d other goods of life with er nations around the world. ch sharings are made not only the basis of compassion for ple in suffering and want but the basis of gratitude for our n abundant life and the ing desire to extend these vileges to all our neighbors und the world. Such service ludes the promotion of con- uctive projects like schools, reation programs, agricul- al development and public lth. It also includes such jects as relieving racial and ss tensions and the promotion community understanding.

When we turn from the above ms of religious and social vice to the realm of political ationships we find our teeth on edge. For, as Brethren, have been historically very ited in our political partici- ions and quite opposed to military service involved in m. Our misgivings and ob- tions have not been due to vincialism as such. It is not ionalism or isolationism ich raise questions for us about "world order." It is rather the ambiguities and evil seemingly involved in problems of the political order, and the violence and evil clearly involved in the exercise of military power.

The Christian faith recognizes the place and function of the political order. This order is regarded as being within the will of God for man. It is an order for the peace and welfare of the community. Two great perils have beset such political orders as they have arisen in history. One is the exercise of their power in arbitrary fashion within their legitimate jurisdiction. They tend to become absolute in their authority and to forget that their power is to be exercised in equity and justice. Against such improper use of power the judgment of God is leveled and the prophets of God must bear their witness.

The other peril is for each unit of power to regard itself as superior to, or independent of, all others. They forget that the God under whom they hold their power is the God of all the earth. They arrogate to themselves superior or even exclusive worth and fall short in their perspective of God's world-wide community. Here, too, the Christian faith bears its witness. God "made of one every nation of men to dwell on the face of the earth, having determined their appointed seasons, and the bounds of their habitation" (Acts 17:26).

Now what about our responsibility to this political order? As citizens Christians have a duty to the state. We are explicitly enjoined to be subject to the powers that be and to pay tribute due to them (Rom. 13:1 ff.). Our duty *to* the state can not be regarded as absolute however. If the claim of the state is contrary to our duty to God, we must obey God rather than men. At that point, however, we still have a responsibility *for* the state. We ought to pray for the state. As citizens in a democracy there are ways in which we can render witness of judgment on the actions of the state. Indeed, we should explore ways in which we can express repentance for the state. Such witness and repentance can be expressed by individual citizens. It can be done also by worshiping groups of individual citizens. In the nature of the case, nonconformist churches and minority groups can fulfill a special function here for the good of the total community. They will often be misunderstood and they are subject to their own peculiar perils. But they can exercise a beneficent role on behalf of the political order. "Where there is no vision

The little boy on our cover United Appeal poster is Pok-Dong Kim. A tiny basketful of Korean waif, found by American soldiers in the ruins of Chonju, he smacks his lips over the bread and jam fed him by his rescuers. There are many thousands like Pok-Dong Kim, whose parents have been killed in the tragedy of conflict or who were lost or abandoned in flight from the war areas. As many as possible are cared for in orphanages by programs supported by the churches through the One Great Hour of Sharing offering. Others are aided through feeding stations, supplied with clothing, cared for in nurseries and hospital centers. Many live with foster parents in refugee camps, Many older ones—homeless and parentless for months—roam the streets, finding food and shelter where they can.

the people perish" (Pro. 29:18).

Our responsibility to the international order is both complicated and urgent. It is complicated by the fact that the international organization of society is as yet tentative and precarious. This involves us in the threat of war in disturbed times. It involves us in confusion of loyalties even in peaceful times. But the logic of our faith in one God urges us to seek community with all of his offspring. We are urged on also by the pressures of world-wide economic necessities and the shrinking of our world community owing to extended travel and communication. Behind these urges lies the grim threat of world-wide atomic destruction. We should do all we can, therefore, to set up and promote international order.

When the nations engage in policies and indulge in attitudes which are contrary to God's will as revealed in Christ, the Christian is put into a difficult dilemma. But no political or military necessity can take precedence over the Christian ethic. At that point the Christian is obliged to protest and to run the risk of being regarded as negative and irresponsible. He can give witness toward positive alternatives in so far as they are clear. He must be willing to make deep sacrifices himself and he should call his brethren and fellow citizens to make deep sacrifices. In this he is not reckless or irresponsible, for each alternative has its own great price. He has the added claim of right and truth and goodness on his side as against the claim of self-preservation, prudence and prestige inherent in so-called political realism and military necessity.

At all times the Christian is to give himself and his substance in sacrificial service to the needs of all men. Through the church as a community of especial commitment to righteousness and as a supranational fellowship, the Christian can always work for the kind of moral climate in the world which will promote reconciliation and overcome ill will. Ours is a God who has provided a river of life. Ours is a Savior who has provided a tree of life. And the leaves of the tree are for the healing of the nations.

Voluntary Service Is Best

Paul Erb

WE HAVE gone some months into our current witness for the way of love through the I-W program. We have some hundreds of young men engaged in various forms of voluntary or alternative service in lieu of military service under the draft. We are anxious to make the most of the opportunity given us by our government. What have we learned so far?

Our young men may choose some acceptable type of voluntary service, (VS) under church control and without compensation other than living expenses. Or they may choose an approved type of alternative service (AS), usually in state institutions, where they are paid going wages, or something near to that. Both types of service are legal, honorable and offer many opportunities for doing good and giving a Christian testimony. There are situations where a man has financial obligations or duties to relatives which make it impossible for him to work without wages. There are some men who want to do a type of work not available in voluntary service. And no doubt our agencies have sometimes had no VS positions to offer to men who immediately had to get into service.

And yet, granting that there are exceptions, those in position to judge are agreed th it is better for our men to into voluntary service. Tl financial sacrifice involved is evidence of Christian motiv tion. Voluntary service, mar feel, offers a better mor equivalent to military servi than does paid service that m require little sacrifice. Tl commitment to Christ and the program of the church h a helpful effect on the spiritu life and the Christian characte The church agencies are mo able to set up a comple program for Christian nurtu and service.

A resolution was adopted the recent meeting of tl Mennonite Board of Missio and Charities urging our I- men to choose VS appointmen asking our church agencies increase VS opportunities, a calling upon the church provide the funds required f an enlarged VS program.

The last point requires o attention. Financially altern tive service is the easy w out for the church. Alternati service requires the cost over-all administration, pasto services and some capital i vestment to supply housir But it costs more to mainta our VS units. Especially are t overseas PAX units expensiv Because of shortage of fun the relief committee has set forty the number of PAX m we can support. Needs call f more men, and the men a available. If all our congreg tions took a monthly offeri for service and relief, we wou probably have sufficient fun to develop all the VS outl that our men require.

The way we meet this sitt tion is a test of the charact of the church. If we all ra to support a positive testimor not of compulsion, but genuine goodwill, we shall able to give a witness that w be far-reaching and powerful

Brethren Service Roundup . . .

". . . help people feed themselves"

Thurl Metzger



"PEACE AND SECURITY are illusions, and dangerous illusions, so long as half the people on this earth are sick and hungry," states Dr. Brock Chisholm of the World Health Organization. Heifer Project aims to be a part of the answer to this problem of peace.

Conceived by Dan West for a single country, the enterprise now includes thirty countries, and goats, pigs, chicks, eggs and milk cows as well as heifers. Ten religious bodies have joined in the program, organizing Heifer Project, Inc.

To date, this organization has shipped 7,032 heifers, 160,000 chicks, 6,044 goats, 672 pigs and 11 cases of hatching eggs. At present there are requests, many from missionaries, for livestock for twenty-nine countries.

In purposing to provide livestock to needy persons and to help people feed themselves, our testimony overseas is cordial and co-operative with government agencies, but yet relatively free from political suspicion. The gifts are accepted as they are intended — in the name of the Master.

"Christians . . . who have sought refuge"

Merle Crouse



THE REFUGEE SITUATION in Turkey is peculiar and difficult to dissolve. Because of oppression in satellite countries, Moslem Turkey has liberally opened her doors to refugee Mohammedans, quietly and efficiently absorbing 250,000 new citizens from Bulgaria, Turkistan and Hong Kong. However, scattered among these are nearly 1,000 other destitute people who have not been well received. They are Christians, Catholic, Orthodox and Protestant refugees from Southeastern Europe, who have sought refuge within free Turkey. Many of the refugees are illiterate peasants whose families still remain at home.

In Turkey they have found that laws forbid noncitizens and especially non-Moslems to live freely or work in the country, and no alternative is provided for their subsistence. It is for this group the Brethren Service farm team and World Council of Churches resettlement office work: to provide them subsistence; to resettle the qualified; to find them jobs and homes; and to represent them officially before Turkish authorities.

"Brethren philosophy . . . a major contribution"

A. Stauffer Curry



IN AN ARTICLE entitled The Immutability of the Constitution, I discovered the following: ". . . the conscience and intelligence of the country have been the real safeguards of the citizen against injustice and oppression." Christian conscience and Christian intelligence are of double significance now when personal and religious freedom are threatened by fear and intolerance. In order to train the Christian conscience, and to develop Christian political intelligence, our office in Washington has set up during the past six years a dozen Brethren Christian citizenship seminars, attended by 1,200 people.

We did this because we believe: our democracy can produce ethical government if Christians express themselves on current issues; direct observation of our government and the United Nations is the best means of developing interest in a Christian approach to domestic and world problems which will lead to peace; the Brethren philosophy of nonviolence has a major contribution to make toward good government and world peace.

". . . renew their faith in the Good"

Wanda Will



GEORGE IS ONE of thousands of youth who have left the East Zone of Germany to seek refuge in the West. The Brethren first met him in a boys' refugee camp where a volunteer is working. He had come over with nothing except the clothes he wore. After several weeks a farm family took him in.

About the time he was packing a Christmas box for his family in the East Zone (purchased

with all of the money he earned), a group of us Brethren was preparing boxes of clothing. One cold, rainy day we found George working in the fields with very inadequate clothing. He was speechless when we informed him that the suit, trousers, sweater, shirts, gloves, socks and cap we had were really for him.

Your gifts and packages do get to the right people and help renew their faith in the Good and their hope in the future.

"... understanding at grass-roots ..."

Jacob Dick



THIS SUMMER Brethren Service will sponsor nine or ten work camps in Austria, Greece, Germany and possibly Italy. In Germany there will be a peace seminar at Kassel and camps involving such projects as building a youth home, refugee houses and an educational building for a church; working in a hospital; and laying a community water system. In Austria there will be one camp constructing a Protestant school in Vienna, and a project to provide recreation for refugee children. There will be a camp in Greece in connection with the World Council of Churches in the earthquake area.

The dignity of manual work, a keen awareness of social responsibility, international understanding at "grass roots" levels, and breaking down old barriers which divide people are all features of international work camps. The Brethren Service Commission endeavors to make them a consistent Christian peace witness in keeping with the historic peace stand of the Church of the Brethren.

"... the value of honest labor"

Owen and Celia Shankster



FORMOST IN THE MIND of nearly every Nigerian youth is the desire for an education. Our two years spent in helping to build the Rural Training Center in Asaba, Nigeria, where young men can get an education in farming and young women can learn new methods of homemaking, were years well spent.

Not only were the youths' quests for education fulfilled, but they also learned the value of honest labor. Many came with the idea that men with an education no longer needed to work with the hands. These young men from eight or ten tribe came to the center quite tribe conscious. It wa a great inspiration to see them leave united i Christian love and zealous to return to show the fellow men the new methods of farming whic they had learned.

"... our greatest task in Europe"

J. Henry Long



IN 1949 AND 1950 many o us were hoping that the need fo material aid in Europe woul soon be over. We were gettin tired of hard work, I fear! Bu the calls continued to come- send help for the needy. Whe in Europe in 1954 I was sur prised to find that the need fo food and clothing among th sick, the aged and refugee was still so great that many of them would re ceive NO help at all! There was not enough ai from American Christians to go around.

As we continue our material sharing fro year to year we get a marvelous by-product: strong bond of friendship with the peoples o Europe. This gives strong support to Brethre efforts in Christian peacemaking—our greate task in Europe.

"... bonds that cannot be severed"

L. W. Shultz



OF ALL THE HIGHLIGHT of the 1953 Brethren tour th one that the itinerant member mention most is appreciatio for what is being done in ou service centers in Europe. Ma terial aid, heifers, health serv ices, volunteers and fellowshi with many nationalities are already bringin results in mutual understanding and goodwill.

We saw sharing with the *Volkdeutsch* i Austria, with the escapees near the border i Germany and with the tubercular refugees a Talheim and the cripples of Lichtenau.

We saw Sharing going on with many at Kasse At Cologne we visited with Pastor Carl Pabs and his son, Herman. Of the more than twenty five German exchange students whom we me three are members now of the Church of th Brethren.

Korbach and Schwarzenau now know tha there are bonds of love and goodwill that cannc be severed by any calamity such as war. Let u keep up the good work of sharing.

"Brethren have a faith that acts"

Don Snider



IF YOU QUESTION the need, I wish you could visit ten families in a ten-minute walk from Kassel House. Kassel—typical of German communities—now has 10,000 unemployed. If you *question* whether your sharing for Brethren Service reaches the needy, you may take a statement on faith that no her organization (Red Cross, CARE, American iends, etc.) except perhaps the Mennonite can atch the low administration cost of Brethren rvice. If you *question* whether the Christian essage gets through, you need only to know the ristian volunteer youth in our program—the est, most dedicated, sacrificing youth our urch can produce. Wherever they touch life ith gifts or with social and spiritual ministries, ere springs some new hope and faith.

One Great Hour is a glorious achievement, pecially as viewed from Europe. Give with a crifice equivalent to that of our volunteers. nowing the facts, Brethren have a faith that ts when there is human suffering.

"Migrants have scant hope"

Julian and Ruth Griggs



MIGRANT WORKERS who harvest the crops say,
"Poor folks'll never have nothin' nohow."
How can they blossom with the dignity and the love God ants for them

Cramped together in tiny shelters,
Working eighty hours one week, eighteen the next and five the third; Then piling their belongings into the car and moving on to the next crop . . . no room for even an ironing board in the car?
igrants have scant hope.
How can they break through into a life of radiance, of joy? Could your family live, work, travel as the crop followers do
And be healthy, happy, kindly?
Could my family?
oes migrant living degrade our society more than the fruits and vegetables harvested with migrant labor upgrade it?
there no other way, dear God?
Must families live in moral and physical depravity
That we may have celery on our tables?

"What man will war against his friends?"

Margaret Glick



OVER 500 TEEN-AGERS have come to the United States, sponsored by Brethren Service since 1949. They have lived in our homes, learned our language and customs, shared in our families, communities, churches and schools. Now some few American youth have gone to Germany to live in German homes, and hopefully there will be more.

Everywhere today there is a struggle for the minds of people, and there are constant attempts to align each person's loyalty to one ideology or another. Because I feel the freedoms of American life do more than any other major ideology to make the best of people, I think our church has made no better investment than that of exchanging *people* so that we may learn of another way of life and others may learn of ours. What man will war against his friend or seek to harm the people he understands and loves?

Self-help program in Greece

Dale Blough



RECENTLY OUR WORKERS distributed homemade soap from the States to the families in the mountain villages of Kserovalto and Orinon. Since the latter village of ninety-seven persons is a couple of hours away from the roads, we hauled the soap the last stretch by horse.

Occasionally during the past weeks I have taken glass jars with me, for several families canned meat during the holidays. In a number of homes where I have been staying, I had the privilege of eating canned beans, quince, pears, tomatoes and meat. The people can scarcely get over the miracle of eating these foods in the wintertime. They are proud of the results of their initial attempts at canning.

Reports from the villagers planting hybrid seed corn in 1953 indicate a desire to receive corn again this coming season. For most Greek farmers the yield increased from 20 to 175 percent.

• • •

Let love be genuine; hate what is evil, hold fast to what is good; love one another with brotherly affection; . . . if your enemy is hungry feed him; if he is thirsty give him drink.—Rom. 12: 9-20.

"Refugees...give of their time and money"

Merlin G. Shull



FROM 1947 TO 1953, Brethren Service shipped into Austria 1,499,843 pounds of material aid valued at $750,000. In seven and a half years of operation, over one million dollars in goods and money has gone into the Austrian program, bringing help to tens of thousands of persons.

Each fall between 150 and 200 refugees and Austrians spend day after day—often up to a month—assisting in the distribution to an estimated 11,000 persons. At *Evangelisches Hilfswerk* (Austrian Protestant Relief Agency) about sixty persons, the majority unpaid volunteers, are in their ninth year of service. And examples could be multiplied of refugees and Austrians who having no wealth to share, give of their time and energy.

A program such as this in Austria is possible only because so many people on both sides of the water are putting into action their belief that it is a Christian duty to help one's neighbor.

"Other folds have I also"

D. W. Bittinger



FOLLOWING A ROA which loops over the backbon of Puerto Rico is an unendin adventure. Such a road neve straightens, but writhes an folds like a serpent in agon

Around each bend is th unexpected: In one turn ther is a canteen or store; the nex turn reveals two porkers bein roasted; the next a single room house held agains the mountain by twenty-foot stilts. It shelter one family or three; fourteen children live there

Only occasionally is there a church or a schoo Everywhere there are people, people; 640 to th square mile.

In one fold of the mountain we come upon th Church of the Brethren project at Castañer. I is important; its outreach is tremendous. Here i a church, a school, a hospital, a community cente a farm, an academy. This valley offers hope.

One fold in the Puerto Rico mountains is bein cared for; the Lord said, "Other folds have I also.

The Psychological Basis of Alcoholism

DeForest L. Strunk

ONE of the greatest problems with which we are faced today in our rapidly changing culture is the acute social problem of alcoholism. We have approximately, at this time, four million problem drinkers in the United States alone. The consumption of alcoholic beverages in the United States in 1951 was a little over two gallons per person in the drinking-age population, according to the Yale school of alcoholic studies. This figure has since risen and apparently the figure stands now at approximately three gallons per person. This brings out a startling fact: the use of alcohol is on the increase.

These alcoholics are our neighbors, our friends, our fellow workers. They are both skilled and professional people such as doctors, lawyers, teachers; and they are unskilled people and laborers as well as hoboes and skid-row bums. Alcoholism hits all brackets of society. It does not make any difference whether you are a millionaire or a simple wage earner. It is no respecter of people.

Alcohol is no respecter of sex. Both men and women succumb to its demanding power. Generally speaking, we find the highest percentage of alcoholics in the middle-age group. Men and women who are bored, who have nothing to do, who are tired, who have had a recen shocking experience, who hav been drinking steadily for year are these people. This is the ag group in which we usually fin most of our alcoholics, but we d have both younger and olde people under the influence o these anesthetics.

During last summer I ha occasion to work with a youn man of about twenty-two year old who had already drifte from the heights of respectabil ity down to the point where h had completely lost his self respect. He is an example o what alcohol does to the individ ual who is not capable of with standing its effects. This is bu one example of younger alco holics. According to Dr. Jellinel of the World Health Organiza tion, we have two types o problem drinkers in the Unite

This is the first of three series of articles by Professor Strunk of the department of psychology, Bridgewater College, Virginia

tes. They are neurotic
ikers and reactive drinkers.
h are or can become alco-
ics.

Ve must look at the human
siologically. He is composed
a complicated system of
ves, blood vessels, organs and
highest development of the
in known. What happens
en he drinks?

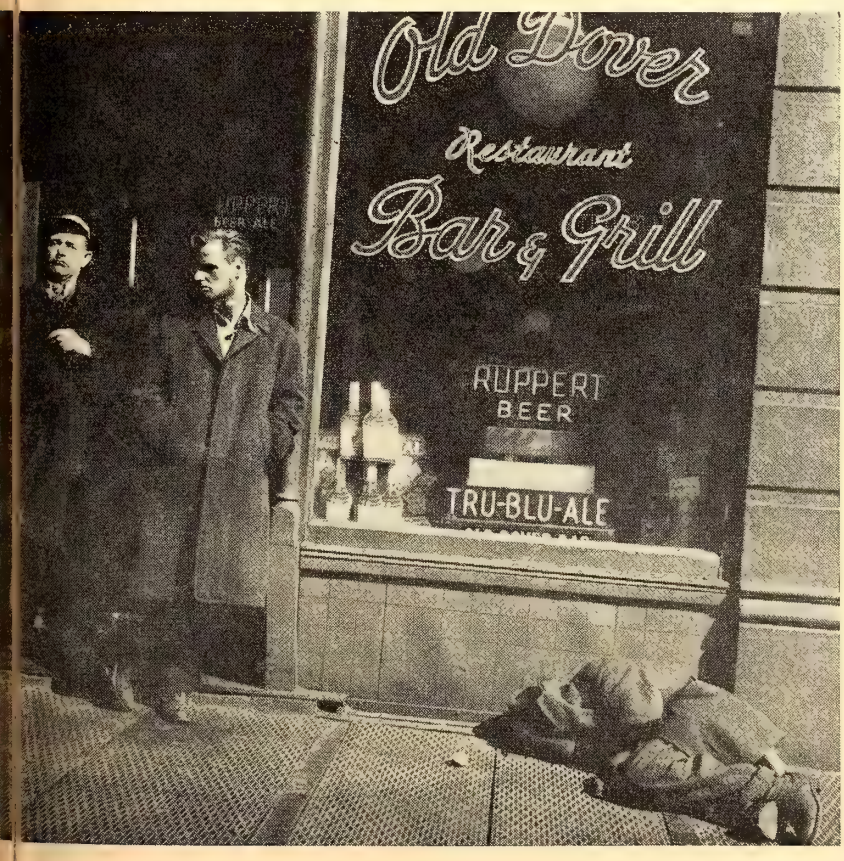
irst, alcohol passes down to
stomach and from there to
intestine, where it is ab-
ed through the walls of the
stine and passes into the
d stream. The blood stream
ries the alcohol to all parts
he body. Probably the most
ortant place is the liver, for
s there that the alcohol is
dized and it is there that
hol is turned into heat or
ories. The liver can handle
hol and oxidize it at the rate
hree-fourths ounce per hour.
s is equivalent to a glass of
r, a glass of wine, or a
ktail. However, while this
cess of oxidizing is going on
he liver, parts of the alcohol
still passing through the blood system, and it is through the blood system that it travels to the brain where it creates the most havoc.

Secondly, alcohol is an anesthetic. When it hits the brain it causes an anesthesia effect on the personality of the individual, releasing his inhibitions, his restrictions, causing personality changes. The mild person feels strong, the unhappy person feels a sense of well being. Next, the alcohol begins to influence the visual and speech habits. We find that as more alcohol is ingested, the person's speech becomes slurred. His visual acuity is cut down. Then he begins having trouble walking. He no longer can correlate his fingers as well. We find his auditory ability is impaired. This process is gradual. It occurs as the amount of the alcohol in the blood increases. The result can be a stage of absolute drunkenness. With as little as 0.5 milligrams of alcohol per cubic centimeter the individual is completely unconscious and death may and frequently does occur. These are the dangers of excessive drinking.

For a great many years people believed and were under the impression that alcohol caused alcoholism. This is not true. Alcoholism is actually a symptom. A symptom which is so serious that while we regard it as being a symptom, we also regard it as being an illness or a disease. Alcohol does not cause alcoholism. Alcohol is merely a precipitating factor. Contrary to some beliefs, there is no physiological drive in the human for alcohol either. The body does not ordinarily crave alcohol. Well, then, what is the cause of alcoholism? To understand this, we must view the psychological makeup of the individual.

Every person has three basic needs. First is the need of a feeling of physical well-being. His health must be good and he must be confident in his health. Second is the need for personal worth and recognition. He must feel that he is someone in the world and he must have a sense of self-respect. The third need is a sense of security. He must feel that his life is secure, that he is loved, that he loves, and that in the event of sudden crisis he will have someone or something to turn to.

Now when any of these needs is frustrated an individual may develop personality maladjustment, because he cannot adjust to the situations he finds in life, and he becomes the alcoholic. This, then, is the true cause of alcoholism. Personality maladjustment, as a result of the frustration of basic needs, so warps the individual that he



The alcoholic relies more and more on alcohol, giving less attention to his job, his friends and his family. He may finally land in the gutter

Three Lions

seeks an artificial solution to his problems. This does not mean that every person with a simple personality maladjustment will become an alcoholic. But it does mean that those persons with a sufficiently severe personality difficulty will find in alcohol a temporary solution to their problem.

This person who is having difficulties in his life adjustment finds that his problems seem to be solved when he drinks alcohol. They become nonexistent, and he is a so-called "Jack-the Giant Killer." He goes from a depressed, moody stage to an intoxicated paradise. This happens time and time again. It becomes a habit. Whenever the person faces problems he cannot solve, he turns to alcohol for the solution. This only results in further maladjustment and personality difficulty. Now alcohol has become a dominating factor in his life. So dominating that, because of alcohol, he is becoming less attentive to his job, his friends, his family. This in turn makes him feel more insecure. And he begins to lose his feeling of self-respect. And so it goes on, down and down, until he relies on alcohol, not for happiness, but as an escape from his remorse. Such is the picture of the alcoholic. Many, many people in our society today are potential alcoholics; and if they were to take their first drink, they would most likely become like the derelict which I have just described. Some people with more stable personalities may drink even excessively, and not become alcoholics. Many people with personality difficulties will turn to other artificial solutions for their problems such as drugs and overzealous organizations.

The problem with which we are faced today is a great one. The answer lies in effectively and psychologically combating alcoholism. We must first help the individual and, secondly, we must develop a program of mental hygiene so as to attempt to eliminate personality difficulties before they arise.

Seekers

George W. Wright

SEEK and ye shall find," said the Master many years ago, for he knew that man has always been a seeker. The lure of golden nuggets drew the Conestoga wagons across the Western prairies. The knowledge that in Brazil and Chile diamonds were to be found sent explorers across the dangerous Isthmus of Panama and along the great Amazon River. What mattered the dangers? They were searchers, seeking fabulous fortunes.

Today some men become seekers, not in the maze of the jungle or tunneling beneath t surface in search of treasur but in laboratories looki through a microscope trying isolate some deadly germ or find a way of alleviating a fe or a pain. Yes, they, too, a searchers and they have broug blessings to their fellow me

But our master urges us search in still another str of experience, the spiritual. F he says, "Seek ye first the kir dom of God, and his righteo ness; and all these things sh be added unto you." It might well worth your while to c template just what Jesus ferred to by the "other thing There are so many, many ble ings that enrich our lives wh we sincerely search for t kingdom of God. Life takes new meaning when we a willing to give our Master fi place in our lives and we seek do his will.

The Family Counselor

Naomi Will **H. K. Zeller, Jr.** **Jesse Zieg**

The Family Counselor welcomes letters of inquiry. They may be addressed: Family L Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Dear Counselor,

Is it true that children who have birthmarks of one kind or another have them because their mother was frightened or had some disastrous experience before they were born?

Dear Friend,

No, there is no medical basis for the old wives' tale that children have birthmarks because their mothers were frightened.

A long series of medical studies of congenital anomalies has led medical men to conclude that most of these anomalies are due to acute illnesses of the mother in the first few months of pregnancy. A few hereditary diseases are well recognized in medical circles. Hemophilia, the limited ability of blood to coagulate, is a well known hereditary disease among the royal families of Europe. Deficient thyroid, the tendency toward cancer and mental deficiencies are inheritable.

If your concern about disastrous experiences permanently marking unborn children is valid, we would be experiencing whole generations in Europe and Japan who wo bear the physical prebirth marks the awful war years. While incidence of deficiency is high cause of diet factors, it is a kno fact that congenital anomalies no greater now that formerly.

It seems that God has ordair the reproductive machinery in su a way that we cannot impose fears or prejudices upon it. T fetal child derives the needs of body from the body of the mot at a cost to the mother, rather th at a penalty to the child. Thus, if child needs calcium, for example extracts the calcium from mother even injuriously, rather th being without calcium in its t body. In a like manner, in process of fetal growth a child many protections to guarantee existence. This, however, may be misconstrued to mean that wh some and positive attitudes on part of the mother, together w sensible living patterns, are not inestimable value to the unb child.

Harry K. Zeller, Jr

ext Sunday morning as you
r church pray silently that
a seeker after righteousness
will reveal to you the
ets of his kingdom, the bless-
of living a Christian life
the opportunities you may
e of service.

vation: Individual, Personal, or Social?

Glen E. Norris

ALVATION is a word of wide meaning. It includes the work of God in ging the repentant sinner a new relation of fellowship h himself through Christ, upbringing of such a one is child under the guidance he Holy Spirit, and ultimate- the reception of his child his presence. Salvation s involves past, present and ure considerations. It is gether by the grace of God, ause he loves us.

he message about how this vation is available to us ough faith in Christ the d-given Savior is called the pel. Confusion sometimes ults when the word *gospel* qualified by certain adjec- s. Thus many are disturbed such expressions as *the social pel* and *the individual gos-* . Such designations are like- to obscure the meaning of pel as the good news of what d has done for man through rist. They do, however, raise stions as to the nature of salvation which the gospel rs. Is this salvation individ- or social?

here is no uncertainty about fact that salvation is person- Repentance for sin is a sonal matter. It is one's sonal faith that lays hold on d's offer of eternal life. It persons that are transformed the renewing power of the rit of God. Fellowship with Lord of life is a conscious, sonal matter.

lowever, salvation is not strictly an individual matter in the sense that it is wholly private and does not concern others than the one who experiences it. A purely individual salvation would be a self-centered affair. Robinson Crusoe might have been a Christian even while separated from his fellow men, but he would not have had the best opportunity for growth toward spiritual maturity. Those are harboring a false idea of religion who want to be children of God but who think it unnecessary to associate themselves with others in a Christian fellowship. The individual concept of salvation obscures the place of self-giving love as the ruling principle of the Christian life. On the other hand, the idea that salvation is personal gives room for the full expression of the love motive, for the word *personal* refers to those qualities of a human being that make inter-relations with other human beings possible.

A personal relationship to God has, therefore, social implications. We as persons are saved and brought into a Christian fellowship. In this we are "members one of another," and in this relationship to one another we are component parts of the body of Christ. Faithful in this position we are effectively "the salt of the earth," and exert an influence for the uplift of the social environment. Though we do not believe that society or the social order will be saved apart from the personal faith of the members of society, we do believe that mankind is helped by the presence of those who as conscious, personal beings have opened their lives to the Spirit of God and gladly dedicated themselves to do the will of God. Salvation is personal, with social effects.

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Brethren Publishing House, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*).—Editor.

***Worship Programs for Juniors.** Arlena S. Hall. Warner Press, 1954. 94 pages. $1.25.

Children's workers with juniors will appreciate this series of worship programs. They are organized around eleven themes. Some themes are seasonal while others relate to unit themes.

The author plans for child participation and insists that workers will want to make changes and adjustments according to need. In general, this is very helpful material—*Dessie R. Miller.*

***Establishing the Converts.** Arthur C. Archibald. Judson Press, 1952. 108 pages. $2.00.

This book by Dr. Archibald meets a long-felt need. The fruits of evangelism are lost by our failure to establish new Christians in faith and Christian living.

The author, who has written a most helpful book on visitation evangelism (New Testament Evangelism) has given out of his rich experience a comprehensive and spiritually vigorous program of conservation. Every pastor and evangelistic committee should read it. Not until such programs are widely adopted will we "stop the leaks" in the church.—*Edward K. Ziegler.*

The Church and Social Responsibility. Edited by J. Richard Spann. Abingdon, 1953. 272 pages. $2.75.

Fifteen writers, each an authority in his field, attempt to formulate from the teachings of Jesus a philosophy for the church in dealing with the problems and disorders of our present social world. Part I discusses bases for our Christian concern. Part II deals with basic human rights, personal, family, racial. Part III is concerned with Christian vocation in relation to our economic order. Part IV deals with the Christian and his citizenship as related to church and state, crime, war, world order, etc. It is thoroughly Christian and much needed to correct some present unfortunate theological trends. — *Charles E. Zunkel.*

KINGDOM GLEANINGS

Qualified draftsmen are needed within the next six months in the office of the church building counselor at Elgin. Work consists of preparing both preliminary and final drawings of church plans. Anyone who is interested may receive information on job description and employment considerations by writing to the General Brotherhood Board, 22 S. State St., Elgin, Ill. Attention: Personnel.

Dorothy Ebey is seriously ill in Pontiac, Mich. The family desires your prayers on her behalf.

The article on page 8, Voluntary Service Is Best, by Paul Erb, is reprinted from The Gospel Herald, a publication of the Mennonite Church.

The moderator for district meeting of North Dakota and Eastern Montana is Edward Duncan, Cando, N. Dak., instead of the one listed in the 1954 Yearbook. Will you please make this correction in your copy of the Yearbook?

The ministers of the churches of Markleysburg, Pa., are co-sponsoring an evangelistic preaching mission, March 28—April 3. Volunteer workers will visit in the afternoon and evenings; in the evenings at eight o'clock a mass meeting with an evangelistic emphasis will be held.

A National Family Week window card which is a replica of the poster for the week has been prepared by the Methodist family life department. These cards are $2.00 per 100 or 30c per dozen. Order from the General Brotherhood Board, 22 S. State St., Elgin, Ill. Attention: Family Life Department.

A training camp for camp leaders will be held in the Central Region on an interdenominational basis at the Detroit Baptist camp, Lapeer, Mich., May 10-14. It is open to all denominational camp leaders. Dessie R. Miller, director of children's work for the Church of the Brethren, will be one of the leaders.

German contingents of the International Friendship League, whose headquarters are in London, have reported that the league's symbol, a peace dove, has become a handicap in their activity because the Communists have made much use of a similar symbolism. Germans have even run into trouble through the use of such formerly fine words as *friendship, peace,* and *freedom.*

The National Council of Churches has just released an excellent recording for use by local radio stations. The theme of the twelve-spot announcement is Go to Church. If you can interest your local station in this spot announcement, we shall be glad to send you a copy of the record free of charge; it does not need to be returned. *This recording is not for use in the local church.*

The number of women ministers has more th doubled in the ten years between 1940 and 19 reaching an all-time high of 6,777 women who ma up 4.1 per cent of all U. S. clergy. The percentage women in the ministry has grown faster than it h in all other professions like law, medicine and acaden life.

More than two and a half million copies of t Revised Standard Version of the Bible have been s since the original edition came off the press sevente months ago. The newest edition of this revision is t pulpit Bible which has already passed the two thousa mark in advance sales. An illustrated edition ma its appearance in January.

More than three hundred delegates from fourte Protestant denominations attended a four-day churc men's Washington seminar sponsored by the Natior Council of Churches. The sessions were addressed speakers from Congress and the executive branch government and two prominent newspaperm analyzed developments in the capital.

Special music festivals sponsored by local coun of churches are drawing capacity crowds. In Tolec Ohio, 2,500 persons heard the city's first Junior Ch Festival, with 670 voices from 30 Protestant church In Denver the city auditorium is always filled for t Brotherhood Through Music celebration, an intern tional, interracial music festival sponsored by t Denver Council of Churches.

The demand for the Bible in Asia is greater th it has ever been, according to the American Bil Society's foreign secretary for Asia. At the same ti rising nationalism in many countries makes it m difficult to circulate the Book. These countries ins that all products, including books, be produced with their own borders, instead of imported, which will a to the cost of the Bible to the people.

The International Journal of Religious Education March has in it a pageant, This Is My Daughter, by M Mary L. Heinrich. This title should be added to the l of 1954 Materials for National Family Week and Moth Daughter celebrations, put out by the family life depa ment. Single copies of the International Journal a 30c and should be ordered from the Division of Christi Education, 79 E. Adams St., Chicago 3, Ill.

Discoveries of more ancient Biblical manuscripts a in Biblical archeology have brought about world-wi activity in Bible revision, according to Dr. Luther Weigle. New translations are being made by t churches in Great Britain, Luther's German Bible being officially revised; revisions are being made the Roman Catholic Church; and revised translatio have recently been issued in France and Switzerland.

Anniversary

Lakeview church, Mich., will celebrate the fiftie anniversary of worshiping in the church there on Ju 27. Will those who have ever lived at Brethren plea send their names and addresses to Reuben Colcless Brethren, Mich.?

Brotherhood Theme: Win Men to Christ

anges of Address

The Charles Bieber family, from Lassa, Nigeria, tish West Africa, to Spring City, Pa. The Biebers urned on Feb. 23 to the States for regular furlough.

W. H. Zigler, from McDowell, Va., to R. 1, Churchle, Va. Bro. Zigler is retiring from the pastorate the Highland County mission. The work there will under the supervision of the district commission ministry, home missions and evangelism, of which er I. J. Garber is the chairman.

McPherson College

The new women's dormitory, Dotzour Hall, is now upied by 110 happy young women. The moving of girls into their new home made it possible to convert old dormitory into a men's dormitory. Campus using is now available to all students and the college prepared to handle a twenty per cent increase in ollment.

The college is now preparing to begin construction the new stadium which has been financed entirely by people of McPherson County. The present stadium made entirely of wood and has deteriorated very lly in recent years. The larger attendance at games l the fact that both the college and high school use stadium has made it imperative to build a more able structure.

Funds for a new administration building are acnulating and it is hoped that construction can begin 1956 with the total cost of the building on hand or dged. At a recent trustee meeting it was decided t it would be inadvisable to build on the original arp Hall foundations as previously planned.

Additional faculty members have also been approved. rlin Frantz of Lincoln, Nebr., will join the education partment this fall. Prof. Richard Wareham, present istant coach, was appointed to fill the newly created ition of director of religious life. George Keim of mpa, Idaho, college senior and outstanding athlete, s appointed assistant coach for next year.

Prof. Raymond Flory recently underwent major sury which necessitated the removal of an eye. He has umed his teaching and we all rejoice at his complete overy.

The second Kansas Church-related College booklet s been published and mailed to every high school ior in Kansas. This booklet is a co-operative effort of hteen church colleges, twelve of which are Protestant ominational colleges and six, Catholic.

The annual Booster Banquet will be held on April 2. e well-known banker and philanthropist, Dr. H. Roe rtle of Kansas City, Mo., will be the speaker.

The Church Calendar

rch 21

esson outline based on International Sunday School Lessons; he International Bible Lessons for Christian Teaching, copyighted 1951 by the Division of Christian Education, National ouncil of Churches of Christ in the U.S.A.

unday-school Lesson: The New Commandment. John 13—14. lemory Selection: A new commandment I give to you, that ou love one another; even as I have loved you, that you also ve one another. John 13:34 (R.S.V.)

BYF Topic: Witness

rch 27 Eastern Maryland district workers conference, Brethren Service Center, New Windsor, Md.

rch 28 One Great Hour of Sharing

ril 2-3 Central Region camp leaders training conference, Manchester College

April 11 Palm Sunday

April 18 Easter

April 23 Eastern Region CBYF work camp, Amwell, N.J.

April 24 Eastern Maryland district children's and junior high workers, Flower Hill, Md.

April 25 National Christian College Day

April 26-30 Lay Leadership Conference, Schwenkville, Pa.

Love Feasts

Arizona
April 18, Phoenix

California
April 15, 7:30 pm, Chico
April 15, 7:30 pm, Imperial Heights, Los Angeles

Colorado
April 15, 7:30 pm, Colorado Springs

Florida
April 25, 6 pm, Sebring

Illinois
April 15, 7:30 pm, Walnut Grove

Indiana
April 4, 7:30 pm, Monticello
April 4, 7:30 pm, Portland
April 15, Mexico
April 15, Walnut
April 15, 7:30 pm, Marion

Iowa
April 15, 7:30 pm, English River

Kentucky
April 15, 6:30 pm, Flat Creek

Maryland
April 15, 7 pm, Bush Creek
April 15, 7 pm, Edgewood
April 15, Frostburg
April 16, 7 pm, Frederick

Michigan
April 18, 7:30 pm, Battle Creek
April 23, Onekama

Missouri
April 16, 7:30 pm, Carthage

Ohio
April 18, 7:30 pm, Canton, Maple Avenue
April 18, 7:30 pm, Olivet
April 25, 7 pm, New Philadelphia

Pennsylvania
March 28, 7:30 pm, Beech Run, Aughwick
April 11, 7 pm, Chambersburg
April 11, 7:30 pm, Monroeville
April 11, 7 pm, Robinson
April 16, 7 pm, Spring Run
April 24-25, 2 and 7 pm, Myerstown
April 25, 6:30 pm, Ephrata
April 25, Everett
April 25, 6:30 pm, Philadelphia, First
April 25-26, 6:30 pm, Greensburg
May 2, Scalp Level
May 2, 6:45 pm, Carlisle

Washington
April 15, 7:30 pm, Sunnyside

With our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. F. Wayne Lawson of Monticello, Ind., in the Monticello church, Ind., April 15-18.

Bro. Herbert Miller of Hershey, Pa., in the Sams Creek church, Md., April 18-25.

Bro. Nevin Zuck of Elizabethtown, Pa., in the Everett church, Pa., April 19-25.

Bro. Homer N. Kircaofe of Plymouth, Ind., in the Freeburg church, Ohio, April 19-25.

Bro. Guy S. Fern of Baltic, Ohio, in the Pittsburg church, Ind., April 4-11.

Bro. Milton Hershey of Manheim, Pa., in the Uptown church, Pa., March 21—April 4.

Bro. Jacob Replogle of Baltimore, Md., in the Frederick church, Md., March 28—April 4.

Bro. Clyde Weaver of Lancaster, Pa., in the Huntsdale church, Pa., March 29—April 11.

Bro. Steward Kauffman of Harrisburg, Pa., in the Hershey church, Pa., March 21-28.

Bro. Jesse Ziegler of Lombard, Ill., in the Ephrata church, Pa., April 11-18.

Bro. Abram U. Eshelman of Mt. Joy, Pa., in the Cocalico house, Springville congregation, Pa., April 25—May 9.

Bro. I. James Eshleman of Bridgewater, Va., in the Front Royal church, Va., March 28—April 3.

Gains for the Kingdom

Sixteen baptized and eight received by letter in the Cloverdale church, Va. Three baptized in the Middle River church, Va. **Two** baptized in the Mt. Zion church, W. Va. **Nine** baptized and three received by letter in the Frederick church, Md. **Five** baptized in the Edgewood church, Md.

Twelve baptized in the Palmyra church, Pa. **Two** baptized in the Reading church, Pa. **Two** baptized and one reclaimed in the Myerstown church, Pa.

Five baptized in the First church, Canton, Ohio. **Six** baptized in the Sunfield church, Mich. **Sixteen** baptized in the Flat Creek church, Ky. **Five** baptized in the Anderson church, Ind. **One** baptized and one received by letter in the Maple Avenue church, Canton, Ohio.

Twelve baptized and two received by letter in the Panora church, Iowa.

News and Comment From Around the World

Hysteria Over Communist Infiltration

THE DAYS of hysteria and fear over the infiltration of communism in this country should soon be over, and our reputation for sound and enlightened leadership restored. Twenty years ago there were over 100,000 Communists in America with possibly 500,000 leftwing sympathizers who in subsequent years infiltrated into government, labor unions, schools and other areas of our national life. The actual membership of the party began to decrease as soon as the depression ended and continued to decrease even during the period when Russia was our ally, although the sympathy provoked by Russia's valiant stand against the Nazi invaders greatly increased the prestige of the Communist movement. The latest FBI reports show that the Communist party membership has dwindled down from its peak of 100,000 to approximately 20,000—all of whom are under constant surveillance, according to recent testimony of J. Edgar Hoover, before a congressional committee. (Compare this with Italy's Communist party membership of over two million and France with almost a million and a half!) Not only are all the members of the American Communist party being tagged by the FBI, but the foreign operators, most of whom are identified with embassies and consulates representing foreign powers, are also all being watched by the FBI. Mr. Hoover explains that, while we can observe their operations, we cannot prosecute them because of their ambassadorial immunity, unless they actually commit some illegal act. Not only did Mr. Hoover make it clear that he believed there were no communists in America who are operating without FBI knowledge, but he and his chief, Attorney General Herbert Brownell of the Department of Justice, both testified that there were no individuals suspected of Communist activity remaining in the government (N. Y. Times, Dec. 13; Washington Post, Dec. 15).

Department of Justice officials have repeatedly pointed out that such investigations as Senators McCarthy and Jenner have made have disclosed no activities or suspects not already under the surveillance of the FBI.

These official statements, which have characteristically enough been given little attention in the same press which has been so quick to play up the Communist menace, give the Christian layman information to use wherever the opportunity arises to combat the destructive hysteria that has created so much distrust, distortion and political bigotry.

No one denies the danger of communism or Communist infiltration. But the great push against "Communist infiltration" in this country has not been due to the presence of an actual threat, for at no time has Communist infiltration and subversive action reached the point where it could prepare the way either for invasion by the Communist armed forces or for the American Communist to take over. And there have been no consequential acts of sabotage on record which were caused by Communist agents or other subversives, nor do any unsolved mysteries remain on the rolls of the Department of Justice that could be so attributed. The superb work of the FBI has not only forestalled all such Communist activity, but during the entire period of the war against the Nazis, Nazi agents did not succeed in a single effort at major sabotage against our defense or military property. (WP)

Supreme Court Upholds Conscientious Objector

The United States Supreme Court has ruled that a man is entitled to recognition as a conscientious objector even if the church of which he is a member does not require renunciation of arms-bearing as an article of faith. The court ordered the state of California to grant an application for United States citizenship by Arthur Jost of Reedley, Calif., a native of Canada and member of the Mennonite Brethren in Christ church. Mr. Jost is prominent in the national work of the Mennonite Church. He is West Coast regional director for the Mennonite Central Committee. His test case was regarded by the historic "peace churches" as the most significant to arise under the McCarran-Walter immigration law. Under naturalization laws, an applicant for citizenship may apply to the nearest state or federal court for naturalization.

Urges Churches Distribute More Surplus Commodities

A seminar on the Christian Farmer and National Problems was sponsored by the National Council of Churches in Washington recently. Sixty delegates from twenty states attended the seminar and met with congressional committees on agriculture and heard speakers from the Department of Agriculture and other Federal agencies concerned with rural problems. The Rev. Clyde Rogers, director of the department of town and country life of the Ohio Council of Churches, urged American churches to do more to distribute surplus American farm commodities to hungry people overseas. He subsequently testified before the House Agriculture Committee on his proposal.

Presbyterian Leaders See Church Merger in 1956

Members of the Joint Negotiating Committee of the three major Presbyterian denominations in the United States predicted that the three bodies would be united into one church by May 1956. If the plan is approved, as the churchmen expect, the Presbyterian Church in the U.S.A., the Presbyterian Church in the U. S. (Southern, and the United Presbyterian Church will unite in a single Presbyterian Church of the United States. The new church would have 3,500,000 members.

One-year Fellowships to Encourage Interest in Ministry as Career

The American Association of Theological Schools is sponsoring a program of one-year fellowships to encourage college students to consider the ministry as a career. Dr. Edward H. Roberts, dean of Princeton Theological Seminary and president of the association, said the project will have financial support up to $100,000 a year under a pledge from the Rockefeller Brothers Fund. The fellowships are directed toward college undergraduates and recent graduates who are not prepared to make the usual commitment involved in entering study for the ministry, but who are interested enough to spend a year at a seminary of their own choosing among those accredited by the association.

›vernment to Distribute ıurch Goodwill Leaflets

Dr. James H. Robinson, Negro stor of New York's Church of the ıster (Presbyterian), said that ngressional and administration ıders in Washington have assured n the government will undertake e distribution abroad of a series of odwill leaflets he is preparing ıich give an objective presentation the whole problem of race rela- ns in the United States, and how ey have been improved over the st twenty-five years.

ınounce Christian ortsman Peace Prize

The Christian Athletes Foundation s announced the creation of an ternational Christian Sportsman ace Prize. It will be awarded nually to the individual "deemed have done the most toward foster- g international amity through ıletics." The first award will be ıde next December. A plaque and $50 prize will also be awarded in cember to the high school athlete ıo submits the best essay on portsmanship and World Peace."

nd to Get Recorded nday-school Lessons

Recorded Sunday-school lessons long-playing records for the use blind children and adults will be ed out this year by the John lton Society. The society is sponsored by more than fifty Protestant denominations in the United States and Canada to render Christian service to the blind through braille literature and other methods. A quarterly talking book magazine, begun two years ago with an experimental pressing of 500 copies, now has a circulation of 3,600 records sent free to blind readers in more than 20 countries.

News Briefs

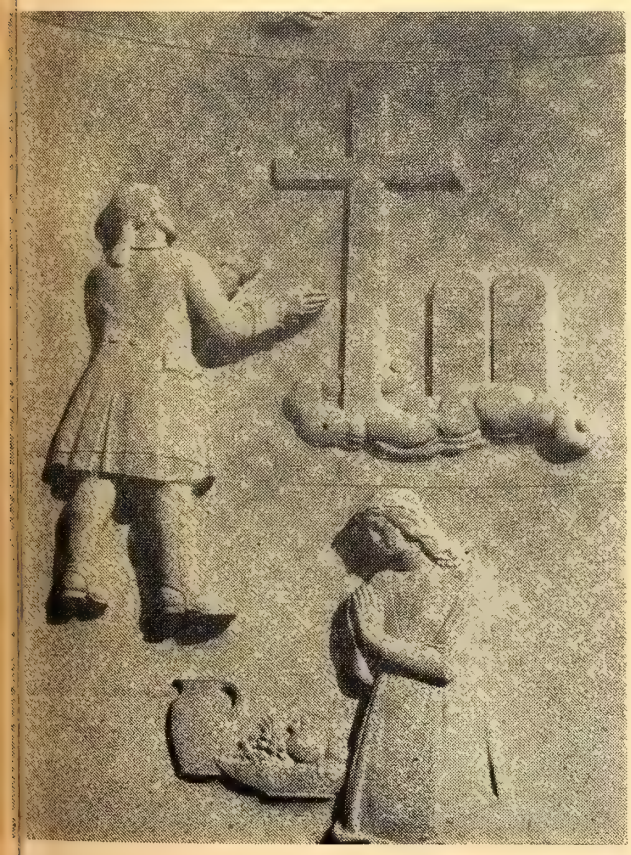
Brass bells that have been salvaged from Louisville and Nashville railroad steam locomotives scrapped in the line's conversion to deisel engines are ringing in 270 small churches along the company's right-of-way from Alabama to Illinois. The program of donating bells to churches was instituted early in 1950.

Lutheran World Relief shipped a record total of 21,840,258 pounds of food, clothing, medicine and other supplies overseas in 1953. The sharp increase in shipments was due to greatly increased government donations of surplus foods and record clothing gifts from Lutherans in the United States.

Delegates to the annual convention of the Colorado Woman's Christian Temperance Union criticized ministers who, they said, have not been militant enough in the cause of temperance and prohibition. Some clergymen were described by the women as "in need of education." The group was careful to say, however, that the criticism did not apply to all ministers.

Membership in the Church of God with headquarters at Anderson, Ind., increased 2.49 per cent to a total of 116,111, accordinng to the statistics in the church's 1954 yearbook. Enrollment in Church of God's Sunday schools last year topped the 200,000 mark for the first time in the denomination's history.

Needy students in Israel are being helped by German students in a campaign inaugurated by the Socialist German Student Union together with the German Catholic Student Union. Food and other necessities are distributed through the American Care organization in Israel.



These symbols of religious liberty are embossed on a twenty-four-foot trylon unveiled in front of the new United States court house in Washington, D. C. The religious freedom symbols indicate that belief in God is the very headstone of America's judicial system

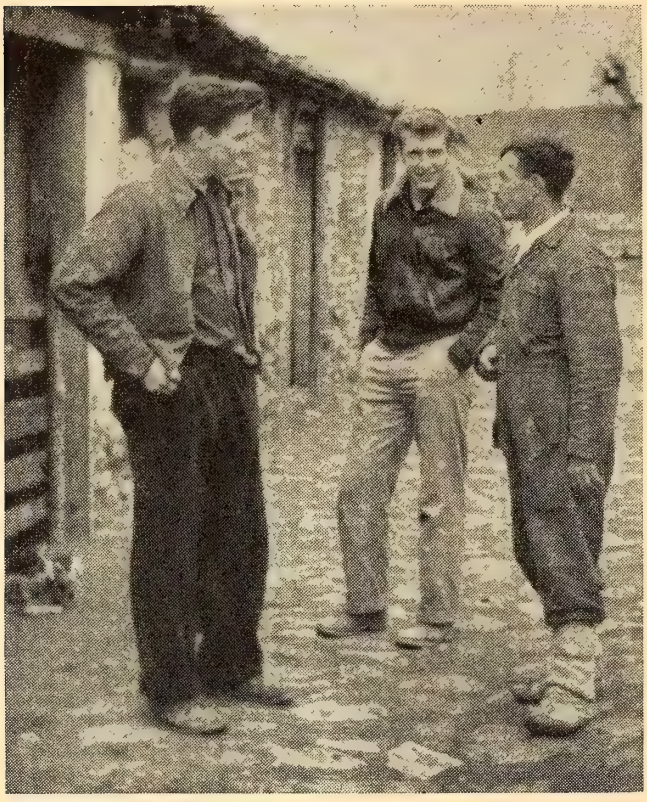
Religious News Service

Quotes in the News

Harold L. Phillips, in an editorial in the Gospel Trumpet: "What we need to do is to emphasize discipleship rather than membership. Discipleship is based upon personal conversion, upon Christian experience, upon genuine spiritual experience. The church is the fellowship of the redemmed. It is made up of those who are in Christ. The denominational world has gone astray by stressing membership ahead of discipleship.

Walter W. Van Kirk addressing members of the American Friends of the Middle East: "What is needed to achieve stability in the Middle East and to ensure for ourselves and the free nations the enduring friendship of the Arab world is for the United States to display toward the Arab people a larger measure of human concern expressed in political understanding and goodwill. The concern of Christians for refugees and uprooted persons everywhere is basically a spiritual concern related to the rights and dignity of man under God."

The late Dick Sheppard of London, England, quoted in The Churchman, Episcopal magazine: "I am inclined to think that if organized Christianity went 'all out' for the religion of Jesus Christ the churches would be a great deal emptier than they are now. . . . I fancy most of us still fail to realize that the Christian religion is a terrific, lovely, explosive, world-shattering force, and not an anodyne against life's little or larger disturbances."



Merle Crouse (center) and David Rittenhouse (left) talk to a Bulgarian refugee on a refugee farm in Turkey, which offers these men home and work until they can emigrate

A Living Faith

Merle Crouse
Istanbul, Turkey

PEACE is our business! As such it is the most challenging, most needed, most satisfying and most profitable business that there is. It is most challenging because it calls for a stronger devotion, more personal discipline and more ingenuity and faith than any other. It is more needed because never before was our old world so oppressed with ill-feeling, selfish unconcern and a suffering population as now and never before was a world confronted with as dangerous an era as the atomic age into which we are moving. Such an age will be a chaotic age unless a new spirit dominates and guides it. Peace as a business is most satisfying for sincere people because it is so closely entwined in the will of a perfect and loving God. It is most profitable in terms of relief of suffering and finding the good life.

A glance at our good earth today reveals many painful things as one sees refugees and heartsick, homeless people in every land, waiting for a chance to find a new home and rebuild lives. They are developing into a race or rather many races of lost souls living after a manner most unbecoming to images of a creative, loving Father. They need rest, opportunity and love.

The people of the East and of Africa are trodden upon or exalted, according to their blood. This makes bitterness because no one wants to suffer for a master who thinks no better and eats the same bread and breathes the same air. Once ignorance kept caste secure, but now the lowly brother is beginning to inform himself enough to realize that there is a better life even though he is not sure what it is. The backward brother needs guidance as he gropes his way to a better life and the wrong kind of guidance can lead him and his world to ruin while good guidance can set the stage for a harmonious society.

The youth of the world are also confused because so many of them are natives of unsettled countries and sons and daughters of confused parents. They are the future generation that will determine which way man will direct himself. These youth need other youth who have strong Christian purposes to work and play with them.

It is the effect of a group of these needy people that forms unrest between nations and causes wars—wars that burn, kill and frustrate, leaving more people than ever i need, open for forming the sam trouble over again if better guidan does not come.

Communism has spread so rapid and viciously across the world b cause it has a remedy for the sic ness that makes men bitter. Whe the rich stomp on the toes of th poor, the little fellow wants reven and a change to do better for hir self. A common fellow like himse then whispers that he knows a wa which will bring him justice an tells him about the day coming soo when a revolution will strip th haughty rich of their wealth an give it to the deserving poor. So new Communist is born.

The responsibility of all Christia in the present day becomes clea We have been privileged to gro up in a land and a society whi have been richly blessed in man ways, and undoubtedly the riche blessing is our Christian heritag Our forefathers came to America b cause they wanted to think and b lieve freely and they made sure th their freedom was properly car for. As a result we find ourselv believing in a living God who r vealed himself through Christ, w came to live with us, showing by example how we were to li and finally giving his life becau of our human smallnesses. As died he forgave his murderers an taught us the ultimate in Christi faith and love. Other people are n so fortunate; the Mohammedans a bound by their religion, and respe for a brother is not so important; t Communists place their faith material systems and power, and i dividual lives are smothered in t

Merle Crouse is serving his term alternative service working for t church in Istanbul, Turkey, in lieu serving in the military forces.

d programs for reform and state
er; even a large part of the
stian people have been bound
ormality and religion by proxy.
fact that we remain in the small
rity that has nursed a positive
stian faith through the years
has tried to strengthen it
gh continual searching makes
rtunate and even more respon-
.

elieve that we as Brethren, as
stians believing that Christ
l never justify the killing of
man for what he thought or had
, have finally placed ourselves
position of golden opportunity
witnessing our belief to the
d. To me, our present expres-
of pacifism through giving to
needy materially, working
ntarily for peace through B.V.S.
alternative service, and bringing
to spiritual salvation through
and foreign missions, seems
rkably Christlike. When Christ
a wrong, he did not simple
emn it, he offered a better way
re the wrong.

e government has spent some
y for rebuilding torn-up coun-
and developing backward
les. This money is a better in-
ent than war machines be-
it is helping people to help
selves. Even this program is
resented by our foreign neigh-
for they know we are trying
y political favor more than we
iving because of brotherly con-
It seems that the value of the
is determined by the spirit of
iver.

e expressions of gratitude which
to the Mennonites and Breth-
nd Friends in refugee work all
Europe and Asia, to the Breth-
n Kassel for their student ex-
ge work and to Heifer Project
incere heartfelt thanks. They
ven coming from our own gov-
ent because they are seeing
esults in goodwill made. I feel
we know the way to peace and
rthly Christian kingdom, now
nowledge must be expressed in
—good works motivated by
faith in a loving God.

se two years of volunteer
e in foreign worlds are teach-
s so many things that we
not quite realize before. I am
ed thinking of the sacrifice I
aking. The blessings I am re-
g in every way so offset what
giving that it is only a tre-
ous privilege to be here. I feel
like a parasite on the good-
f God for all the great things
seeing, feeling and learning.

AT HOME AND ABROAD

Germany

The **Kassel Peace Library** has been made ready for use by Dave Briggs, who has classified the books. The library contains about 180 books in English, 30 in German and 50 in French. These books, mostly on peace, religion and the Church of the Brethren, will be used by people of many races and creeds.

The **Pioneers** are either married, engaged, going to the university or taking over and managing farms, stores and other businesses. The Pioneers are those first German students who came to the United States in 1949 for one year. **Carl Kime** and **Max Snider** made this report after a visitation trip through Southern Germany. They found the students interested in fulfilling the purposes of the exchange program.

A **German exchange student** inherited 1,500 D. Marks (approximately $375). Because of his experience in America which meant so much to him, he is giving the full amount for an American student to live in community for a year.

Rachel Garner made a recent visit to Wennde hospital near Goettingen. A work camp had been held there in the early days of Brethren Service in Europe. Also on the trip she visited a children's home near Mellendorf, where she left dried milk for the children.

Greece

Dale Blough reports that he has spent his time recently preparing large quantities of garden seeds in the warehouse for spring distribution. Three thousand bushels of hybrid seed corn will soon arrive from the States for distribution among the villages.

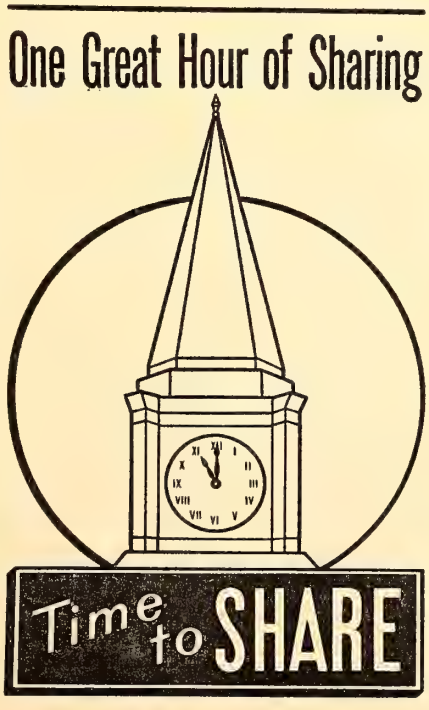
New Windsor

Approximately $150 was received during the Christmas season from displaced persons and refugees who have been resettled through the Brethren Service Commission resettlement program. Some of these gifts were designated to help "some poor family" and some were designated for church work "because you people have been so good to us. We will never be able to forget that." Letters are received continually from happy new immigrant families.

Osceola, Florida—Migrants

A **class of twelve juniors** completed a project for the city jail. From plywood and paint that was furnished, the juniors made checkerboards, painted them and delivered them complete with checkers to the jail. The experience of being in the jail and talking to the men there was quite a moving one for the boys and girls.

A **Maternity Lending Library** has recently come into existence! In order to help migrant mothers who cannot afford maternity clothes and must wear ill-fitting garments several attractive practical dresses have been purchased to loan out. A suitcase with gowns, bed-jackets, etc., has been prepared for the mother's use in the hospital. Already the suitcase is loaned to a sixteen-year-old expectant mother and the dresses are being used. This is one little way of meeting the needs of a few adults whom we find hard to reach in any significant way.



Did You Know That . . .

Approximately 230 young men have renounced the way of war and are serving for peace under the direction of the Church of the Brethren? These men are predominately Brethren, but the figure includes some young men of other denominations whose church does not have an alternative service program. This does not include some Brethren young men who have worked directly through their draft board and not through Brethren Service in securing their alternative service assignment. Home churches can stand by their young men by designating money for their support.

Brethren Youth Buying Time

Howard E. Royer
Elgin, Illinois

TIME is considered by many as a bane to twentieth-century youth. An almost notorious subject of current caricatures is teen-agers' abuse of leisure time. To seek a *good* time, to *kill* time, to offer a *rough* time, to *make* time—these activities are depicted as obsessions of the typical high school stereotype.

Brethren youth, in a way as unique as the heritage of their church, have conceived a more constructive use—to *buy* time. For buying time is literally what they are doing, in response to a project selected by the National Youth Cabinet at its October meeting at Trotwood, Ohio.

This project involves the purchase of an entire week of time, at a cost of $24,452. In so doing the members of the Church of the Brethren Youth Fellowship are underwriting the world-wide program of the church during these seven days, set aside as Sept. 20-26.

District, Local CBYF's Adopt Goals

Over the Brotherhood, district and local CBYF's are subscribing to the national cabinet's decision by adopting goals for full support of the Brotherhood Fund for a substantial period of time. The CBYF's of Eastern Pennsylvania and Southern Indiana were the first to adopt the plan in district rallies.

Among the first local CBYF's to undertake support of the church program have been those of Logansport, Pleasant Dale, Union Grove and Nappanee, Ind.; Hagerstown, Md.; Oak Grove, Ill.; Canton and Eaton, Ohio; and Mountville, Pa. The time to be underwritten by these groups ranges from five to twenty-two minutes. A designation of $1,250 by the Middle Indiana district CBYF will provide over eight hours' operation of the total



church program. Northeastern Ohio's district CBYF cabinet recently sent in funds to sustain the Brotherhood work one hour.

A breakdown of costs for varying periods of time of operating the entire Brotherhood program follows:

Per minute	$2.43
Per 15 minutes	$36.39
Per half hour	$72.78
Per hour	$145.55
Per day	$3,493.15
Per week	$24,452.00

These are in proportion to the year's Brotherhood Fund goal of $1,275,000. Ministry and Home Missions, Foreign Missions, Brethren Service, Christian Education, Bethany Seminary and the general administrative services comprise the Brotherhood Fund allocations.

In Line With Trend

Commensurate with a trend of supporting the Brotherhood Fund work rather than specific project needs within the fiscal year's budget, this approach offers educational opportunities for a better understanding of the broad scope of our church work. A folder entitled National CBYF Project outlines all aspects of the current Brotherhood Fund. It is available in quantities from the General Brotherhood Board, 2 S. State St., Elgin, Ill.

Contributions from CBYF's mission support, share plans other continuing needs will als credited toward the national y goal of $24,452. These funds wil be considered as donations f specific amount of time to con the Brotherhood work, how according to Ed Crill, youth dire Lists of local and district CB and their goals for underwriting Brotherhood Fund in its ent will be published in Horizons.

Adults, too, are finding wide for this interpretative CBYF f on the world-wide work of Church of the Brethren.

Individuals or organizations than CBYF's may also contr funds to operate the Brother program for a period of time. may be remitted through churches or directly to the Ge Brotherhood Board, Elgin, Ill., revious to September 30.

Stewardship Consciousness

Brethren youth are developi stewardship consciousness. In years 500 Brethren Volunteer ice workers have given 500 yea *time* and *talents* to Christian se At present one half of the alternative service men who been assigned by Brethren Se are engaged in church-spon tasks. Interest is mounting in caravaning in this country a short-term mission work abro

The national CBYF project a opportunity for the sharing of *terial possessions*—the third uisite of stewardship sharing. phasis is soon to be given t enrollment of young people youth division of the Fellowsh Tithers—further evidence stewardship concern.

While not an entirely new pl a national CBYF project, Herculean support of the Br hood program marks the first the idea has been inaugurat youth leaders on so large a sc

The Local Ministerial Board

THE following outline on the Local Ministerial Board was prepared by a group of fifteen-r-old campers and their leader amp Harmony, Hooversville, Pa., summer.

he camp was organized on a local rch basis, or as a local church h various boards and committees. lt leaders were assigned to work h the campers on the different rds. The boards established e: ministerial, finance, Christian cation, trustee, deacon, music and ship, fellowship, etc. The pers met as boards or committ- throughout the week and their mbly periods were used as ncil meetings. There was a rch moderator, church clerk and er officers.

ev. A. Jay Replogle was the lt leader for the ministerial rd. In a letter he states, "To-er we worked out the outline of duties of the local board with sideration given to the size and it could or should be constituted. had all we could do during the k." Bro. Replogle felt others ht find value and help in this ine; so he submitted it for use this page. Ministerial board bers might find it profitable to erve this outline with other out- s of their duties. While this is er sketchy, it is quite complete he scope of the work.

ur appreciation goes to him and group of campers for sharing this ine with the whole Brotherhood.

Introduction

Names: Ministerial Board, Ministerial Committee, Pulpit Committee, Pastoral Board

Duties of the Ministerial Board

I. Getting a pastor—procedure
   1. Sources for names
      (1) Personal knowledge
      (2) District Ministerial Board
      (4) Regional office
      (4) Elgin office
   2. Requirements or information desired
      (1) Education and training
      (2) Experience in pastoral work
      (3) Age (young man or older)
   3. Financial considerations
      (1) Basic annual salary
      (2) Use of parsonage
      (3) Other services, telephone, etc.
      (4) Car and travel expenses
      (5) Insurance and pension
      (6) Vacation
      (7) Contract or agreement
      (8) Moving expense
   4. Getting prospective pastor and church together
      (1) Local committee investigation through district board or fieldman
      (2) Local committee visit to his church services
      (3) Inviting him to preach
      (4) Local board recommendation
      He be given a call
      No action
      (5) Church vote on recommendation
   5. Arranging for his coming
      (1) Notifying him of the call
      (2) Setting date service to begin
      (3) Arranging for his moving
      (4) Getting parsonage ready
   6. Installation and reception
      (1) Arranging with district board
      (2) Local Committee Sending out invitations

II. Working with the pastor
   1. Advisory in policy, procedure, program and problems
   2. Keeping in touch with congregation
   3. Stoping unfavorable rumors and complaints
   4. Encouraging members to work with the pastor

III. Arranging (with pastor) for pulpit supply in his absence

IV. Working with pastor in securing an evangelist or in evangelistic effort

V. Recruiting new ministers

VI. Calling new ministers, licensing and ordaining new ministers, with district board

Constitution and Size of Board

I. How constitute the Board?
   1. The Deacon Board
   2. From the Deacon Board
   3. Direct election
   4. Representation from various groups
   5. Commission from the church board

II. How many members?
   1. Size of congregation
   2. The makeup of the board

III. Requirements for membership

Terminating a Pastorate

I. Expiration of term of service

II. By resignation

III. Congregational notice to pastor —(expressed through Ministerial Board)

Ethical Code for Churches and Minister

I. To keep before the congregation

II. To keep before the minister

III. In Manual of Worship and Polity

WILL the summer plans for your church include a vacation church school? Summer camp for juniors, intermediates, young people? Class picnics or fellowship activities for the whole church? Now is the time to plan carefully for the summer months, so the church does not suffer a slump.

IF AND THEN

ou are grateful to God for your material blessings,
ou consider yourself God's steward of these material blessings,
ou are moved with compassion for your needy Brethren around the world,
ou are serious about providing an alternative to militarism,
N you will give generously to the One Great Hour of Sharing for the world-wide Brethren Service program.

"Inasmuch . . . my Brethren, ye have done it unto me" Matt. 25: 40

rethren Service represents me (us) in relieving suffering among war victims; in ing international understanding; in providing an alternative service to militarism; ing eager youth in volunteer service; and in aiding underdeveloped areas through

camps, I (we) wish to contribute $..... to the Brotherhood as a One Great Hour Offering.

e .....

-RFD ..... City ..... State .....

h ..... District .....

: The total asking of Brethren Service is $325,000 representing 28% of this fiscal s Brotherhood Fund budget. Send your gift to General Brotherhood Board, Church Brethren, 22 S. State St., Elgin. Ill.)

Our Mission Work

The Church Abroad

Edited by Anetta C. M



All of the missionaries on the f were at the annual conferenc Garkida except Grayce Br baugh, who was ill. Those were taking pictures do appear here

Mrs. Robert Bischof
Lassa, Nigeria, W. Africa

Mission Conference at Garkida

OUR mission family met for its thirty-second annual meeting in Garkida on Dec. 29. We had a wonderful welcome by the Garkida people. We were served meals cafeteria style in the old surgery building with Mr. and Mrs. Michael and Mr. and Mrs. Brubaker acting as hosts and hostesses. The fellowship around the dinner table was especially enjoyed by everyone. Of course, that is natural when Brethren people get together, isn't it?

Our theme for this conference was I Am My Brother's Keeper. The conference was opened with an early morning worship service. Mr. Good used for his text, "Have this mind among yourselves which you have in Christ Jesus" (Phil. 2: 5). He discussed our relationship with God and our relationship with our fellow workers. We must forget self, have one purpose, show an attitude of love, thoughtfulness, forgiveness, humility, obedience, a willingness to serve, and we must sacrifice for the purpose of our mission. Truly our relationship will be enriched and the result will be complete unity in our mission. We must stop and confess and allow God's spirit to work in us through prayer and study of God's Word. This message was heart-searching and an inspiration, making us aware of our own spiritual needs.

During our second morning worship service, Dr. Paul Petcher used as his text, "Brethren who share in a heavenly call" (Heb. 3: 1). All of us are partakers of the high calling of God; so we must consider ourselves critically. If we are not right with our fellow missionaries, we are an impediment to the work.

Sometimes we lose sight of the total work. We may be sent as an evangelist, nurse, agriculturalist or teacher and become so interested in the line of work assigned us that we forget many times to consider the whole work of the mission. We are all here to win souls into his kingdom for we are all partakers of the high calling of God in Christ Jesus.

The last early morning worship service was led by Mrs. Michael who centered our thoughts on the text, "Bear one another's burdens and so fulfill the law of Christ" (Gal. 6: 2). Before we can bear the burdens of our African brethren we must go out into their homes and visit with them, so that we can come acquainted with their wa life and their burdens. In this we can meet their physical and s ritual needs.

The success of the conference due, I believe, to the early mor prayer services led by Miss Roth and the prayers of the people America. There was a wonde spirit of unity in all the meet and we felt that the Spirit was l ing and directing in all decis made.

In the Bible hours Miss Shisler Mr. Bieber led a study of the E of Galatians. They emphasized fact that we should know the tainty of our calling and the go we preach. They gave us much for thought.

Mr. Petre gave his address on State of the Mission. As he loo over the work in the past yea felt definitely that there were dences of spiritual growth. deacons are shouldering their sponsibilities much better. Ther hunger for more teaching. churches have larger farms and giving has increased. The pr tionary ministers are doing an cellent job and there is an incr in the spiritual growth of these

viduals. Mr. Bowman gave the oderator's address on Saturday ght.

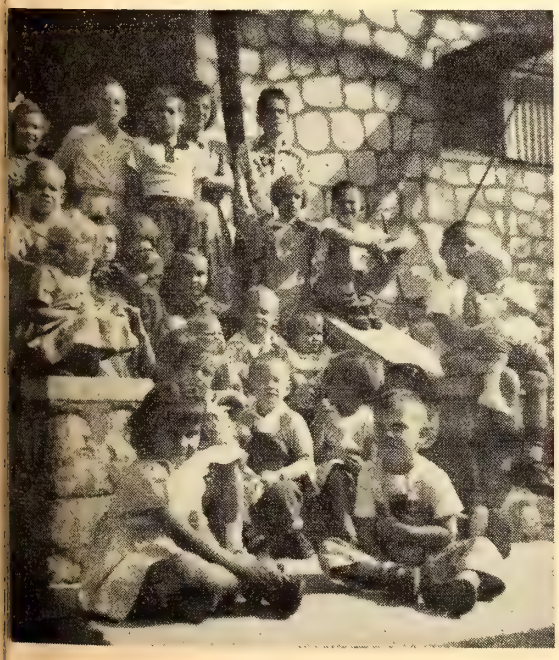
Mr. Bischof led the New Year's e service. It was a service of self- amination and reconsecration. portunity was given for all of us tell the things that were on our arts.

On New Year's Day we had a cnic on the sandy bed of the rkida river with forty-three ults and about thirty-two children esent. Truly, it was different see- g so many white people together the same time. The hamburgers d other food were soon exhausted d the children had fun romping d playing on the sand. As the ening drew to a close, we gathered gether for vespers. An impressive ay, The Challenge of the Cross, as presented. Many wanted to oose their own cross which they ust bear. But it is not theirs to oose but God's to give. This was llowed by an evening of slides and otion pictures.

Sunday was our day of worship the Garkida Leper Colony and rkasa churches. In the afternoon . Brubaker led a discussion group d following that Dr. Petcher per- rmed a marriage ceremony of two the African Christians. Our con- rence closed on Sunday night with consecration message by Mr. Good. I was impressed with the spirit unity in our meetings and the e spirit in which the missionaries cepted their assignments for the ming year. The singing through- t the services was wonderful. I ft the conference feeling humble d with a deeper consecration to serve more faithfully. I think that all who were there felt the same way. Mrs. Heckman made the remark, "I don't think I've ever attended a more pleasant annual meeting, and I have attended quite a few."

Our only regrets of the meeting were that Mrs. Cover, Miss Ziegler and Miss Brumbaugh were unable to attend the conference because of sickness.

We thank you all for your continued prayers and interest in our work and the support you have given us.

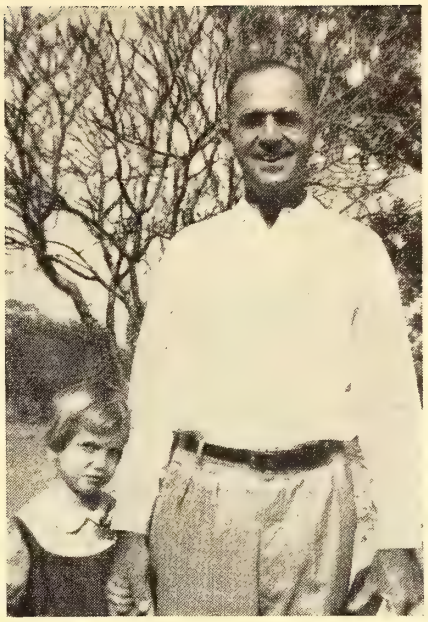


Almost as many children as adults were present at the annual conference at Garkida and most of them appear in this picture

Religion in Indonesia

Winburn T. Thomas

INDONESIAN Christians view the forthcoming elections for a representative parliament with mixed feelings. While they welcome the idea of a more representative government, they have misgivings lest the number of elected Christians may be few. Largely because of the high literacy rate among Christians, in contrast to the low rate of ten per cent or less for the nation as a whole, both Protestants and Roman Catholics have held more positions in the present set-up than their proportion to the total population, or about five per cent, would give them. About 25 members of parliament are Christians, out of 212. First Vice-Chairman Tambunan, who probably has chaired half the sessions of parliment, gave up a promising church career to serve his nation in politics. Dr. J. Leimena has been minister in most of the Republic's cabinets. He is also chairman of the Protestant Party, founded to demonstrate to the Indonesian people that Christians were loyal supporters of the revolution, and not Dutch puppets, as some enemies alleged. The members of the present cabinet are Christians.



Ira Petre, acting field secretary, and his daughter, Mary Ellen

Another complicating factor is a renaissance in Islam. In the minds of millions, to be Indonesian is to be a Moslem. The most powerful party in the land is the Moslem Federation, the Masjumi, the head of which is the statesman, M. Natsir. Many Indonesians would argue that the *Pantisila,* the five principles on which the Indonesian state is founded, would allow for a higher degree of religious freedom than a Moslem theocracy. The future alone will determine whether Natsir the liberal or Natsir the conservative will prevail.

Christians at the polls will also be weakened by an attitude common to many Bible-reared believers that politics is dirty, and that therefore they should take no part in it. This Protestant-monasticism, inbred by generations of Western missionaries, may cost the Christian community dearly at the polls in the critical elections. (WP)

• • •

Churches in Shanghai are crowded and some churches are being reopened, though of course on Communist terms, according to reports received by the National Council of Churches. Numbers of students are openly witnessing to their Christian faith. (WP)

Edited by Alberta Yo

Lybrook Indian Mission

PROGRAM AND PROGRESS

Ernest L. Ikenberry



The Lybrook Indian mission staff house with shop in background against the rising rocky landscape

THE Lybrook Indian mission was opened in September 1953 by the Ministry and Home Mission Commission of the Church of the Brethren. It will serve a small segment of the Navajo Indians off the reservation in northwest New Mexico. The natural field for work will be ten miles deep on either side of the highway (State 44) from Escrito Trading Post toward Nageezi (thirteen miles to the northwest). The mission property consists of five acres with a residence, schoolhouse (with two rooms for teacherage), log shop and light plant, old stable, chicken house and, fortunately, a very good well with tank and underground piping to the main buildings. Since opening the mission gas has been piped in from the highway and modern plumbing is to be installed.

Indian missions, like missions in foreign lands, seek to serve the total needs of the people. Of course, the basic need is spiritual, for the Navajo lives in fear, superstition and real spiritual darkness as his ancestors have lived a good many thousand years. Essentially the Navajo way of life has been little touched by Christianity but is being very much touched now by the white man's secularism—witness the Navajo turning to material progress; a car, if the oil lease check is big enough for the first payment; much drinking of liquor and drunkenness; big consumption of "cokes" and chewing gum! The "blanket" is giving way to white man's dress. Yet ignorance (over half of the Navajo children cannot go to school), disease, low standards of living and precarious "sheep herding culture" keep the average Navajo at a very low economic level of livelihood.

Life expectancy is not so long and one out of four Navajo babies dies in infancy. But it is hard to make changes, for these people who are bound by spiritual darkness and superstition and fear. And, of course, it is hard for white people to understand that when an Indian accepts Christianity, his fellows look upon him as one who has forsaken the way of the fathers and now has taken on the ways of the old enemy, the white man! (We recently heard an Indian evangelist tell how his old father told him just that when he became a Christian.) So our mission is starting out to meet the needs of these people in the following ways.

First, last and always, we want to keep an evangelistic motive as the basis of all we do. For merely helping a Navajo without giving him the gospel is to neglect our primary work. We started public church services within a month of our arrival, and there have been sermonettes, Bible stories (usually with flannelgraph), chalk talks, Bible reading, and hymn singing. Most of this is in very simple English as we have no interpreter. Attendance by Navajos now averages fifteen to twenty. When the English of the school pupils gets better we start formal Sunday-school. now get across a good bit of te ing by reading in unison the B lesson, and usually hymns are verse by verse as they are sung. are securing Gospel Records Navajo and these will be use the hogans and camps. Our w cannot be measured by Sur activities. We must go right ou the people with the gospel. will require more staff to carry load of correspondence, teac school, sorting clothing, hauling sick, so that more time can be g to the primary work of evange out in the field.

Our Lybrook Indian mis school is an avenue of approach friendship to a good many Na families and through them the w circle of their hogans and camp clump of several hogans and t usually within a quarter of a radius). We have fifteen p registered with an attendance around twelve. They are from to sixteen in age; and beginner third grade. We serve a school l for which we get some governm surpluses. We go down the high six miles to pick up and de pupils. We will eventually farther and can expect about t pupils next year. The pupils given daily memorizing of fav Bible portions and there is a worship period. The pupils ga Christmas program for their pa and relatives. This was enti

le readings and Christmas carols nglish. Of course, they are given lth education and warm clothing eeded.

ur mission needs to widen our munity services. A nurse and a ic have been approved. Some ing is given to the older girls. need to start such things as a ving circle" for women together n Bible study. Older boys drop of school at fifteen and often t spending their time at the ern (one mile from the mission a real curse to the Navajos); so e kind of evening classes in shop, hanics, etc., is in our plans. We d to learn how to help the ajos "to help themselves" in y ways. Some material aids are ded, but oil and gas leases and e work on pipe lines, etc., leaves really needy cases for relief er few and much less than we expected.

eople ask about the needs of our sion. We need your prayers and l support of our yearly budget a good many thousand dollars ugh the Brotherhood Fund. Just we are well supplied with used hing, in fact, we have no more age room. We need a nurse and acher and eventually more build- and equipment. Give us time: are growing!

nniversaries and Weddings

Anniversaries

. and Mrs. C. F. Barley of Altoona, celebrated their golden wedding an- rsary on Nov. 12, 1953, in the church x of the First church, Altoona. They the parents of ten children and have n grandchildren and one great-grand- l.—Mrs. Hazel B. Maloy, Altoona, Pa.

other and Sister Amsey Dillman of n, Ind., celebrated their golden wed- anniversary on Jan. 24, 1954. They three children, four grandchildren two great-grandchildren.—Mrs. Her- Musselman, Macy, Ind.

. and Mrs. William Keith of Altoona, celebrated their fifty-eighth wedding versary Oct. 30, 1953. They have five lren and two grandchildren. For many s they have served in the office of on.—Mrs. Hazel B. Maloy, Altoona,

other and Sister I. S. Long celebrated golden wedding anniversary on Oct. 953 with their three children and families present.—Mrs. H. E. Mason, isonburg, Va.

other and Sister Grover C. Spradlin Hardy, Va., celebrated their golden ling anniversary on Jan. 31, 1954, with house. The pastor and two former rs of the Ninevah church conducted ef worship service. They are the par- of two daughters and have three dsons.—Mrs. R. O. McGuire, Hardy,

Weddings

drist-Rehpohl—John Edwin Andrist of mere, Wash., and Donna Lois Rehpohl Wenatchee, Wash., in the Sunnyslope ch, Dec. 19, 1953, by the undersigned. —Noble E. Deardorff, Wenatchee, Wash.

Brumbaugh-Steck—Dale Brumbaugh and Jill Steck, both of Brookville, Ohio, in the Brookville church, Nov. 7, 1953, by the undersigned.—James C. Boitnott, Brookville, Ohio.

Cantiell-Shirley—William Henry Cantiell and Betty Ann Shirley of Rosepine, La., in the Baptist church, by Rev. George Werner, Dec. 24, 1953.—Mrs. Viola McWharter, Rosepine, La.

Crouse-Forney—Galen W. Crouse of Schoeneck, Pa., and Carolyn Jane Forney of Rothsville, Pa., in the Ephrata church, Feb. 7, 1954, by the undersigned.—R. W. Schlosser, Elizabethtown, Pa.

Fike-Deter—Elbert Lee Fike of North Manchester, Ind., and Doris Ann Deter of Goshen, Ind., in the Goshen City church, Jan. 30, 1954, by Clarence B. Fike, father of the groom.—Mrs. Charles V. Hess, Goshen, Ind.

Hall-Davis—Clyde Gordon Hall of Barboursville, Va., and Evelyn Covene Davis of Madison, Va., at the parsonage, Feb. 3, 1954, by the undersigned.—I. L. Bennett, Ruckersville, Va.

Harrison-Butler — James Harrison of Cleveland, Fla., and Marjory Butler of Arcadia, Fla., in Arcadia, Dec. 27, 1953, by the undersigned.—Marion Norris, Arcadia, Fla.

Hoover-McNeaire—Albert Lee Hoover of Jennings, Md., and Shirley Ann McNeaire of Accident, Md., Jan. 9, 1954, near Frostburg, Md., by the undersigned.—J. C. Beahm, Grantsville, Md.

Kintzel-Reber—John Kintzel, Jr., of Pine Grove, Pa., and Thelma E. Reber of Centerport, Pa., in Centerport, Pa., Feb. 7, 1954, by the undersigned.—S. G. Meyer, Lebanon, Pa.

Kreider-Costello—Earl B. Kreider of Lebanon, Pa., and Carmalla Costello of Lawrence, Mass., at the home of the groom, Dec. 24, 1953, by the undersigned. —Carl W. Zeigler, Lebanon, Pa.

Kreiser-Imboden—Charles Kreiser and Edith Imboden, both of Lebanon, Pa., July 7, 1953, by Rev. Ralph Althouse, in the Calvary Evangelical and Reformed church. —Carl W. Zeigler, Lebanon, Pa.

Landis-Jenkins—Gale Landis and June Jenkins, both of Brookville, Ohio, in the Brookville church, April 4, 1953, by the undersigned.—James C. Boitnott, Brookville, Ohio.

Lawson-Wilkingson—Charles W. Lawson and Gloria Wilkingson, both of Baltimore, Md., Jan. 24, 1954, by the undersigned.—Albert C. Schue, Baltimore, Md.

Liechty-Hileman—Bruce R. Liechty of Berne, Ind., and Phyllis Marlene Hileman of Marion, Ind., Feb. 6, 1954, in the parsonage, by the undersigned.—T. G. Weaver, Marion, Ind.

McClintock-Newton—Norman Leon McClintock and Marilyn Sue Newton, in the Arcadia church parsonage, Dec. 4, 1953, by the undersigned.—Darrell Fryman, Arcadia, Ind.

Olson-Jones—Eugene Olson of Sheyenne, N. Dak., and Joyce Jones of Carrington, N. Dak., in the Carrington church, Dec. 22, 1953, by Ernest H. Walker.—Mrs. Martin Averson, Carrington, N. Dak.

Potts-Saylor—Garfield Potts of Legore, Md., and Betty Saylor of Walkersville, Md., in the Monocacy church, Rocky Ridge, Md., Aug. 9, 1953, by Bro. S. R. Weybright. —Denda I. Renner, New Midway, Md.

Radcliff-Yale—James Radcliff of Aurora, N. Y. and Carol Yale of King Ferry, N. Y., in the home of the bride, Oct. 27, 1953, by the undersigned.—Guy R. Buck, King Ferry, N. Y.

Rex-Joseph—Dennis LeRoy Rex of Lafayette, Ohio, and Miriam Jeannine Joseph of Lima, Ohio, Jan. 10, 1954, in the Sugar Creek church, by the undersigned.—Clarence O. Brubaker, Lima, Ohio.

Rose-Block—Harold Rose and Rosemary Block, both of Canton, Ill., Oct. 25, 1953, in the Canton church, by the undersigned. —E. G. Carper, Canton, Ill.

Saylor-Feasenhiser — John Saylor and Joyce Feasenhiser of South Bend, Ind., in the Second church, South Bend, by the undersigned, Feb. 7, 1954.—Edward Stump, Elkhart, Ind.

Schafer-Beach—John Schafer of Carrington, N. Dak., and Phyllis Beach of Grace City, N. Dak., in the Federated church, Jamestown, N. Dak., Aug. 9, 1953, by Rev. Miller.—Mrs. Martin Averson, Carrington, N. Dak.

Shelton-Zellers—Albert Shelton of Dixon, Ill., and Betty Zellers of Mt. Morris, Ill., in the Mt .Morris church, July 5, 1953, by the undersigned.—Dean L. Frantz, Mt. Morris, Ill.

Shiflet-Long—John Ralston Shiflet of Spring Hill, Va., and Gloria Ann Long of Harrisonburg, Va., in the Harrisonburg church, by Paul R. Shiflet, assisted by Robert L. Sherfy.—Mrs. H. E. Mason, Harrisonburg, Va.

Tannan-Mishler—William Tannan of New Paris, Ind., and Margaret Mishler of Topeka, Ind., Dec. 19, 1953, in the Wawaka church, by the undersigned.—Buryl E. Hoover, Wawaka, Ind.

Watkins-Roth — Marvin Watkins of Welda, Kansas, and Reta Roth, Oct. 8, 1953, in San Diego, Calif.—Mrs. Carl Wiley, Garnett, Kansas.

Wilt-Sell—Delbert Ira Wilt and Eva Marie Sell, both of Jennings, Md., Feb. 1, 1954, by the undersigned.—J. C. Beahm, Grantsville, Md.

Obituaries

Chambers, Milton M., son of Brother and Sister Daniel Chambers, was born near Bucyrus, Ohio, in 1876, and died Jan. 3, 1954, in Grand Rapids, Mich. For twenty-five years he served as superintendent of the Grand Rapids church Sunday school, and at the time of his death he was a member of the deacon board. At district meeting he was elected as lay delegate to Annual Conference for 1954 and was chosen president of the district men's work organization. Surviving are his wife, Mildred, two sons, three daughters and eight grandchildren. Funeral services were held in Grand Rapids with Harley Townsend of Battle Creek officiating. Burial was at New Haven Center in Gratiot County, Mich.—Harold Chambers, Grand Rapids, Mich.

Cripe, C. O., son of Allen H. and Emma Cripe, was born Oct. 12, 1883, and died Oct. 30, 1953, at his home at Goshen, Ind. He was a long-time member of the church. Surviving are his wife, Cora A., two daughters, five sons, two brothers, thirteen grandchildren and seven great-grandchildren. Funeral services were conducted by Clarence B. Fike in the Goshen City church. Interment was in the Rock Run cemetery.—Mrs. Charles V. Hess, Goshen, Ind.

Mishler, Ruea M., daughter of Frank and Martha Miller, was born April 6, 1898, near Conway, Kansas, and died Dec. 19, 1953. She was a member and teacher in the Monitor church. On Aug. 12, 1917, she was married to Verne S. Mishler. Surviving are her husband, one son, one daughter and four grandchildren. Memorial services were held in the McPherson church by W. H. Yoder and the undersigned. Burial was in the McPherson cemetery.—James M. Berkebile, McPherson, Kansas.

Parr, Lizzie Belle, daughter of Norman and Lucy Clayton Hoy, was born Nov. 22, 1875, in Augusta County, Va., and died Nov. 9, 1953. She was a long-time member of the Pleasant Hill church. Surviving are seven sons, three daughters, forty-one grandchildren, sixty great-grandchildren and three brothers. Funeral services were conducted by J. Willard Bowman, assisted by Byron Berkey. Interment was in the Riverview cemetery.—Mrs. Beatrice Rankin, Crimora, Va.

Snyder, Thomas H., was born Nov. 24, 1878, on a farm near Robins, Iowa, and died Jan. 27, 1954, in the same farm home. He was a member of the Robins church. Surviving are his wife, one daughter and one brother. Funeral services were conducted by the undersigned.—John B. Wieand, Cedar Rapids, Iowa.

Weaver, Libbie E., daughter of Mr. and Mrs. John Berkey, was born Dec. 2, 1873, and died Nov. 14, 1953, at the home of her son in Goshen, Ind. She was married to John H. Weaver on Oct. 26, 1893. She was a long-time member of the Goshen City church. Surviving are two daughters, two sons, nine grandchildren and three great-grandchildren. Funeral services were held at the Goshen City church T. E. George and Allen Yoder in charge. Burial was in the Rock Run cemetery.—Mrs. Charles V. Hess, Goshen, Ind.

Zwicki, Laura Jane, daughter of Christian K. and Louisa Jane Zumbrum, was born Aug. 6, 1887, in Whitley County, Ind., and died at her home in Goshen, Ind., July 29, 1953. Her first husband, Ernest Frick, preceded her in death in 1916. In 1927 she was married to Ernest H. Zwicki. She had been a member of the church since 1904. Surviving are her husband, one son, two grandchildren, one brother and two sisters. Funeral services were held at the Goshen City church by Clarence B. Fike. Interment was in the Christian Chapel cemetery at Merriam, Ind.—Mrs. Charles V. Hess, Goshen, Ind.

In making bequests to the world work of the Church of the Brethren the following form is suggested.

"I give and bequeath to the General Brotherhood Board—Church of the Brethren, a corporation of the State of Illinois, with its principal office at Elgin, Kane County, Illinois, its successors and assigns, forever, the sum of ..... dollars ($.....) to be used for the purpose of the said Board as specified in its charter."

Where it is possible to make the intended gift during lifetime, inheritance tax and expense of administration will be saved. Funds may be contributed outright or given on a plan by which annuity (semi-annual payments) to the donor is continued for life. For further information write to H. Spenser Minnich, Financial Representative, 22 S. State Street, Elgin, Illinois.

Church News

Southern California and Arizona

Bella Vista, Los Angeles—Our church participated in the union Thanksgiving services. We have been having good attendance at our family night social and worship programs which are held monthly. The quarterly council meeting was held Dec. 13 with Bro. Galen Walker presiding. One member has been received by letter since our last report. On New Year's Eve a watch party was held at the church. The program included our Thursday prayer meeting, a film, All That I Have, and a social evening. We are in the process of redecorating our social hall. Bro. Harold Fasnacht, president of La Verne College, brought our message on Jan. 31.—Evelyn M. Burkholder, Los Angeles, Calif.

La Verne—Our January school of Christian living offered the following classes; the church and the senior citizen, W. Earl Breon, leader; the Book of James, E. M. Studebaker, leader; the appreciation of Oriental cultures, Mrs. Marguerite A. Bartlett, leader; and interpersonal relationships, Harold D. Fasnacht, leader. On the evening of Jan. 15 our church sponsored the showing of Mahatma Gandhi, 20th Century Prophet. The proceeds beyond the expense of the film are to be used to assist some of our young people to attend the National Youth Conference in August. Our church will participate in the community religious census. Dr. Fred Eastman is to speak on religious drama one Sunday evening in the near furture. The Pacific Coast regional conference and the La Verne College New Era Banquet are scheduled for the first week in March. A committee was appointed to determine whether we should buy, build or rent a second parsonage. The licenses of Galen Snell and Paul Kampmeier were renewed and extended indefinitely. H. L. Ruthrauff will be guest leader for our Christian teaching mission. Recent Sunday evening speakers have included Dan Long, Albert Hollinger, Paul S. Hersch, and Galen K. Walker.—H. A. Brandt, La Verne, Calif.

Oregon

Portland—Following notice of allocation from the Oregon Council of Churches, members of the Portland congregation have made definite plans to move to a new area on the southeastern side of the city. Arrangements are being made to purchase one acre of ground. On Dec. 20 Bro. I. V. Funderburgh discussed plans for relocation with us. Seven new members have been received by letter and one by baptism. The ministerial board has arranged for pre-Easter services.—Mrs. Marian Kilmer, Portland, Oregon.

Colorado

McClave—As our present pastor is in ill health, our group has made temporary arrangements with Bro. West and Bro. Mauch to take every other Sunday. We have hopes of securing a summer pastor and maybe a full-time pastor in the near future. Bro. H. M. Coppock, district fieldman, conducted revival meetings for us March 8-21. Two have been baptized into the church recently.—Mrs. Allen Lirley, McClave, Colo.

Rocky Ford—Several of our members attended regional conference at McPherson. On Dec. 8 the young adult Sunday-school class sponsored a supper for the young adults of other churches with Dr. G. Frederick Owen, pastor of the Nazarene church, as guest speaker. On Sunday morning, Jan. 24, Bro. Van B. Wright, pastor of the Colorado Springs church, preached for us. Following the regular service, Bro. Wright and our pastor, Bro. Frank Nies, conducted installation services for Brother and Sister Robert Edgar and Brother and Sister Franklin Anderson into the office of deacon. The young adult class is sending monthly shipments of hospital, baby and school supplies to our Navajo Indian mission. On Sunday evenings our pastor has been leading our youth group in a series of discussions. Once each month our young people have a fellowship supper and a film before discussion. The adult group is studying foreign missions. We have received one new member by letter and another person is waiting baptismal rites.—Mrs. O. C. Frantz, Rocky Ford, Colo.

Middle Iowa

Cedar—Several from our church attended the district meeting at the Panther Creek church. Brother and Sister Morphew were our delegates. Following the evangelistic meetings held by Bro. Yates of Kinross, Iowa, three persons were baptized into our fellowship. The men's work repaired and painted the church. Sister Golden Dorcas donated carpet for the aisle and a stand for the Bethany Memorial Fund book. Several ladies attended the sectional meeting at Brooklyn. On the evening of Dec. 20 the children and young people gave a Christmas program. A junior department was organized in the Sunday school. At our semi-annual council meeting in January, Bro. Glen Flory was appointed usher. The women's work group has been sewing for relief.—Blanche E. Spear, Clarence, Iowa.

Northern Iowa, Minnesota and South Dakota

Barnum—Since our last report many improvements have been made on our church building. The Sunday school gave a Christmas pageant on Dec. 23. Our young people bring cheer to our shut-in families by singing for them occasionally. Our pastor, Bro. D. L. Lutz, who served more than seven years in church, has turned in his resigna which will become effective June 1.— John Schraml, Barnum, Minn.

Waterloo—According to the an pastoral report, seventeen were bap and twelve received by letter into church during the year. Guest spea included Brother and Sister Harlan Br missionaries to India, Bro. Robert B of McPherson College, Bro. Ed Crill, tional youth director, Clyde Wildha missionary for twenty-two years in S Africa, Oliver Yaggy, T. R. McNichols G. Edwin Ellis. Our delegates to dis conference were Brother and S Charles Meyers, Elsie Kough and D Saylor. Our council of women was to the district women's rally. One of Sunday morning services was broac over a local radio station in coopera with other religious groups. On the Sunday in November Bro. D. W. Bittir president of McPherson College, was g speaker and the college male quartet also with us. The men of our church organized and adopted the every-man as recommended by the national bo They had charge of our morning wor on men and mission day with J. V. R a layman of Waterloo, as guest spea The men co-operated with the distric securing and shipping hay to our bret in Missouri in the drought area.— Carrie R. Ringler, Waterloo, Iowa.

Southern Iowa

Mt. Etna—Bro. L. A. Walker came first of September to be our pastor March 1954. Bro. Satvedi of India with us for an evening service. Our is doing some relief sewing for the Fa rias, Texas, project. Ten from our ch attended district conference. Our ch has recently installed a new oil bu Our two organized Sunday-school cla Willing Workers and United Wor have been meeting once each month was voted at our last council meetin have Bro. Walker preach each Su for us until September. Bro. Sta Evans was ordained into the full m try.—Mrs. Anda Johnston, Prescott, I

Northeastern Kansas

Granada—A dinner was held at church to celebrate the ninth anniver of the organization of the church. T was a service in the afternoon special music and a history of the chu Bro. John Thomas, a student ministe McPherson College, is now servin part-time minister. In January deacons and their wives were insta Bob Mays and the McPherson Coll student ministers' quartet were wit for a service in December. We received two members by baptism three by letter into our church fellow —John Thomas, McPherson, Kansas.

Southeastern Kansas

Independence—Our church is prog ing under the leadership of Bro. Nettleton, senior at McPherson Col as pastor. Our church was host to district conference. Bro. D. W. Bitti was the main speaker for the confere Leland Wilson of Fredonia, assisted Bro. Nettleton, officiated at our fall feast. A Thanksgiving dinner was s sored by the women's work with proceeds going to the Brethren Hom McPherson. Miss Petermann, a Ger exchange student, and the ministers' q tet from McPherson College were wit Dec. 13. The Christmas Story in p mime and song was presented Dec. 2 the children's department. The new was ushered in by an all-church w night service sponsored by the C —Miss Peggy Ann Corn, Independ Kansas.

Mont Ida—Bro. R. E. Loshbaugh re-elected as our elder. One person baptized into our church. Brother Sister Don Wiley attended district ference at Independence as our deleg

Sunday, Dec. 20, each class participated our Christmas program. In the evening the same day, the CBYF went caroling. r junior class sent a package to a junior and girl in Korea. The men have lt a new Sunday-school room in the ement and have installed a gas stove. Studebaker was a guest speaker in uary. Our present project is refinishing church seats, chairs and desk.—Mrs. l Wiley, Garnett, Kansas.

Southwestern Kansas

arden City.—Bro. Harold Crist was elected moderator. A worship service ored the Sunday-school teachers and cers. The film, No Vacant Chairs, was wn. This is being followed with a strip on successful teaching each nth at our teacher's meetings. Our egates to district conference were Mrs. A. Sheaks, Mrs. Raymond Ladd and s. A. L. Patrick, Sr. Bro. Russell West ducted a two-week revival for us. Our t service was held in the new sanctuary Nov. 1. We are looking forward to lication in the early spring. Recent s have included Reaching From Heav- The Power of God, Scrooge, and The tlest Angel. The missionary committee ducted a school of missions during the t four Sunday evenings of January. are participating in the nation-wide rch attendance crusade. An all-night yer vigil was held at the beginning of Week of Prayer. Since our last report have received three new members letter and two by baptism.—Mrs. Mace vell, Garden City, Kansas.

Texas and Louisiana

osepine—Our fall love feast was held Saturday evening, Dec. 5. Relief terials were sent to Corpus Christi, as. Although we had no additions to church, the evangelistic meetings were y helpful. We have Bible study every Wednesday evening. Our church is a member of the 100% Messenger Club.—Mrs. Viola McWhorter, Rosepine, La.

Southern Illinois

Hurricane Creek—On Dec. 1 Bro. Harlan Brooks, missionary to India, talked and showed slides of the work in India. Several from our group attended the sectional meeting at the Romine church. We are having midweek prayer meeting and Bible study in the homes during the winter months. The ladies' aid is making comforters and quilts.—Mrs. Pearl Parker, Smithboro, Ill.

Kaskaskia—Bro. Willard L. Grant and his family moved into our parsonage and began their work the first of September. Bro. W. T. Heckman of Oakley, Ill., conducted installation services for our new pastor. Bro. John Martin of Romine was elected elder for a two-year term. Bro. Dolar Ritchie of Hollandsburg, Ohio, was with us for a two-week revival meeting. Four persons were baptized into our church fellowship. At the close of a regular morning service at which Wilbur Bantz was guest speaker, Brother and Sister Grant were ordained to the ministry. Bro. Harlan Brooks, missionary to India, was with us for an evening service. Our pastor conducted union Thanksgiving services at the Methodist church and also at our church on Thanksgiving morning. On the first of December the members of our church redecorated the interior of our church. Our new pews were also installed. On Dec. 22 a Christmas program was given by all the departments of the Sunday school entitled Christ Is Born. We have also been working on a four-room addition to the parsonage.—Mrs. Dorse Rogers, Beecher City, Ill.

Virden—We held our fall communion on World-Wide Communion Sunday. Eight from our church attended regional conference at Manchester. The Union Council of Church Women held a service on World Community Day. They also sent clothing and linens to Korea. Our pastor was speaker at the union Thanksgiving service which was held in the Baptist church. The film, Holy Night, was shown during the Christmas season. A Christmas program was given by the primary department. They also gave a program at the old folks' home in Girard. Several from our church went Christmas caroling. Our ladies' aid has been preparing clothing for relief. The aid also sent Christmas gifts to the home at Girard. One was received by letter into our church.—Elsie Royer, Virden, Ill.

Southern Indiana

New Hope—On Nov. 26 we held our Thanksgiving program with the Gospelaires of Freetown, Ind., with us. In November the district CBYF held their meeting in our church with nineteen churches represented. The pastors participating in this meeting were Harold Statler, Bro. Gibboney, Bro. Calvin Bright, Bro. Richard Speicher, Bro. Kenneth Hartman and Bro. Durward Hays. On Dec. 20 we had our Christmas program, The Lost Star.—Mrs. Hazel Hildebrand, Seymour, Ind.

Northeastern Ohio

Ashland, Dickey—As a result of the evangelistic meetings conducted by Bro. Ernest Wampler, five were baptized into the fellowship at the close of the services. An evening Christmas program was given by the junior department of the Sunday school under the direction of Mrs. Edward Heckman. Choral work for the program was furnished by the CBYF. Brother and Sister Frank McNaull of our local congregation showed pictures of their trip through the West, Canada and Alaska at our family night program. Brother and Sister E. A. Ludwick recently celebrated their sixtieth wedding anniversary.—Mrs. John M. McNaull, Ashland, Ohio.

Zion Hill—The young adult class of our congregation recently donated fifty dollars toward our mission project in South America. The class also purchased material and helped put a ceiling in their classroom. The trustees and men of the church have been finishing and painting the basement. Eleven from our church registered in the district training school. During the Christmas season our young people presented a Christmas play at the church and also had a caroling party. Our ladies' aid has been sewing on relief materials. During the past four months they have purchased various items for the church kitchen. At our past council with our elder, Bro. Harlan Grubb presiding, we decided to begin an organ fund.—Arlene Holderead, Columbiana, Ohio.

Southern Ohio

Oakland—The temple choir, consisting of juniors and intermediates, was organized with Mrs. Mervyn Long as director. The children's department gave its annual Christmas party for the children of the orphans' home. Mittens were brought for Korean children. Some of our young people attended the winter conference in West Milton. They also spent an evening caroling for the shut-ins. Our school of missions was held the last four Sunday nights in January. Our council meeting was held Jan. 11, with our elder, Glen Rust, presiding. The date set for our communion service is April 15. It was also decided that delegates to both district and Annual Conferences will not serve more than two years consecutively. The Silver Star class will hold a worship service at the county home in the near future. A number of our members attended the leadership training school at the Reformed church in Greenville. Recent guest speakers were Joseph Asnin, a native of Israel who talked about his homeland, Harley Coppick, who gave an account with pictures of the mission work among the Navajo Indians in New Mexico.

EASTER

SUPPLIES

At this special season of the year when there will be more people in your church than at any other service, would it not be wise to consider some of the things which could be done to create added interest in the church.

A FEW SUGGESTIONS:

- Large pictures for church and classroom (see pages 128-132, General Catalog)
- Communion ware (see page 34, General Catalog)
- Special Sunday-school class activities (boys and girls, 7-17 years)
  A special worship center. Size 18 x 22 inches. To be colored, cut out and assembled. Price 60 cents.
- The Story of Easter. A beautiful 12-page booklet, lithographed in color, telling the story of Easter. Size 6⅝ x 7½ inches. 15 cents each, $1.65 per dozen.

For a more complete listing see your General Catalog.

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

A mail order
Autographing
Party

Edward K. Ziegler
is cooperating in making available
to you autographed copies of his most recent book
which is to be released by Revell on April 12.

The book title is:

RURAL PREACHING

Edward K. Ziegler has had a wide, practical experience in the rural ministry, has written many books on the subject; and in addition, he has lectured and taught concerning this work.

- The ministers in the Church of the Brethren are serving a constituency which is predominantly rural.
- This book is written for a much wider market than our own denomination.
- It will greatly aid any person who is interested in ministering to a rural people.

Here then is a new, fresh approach to the work of the rural minister—a book which will make him profoundly grateful that he may minister to rural folk. 160 pages **$2.00**

Place your order now and you will be shipped a personally autographed copy of Rural Preaching on April 12.

BRETHREN PUBLISHING HOUSE

Elgin, Illinois

and Neva Hollinger, who showed slides of the international work camp in Europe. Our women participated in a union service for World Community Day. A number of our laymen attended the district conference in Covington. The play, White Christmas, was presented at an evening service.—Mrs. Samuel Long, Bradford, Ohio.

Troy—A watch night party was held at our church on New Year's Eve. We have had varied programs on Sunday evenings during the winter months. On Sunday evening, Jan. 10, the family life committee of the women's work were in charge of the play, Come Home With Homer. Three adult classes are supporting Esther Hammer, a missionary in Africa. Intermediate and adult membership classes are being held. The district mission rally was held Feb. 7, with Harlan Brooks and Mary Eikenberry speaking in the afternoon and Bro. Satvedi and Modena Studebaker in the evening. The district school of Christian living was held in our church five consecutive Monday evenings with R. V. Bollinger, R. H. Miller, Ross Noffsinger and T. Wayne Rieman as leaders. Bro. Raymond Peters will hold pre-Easter meetings for us.—Mrs. Mohler Filbrun, Troy, Ohio.

Eastern Pennsylvania

Mountville—Our temperance committee presented a program with James Renz of Elgin as the speaker. Bro. Robert Eshelman of Elizabethtown officiated at our love feast. Evangelistic services were conducted by Harry Eshelman of Goshen, Ind. Our elder, N. K. Musser, delivered the message at the union Thanksgiving service held in the St. Paul E.U.B. church. The proceeds of the Christmas bazaar sponsored by the women's work was used to purchase relief sewing. The young adults presented a turkey and gifts to the Neffsville orphanage at Christmas time. The CBYF presented the Christmas play entitled Follow the King and also conducted a watch night service and fellowship.—Mrs. B. Eugene Musser, Columbia, Pa.

Middle Pennsylvania

Altoona, Twenty-eighth Street—During the month of November our church had a visitation program directed by our pastor, Bro. C. H. Cameron. This resulted in an addition of twenty-five members by baptism, reaffirmation and letter. A Christmas program including the white gift service was presented by the departments of the Sunday-school and organizations of the church on the Sunday evening before Christmas. The churches of Altoona, Catholic and Protestant, sponsored a Christmas parade. Our church dramatized the presentation of the baby Jesus to Zacharias and Anna. A baby consecration service was conducted by our pastor. The ladies' aid and relief committee are meeting weekly at the church for quilting, sewing and rolling bandages. Bro. H. Stover Kulp was the speaker for the women's missionary society monthly meeting in January. Bro. Levi Ziegler has

Brethren Placement and Relocation Service . .

This column is conducted as a free se ice to our people. The right to edit reject is reserved. Since no verification ads is made no responsibility can be sumed. In writing about any ad ple give the number. Unless otherwise spe fied address all correspondence to Bre ren Service, General Brotherhood Boa 22 S. State St., Elgin, Ill.

No. 924. For sale. Safeway, 27-foot ho trailer. All modern, one owner, used one location, sleeps four, bathroom co plete with shower. Double kitchen si picture window, electric refrigera bottle gas stove. Oil-burner heating sto Very good condition. Priced to s Write: Richard Reiste, Brethren Serv Center, New Windsor, Md., or contact gar Reiste, Adel, Iowa, to see house.

No. 925. Free information to Breth coming to California. The Church of Brethren, Yuba City, Calif., is located fast growing community of Sacrame Valley. Fruit and agriculture main oc pations. Good peach country. Write: J Landis, 730 Eye St., Marysville, Calif.

No. 926. For Sale: 100-acre dairy fa 112 acres under cultivation of which acres is new seeding, balance pasture w running water. Modern eight-room ho bath; oil-burning, winter air-condition heating system. Barn, hip roof, 26 x with silo. Machine shed, 20 x 62. T good wells—one with pressure system with windmill and electric motor. mile from grade school, ½ mile fr black top road, good gravel road, h school bus route. Three-fourth mile fr Church of the Brethren. Price, $15, Write: Walter A. Miller, R. 1, Stanley, W

No. 927. For sale: Lovely country ho with 17 acres. Seven-room house w bath, gas and electricity. On paved ro mail, milk and school bus route, 2 m from school, near Church of the Brethr Small barn and all outbuildings. Wr J. N. Baker, R. 1, Homeworth, Ohio.

No. 928. For Sale: Ice cream and taurant business including store build and modern home. All modern equipm Down payment, balance on contract easy terms. Church of the Brethren town. Write: Galen Lehman, New Pa Ind.

No. 929. Wanted: Work on farm retired single man, excellent hea Member Church of the Brethren, can f nish references. Brethren home in M west preferred. Write: Brethren Serv Commission, 22 S. State, Elgin, Ill.

No. 930. For Sale: All modern South California furnished home. Corner close to schools, bus line, shopping cer and Church of the Brethren. Stucco stone construction, well landscaped, b yard. Two bedrooms, large living and ing rooms, kitchen and breakfast nc den and patio, two car garage. Wr Brethren Service Commission, 22 S. St Elgin, Ill.

No. 931. For sale: 120-acre farm. Eig room house. Good barn, 40 x 60. Gran and chicken house combined. Drilled w two-car garage. Heavy soil, 50 acres der cultivation, telephone, electricity. miles to Guthrie Church of the Brethr 6 miles to consolidated school. Terms be arranged, if desired. Write: Isaac Byer, R. 3, Bemidji, Minn.

No. 932. Wanted: Housekeeper for motherless Brethren home. Children—b 1 year; girl, 12 years. Age preferably tween 25 and 35 years. Write: Carl W R. 2, Wauseon, Ohio.

No. 933. Indiana farm, 4½ miles fr Manchester College. Ideal for family ucation. 60 acres level, black soil. room brick house, good barn. Not in ested in sale, but would consider excha for Northern Illinois farm. Write: J. Mathis, 3435 W. Van Buren St., Chicago Ill.

No. 934. Wanted to buy: Late mo spinet electric organ. Write: Emm Studebaker, Tipp City, Ohio.

en elected our elder and Bro. Cameron our representative to Annual Conference. We co-operated with the sixth ward rches in observance of universal Week Prayer.—Martha Mentzer, Altoona, Pa.

Everett—At our quarterly workers' conence the film For Every Child, was own. On Dec. 18 a program and gifts re presented to the members of the rrison Cove Home by a group of our men. Our pastor, Bro. Robert Mock, ended the state pastor's convention in rrisburg. At our quarterly council eting on Jan. 13, Paul Swindell and de Huntsman were elected to the min-y. Our church is continuing in the lay ngelism program with twenty teams ticipating. On Feb. 7 our annual dedion observance was held with Bro. J. Weaver as speaker. The church ncil adopted the group insurance and spitalization plan sponsored by the Gen-l Brotherhood Board. The young and nior departments made friendship packfor relief. The community Week of ayer services were held in our church. m Feb. 14 to March 14 a school of ssions was held each Sunday evening. will observe Juniata day on May 2. e Juniata choir will be with us for an ening service on March 21. Dr. Albert Gray will be the speaker for Economic Life Sunday on April 4. A junior choir has been organized with Robert Mock as director. An Easter cantata will be presented by the combined choirs of our church, the Cherry Lane, Snake Spring, Yellow Creek and Bethel churches. Bro. Nevin Zuck of Elizabethtown, Pa., will hold evangelistic meetings in our church April 19-25, with love feast services on April 25. Our daily vacation Bible school will be held June 3-11. — Mrs. Freda Koontz, Everett, Pa.

Hollidaysburg — Our school of missions during the month of January included a film; a talk by Bro. Weyant, a missionary with the American Indians; a play, Asleep in Zion; and a sacrificial meal. On Jan. 31 our youth assisted in the services in observance of National Youth Week. We observed Race Relations Sunday by a pulpit exchange with a Negro church in Altoona. In the absence of our pastor on Feb. 28, Bro. H. Stover Kulp brought our message. A group of student volunteers from Juniata College presented a program on the evening of March 7. As a project for raising money for the new church, the Homebuilders' class sponsored the building of a house. The house is now ready for sale and the credit goes to the men of the church. Bro. Groff was here Jan. 19 to confer with the committee about the new church building.—Mrs. J. W. Reasy, Altoona, Pa.

New . . .

Studies in BRETHREN HISTORY

Floyd E. Mallott

Both timely and authoritative, this is the first extensive and interesting study in Brethren origins and developments to be written in many decades. Covering the period from 1708 to 1950, it is an interpretation of the historical-sociological forces which have influenced the course of Brethren thinking, living, and serving, making the church what it is today. Charts and maps present much helpful material in condensed form. The author, recognized as the leading church history student in the Brethren fellowship today, writes out of wide observation and careful research. 352 pages, Cloth. **$3.75**

FILL IN BLANK BELOW TO ORDER YOUR COPY

Send ——— copies Studies in Brethren History ($3.75) per copy

☐ Charge my account ☐ Remittance enclosed

Name _____

Address _____

City _____ State _____

After filling out the above blank mail it to

BRETHREN PUBLISHING HOUSE

Elgin, Illinois

Middle Maryland

Manor—Bro. S. F. Spitzer was the guest speaker for the young people at their reorganization and installation meeting. Cyrus Strite and S. F. Spitzer were visiting ministers at our communion services. The W.C.T.U. held its November meeting in our church with William P. Kreykenbohn of Hagerstown, Md., as speaker for the evening. The women's work group sponsored the film, Love Thy Neighbor. At the Thanksgiving season the young people presented fruit baskets to the sick, aged and shut-ins. We united with the Downsville Christian church and the St. James Progressive Brethren in a union Thanksgiving service at the Downsville church. On Dec. 23 the Downsville Sunday school rendered their Christmas program. On Dec. 26 the Manor Sunday school presented a program entitled In the Name of Jesus. The young people held their service the following evening with the playlet, Ourselves and Others, and a candlelighting service. At Christmas time a special offering was received for mission work among the Navajo Indians. The Manor and Downsville Sunday schools and the women of the church sent boxes of new clothing and other articles to the Ira Petre family in Africa. The Cheerful Workers' class of the Manor Sunday school prepared boxes of clothing and handicraft material for the work in a refugee camp at Bez Bremen, Germany, where Katharine Coffman is serving as a volunteer worker. During the month of February a school of mission was conducted in our church.—Naomi H. Coffman, Hagerstown, Md.

Tennessee

New Hope—We sent food and clothing to New Windsor for relief, as well as soap and fifty yards of material. We are sending chickens to Egypt. Our women's work association sent friendship packets to New Windsor before Christmas. We plan to send blankets, chickens and seeds this spring. On the evening of Dec. 18, our women's work held a Christmas social at the home of Sister A. M. Laughren. On Dec. 22 the young people also had a social at Sister Laughren. They visited the shut-ins on Christmas Eve with caroling and fruit boxes. Our Christmas program was presented on the evening of Dec. 23. As the result of the revival meetings conducted by Bro. Charles Rhinehart, fourteen persons were baptized and three reconsecrated to the church. Our pastor, Bro. Ova Edwards, will leave soon for a tour of the Holy Land sponsored by the Brethren Service Commission. — Mrs. Charles Rhudy, Jonesboro, Tenn.

First Virginia

Crab Orchard—At our regular quarterly council on Dec. 11, Bro. Henry Eller was re-elected elder for the coming year. Bro. Alton Bucher of Myerstown, Pa., conducted our revival meetings. Mrs. Alton Martin and Janie Persanger were our delegates to district conference. During the past year our attendance has increased. Our new Sunday-school addition has reached the half-way goal of being paid for. A Christmas program was presented on Dec. 20. During the past year the church choir has sung for a number of churches in this area. We have installed an electric organ. The men's work has built a new garage for the parsonage and made parking space at the church. The women's council workers have been giving one hundred dollars each quarter toward the debt on the new building.—Mrs. Russell O'Neal, Crab Orchard, W. Va.

Norfolk—Our church welcomed three

MY NEW ADDRESS IS . . .

Name .....

R. D. or St. .....

P. O. ..... Zone ..... State .....

Help us to keep your Gospel Messenger coming by reporting any change in address promptly. **Please do not remove old address.**

new members into our fellowship by letter and two by baptism. The grounds are being made ready for the construction of our church.—Mrs. Alonzo Carter, Norfolk, Va.

Troutville—Our pastor, D. H. Miller has resigned and our elder, Bro. Roy D. Boaz, is acting as supply pastor until a full-time pastor can be secured. Bro. Paul Fike conducted our communion service. The community Thanksgiving service was held at the Baptist church with Bro. Boaz delivering the message. A new class for young adults has been organized in our church school. The children presented a Christmas program at the morning service on Dec. 20. In the evening a candle-lighting service was held with the adult and young people's choirs bringing the message in song and verse. The women's work group prepared baskets for shut-ins at Christmas. Several new members have joined the adult choir. The choir robes are furnished by the ladies' aid.—Mrs. James L. Kinzie, Troutville, Va.

Williamson Road, Roanoke—Bro. M. Guy West conducted our revival in November. Seven were baptized and nine received by letter into our church. The young people of our church gave their Christmas program on Dec. 13, and the children's department on Dec. 20. Our white gift offering was used for missions. The primary department has assumed the support of Catherine Pfaltzgraff, a missionary child. We celebrated our fifth church anniversary. — Mrs. R. J. Coffman, Roanoke, Va.

Northern Virginia

Wakeman's Grove, Pleasant View — Our fall council meeting was held with Joe Miller acting as moderator. Our Messenger agent, Alma Barrick, reported a 100% Messenger club. Ray Wakeman was elected deacon to fill vacancy of C. A. Cook. Our joint congregational Thanksgiving service was held at the Pleasant View church with our pastor, Stanley Wampler, as speaker. A congregational school of missions was held during the month of January for three Sunday evenings. Installation services were held for Brother and Sister Ray Wakeman, deacon and deaconess, Sunday evening, Jan. 24, with Bro. Ernest Muntzing in charge of the services.—Grace A. Barrick, Edinburg, Va.

Second Virginia

Elk Run — The women's work district meeting was held at our church with Mrs. Eva Bowman as speaker for the day. The ladies' aid has made soap for relief and during the winter months are sewing cut garments for relief. The CBYF presented a pantomime on Dec. 20. The children filled stockings for the mission offering at the Christmas service. The CBYF's project for the year is new Brethren Hymnals for the church. This project was completed Feb. 15 with the choir giving a program on Feb. 14. Our choir is directed by Mrs. Eugene Smith and has participated in several musical services in other churches. A school of missions was held the first four Sunday nights in January. We are having weekly prayer services. — Neva McCray, Churchville, Va.

Staunton—Our evangelistic services were conducted by Cecil Showalter, pastor of the Mill Creek church. As a result of the meetings eight members were baptized and three received by letter into our fellowship. The men's club of the church painted the sanctuary and installed a new lighting system. In the absence of our pastor, Raymond Phibbs and Paul H. Bowman were guest speakers. The young people of the church sponsored a special program at which Gladys Newlin showed pictures of her summer visit to Europe, the Middle East and Palestine. At the December meeting of the women's work, the men's club were their guests for evening.—Velma W. Crickenberger, Sta ton, Va.

First West Virginia

Canaan, Sandy Creek—A week of ev gelistic services were conducted by Har S. Kline of Uniontown, Pa. At the cl of the meeting, our annual commun service was observed. Seven persons w received into our church by baptism. had a special temperance program at of our Sunday services. Our church operated with the six churches in congregation in an auction. The proce from the auction was used for miss work and for the local churches. women's work group has furnished new communion tables for the chu Friendship packets were sent overs Our Sunday-school presented a prog at Christmas time.—Mrs. Ina J. Se Gibbon Glade, Pa.

Old Furnace—Installation services w held for our new pastor, H. W. Pet and his wife. Following the service reception was held for them. Some our folks attended the music instit at the Keyser church which was conduc by Alvin F. Brightbill. Two heifers h been sent to Germany from our chu Our Thanksgiving services were held the Sunday preceding Thanksgiving v the young married class in charge of evening program. Our all-church cl sang both for the morning and ever services. Four new members have b received into our church since our report. The children's department friendship packets for relief. Our chu has sent grease, clothing, dried milk comforters for relief. A Christmas gram was given on Sunday night, 20.—Mrs. Irvin Whitacre, Ridgeley, W.

Second West Virginia

Pleasant Valley—Our attendance is g and much interest is being shown by members. Our superintendent for Sunday-school is Wilmer Sponau Brother and Sister Ford Valentine Belington, W. Va., gave our churc piano. Our community gave a box materials to a family who lost their h by fire.—Mrs. O. R. Spurgeon, Aub W. Va.

The Minister's Book of the Month Club

Selection for April

The God in You

Kermit Eby

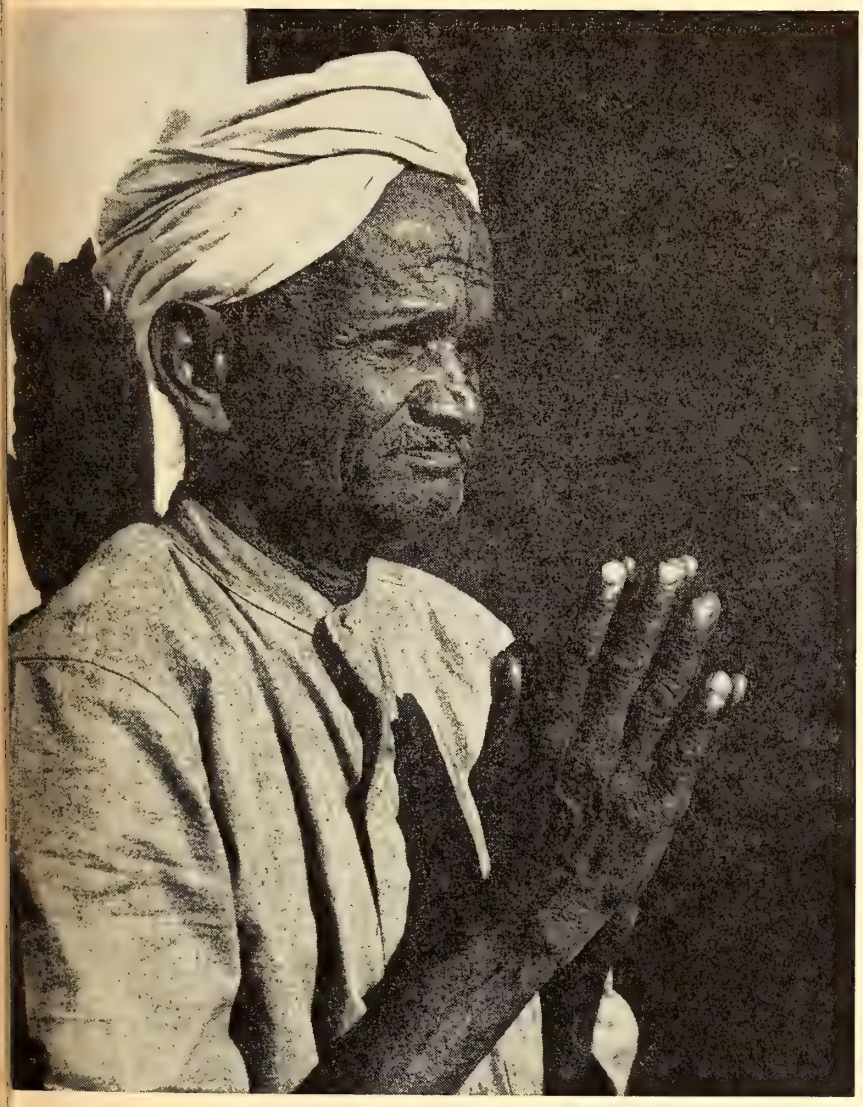
This book is an interesting account of the life pilgrimage of the author through the vocational, intellectual and spiritual areas of his earthly journey during a highly significant period of human history. Inner confidences are shared with the reader showing how various experiences and relationships of life have combined to bring him to his present insight and understanding about the meaning of Christianity and its application to current life.

Copies will be mailed to members of the Club on or about April 10.

Regular price $2.50; to members of the club, $1.75 plus postage and handling.

BRETHREN PUBLISHING HOUSE . . . . Elgin, Illinois

Church of the Brethren
Gospel MESSENGER
MARCH 27, 1954



Fujihira from Monkmeyer

Attitudes of Prayer

MANY are the attitudes and postures of prayer, as diverse as the languages in which men pray or the formulas that help them to frame their petitions. Only God, who looks upon the heart and hears the inarticulate voices of the soul, can determine which forms of worship are genuine and which are pretentious. Yet we know that whether a man kneels or folds his hands or closes his eyes or bows his head, he worships with his body as truly as he worships in song or meditation. And sometimes surely, he must pray in true reverence as he faces forward into the sunlight of a new day. His work-scarred hands may form a pointed arch, his bronzed and wrinkled forehead may reflect the glory of the daylight, and his chin may set in firm and steady resolution. The strength of his vision marks him as God's companion and co-worker, a man of conviction whose purposes are hammered out on the anvil of prayer.

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

Contributing Editors

ROY D. BOAZ ..... Cloverdale, Va.
A. G. BREIDENSTINE .... Lancaster, Pa.
A. R. COFFMAN ..... La Verne, Calif.
IVAN FETTERMAN ..... Oaks, Pa.
DEAN L. FRANTZ ..... Mt. Morris, Ill.
HOWARD H. KEIM .. N. Manchester, Ind.
MRS. JOHN D. LONG .... Dayton, Ohio
LUCILE LONG STRAYER . La Verne, Calif.
MURRAY L. WAGNER .... Troy, Ohio
LEVI K. ZIEGLER ..... Martinsburg, Pa.

THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Norman J. Baugher, General Secretary, and the Brethren House, Earl H. Kurtz, Manager, 16-24 S. State St., Elgin, Ill., at $3.00 per annum in advance. Life subscription, $50, husband and wife, $60. Entered at the post office at Elgin, Ill., as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

MARCH 27, 1954

Volume 103 **Number 13**

In This Number . . .

Editorial—
Attitudes of Prayer 1
In Whom Do We Trust? 5
Co-operate to Survive 5
Are You a Joiner? 5
Kingdom Gleanings 16, 17

The General Forum—
One Hour of Sharing That Reaches Eternity. Howard H. Keim 3
A Country Church Goes to Town. DeWitt L. Miller 6
I Am the City Church. Grace Moyer .. 7
Are the Children in the Midst? Ethel G. Welch 9
Hopi Means Peace. Edna Phillips Sutton 10
The Family Counselor 11
The Peace of God (Verse). Carrie Hetrick Allen 12
If Your Loved Ones Were Threatened. E. Paul Weaver 13
What Is a Conscientious Objector? A. Stauffer Curry 14
Look on the Fields. Clara M. Morrison 15
Reviews of Recent Books 15

News and Comment From Around the World 18

Brethren Service—
Chinese Nursery. Freda Baker 20
Student Exchange 21

The Local Church—
The Custodian and His Church. Howard Kreitzer 22
National Family Week 23
Resource Materials on Older Adults .. 23

Our Mission Work—
The Emerging Church in Ecuador. J. Benton Rhoades 24
Lewiston Church Is Dedicated 26

READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

One-sided Report

I refer to the liquor control board under news and comments in Messenger of Feb. 27.

It says liquor sales provide 100 million dollars a year for running the Pennsylvania state government. But they do not tell of the expense accounts for crime, law enforcement, accidents, etc., which the state also receives. For these always go with the use of liquor.

The report also says the liquor trade now has four million customers. What do they receive?

Let us think of the shame, sorrow, suffering and of the poverty to body and soul caused by the trade of four million liquor customers.

The statements this liquor board have given is an illustration of what has happened all over our nation during the twenty years of repeal.

What are we going to do about it? —J. M. Stutzman, Conway, Kansas.

Meditation on Rebaptism

Quite a lot of concern has been expressed in recent years regarding baptism. On the one hand, there are those who would accept the rite of triune immersion as the New Testament way and carry out in practice that method as the accepted standard both for new applicants and for members of other churches who have not received baptism by triune immersion. On the other hand, there are those whose sincerity we do not question who feel that once a person has been baptized by any form acceptable to them that we should not question it and that they should be received into full fellowship. One of the reasons they give for this pattern is that it is impossible to baptize Christians.

In the first place, rebaptism is not new in the New Testament. Some who had been baptized unto John's baptism were rebaptized after they were properly instructed regarding the Holy Spirit (Acts 19: 1-10). In the second place, Jesus, who was sinless, was baptized to fulfill all righteousness (Matt. 3: 15). Accepting baptism as a symbol of an inner cleansing, the sinless Son of God insisted that he be baptized and did not think of doing violence to the symbol. Likewise, Cornelius, who had already received the Holy Spirit, was commanded to be baptized in the name of the Lord (Acts 10: 48).

If water baptism in itself could wash away sin, then we would feel the need many times for a repetition; however, we are exhorted to go on to perfection rather than continually to dwell where we began our Christian life (Heb. 6: 1-3). In light of the above examples, the clear grammar used in the New Testament and the history of baptism by triune immersion in the early church why should there be any hesitation to accept it for the first time?

The Church of the Brethren was born in the spirit of sincerity and devotion to the New Testament. To accept any form of baptism, or no form as some might choose, we immediately must admit that we are off the New Testament standard and have made the rite an individual matter. Laying aside all prejudice or preconceived notions we readily accept that to follow Jesus would lead us to surrender ourselves to that symbol of baptism which includes being born of water (John 3: 5); being buried with him (Rom. 6: 4); being cleansed and raised to walk in newness of life (Rom. 6: 4b).

Having said this, I hasten to say that taking our stand on the New Testament teaching need not make us doubt the sincerity and Christianity of those who do not see as we do. A better-than-thou attitude is never Christian. Just as we do not say that others who do not observe the rite of feet-washing are lost. Putting our hope of salvation in rites and ordinances alone denies the grace of God through faith. Salvation is the gift of God (Eph. 2: 8). But we are created in Christ Jesus unto good works and God hath ordained that we should walk in them (Eph. 2: 10). Let us be loyal to the New Testament and to the church to which we have pledged our lives.—Oscar R. Fike, Boone Mill, Va.

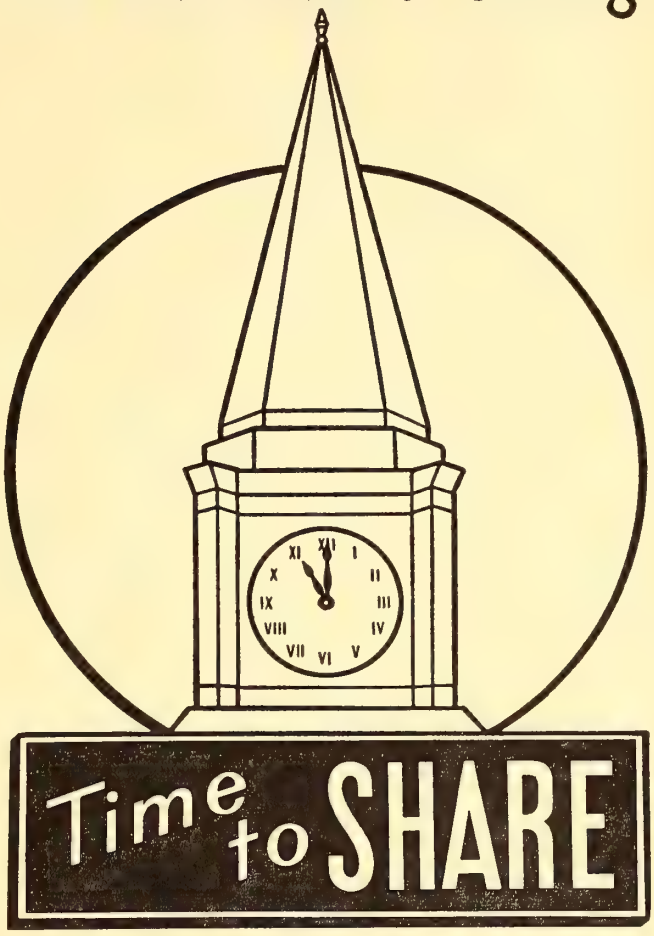
"Judge Not"

I wonder if people ever stop to realize that remarks like the one made by Mrs. E. H. Gilbert (March 9): "I think too much of the Church of the Brethren to have it called catholic," keep people from attending our churches.

I'm a member of the Church of the Brethren but I still don't believe we should make slighting remarks about other religions, especially not in our church paper, Sunday-school classes and the pulpit. If we thought more about saving souls, living Christian lives and the Golden Rule . . . our lives would be happier. —Mrs. Eunice Fugett, Flora, Ind.

One Great Hour of Sharing

*he widow of Zarepath needed no reminder
o share with the prophet Elijah the little
ie had; just as she used what she had so
an we use what we have to glorify God
nd for our neighbor's good*



Howard H. Keim

One Hour of Sharing
that reaches eternity

WE ARE often thrilled by the large gifts of wealthy benefactors. ope Pius XII contributes $2,000 the UN refugee fund and veryone hears about it. The ord, Rockefeller or Carnegie oundation gives $10,000 to some od cause and we all rejoice it. But many of the seemingly significant little acts of shar- g, in which one humble soul, it of love of God and neighbor, shares his meager resources with a brother in need, have caught the Spirit of God and set human emotions throbbing on to eternity.

One such beautiful incident is briefly told in the story of the widow of Zarepath (1 Kings 17: 8-16). King Ahab of Israel and his wicked queen Jezebel, had established Baal-worship as the official state church. The worship of God had been made so unpopular that few worshiped him openly. So many prophets of God had been done to death that only Elijah had the courage to resist openly the royal apostasy.

Elijah faced Ahab and told him that because the king had renounced God, there would be neither dew nor rain in the land till God's prophet called for it. Jezebel wanted Elijah's head, so he left the country. The ravens fed him for a time in the wilderness beyond the Jordan River. Finally the brook dried up and he went to Zarepath on

stor, West Manchester church, Indiana, d contributing editor of the Gospel essenger

the seacoast between Tyre and Sidon. This territory too had been affected by the drought.

There Elijah met a widow gathering sticks to prepare for herself and her son their last meal. All that she had was a handful of meal and a bit of oil. The prophet said, "First make a little cake for me."

What a test of character this was for the poor widow. Elijah must have presented a sorry sight of physical need. Something touched the chords of human sympathy in the widow's heart. She not only loved her neighbor as herself, but more than herself. She must have seen something of God in the gaunt face of the prophet. She obeyed his request and received God's blessing for it. Her jar of meal was never empty and her cruse of oil never went dry. Here was an hour of sharing that reached eternity.

The story has meaning for our day. Elijah was a foreigner. The widow somehow understood that the prophet belonged to God and was worthy of her help. She could not help much but she was willing to do what she could. This is a lesson we each need to learn. God has made "of one blood," all nations of the earth. In his sight there is neither Jew nor Gentile, male nor female, black nor white, rich nor poor. We are all children of the heavenly Father, and we ought to live as brothers on the earth.

Many of us have difficulty realizing the importance of the *little* we have. We easily talk about what we would do for this good cause and that if we only had a million dollars. That is beside the point. All that God asks of us is that we share what we have in a spirit of brotherly love. Most of us have more than we realize. We have health, time, talents and perhaps a small amount of "meal and oil." To use these blessings for our neighbor's good is to glorify God and set in motion the mysterious chain reaction of the Father's loving-kindness, which reaches eternity.

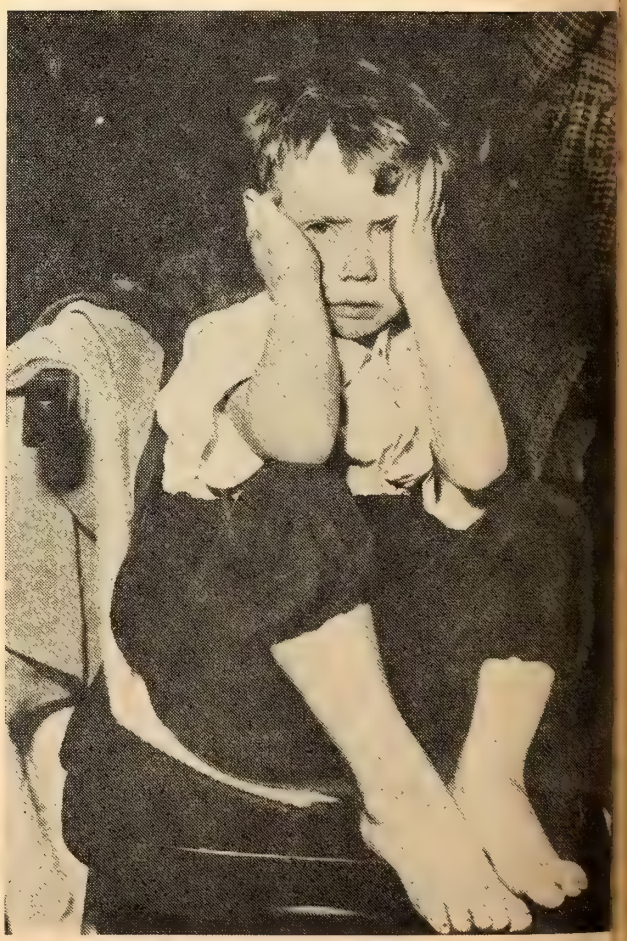
• • •

We love, because he first loved us. If any one says, "I love God and hates his brother, he is liar; for he who does not love h brother whom he has seen, cann love God whom he has not see And this commandment we hav from him, that he who loves Gc should love his brother also.

1 John 4: 20-21



The poster boy of the 1952 One Great Hour of Sharing leads a group of his companions at the orphanage in a song. Three years ago Kang was rescued from a bombed area north of Seoul by American soldiers. For many weeks afterward he took no interest in play and he would not even smile, so great was the impact of suffering on him. But finally Christian care prevailed and Kang, nearing his eighth birthday, has grown into a normally adjusted youngster and is a favorite at the orphanage



A victim of the Holland flood receives warm clothes and other help through church relief agencies

Church World Service

EDITORIAL

In Whom Do We Trust?

A NEW eight-cent stamp, to be printed in red, white and blue and to appear in April, will be the first U. S. postage stamp to bear the motto, "In God We trust." The new stamp, to be used principally for international mail, will also have a picture of the Statue of Liberty.

Any reminder that this nation should be a nation "under God" will be welcomed by most Christians. The difficulty is that a motto always raises the question whether it is really an accurate description of our aims.

So we are interested first in the Statue of Liberty. Does its famous invitation, "Give me your tired, your poor, your huddled masses yearning to breathe free," bear any resemblance at all to our immigration policy? Some prominent world citizens have waited at Ellis Island wondering if they would be welcome. Why picture the symbol on a stamp if we intend to deny its meaning in practice?

And honestly now, can a nation that spends a great share of its wealth for armaments, that talks so boastfully about its power of "massive retaliation," ever say, without hypocrisy, that it trusts in God? Perhaps those nations abroad that will receive our international mail and know how much we base our security on atom bombs and military appropriations, may remind us of an old commandment, "Thou shalt not take the name of the Lord thy God in vain."—K. M.

Are You a Joiner?

A NUMBER of prominent persons, including many outstanding Christian leaders, have permitted their names to be used on the letterheads of organizations serving apparently good causes. Some of the organizations represent movements they are intimately acquainted with and in which they help to determine policies. But others have less obvious purposes and frequently men in public life have been embarrassed by the activities of groups which they apparently endorsed. Actually they were guilty of no fault in such associations, only of carelessness in being a frequent "joiner."

Recently President Eisenhower's office revealed that he had resigned from most of the "several hundred" organizations to which he belonged before he took office. He had decided to keep membership only in those in which he could be active.

This seems like a good policy for anyone who is invited to join up and lend his name to a worthy cause. Fear of being called "subversive" or "guilty by association" has made many men more cautious, but such fear is hardly a commendable trait since almost any cause that is not popular at the moment may be deemed subversive. But Christians ought to be guided by neither popularity or unpopularity in deciding what and whom to join. The point is to join only the fellowships in which one can really serve and in which one can take a responsible part. If we join, let us give more than our name for publicity purposes or our yearly dues. If we join, let us give our time and efforts to supporting the causes in which we believe.

Many of the church's failures are due to too many joiners who like to be recognized as belonging, but they carry no other responsibilities. They are the "spiritually displaced persons" who constitute our worst refugee problem. Let's have fewer joiners and more members, fewer organizations and more accomplishments, fewer fancy letterheads and more testaments of a living faith.—K. M.

Co-operate to Survive

MR. ASHLEY MONTAGU, an anthropologist at Rutgers University is one scientist who frequently speaks up in support of ideas that seldom get scientific backing. His most controversial assertion was the idea that women, because they are capable of a mother's love and understanding, are naturally superior to men. More recently he criticized the Kinsey report on women because it completely ignored the place of love in marriage, considering human relationships only on an animal level.

Not long ago Dr. Montagu questioned the familiar theory of Charles Darwin that struggle is the law of life. He insisted that, while competition is one factor in survival, it does not universally apply. He cited experiments at the University of Chicago with simple forms of life to show that under stimulation or attack, groups survived better than rugged individuals. He said, "One of the main ways in which living things survive is by their ability to co-operate with one another."

Jesus gave his blessing to the special kind of co-operation and togetherness which we call the Christian fellowship. Paul described it in terms of an organism of which Christ is the head. If lower forms of life need to co-operate, how much more do Christians!—K. M.

A Country Church Goes to Town



Can the "Brethren way of life" flourish in the city?

DeWitt L. Miller

JOHN S. FLORY in his little book, Flashlights of History, says that members of the Church of the Brethren prior to the Revolutionary War ranked with the noblest, the greatest and best of their day—we have had nothing like it since. Our leaders of that day were among the great men of colonial America. In learning, in culture, in character, in ability, they were second to none. In the two Christopher Sowers we had two of the leading businessmen and publishers of the country; in the Drexels we had able financiers; in the first Alexander Mack, a leader of clear vision; in John Naas, an example of the Christian tolerance; in Peter Becker, a specimen of fervent devotion that could not be surpassed; in the second Alexander Mack, one of the greatest poets of colonial America. The first religious magazine produced in America was edited and printed by Brethren. The first Bible printed in an European tongue on American soil came out of a Brethren publishing company. The Brethren had the first church school and the first temperance society; were the first to lift their voices against slavery. The Brethren in those days set a standard for piety, honesty, and nobility of life that has never been surpassed. In those days the Brethren were in the thick of things at the point where the crowded ways of life crossed.

But for the last one hundred seventy-five years of our history as a church, the Church of the Brethren has thought of itself as predominately a rural church. Almost unconsciously we have entertained the idea that there was something incompatible between life in the city and what we have called a Brethren way of life. In spite of this, however, in the years I have served in the pastorate some interesting things have been taking place.

When I began my ministry in 1931, not quite a third of the Brethren lived in cities but now almost 40% of them do. The change from the country to the city is taking place more rapidly than such figures indicate because in that twenty-two y the city churches have b increasing 15% more rap than the country churches. that basis it will be less t twenty-five years before m Brethren live in cities thar the country and this in spit the fact that there are a church districts where there no city churches. What is e more to the point, here Maryland and the Distric Columbia where we are m immediately interested, alr 45% of the members live in city and at the same rat increase which we hope wil enlarged as the evangel program of the Brotherl catches fire, in less than years more Brethren will in the city than in the cou Truly the country church gone and is going to town.

With this sort of a situa on our hands we need to n the difference between the r and the city church; we to evaluate carefully the gram and message of the B ren; and then we need to centrate all our wisdom energy upon developing

Pastor of the Hagerstown church, Maryland

t effective means of preserv- our cherished ideals in an an setting.

s far as the Brethren are cerned, our city churches inclined to be larger than rural churches, the average g 162-172. In this connec- it should be noted that our thren psychology in very le ways tends to suggest anything too large is not l. The Biblical standard for kingdom of God is that le it starts small it must not small, it must become the est and most important g in human experience and nestly believe that is true ntitatively as well as quali- ely, in numbers as well as uality of life.

ne of the handicaps of the hren has been its small ches, churches that are not sufficiently large to support their own programs with a great deal left over to share with Brethren service, home and foreign missions. While smallness is sometimes due to situations that cannot be changed, it is due mostly to our lack of evangelistic zeal, a concern over secondary matters and a neglect of the first great work of the church, which is the saving of the lost.

For the most part our rural churches have been about as large as the rural churches of our sister denominations but in the city that is not the case. The Brethren look upon a church of 500-1000 members as being a large church while to certain other groups congregations of that size are scarcely out of the mission stage. Whether we like it or not, when the country church goes to the city, in order to attract its own members who move there, in order to attract the kind of people who can make Brethren churches an influence for good and in order to make an impact upon the religious life of the city in terms of our cherished ideals, we are going to have to think in larger terms. Brethren people who live in urban centers and who move there must begin to think in terms of making real sacrifices in order to have the kind of fellowship, program and equipment that will gain for the Brethren in the city the place the Brethren have earned for themselves in the rural areas where they have been.

The second difference between the rural and urban churches is to be found in the fact that

I Am the City Church

GRACE MOYER

the city church.
not stand in solitary splendor
stately spires and oak-shaded portals.
brick and mortar touch the brick and mortar
common dwelling.
nd in line with ordinary houses
ouch life in each commonplace occurrence.

nd the corner hums a busy factory,
working men and women tread my pavements
firm determination in the morning,
plodding weariness when day is ending.
to them, "Life's day is passing swiftly.
treasure you have gained today, tomorrow
yield to moth and rust and its corruption.
have you taken thought to heavenly treasure?

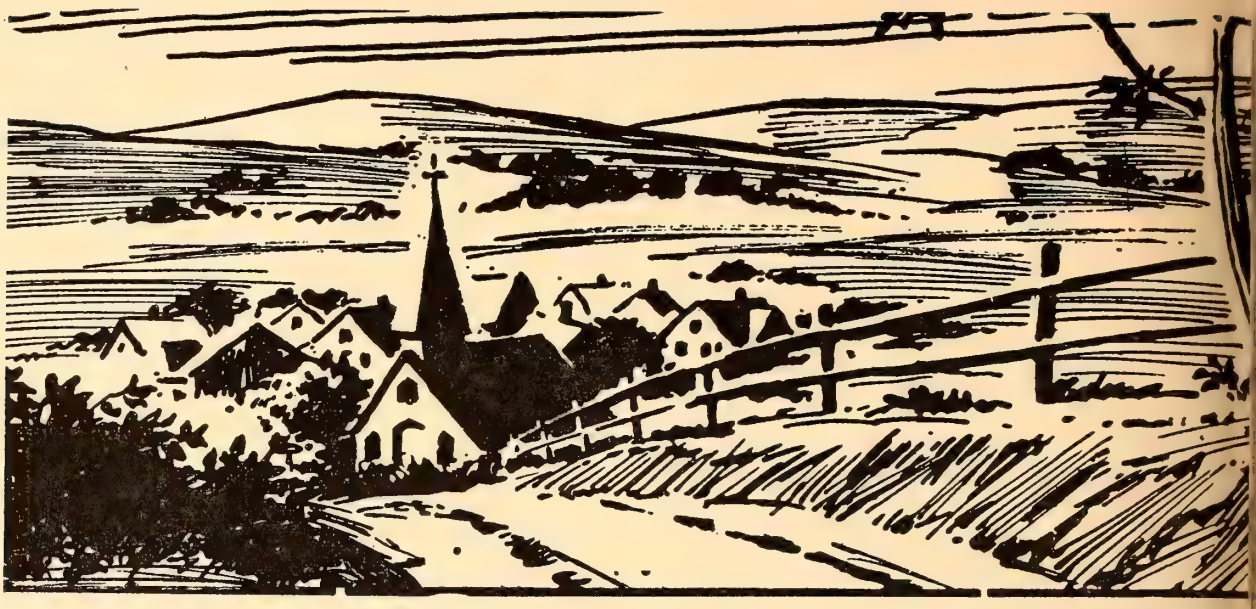
children pass my doorway going schoolward,
eagerly, and some with dragging footsteps.
allenge them to know a greater Teacher,
nake His Word their text, their lives His schoolroom;
wisdom is begun in knowing Jesus.
ss the street a mother leaves her doorway
crosses to my curb, but hurries onward
uy her day's supply of milk and groceries,
store just twenty steps beyond my entry.
passes me again, her shopping ended;
pausing, she may contemplate a moment
I can offer food of rare nutrition.
e the Bread of Life, and he who tastes it
never hunger.

ty ambulance with siren screaming
ks past me on its swift, insistent errand.
The sufferer sees me only for a moment,
Yet in that fleeting glimpse I would remind him
To trust in One who is the Great Physician.

Sometimes the footsteps falter on my pavement
And fumble onward to the corner tavern.
They seek the numbing stupor that erases
The haunting ghosts of yesterday's shortcomings,
The fears of failure in some future crisis.
I view their stumbling steps with mute compassion
And long to have them find within my bosom
The Savior who would offer them forgiveness
For failures past, and courage for tomorrow.

As darkness settles slowly o'er the city
And lights begin to glow through blinds and draperies,
The merchants up and down the darkening pavements
Are flashing forth their wares with blinking neons.
And I, the city church, I stand among them
And with my light I bid for man's attention.
For from within my heart there glows the radiance
Of light more potent than from bulb or neon.
It shines with jeweled glow through stained-glass window;
To all who pass it speaks my muted message
Of Christ, the lowly, loving Shepherd-Savior.
He beckons, "Come to life, a life eternal,
A life abundant, overflowing, satisfying,
Come unto Me—"

Reprinted from The Mennonite



In the rural church it is easier to develop a c fellowship, for interests are similar, the member is more stable, and members live closer to the ch

many rural Brethren churches are made up of people who are related to one another by family ties while city churches, especially in the large centers, are likely to be made up of people from far and near with little or no family relationships to one another. There are exceptions, of course, but it is true enough to make a difference.

The question is brought up in this connection because when you have people coming to urban centers from churches where their family has been the big wheel in the organization and they meet people with similar background who come from another section of the Brotherhood, you have conflicting points of view between people who are used to having their own way. The psychology of the situation does not make for warmth, closeness and unity in the congregational relationship. This has a tendency to inflate questions like the robing of the choir and minister, the central pulpit versus the open chancel, and even the menu of the love feast all out of proportion to their real importance.

This has a bearing also upon the third difference between the country and the city churches and that is in the relative closeness of the fellowship. In the small town or rural community the members of the church see each other frequently through the week at work and in social activities; their children attend the same school; those things that provoke laughter or tears happen to people you know. On the other hand, in the city members sometime do not know one another's names, or where they work, or what they do; they belong to different social groups and their children attend different schools. The problem of social solidarity is a difficult one in the large city. The church has to work harder at the task of molding the members into a fellowship—a brotherhood.

Two other problems seriously affect the downtown, the centrally located metropolitan church. The first is the matter of proximity or geographical nearness. Usually, the people who belong to such a church drive relatively long distances, bucking city traffic and Brethren who once lived in the country where the church was never more than a few miles away do not understand why they should drive past a l lovely churches and go fi or even twenty miles to own church, even though drive the same distances e day in connection with work. It makes you wo which they love the most- pay check or the Lord.

The other problem peculi the larger urban centers the percentage of home ov in the rural church as contr with the large groups of re in the city church. Where have people who own homes you have people their roots down where are, people with a sense o sponsibility for the comm in which they live. People that build churches; you depend upon them much than upon the people wh here today and gone tomo or who change location the changing seasons.

A second article on the city chur appear next week

• • •

By faith Abraham obeyed when called to go out to a place wh was to receive as an inheritanc he went out not knowing where to go. By faith, he sojourned in t of promise, living in tents with and Jacob. . . . For he looked to the city which has foundations, builder and maker is God.

—Heb. 11

e the Children in the Midst?

Ethel G. Welch

RE the children in the midst of our planning for a year of Christian ation in our churches? It ld be our concern, as ers with children as it was Master's, when he said, "Let children come." This was mmand to the adults who aroused his indignation. ugh the centuries those words have been both in- ion and command. With words our churches have ed children into their fel- hip and with these same s have commanded adults t children in their midst planning for them.

t the church as a fellowship ature and maturing Chris- , the church as a family osed of children, youth and s has not yet—even after years—really made a place hildren.

ne church's attitude toward ren in the past has been gely ambiguous. On the hand, it has loved them rely, following the clear ple of our Lord. It has red their station in every whose shores it has ed. It has earnestly desired for its membership, open- he doors of baptism wide der that they might enter. ot during the early years s history and the chief ds of missionary expansion, s recruited its ranks pri- y from among them. And t has made remarkably real provision for them midst. Very infrequently spoken their language or ht their thoughts or ed itself in any particular ir childish minds and tiny s."

ting churches in behalf of en and speaking for them church family, the writer reasingly aware of the truth of the above quotation. How often children are placed in an overcrowded kitchen or dark basement room with no rugs, no possible beauty corner and too frequently no suitable equipment; the remaining church family enjoys the quiet of carpeted floors and separate, well-lighted rooms with considerably more square feet per person than allowed for children. Children cannot rise up and speak for themselves as do the adults. Often children arrive at church school before the teacher, who frequently comes unprepared or does not come at all and fails to secure someone in his or her place or fails to let the superintendent know in time to secure a substitute. How often the child lives in a church family whose actions belie their words!

Children are coming. Millions of children are coming to challenge the church. They will hear the invitation, "Let the children come," in the next few years. The church family must heed that urgent command and make a place for them.

Once there was a church (there have been many) that set the child in its midst. They provided for their children bright, cheery, well-lighted rooms, graded chairs and tables, cupboards and supplies, books and pictures, toys, and many other resources essential for Christian learning experiences. They found convinced Christians with understanding hearts, trained minds, skilled hands to adventure with the children in growing Christian relationships and concepts. They helped parents develop a Christian faith through which the entire family could know Christian fellowships and love. They visited the homes of indifferent as well as interested parents. Most important of all, the church shared with children a warm, concerned fellowship in which every child could feel and come to know God's creative love.

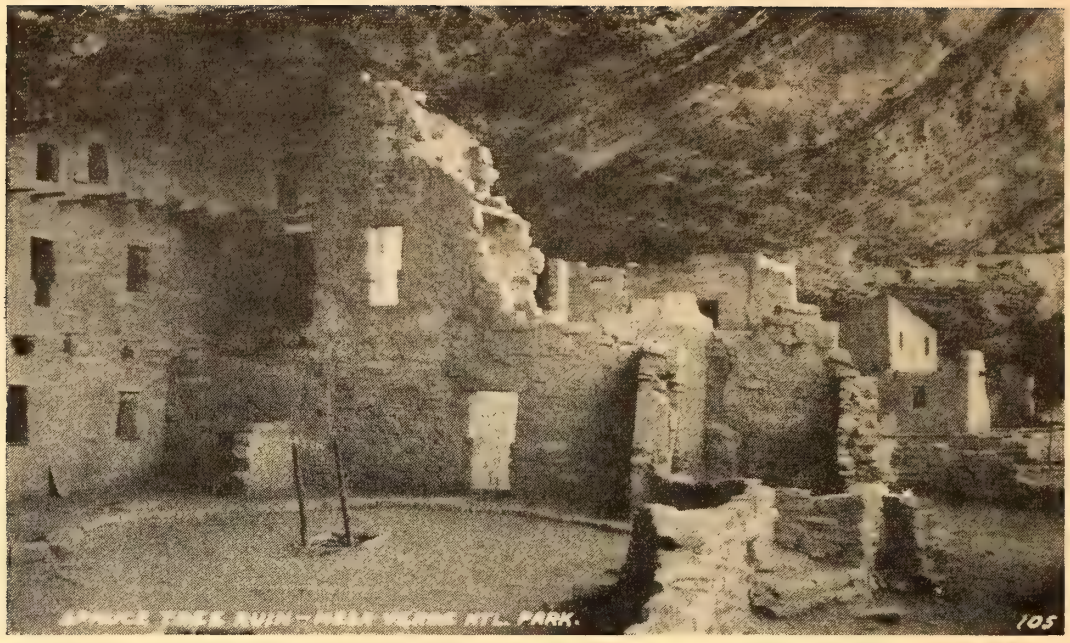
The invitation, "Let the children come," is for all, even the youngest. Psychologists have uncovered the importance of the earliest years. Anthropologists have revealed the influence upon the child of the culture in which he is reared. They are gaining insight revealed by the Old Testament writers and our Master Teacher.

The church as well as the schools must know a new and deepening concern for its children. Protestant Christians should critically evaluate their church's provision for the Christian guidance of children. Let the churches set the children in their midst, not as ones who are to go on their ways without guidance; but let the churches set the children in their midst as children of God with potential membership in his kingdom. Let the Master's invitation become a burning, driving command.

• • •

More than half a century ago there lived in central Europe an unhappy little fellow. Illegitimate son of a housekeeper, his mother was ashamed of him; his father only grudgingly acknowledged him. He grew up in that forbidding atmosphere hurt and bitter . . . an unwanted boy, whom nobody loved, who found nothing but hate in the world, and who pyramided that hate into national leadership and world disaster. . . . What could have happened if some man, perhaps the pastor or schoolteacher or a friend of the family had taken time to interpret life to that confused little mind? If little Adolph Hitler had learned what love meant, and how it can rule a man's heart for good, what a different world we would have today! Yet the difference between world peace and world disaster hung in the balance in that little Austrian town fifty years ago. And no one lifted his hand to swing it toward goodwill. What a chance lost to humanity!

Herbert Carleton Mayer in
Young People in Your Church
(Fleming H. Revell Company)



Ruins of their ho... bits of broken po... fragments of ba... pieces of wood, ... corn and other fo... these tell the sto... those who lived i... southwestern are... the U.S.

HOPI MEANS PEACE

Edna Phillips Sutton

AGES ago when the earth was in the travail of birth and when nature loosed upon it the fury of the elements—fire, wind and water—rocks were rent, mountains were raised, the crust of the globe were broken and deep caverns were cleft between huge rocks which stood out in bold relief.

These rocks became the refuge and shelter of a group of people who had little but their bare hands with which to wrest from nature the needs of their existence. Today we read their history in the ruins of the castles that they built, in stones, broken pottery, fragments of baskets, pieces of wood, dried corn and other foods, and in mummies and bones.

Where the earth was level and where springs of water were found, crops were planted and the harvests were put in storage pits built into their dwellings. They fashioned their clothing from the tanned hides of the animals that were killed for food and wove sandals from yucca fiber. Thus in the vast hinterland of the yet "undiscovered" America the people planted the roots of a civilization. Each generation learned new ways of improving living conditions and, in their primitive way, life was good. They called themselves "Hopi, the People of Peace."

Then suddenly life changed. About the year 1275 a great drouth began which lasted over twenty years. Crops dried up, game left the country and springs of water for household use disappeared. One by one the great pueblos were abandoned, their population wandering away to seek new homesites wherever water could be found and where they could again plant their crops and the stream of life could flow on. As time passed nomadic groups of people plundered their crops and seized their possessions and so again the "People of Peace" so... homes on high mesas w... they could protect their lives... property against their ener... They built their homes of r... chinked with adobe. As t... ancestors had done they g... their crops at the foot of... mesa where springs were fo... The water for household... was carried up the cliffs in... born on the women's h... They had developed corn, b... melons, pumpkins, squash... cotton. They learned to spin... weave. They developed a... high quality of pottery... basketry.

Though outwardly their... were primitive and diff... their living was enriched b... gentleness of the spirit wi...

They had a religion re... in the symbolism of na... They had prophets and pr... who listened to the small ... and then told the people ... the voice revealed. These pr... ets had, for generations, tol... people that sometime a v... man would come who w... protect them from their ene...

d bring peace to them. The ople cherished this promise ove all others.

In 1540, eighty years before e Pilgrims landed on Plymth Rock, the soldiers of ronado passed through the pi villages in search of the ported cities of gold. Because e Hopis hesitated to allow the ldiers to enter their villages ey were attacked and many ere killed. Later that year other expedition was sent out search of the "Great River" d this time the Indians ceived the Spanish and furshed guides who led them to e Grand Canyon.

In 1620 the King of Spain ving taken possession of the uthwest area of the continent nt missionaries to the Hopi llages. Because of their simple, aceful ways and their love r nature the priests made ancis of Assisi their patron int. Allegiance to the King Spain was demanded and ven. However, the Hopi people on began to find out what legiance to Spain entailed. eir beliefs and customs, ystallized through scores of nerations, were denied and ppressed. An alien system d come into their midst which manded that all else be oblitated. Their concept of relion was termed heathen and abolic. The Hopi men were nt long distances to carry avy timbers and other mater- for the mission buildings d some of them died in the ort. Sometimes during their sence their wives and daughrs were ravished by unworthy issionaries. Finally in 1680 the pis rose in rebellion.

In 1823 Mexico threw off the le of Spain in the Southwest d continued to control it til 1846, when the United ates annexed the area.

The policy of the United ates government proved to be from peaceful. The general n was to civilize, Christianize and assimilate all Indians very rapidly and any who refused were liquidated.

In 1887 a boarding school for Indian children was built in Keams Canyon and there were other Indian schools in Santa Fe, New Mexico, and the Hopis were ordered to send all their children to these schools. Again the people refused to renounce their religion and culture and to send their children faraway to the white man's school. As a result troops were sent in, nineteen of the Indian leaders were sent to Alcatraz Prison and eight married men were taken by force from their families and sent to the Indian school at Carlisle, Pennsylvania, where they were kept for seven years. Their families were left to shift for themselves. The men were supposed to come home "civilized" and be a civilizing influence on the rest of the tribe.

Soldiers rounded up as many children as their parents had not succeeded in hiding and took them away to school, some of them not being allowed to return for a number of years. Their families had no way of knowing what had become of them and the whole affair was a bitter experience. Some of them agreed to co-operate with the government but the majority refused and as a result much confusion and conflict was created among the Indians over

The Family Counselor

Naomi Will **H. K. Zeller, Jr.** **Jesse Ziegler**

The Family Counselor welcomes letters of inquiry. They may be addressed: Family Life Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Dear Counselor,

After reading the clipping which I am enclosing, I am wondering, why not.

Priest Urges Church-sponsored "Lonely Heart" Bureaus

A Catholic editor recently claimed that churches, not saloons, should answer America's need for "lonely-heart" bureaus. "Put a tape recorder in any saloon," Father Dowling said, "and you'd find that most people go there not to drink for drinking's sake. They want to find help in personal confusion, discouragement, loneliness and boredom. Probably the major social problem of the country is the meeting of a man and woman. The church can give the meeting a degree of dignity and moral safety that the saloon cannot provide." Father Dowling said that church "date bureaus" could screen applicants with interviews and questionnaires, and priests could provide moral references.

Some of us have no way of meeting the right person, and the long, lonely days and evenings, eating all alone and no way of going places, especially in the evening is a very lonely life to live.

If such people could be brought together through the church, I think it would be fine, then one would be sure of a Christian companion.

A Very Lonely Person

Dear Very Lonely Person,

It could be that a "lonely hearts" bureau for a church would not be a bad thing. It might be quite helpful. Such bureaus are usually weighted towards the emotional, as is indicated by the name, and have a tendency to regard another person as the one-answer solution to the problem of loneliness. Unless two persons get together for some other mutual interests than loneliness, the chances of their being happy companions are limited.

I prefer that churches broaden the total interest and activity program rather than start lonely hearts bureaus. What better lonely heart's club is there anywhere than a church: a full, active, live church, encompassing all age groups, all interest groups, involving many activities, administering to the whole personality? In such an environment people who have similar ideals and loyalties, whose interests are mutual and whose activities have a common purpose will be brought into acquaintance with each other.

I would earnestly encourage you aggressively to identify yourself with the church of your choice. Plunge into its activities, give your time and energy and money to the program of Christ and his church in your community. You may still be lonely after these experiences, but you cannot long be "a very lonely person."

Harry K. Zeller, Jr.

the government policy. The Hopis decided that these white men were not the "Bahana" of prophecy.

Protestant missionaries came and, like the Catholic missionaries of long ago, they told the people that their religion was an evil thing, that their ceremonies were from the devil and that they would have to forsake their religion and accept the white man's religion or they would be eternally punished. The Hopi people permitted various denominations to build churches in their villages and listened to their teaching with tolerance. But to reject all their own beliefs, all the philosophy of the life in which they had been reared, to renounce the god who had answered their prayers and guided their lives was a price which few were willing to pay for a new, untried religion. In comparing the ways of the white man with those of the Hopi they could not see that in its practical application to his daily life or in government, the white man's religion was in any way superior to their beliefs.

Today there are day schools available for all Hopi children through the tenth grade. Many go off the reservation and complete high school. Some have taken more advanced work and have learned trades and skills which enable them to get work off the reservation. Wages earned by these men are shared by any relatives who need help as well as the immediate family; so this source of income benefits the entire clan.

In their home life they are quiet and peaceable as they are in all their ways. The children are respectful and obedient to their elders and seldom quarrel among themselves. Early in life each child is taught to do his or her share of the family's work and they do their tasks cheerfully and with pride in the ability to do it well. When a man marries he goes to live with his wife's people and often they occupy a room which has been added to the family home for them. The entire family cook and eat together. The grandparents live with the family and everyone is very kind and considerate of the old people. Evenings are spent listening to the legends, stories and traditions told by the old ones. Though few of the elders can understand or speak English they get much pleasure in having the children translate their lessons for them in the Hopi language. The older children in the home assume the care of the younger children and it is not unusual to see a group of girls from eight to twelve years of age playing with a baby brother or sister hugged to their backs in a shawl.

In their relationship they co sider their mother's brothe and sisters as second fathe and mothers, and the aunts ar uncles assume much responsibi ity for their nieces and nephew Cousins are regarded as, ar are called, brothers and siste Thus every family becomes very closely knit social unit ar the concern that they share f one another is one factor helping them to maintain secu ity in their necessarily frug lives. Very few of them dri alcoholic beverages or smoke.

During the last world war large number of Hopi men we called into the armed force Although they have always be pacifists and have never wag a war they knew of no altern tive but to be conscripted. No in time of peace a group leaders are requesting the go ernment to exempt them fro military service. In this effo they are aided and advised the Friends.

In this period of crisis a transition in Hopi culture wh more and more of them have leave home and live in a ne world, and the ones who rema are being forced to alter the way of life, they need the he understanding and co-operati of their white "brothers" ve very much. A Hopi elder sa recently, "Our clan has a trad tion that some day the whi man will come and be a broth to the Hopi. And the Hopi a the white man will work t gether for the good of all. Th is the time that the prophecy to be fulfilled." They are hopi in the words of an old Ho chief that the "good that is Ho and the good that is white m eventually be entwined like t strands of a lariat."

We as Caucasion people c learn much from this ancie American group, and as Chr tian people we must not betr their faith in the white broth (Bahana), who will come a bring peace.

The Peace of God

CARRIE HETRICK ALLEN

The peace of God within my soul,
Shall last while endless ages roll.
While storms of life may rage without,
He calms my fears and stills all doubt.

I rest in him and feel secure,
And know his love will still endure.
I hear his voice so sweet and mild,
"Fear not, but trust; you are my child."

Through day or night his sheltering arm,
Shall be my shield from earthly harm.
I dwell within his love and care,
Safe in the thought that he is there.

His precious presence cheers me on,
His strength is mine to lean upon.
What sweet companionship he gives,
And in my heart he lives! He lives!

f Your Loved Ones Were Threatened

The author here tells what he thinks should be the Christian's response to the question: What would you do if you awoke some night to find an evil man in your house threatening by violence to murder, violate or otherwise molest your wife, mother, daughter, sister, grandmother or maiden aunt?

E. Paul Weaver

THIS is the classic question posed by militarists on draft boards, in Congress, r in private life—people who elieve that war is either good r a necessary evil. It is asked f one who expresses his convic- on that war is sin and that a llower of the Prince of Peace n have no part in it.

Many people believe that in ie pinch when the going gets ugh, the Christian religion mply is not realistic. They elieve that there are times and casions when a Christian must sort to unchristian means to ring about supposedly good ds. This belief then leads one accept the "holy war." Each ar in turn has been acclaimed a "holy war" by its most vocal pporters.

Approach to the Problem

A Christian must remember that in times of unusual stress even the most faithful might do those things which he would not do in time of calm deliberation. Any response to this question must, therefore, be given in the spirit of Christian humility.

If one awakes at night to find an armed intruder in his home, the most foolish thing he could do would be to attempt to get firearms to meet the intruder with violence. The intruder in all probability will have his mind inflamed by dope or liquor. He will be nervous and "trigger happy." He will have the drop on the householder who would have to reach under his pillow or get to the closet or dresser drawer for a gun.

The intruder is ready for violence. Even a non-Christian should see that for the householder to choose the weapons of the intruder, immediately places the householder at a great disadvantage.

Since the intruder is likely "charged" with dope or liquor, it is doubly important for the householder to be rational and calm.

In 1952 in the My Friend Irma show Irma was on a street corner in a Santa suit ringing a bell collecting money for the poor. Two bandits stuck a gun in her ribs. The normally scatterbrained Irma, desiring to protect the money, talked with the bandits in calm tones. She asked them about their childhood Christmases and about their mothers. Before long she had them singing Christmas carols with her. When they left, they dumped into her kettle all their ill-gotten gain of the evening. This story was only a story, but it does dramatize a valid principle.

Some Christian Considerations

As a Christian one must remember that he is nowhere assured that his physical life on this continent will be endless. The eternal life of which Jesus spoke is of quality as well as quantity and certainly is not limited to life on this sphere.



Camera Clix

Jesus rebuked Peter for using the sword in his defense; the former responded to ill treatment and persecution with dynamic love

Pastor of the Mexico church, Indiana; member of the General Brotherhood Board

A Christian has no responsibility to live forever on this planet. He does have a responsibility to be faithful to his Lord.

It is well if Christian families will have a mutual understanding that all of their lives are committed to the Lord. They can agree that for each one of them faithfulness to Jesus Christ is more important than the indefinite extension of the physical life of any individual.

Matt. 26:47-52 gives the account of how one of Jesus' disciples had taken the sword in the defense of Jesus on the night of his betrayal. Jesus said, "Put your sword back into its place; for all who take the sword will perish by the sword."

It must be remembered that in this incident the sword was used in defense. We note that it was used in the defense of the most worth-while life ever lived. Yet Jesus took away from his followers weapons of violence even when used in the defense of someone who is good.

The Christian Has a Defense

Pacifism is not "passivism." Jesus nowhere teaches his followers to be passive in the face of evil. The Christian weapon is not the sword but the cross of self-denying love. Jesus tells his followers to love their enemies. He expects those who follow him to pray for those who persecute them. The Christian meets evil not with evil but with dynamic love.

The Christian way involved a cross for Jesus. It has for many who have followed him. For the Christian, physical death is not a final evil. The early Christians preferred death over unfaithfulness to their Lord and his way. They sang as they marched triumphantly to the lions. It is a joy for a faithful follower of Christ to give his life in faithfulness to his Lord.

Toyohiko Kagawa, the great Christian leader of Japan, when living in a small hut in the slums, found a drunken bandit in his room. The bandit's sword was red with the blood of his last victim. His mind was crazed with alcohol. He told Kagawa that he was going to kill him.

Kagawa got on his knees and prayed for the soul of the one who was about to murder him. Kagawa knew that at any moment the sword might be piercing his heart. Later Kagawa felt something in his hand. It was the handle of the sword.

God is still alive. A Christian needs an inner peace that prepares him to offer his life and take whatever comes.

What Is a Conscientious Objector?

A. Stauffer Curry

A CONSCIENTIOUS objector is a person who believes war is wrong and who refuses to do any type, or sometimes just certain types, of military service. In terms of the Selective Service law there are, generally speaking, three positions taken by conscientious objectors.

First, there are some men who believe it wrong to register for the draft and are known as nonregistrants. By refusing to register they are breaking the law, are subject to arrest and usually undergo court trials and imprisonment. Since 1948 about 100 nonregistrants have been sentenced up to five years in prison. Many of these were released on parole, for which they became eligible after expiration of one third of their sentence.

Nonregistrants are subject to second prosecutions after release from prison. Not being willing to register in the first place, they find it against their conscientious scruples, after leaving prison, to report for physical examinations, to fill in questionnaires or to report for induction. One man was give three five-year sentences an only after protests by man people were they made to ru concurrently.

An undetermined number conscientious objectors are wil ing to accept the I-A-O classi cation from the draft boar and enter the armed forces. Me entering military service wi I-A-O have their convictio protected by military regul tions requiring that they only noncombatant servic However, many men report continuing struggle with office who tend to disregard their no combatant status and want the to do combatant training a service as well. An executi order by the President defin noncombatant service as th which is unarmed at all tim and is not to include traini in the use and handling weapons. A major problem maintaining a noncombata status is the inherent contrad tion in a noncombatant stat in an organization whose ma objective is to do combat. Ma noncombatant objectors are the medical corps.

The most usual type of c scientious objector is the c who will not enter any serv with the armed forces, but w is willing to do civilian servi Those objectors are given I-O classification by dr boards and are then assig to civilian work which, in judgment of the local boar "contributes to the maintena of the national health, saf or interest." Almost three th sand men are now in civil service at the present time. soon as they enter civilian se ice, they are placed from the into the I-W classification.

Many objectors willing to civilian service are denied t I-O claims by draft boards cause of prejudice on the p of draft boards, occasional consistencies in the lives of objectors or, perhaps most u

ally, because the objector—being very young—became fully articulate in his beliefs only after he registered or filled in his original questionnaire. These men, because of conscience, usually refuse induction into the armed forces and are sent to prison. I recently visited many conscientious objectors in prison, most of whom were denied their conscientious objector claim and refused induction. They are sincere young men. It is a profoundly moving experience to talk to these men suffering prison—even in the twentieth century—because of their beliefs. Commitment to prison because of one's faith is a phenomenon not unknown in these times. Recent figures show that since 1948, nearly 150 conscientious objectors have been in prison because of refusal to submit for induction.

Conscientious objectors come from many religious denominations. A recent check indicates that men now in civilian service (instead of military service) come from almost fifty different religious groups.

Look on the Fields

Clara M. Morrison

HAVE you looked upon fields pink with clover or fields of golden wheat ready for the harvest? Or perhaps you have marveled at orchards in autumn, laden with rosy-cheeked peaches or bright red apples. These are indeed a beautiful sight.

But there is another harvest, the harvest of souls, which may come at any season. The ripening is not always so easy to see as the harvest of the fields. Yet Jesus looked on the multitudes and said to his disciples, "Lift up your eyes, and look on the fields; for they are white already to the harvest" (John: 4:35).

Jesus never allowed an opportunity to save a soul slip by. Sometimes when he spoke to strange people his disciples did not understand. When he talked to the Samaritan woman at the well they were puzzled because it was not the custom of the Jews to have any dealings with Samaritans. Besides, they were concerned about food. Had Jesus eaten? Jesus said, "My meat is to do the will of him that sent me, and to finish his work" (John: 4:34).

Jesus knew, too, that one believing soul would testify to others. Andrew, upon meeting Jesus, hurried to Simon Peter and said, "We have found the Messiah." Philip believed and told Nathaniel. The woman at the well returned to the village and told other Samaritans his sayings. They in turn came to see Jesus and believed.

The harvest waiting is just as plenteous today as in the day when Jesus taught at the well. The task of the Christian is to tell and to send. Far lands and home lands are calling for both sowers and reapers. For sometimes one sows and another reaps.

Jesus said, "He that reapeth . . . gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together" (John 4:36).

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Brethren Publishing House, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*).—Editor.

The Worship of the Church. Massey H. Shepherd. Seabury, 1952. 244 pages. $2.50.

This book is an excellent treatise on the meaning of worship and an exposition of the elements of liturgical forms of worship, particularly of the Protestant Episcopal Church. Ministers ought to read it, particularly those of us who are inclined to scoff at the values of liturgy. We at least owe it to the liturgical tradition to learn what they mean and we can greatly enrich our practice of the leadership of worship by learning the historic background and present meaning of liturgical forms. The author is a leading Episcopalian authority on worship.—*Edward K. Ziegler.*

As I Remember. Autobiography of Edgar I. Goodspeed. Harper, 1953. 315 pages. $3.50.

A delightfully written story of the full and rich life of a great New Testament scholar who pioneered in Biblical translation in modern language in the U. S. A. Tremendously interesting and challenging to any pioneer who finds heaped upon himself the wrath and misunderstandings of those whose minds are closed and sealed. It is the story of eighty wonderful years of devoted search for new manuscripts and painstaking efforts to share new information contained in them. — *Charles E. Zunkel*

The Pastor and His Library. Elgin S. Moyer. Moody Press, 1953. 160 pages. $2.50.

The librarian of Moody Bible Institute and former librarian at Bethany Biblical Seminary has produced a comprehensive volume presenting a convincing case for a carefully selected, organized, orderly library as an office, workshop and spiritual retreat for a pastor. The book tells how to select, classify and catalog books and other materials. The Dewey decimal system of classification is fully explained and illustrated. A chapter on the care and repair of books will prove a money saver to anyone who follows the directions. A feature of the book is the listing of recommended authors and books. The emphasis is somewhat upon the past and on materials that would be acceptable at Moody, but the listings will serve to call the attention of younger men to some excellent materials which they might otherwise miss. A considerable number of bookstores dealing in religious books are also listed and this list will be valuable to men looking for secondhand bargains and out-of-print volumes. Ministers will find here a useful volume in helping them organize their libraries in a way that makes the materials therein accessible and usable. Dr. Moyer is a practical man. His methods will save pastors much time.—*C. Ernest Davis.*

KINGDOM GLEANINGS

Jack Kline of 554 E. Cavanaugh, Lansing, Mich., is available for a two-week series of evangelistic meetings in May, August or September. Any church desiring his services should write him at the address given.

William Beery, who will be one hundred two years old on April 8, will sing The Rose of Sharon on the Dinner Bell program, WLS, 12:30 to 1:00 (C.S.T.) Bro. Beery has been making this annual broadcast for a number of years.

Two Easter programs are scheduled by the American Broadcasting Company on The Greatest Story Ever Told broadcast, which is heard over the ABC network each Sunday at 5:30 to 6:00 p.m. (E.S.T.). The first, on April 11, will be The Betrayal and the Crucifixion and the second, on April 18, The Resurrection.

Spring Creek church of Middle Indiana was inadvertently omitted from the list of twenty-five churches of the Central Region with the highest per-capita giving for Brotherhood Fund causes for the year ended Sept. 30, 1953. The congregation's sharing of $21.67 per member was the third highest within the region.

C. D. Fager of Texas City, Texas, writes of an unusual love feast he conducted recently. A Brethren family of four, formerly of Iowa, had been eight years away from a church and they were hungry for the fellowship of Brethren. At their request, Bro. Fager had a love feast service in their trailer home, a service which brought them great joy and spiritual blessing.

Harold Z. Bomberger of 18 Chase St., Westminster, Md., would like to secure a copy of each of the following: Henry Kurtz's The Brethren Encyclopedia, Falkenstein's History of the German Baptist Brethren Church, Ziegler's The Broken Cup, Gillin's The Dunkers and Holsinger's History of the Tunkers and the Brethren Church. If any one has any or all of these books he is willing to dispose of, please write Bro. Bomberger.

Wayne Buckle appeared before the Senate Committee on Labor and Public Welfare on March 1, testifying in behalf of fair employment practices legislation. Dean Denlinger had worked with him in preparation of the statement which was made for the Brethren Service Committee and which had with it a copy of the statement of the church on the race problem, adopted by the Grand Rapids Conference in 1950. Present at the hearing were the fifteen members of the adult seminar.

The new refugee resettlement program now has the green light. After months of negotiations, it has been possible for Church World Service, along with other agencies, to secure authorization for a greatly simplified agency endorsed assurance form which we can now recommend to our churches and potential sponsors. If your church has not already appointed a refugee resettlement committee, please do so now and write the Refugee Resettlement Office, New Windsor, Md. We need to begin actual operations on this program immediately if we are to help our share of these homeless refugees.

Cedar Creek church, Ala., is planning a pre-Easter service for April 12-17. The pastors of the churches in the community will be the speakers, a different one for each night.

The R. H. Millers left in March for a tour of the Holy Land and a trip to the India mission field. They can be reached in India (April 3—May 10) in care of Kenneth McDowell, 364 Hornby Road, IMBO Office, Bombay 1, India. They will be in Palestine and the Middle East from May 20 to July 4. The Millers also plan to spend a month in Germany (July 15—Aug. 15), visiting Brethren Service projects there. Bro. Miller is on leave from Manchester College, where he is professor of religion and philosophy.

It is not too soon to make plans for a German student in your home next year. The student exchange office at New Windsor, Md., has received only fifty-one applications from the State Department for the German high school exchange program for the coming year. This is half the number received during past years because of the over-all cut in the entire program. Families and churches wishing the joy and fellowship of this program should apply immediately to John Eberly, Brethren Service Center, New Windsor, Md., since placements will be made by May 15.

Personnel is still needed for the Cerrote, Puerto Rico work camp—both fellows and girls. The work is located in the rustic central mountains of Puerto Rico in a remote rural community. The camp begins June 22 and lasts until Aug. 2. An additional tour of the island can be taken from Aug. 3-7 if desired. The cost is $190 for the work camp, including the round-trip flight from New York, room, board and laundry; the tour is $2(extra. The group will leave the U. S. on June 21. Those interested should write: Brethren Service Commission General Brotherhood Board, 22 S. State St., Elgin, Ill.

Standing Committee Delegates

Colorado: Ralph W. Hoover; alternate, Henry Mankey.

Middle Maryland: Emmert F. Bittinger, Newton I. Poling; alternates, J. Rowland Reichard, Cyrus L. Strite

Western Maryland: Ted Metcalf.

First Virginia: B. J. Wampler, Jr., H. Lawrence Rice Everett R. Shober; alternates, Paul B. Sanger, J. S Showalter, R. P. Jordan.

Ten Dollar Club

Eighth in the series of home mission churches t receive Ten Dollar Club support is the Monroevill Community church in Western Pennsylvania.

Four hundred fifty-four club memberships, repre senting Brethren families, individuals and organizations have been issued in a venture to construct new churche in strategic localities. Since October 1953, Ten Dolla Club members have supported new building programs a Pleasant View, W. Va., and Reisterstown, Md.

When enrolling, members of the Ten Dollar Clu decide the number of times (from one to five) they wis to contribute $10 annually to new building programs Further information about this inspiring and en couraging home missions endeavor may be secured b writing to the Brotherhood Fund Department, Genera Brotherhood Board, 22 S. State St., Elgin, Ill.

Brotherhood Theme: Win Men to Christ

C. Auvil, elder of the Bethany church, W. Va., is sly ill in the hospital at Grafton, W. Va. This -year-old brother is asking for the prayers of Brotherhood. In the same congregation another y man, Bro. J. B. Britton, needs the prayers of urch.

sed to the Ministry

erle C. Rummel, in the Florence church, Mich.

erhood Pulpit Exchange

venteen districts have reported on their plans to ipate in a concerted effort of interpretation of our erhood program through a pulpit exchange on May 16, 1954. These districts include Idaho, Northern s and Wisconsin, Southern Illinois, Middle Indiana, ern Indiana, Middle Iowa, Northern Iowa, South a and Minnesota, Southern Iowa, Northeastern s, Northwestern Kansas, Southwestern Kansas, rn Maryland, Middle Missouri, Northwestern Ohio, ern Ohio, Southern Virginia and Washington. One ese districts reports that each pastor will remain own pulpit but will participate in the Brotherhood am interpretation.

source material on the Brotherhood program is prepared and will be sent to all who are planning rticipate in this effort. In some instances the t board is leaving the planning of this exchange dividual ministers and churches. In certain cir- ances distance and other factors make an exchange ctical and ministers will want to use the material ble in preparing for presentation of the Brother- program in their own churches. Because of the of this material at any time, the packet of re- s for the exchange will be sent to all pastors or of churches. Others participating in the exchange ecure resource material by writing to the General erhood Board.

The Church Calendar

1 28

on outline based on International Sunday School Lessons; International Bible Lessons for Christian Teaching, copyted 1951 by the Division of Christian Education, National ncil of Churches of Christ in the U.S.A.

day-school Lesson: Jesus Strengthens His Disciples. John 16. Memory Selection: When the Spirit of truth comes, will guide you into all the truth. John 16: 13 (R.S.V.)

YF Topic: Witness

Great Hour of Sharing

2-3 Central Region camp leaders training conference, Manchester College

11 Palm Sunday

18 Easter

23 Eastern Region CBYF work camp, Amwell, J.

24 Eastern Maryland district children's and junior gh workers, Flower Hill, Md.

25 National Christian College Day

26-30 Lay Leadership Conference, Schwenkville, .

2-9 Family Life Week

Love Feasts

Arizona
18, Phoenix

California
15, 7:30 pm, Chico
15, 7:30 pm, Imperial
hts, Los Angeles

Colorado
15, 7:30 pm, Colorado

Florida
April 25, 6 pm, Sebring

Illinois
April 15, 7 pm, Polo
April 15, 7:30 pm, Walnut Grove
April 16, 7:30 pm, La Place

Indiana
April 4, 7:30 pm, Monticello
April 4, 7:30 pm, Portland
April 9, Pleasant Chapel
April 15, Mexico
April 15, Walnut
April 15, 7 pm, Nappanee
April 15, 7:30 pm, Marion
April 25, Union Grove

Iowa
April 15, 7:30 pm, English River

Kansas
April 15, 7:45 pm, Independence
April 16, 7:30 pm, Granada

Kentucky
April 15, 6:30 pm, Flat Creek

Louisiana
April 16, 7 pm, Roanoke

Maryland
April 15, 7 pm, Bush Creek
April 15, 7 pm, Edgewood
April 15, Frostburg
April 16, 7 pm, Frederick

Michigan
April 15, 7:30 pm, Woodland
April 18, 7:30 pm, Battle Creek
April 23, Onekama

Missouri
April 16, 7:30 pm, Carthage

Ohio
April 15, Troy
April 15, 7:30 pm, White Cottage
April 18, 7:30 pm, Canton, Maple Avenue
April 18, 7:30 pm, Olivet
April 25, 7 pm, New Philadelphia

Pennsylvania
March 28, 7:30 pm, Beech Run, Aughwick
April 11, 7 pm, Chambersburg
April 11, 7 pm, Robinson
April 11, 7:30 pm, Monroeville
April 15, Markleysburg
April 16, 7 pm, Spring Run
April 18, Lower Claar
April 18, 6:30 pm, Somerset
April 24-25, 2 and 7 pm, Myerstown
April 25, Everett
April 25, 6:30 pm, Ephrata
April 25, 6:30 pm, Philadelphia, First
April 25-26, 6:30 pm, Greensburg
May 2, Scalp Level
May 2, 6:45 pm, Carlisle

Tennessee
April 15, 7:30 pm, Pleasant Hill

Virginia
April 15, Waynesboro
April 15, 7:30 pm, Front Royal
April 18, 6 pm, Oak Grove
April 25, 6 pm, Norfolk
April 28, Evergreen, Western Mt. Carmel

Washington
April 15, 7:30 pm, Sunnyside

With our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. Graybill Hershey of Manheim, Pa., in the Heidelberg church, Pa., April 11-18.

Brother and Sister I. D. Leatherman of Elgin, Ill., in the Linville Creek church, Va., April 11-18.

Bro. A. C. Baugher of Elizabethtown, Pa., in the Rummel church, Pa., April 11-18.

Bro. Ora I Huston of Elgin, Ill., in the Crystal church, Mich., April 11-18.

Bro. E. J. Rowe of Jonesboro, Tenn., in the Pleasant Hill church, Tenn., April 11-18.

Bro. L. W. Blackwell of Norfolk, Va., in the Norfolk church, Va., April 12-18.

Bro. Joseph G. Moyer of Vernfield, Pa., in the Latimore house, Upper Conewago congregation, Pa., April 4-18.

Bro. H. Spenser Minnich of Elgin, Ill., in the White Cottage church, Ohio, April 11-18.

Bro. Raymond E. Martin of Markleysburg, Pa., in the Scalp Level church, Pa., April 25—May 2.

Bro. Raymond R. Peters of Dayton, Ohio, in the Troy church, Ohio, April 9-15.

Bro. I. S. Long of Harrisonburg, Va., in the Front Royal church, Va., April 4-11; in the Westernport church, Md., April 25—May 2.

Bro. Emra T. Fike of Terra Alta, W. Va., in the Front Royal church, Va., April 11-18.

Bro. David H. Markey of Bunkertown, Pa., in the Bunkertown church, Pa., March 29—April 10.

Bro. Edward L. Murray of Nocona, Texas, in the Prairie View church, Kansas, April 11-18.

Bro. Ora DeLauter of Bridgewater, Va., in the Ashland City church, Ohio, March 28—April 4.

Brother and Sister Ralph G. Rarick of San Diego, Calif., in the Grand Junction church, Colo., April 4-18.

Bro. S. Clyde Weaver of Lancaster, Pa., in the Huntsdale church, Pa., March 28—April 11.

Gains for the Kingdom

Seven baptized and six received by letter in the Pleasant View church, Md. **One** baptized in the Miami church, Fla. **Twelve** baptized and eight received by letter in the Green Hill church, Va. **Three** baptized and two received by letter in the Pleasant Hill church, Tenn. **Six** baptized in the Piney Creek church, Md.

Six baptized and twelve received by letter in the Wilmington church, Del. **Six** baptized and nine received by letter in the Greencastle church, Pa.

Five baptized and nine received by letter in the Covington church, Ohio. **Two** baptized in the Battle Creek church, Mich. **Three** baptized in the Poplar Grove church, Ohio.

Five baptized in the Denver church, Colo.

News and Comment From Around the Wo

Hits Moral Behavior of U. S. Soldiers in Britain

The Catholic Times, a British weekly newspaper, has appealed to Americans to do something about U. S. soldiers in England so that "the blot of unjust behavior, piled on immorality, comes to an end." According to the newspaper, a British woman has sought to enforce an affiliation order against an American soldier, the father of her child. Her lawyer told the court that his client's child was one of 70,000 born under similar circumstances. The case has shocked the people of Britain because, said the editorial, "70,000 or so American men have failed in their duties in justice to their offspring. And so stupid is the arrangement made for American soldiers in this country that there is no way of making them carry out their moral obligations. Americans can send anybody they like to Britain, and, when here, men can do as they like with comparative immunity. Yet before a British subject can go to America he or she must be free of blemish, and, on arrival, be wholly subject to United States law."

St. Petersburg United Churches Includes Negro Churches

The United Churches of St. Petersburg, Fla., exemplified National Brotherhood Week at their annual election meeting when, for the first time in the southeast, Negro church representatives were present and took part in activities with white members. At the last quarterly meeting of the United Churches, it was voted to take Negroes into the actual work of the organization and to appoint them on committees. Thirty-six representatives of nine Negro churches included in the sixty-five Protestant churches belonging to the United Churches were present for the dinner and business meeting.

Czech Brethren Vote to Ordain Women

The Evangelical Church of the Czech Brethren, which has a membership of more than 300,000 persons in Czechoslovakia, recently reported that its work has been expanded with the setting up of eighteen new congregations. At its last synod meeting the Czech Brethren decided to ordain women who had completed their studies in theology and to allow them to carry out their spiritual duties.

UCYM Launches Project to Give Financial Help to Youth Consultants

The United Christian Youth Movement is sponsoring a "Welcome Book" in which it hopes to have 5,000 signatures of American youth council members, with contributions of a dollar per signature, to help pay travel expenses for youth consultants who will come from all over the world to attend the Evanston Assembly of the World Council of Churches. These young people are not official delegates of their churches and hence their expenses are not often paid.

Lutherans Hear Attack on Refugee Relief Act

The restrictive provisions of the Refugee Relief Act of 1953 have been strongly criticized by Dr. Paul C. Empie, executive director of the National Lutheran Council. It has been hard to agree on the method or extent of aid which may be given under terms of the law, which was passed to admit 214,000 displaced persons in the next three years. Requirements that aliens present passports and documented histories of their past two years' activities and that American sponsors assure the refugees, one year in advance, of employment and housing were regarded as unnecessarily restrictive.

Adventists Pledge All-Out Disaster Aid

"Every church a disaster relief station and every member trained in first aid and casualty care," is the pledge made by leaders of the Seventh-day Adventist denomination to federal civil defense officials in Washington. Adventists leaders report that 18,000 Adventists have completed first aid courses, and more than 1,000 of these have volunteered as instructors. The church plans to train at least 10,000 of its members a year in Red Cross-approved courses.

Top Government Leaders Attend Prayer Breakfast

President Eisenhower, Vice-President Nixon and Chief Justice Earl Warren participated in a prayer breakfast in Washington sponsored by the International Counc Christian Leadership. More t hundred Congressmen, s members of the Cabinet and House staff, as well as othe ernment officials, also were p and some of them took an part in the program. The c formed in 1936, aims to ins leaders of nations "the eth Christianity as a means of a ing world peace."

Union Asks Church Crusade Against Crime Programs

Churches of all denomin were called upon by a labor in Chicago to join in "a holy c to drive completely from Am homes the education in crime given our children throug medium of radio and telev The appeal was made in a pam Crusade for Children, prepare distributed by the Amalga Meat Cutters and Butcher Wo of North America, AFL. Calli a boycott on crime stories and programs, the pamphlet churches to co-operate in it b "you cannot teach crime an Bible at the same time; you make a hero of the devil and children accept the teachin the Savior."

Jaycees Set "May Day-Pray Day"

Officials of the U. S. Chamber of Commerce have its 2,500 chapters across the to launch the organization's observance in May of "Co Church Month" by participat a "May Day-Pray Day" on Sat May 1. Jack Hatt, religious ties chairman, said at the Chamber's headquarters in Okla., that by joining in p for God to "bring together in the Communist leaders an leaders of our nations so the search for lasting peace" the cees can "give a new signif to the former Communist ho

Campaign to Secure Signers of Brotherhood Pledge

During February a campaig conducted under the sponsors the Fellowship of Reconci and Congress of Racial Equa secure names of persons who sign a brotherhood pledge. pledge read as follows: "I demonstrate my belief in br

l by at least one new act that lenges the pattern of segrega- and discrimination, acting al- s in a spirit of goodwill." campaign also suggested ways which members of all races d work to combat discrimina-

hodist Bishops to nch World Order Crusade

Crusade for World Order will fficially launched by the Method- hurch in April when Methodist ops will spend three days at UN dquarters. The crusade will er around four fundamental es: the meaning of peace, the ted Nations, disarmament, and rter review and revision. As of the crusade, sermons on the ning of peace, on the UN and on rmament are scheduled to be ched, successively, on the first e Sundays of February 1955, in the nation's 40,000 Methodist rches. Study booklets on the ade emphases also are being pared.

'S Reports Record ief Shipments

hurch World Service shipped 99,619 worth of emergency re- materials overseas in 1953, e as much as in any previous r, according to a report by Dr. land Zwayer, associate director he annual meeting of its board managers. Most of the food, hing, medicine and other relief erials sent abroad went to areas distress in Europe and Asia. t of this program was made ible through specific funds ed by the churches—largely the e Great Hour of Sharing" United eal—through commodity collec- s of the Christian Rural Over- Program and through other tributed clothing and commodity rts of the denominations.

menical History Ready for tribution This Spring

History of the Ecumenical vement, prepared in Geneva over eriod of years under the editorial lance of Bishop Stephen Neill Miss Ruth Rouse and under the sorship of the World Council hurches, will appear this spring. 800-page volume covers the od from 1517 to the formation the World Council of Churches 1948. In the United States the k will be published by the stminister Press. Publication e here has been set at May 2.

Quotes in the News

Charles B. Templeton, National Council of Churches' evangelist: "It is permissible for a man to be an American first; it is inexcusable for him to be an American first and last. We are citizens of the world. No longer can we dismiss poverty, injustice or exploitation anywhere in the world by saying, 'That's their funeral. Its liable to be ours too."

Evangelist Billy Graham: "I am not going to Britain to save it from any ism or to fight any ism, but to bring God to the people there. Britain has had a departure from God unprecedented in History."

Dr. James E. Wagner, president of the Evangelical and Reformed Church: "We want to be clear on our irreconciliable opposition to communism. We want to be equally clear in preserving the church's prophetic role in society. We must insist that criticism, dissent, political heresy is not the equation of treason or disloyalty. We must affirm faith in our own ministry and the Protestant ministry in general. The genius of Protestant Christianity and of its prophetic ministry has been that of revolt against external authority—whether it is communism or fascism."

Dr. Clark G. Kuebler, president of Ripon College: "The biggest inescapable responsibility, not of the clergy, but of the laity, is that of witnessing. The gospel is still the only good news for the world even today."

John H. Strietelmeier, managing editor of the Cresset, Lutheran magazine: "It is a sad state of affairs when the church and the academic world have to look to the armed forces, to labor unions, and to organized athletics for guidance and direction in the matter of race relations. It is even sadder when churches and schools, having seen what the secular institutions have accomplished, can only shake their heads and complain, 'We're not ready for that yet.'"

Dr. Buell G. Gallagher, president of the College of the City of New York: "The dominant mood of our day is compounded of fear, fatigue and frustration. The fear grows out of the fact that we are now nine years into the atomic age bringing on the insecurity with which our present age is concerned. The fatigue is that of war-weary people of other parts of the world who retreat into their endless bickering about nothing, and the frustration grows out of the dreams of idealists who are thwarted in their hope for a better world."

Karl Barth: "The fact that we do not have to concern ourselves with the problem of divergent aims, but that all participants in the Assembly, although often in marked disagreement, do unite under one symbol: 'Christ, the Hope of the World,' is a hopeful beginning for the Second Assembly of the World Council of Churches."

Pope Pius XII, in a Christmas message to the world: "The present state of affairs will not improve unless all nations recognize the common spiritual and moral ends of humanity; unless they help each other attain them and, as a consequence, unless they mutually agree to oppose the cause of division reigning among them in the discrepancy of the standard of living and of productivity."

James K. Mathews, executive secretary of the Methodist Board of Missions: "Some things in India would appear to favor communism. Conditions of poverty and extreme need that exist there provide a suitable breeding place for the Communist virus. On the other hand, not everything is in favor of communism in India. For one thing, the nationalistic fervor so strong in the country is hardly compatible with the imperialist nature of communism. Indeed, the fact that Indian Communists owe allegiance to Moscow sets less well in India than it would even in the U. S. Most Americans do not understand India's policy of being neutral in the present world conflict. . . . It is due mostly, perhaps, to the fact that, in a land recently freed from foreign rule, she is very suspicious of entanglements with other nations."

Dr. Edward Francis Paget, Anglican Bishop of Mashonaland: "If all our European communicants were prepared to accept the administrations of our African as well as our European priests and to recognize them as one fellowship, regardless of their race, it would be much easier to meet the needs of our people. But such is not the case and, owing to the reluctance and even resentment of so many of our European members to accept holy communion at the hands of a duly ordained priest of the African race, it is essential to carry a far greater number of European priests than we do at present."

CHINESE NURSERY

Freda Baker
Chicago, Illinois

ON THE corner of 23rd and South Wentworth, right in the heart of Chinatown, is a light-toned building. The recently constructed tower is of Chinese styling, that is, the traditional pagoda. This building is the Chinese Christian Union church, which houses our nursery.

A mission in the same neighborhood organized a nursery; and it was then that the Christian Union church saw the need for a nursery. Our nursery was opened on Sept. 8, 1953, with fifty children, age two and one-half to five years, enrolled. We were fortunate to secure as director Miss Helen Case, who is a trained nursery teacher.

Most of the mothers seem very eager for their children to come to the nursery. I am wondering if it is because they realize what a wonderful opportunity it is for their children to associate with other youngsters in a friendly, Christian atmosphere. One of the basic reasons for the nursery is to lay a fundamental foundation for entering English elementary schools.

When the opportunity came for me to work with the Chinese, I began to think, "They all look the same. How will I ever be able to tell which one is which?" It seemed that since then I have, more or less, acquired an eye for their nationality.

About the middle of November, new playground equipment arrived. Much gaiety and excitement was the result of their new experiences on the sliding board and the merry-go-round, as well as on four new swings.



The Chinese children learn how to play together and to share their toys



The Chinese Christian Union church in which the nursery is

Over the Christmas vacation, shelves and cub were built. The shelves are for coats, caps and pain smocks.

When playing among themselves, the children erally speak their native tongue. We miss the kid coming to us and making small conversation as chil have a way of doing. However, we must realize language differences and look for such things as broad smiles and laughing eyes. By observatio have noticed that most of the children thorou enjoy associating together.

Our nursery is conducted for two hours e afternoon. During the first hour, the children en in free play. As for the out-of-doors, several of t remind me of little Eskimos. There are some play inside except in warm, sunny weather. Som their play activities are building with blocks, mol clay, reading books, painting, coloring or just a g of the traditional "dolls and dishes."

At the beginning of the second hour we give t a little snack. They always have milk to drink cookies or popcorn to eat. They love popcorn have a sweet tooth for both Chinese and Amer candies.

Following the snack comes a period of singing which time they lose themselves in songs and rhy The Chinese do not have nursery rhymes in t homes, so we are acquainting the kiddies with rhy in songs, games and fingerplays. They enjoy lear and singing their songs in both their native to and in English.

Two of the Chinese ladies, Mrs. Phillip Lee and Herbert Moy, give us much help in the nursery. Oc ionally they need to act as interpreters when En words fail to make clear their meaning.

My other work with the Chinese consists of teac two ladies and a boy and girl of high school age. latter are a brother and sister, recent arrivals f China. All of them are eager to learn the En language.

June Miller, the other volunteer working with

nese, teaches seventeen ladies scattered over the of Chicago.

We find this a very interesting and challenging k. These ladies are in all different stages of ning the English language as we read it, write and speak it. Many of them have just come to erica within the last few years. Many of the hus-ds have been in the army or have been working in erica for a number of years and are just uniting r family ties after years of separation.

I find the Chinese to be a very appreciative people. ave never left a Chinese home without something to They never forget to let their "appreciation show."

STUDENT EXCHANGE

A "Foster Father" Speaks . . .

Harold Miller
Goshen, Indiana

r Exchange Student,

One year ago your every waking moment was upied with thoughts like these: What will my new e be like? Will my parents be kind to me? Will y understand me? Will I be able to build any fort international goodwill? Now you are going home our time of evaluation has come. May I share with how an American dad feels about it?

Ours was a social and economic exchange. Our munity quickly put aside their curiosity and took in as one of them. We found our likes to be much ter than our differences. We understood more of r economic pattern and you can see now that we t few economic or social barriers. Our minister do hard physical labor. A ditchdigger may have a who becomes a famous doctor. Hard work and gh aim are the basic requirements of success here he States.

Ours was a religious exchange. I shall never for-the experience of having you in our church and at table for family worship. After many lengthy ussions we found much common ground. Truly, we one in Christ Jesus.

t is an exchange of goodwill between our nations. ether we have built a bridge from the heart of your munity to the heart of ours. We have put into it girders of trust, friendship, love, helpfulness and erstanding. May God grant that my sons and your may never cross this bridge to harm one another. our sacred trust, yours and mine, to help build e of these bridges until there shall be one mighty l, close binding all mankind.

May God bless you and your good parents as you reunited, and until we meet again we will think ou often and our good year together.

A Student Speaks . . .

Peter Wrba
Linz, Austria

We still marvel at the possibility to come to the ed States under a scholarship which has been en" to us in the real meaning of the word. We re-d this scholarship on account of our own behavior. as awarded to us and we could take full advantage

et us ask this: "Did we receive it entirely for ng?' This question will arise in many a student's , and he will try to find the answer. No, we did just accept this "chance of our lifetime" as a mere gift. We are well aware of the fact that we have to do something in return. We have to prove ourselves worthy of the tremendous confidence put in us.

It certainly was not easy to adjust ourselves to the completely strange and new life in our American family. There were many new traits we found in the philosophy of this family. Our task was to try to fit into this new picture as a "miniature ambassador" of our country. In a different atmosphere we had to live our new lives as the son or daughter of the American family which had been willing to share with us in the same responsibilities and help us to make this the program we wanted it to be.

By no means is the exchange over. As a matter of fact, the more important part for both the home country and America begins just now at the end of our stay in the United States. With our new impressions, wider points of view, and different opinions we carry on at home. We might not be the same as we were when we came, but still the person is the same; only the thoughts and ideas are different and undoubtedly more mature. Nobody wants us to force the way of living we were used to for one year on our parents or friends at home. This is not the meaning or the purpose of this wonderful experiment in our young lives. We shall relate the facts and will show without any discoloration the true America and the true picture of the home we called our second. The meaning and importance of this year in "school of life" will be accomplished only if we strive to live up to these responsibilities at home as well as we had to in America.



Work Camp in Schwarzenau

Plans are already under way for an international work camp to be held in Schwarzenau, Germany, this summer. Work campers will help the town people build a water system, which has long been needed. The village women must now carry water a great distance for use in their homes. M. R. Zigler, Horst Berendt (a German volunteer), Pastor Mueller, and the mayor study the route of the water pipe line.

The Custodian and His Church

Howard Kreitzer
Brookville, Ohio

ONE of the most important positions in a church is the church custodian or janitor or caretaker. These terms will be used interchangeably, meaning that person who is responsible for keeping the church in readiness for all its services. His is a task that requires many hours of labor behind the scenes and one that covers a multitudinous number of jobs of all descriptions. He is the caretaker of all the physical equipment of a church house and beyond this he sees that the lawns are cared for in the summer months. Being the church custodian demands an unselfish loyalty to the church and a sincere willingness to work hard and long in this service.

Scope of Work

A major part of the custodian's time is devoted to the cleaning duties. Sweeping and dusting in the sanctuary, all the Sunday-school classrooms, the library, the stairways, the rest rooms, the kitchen, the furnace room, and any other rooms is a tremendous task each week, but one that must be done. Window sills needly weekly dusting, too. There is a saying that "cleanliness is next to godliness." When a custodian considers this truth he can go about his routine job with a sense of fulfilling an important mission, for he is preparing the house of God in such a manner that all who come to the various services can meet God in an atmosphere which is conducive to worship.

For the most part the major part of the cleaning can be done at intervals during the week, but the dusting should not be done before Saturday, so the pews, chairs and other furniture are dust free on Sunday. Special meetings during the week will change this suggested pattern, however.

Another routine job during the winter season is that of heating.



Clark and Clar

Cleanliness of the floor in the nursery department is as important as the cleanliness of the dining table at home

The custodian must understand thoroughly the heating system, so that the church house can be properly heated and regulated. If the church has a thermostat, it should be set at a temperature that will be comfortable for the congregation as the people sit through a service. The custodian must be alert to ventilation problems. If windows are opened, they should be opened in a manner that will prevent drafts from blowing over the people.

Classrooms that are equipped with chairs and tables need to be given attention, so that they are arranged in an orderly fashion. The teachers or leaders responsible for services in these rooms should help the custodian to plan for the arrangement of the rooms, so there need not be extra work involved in getting the rooms ready, or dissatisfaction created between the co-workers. Cooperative planning is always good.

In summer the lawn and grounds of the church need special at tion. If there are flower beds shrubbery, they need the same they would be given if they located at a private home. Pr flowers and neatly trimmed la add beauty to the setting for church. From time to time the may need reseeding. The loc and weather conditions will d mine how much outside work n to be done.

Fortunate is the church w caretaker is a handyman in plu ing and electrical matters. M minor repairs can be made efficiently by the caretaker knows how. This saves the ch money and at the same time the skilled man an opportunit use his talents in the service of church. If he is not skilled in line, the custodian must call tention to needed repairs to trustee board or committee, so matters can be cared for prom

Another responsibility that the ustodian has is ordering various upplies that are needed in rest ooms, for cleaning purposes, for ghting, etc. These orders may be andled by the trustee body; if so, he custodian must foresee needs nd present them to the proper per- on. The church budget should in- lude an item for such needs, so nat the custodian never needs to eel he must buy these things. In ome instances, the caretaker has hosen to provide these things him- lef in lieu of part of his contribu- on. It is healthier for the church his contributions are made in full the church's treasury and then he church pays its own bills. This, f course, is a personal matter be- ween the church and its employee.

low the Congregation Can Help

As has been indicated the church ustodian has a tremendous load of ork. The congregation can help lighten it in a number of small ays. Some are matters of theory nd others of practice.

Whenever there are special meet- gs throughout the week the custo- an ought to be notified far enough advance that all necessary clean- g, heating and arranging can be one ahead of time. This co-opera- on will promote better feelings be- ween the one individual and the oup.

On Sundays and at all times peo- e could aim at leaving the church as neat order as they found it. hurch bulletins and Sunday-school apers should not be left lying on e benches or floor or sticking in ymnals or songbook racks. Other ts of paper or clutter should be moved, too, so that a neat appear- ce is left.

Parents who provide their chil- en with soft toys instead of metal es help to keep the benches and her church furniture free from ratches and mars. Incidentally, e soft toys are less distracting ring the church service, too.

The church hymnals ought not be ed as playthings during the serv- es. Preventing them from falling the floor and from rough hand- g keeps them in much better ndition. Then at the end of the rvice if they are placed in the ngbook racks, it adds much to the auty and order of the sanctuary. is small act of orderliness saves e custodian much time—time that needed so badly otherwise.

Children, young people and adults ke must practice respect for the urch property. Unnecessary mark- ings can be prevented if everyone uses his best judgment. Keys, knives, rough nails in shoes, buckles, etc., are the things we watch with care in our homes. Why not at the church, too?

In the spring in our homes our thoughts are directed toward house- cleaning needs. This could be car- ried forward at the church, too. The trustee body could declare a clean- up night at which time cupboards and nooks and corners could be cleaned out and straightened up. Chairs, windows, woodwork, etc., could be washed and furniture pol- ished or waxed. These are not weekly routine jobs and are really too much to expect the custodian to do beyond his heavy weekly tasks. A greater value than cleanliness comes from such an enterprise, too; it is the strengthening of the church ties and fellowship among its mem- bers. An outside clean-up party could be planned for a Saturday or on a weekday during the early sum- mer months.

Who Should Serve as Caretaker

Many churches find it difficult to obtain this necessary worker. Some- times a family will accept the re- sponsibility and all its members share in the duties. A retired man is often willing to accept the job for it gives him employment and a little extra income. A part-time worker can sometimes be secured. Another possibility is a self-employed per- son.

It makes no difference whom the church hires for the work, if that person wholeheartedly accepts his responsibilities and carries them to successful completion. Besides do- ing the physical work, this person should feel himself a vital part of the church fellowship. During the church services, he participates in the worship along with the other members of the church family. I mention this for sometimes the cus- todian feels he would rather sit in the kitchen or furnace room during the service. By so doing he is deny- ing himself the spiritual blessings that he needs and which come through corporate worship.

The caretaker is a friendly mem- ber of the congregation and does his part in every phase of the church's program. He has earned the right to be justly proud of his church and will invite folks to its services just as eagerly as any teach- er or minister does.

These observations have been written after having served my church for more than a decade as the caretaker. There were many things that I did not have time to do, but with very few exceptions the whole church was cleaned and dusted each week. Often I was told that I spent too many hours at the church. Perhaps I did—I am sure my pay would not have exceeded ten cents an hour—but I felt that I was helping in a small way to do God's work.

National Family Week

The Family Life department an- nounces that the National Family Week Materials list for 1954 has been mailed to pastors and Sunday- school superintendents. It is avail- able free of charge upon request to any one who desires it. The list in- cludes National Family Week mate- rials, plays, pageants, mother- daughter and Mother's Day material suggestions.

The new mother-daughter pro- gram for 1954 has been entitled In- terlude of Stars. It was prepared and used by the women of the Mack Memorial Church in Dayton, Ohio, and has been released for wider use under the supervision of Mrs. Nevin H. Zuck, national homebuilders di- rector. Price, 15c.

The above mentioned materials list needs two price corrections: *House on the Sand,* a play, 50c, in- stead of 40c; and *An American Family,* 50c, instead of 40c. Order from Family Life Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Resource Materials on Older Adults

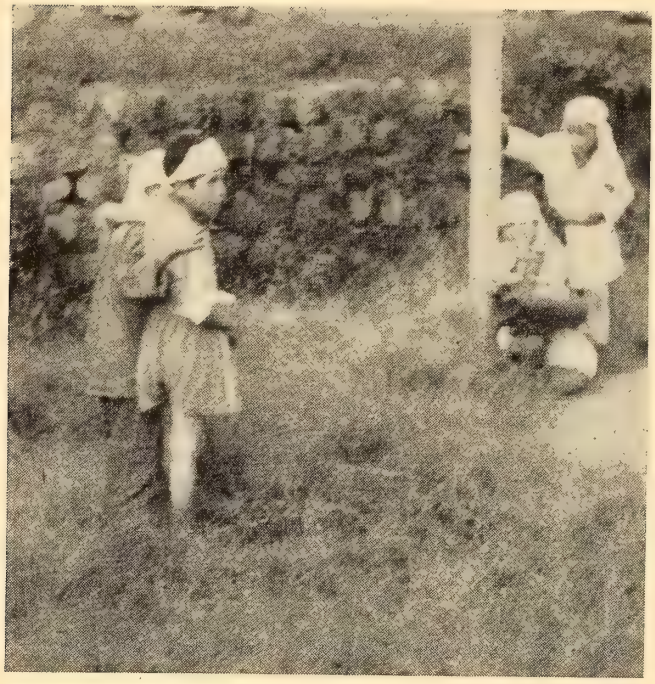
The Brethren Service Commission and the adult department of the Christian Education Commission an- nounce the joint publication of A Recommended Bookshelf for Work- ers With Older Adults. This mim- eographed list is free upon request and includes all of the best and most recent publications relating to older people whether in local churches or church institutions for the aged.

It is recommended that districts, homes for older persons and other groups begin building up libraries of this resource material for use by leaders who want to specialize in working with older adults.

Write for your copy if you are in- terested. Send your order to the Brethren Service Commission or the Adult Department, General Broth- erhood Board, 22 S. State St., Elgin, Ill.

The Emerging Church in Ecuador

J. Benton Rhoades
Calderon, Ecuador



The third grade Bible class pantomimes in costume the story of the Good Samaritan

December 5, 1953

Today in Quito I met a young Indian bricklayer from Zambiza, a village an hour's walk from our own. We are friends since he worked on construction at the mission six years ago. Young Maestro Gualoto began by inquiring about the development of the mission work. I told him in some detail what has happened including the birth and growth of the church —now with its own Indian pastor. Hearing this he became very interested. Then he told me how, for several years, he with his father and brothers have read the Bible and grown toward the conviction of its rightness. "We'd like to have some meetings in our home in Zambiza," he said. "We wish to understand more ourselves in order to follow the Christian way and to help to establish a church in our community." Thanking God for this invitation I accepted for myself and the national lay preacher, Pedro Tasiguano. The time is tomorrow around 1:30 p. m.

This evening I went to Pedro's home to share the news with him. Both he and his wife are overjoyed with this prospect for the church's having a witness among their own (Indian) people of another village. We plan to leave together after church tomorrow for Zambiza. Pedro feels that our first trip should be chiefly a visit, rather than a regular religious service.

December 6

This morning there was much prayer in the little church for the opening door in Zambiza. One feels a high degree of expectancy on the part of missionaries and natives alike for this new work. Everyone is aware that it may be the means of great good and that it may also awaken the priest there to carry on a new wave of persecution.

We left at 12:30, two of us, with our Bibles, one course book for new believers, one new Bible and two Testaments. The distance on foot turned out to be nearly one and a half hour, crossing two deep canyons. Entering the village square we were greeted by the *maestro,* who directed us along a grassy street to his home. As we went, he sent the word to one house after another. We reached his home, an unfinished one of more than average size for an Indian dwelling. Inside we were shown the beginnings of a larger upper room with a skylight and an entrance by an outside stairway. "This," he said, "is th room we have thought to set asid for worship, when it is completed hoping that some of our friends wil join us." By now, more men wer arriving, until there were six, fou brothers, one brother-in-law, an the *compadre* (co-father or bes man) to the maestro. After seein the garden and hearing all the plan for the completion of the hous (including rabbit hutches under th steps to the upper room) we wen inside, sat down on chunks of wood and began to bring out the Bible One brother produced theirs, well-worn one, complaining that i being the only one, does not g around. "Always one of us is wait ing his turn," he said, "since we d not always want to read the sam thing." We had enough and, in moment, everyone had either Bible or Testament in his own hand and we began to read. The nativ pastor read from Acts, where Pete reported his visit to the home c Cornelius. We read verse by vers and pausing occasionally to explai we continued for three chapter Then for another half hour ther was discussion during which we re alized that these brothers wer unusually well educated considerin that they are Indians. When w made as if we would go, one of ther asked that we pray first. We di and the meeting was set for th same time next week.

Bro. Pedro and I took our leav and set out for home rejoicing an

hanking God for what seems to be n open door set before the young hurch here to go with the mes- ge of Christ.

December 12

This evening the first love feast f the evangelical church was held ere in Llano Grande. There were ighteen communicants, ten national nd eight missionaries. Three na- ional believers were absent, two t normal school and one working in Quito. There was a brief examina- ion service in the chapel. Following hat, the missionary wives went to he school dining room to set the able, while the rest saw color lides on the institution of the Lord's Supper. At the tables, the cripture was read treating on the ymbol of feet washing. Only when he writer stooped to wash the first rother's feet, I believe, did the eople actually realize that our hurch takes literally, "If I, your ord and Master, have washed your eet; ye ought also to wash one nother's feet." As the believers egan to wash one another's feet, ve were made keenly aware of the nterracial nature of the church ere. It includes (Spanish) Ecuador- an schoolteachers usually referred o as "whites," Indian farmers who re usually considered a sub-human ace, and the missionaries from Jorth America. I believe the feet vashing can be a real means of race for a church like this. The ntire service with the supper and he sacraments was informal. The roup was small enough to allow or table conversation which was ot lacking. The group seemed everent.

Now that the love feast has been xperienced once, we feel that we hould not ourselves bring up the ubject of the forms for a while, iving time for the believers to ink them over. We do not feel nclined to impose a particular form pon the church here. What seems to the nationals significant will doubtless be more meaningful to the Ecuadorian church than something we might dictate in the way of symbols. Meanwhile we will continue to teach the New Testament practices as we see them.

December 18

Today, Sunday, the parents of the school children came for their regular meeting. They discussed a work day for improvement of the playground, the problem of children loitering on the way home from school and arrangements for the Christmas program. Most of these families are not evangelicals nor do they attend religious services. However, today enough came early for their meeting that our regular Sunday morning attendance was swelled to seventy from the usual twenty-six to thirty. This is the group to which we must find a way of giving a clearer Christian witness. The greatest weakness in our program is probably this lack of effective adult evangelism. Pedro Tasiguano, the local Indian preacher, brought the message in the Quechua language. This is probably one of the keys to reaching adults.

Bro. Tasiguano, being an Indian himself and father of three school children, is an accepted member of this parents' group. He, along with Matilde Benalcazar, are wielding a strong and open Christian influence in the parent-teachers group. This has been greatly needed.

The president of the P. T. A. is a middle-aged Indian father, a dealer in avocados, not an evangelical Christian. In a visit with him this week, he told me of his conversation with the group of priests who recently visited the community. The priests had come to the community visiting from house to house in an attempt to get parents to take their children from our school and place them in a proposed Catholic parochial school in the community. His answer to them, he said, was, "Where were you during all the years that the Indians had no school in this community? Could it be that the Catholic orders have come into existence only in the past five years? Or is it only now that the Protestants are here that you get interested in us?" Good questions and tough ones for the Catholic Church to answer!

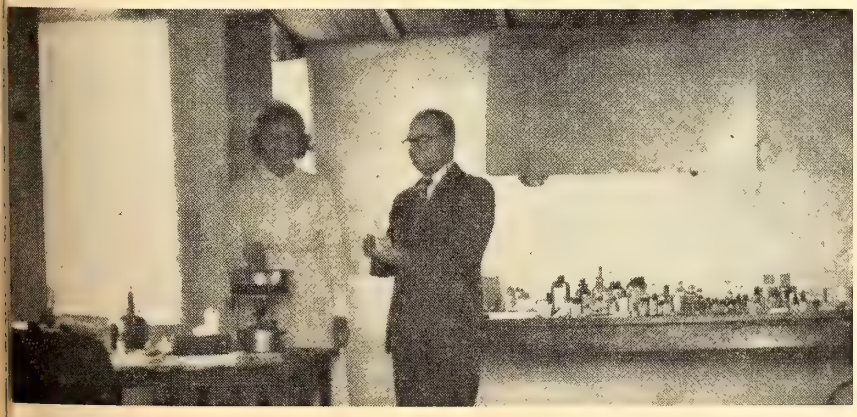
December 24

This evening a carol singing was held, on invitation, in the Tasiguano home. It is a year since the believers were attacked during prayer meeting there by Catholic neighbors bearing clubs and chanting "death to the Protestants." Since that time, hostility to the Tasiguano family has died down in their immediate community and among their relatives. Neighbors who did not even come near the home before now come to visit, buy in the little store, and even to ask Pedro to play his harp for family fiestas as he used to do.

December 27

Today the little group of inquirers from Zambiza came for church here in Llano Grande. Four of the five expressed their desire for baptismal instruction. The class will begin in their home next week. By going to their home, we believe that the church is more likely to take root in their village than if they should come here for the course. They too are quite aware of and hopeful in this prospect of the church growing in their community which is an hour and a quarter from here on foot.

They had come this morning on invitation of the Llano Grande group which also invited the young men to remain for a potluck dinner and games afterward. The potluck dinner is a new idea here, the financial burden for most fiestas resting upon one family rather than upon all who attend. This old custom accounts for the indebtedness of many for months and even years following an invitation feast. The young men from normal school are also home for Christmas which adds to the crowd and to the interest in sports.



Fay Koontz, nurse, and Dr. Ovalle at the monthly clinic

• • •

Do not be ashamed then of testifying to our Lord, . . . but take your share of suffering for the gospel in the power of God, who saved us and called us with a holy calling, not in virtue of our works but in virtue of his own purpose and the grace which he gave us in Christ Jesus.
—2 Tim. 1: 8-9.

Edited by Alberta Yode

Lewiston Church Is Dedicated



ON MAY 17, 1953, the new Lewiston Church of the Brethren was dedicated by Bro. Ray E. Zook, district field executive, who preached the dedicatory sermon. The Lewiston church is one of the six Brethren churches in Minnesota, as well as one of the older and, as expressed by one of the businessmen of Lewiston, "much needed in the community."

In 1855, when the country was new and Indians roamed the prairies, several Indiana families in search of good land where they could establish homes drove their oxen and cattle to this location fifteen miles west of Winona, Minn. As soon as homes could be built, meetings were held from house to house but for some time the people met in Grandfather Wirt's barn. The Lewiston church was organized in 1858 with eighteen charter members. By 1874 the church was erected and served the needs of the people for many years.

Elder Phillip Ramer was our first pastor. The following is an incomplete list of the names of the ministers and elders who have served this church: C. F. Wirt, David Whetstone, Jacob Wirt, John H. Wirt, Rev. Shock, Arthur Lewis, D. H. Keller, J. F. Souders, C. C. Cripe, D. F. Landis, B. D. Kerlin, I. D. Leatherman, W. R. Shull, J. A. Eddy, J. H. Mathis, Ward E. Pratt, Glen Montz, Joshua Schecter, Lewis Hyde, Roy E. Stern. D. D. Harner is the present pastor and elder. Summer pastors have been Holly Garner, Paul Miller and Meredith Rogers. Rev. Eugene Michel of St. Charles, a Moravian minister, served the congregation in the winter and spring of 1950, while we were without a pastor.

Those who have served the church in the capacity of deacons are the following: William Lewis, A. T. Larson, Christian Wirt, Walter Thoman, Walter Duncanson, Earl Albert and Lloyd Duncanson. The present deacons are: Henry Lewis, Everett Bearden, Theodore Larson and Purdy Wright.

The church has been minister minded. In recent years it has called to the ministry the following young men: Charles Nettleton, Harold Duncanson, Lloyd Duncanson, John Nettleton and Phillip Radatz. The last two named are now in training at McPherson College.

During the last few years the members realized that the church building was in much need of repair inasmuch as the foundation was very weak and the furnace was no longer safe for use. Therefore, a fund was established for remodeling purposes which would include modern conveniences. However, following thorough examination, the church building counselor and a local contractor advised against remodeling. The members inquired the cost of a new building but learned that one which would meet their needs would be about twice the amount they felt a church of that size could undertake. After due consideration in church council agreement was to erect a Hemp building at a cost which the members felt they could meet. Th church building was erected on th opposite side of the road and adja cent to the parsonage. Local peop helped in the work of constructio When the time came to insulate th structure brethren from the Sout Waterloo, Preston and Frederick burg churches of the district gave helping hand.

The present building seems to b adequate in every way to meet th needs of the church as was evide when last August the district mee ing of Northern Iowa, Minneso and South Dakota was entertain in the new church. The old buildin which still stands, seems to spea the message so often repeated b one who labored in the church ar has now passed to his reward, "I faithful!"

With improved facilities, a sen of achievement, a strengthen faith, a lifted hope, a tireless cou age, a sense of mission, a love f God, his people and his church, hunger for spiritual growth and will to serve, we face the futu We may expect great things fro God and undertake great things f God. If the future should be fru less, it will be because we have n walked with God. Let us united rise and move forward to the u finished task.

Like many of our country church and those everywhere this one h many problems. Will not you r member the work at Lewiston that the Lord's will may be do and so that even more good can accomplished for him than was ev thought possible.

nniversaries and Weddings

Anniversary

r. and Mrs. Robert W. Taylor cele-ed their golden wedding anniversary open house on Dec. 24, 1953. Seven heir eight children were present for occasion.—Mrs. H. E. Mason, Harrison-g, Va.

Weddings

rnold-Byerly—James Arnold and Mary n Byerly of Decatur, Ind., in the sant Dale church, Dec. 31, 1953, by n Mishler.—Mrs. Wilson Mann, Monroe,

umenschein-Cook — Gene Blumen-in and Lois Cook, in the Stony Creek rch, Feb. 13, 1954, by the undersigned. yle M. Klotz, Bellefontaine, Ohio.

owers-Edwards—Norman L. Bowers Marion Edwards, both of Landisville, Nov. 11, 1953, in the Landisville rch of God, by E. T. Tillett and the ersigned.—Earl C. Brubaker, Florin,

ripe-Myers — Carl Cripe and Leora rs, both of the Cerro Gordo, Ill., Dec. 1953, in the Cerro Gordo church, by undersigned.—W. David Albright, ro Gordo, Ill.

yson-Beam—Donald Dyson and Edna m, both of Roann, Ind., in the Roann rch, by Herbert Alford, Feb. 13, 1954. rs. Herman Musselman, Macy, Ind.

arley-Davis—Roy Lee Farley and Carol is, at the Waynesboro church, Va., . 16, 1954, by the undersigned.—W. ald Clague, Bridgewater, Va.

aag-Whittington — Charles Haag of er, Ind., and Patricia Whittington of nouth, Ind., at the Plymouth church, . 21, 1953, by the undersigned.—Homer acofe, Plymouth, Ind.

erring-Newman — Darwin Herring of mington, Pa., and Patricia Ann New-n of Pittsburgh, Pa., in the Farmington-nel church, by the pastor, John Edwin n, Nov. 22, 1953.—Mrs. Lorrain M. n, Farmington, Pa.

ohnson-Berkebile—Lloyd Johnson of saw, Ind., and Carolyn Berkebile of asant Hill, Ohio, in the Pleasant Hill rch, Dec. 20, 1953, by the undersigned, sted by Leland Emrick.—D. G. kebile, North Manchester, Ind.

emble-Gerber — Galen Kemble and n Gerber, in the Palmyra church par-age, Nov. 10, 1953, by F. S. Carper. rs. Mahlon Groff, Palmyra, Pa.

intner-Emmons—Russell Wayne Kint-and Marjorie Lenore Emmons, Feb. 1954, in the Adrian church, Mich., by undersigned.—Alvin L. Kintner, ian, Mich.

ittle-Ochs—Harley A. Kittle, Jr., and y Jane Ochs, both of Dayton, Ohio, he East Dayton church, Jan. 16, 1954, the undersigned.—Henry T. Barnhart, ton, Ohio.

reider-Patrick—Lloyd Kreider and lyn Patrick, in the Palmyra church, Sept. 6, 1953, by F. S. Carper.—Mrs. lon Groff, Palmyra, Pa.

owe-Heisey—Robert E. Lowe and Faye ey, in the Palmyra church parsonage, . 22, 1953, by F. S. Carper.—Mrs. lon Groff, Palmyra, Pa.

artin-Jones—Harry Lee Martin of Free on, Va., and Lelia Sheppard Jones of ysville, Va., Feb. 17, 1954, at the East-Mt. Carmel parsonage, by the under-ed.—I. L. Bennett, Ruckersville, Va.

cCan-Wright—Gerald McCan and Edna ght, both of Plymouth, Ind., in the nouth church, Feb. 13, 1954, by the ersigned.—Homer Kiracofe, Plymouth,

eyer-Bressler—Vernon Meyer and Ruth ssler, in the Palmyra church parsonage, 11, 1953, by F. S. Carper.—Mrs. Mahlon ff, Palmyra, Pa.

ohr-Balser—Daniel L. Mohr and Eloise Balser, Feb. 13, 1954, in the Adrian rch, Mich., by the undersigned.—Alvin Kintner, Adrian, Mich.

Mow—Leith-Ross—Joseph B. Mow and Elizabeth Leith-Ross, Dec. 20, 1953, in the Thompson Memorial church, New Hope, Pa., by the undersigned.—William M. Beahm, Villa Park, Ill.

Pierson-Smith—La Vern Pierson of Manistee, Mich., and Esther Smith of Onekama, Mich., in the Onekama church, Jan. 9, 1954, by the undersigned.—Howard Deal, Onekama, Mich.

Sharrer-Harbaugh—Carroll D. Sharrer and Genevieve O. Harbaugh, both of Union Bridge, Md., Dec. 9, 1953, by the undersigned.—Byron M. Flory, Jr., New Windsor, Md.

Showers-Wyant—Phillip Clinton Showers and Elizabeth Wyant, at the Waynesboro church, Va., Oct. 31, 1953, by the undersigned.—W. Donald Clague, Bridgewater, Va.

Snoke-Kehoe—Vernon Snoke and Jean Kehoe, both of Plymouth, Ind., in the Plymouth church, Sept. 20, 1953, by the undersigned.—Homer Kiracofe, Plymouth, Ind.

Wolgemuth-Kaylor — Emery G. Wolgemuth of Elizabethtown, Pa., and Minnie Kaylor of Rheems, Pa., in the West Greentree church, Oct. 11, 1953, by the undersigned.—Earl C. Brubaker, Florin, Pa.

Obituaries

Blough, Emma, died Oct. 30, 1953, in Davidsville, Pa., at the age of eighty-four years. She was a long-time member of the church. Surviving are one daughter, six grandchildren, five great-grandchildren, three sisters and one brother. Funeral services were held at the Tire Hill church by Bro. Dorsey Rotruck. Burial was in the Sipesville cemetery.—Mrs. Dorothy Blough, Johnstown, Pa.

Bowser, Lemon A., son of Franklin and Mary C. Bowser, was born Sept. 22, 1886, at Queen, Bedford County, Pa., and died Jan. 22, 1954. He was married to Elizabeth Snowbarger. He was a member of the Leamersville church. Surviving are his wife, thirteen children, four sisters and two brothers. Funeral services were held in the Leamersville church by G. O. Showalter, assisted by Rev. Cree of the Grace Brethren church. Interment was in the Riverview cemetery, Leamersville,—Mrs. Rachel Claar, East Freedom, Pa.

Chambers, Melvin H., son of W. Scott and Carrie Heddings Chambers, was born Jan. 2, 1903, and died Jan. 31, 1954. He was a long-time member of the Midland church, Va. Surviving are his wife, Bessie Helm Chambers, one daughter and one son. Services were held in the Midland church by the undersigned, Rev. Joseph Graver of the Baptist church and Rev. C. Clyde Tucker of the Methodist church. Interment was in the church cemetery.—J. E. Dettra, Midland, Va.

Clouse, Sarah, daughter of David L. and Rosanna Zook Replogle, was born Oct. 8, 1859, at New Enterprise, Pa., and died Jan. 23, 1954, at Lexington, Nebr. From the age of twelve years she was a member of the church. On Dec. 23, 1877, she was united in marriage to William Tecumseh Clouse. To this union were born nine children. Surviving are seven children, twenty-five grandchildren, thirty-nine great-grandchildren and four great-great-grandchildren. Funeral services were conducted at Lexington, Nebr., by the undersigned. Burial was near Eddyville, Nebr.—Samuel M. Forney, Kearney, Nebr.

Eakright, Nora, daughter of Noah and Laura White Milam, was born near Minot, N. Dak., June 11, 1904, and died near Wabash, Ind., Jan. 30, 1954. She was married to Paul Eakright on June 29, 1924. To this union were born one daughter and three sons. Early in life she united with the church. Surviving are her husband, one daughter, three sons, her father, seven grandchildren, two brothers and three sisters. Funeral services were conducted by her pastor, W. C. Stinebaugh. Burial was in the South Pleasant cemetery.—Mrs. Ray Ulery, Wabash, Ind.

Fread, Samuel Ennis, son of Ezra and Nancy Forney Fread, was born Nov. 27, 1884, near Litchfield, Nebr., and died Feb. 5, 1954, at Kearney, Nebr. Early in life he united with the church. He is survived by ten children. Funeral services were held at the South Loup church by the undersigned. Burial was in the Pleasant Valley cemetery.—Samuel M. Forney, Kearney, Nebr.

Glass, Esther W., daughter of George W. and Elizabeth Wineland Seedenburg, was born Aug. 18, 1878, in Fredericksburg, Pa., and died Feb. 5, 1954, in Altoona, Pa. She was united in marriage to Martin K. Glass. She was a member of the First church, Altoona, and the Truth Seekers Bible class. Surviving are her husband, two sons, six grandchildren, thirteen great-grandchildren, one brother and one sister. Funeral services were held in the First church, Altoona, by Bro. Stephen Margush, assisted by A. E. Wilt. Interment was in the Rose Hill cemetery.—Mrs. Hazel B. Maloy, Altoona, Pa.

Graham, George M., was born Sept. 1, 1865, and died Feb. 15, 1954. In 1886 he was united in marriage to Mary Neher. After her death he was married to Annie Holcom who also preceded him in death. He was a member of the church for about forty years and served as a deacon for a number of years. Surviving are two daughters, three sons, ten grandchildren, fifteen great-grandchildren and one brother. Funeral services were conducted by the undersigned in the Marion church. Interment was in the Grant Memorial Park in Marion.—T. G. Weaver, Marion, Ind.

Heberling, Susie Catharine, daughter of James and Lydia Firestone, was born April 28, 1896, in Centropolis, Kansas, and died Jan. 27, 1954. On April 17, 1917, she was united in marriage with Dewey Heberling in Overbrook, Kansas. To this union were born three children. She was a long-time member of the church. Surviving are her husband, one son, two daughters, seven grandchildren, four sisters and one brother. Funeral services were conducted in Topeka, Kansas, by the undersigned. Interment was in the Mount Hope cemetery in Topeka.—Charles Dumond, Sr., Topeka, Kansas.

Hershey, Ephrann, died Nov. 29, 1953, at his home near Manheim, Pa., at the age of eighty-three years. He was a member of the church for forty-six years, and also a trustee of the Brethren Home at Neffsville for more than thirty years. Surviving are his wife, one son, one stepson, two grandchildren and one sister. Services were held in the Graybill house by Christ Gibble and Ollie Hevener. Interment was in adjoining cemetery.—Susan M. Cassel, Manheim, Pa.

Horning, Emma, was born Aug 15, 1891, and died Jan. 6, 1954, at the Neffsville Brethren Home. She was a member of the Middle Creek church. Services were held at the Brethren Home by Bro. H. B. Markley, assisted by John S. Hess. Interment was in the Hess Mennonite cemetery.—Emma L. Zook, Lititz, Pa.

Koser, Ella, daughter of John and Mary Hess Nye, was born Dec. 29, 1878, and died Jan. 23, 1954. She was a member of the West Greentree church. Besides her husband, she is survived by four children, nine grandchildren, six great-grandchildren, one sister and two brothers. Funeral services were conducted at the Florin church by Abram Eshelman and Henry Becker. Burial was in the Greentree cemetery.—Mrs. LeRoy Hawthorne, Rheems, Pa.

Lees, Georgia Inez, daughter of William and Sarah Oyler, was born in Miami County, Ind., Aug. 8, 1887, and died Nov. 15, 1953. She was a member of the church. Surviving are her husband, one daughter and two sons. Funeral services were conducted by the undersigned. Interment was in the Reece cemetery near Battle Creek, Mich.—Harley V. Townsend, Battle Creek, Mich.

Church News

Northwestern Ohio

Deshler—Brother and Sister B. Floyd Bowman, formerly of Muncie, Ind., began their pastoral duties with us the middle of September. Thanksgiving services were held on Wednesday, Nov. 25. A pantomime was given for the Christmas program. Our first family night service was held on New Year's Eve. We had our second family night on Feb. 4. Six members have been received by letter into our church. Our young people have organized a choir. The young people are making plans to attend the young people's conference at Anderson, Ind., this summer. We are planning Easter services. Our spring love feast will be observed on Good Friday. —Marvel Anderson, Hoytville, Ohio.

Northern Illinois and Wisconsin

Freeport—Our CBYF group gave the play, The House on the Sand, in our church and later in the Lena and Yellow Creek churches. An area meeting for evangelism training and inspiration was held in our church. One Sunday evening Brother and Sister Curtis Bowman showed their pictures, Along African Paths. The men of our congregation and the junior high group were represented at the district rallies. At our family Christmas party we brought articles for friendship packets. Our women have been sewing for relief. They have also been sewing at the local hospital once a month. At our regular council meeting on Jan. 29, Bro. James Minnich was elected full-time pastor for an indefinite period. Bro. Minnich was also chosen to represent our church at Annual Conference this year. We are sponsoring a 100% Messenger Club. On Jan. 31 a deputation team from Manchester College were in charge of our morning worship service. Abraham Mizrahi of Jerusalem spoke on foundations for peace.—Mrs. Morris Firebaugh, Freeport, Ill.

Southern Illinois

Champaign—The homebuilders sponsored a breakfast. Vena Jones and Emma Johnson were delegates to district meeting. Shrubbery has been planted on the church ground. Our building fund obligation is being met each year. At the annual banquet for members and friends over sixty years of age our pastor, Dwight Emberg was the speaker. Some of the ladies of the church presented the play, A Box of Trouble. James Renz was the speaker at our temperance program. Our Sunday school is growing and new classes have been organized.—Mrs. D. J. Johnson, Champaign, Ill.

Panther Creek—The CBYF week-end meeting was held in our church. At our harvest meeting, the male quartet of the La Place church was with us. In the evening pictures were shown by Lester Berry of the work being done for relief through the Heifer Project. We had a Christmas program on Dec. 20, and a New Year's service Jan. 1. Wilma Schrag was with us on Jan. 24, and showed pictures of the work in Africa. On the afternoon of Jan. 31, dedication services for the remodeled parsonage were conducted by Olden Mitchell.—Mrs. J. E. Small, Roanoke, Ill.

Walnut Grove—Our church met in regular council on Feb. 6 with our elder, D. A. Ridgely, presiding. The arrangement for a daily vacation Bible school was given to a committee composed of the Sunday-school teachers. Bro. H. P. Garner will be with us for a series of meetings April 4-18. April 15 is the date chosen for our spring love feast. The women's work has been making comforters for relief. On Jan. 31 the CBYF sectional meeting, which meets the fifth Sunday of the month, was in our church. Bro. Oliver Dearing was guest speaker for the day. Following the basket dinner, the CBYF had charge of the program with another message from Bro. Dearing. — Mrs. Maranda Ridgely, Parkersburg, Ill.

Middle Indiana

Flora—Recent guest speakers in our services have been Dessie Miller and Harold Row. The Cotton Blossom Singers from Piney Woods school in Mississippi gave a program one Sunday evening. The women's society canned fruit and vegetables for the Mexico Home. They sent sunshine boxes to shut-in members of our church at Christmas time. A Christmas worship program was given in our church on Sunday evening, Dec. 20. At our family night service on Dec. 27, the children presented a Christmas program. A junior high department has been organized in the church school this year. This group sold Carols of World Friendship for Brethren Service work and also sent friendship packets to New Windsor for relief. The primary department received twenty dollars from their Christmas Stocking project for the Brotherhood Fund. Alvin Brightbill held a week-end music institute in January. A bulletin board has been installed in front of our church. Govindji Satvedi spoke at our morning service on Jan. 24. Our pastor, Glen M. Baird, attended the state pastor's conference the first week of February. The women's society is working on layettes for Austria.—Esther Stinebaugh, Flora, Ind.

Mexico—Bro. Harvey Kline conducted our evangelistic services. Bro. H. Stover Kulp was guest speaker for our annual harvest meeting. The women's work group is collecting goods, quilting and sewing for relief, as well as making bandages for hospitals. One heifer has recently been sent to Brethren Service. On Dec. 20 the choir presented a song and story program. Following this service the young people went caroling for the shut-ins. Some of our people attended the leadership training school at Manchester College. Bro. Govindji Satvedi was with us on Sunday morning, Jan. 10. Our pastor attended the church and peace conference in Detroit. Recent guest speakers have been T. Wayne Rieman of Manchester College and a deputation team from the college. A mission study was conducted in our church during February. We are having an evangelistic meeting April 4-11. Four churches will participate in the pre-Easter services April 11-14. Our love feast service will be observed April 15.—Nellie Musselman, Peru, Ind.

Portland—Bro. Samuel A. Harley held a week of evangelistic meetings in January. The Portland Harmony Four, of which our pastor, Raymond McClung, is a member, was with us three nights during the revival meeting. One person was baptized into our fellowship. We are having Bible and doctrine study each Tuesday evening with visiting persons as leaders. On Jan. 24 Bro. Lloyd Cunningham, missionary to India, gave a talk concerning his work on the mission field. Bro. Edward Kintner and Bro. Morris met with us on Jan. 31 to help make arrangements for a summer pastor. Our communion will be on April 4. We have installed a new heating system in our church.—Eva Dalrymple, Portland, Ind.

West Manchester—Our Thanksgiving service was held with Arden Morris as guest speaker. Besides our regular activities, the women's group is supporting a native evangelist in India. On the evening of Dec. 18 Don Bowman, youth representative to the World Youth Conference in India, talked and showed pictures of his trip. The Christmas play, A Light in My Window, was given on Dec. 20. Our evangelistic services were held Jan. 11-24 with Bro. E. Paul Weaver as evangelist. Four were baptized and two received by letter into our fellowship. Our choir and orchestra gave a program of music at the Mexico Welfare Home. During the month of January we had our schoool of missions. Our annual birth banquet was held Sunday evening, Jan with Paul Hoffman as guest speaker. showed pictures also of his goodwill to the Far East. Our church remode program is nearing completion.— Mary Young, North Manchester, Ind.

Northern Indiana

Goshen City—Since the last report new members have been baptized two received by letter into our chu Fourteen babies have been added to cradle roll. We have had several out speakers. Sister Nettie Weybright ta and showed pictures of her work in Pu Rico. Forrest Groff met with our con gation to discuss building possibilities Wayne Rieman and Mark Shrock also among our guest speakers. Films during recent months included Fron Near Home, Dedicated Men and For E Child. On Dec. 20 the children prese the pageant, Once Upon a Christmast On Dec. 27 a family night potluck su was held in honor of the new mem received during the year. Robert T was in charge of the fellowship pe following the supper. Our school of sions was held during the month January and included Bro. Curtis Bow with pictures of Africa, Merlin Shull an illustrated talk on Brethren relief in Europe, and Mr. and Mrs. Metzler, former workers among Navajo Indians. Weldon Twiford sho colored slides of Navajo life and sev films were also shown. Wednesday n has been adopted as church night all church boards and committees mee at that time. The first Wednesday each month a fellowship supper is before the regular choir practice and st group. Our church participated in district school on evangelism. The m work fellowship sent seed packets Europe. The temperance department ranged for James Renz to be with us five different services on Feb. 7. women co-operated in the observanc the World Day of Prayer. During Dec ber the young people gave a prograr a convalescent home, mended wrapped toys and went caroling.— Carles V. Hess, Goshen, Ind.

Walnut—Since our last news report Paul Hoffman, a student at Manche College, spoke to us. One evening Bro and Sister G. G. Canfield brought a sage in song. During January we ha our mission study the Navajo Indians. Jan. 26 R. J. Drake of the Navajo miss was with us and talked and sho pictures of his work with the Indi Our men have had several work day the parsonage farm. The young pe made two church signboards for the highway intersections. A number of people have helped with the work at Nappanee relief center. A midweek minder containing announcements, ch attendance etc., is mailed to each ch family. Pre-Easter services are b planned with communion services April 15. We have a 100% Messe Club again this year.—Mrs. Earl Bolin Argos, Ind.

Michigan

Onekama—The women's work charge of the World Day of Pr services. We plan to hold Lenten serv A district meeting planning committee appointed. Bro. Edward Kintner wil our speaker for pre-Easter services. spring love feast is to be held on Fri April 23. Our pastor is holding a ch membership class each Saturday. Sunday evenings we had a series mission study classes. Following recent fellowship supper a group Brethren, representing their CBYF, ga program concerning a memorial ch at Camp Brethren Heights, in memor the late Clifton Leckrone.—Alma Onekama, Mich.

Eastern Pennsylvania

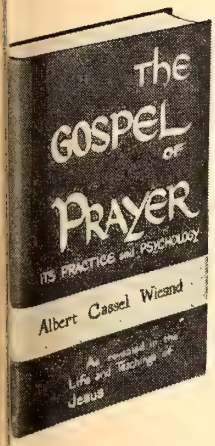
Annville—Bro. Perry Liskey was spe for the rally day services. Revival

ere held with Bro. Jacob Miller as vangelist. As a result two were ed into our church fellowship. Bro. dji Satvedi of India brought a ge for us. Our women's work packed ship packets for relief. A men's meeting was held with Leroy ia as speaker. Bro. John Eberly of Windsor was guest speaker at our n's work meeting. Our children ted a Christmas program at our ng service on Dec. 20. In the evening same day, the young people gave . On Jan. 17 our church held serv- t the county home. Bro. A. C. er was with us on Jan. 24 for an all- ible institute. Our spring council eld March 1.—Sarah Winters, Cleona,

non—We had special Christmas ms at six evening services including enior choir, junior choir, men's t, mixed octette, the ladies' chorus e mixed quartet. Frances Nissley ititz was guest harpist at one serv- he Chan sisters, little Chinese girls city, were guests one evening as rtists. A play, Stille Nacht, Heilige written by Rosalie and Harlan members of the Bethhaven class, ven by members of that class. The y before Christmas the children had of the morning service. Our church pated in the city religious parade at mas time. Our float was the rd scene. This was a new venture e churches of the city and proved successful.—Ruth B. Reinhold, Le- Pa.

g Creek—Revival services were ith Bernard King as the evangelist. During recent months ten persons were received into our fellowship. Christmas family night was observed on Dec. 3 with a dinner and a program. The junior and primary departments of the Sunday school gave a program on the morning of Dec. 20. At the evening service our choir presented a cantata. Our church joined in the community Week of Prayer services Jan. 4-10. A school of missions was held during January. The sessions included H. Stover Kulp as speaker, a play and the film, Let There Be Light. Prayer meetings are being in the homes of members during the winter months. Brother and Sister Milton Basehore, who have served the church for many years in the office of deacon, were honored on Dec. 30 in recognition of their golden wedding anniversary.—Kathryn J. Ebersole, Hummelstown, Pa.

Spring Grove—We worshiped in a Thanksgiving service in the Blue Ball church with Reuben Myer of the West Conestoga congregation bringing the message. On Wednesday evening, Dec. 23, following a midweek prayer meeting, a group of the young people went Christmas caroling to the homes of the aged and shut-ins. On Sunday afternoon, Jan. 24, two of our ministers accompanied by a number of our members visited and presented a program in song at the Lancaster County Home. On Jan. 27 a group of the young people visited the Philhaven hospital near Mt. Gretna, at which time Bro. Eugene Martin preached, Naomi Smith gave a reading and the ladies' trio of the Springville congregation rendered several numbers in song. On Sunday evening, Jan. 31, the Chiques male chorus presented a program in the Blue Ball church which was sponsored by the young people.—Mary Esther Stoner, Lititz, Pa.



Reader Acceptance of the New Volume on Prayer by ALBERT C. WIEAND has been exceptional

THE GOSPEL OF PRAYER

(Its Practice and Psychology as Revealed in the Life and Teachings of Jesus)

Dr. Wieand is the founder of Bethany Biblical Seminary and is made a special study of the Gospels. He is the author of several books. This latest one offers to the reader a solution to the killing frustrations of an ineffectual prayer life. It will guide the reader to a clear and precise understanding of what communion with God and possession of an efficient technique for its practice. Some cardinal principles are presented with which our daily life can have perfection and serenity.* 248 pages **$3.00**

Special quantity price for study groups (one free copy with each order for 6 copies)

Also by Dr. Wieand, **"A Harmony of the Gospels"** **$4.50**

Dean G. McKee, president of The Biblical Seminary, New York City, N. Y., writes of this book: "Your new book came sometime ago and I have had a great deal of quickening of my own spirit in going through its pages."

BRETHREN PUBLISHING HOUSE . . . . . Elgin, Illinois

CAP GOODS

We furnish highest quality nylon and silk nets, nylon and ninon chiffons and organdy. All stiff finish. Reduced prices on nylon. Samples free.
R. E. Arnold, Elgin, Illinois

S. E. Pennsylvania, New Jersey, E. New York and N. Delaware

Germantown, Philadelphia—Bro. L. A. Clifford led us in worship while our pastor officiated at the dedication services for the new educational building of the Springfield church. Our church was represented at the district men and women's banquet at Norristown. Our new kitchen was dedicated on Dec. 8. The children's program on Dec. 20 commemorated Christmas as did the white gift—candlelight program and cantata by the choir in the evening services. Pastors' In-service Training was the theme of the district ministers' retreat held at Germantown on Dec. 29. On Jan. 11 Mr. Edward Fulweiler, production manager of the American Baptist Publication Society and representative of the Pennsylvania Temperance League, was guest speaker. In memory of her husband, Mrs. Greenwood has given our church $500 to be used to establish a historical library.—Marie M. Cameron, Philadelphia, Pa.

Quakertown—Individuals, Sunday-school classes and church groups have bought shares for the building program at Camp Swatara. Elder Govindji Satvedi of India spoke to us. The annual union Thanksgiving service was held at our church with our pastor, Bro. Brandt, bringing the message. The offering was given to the American Bible Society. In the absence of our pastor Sunday morning services were conducted by a student deputation team from Elizabethtown college, Edward F. Collier of the Pennsylvania Temperance League, Donald Ream and Gerald Ludwick. Carols of World Friendship were sold by our youth department. Our local CBYF group presented the Christmas play, The King Who Abolished Christmas. On Christmas Eve the CBYF group prepared baskets for the shut-ins and aged persons after which they went Christmas caroling. Brother and Sister Edwin Rotenberger observed their golden wedding anniversary on Dec. 24. The pageant, The Coming of the Great Light, was given at our Sunday-school Christmas program. Watch night services were held in co-operation with the Allentown and Springfield churches in the Allentown church. During the World Week of Prayer our church co-operated with the other churches in the Christ for Quakertown Crusade. Several of our group attended the CBYF district youth fellowship at the Ambler church. The women's work group had been working on relief articles.—Mrs. Blondell Ludwick, Perkasie, Pa.

Western Pennsylvania

Hooversville—Since our last report five persons from our Sunday school have been baptized. Union Thanksgiving services were held in our church with Rev. Krepps of the Christian church as speaker. On Sunday morning, Dec. 20, the children of the Sunday school presented a Christmas program. In the evening the young people gave a pageant. Installation services were held for our two newly elected deacons and their wives, Brother and Sister Dale Litzinger and Brother and Sister George Rose, by Bro. Kenneth Blough. Our women's work made scarf kits for relief. —Blanche Hershberger, Hooversville, Pa.

Roxbury, Johnstown—Bro. T. F. Henry

of Juniata College, a former pastor in our church, was guest speaker for our rally day and anniversary day services. It was the forthy-fifth anniversary of a full-time pastoral program, sixtieth anniversary of the building of the first house of worship and the seventy-fifth anniversary of the beginning of work by the Brethren in the Roxbury area. Clayton M. Wallace, director of the National Temperance League, was the speaker at a morning worship service. Union Thanksgiving services were held in our church with Rev. H. G. Paul of the E.U.B. church as speaker. On Dec. 20 the church choir, under the direction of Mrs. Clarence R. Bowman, presented the Christmas cantata, The King Cometh. The service was concluded by a candlelighting pageant of personal consecration. On the morning of Dec. 27 Bro. Donald Bracken, one of our young ministers and a student at Princeton University, brought the message. On Feb. 20-21 Bro. Ralph Schlosser of Elizabethtown College conducted a Bible institute in our church.—V. Grace Clapper, Johnstown, Pa.

Rummel—Our delegates to district meeting were Nora Hoffman, Charles Knavel, Tena Hoover, and Nettie Holsinger. In the absence of the pastor, Bro. Dorsey Seese and Bro. Millard Weaver were with us. Elder Satvedi of India preached in our church. Our pastor conducted the union Thanksgiving service in the Lutheran church. Kay Faust, one of our young people in B.V.S., is now serving on the Texas project. Beverly Penrod has also entered B.V.S. The women's council is sponsoring fellowship packets and sewing of new clothing for relief. At the children's Christmas party the children brought used toys which were sent to be distributed among the Spanish children at the Texas project. Our youth fellowship presented a Christmas pageant at the vesper services on Dec. 13. The beginners department, directed by Tena Hoover, sang several selections at our morning worship service on Dec. 20. In the evening the primary and junior departments presented a Christmas service, O Holy Night. —Mrs. Warren Hoover, Windber, Pa.

Scalp Level—An audio-visual presentation, O Holy Night, with readings and carols by the children's department and choir constituted our Christmas service on Sunday evening, Dec. 20. Our young people prepared and delivered food parcels as tokens of Christmas remembrances. Six of our youth attended the recreation laboratory at New Windsor. On Sunday evening, Jan. 31, they conducted the evening service and presented the service that was developed by the group at New Windsor. Our pastor and two young people attended the youth seminar at Washington, D. C. Recently our young people conducted worship services at the old folks' home. Nine persons were baptized at the evening service on Jan. 3. One of our Sunday evening services was the film, Public Enemy No. 1, which was presented through the courtesy of the W.C.T.U. We have a 75% Messenger club this year. Our pastor began his new duties as church representative of Juniata College on Feb. 1, but will continue his pastoral duties until a successor can be secured. Our aid is supervising the collecting and packing of relief goods. Bro. Nevin Fisher conducted a music institute March 5-7. Bro. Raymond Martin of Markleysburg will be the speaker during a week of spiritual emphasis beginning April 25 and closing May 2 with our communion service.—Mrs. A. J. Casseday, Windber, Pa.

Florida and Georgia

Castañer—At our fall quarterly council meeting, Homer L. Burke was elected elder and Stanley Bittinger, Sunday-school superintendent. Three persons were baptized before fall communion which was held on World Communion Sunday. Brother and Sister Ora DeLauter, our regional fieldman, and his wife, were with us for several meetings. Recently we purchased 300 slides on the Life of Christ and have had a number of showings. The women's group sponsored a family night at the church on Jan. 4. The men's work group is attempting to get a credit cooperative going in the community. One of our young men, Ignacio Rivera, is in the Evangelical Seminary near San Juan. He has been accepted as a student in Bethany for the coming year. We still hold our services in the Academy building but are planning for a church in the not too distant future. A series of union services will be held during Holy Week. The CBYF is working on special music for the Easter season.—Marguerite Burke, Castañer, P. R.

Eastern Maryland

Washington City—Bro. W. W. Peters, professor at Elizabethtown College, spoke to us on the Brethren Service program. One Sunday Ruth Utz, a medical missionary to Africa, was guest speaker at our adult forum and evening worship service. Brother and Sister Curtis Bowman showed their colored sound film, Along African Paths. Our church gave a dinner for the Sunday-school teachers and officers in appreciation for their service to the church. The young people spent one Saturday at New Windsor processing relief clothing. A community Thanksgiving service was held in our church. We have in operation a visitation program whereby all our members, friends and prospects are contacted by phone or with a personal visit. At a service on Dec. 13 Lawrence E. Durr, a senior at Bridgewater College, was ordained to the ministry; Dwight B. Horner was ordained to the eldership; and William V. Puffenberger and David LeRoy Miller were licensed to the ministry. The Christmas pageant, The Bethlehem Inn, under the direction of Mrs. DeWitt Miller, was presented twice in our church. Our church was represented at the Christian school which was sponsored by the Washington Federation of Churches. Since our last report seven babies have been consecrated, eight persons baptized and three received by letter. Bro. Duane H. Ramsey, who succeeded DeWitt L. Miller on Jan. 1, is now the minister of our church.—Mrs. Danny Dalyai, Washington, D. C.

Middle Maryland

Longmeadow—Our delegates to district meeting were George Priest and Kermit Strite. We observed Thanksgiving Day with a special service. Brother and Sister Emmert Bittinger recently held a Sunday-school institute for officers and teachers. A candlelighting service was observed on Christmas Eve. The junior department gave a Christmas program and pageant on Dec. 27. Quarterly council was held on Dec. 28. Recent speakers in our church have been Brother and Sister W. W. Peters, Dr. J. Raymond Schmidt, nationally known temperance leader, A. Stauffer Curry, who conducted a school on peace, and Brother and Sister Harlan Brooks, missionaries to India. The women of the church recently spent a day working at the New Windsor relief center. Gail Petre and Renate Buchka, a German student in the home of Pauline Rowland, served as our representatives to the youth seminar in Washington, D. C. and New York.—Mrs. Mark F. Keener, Hagerstown, Md.

Myersville—As a district project, the men's Bible class helped sponsor a heifer for relief. The women's work group presented a program at the Fahrney-Keedy Memorial home. Our preaching mission was held with A. Stauffer Curry of Washington, D. C., as guest minister. Our communion service climaxed six years of pastoral work rendered by Bro. Samuel Lindsay in the Middletown Valley congregation. On Dec. 6 Bro. Lindsay assumed his new duties as pastor of the Greencastle church. The young people pre-

Brethren Placement ar Relocation Service .

This column is conducted as a free ice to our people. The right to edi reject is reserved. Since no verificati ads is made no responsibility can b sumed. In writing about any ad give the number. Unless otherwise fied address all correspondence to ren Service, General Brotherhood 22 S. State St., Elgin, Ill.

No. 924. For sale. Safeway, 27-foot trailer. All modern, one owner, us one location, sleeps four, bathroom plete with shower. Double kitchen picture window, electric refrige bottle gas stove. Oil-burner heating Very good condition. Priced to Write: Richard Reiste, Brethren S Center, New Windsor, Md., or conta gar Reiste, Adel, Iowa, to see hous

No. 925. Free information to Br coming to California. The Church Brethren, Yuba City, Calif., is locat fast growing community of Sacra Valley. Fruit and agriculture main pations. Good peach country. Write: Landis, 730 Eye St., Marysville, Cali

No. 926. For Sale: 100-acre dairy 112 acres under cultivation of whi acres is new seeding, balance pastur running water. Modern eight-room bath; oil-burning, winter air-condit heating system. Barn, hip roof, with silo. Machine shed, 20 x 62. good wells—one with pressure syst with windmill and electric motor. mile from grade school, ½ mile black top road, good gravel road school bus route. Three-fourth mile Church of the Brethren. Price, $ Write: Walter A. Miller, R. 1, Stanley

No. 927. For sale: Lovely country with 17 acres. Seven-room house bath, gas and electricity. On paved mail, milk and school bus route, 2 from school, near Church of the Br Small barn and all outbuildings. J. N. Baker, R. 1, Homeworth, Ohio

No. 928. For Sale: Ice cream an taurant business including store b and modern home. All modern equi Down payment, balance on contr easy terms. Church of the Breth town. Write: Galen Lehman, New Ind.

No. 929. Wanted: Work on fa retired single man, excellent Member Church of the Brethren, c nish references. Brethren home i west preferred. Write: Brethren Commission, 22 S. State, Elgin, Ill.

No. 930. For Sale: All modern So California furnished home. Corn close to schools, bus line, shopping and Church of the Brethren. Stuc stone construction, well landscaped yard. Two bedrooms, large living a ing rooms, kitchen and breakfast den and patio, two car garage. Brethren Service Commission, 22 S Elgin, Ill.

No. 931. For sale: 120-acre farm. room house. Good barn, 40 x 60. and chicken house combined. Drille two-car garage. Heavy soil, 50 ac der cultivation, telephone, electri miles to Guthrie Church of the Br 6 miles to consolidated school. Ter be arranged, if desired. Write: I Byer, R. 3, Bemidji, Minn.

No. 932. Wanted: Housekeeper motherless Brethren home. Childre 1 year; girl, 12 years. Age prefera tween 25 and 35 years. Write: Car R. 2, Wauseon, Ohio.

No. 933. Indiana farm, 4½ mile Manchester College. Ideal for far ucation. 60 acres level, black s room brick house, good barn. No ested in sale, but would consider e for Northern Illinois farm. Write Mathis, 3435 W. Van Buren St., Chi Ill.

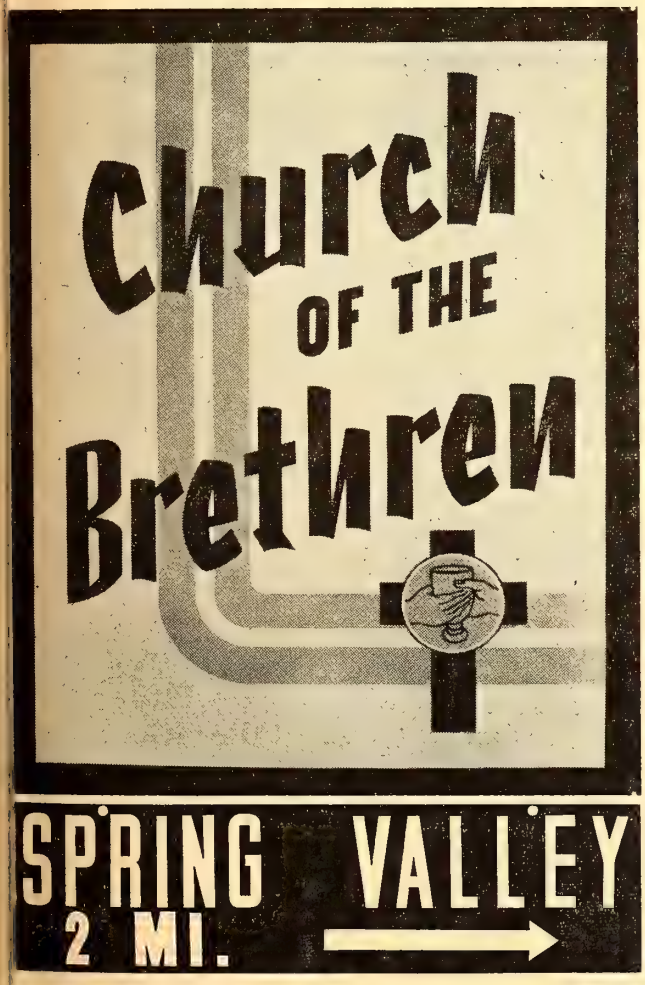
No. 934. Wanted to buy: Late spinet electric organ. Write: Studebaker, Tipp City, Ohio.

Direct Travelers to Your Church With

ROAD SIGNS

This beautiful sign will identify your church to all men, day or night. Rich maroon lettering and border against a gray background stand out by day, reflect the headlight beams of passing cars at night. The emblem of Brethren Service—the cup and the cross—is attractively made a part of the sign. It is hoped that the Men's Work group in each local church throughout the Brotherhood will actively avail themselves of this opportunity to identify their church in the community.

The 20-gauge Tern Plate steel base is far more rust-resistant than ordinary steel, assuring a sign that will serve the church for years. The entire surface is reflectorized. When these signs are erected some distance from the location of the church, it will be well to have a panel which identifies the indvidual church. These panels are made to order for you with lettering to match the large sign. These are reflectorized for easy reading at night. The size of the panel is 8 x 24 inches.



DELIVERED PRICES AS FOLLOWS:

Single Sign (Lettering on one side only) 24 x 30 ..... $4.20

Double Sign (Lettering on both sides) 24 x 30 ..... $5.95

Individual Sign (Lettering on one side only) 8 x 24 ..... $2.95

Individual Sign (Lettering on both sides) 8 x 24 ..... $4.20

Frame for 24 x 30 Signs (Channel Iron) Painted to match sign $5.95

Single-faced sign panel can be mounted on any rigid surface.

Double-faced sign will need a frame.

Each local church will need to procure posts (preferably steel) for erecting the signs.

When ordering the 8 x 24-inch signs give us the exact lettering or other markings you desire for they will be made to your specifications.

Allow about three weeks for delivery

BRETHREN PUBLISHING HOUSE

Elgin, Illinois

MY NEW ADDRESS IS . . .

Name .....

R. D. or St. .....

P. O. ..... Zone ..... State .....

Help us to keep your Gospel Messenger coming by reporting any change in address promptly. **Please do not remove old address.**

sented a Christmas play entitled They That Sit in Darkness. Recent guest speakers have been Henry Hunsberger, John Eberly, Ivan Fry and Rowland Reichard. Bro. Robert Strickler of Purgittsville, W. Va., will become pastor of our congregation on April 4.—Jeanette Rice, Thurmont, Md.

Western Maryland

Frostburg—Our council meeting was conducted by our elder, B. B. Ludwick. During the Sunday-school hour on Dec. 20 the children gave a Christmas program. In the evening the choir presented a cantata. Our young people have organized a CBYF and are taking an active part in the church activities. They are also sponsoring the Gospel Messenger club. Our women's work group remembered their adopted family in Yugoslavia with gifts at Christmas time. On Jan. 31 the young people sponsored the evening service with James Hall, a student at Teachers College, as guest speaker. Our church has purchased a new church organ. Our next project will be a basement under our church. A series of meetings will begin April 4 and close April 15 with a love feast service.—Ethel T. Ludwick, Keyser, W. Va.

First Virginia

Roanoke, First—Our church met in council on Jan. 12 with our elder, O. S. Garber, presiding. Forty young people attended the CBYF banquet. The young people have assisted in the church and Sunday-school worship. The men's group is planning the organization of a business-men's club. Our church purchased new Brethren Hymnals. Two members have been baptized and eight received by letter into our church fellowship. The devotional committee has organized a prayer cell which meets weekly. They plan prayer meetings with the sick and shut-ins also. Our school of missions was held in January with the theme, Missions in the Church of the Brethren. Our pastor is serving as vice-president of the Minister's Conference this year. Brother and Sister J. B. Roberson celebrated their sixtieth wedding anniversary at their home on Sunday, Feb. 7. During the month of February the Sunday morning services were broadcast over a local radio station. Our church participated in the city-wide religious census. A church membership class for boys and girls is being conducted by our pastor. Bro. S Earl Mitchell attended the spiritual life institute at Bridgewater. The Sunday school and board of Christian education have begun a new leadership training class. The planning committee is making plans for the new Sunday-school plant. Mrs. Lula A. Shickel, Roanoke, Va.

Oak Grove—Our evangelistic meeting was in co-operation with the district simultaneous plan. Bro. G. W. Bowman of Boones Mill was the evangelist. Eleven were baptized and several reconsecrated. Our choir in co-operation with the Green Hill and Peters Creek churches gave a special Christmas program of music directed by Paul Eller, assisted by Phil Trout. A school of missions was held during the month of January. At the last session the CBYF served a meal for group. The school closed with the showing of the film, Again Pioneers. The district male chorus, directed by Phil Trout, presented a special musical program on Jan. 16. The youth group recently purchased a new piano for our church. Galen Eller represented the CBYF at the recent youth seminar in Washington.—Mrs. H. C. Eller, Salem, Va.

Pleasant View—The first service in our new church was held on our annual homecoming day with Bro. Roy D. Boaz of Cloverdale, Va., as guest speaker. As the result of the evangelistic meeting conducted by Bro. A. J. Caricofe of Westminster, Md., four new members were received into our church. Our youth group was host to the annual West Virginia youth roundtable. At Christmas time an original playlet which was based on the Carols of World Friendship songsters was presented. The young adult class is sponsoring the purchase of an electric
Equipping the new kitchen is a
of the ladies' aid. Recently four m
their wives were elected to the o
deacon. Bro. James O. McAvoy, wh
his wife is serving in the migrant
at Pahokee, Fla., was called
ministry. Sister Ruth Utz, mission
Africa, was with us in January.
our young people attended the s
in Washington and New York.—M
J. Wampler, Fayetteville, W. Va.

Northern Virginia

Harrisonburg—The girls' choir
was organized last spring particip
the morning worship each Sunday.
recently received their choir robe
Dec. 9 the Bridgewater College gle
presented the Messiah. The memb
the Schwarzenau Club collecte
delivered gifts of clothing to child
a mountain school as their Ch
project. Recently three boys wer
tized and three received by letter i
church fellowship. In January m
of the Y.T.C. gave temperance pr
at each of the women's circle m
On Jan. 31 there was an investiture
for our Scout troop of eleven boys
were also presented their charte
Boy Scouts presented the progra
the men's service club dinner mee
January. The film, Daughter of the
was shown at our annual father a
banquet in February. A committ
pointed by our church council had
bery planted around the church.—
E. Mason, Harrisonburg, Va.

Mt. View—Last October our ren
church was dedicated with Jose
Miller of Broadway, Va., bringi
morning sermon. In the afternoo
Warren Bowman, president of Brid
College, delivered the dedication m
For many years our church and th
Dale church were known as the
Lost River congregation. At distric
ing each church was recognized
separate congregation. Bro.
Kinzie, pastor of the Mathias chu
also working with us. Bro. Kinzie
the picture, God Is My Landlord,
church. On Dec. 24 a short Ch
program preceded the picture, Th
of Christ.—Naomi D. Kohne, Math
Va.

Southern Virginia

Red Oak Grove—A regular bir
council meeting was held on Jan.
which time Archie P. Naff was ele
presiding elder for a period of thre
Also at this meeting three new m
were received into the church by
Our building project which beg
summer is now completed. Chur
Sunday-school attendance is inc
since better facilities have been pr
—Anna Williams, Floyd, Va.



IDEAL AWARD and GIFT BOOKS for 7- to 10-year-olds

Little-Folks PICTURE-STORY B

Bible-centered stories that have real value in the training of the young. Each book presents twelve and delightfully written one-page stories. Each illustrated with a full-page, four-color biblical Ideal gift for Christmas, birthdays or any occasio
Durable schoolbook style binding, printed in fo varnished for longer use. Size 5⅛x6¾.

A GOOD BIBLE STORY LIBRARY FOR TINY T

35c each. Any Four $1.25. All Eigh

BRETHREN PUBLISHING HOU
ELGIN, ILLINOIS

Church of the Brethren
Gospel MESSENGER
APRIL 3, 1954



H. Armstrong Roberts

A Season for All Growing Things

THE picture is quiet. You can focus your attention on the slender loveliness of pussy willows or the chaste beauty of daffodils, leaning so gracefully from the vase in which they are held. Or you may watch the rapt expression of the young artist who is uncertain whether she can capture their delicate texture with brush and paint. But hurry, for in just a few moments she will begin to stir restlessly, and with the girlish impulse of an April day she will drop her brushes and run away, or she will throw herself into another activity with the glorious abandon of childhood. And why not? You cannot catch the pulsing, breathless spirit of springtime in a vase of cut flowers and pussy willows. It is the nature of growing things that they cannot hold still. Nor can one express in "still life" the fruits of a living faith. Each springtime is a reminder that men may "walk in newness of life." Spring is the adolescence of the year. We may use it to grow in the direction of spiritual maturity.

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

Contributing Editors

ROY D. BOAZ ..... Cloverdale, Va.
A. G. BREIDENSTINE .... Lancaster, Pa.
A. R. COFFMAN ..... La Verne, Calif.
IVAN FETTERMAN ..... Oaks, Pa.
DEAN L. FRANTZ ..... Mt. Morris, Ill.
HOWARD H. KEIM .. N. Manchester, Ind.
MRS. JOHN D. LONG .... Dayton, Ohio
LUCILE LONG STRAYER . La Verne, Calif.
MURRAY L. WAGNER .... Troy, Ohio
LEVI K. ZIEGLER ..... Martinsburg, Pa.

THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Norman J. Baugher, General Secretary, and the Brethren House, Earl H. Kurtz, Manager, 16-24 S. State St., Elgin, Ill., at $3.00 per annum in advance. Life subscription, $50, husband and wife, $60. Entered at the post office at Elgin, Ill., as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

APRIL 3, 1954

Volume 103 **Number 14**

In This Number . . .

Editorial—
A Season for All Growing Things 1
Praise or Exhibition? 5
Remember Lot's Wife 5
Kingdom Gleanings 16, 17

The General Forum—
Augustine of Hippo. Elgin S. Moyer .. 3
Opportunities for the City Church. DeWitt L. Miller 6
Chicago (Verse). Wayne Zunkel 7
A Wonderful Work. George W. Wright 9
The Family Counselor 9
The Teacher's Spiritual Growth. Gerald E. Knoff 10
Man's Creation Is Not a Myth. William J. Tinkle 12
Mistaken Zeal. Chester N. Baird 13
Atomic Hope (Verse). Myra Brooks Welch 14
The Divine Gift of Reason. William E. Thompson 15
Reviews of Recent Books 15
News and Comment From Around the World 18

Brethren Service—
Do Unto Others. Don Miller 20
General Draft Information 21

The Local Church—
Camping — An Arm of the Church. Paul M. Weaver 22
Camping Materials 23

Our Mission Work—
Epistle From a Present-day Peter. Peter D. Thaker 24
Adult Classes for Women. Marianne Michael 25
The Emerging Church. J. Benton Rhoades 25
Attend Your Nearest Mission Institute . 25
A Prayer Circle Becomes a Growing Church 26

READERS WRITE . . . to the edito

The Gospel Messenger welcomes letters commenting on editorials, articles and ne
Letters should be brief and brotherly.

Headship

I have just read the two articles in the Feb. 20 issue of the Gospel Messenger under Readers Write and feel like calling attention to a few more Scripture references to Paul's teaching on headship and women veiling. We must recognize that Paul's first letter to the Corinthian church was largely to correct the disorder that existed there. In the first sixteen verses of the eleventh chapter Paul deals with headship, or the scriptural order of authority which if disregarded leads to confusion, but to understand Paul's reasoning we must go back to the Mosaic Law which was the only Scripture the early church had. So let us go back to the orginal decrees by God. (Gen. 1: 26-28). No evidence of man ruling over his wife (Gen. 3). Now, however, the deceiver came along calling attention to the forbidden fruit. Result, disobedience, thus the passing from innocence to guilt, shame and fear. Now the natural procedure, the shifting of blame. Next the penalty, first on the deceiver (vs. 14-15), then the deceived woman, sorrow, labor and submission to her husband. Then man because he listened to his deceived wife; sorrow, labor and sweat was his lot till he returned to the ground from which he came, also the cherubims (angels) guarded the tree of life until the seed of the woman bruised the serpent's head, fulfilled in Christ (1 Cor. 15: 22). So were the decrees and the natural order of authority established.

Now as to Paul's reference as to the head covering (see Gen. 24: 58). Rebecca, who from her own choice went with Isaac's servant to become Isaac's wife, when she saw him as her future husband, took a veil and covered herself as a symbol of submission, even as the brides of today do for their wedding ceremony (see Gen. 24: 65). Now see what the law says about the unfaithful wife (Num. 5: 11-18), the uncovering of her head was the symbol of shame and a curse. Or again let us see the law of a captive woman becoming the wife of the captor (Deut. 21: 10-14). Now read again the first sixteen verses of 1 Cor. 2 and you will see that Paul was teaching the decrees as given by God and through Moses.

Now a few versions of verse ten. The King James version has it: "For this cause ought the woman to have power on her head because of t angels." The recent version has "That is why the woman ought wear a veil on her head because the angels." Weymouth has "That is why a woman ought to ha on her head a symbol of subjecti because of the angels." The N Century Testament has it: "The fore on account of the angels woman ought to wear on her he a sign of man's authority." grandmother was Lutheran and never saw her without a coveri not a weather but a prayer coveri That was the general practice Christian women in her day. N I am wondering with our changi customs and practices whether are ignoring some of God's standa of righteousness and setting up own standards as did the Je (Rom. 10: 2-3).

I still believe that we n earnestly to contend for the fa once delivered unto the saints w the tangible ordinances as tau in the New Testament, as he to grasp eternal truth.—P. M. becker, Quarryville, Pa.

Editorials in Book Form?

How many subscribers to the M senger would be interested in see the best of the Gospel Messen editorials printed in book form be decided by the choice of readers? Some are so thought voking and stimulating that ought to have some permanent of them. I make my vote num one for the editorial: "Do Hy Make Liars Out of Christians? Edward E. Lyons, Burnettsville,

High Regard for the Messenger

Your little Messenger is good anyone who reads and heeds it never go wrong.—Clifford G. Bai Marion, Va.

I have read the Messenger n than eighty years and I think I better keep on until the end.—I A. P. Silverthorn, Sebring, Fla.

A Comment

Recently our Christian State partment refused to sell aethist "I of Russia" some of our surplus ter. Now how fortunate that "Iv did not ask for bread along the butter. Because then we w have violated a cardinal comm of the Christian Bible and sin against the Christian religion having refused bread to a hu man.—A Traveling Man.

m dissolute playboy and restless
llectual to beloved bishop of
church -- this is the story of

Augustine of Hippo



"Thou hast made us for thyself, and our hearts are restless until they rest in thee"

Elgin S. Moyer

HIS year the Christian church is observing the sixteen hundredth anniary of Augustine, one of the y church fathers. He was in a town in North Africa, was the older son of a de- praying mother. Schaff of her: "Monica, the mother ugustine, is counted among most noble and pious women adorn the temple of church ory." When Monica talked bishop about her wayward he comforted her with these ds: "Don't worry; the son of any tears cannot be lost."

r many years Augustine ned the Christian teaching the prayers of his godly her. Seemingly the inherited int of the dissolute habits sensuous nature of his n father followed him duris early manhood. In school vas inclined toward worldly rities and soon lost interest is studies. He would rather than study his lessons. In his play he would often cheat in order to be the winner or the outstanding player.

As he grew older, however, he began to show more interest in his studies. His father, being pleased with his growing proficiency in oratory, decided to send him away to a good school. At the age of seventeen young Augustine entered a school in Carthage. But within a few months his father died and left him without means of support. To the joy and relief of his mother, however, a distant relative of the family assumed the support of her son in school. An industrious and brilliant student Augustine soon gained a reputation in the schools of Carthage for his scholarship.

His mother's prayers followed Augustine, and so did the sensuous nature of his father. At school, joining a class of students who loathed good conduct and disregarding his mother's advice and teaching, he fell into sin. At the age of eighteen he became associated with a young woman with whom he lived for thirteen years. She bore him a son, whom in a moment of pious emotion he named Adeodatus, which means "by God given." Augustine greatly loved his son and entertained high hopes for his future; but the lad died in his youth.

For fifteen years after going to Carthage, Augustine was earnestly searching for truth. His keen mind demanded the acceptance of something that would be deep and satisfying. The profound philosophies of the scholars appealed to his

mind, but they did not satisfy his soul. There was nothing in them concerning the name of Christ, which he had learned from his mother. When he turned in his quest to the Holy Scriptures, the language seemed simple and unadorned, but he could not understand the meaning. One biographer says, "He recoiled from the Bible with distaste. Its style seemed barbarous, much inferior to that of Cicero. And its meaning was beyond him."

Yet he desired truth, not in its simple beauty, but adorned with all the flowers of rhetoric that would flatter his worldly vanity. So he turned to Manichaeism, a strange cult more pagan than Christian. In this faith Augustine floundered for nine years before his final disillusionment came.

The young scholar was restive. He wandered from one philosophy to another trying to find peace of soul. He journeyed from one city to another endeavoring to establish himself in his teaching profession and to find calm for his restive nature. After eight years of teaching in Carthage, he decided to try Rome.

His mother, unable to dissuade him from going to Rome, insisted on accompanying him. On the eve of his departure, he slipped away from her and boarded his ship for the eternal city, leaving her sorrowfully to return home alone. She continued to pray for him, not realizing that her prayers were slowly being answered.

In Rome he came in touch with academic skepticism and sought to find truth there. But such a negative philosophy could never satisfy the searching mind of Augustine. Within a year the unhappy man left Rome and found an opportunity to teach rhetoric in Milan, the second city of Italy.

Here he went one step further in his quest before the real truth opened up to him. He came under the spell of Platonic writings. He thought that here he was about to find the end of his search for truth. But further search and study of the Christian Scriptures and the powerful preaching of Ambrose, the great bishop of Milan, eventually revealed to him that only in Christianity is there final truth. There he found two certainties not in Platonism: the Word of Truth made flesh and love, resting on the basis of humility.

The power and the beauty of the Scriptures began to grip the mind and soul of Augustine. Light was breaking. In Paul's Epistles he saw Christ portrayed as Savior, Mediator and Deliverer. He also saw the awfulness of sin, of the sin in his own life. He realized his personal need of a Savior.

One day, when he was in his thirty-third year, while in a downcast mood Augustine retired to a garden to be alone. There he cried out, "Thou, my Lord, how long yet? O Lord, how long yet wilt thou be angry? Remember not the sins of my youth! How long? How long? Tomorrow and again tomorrow? Why not today? Why not now? Why not in this hour put an end to my shame?"

Just then he heard a child playing in a near-by house say, "Take and read. Take and read." Interpreting this as the voice of God to him, he picked up a New Testament, which opened to the words of Paul in Romans: "Not in rioting and drunkenness... but put ye on the Lord Jesus Christ, and make not provision for the flesh."

The light had broken and Augustine surrendered. He rushed to tell his overjoyed mother of his salvation. A little later both he and his son were baptized by Bishop Ambrose.

Augustine said, "I bowed my neck to the yoke that is easy



Bro. Moyer for the past fifteen years has been associated with Moody Bible Institute, first as librarian and at present as librarian and teacher of church history. He has written a number of books, among them: Our Church Abroad, Missions in the Church of the Brethren, Highways of Christian Living, Building a Minister's Library, Moy Gwo of South China, Great Leaders of Christian Church, The Pastor and Library; he also edited a book by Fr Crumpacker, Brethren in China.

and my shoulders to the burd that is light, the Lord Jesus, r Strength and my Redeeme Later he reflected, "I have fou thee late, whose beauty is old as eternity, and yet so ne I have loved thee late. And, thou wert within and I w without and sought thee ther

The following summer Aug tine and his relatives and frier returned to Rome. On t journey Monica became ill a died. Her last days were m happy, for she had seen the s of her many prayers safe in service of the Savior.

Augustine gave up his worl relationships and devoted time to prayer, study and me tation. Throughout his Ch tian life he lived simply a modestly. Two monaste which he built became semin ies for the training of prie deacons and bishops for service of the church in Nc Africa. Out of his life and st in the monasteries there de oped the Augustinian Or which was one day to prod the great reformer, Martin ther.

Five years after his con sion, Augustine was chosen the people of Hippo, a sr town of North Africa, to b priest. Just a little later he made associate bishop of Hi Only nine years after his c version he became sole bis which position he held until

Continued on page 15

EDITORIAL

Praise or Exhibition?

THE legislators in Mississippi got into quite a discussion recently over the difference between gospel singing and hillbilly music. seems that there is a state tax on exhibitions nd singers who had been hired for a dance somemes included a few gospel songs in order to cape taxation. The legislators found it difficult exempt the gospel while taxing the exhibition.

We often marvel at the ease with which opular vocalists can shift from love songs to ngs with a few religious words that they call cred. It is obvious that something more than a ecial vocabulary is necessary to distinguish cred music from other kinds. Yet we know of perfect formula to apply to a song to tell hether it is religious or not. Many of our faorite hymns use tunes that were once folk songs, nd often they create a more devotional attitude an other tunes specially written for the purpose.

If only hillbilly singers were guilty of using cred themes in a profane way, the problem ould not be so universal. But exhibitionism can ter into the way a trained choir sings a stately mn about as quickly as it shows up in the fancy ns a church pianist may use to adorn the offery. We are so much more expert in the ways making "a joyful noise" than in dedicating r songs "unto the Lord."

So often we line up on one side or the other argue about gospel songs versus hymns or choir rsus congregation or organ versus piano or the d songs versus the new—and then we miss the int that any and all of these, if they are concrated to God and used with reverence and detion, are ways of praising him. The same human ice, as James makes clear, can be used for bless-g and cursing. We cannot regulate worship by thorizing only certain ways of praising the rd. The renewal of worship must come from e cleansing of attitudes. Only as we feel a sense God's nearness will we cease to be exhibitors d become true worshipers.—K. M.

Remember Lot's Wife

ONE of the less attractive accounts in the Book of Genesis describes the early morning escape of Lot and his family from the y of Sodom. That wicked city soon received judgment of fire and brimstone but the family Lot had been providentially spared. We have interest in reviewing here the sordid circumances of Lot's unhappy education in the "cities the plain." But we might well observe what ppened to his wife when, after being shown the way to safety, she perished because she looked back.

> Some carry the gospel in their hands.... Some carry it about in their mouths, and talk of nothing but Christ and the gospel: this is Pharisaical. Others carry it in their hearts. He is the true gospel-bearer that carries it in his hands, in his mouth and in his heart.—Erasmus

Lot himself was tempted to linger in the condemned city and only the grace of God prevented his destruction there. One would have expected him to grasp at so obvious a deliverance but the pull of the past was still strong. His wife could not resist the temptation to look back. She was unable to make a clean break with the past and to move on with faith. Her backward look was fatal.

Why then could Abraham, who rose early on that same morning, behold the smoking city without danger? Long ago he had made his decision to leave his native city of Ur, to leave Haran, to go on into the vast unknown with only a vision and a promise. Abraham looked forward, even to a city whose builder and maker is God, a city he could see only by faith, but toward which he traveled. Therefore no wicked city of the plain could entice him and he could contemplate its ruin as he made his prayers on behalf of those he loved.

The backward look, the longing for the old ways of greed and pleasure, the unwillingness to abandon habits that we know are destructive—these will always hang as weights around the neck of those who cannot forget the past and go forward in faith.

Sometimes the act of faith means more than grasping an obvious chance to escape. We are saved by the grace of God not only to be safe, but even more to risk our personal safety for the eternal kingdom we seek. Jesus could have been safe, but he steadfastly set his face to go to Jerusalem and he would not turn back. How easy it would have been for him to look away from the cross and back to the days of his popular acceptance.

These days of sober reflection during the season of Lent should help us all to examine ourselves, to ask if we are dangerously looking back when we should courageously look forward.—K. M.



There is need to have at the heart of each urban center a Church of the Brethren that is strong and influential and which preaches, teaches and demonstrates the gospel of goodwill, brotherhood, love

OPPORTUNITIES FOR THE CITY CHURCH

DeWitt L. Miller

IN ONE of our cities there is a man who moved from the Shenandoah Valley of Virginia more than twenty years ago. He did not buy a home because he intended to move back to the Valley as soon as he made enough money to buy a home. He did not go across town to the Church of the Brethren but to the church of another denomination near where he lived. Of course, he intended to be a Brethren when he went back to the Valley. He did not put any roots down; he assumed no community or civic responsibility because he was always going back to the Valley. He did nothing to build the church of which his father was a minister; he did nothing to promote the kingdom which was the first love of his grandfather. His children grew up with no loyalty or devotion to any church because he left his God back in the Valley, and a quarter of a century later is no nearer the Valley than the day he left. That is the tragic story of hundreds of Brethren men and women.

This highlights the first danger which attends the shift from the country to the city—a personal danger—the danger that we will lose interest in the things of religion just at the moment when we need religion as an anchor, a safeguard. When a person goes to the city one of two things happens: he either becomes a part of city life or he lives apart from it. If he becomes a part of city life he can become part of the good or the bad phase. It would be a great thing if Brethren would teach their children from the time they are born, "Our church in the city is doing a great work. When you go to the city, if y do, look up your church firs

Brethren must learn the tru contained in the story of t sailors lost at sea, without wat One day they sighted anoth boat and they shouted and s naled, "Give us water; we ne water." They did not know th were in the midst of the strea of fresh water created by t waters of the Amazon forci their way out into the oce The sailors of the other b signaled back, "Let down y buckets right where you ar The church in the city crea a moral and spiritual stream f fresh water in a social, econor and political ocean made bra ish by sin and evil. Only person who lets down his buc into the life-giving stream f church life will find the nec

y spiritual refreshment to
p him strong and pure.
t is easy for the person com-
to the city to become critical
the city church because it is
erent. Of course it is different
it is not necessarily bad.
s not that one is better than
other; it is just that life has
be different in an urban set-
g. The critical person runs
danger of becoming es-
nged from the church and
first thing he knows he has
ed into the social life of the
and he does things that he
uld not think of doing back
ne, thus creating for himself
kinds of problems, both men-
and spiritual. He is caught
all kinds of conflicts and if
lowers his standards he de-
ps a guilt consciousness. At
same time he has estranged
self from the church, from
fellowship in which he could
health and healing.
f course, some of the people
o do associate with the
rch do not always hold to the ideas they brought with them and then an interesting thing happens. Because they have lost their moral moorings, they try to develop a false sense of spiritual security by demanding that the church remain just as they remembered it back home. That is why some of our rural churches are more progressive than some of our city churches. Sometimes the cause is economic. In the beginning the city church gets home mission funds from the Brotherhood and the district and it is afraid to do anything that would endanger that source of income. Therefore, we have many city churches to which the old adage might be applied, "You can get the church out of the country but not the country out of the church."

The other danger is that the church will ape the city churches of other denominations. I am not suggesting that we should not learn from them. As a matter of fact, churches which have been in the city a long time have developed denominational strategies for the locating of churches, for parish administration and for a lot of things. We need to learn from them. Fifteen years ago the late Bro. M. J. Brougher said, "The day when you can start a city church in an abandoned storeroom is past." Neither can ministers pastor city parishes the way it is done in the country. Brethren have never learned this, neither the ministers nor the laymen.

Now that we are on the way to the city, a trend that is not likely to be reversed, a number of very important issues should claim the attention of every member of the church. First of all, we should not abandon the country. The rural church should be kept as strong as it is possible for our total church to make it. It should be changed, adapted and relocated in light of changing conditions and shifting populations. With a background of 175 years the Brethren should be able to minister to the needs of rural people in a manner second to none in America. We must never relinquish what we can do best in favor of that which we must now begin to learn to do. It is not either—or; it is both.

In the second place, we must realistically face our new task. We must adjust our program to meet the needs. We must realize that if we are to build a city church strong and spiritually influential in the city we must substitute for the beauty of nature the beauty of art, architecture and symbolism, careful always to keep in the focus of our attention that for which the symbol stands. We must recognize that the increased intensity of urban life demands a more effective program of Christian education and nurture utilizing the very best methods, materials

CHICAGO

WAYNE ZUNKEL

The hum of cars,
the rattle of a street car,
a siren in the distance,
and over the haze of light, the night sky and scattered stars.

What do city people think about, Father?
Do they think deep thoughts
and ponder the wonder and realities of nature?
They meet the crucial events of life—
birth and death,
sickness, sadness, love,
hope and fear.
But are their lives so enmeshed in the routines
of existence that they have no time for dreaming
—for contemplation?
What hope is there for this city
—this maze of buildings housing these multitudes,
Thy children.

Looking across the city it is hard to grasp the vertical dimension:
the city is so vast.
How can we fill men's hearts
with the love which lifts men's eyes
to the destinies ordained for them as sons?

O God, grant to us who call ourselves thy children
wisdom and vision and power.
Hurl us forth on a mission of reckless love for you.
—Amen.

and equipment and also we must make use of the vast resources of the city for field trips on Saturdays and holidays that the truths of religion might be more indelibly impressed upon the lives of men, women, young people, boys and girls. Most important of all, the city church must develop and utilize techniques and methods whereby the home might be stabilized and strengthened; that it might become the most effective instrument of Christian education. Let us recognize that the church has unparalleled opportunities for social service in the city and that the church that does not accept that as a part of its responsibility has abdicated in the field of one of its most glorious opportunities. Finally, the city church has the task of building fellowship at the level of the deepest social and spiritual needs of people. It includes eating together, working together, playing together, studying together, serving together and praying together. Until the church gives that opportunity to all of its members, not just a few of them, each week of the year it has not fulfilled its function as a city church. The finest minds and choicest spirits of our city church membership should be brought together to face this problem and seek adequate answers for each local situation.

The third thing we must do is to acquire a sense of mission by seeing the desperate need for having at the heart of each urban center of our nation's life a strong influential Church of the Brethren preaching, teaching and demonstrating the gospel of goodwill, of brotherhood and of love. It must not be just another Christian church but a Brethren church—a church with a very special message—a very special ministry.

We are living in a day when the God-given rights of all men are being denied minority groups; a day when the liberties of free people everywhere are endangered; a day when the unity so essential to our future is being endangered by the forces of disunity on both the political and religious level; a day when the cause of peace hangs so precariously in the balance. Such a day ought to be a clarion call to the Brethren to build stronger and faster than ever before. Now is no time for the Brethren to carry into the city the fragmentation of our rural efforts which cause us to have districts whose churches average less than fifty members, with congregations of less than ten members.

Now is the time to rise above the false notions and outwo methods of the past; now is t time to fashion new containe for the ever new and desperat ly needed wine of the gospel goodwill, brotherhood and lo Now is the time to take a le from the notebook of the Apost Paul who went to Athens, Cc inth and Rome, establishi great centers of Christian infl ence. Now is the time for t Brethren as a country chur really to go to town as it mov into the heavily populated are Now is the time for all who lo and cherish the insight and e phasis of Alexander Mack as needed antidote to the poiso of ill-will, prejudice, hatred a war to go forth in a progra of making disciples of all who we meet in high places and



Eva Luoma

Along with private prayer, thoughtful Bible reading, meditation worship with fellow Christians in church brings spiritual renewa

w, teaching them by word and
ed to observe all that Jesus
s commanded as summarized
the statement that we are to
ve one another. Only thus
n the church met the chal-
nge of this critical but sacred
ur and only thus can you and
be worthy followers of him
no was unable to fulfill his des-
y as a Savior and Redeemer
til he steadfastly set his face
go to the city of Jerusalem,
e center of his national and
ligious culture.

With the destiny of men and
tions hanging in the balance
e have no right to take our
lationship to Christ and the
urch so calmly. You and I
ust give Christ our hearts of
ve, loyalty and allegiance and
out with our hands of fellow-
ip extended in invitation to
eryone to come and seek with
the way of peace and love.
that high calling and sacred
sponsibility I would seek the
nsecration of every person
no is a part of a country church
at is going to town.

A Wonderful Work

George W. Wright

A SURVEY conducted in the state of California disclosed that if just one
rson out of each twenty in the
te decided to go to church on
e same Sunday there would
be enough churches to hold
m all. Those statistics should
nish food for thought.

n the first place, they speak
against the self-satisfied
itude and indifference that
aracterize too much of our
n church work. We are con-
t to baptize the children of
members and the occasional
itor who becomes interested
ough some friend in our
urches. But we have taken
y halfheartedly the call of
Master to evangelize the
rld. We have hidden the
iant light of the world under
bushel of our own com-
placency and only a feeble trickle of that light has seeped through to a needy world. It is time that we awaken to our responsibility, trim away the carbon and soot of our selfishness and indifference and do what the Master demands of his followers, go forth in love to win men into the kingdom of God.

Then, too, the statistics speak of the growing canker of materialism and unconcern for the things that are eternal. Many live and die as though there is no God. At least, they give no evidence of their faith by their conduct. Through the church God reveals great spiritual values with which this world has nothing to compare. The power of God unto salvation, the transformation of life out of the darkness of sin into the

Continued on page 11

The Family Counselor

Naomi Will **H. K. Zeller, Jr.** **Jesse Ziegler**

The Family Counselor welcomes letters of inquiry. They may be addressed: Family Life Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Dear Counselor,

I am the only child in my family who did not marry. During the last few years my parents are growing old, and it seems to rest on me to be responsible for keeping up our home and looking after their welfare. My brothers and sisters take the position that they already have more than they can handle with their own family cares. I feel that something is happening to me that is making me bitter toward life; yet I can see their side too. What do you think my duty is?

Child at Home

Dear Friend,

There are three parties who are concerned in your communication: your parents, your brothers and sisters, and yourself. Any solution to your problem must not do injustice to any of these three.

First, your parents deserve the love and attention and care of all their children. They ought not to grow old discarded from your affection. Fortunately, there are now available many Christian homes for older people which are geared to their needs and afford such comforts as are not available elsewhere. These homes have no relationship to the "poor house concept" of a former generation. They are designed for health, comfort, companionship and spiritual needs. Many such homes provide care at a cost that cannot be approximated in a private situation. You ought to investigate the possibilities of such a home for your parents. You may need to discuss the advantages of such a home. In the end, it may be seen as preferable to battling a two-or-three-generation age spread which parents often do when they live with their children.

Second, while we cannot eliminate the inequalities which life imposes upon different members of the family, all brothers and sisters ought to assume responsibility in the care for the parents. It often seems more logical, if one child is unmarried, to lodge the care of parents there. This usually has distinct advantages over living with a son or daughter who has a family. It does, however, often impose harmful limitations upon the unmarried member of the family.

Third, since the care of your parents rests with you as the only child in the family who did not marry, there are certain rights and privileges upon which you ought to insist. You ought not to encourage selfishness in other members of your family. You have a life to live, too. You ought to have opportunities to travel and get away from the regular duties of the care and maintenance of the home. You ought to have a personal and religious activity which does not engender bitterness, or cause you to feel that life is a *cul de sac*. **The opportunity for you** to build a new life of your own, with a family of your own, ought never be denied to you.

Much unhappiness could be saved in family relationships if we would remember the fundamental Christian concept of the dignity of each individual. We must respect his right to develop his best self. There will always be inequalities in responsibility, relationship and achievement. Life asks of us that out of such inequalities we find the balance which will keep alive faith, hope and love.

Harry K. Zeller, Jr.



From the sound film, For Every Child

Once self-centered, lazy this teacher h found that his growing interest in the cl of lively juniors has brought him un pected dividends in spiritual developm

Gerald E. Knoff

The Teacher's Spiritual Growth

NOT long ago I was asked to write a short statement about some church-school teacher who had impressed me as a boy. I did so. A number of others wrote similar accounts.

When the statements were printed it was interesting to observe that these teachers were remembered after many years not for what they said chiefly but for what they were. They all seemed to have been persons of genuine spiritual vitality. No doubt they imparted much valuable instruction. But what was remembered was their interest in growing boys and girls. The conclusion was inescapable that they, too, were growing persons.

Certainly to be a successful teacher of the gospel of the Lord Jesus Christ one must be growing in understanding of God, of Jesus Christ, and of the nature and demands of Christian life.

Candidates for admission to ministerial standing in the church to which I belong must answer affirmatively a set of eighteenth century questions before they can be received. "Are you going on to perfection? Do you expect to be made perfect in love in this life? Are you earnestly striving after it?" The clear intention of these words, sounding often somewhat quaint to modern ears, is to emphasize that ministers must remember that they must grow spiritually if they would be effective leaders of their people and churc

It seems to me that it is i portant for a teacher to gr spiritually because only so c knowledge be effectively co municated. We are being urg these days to give larger atte tion to the teaching of Christi beliefs. It is contended th theological affirmations ha been too long neglected or i eptly taught. This is an imp tant emphasis. It needs to made.

I suspect, however, that in o attempts to teach other peo about the nature of God or t work of Christ, they are l impressed by our words th they are by what they see God in us and what evidenc they see in our lives of t

This article is one of a series planned by the Children's Work Committee of the Division of Christian Education, National Council of the Churches of Christ in the U.S.A. It is being used simultaneously by several cooperating denominations.

Executive Secretary, Division of Ch tian Education, National Council of Churches.

deeming and transforming hrist.

Not only does the effective mmunication of knowledge epend upon spiritual growth id development, we must grow ven to retain our present ndition. A tree reaches its aximum development after n, twenty or thirty years. A erson however, is not a tree. hen a person stops growing gression sets in. When a Chris- an ceases to strive to be a etter Christian every new day iat Christian falls back and ses hard-won spiritual ground.

One might put the matter on n even deeper basis. It seemed be part of Christ's expecta- on that the Holy Spirit would ad men and women into an ver-growing understanding of ie mind and will of Christ. If teacher, after honest and ber stock-taking, should dis- ver that he is on a spiritual ateau, it is time for him to k what God can do for him in rgiveness and in spiritual newal.

Obviously the first thing to is to remember the time- sted ways in which the Chris- an church has provided for ersons such as we, "prone to ander, prone to leave the God e love." Private prayer, the rporate worship of the church, e sacrament of the Lord's pper, thoughtful Bible read- g, disciplined meditation, and l the rest of the familiar means grace, all these are available r us. They will not fail or sappoint.

Many troubled Christians, wever, find it difficult to lay ld of these familiar tools. low can I pray about my own iritual dullness when I seem be losing the desire to pray? u point me to my Bible. Yet I really wanted to read it ayerfully and attentively, I uldn't be in the state I'm in. is advice gets me nowhere, d helps me not at all."

This is an honest and valid



complaint. What we so often need are means to the means of grace. Or, to put the matter in less theological language, we often need to find rich and meaningful experiences which themselves will lead us directly to a fuller understanding of God or indirectly to other experiences which, given time, will bring us to the rich resources of our Father. Sometimes, curiously enough, we find we have made the most spiritual progress when we have forgotten about our lack of progress.

Often identification with the needs of others brings about this reflex benefit. There is a splendid illustration in the new film, For Every Child. A church-member, self-centered and lazy, finds that he himself has had an experience of spiritual growth as he attempts to meet the needs of a neighbor boy, sullen, spiteful and suspicious. Many times we find our way back to our Father's house by working in the homes of others.

It may be, again, that we have lost a sense of perspective on the power of evil in the world. We are terrified or apathetic, dismayed or calloused, defeated or dumbly resigned to evil acts, evil men, and an evil future. So the reassuring confidence of the Bible becomes a mockery and prayer is laid aside as futile.

It may be in such a mood our best strategy is to open our eyes to the forces of right, of truth and of beauty all around us. How many good men and women there are, after all, right around us in our own communities! How many are the forces of truth and integrity in our nation, churches and colleges, libraries and newspapers? They are all God's allies. How many are the evidences of God's beautiful handiwork in this his created world!

Perhaps a regained perspective can bring us again to the public worship of the church which we have so badly neglected of late.

Or, for example, it may be that we need a change of responsibility. Look around in that church of yours, in that neighborhood, in your community to see what needs to be done in the cause of Christ which you could do and which no one right now is attempting to do. Forget for the time being your own spiritual needs and concentrate on serving those handicapped children or in bringing those new families into the church school. The first thing you know you will sense the need of what you have missed. From then on out (and up) the way is fairly clear.

In the last analysis, of course, it is God who works in us. It seems also true that we can help make his work possible. The teacher's spiritual growth is important, important to himself, to those in his class, to his fellow-workers in the school and to God. For he, as any other parent, wants his children to grow.

A Wonderful Work

Continued from page 9

glorious light of redemption, the lifting of men's desires from things that are evil to lofty ideals of love and purity and holiness. History relates a long, long list of names of folks whose entire lives have been completely changed by finding some church interested in the work of the kingdom. This is what happens when the church is busy at the Master's work and men are concerned about their souls.

MAN'S CREATION IS NOT A MYTH

William J. Tinkle

PROBABLY it is no cause for wonder that there are different interpretations of the universe. God's revelation comes down from above while man's observations of nature builds up from below, and when they meet they may not join perfectly. If a tunnel were started from opposite sides of a mountain and the workmen should lack a few feet of meeting perfectly at the middle, one might say it is no worse than he expected; yet this is the way tunnels are dug and the workmen do meet.

It is not unreasonable to expect that Biblical and scientific explanations of creation should be harmonized, especially in the Church of the Brethren, which stands for peace and reconciliation.

It is hard to account for the appearance of man on the earth except through creation. There is an evident design in the structure and functioning of man's body which indicates that he was planned by an intelligent Being. The design still is evident even if the body sometimes falls short of fulfilling its functions. As William Paley wrote in the eighteenth century, teeth are designed for eating, not for aching, just as a sickle is made for reaping, not for cutting the fingers. Paley had a wide influence in his day, and while his arguments became old-fashioned, they never were disproved.

Recently, however, new editions of Paley's work have been published. Recent scientific discoveries undergird his conclusions, for instance, that changes by mutation are not a benefit to the animal or plant or person. Examples of mutation are albinism or lack of pigment in man, lack of horns in cattle, and seedlessness in grapes and oranges. The original type, planned by the Creator, is better fitted to care for itself.

Yet an alternative explanation of man's structure and abilities has become very widely accepted. Man is supposed to have developed gradually from the simplest form of living matter. As the earliest and simplest living things reproduced, it is postulated that the offspring differed slightly among themselves, some for the better and some for the worse. Those animals which happened to have favorable new organs lived and crowded the others out. This process, continued through millions of generations, is supposed to have accumulated enough useful organs in one living being that man has thus evolved. Since it is the forces of nature which are supposed to sort and select the types of animal which are to survive, purpose and planning are ruled out.

No good purpose is served by passing by this conflict, saying that it does not matter. When I was a laboratory assistant in zoology in a state university a friend said to me, "I am told there are some courses in your department which a student cannot take and still believe the



In the beginning God created the heaven and the earth. And God said, Let us make man in our image, after our likeness: . . . So God created man in his own image, in the image of God created he him; male and female created he them
—Gen. 1: 1, 26-27

Former teacher at Juniata and La Verne colleges and Taylor University

ble." I had to admit that there is too much truth in his objection. Yet two students who held it to the end for creation, against the arguments of the instructor, received good grades. I have met some Christians—good men—who are unwilling to deny the doctrine of origin by evolution, even though it is taught as an alternative to the Genesis account. If they hold their views because they do not wish to oppose scientists, they are to be commended to that extent. Scientists work hard and patiently to establish truth, much of which is found to be beneficial to the human race. We can not claim that scientists always are right; they are human enough to believe what they want to believe; but conscious deception and "trying to put something over on the public" are far from this group.

If harm is done to Christian faith it is not science which does it, but a kind of philosophy which sometimes accompanies science. The attitude can be stated about like this: "My colleagues and I have already discovered all the principles which are significant. While we still are looking for details, they must fit these principles, for there could not be any others. Therefore a miracle is impossible." Of course, a scientist does not have to hold this doctrine, and many of them do not.

As stated above, it is commendable to agree with scientists, but you should agree with the right ones. If you believe man was created, having been planned according to a purpose (if you think he has achieved his position by being the ablest competitor in an era of struggle, you will agree with some scientists either way.

While it has been stated that many worthy biologists accept the theory of evolution, this is not true. I can give the names and addresses of seven men holding the Doctor of Philosophy degree from large universities who believe and teach Biblical creation. They would not appreciate being placed on a pedestal by including their names in this article, but I can give the names privately. This degree is conferred only upon worthy scholars. Of course, a host of other people believe in creation.

The person who does not care to fight is likely to say that he believes in God and in evolution also. While it is possible to do this—with an altered conception of God—it is not possible to believe evolution and the Bible (unless the term *evolution* is used in a sense different from that which is explained in this article). The theory ignores or denies both the likeness of man to God and the fall of man. Theistic evolution is not even a good compromise, for the scientists who are evolutionists reject it.

The author regrets that this article must be kept too brief to cite many of the facts of nature, for these facts have determined his belief. Twentieth century discoveries such as the nature of fossils and the mutations tend to favor creation. Further reading is suggested in a footnote.*

On a subject so wide as this one, none of us can have complete knowledge, nor should we be impatient with one another because of personal views. But this one thing I am stating in this article: that some persons have modified the teaching of the Bible on creation in order to agree with science; which is as vain as it is regrettable because there are scientists on both sides.

* Am. Scientific Affiliation: Modern Science and Christian Faith; Second ed. 1948, 316 pages; Van Kamper. Frank L. Marsh: Evolution, Creation, and Science; First ed. 1944, 304 pages; Review and Herald.

Mistaken Zeal

Chester N. Baird

MANY a Christian has desired at one time or another to establish a church that teaches Christianity as he believes it. He has heard the prophetic call: "Go teach the truth to my people." Most Christians are content for it to be a passing thought or a series of daydreams. Others attempt to teach their particularly revealed truth inside the established denominations, but not for long, owing to the indifference or active opposition of the hearers, depending upon its orthodoxy or what toes are tramped upon. Some write a book; others write articles for religious magazines; a few pass out tracts and talk to people on the street; an occasional one will start a mission and build a new church.

Before one starts out to teach a new truth, he should ask a number of questions. Is it really truth? Do other godly people recognize it as truth? Is it in keeping with the character of Christ? Does it have Biblical backing? Is it ripe for our age? Can it be taught successfully without destroying the faith of those who reject it? (Many people go to no church because someone has destroyed their faith in the orthodox churches and has failed to lead them into another. Does it matter to the kingdom whether one accepts or rejects this truth? Does it help one to live a more Christlike life? Does it make one a more energetic kingdom work-

er? Does it help or hinder the soul growth of others? Can one do more good for the kingdom, emphasizing this truth than putting the same energy into promoting the normal program of the orthodox church?

It is a very difficult job to change the religious ideas of people. Most of them follow the religion of their parents with very slight variations. However, here and there we see new denominations carved out of the old—thousands of people in the same community swinging over in a few years, entire churches changing their teaching.

Let us study such a group. What makes them successful where others fail? Is it theology, technique, personality, industry or a combination?

It is my contention that their success does not depend upon prophetic revelation. Most of them do not stand for the truths that one following in the footsteps of the Old Testament prophets would proclaim. The most successful ones do not ask their followers to place loyalty to God above loyalty to state. Neither do they question how a man earns his income. They do not ask their members to apply Christianity to the economic and political orders. That is no business of the church. Nor do they take a positive interest in any secular program to promote world peace. Their only plan is to win souls and trust that God will set his world aright without any human help.

These teachers accept a literal interpretation of the Bible with the same kind of faith as other Christians accept the existence of God, but interpret its applications as for the Jews, the church, or the millennium. They deny that the Bible presents a progressive revelation of God and his will for mankind. They place equal value upon Old and New Testament passages.

Atomic Hope

MYRA BROOKS WELCH

God multiplied the atom
And made the whirling planets;
They move in perfect rhythm like
a song.
Man learned to split the atom
Creating fear and havoc,
Subjecting weaker nations to the
strong.
When man has gained the wis-
dom
To complement his knowledge,
Atomic power may build for
peace and then,
An altruistic chapter
May be written in the saga
With love the golden ink-flow
from the pen.

They appeal to the common people by presenting themselves as the only authoritative interpreters of the Bible: they are the champions of God's Word. They are sure where highly educated Bible scholars hesitate to make a decision. They scorn education and the scientific method, and like sheep follow the theology of the early founders of this new denomination regardless of any or all evidence that modern scholars present to refute their claims.

Perhaps the biggest factor in the successful propagation of their theology is that they have a single exact interpretation for every passage in the Bible and like a modern factory, they produce thousands of laymen who delight in mastering this easy theology and passing it on to others. To become an authority, one does not need a higher education or even a voluminous library—just a Bible and one man's book interpreting it. It is memorized education like that of the Middle Ages—no thinking needed. In fact, those who think for themselves are in danger of being expelled as modernists.

Their techniques are effective. They ride to success upon popular music and "old-time religion" propaganda. They give word homage to the Bible, for what God says, for pray and Spirit-guided living. Th emphasize tithing, loyalty church attendance and persor mission work. Their membe work five to ten times as ha as those in most orthod churches. They build upon s cial life and member particip tion; they have city-wide Bil institutes, summer camps, you rallies and Bible training scho which offer short cuts to t ministry. Their pastors are w paid and their churches ha plenty of money to promo expansion including radio a television appeals.

Their teaching techniq includes interesting sermon su jects from obscure Bible p ages. They proclaim to kn more about the future of t world than all the scienti combined. They are right b cause God speaks through the They claim that the orthod denominations are led by fa prophets—modernists. They up their straw man and, w reckless disregard for the tru proceed to knock him down the delight of their audien

The orthodox denominatio could learn much from the n sects, but it would be a sor day for the true church Christ, if they would co everything. God is continui to reveal his truth to sinc Christians, but in most ca the prophet of this truth is n very popular. He will not given the largest church a the biggest salary. Instead, will find it a struggle to rea the men of his generation, j as those who first advocat the abolition of slavery or th who now oppose the Christia taking part in war. If the chu of our day is to continue to t the world right side up, it w not be brought about by ign ing those problems that be our world but by wading i them and bringing about Christian solution.

Augustine of Hippo

Continued from page 4

ath thirty-five years later.

Augustine was one of the eat defenders of the church North Africa. He bitterly posed the heresies that were eeping into the church. He s a leading bishop in North rica at the time of the canon- tion of the New Testament d had an influential part in s work.

During the siege of Hippo by e Vandals in 430 Augustine l sick of a fever from which died a few days later in his venty-sixth year. When the d came the great saint of God l asleep in the full possession his faculties.

North Africa fell to the Van- ls. Hippo was lost to the urch; but her richest and est fruit, the spirit and theol- y of Augustine, could not rish, for "such a man belongs the world at large and to all es."

When we hear the name *ugustine* we recall the beauti- l words from his pen, words at so well characterize the irit of the man, "Thou hast ade us for thyself, and our arts are restless till they rest thee."

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Brethren Publishing House, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*).—Editor.

***The Miracle of the Cross.** Robert R. Brown. Revell, 1954. 126 pages. $1.50.

Here, in a completely new approach, is a very understanding treatment of the seven words of Jesus from the cross. The author, with great artistry, follows the mind of the centurion in charge of the crucifixion through the experience from its brutal beginning to the point where he says, "Truly this man was the Son of God." Each word of Jesus strikes a new blow upon the hardened heart of the Roman officer and hammers it into a new pattern of understanding and response. The author shows great insight in his interpretation; my only disappointment was that, in discussing "Father, forgive them . . . ," he reluctantly left open the door for war. Here is helpful Lenten reading and a book that will make a lovely gift.—*C. Ernest Davis.*

A Light Unto My Path. Wallace Friday. Abingdon, 1953. 128 pages. $1.50.

This is a little volume of wise, thoughtful and relevant devotional messages, by a busy pastor who obviously knows people, their needs, problems and hopes.

This is a good one to carry in your pocket as you ride to work, to park near the kitchen sink or on a bedside table, so that you can read a five-minute chapter in odd moments to stimulate your devotional life.—*Edward K. Ziegler.*

The Fullness of Time. John Marsh. Harpers, 1953. 190 pages. $3.00.

This book deals in a very stimulating way with what the Bible has to say about time and history. It is both an incisive philosophical treatise and a discerning piece of Biblical criticism. The author contends that the Bible rests upon a concept of time and history peculiar to the Hebrews, a concept quite at variance with both the Greek view and our own. The Hebrew word for time, he says, meant opportunity—an occasion when God broke into earthly existence. Dr. Marsh, professor of Christian theology at the University of Nottingham, England, carefully sets forth how this redefinition of time affects our understanding of the Bible's message. His emphasis upon the focal meaning of the exodus is a valuable feature of the book. If you would like a better understanding of such topics as the day of the Lord, the end of the age, the last time, eternity, the coming of the Lord and the kingdom of God, you should read The Fullness Of Time. If you want to think, not just have your prejudices confirmed or irritated, here is your book. It will enrich your understanding and give you new ideas.—*C. Ernest Davis.*

---

he Divine Gift of Reason

William E. Thompson

THE power of reason, the ability to gain knowledge by observation and experience, the freedom to think and t on our initiative, to build d create are divine gifts that ould be cherished, practiced d used to the glory of our eator and the dignity of man- nd. As wonderful as these ts are they are only valuable the extent that we use them. fact, we are only in possession them as we use them and ey become a part of our being. hen these gifts are practiced ily becoming established hab- in our lives they function automatically until we reverse our thinking. Faith, hope and love, divine virtues, only become real as we develop them in deeds and translate them into their spiritual equivalent.

Our power to think and reason is of God and when directed by wisdom, truth and justice is a form of divine inspiration in assisting us to make wise decisions, and we become channels through which the attributes of God may glow. Since the mind is of divine origin and has been provided with a conscience and is under our control it is highly important that we allow only wholesome, positive, impulses to enter this sacred chamber which has been provided with connections with the Infinite Intelligence and may be used as in prayer.

Imagination is a faculty of the mind which handles many ideas, plans and impulses every day, some of which should be quickly screened out and discarded while others should be carefully tabulated in the subconscious mind until they become a part of our personality, for whatever the mind can believe it is capable of achieving. Thoughts are powerful things and when illuminated by imagination, faith, hope and love they may be translated into their spiritual equivalent.

KINGDOM GLEANINGS

Wayne Eberly became part-time pastor of the Thurmont church, Md., on March 1. After June 1, he will serve full time during the summer. Bro. Eberly and his wife are at Juniata College at the present. In September he will enter Bethany Biblical Seminary.

Elder Govindji K. Satvedi, who had been in the United States since the first of June 1953, visiting churches here, left New York on March 20. En route to India he will visit the Holy Land, traveling with a former colleague in the United Theological School at Baroda, Rev. Jayanand Chauhan.

S. Loren Bowman, pastor of the Wenatchee church, Wash., was elected chairman of the Pacific Coast regional board during the recent conference at La Verne, Calif. The other officers, who remain the same as this year, are Glenn M. Harmon, vice-chairman; Joseph R. Jennings, recording secretary; Virgil R. Wilkinson, treasurer.

S. D. Zigler of Broadway, Va., died late Thursday, March 18. He was active in the Northern District of Virginia and for more than fifty years was a minister, serving for many of those years in the Bethel church, Unity congregation. For six years he had given his time to home mission work in Alabama, while farming in that state. Earl Zigler, missionary to India, is a son.

Licensed to the Ministry

Ralph Warner, in the Flower Hill church, on April 4. Participating in the service were A. Stauffer Curry, chairman of the commission on ministry and missions, Eastern Maryland; Arthur Warner, pastor of the Flower Hill church and father of the licensee; and David K. Hanawalt, executive secretary.

Request for Old Hymnals

A request has come from a missionary in Nigeria, West Africa, for copies of the old blue-bound hymnal. If your church has any to give, please write to Anetta Mow, Missionary Education Office, 22 S. State St., Elgin, Ill., stating how many copies you have. The number to be given should be determined by correspondence before they are sent in.

New Books of Interest to Brethren

Studies in Brethren History, by Floyd E. Mallott. Timely and authoritative, this is the first extensive and interesting study in Brethren origins and developments to be written in many decades. The author, recognized as the leading church history student in the Brethren fellowship today, writes out of wide observation and careful research. The book contains 352 pages and is bound in an attractive maroon cloth with the title stamped in imitation gold foil. The price is $3.75.

Rural Preaching, Edward K. Ziegler. In this book the vitally important role of preaching in rural work is discussed. The author, with wide experience in this specialized field, gives a stimulating approach to the message of the rural preacher. All who read this book—and apply its principles—will appreciate the invigorating effect of better preaching on all phases of the work in rural areas. The price of the book is $2.00.

Both of these books can be secured from the Brethren Publishing House, Elgin, Ill.

Standing Committee Delegate

Africa: H. Stover Kulp; alternate, Sara Shisler.

General Brotherhood Board and Commission Meetings

Twenty-three members of the General Brotherhoc Board gave attention to a full agenda of business durir their regular meetings, March 15-18. Regular sessio were preceded by a meeting of the Executive Con mittee and of a special committee appointed to stuc the interests of higher education. During the four-da sessions the Board

- Heard reports from Govindji Satvedi on his impre sions of his visit among the churches in America ar from Hylton Harman on the European annual conferen and the dedication of Kassel House.
- Voted to recommend to Annual Conference that tl Brotherhood Fund goal for the year beginning Oct. be set at $1,300,000.
- Approved enlarging the program of stewardship ed cation and local church finance and voted to employ director of stewardship who would begin work by Sep 1 if possible.
- Assigned the responsibility for establishing a Brethre Placement Service to the Brethren Service Commissio
- Announced the employment of Nancy Geraldi Plunkett as administrative assistant in the Foreign Mi sion Commission office.
- Adopted the recommendations of the Brethren Servi and Christian Education commissions regarding a mi istry to older adults in the church.
- Approved the policy recommended by the Forei Mission Commission regarding the use of more sho term mission workers.

Brethren Service Commission

- Approved a post-Annual Conference seminar in Ne York and Washington, beginning June 21, with tv days in New York and two or three days in Washingto
- Approved additional summer service projects: Ch cago, Ill., community recreation; Elgin, Ill., institution service; Kansas City, Mo., Carver Neighborhood Cente Nappanee, Ind.; Monroeville, Windber and Altoona, P
- Approved the following new B.V.S. project Brigham City, Utah, Community church; Detroit, Mic slum clearance; Phoenix, Ariz., Indian school.
- Reported the transfer of Janet Eller, who went Europe as a B.V.S.'er in November, to Greece, whe she will be on a project at Pierce College for girls.

Christian Education Commission

- Authorized the holding of a conference on chur school curriculum during the next year and the calli of a conference in the summer of 1955 of representativ of our colleges, the seminary, the Brotherhood Boa staff and our pastors to think together about a numb of matters of vital common concern.

Foreign Mission Commission

- Approved James H. Baile, I-W, for agriculture wo in India, and Earl Dilbert, I-W, for construction a mechanic work in Nigeria.
- Appointed Mr. and Mrs. Gerald Neher, approved the November meeting, to the Nigeria field, to beg language study at Chibuk, Nigeria, this fall.
- Received a report of the church in South China: " is reported that 150 were in attendance at the rece service, with four baptisms and ten child dedicatior Workers occasionally come from Canton to help in t

Brotherhood Theme: Win Men to Christ

and it is hoped that someone can come regularly sist in the work. Services are being held regularly y Sunday."

ok action looking toward making it possible for evangelical missions to join the Church of the hren in further expansion of Hillcrest School for hildren of missionaries at Jos, Nigeria.

stry and Home Mission Commission

proved beginning home mission work in the haven community midway between Glendale and nix, Ariz., in co-operation with Southern Califor- nd Arizona.

proved a fourth minimum financial standard for ches seeking aid through supplemental pastoral ort or capital gift grant from the General Brother- Board. These standards are: (1) adequate finan- budget; (2) every-member canvass; (3) envelope m, (4) stewardship education program.

The Church Calendar

l 4

sson outline based on International Sunday School Lessons; International Bible Lessons for Christian Teaching, copyhted 1951 by the Division of Christian Education, National uncil of Churches of Christ in the U.S.A.

nday-school Lesson: Jesus' Intercessory Prayer. John 17. emory Selection: Whatever you ask in my name, I will do that the Father may be glorified in the Son. John 14:13 .S.V.)

YF Topic: For the Healing of the Nations

l 11 Palm Sunday

l 18 Easter

l 23 Eastern Region CBYF work camp, Amwell, .J.

l 24 Eastern Maryland district children's and junior igh workers, Flower Hill, Md.

l 25 National Christian College Day

l 26-30 Lay Leadership Conference, Schwenkville, a.

2-9 Family Life Week

Love Feasts

Arizona
18, Phoenix

California
11, San Diego
15, 7:30 pm, Chico
15, 7:30 pm, Imperial
ghts, Los Angeles

Colorado
15, 7:30 pm, Colorado
ings
15, 7:30 pm, Haxtun

Florida
25, 6 pm, Sebring

Illinois
15, 7 pm, Polo
15, 7:30 pm, Walnut
ve
16, 7:30 pm, La Place
23, 7 pm, La Motte
irie

Indiana
4, 7:30 pm, Monticello
4, 7:30 pm, Portland
5, Manchester
9, Pleasant Chapel
15, Mexico
15, 7 pm, Nappanee
15, Walnut
15, 7:30 pm, Marion
17, 7:30 pm, Pleasant Hill
24, 7:30 pm, Nettle Creek,
k house
25, Union Grove
30, 7:30 pm, Pyrmont
1, 7 pm, Anderson

Iowa
15, 7:30 pm, English
er

Kansas
April 15, 7:45 pm, Independence
April 16, 7:30 pm, Granada

Kentucky
April 15, 6:30 pm, Flat Creek

Louisiana
April 16, 7 pm, Roanoke

Maryland
April 15, 7 pm, Bush Creek
April 15, 7 pm, Edgewood
April 15, Frostburg
April 15, 7 pm, Meadow Branch
April 16, 7 pm, Frederick
April 25, 6:30 pm, Piney Creek
May 1, 4 and 6:30 pm, Welty
May 2, 7 pm, Sams Creek

Michigan
April 11, 7:30 pm, Lansing
April 15, 7:30 pm, Woodland
April 18, 7:30 pm, Battle Creek
April 23, Onekama

Missouri
April 16, 7:30 pm, Carthage

Nebraska
April 16, Bethel

Ohio
April 15, Troy
April 15, 7:30 pm, White Cottage
April 16, 7 pm, Bristolville
April 18, 7:30 pm, Canton, Maple Avenue
April 18, 7:30 pm, Olivet
April 19, 7:30 pm, Eaton
April 25, 7 pm, New Philadelphia
May 2, Springfield (NEO)

Pennsylvania
April 11, 7 pm, Chambersburg
April 11, 7 pm, Robinson
April 11, 7:30 pm, Monroeville
April 11, 6:30 pm, Shippensburg
April 15, 6:30 pm, Johnstown, Walnut Grove
April 15, Markleysburg
April 16, 7 pm, Spring Run
April 18, 7 pm, Fairview
April 18, 6 pm, Lebanon
April 18, Lower Claar
April 18, 6:30 pm, Somerset
April 24-25, 2 and 7 pm, Myerstown
April 25, 6:30 pm, Ephrata
April 25, Everett
April 25, 7 pm, Hollidaysburg
April 25, 6:30 pm, Long Run
April 25, 6:30 pm, Philadelphia, First
April 25-26, 6:30 pm, Greensburg
May 1-2, 1:30 pm, Annville
May 1-2, 10:30 am, Falling Spring, Hade house
May 2, 6:45 pm, Carlisle
May 2, East Fairview
May 2, 7 pm, Greencastle
May 2, 7 pm, Green Tree
May 2, 6:30 pm, Huntingdon
May 2, 6:30 pm, Huntsdale
May 2, 6:30 pm, Lower Cumberland, Mohler
May 2, 6:30 pm, New Enterprise
May 2, 6 pm, Reading
May 2, Rummel
May 2, Scalp Level
May 2, 2 pm, Spring Grove, Blue Ball

Tennessee
April 15, 7:30 pm, Pleasant Hill

Virginia
April 15, 7:30 pm, Front Royal
April 15, 7:30 pm, Pocahontas, Durbin
April 15, Waynesboro
April 16, Green Hill
April 18, 6 pm, Oak Grove
April 25, 6 pm, Norfolk
April 28, Evergreen, Western Mt. Carmel
May 2, 5 pm, Peters Creek

Washington
April 15, 7:30 pm, Sunnyside

With our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. Mark Wolfe of Crab Orchard, W. Va., in the Copper Hill church, Va., April 26—May 6.

Bro. Howard W. Bernhard of Mt. Joy, Pa., in the Hatfield church, Pa., April 11-18.

Bro. J. Robert Boyer of Chicago, Ill., in the Warrensburg church, Mo., April 11-18.

Bro. Daniel C. Haldeman of Hollidaysburg, Pa., in the Tyrone church, Pa., April 18-24.

Bro. Wilmer R. Kensinger of Tyrone, Pa., in the Hollidaysburg church, Pa., April 11-17.

Bro. Alvin F. Brightbill of Elgin, Ill., in the Adrian church, Mich., April 11-18.

Bro. Leland Grove of Batavia, Iowa, in the Pyrmont church, Ind., April 20-25.

Bro. Floyd Mallott of Chicago, Ill., in the Eaton church, Ohio, April 11-18.

Bro. M. B. Mentzer of Chambersburg, Pa., in the Mohler, Lower Cumberland congregation, Pa., April 11-18.

Bro. Roy S. Forney of Florin, Pa., in the Annville church, Pa., April 14-18.

Bro. Ammon Merkey of Lebanon, Pa., in the Long Run church, Pa., April 11-18.

Bro. Roy D. Boaz of Daleville, Va., in the Peters Creek church, Va., April 12-16.

Bro. Robert L. Cocklin of Newville, Pa., in the Conestoga church, Pa., April 11-18.

Bro. Raymond Martin of Markleysburg in the Scalp Level church, Pa., April 25—May 2.

Bro. O. D. Werking of Hagerstown, Ind., in the Brick house, Nettle Creek congregation, Ind., April 11-16.

Bro. Ralph W. Anderson, pastor, in the Haxtun church, Colo., April 12-14.

Gains for the Kingdom

Four baptized and four received by letter in the Flat Rock church, Va. **Four** baptized in the Stony Creek church, Va. **Five** baptized and seventeen received by letter in the North Baltimore church, Md. **Five** baptized in the Waynesboro church, Va. **Two** received by letter in the Pleasant Hill church, Tenn. **Two** baptized in the Winter Park church, Fla.

Two baptized in the Myerstown church, Pa. **Seventeen** baptized and two received by letter in the Nanty-Glo church, Pa. **Eleven** baptized and six received by letter in the Lititz church, Pa. **Nine** baptized in the Indian Creek church, Pa. **Seven** baptized and one received by letter in the Coventry church, Pa. **Three** baptized and two received by letter in the Martinsburg church, Pa. **Eleven** baptized and one received by letter in the Cherry Lane church, Pa. **Two** baptized and two received by letter in the Conestoga church, Pa.

Fifteen baptized in the Sugar Creek church, Ohio. **Thirteen** baptized and five received in the Beaver Creek church, Ohio. **Four** baptized in the Sterling church, Ill. **Three** baptized in the Pyrmont church, Ind. **Four** baptized in the Windfall church, Ind.

One baptized and three received by letter in the Bethel church, Nebr.

Three baptized and two received by letter in the Bow Valley church, Alberta, Canada. **Fourteen** baptized and six received by letter in the Bakersfield church, Calif.

News and Comment From Around the Worl

Australian Editor Sees Spiritual Awakening in U. S.

The editor of an Australian religious magazine who is visiting the United States to observe church groups at work said recently that few Americans are aware of the magnitude of the spiritual awakening now sweeping across the United States. He pointed to the following signs of America's spiritual revival: (1) increased church attendance, (2) more attention to mission work —both in this country and overseas; (3) a boom in church building; (4) greater use of religious programs on radio and television. The editor said that in his own country there is no active attitude toward religion.

Operation Easter Chick Lift

On March 3 an airplane carrying 35,000 baby chicks was scheduled to depart from Idlewild Airport, Long Island, for Cairo, Egypt. The chicks are to be given to needy Egyptian families as an expression of American goodwill and understanding. The chicks in this shipment were purchased with funds contributed by Sunday - school classes, service organizations and interested individuals. They are being shipped by the Heifer Project.

Soldiers Sentenced for Refusing Sabbath Work

Four soldiers at Fort Richardson in Alaska who refused to take part in a practice alert on a Saturday were sentenced to six months at hard labor in the post stockade and forfeiture of $180 in pay each. They were found guilty of disobedience by a special court martial. Three of them are Seventh-day Adventist and one is a member of the Seventh-day Church of God. Each of the men said he stands ready to defend his country in case of actual attack or real emergency on a Saturday, but he cannot work or train on that day.

New "Jerusalem Bible" Brought to the States

A copy of the first Hebrew-English Bible ever produced in its entirety in the Holy Land was brought to this country by Nahum Liphshitz, founder of the press in Jerusalem which printed the work. He said the entire first edition of 5,000 copies is now en route to the United States. The Bible is a 2,000-page volume which will be known in the future as "The Jerusalem Bible." It is the only complete Hebrew-English Bible ever sanctioned by the Rabbinate. The English text is printed in parallel columns with the Hebrew.

Urges More Surplus Food for Church Agencies

The executive director of Lutheran World Relief, Bernard A. Confer, has asked for increased government donations of surplus food for distribution by church relief agencies to the needy abroad. He said that so far only surplus powdered milk, butter and cheese have been made available to voluntary agencies. Much good could be accomplished if they could distribute other food stocked in government warehouses.

Canadian Church to Seek Abstinence Pledges

A Lenten appeal for 500,000 persons to sign pledges to abstain from alcoholic beverages was made by the United Church of Canada's board of evangelism and social service. The board said that 200,000 members had already signified support of its temperance policy by signing "declaration of purpose" cards or forms used by congregations as groups. The board said that 4,000,000 Canadians use alcohol as a beverage.

Laymen Meet to Apply Christian Principles

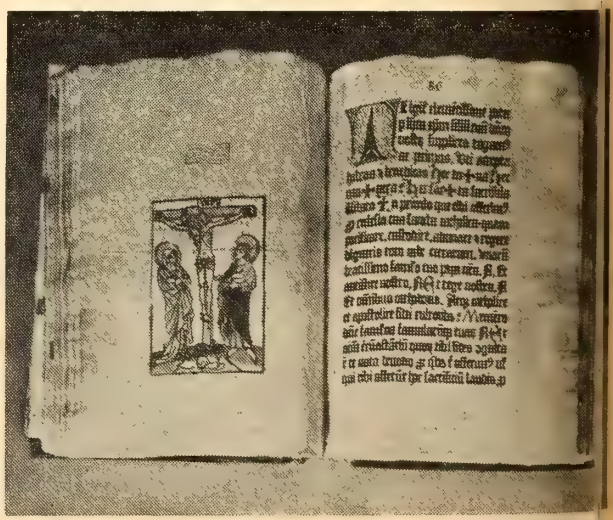
More than a hundred Dayton, Ohio, business, professional and civic leaders met together under the sponsorship of the Chu Federation of Greater Dayton consider how they can put Christi beliefs to work seven days of t week. Among the questions th considered were: Should a doc pray for the recovery of a patie Should a Christian salesman s a product he himself is not "so on? What should a churchgoi lawyer do when a client asks h to win a case, right or wrong? T conferees included doctors, sal men, lawyers, factory hands, sci tists, supervisors and governm employees—selected by their p tors from a group of 250 nomi tions.

Ultra Orthodox Jews Protest Draft of Women

Around 3,000 Orthodox Jews de onstrated outside the Israeli C sulate in New York against t country's conscription of wom Conscription of women has b vigorously opposed by extre Orthodox groups in Israel its Demonstrations took place th last August when the Israeli P liament passed a bill requir young women exempted from m tary duty on religious grounds perform alternative civilian serv

Yearbook Shows Wide Salvation Army Activities

The Salvation Army operates 491 social institutions, day scho Red Shield clubs and hostels, a religious centers in 85 countries a colonies, according to the organi tion's 1954 International Yearbo Last year Salvation Army shelt around the globe served more th 13,000,000 meals and provided most 9,000,000 lodgings. Full-ti



The Constance Missal, printed by Gutenberg, is believed by scholars to antedate the Gutenberg Bible, which has long been considered the first printed book. Only three copies of the book are known, this one just acquired by the Pierpont Morgan Library and one each in Munich and in Zurich

Religious News Service

Did Berlin and Caracas Conferences Accomplish Anything?

BERLIN, CARACAS, GENEVA—se three conferences, when seen retrospect, will clearly show the iculties faced by the citizen who nts to cut through verbiage and l out what really went on. The lin meeting accomplished little ut Germany and Austria, but h wanted a settlement very much Germany, for Molotov was afraid free elections and Dulles wanted settlement that might halt the ption of E.D.C. and German re-ament. Dulles shook Molotov lly by accepting Russian ideas on stria, but the U.S.S.R., for sake control over its satellites, dared withdraw troops from its Aus-n occupation zone. Molotov's con-sion about a Korean conference April at Geneva was doubtless de at Red China's prodding.

At Caracas the U. S. could find such strength as the unity re-led at Berlin with France and tain. The one thing desired by all in American delegates was an ension to their region of the aid en to Europe and Asia. That was ething Mr. Dulles could not mise because it is contrary to the ninistration's policy. It meant le to say that the Export-Import nk would again make loans, since hands knew that these, at best, uld be meager. Uruguay's far-ated suggestion for an inter-erican customs union, while sane l especially useful in counteract-Peron's schemes for an anti-U. S. nomic bloc, could hardly win real port from a U. S. with virtually hing constructive to offer.

The oddest thing about the Caracas hering was this absence of con-ructive ideas on the part of the United States. Never in the history of Pan American conferences, surely, has the U. S. been so barren of concrete and forward-looking suggestions. As for the U. S. stand on communism, that is fundamentally correct and justified. Communist intrigue has been widespread in the Latin American countries, and if the Guatemalans are today infected by it more than they realize, so have other nations experienced its lures in the past. But in the sight of Latin Americans almost universally, it is far from enough merely to be anti-Communist. They want effective measures to prevent the rise of communism, and they see these as primarily connected with better living standards for the masses. It hurts U. S. prestige, too, when Washington appears perfectly willing to swallow non-Communist totalitarianism without blinking and, indeed, line up with rotten dictators merely because they, too, happen to be opposed to Communist influences.

For the onlooker from afar, it is hard to see what is and what is not so. At Berlin, one American report invented 40,000 Soviet police coming into East Berlin to prevent riots; there was no such force. On the other side, the Communist press dreamed up a half-millon West German police army, when in fact the total of all police units in West Germany and West Berlin never exceeded 130,000. One reporter at Caracas, in a flight of fancy, reported that Guatemala's foreign minister and chief delegate, Dr. Toriello, sat through a speech by Mr. Dulles without smiling and attributed it to direct orders, from the Kremlin, to look glum!—Devere Allen.

---

vation Army officers numbered 26, and their ranks were sup-mented by 19,520 lay employees.

Quotes in the News

anon Lewis John Collins, chan-lor of St. Paul's Cathedral in ndon: "The church as a whole has clared itself opposed to every form racial discrimination. Resolutions ore are passed at synods and ncils, but however commendable se pronouncements might be, the rican will really judge our in-rity not by what we say, but by behavior toward him and our ponse to his aspirations."

A message for Race Relations nday issued by the *Central Conference of American Rabbis:* "We live in a day when freedom and tyranny contend bitterly for the loyalties of people everywhere. In such a time every evidence of racial discrimination on our part reverberates in the farthest corners of the world. Similarly, every victory won in the battle against prejudice gives new lustre to the image of democracy we hold up to the millions now enslaved in body and spirit."

Prime Minister Nehru of India: "Only by adhering to the principles laid down by Mahatma Gandhi can we make progress and serve our motherland as well as the world."

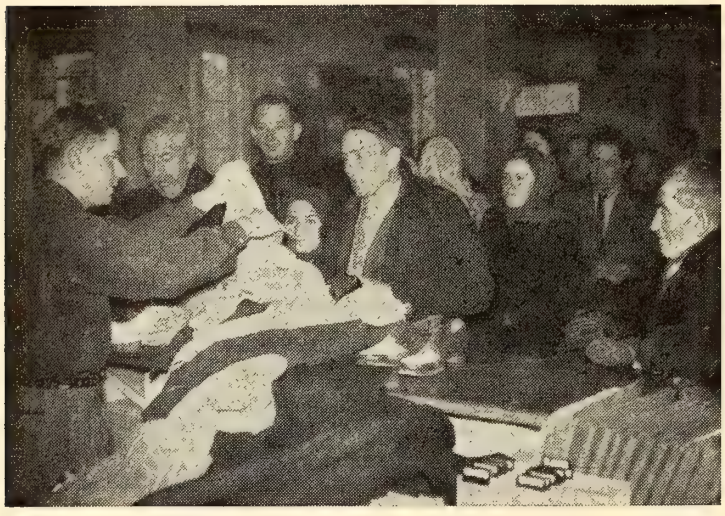
Edmund W. Sinnott, dean of the Yale Graduate School: "The universe is a much come complex affair than our grandfathers ever dreamed, and dogmatism now is dangerous. We should indeed be grateful for the greater understanding of nature and man that science has given us, but it is a narrow-minded materialism that says our faiths and spiritual insights have no real meaning and tell us nothing about the great realities."

Dr. Robert E. Van Deusen, Washington secretary of the National Lutheran Council: "If the Supreme Court decides that segregation must be eliminated, there will be an urgent need for cool-headed leadership in making the transition. The churches are equipped to provide this. If the court permits segregation to continue, the churches will have an even greater opportunity to lead the movement toward voluntary nonsegregation."

Dr. C. Harry Atkinson, director of the National Council of Churches' bureau of church building: "A great religious architecture can only arise out of a great religious faith. It is a major task of the churches to encourage our architects . . . to use new materials and new methods and apply them to forms of edifices that express honestly the religious faith of our times. Our church leaders might well open their minds to understanding the difficult and challenging problem which this presents to the designing architect."

Dr. M. R. DeHaan speaking at the Founders Week Conference of the Moody Bible Institute: "This is the glamor age of evangelism. Everything must be big, super, exciting, stupendous, breath-taking. I cannot help but wonder what will come of it. We measure a man's ministry today in terms of his popularity, his success, his ability to get a crowd. But I do not find a single Bible verse that gives any reason to expect anything but sacrifice for those who will follow Jesus."

Walter Reuther speaking to the Detroit Pastors' Union: "The more young people we send out with textbooks, Bibles, slide rules, and medical kits, to combat ignorance and poverty throughout the world, the fewer we will have to send out with guns. Russia can meet our material power; so the balance of power must be in the moral and spiritual fields. A higher political morality in America is needed."



A number of refugees wait their turn to receive clot in Linz, Austria. About 9,000 persons received clot during October and November. Don Miller (left) distrib clothing

DO UNTO OTHERS

Don Miller
Linz, Austria

SEVENTY-SEVEN million refugees in the world today are without homes. Twelve million refugees are homeless in Europe. At present one out of nine of the people living in Europe is or has been a refugee during his lifetime. One person in five of those living in West Germany is a refugee. Forty-five thousand persons in Austria have been living in barracks for the past ten years.

Let us bring into focus the meaning of being a refugee by concentrating on a small country in central Europe, where there are living two hundred and eighty thousand people who have no permanent homes. The scenic country of Austria is the host of these thousands of people.

They are homeless for many different reasons. The largest group, 184,000, are German-speaking people called *Volksdeutsch*. They fled into Austria to escape the wave of anti-German persecution that followed the retreat of the German armies. Another large group of people fled the coming of the Communist regime to take refuge in Austria.

Being a refugee in Austria usually means being unemployed. Because many Austrians themselves are unemployed, they fear that refugees will replace them in their jobs. Those refugees who do find jobs work for about $32 per month. This money does not go very far when shoes cost $6, men's suits cost $45, eggs cost 4c each and lard costs 32c a pound. Unemployed families receive welfare from the Austrian government. A single man who has lost his family must live on a payment of ten dollars a month. A family of four receives about thirty dollars a month.

The refugee camps are filled in Austria. Barracks built during the Nazi period as housing for the labor camps house only one sixth of the refugees in Austria, but others would enter if there was room. In camp there is little rent to pay, and the camps receive many more relief materials. Living in a camp usually means eating, sleeping and working in the same room. The little stove in the corner and the pots and pans must serve the whole family. The nine-year-old worn sheets and comforters must last another several years. The old pair of shoes must hold up. Hundreds have contracted tuberculosis from overexposure during their flight and poor nutri during the postwar period.

To these people material means very much. These are people who are looking for hope a world that has taken hope aw To these people Brethren Servic Austria distributed sixty tons food, clothing and medicines in 1 More than ten thousand of th received a complete set of cloth or substantial amounts of food. lady who was recovering f tuberculosis received a Breth Service gift of food with tears in eyes. Another expressed her f that God is always nearest in t of need. A man returning from years of Russian imprisonment ceived a complete set of cloth from Brethren Service. A kin garten in Linz has this small sig the wall, "This Kindergarten made possible by the Austrian ernment and the Brethren Ser Commission."

Clothing that is brought Austria is distributed in areas w are closed to Brethren workers. third of the Brethren Service terials are given to the Luth Church to distribute in the Rus and British zones, and in Vie People come into Linz in orde receive material help.

Good gifts help a refugee help self. The garden seeds which Br ren Service distributes are gre appreciated. One family conf that these seeds had brought t the best vegetables in the neigh hood. If only more materials v available, gifts could be given refugee clothing center. This w shop employs refugees to m clothing for refugees only. eighteen hundred heifers that h been distributed in Germany the refugee farmer new opport ties to help himself.

We Americans are the "ha and these people are the "have n Overcoats, warm underwear, c forters, sheets, trousers, sev supplies and food find their wa these people through New Win Some of the money which goe the General Brotherhood Fund i its way into this program of C tian service.

GENERAL DRAFT INFORMATION

hat is the general plan for ducting conscientious objectors?
lunteers will be called up first. r volunteers have been ordered ork, then those who are 25 years followed by those 24, 23, 22, etc., be called as there are jobs avail- for them. Most states now are ng 1-0 men of the same age p as the regular draftees.

ho is the authority in con- ientious objector inductions?
e local board has the power to ct and assign 1-0 registrants. manual of operations concerning administration of the program is ed in the hands of the board. ever, since many boards often only limited experience in the technicalities of 1-0 procedures, wise for the registrant to work ahead of his induction through approved agency. In this way y difficulties may be avoided.

oes the conscientious objector ceive a physical examination?
ate directors are authorized to up 1-0's for the regular physical nination. Brethren Service re- mends that each 1-0 co-operate the physical examination as it e same as that given to regular tees. It is the plan to have the assigned to a civilian work ect by the local board within 120 after his physical examination ere are sufficient jobs available.

ay a registrant request a change physical examination?
hen a 1-0 registrant who is away home receives his order to rt for a physical examination, ay take that order to his nearest ctive Service board and have the ical examination transferred to area where he is now living. ever, the registrant's local board ains the same, as this transfer is the physical examination only.

hat official word of acceptance es the registrant receive from e Brethren Service Commis- on?
e Brethren Service Commission prepared a general letter of ap- al for the 1-0 men who are oved for work on Brethren ice projects. This official letter, called a TO WHOM IT MAY CONCERN letter, is to be presented by the draftee to his local board prior to his induction. The registrant should bear in mind that the board assumes the registrant is ready for specific work assignment after it receives this letter.

6. Is it wise for a registrant to volunteer?

It should be clearly understood that when a 1-0 volunteers there is no guarantee he will be assigned to the job of his choice. However, volunteering does give the registrant a better chance for receiving his first choice. It is a good thing for a volunteer to discuss the matter with his local board whenever possible. The volunteer should also have a mutual understanding with his board before he actually signs the form to volunteer (SSS Form No. 151). Where it is impossible for a 1-0 to talk to the board in person, he may write them a letter indicating that he will be glad to volunteer if he can be assigned to the project of his choice.

A second factor in volunteering that should be noted by every 1-0 is that his work may start previous to the time he might be called. Should the present law remain in force, he will finish his alternative service at the completion of his twenty-four months of consecutive service and will be given a certificate of completion somewhat equal to a discharge for the men of the Armed Forces. However, one should also bear in mind that the law may be changed and the requirements lengthened.

7. Where may a registrant find a list of the approved projects for 1-0 registrants?

A list of approved projects is constantly being revised by National Selective Service and kept on file at each local board. The Brethren Service Commission, as one of the approved agencies, also maintains an up-to-date reference file.

8. When should the interested 1-0 contact the Brethren Service Commission regarding employment?

It is important that 1-0 registrants work well ahead of time so that they can be clear on what type of assignment they desire. It should be understood that when a person applies to the commission he does not necessarily need to follow through if he changes his mind. Early applicants are able to complete preliminary details prior to actual call by the draft board.

9. Whom should a registrant consult on draft problems?

Every conscientious objector should read carefully all forms which he receives and if he does not understand them seek the assistance of a local counselor. The local pastor is usually an interested and informed counselor. If questions arise that cannot be understood, you should contact the Brethren Service Commission.

10. Are there sample copies of the various SSS forms for CO's available?

There are sample copies of forms 100, 150, 151, 152, and 153 available upon request from the Brethren Service Commission, General Brotherhood Board, 22 S. State St., Elgin, Ill.



This baby in Austria has just received a gift of baby clothing from the Church of the Brethren. The picture was taken inside one of the barracks in which this refugee family dwells

only remains for you to send e materials that they might be where there is great need. st calls us every minute of the to do unto others as we would them do unto us."



CAMPING--An Arm of the Local Churc

Paul M. Weaver

Director of Junior High Work and Camping

THANK goodness, I don't have to bother with Tommy and Mary for a whole week!" said Mrs. Smith as she sent her two children off to junior church camp. I am sure that many a mother has voiced similar sentiments. So have many Sunday-school teachers upon discovering that nearly all of their class would be in camp the next Sunday.

These expressions are real and frightening. Why should parents and church school workers wash their hands of all responsibility and concern when their children go to summer camps? Should there not be as much concern over what a child learns and experiences in camp as over what he learns in the home, school and church? *Your church camp is an extension of your local church.* There is no denying it. Camping is a definite and worthy part of the Christian education program of the church. Transporting boys and girls, youth and families from a local church to a camp environment does not lessen the responsibility of parents, church school teachers or the local church in the campers' welfare and spiritual guidance.

Nearly every 1953 camp report stressed the need for more trained leaders and guidance in its program building. This is not peculiar to 1953 but is rather a repetition of the pattern of reports of many previous years. In 1937 there were 6,192 campers and leaders in our Church of the Brethren camps. This number more than doubled, reaching 13,308 campers and leaders in 1953. With this doubling of camper and leader participation, there has been no significant increase in the feeling of responsibility of the local church for the camping program of the church. No longer can we "turn over" our campers to the camp with the blind hope that they will be "looked after." Local churches should be just as concerned about getting qualified leaders as getting campers and finances for their camp. Camp deans, managers and boards of directors welcome co-operation and help from the local churches.

"But camping experiences are different from Sunday-school and church ones." "What can I do"? "Why should I attempt to help?" So goes the cry of many sincere church people. Camping experiences are different. Some Christian teachings can be learned best in a local church situation and others can be taught more meaningfully in camp. In the controlled environment of a camp, the principles of democratic Christian living can be taught and lived. Campers' and leaders' abilities to live as Christians in everyday experiences and relationships are put to a test.

"A camp in which there is a conscious effort to establish a Christian environment with provision for effective individual and small-group guidance offers unique opportunities for Christian growth and for each camper to take the next step in personal religious decisions. Wi directed, it can become one of most effective ways of reaching churched people and integra them into the ongoing program the church" (The Board of Edu tion of the Methodist Church). not Christian growth and evan ism a concern of the local chu If camps help to do this, do local churches benefit?

The objectives of church cam that lift up Christian concerns principles also benefit the indivi camper and leader in his work the local church. In a newly leased pamphlet, New Trails Leaders, by the Special Commi on Camps and Conference of National Council of Churches, following statement and object of church camping are listed:

"In the total educational prog of the church there are recogn basic and constant objectives. E type of program should be plan to accomplish different objecti Camping offers opportunities achieving many of them in a un



Shank phot

Campers grow in their understanding of God through nature s

. Those which can best be accplished through camping are fly as follows:

To provide an experience of istian living through which pers come to a better underding of Christian principles and hings, as revealed in the Bible.

To provide an experience of g in the out-of-doors, and to new knowledge of its resources to develop skills in using them.

To give campers a new pertive through the experience of g away from home.

To help campers in their underding of God and his purposes as make discoveries about his k in nature.

To provide time for contemplanot always possible in other s of the program of the church.

To let campers learn to worship in new ways in the out-of-s.

To aid campers, through small p experiences within the total p group, to develop self-reliance responsibility as co-operative ens of a Christian community.

To enable campers to have a lesome and happy time.

To relate Christian growth in p to life at home and in the ch.

. To aid in the process of deping genuine Christian fellowbased upon respect for indial worth."

e Specific Local Church Goals

ery church should recognize the rtunities and values of camp-

The church should realize its onsibilities to the ongoing pro- of Christian education in ps.

e local church, through its d of Christian education, should e definite effort to find interestchurch school workers, public ol teachers, parents and lay ers in many walks of life who apable and who desire to serve eaders and counselors in our ch camps.

owing that many people want rve, but do not know how, the church should try to get prosve leaders to camp training erences and institutes. It is just nportant to get camp leaders ed as church school workers.

ery church school child should the opportunity to attend at one church camp sometime g his association with the ch. Every child can become self-reliant, obtain new skills nterests, better learn to understand others, and have his spiritual growth stimulated through a camping experience.

The church could well afford to look into the day camping program and possibilities of its use with its church school and community children who do not have the opportunity to go to a resident church camp. Day camping is especially recommended for junior age children.

Finally, the local church should always strive to follow up the significant experiences its boys, girls, youth and adults have had in camp. If new commitments or decisions for Christian living are made, the local pastor should know of them. Many campers come home, living on the high spiritual plane of their last campfire or vesper, only to have their spirits and visions shattered by the local church and its workers who fail to motivate and challenge them further. Every sincere camp counselor should share with the camper's local pastor significant changes and decisions that have been made. Every pastor, in turn, should utilize these experiences.

Training of Leaders

What about the local leader who wants to help, who feels inadequate, but wants to learn? There are numerous training opportunities in all regions and nearly all camp districts. Take advantage of them. Watch the Gospel Messenger for dates of these training opportunities. A partial list follows. Write to your regional office for detailed information on the conference nearest you.

April 2-3 Indiana—Central Region camp training conference at Manchester College.

April 30—May 1 Virginia—Southeastern Region training at Camp Bethel.

May 7-8 Pennsylvania—Eastern Region training at Camp Swatara.

May 14-15 Pennsylvania—Eastern Region training at Camp Harmony.

June 1-3 Missouri—Western Region camp training at Camp of the Ozarks.

A complete listing of camps, deans and dates will be given in a later issue of the Gospel Messenger.

Where are the Christian leaders of the next decades coming from? Many will be coming from church-sponsored camps and conferences. Will your youth be among them? Will you help in their training or leave it to others? Ralph Felton's survey of 2,000 ministerial students shows that 6% (120) list church camps as the main factor in their decision to enter the ministry. *Our camps are dependent upon the local church and the local church is dependent upon our camps.* They are interdependent with both needing to strive harder and more co-operatively to accomplish the task of the church.

Camping Materials

Family Camps

Church Sponsored Family Camping—James and Foris Mead. 50c

Young Adult and Family Camping—Association Press. $1.25

Junior High Camps

Camping and Christian Growth—Methodist, 1954. $1.50. *Let's Go Camping* (Camper's book). 35c

Stewards in God's World—Ensign, 1953. $1.25. Camper's book. 35c

Living Together as Christians—Morton, 1952. $1.60. *My Camp Book.* 35c

An Adventure Into Friendship—Britten, 1948. $1.25

Adventures on the Way—Gilbert and Britten, 1950. $1.25

Guideposts to Junior High Camping—Cunliffe, 75c

Junior Camps

A unit of God's World—Davis, 1954 (will be published soon)

Learning to Live with Others—Abingdon, 1953. $1.60. Junior camp book. 20c

Discoveries in God's World—Grater, 1949. $1.00. *My Camp Book.* 25c

God's Plan for Life—Blankenship, 1948. $1.25

What Camp Can Do for Juniors—Dessie R. Miller, 1952. 15c

Small Group Living in Camp—Dessie R. Miller, 1952. 15c

Choosing and Training Leaders for Junior Camp—Dessie R. Miller, 1952. 15c

A Camp Program for Juniors—Dessie R. Miller, 1952. 15c

Day Camps

Dwelling Together in Unity—Goddard, 1952. 5c

Day Camping—National Recreation Association, 1945. 50c

Camping by the Day—Mary Venable in March 1954 International Journal of Religious Education. 30c

The Handbook of Day-Camping—Jobe, 1949. $3.00

Camp Resource Materials

Adventuring in Nature—Price, 1940. 60c

Your Own Book of Campcraft—Hammett, 1950. 35c

Nature Lore Manual for Church Leaders—Carlson, 1953. 25c

Golden Nature Guide Series—Zim. *Birds; Flowers; Insects; Trees;* and *Stars.* $1.00 each

Leader's Nature Guide—Gaudette, 1942. 35c

Toward Better Church Camping—National Council of Churches, 1950. 25c

Altars Under the Sky—Pease, 1952. $1.25

Handbook for Recreation Leaders—U. S. Printing Office. 30c

Games for Small Groups—4-H. 15c

Fun at the Meeting Place—4-H. 15c

Homemade Games—4-H. 15c

New Trails for Leaders in Church Camping, 1954. 5c

Why Send Them to a Church Camp—Carlson. 5c

Why Send Them to a Summer Church Conference—Bell. 5c

The Camp Counselor—Bone. 5c

The Conference Leader—Bell. 5c

Wanted-A Counselor—National Council of Churches, 1952. 5c

Joyful Singing. 25c

Let Us Be Joyful. 20c

Alleluia, new youth songster. 35c (12 for $3.50)

Order any of these books from the Brethren Publishing House, 22 S. State St., Elgin, Ill.



A Scene near Sagbara and Dadiapada Talukas

Peter D. Thaker
Umalla, India

Epistle From a Present-day Pete

LOVING greetings to you all, from Brother Peter and Sister Diraj and all the children. You doubtless long to know about the work of the Lord in this our new territory—about the people, etc., for whom you are praying. Therefore, I am thankful to you, and also to the Father God.

In Gaysamore, up to now, eighteen persons have been baptized. They are increasing in faith, love and hope of eternal life. Rupsingh is a model leader. He conducts the services in my absence on Sunday and gives a Christian witness to the non-Christians and to his relatives. He daily spends time in reading God's promises and in prayer.

We are praying that on Dec. 13, twelve or fifteen more people will be baptized in this same area. God is doing his work and it is increasing. God be praised! In Sagbara Taluka (district) there are eighteen Christians in all, living in twelve villages. Three Christian teachers teach in government schools, and seven Christian teachers run private schools (above these). Seven Christian teachers come from the village of Vali. They all give good co-operation.

We have chosen the village of Panchpiperi (as center). In summer, a house was built from which we carry on evangelistic work. For two years I have been the sole worker in Sagbara and Dadiapada Talukas. I live in a small hut in Panchpiperi, paying rent for the land. My family still lives in a small mission room in Vali. In the area in which I live only evangelistic work has been done and there are applicants for baptism.

There are about seventeen villages of the Dadiapada Taluka in my charge. In all, there are forty-eight Christians in these villages. Of these four are teachers. We are very happy to report that in Kadavala, a village about three miles from Umarvada station, on last March 11, there were eleven baptisms. In this entire area these are the first baptisms. We also observed the Lord's Supper. There were seventy-five communicants in all.

In Mandara there was an all-night sing. From this, there are now n or ten applicants for baptism, fr which there will be a church in future. If it is God's will, there w be ten or twelve baptisms in Dac pada the last week in December.

In this new area, there are tw ty-eight villages and a total eighty-four Christians. From Pan piperi, the farthest village is ab thirty miles distance. For months of the year, one can only in this area by foot. For the ot seven months, we get the ben of bus service. However, for twe months of the year, I must walk entire thirty miles to Umarva This is a long distance to have go by foot, and one must suffer labor, fatigue, rain, rivers, heat, However, for the sake of Je Christ, this work is a joy.

We are happy that after so l a time, we have at last succeede purchasing twelve **guntas** (a gu is one fortieth of an acre) of lan Dadiapada. We hope that by J of next year, a house will be re for us; then I can live with family, and from there I can carry on the Sagbara work.

With the new arrangements, work also progressing in the Netrang a. Brethren Jacob Vahalji and nson Lallubhai are the evangel- in this area. The Netrang church mbership has now reached 375. 1952, there were sixty-two bap- ns, and there will be fifty-five to y this year. Thus the Netrang rch has become large, and the mbers are increasing.

ray that God will make me in- asingly spiritual and useful.

Adult Classes for Women

Marianne Michael

arkida, Nigeria, British W. Africa

THIS is a rather busy season for us as teachers now. We have ninety-three women in adult classes at the church building in the afternoons. These are sponsored by the church women. Since this is the lightest work season for the women, we hold three months of classes. We use teachers from among our own group.

Our Bible lessons are the ones prepared by the Women's Intermission Fellowship for Nigeria. We find that penmanship is as big a need here as at home.

The church building is coming along slowly but we certainly hope surely. The women of the church have assessed themselves about seven cents per member. This is quite a struggle for them, but they are doing very well. When a total of ten pounds has been received, this will be presented in the church to the building committee.

The Emerging Church

J. Benton Rhoades

December 30

Today in pastor's training class, Pedro Tasiguano asked me about the cost of operating the school and about the source of support for the mission's services. The question was a welcome one, for, though we have attempted to explain about the church in the U. S. A., and its relation to the mission, we felt that they had been very little understood. So we spent an hour discussing the basis of missions, mission policies at present and future hopes. I believe he grasped for the time more than ever before the vision of a national church which would sometime replace the mission in property holding, and in extension of the gospel through its ministry to all of life in this country. He also expressed his own feeling that every young Christian should learn a trade or enter a profession which would enable him to live in some community spreading the Christian movement while earning his livelihood from government or private sources, except for some small gratification from the "home" church in this community for his encouragement. The vision is wonderful.

January 2, 1954

Today saw the completion of hired labor on the cemetery wall including the arched gateway and cross on top and the flower pots on either side donated by Bro. Pedro Muzo, who works as a gardener in Quito. The construction has been designed completely by the national believers as its national (almost Catholic) appearance bespeaks. All that remains is to landscape the ground, also in accordance with a design which the nationals have in mind. This we will probably do in all-church work day or days when the rains start again. The total cost of building has been paid by the local church.

There have been no requests yet for the use of the cemetery. Word comes that the local priest is relaxing his threats to the people concerning burial in the Catholic cemetery even when they have children in school, or have received medical care at the mission. If this is true, it is probably the first result of having an Evangelical cemetery in the community.

January 3

Bro. Pedro preached in Spanish today. In my opinion, the pastoral program with the national pastor is working out fairly well in spite of the pastor's lack of formal schooling. His training program consists of five hours of instruction in Bible and pastoral methods plus four hours a week in reading and writing. He spends approximately two half days a week in visitation and sick calls making use of a set of large Bible paintings. He takes turns at preaching and teaching Sunday-school class as well as directing occasionally the Bible study and prayer meeting. His sick calling has increased the nurse's work in the lower end of the community, a community where we were called only in the most serious cases or in case of epidemics before. It is difficult to be sure how much the presence of this family in the community is breaking down resistance to every phase of the work. He also co-operates with Rolland in agricultural experiments on his own land where he is developing a fine little orchard and garden.

The pastor's support consists of approximately $15 a month from the local church plus income from his little store and garden.

Each Sunday, Bro. Pedro brings a report of his week's activities to the group. He seems to be trusted and respected by both Christians and non-Christians, except the most fanatical Catholic families. He is, above all, a humble man, thankful for the opportunity to serve and eager to learn. His home life has not always been a strong and happy one. But we see definite improvement over what it was in the past and we have hopes that his wife will be a real help to him through the years. His children are fearless witnesses and very outstanding students in the school.

Attend Your Nearest Mission Institute

The following mission institutes and schools of missions are excellent for mission leaders and teachers.

Asilomar, Calif.—Aug. 6-11. For details write to Miss Janet Verkuyl, Room 416, 83 McAllister St., San Francisco 2, Calif.

Boulder, Colo.—June 13-19. For details write to Mrs. Robert W. Maris, 4128 Grove St., Denver 11, Colo.

Chautauqua, N. Y.—Aug. 20-27. For details write to Miss Mabel Head, 135 East 52nd St., New York 22, N. Y.

Geneva Summer School of Missions, Williams Bay, Wis.—Aug. 8-15. For details write to Mrs. Albert Swanson, 10054 S. Park Ave., Chicago 28, Ill.

Lake Forest, Ill.—Aug. 2-6. For details write to Mrs. Marie Ried, 19 S. La Salle St., Chicago 3, Ill.

Mt. Sequoyah, Ark.—June 12-18. For details write to Mrs. Esther Armstrong, 3856 Windslow, Fort Worth, Texas.

Northfield, Mass.—July 6-14. For details write to Dorothy A. Stevens, Room 515, 1703 Chestnut St., Philadelphia, Pa.

Silver Bay, N. Y.—July 14-21. For details write to J. Allan Ranck, Silver Bay Conference, 8th Floor, 257 Fourth Ave., New York 10, N. Y.

Winona Summer School of Missions, Winona Lake, Ind.—June 21-26. For details write to Mrs. Fred Kloese, 1281 W. 73rd St., Chicago 36, Ill.

Edited by Alberta Yo

A Prayer Circle Becomes A Growing Church



Reisterstown, Maryland, Second Ten Dollar Club Church in Second Year

Prayer — spontaneous and sincere — initiated in a Maryland community the desire and need for a a place to worship God. The result is the Reisterstown Evergreen Church of the Brethren, which may well be termed a memorial to faith and devotion and prayer.

For these are the qualities inculcated in the nucleus of men and women who since 1936 have met in cottage prayer services. Theirs was the group that began Sunday evening services in the Presbyterian church at Owings, Md.; that later commenced a community Bible school; and subsequently supervised afternoon Sunday school in the same church.

Such broadening of Christian fellowship resulted in strengthening for the nucleus of Brethren when a number were baptized into the First Church of the Brethren in Baltimore. And such spiritual growth made paramount the need for a place to worship.

Three abandoned buildings at the Aberdeen Proving Grounds were given to the group by the federal government. Just prior to purchasing a lot on which to locate these buildings, the "prayer circle" was approached by some of the Brethren of a former Reisterstown church, suggesting a merger of the two groups into a new congregation.

Thus the new Reisterstown Evergreen Church was formed when the six or eight active members of the former church at Reisterstown and the nearly forty active members of the prayer circle completed merger in February 1948. Services were held in the parish house that had been erected by Elder William E. Roop and deeded by him to the former Reisterstown church.

Outgrowing the parish house facilities, the members soon laid plans for constructing a new building. The Aberdeen buildings were sold to secure funds. Advice from the district board and the Ministry and Home Mission Commission, with assurance of financial assistance from the General Brotherhood Board and Eastern Maryland, in which the church is located, encouraged the new congregation to ad plans. Church building counsel C. H. Deardorff and later Forrest Groff devised final drawings for new edifice. When the actual bui ing commenced in February of 19 volunteer labor was donated by n members as well as active work in the church. Work and money fr neighboring and district church p ple were a stimulating help throu the year and a half of building.

Beginning the last of July 19 new life was injected in the build program in an effort to complete work in the ten weeks before C 1. A half dozen local carpenters two Brethren carpenters from Westminster church offered f time services at nominal rates. V unteers and paid shifts were work many days from 7:30 a.m. u 5:30 p.m. and from 5:30 until 1 or 11:00 p. m. Church women p vided meals. Only considera painting and other finishing w left undone by dedication Sund

The building enterprise eviden

Blank for Enrolling in Ten Dollar Club

Dear Brother Russell:

I want to enroll as a member of the TEN DOLLAR CLUB, to help build new Home Mission churches. Until further notice I am willing to respond 1 2 3 4 5 times during a fiscal year (encircle the number of times).

Name .....

Street or R.F.D. .....

City ..... Church .....

State ..... District .....

act that the faith and devotion
e prayer circle have touched the
ts of many others in the com-
ity. J. H. Lau, part-time pas-
cites two examples:

ne Saturday evening as some
s were working, a car pulled
the yard and a stranger ran
to us and said, 'You men are
ling a church. I have been
hing you, and I want to help.'
told him we would welcome his
. He replied, 'I'll be here.' As
rove away we wondered if we
ld see him again. Well, he did
e back, helped on the building
today he, his wife and daughter
members of the church and his
small children are in Bible
ol. This man would not attend
ch anywhere before, but some-
was pulled into a group who
d work as ours did for a church
ding.

he other experience concerned
an who had little if any use for
ches, he thought. He was led
he Lord to attend one of our
ices and, seeing the need of
ing and waxing the floor, vol-
ered to furnish the labor to do
nd finally did all of the floors
ominal cost and did the sanctu-
and platform gratis. This man
since missed only two Sundays.
wife has become a member and
are looking forward to his be-
ing one, too."

o. Charles E. Zunkel, executive
etary of the Ministry and Home
ion Commission, led in the ded-
ory worship on Oct. 5, 1952.
ng with Ora DeLauter, South-
ern region fieldman, and Edward
Ziegler, director of evangelism
he General Brotherhood Board,
Zunkel concurs that the Reis-
own community is destined to
v, and that the impending op-
unities for Brethren are chal-
ing. Fellowship visitation and
eligious census last spring and
mer resulted in increased at-
ance and an awareness of im-
se needs in the community.

With only a part-time pastorate,
k is slow," reports Brother Lau.
we praise God for the progress
g made, and he only knows
t would happen with a full-time
t. With the Reisterstown church
ing to know and to do the
l's will in building his kingdom,
future for the church here is
ht indeed."

ou can share in building home
ion churches by enrolling in the
Dollar Club.

Anniversaries and Weddings

Anniversary

Mr. and Mrs. Milton Crawford of Castine, Ohio, and Sebring, Fla., celebrated their golden wedding anniversary on Feb. 24, 1954, in the social room of the Sebring church. They have one son and three grandchildren.—Mrs. M. Lucile Painter, Sebring, Fla.

Weddings

Baker-Willavage—Victor Baker of Custer, Mich., and Adella Ann Willavage of Branch, Mich., in the Sugar Ridge church parsonage, Feb. 27, 1954, by the undersigned.—Robert Ebey, Custer, Mich.

Barefoot-Butler—L. Allen Barefoot and Betty J. Butler, both of South Mountain, Pa., in the Welty church near Smithsburg, Md., Feb. 14, 1954, by the undersigned. —John E. Rowland, Greencastle, Pa.

Brightbill-Miller — Leon Brightbill of Cleona, Pa., and Shirley Miller of Lebanon, Pa., in the Lebanon church, Feb. 14, by the undersigned.—Carl W. Zeigler, Lebanon, Pa.

Burton-De Bolt—Ray Burton of Lebanon, Tenn., and Gladys De Bolt of Detroit, Mich., Jan. 23, 1954, in the First church, Detroit, Mich., by the pastor, Paul Studebaker.—Mrs. Hazel F. Guthrie, Detroit, Mich.

Dull-Eisenbise—Ray E. Dull of Brookville, Ohio, and Neva Jo Eisenbise of Fresno, Calif., by a civil service in Linz, Austria, Aug. 25, 1953, and a religious service in the Fresno church, Nov. 1, by the undersigned. — Vernon F. Miller, Fresno, Calif.

Duncanson-Macey—Gerald Duncanson of Harbor Springs, Mich., and Sharon Macey of Detroit, Mich., Jan. 27, 1954, in the First church, Detroit, Mich., by William Gnagey of North Manchester, Ind.—Mrs. Hazel F. Guthrie, Detroit, Mich.

Ellenburger-Cross—Jake R. Ellenburger of Wiley, Colo., and Freida Cross of Fruita, Colo., Jan. 10, 1954, in the Fruita church, by Bro. R. W. Hoover.—Mrs. L. E. Crider, Loma, Colo.

Fitzjarrald-Smith — Hubert Fitzjarrald and Reva Smith, both of Marion, Ind., Feb. 14, 1954, in the home of the bride's parents, by the undersigned.—Ralph W. Hoffman, Roann, Ind.

Grissinger-Stapleton—Melvin Grissinger of State College, Pa., and Helen Stapleton of Woodbury, Pa., in the Woodbury church, Jan. 30, 1954, by the undersigned.—Rufus B. McDannel, Woodbury, Pa.

Hostetter-Zeigler—Melvin E. Hostetter and Betty Jean Zeigler, both of Annville, Pa., in the Lebanon church, Feb. 20, by the undersigned, brother of the bride.—Carl W. Zeigler, Lebanon, Pa.

Kreider-Logan—David Leon Kreider and Patricia Logan, Jan. 2, 1954, in the Blue River church, by Bro. L. U. Kreider, grandfather of the groom.—Mrs. Le Roy Veazey, Columbia City, Ind.

Martin-Reeder—Donald E. Martin of Greencastle, Pa., and Virginia H. Reeder of Chambersburg, Pa., in the home of and by the undersigned. — Clarence Showalter, Hagerstown, Md.

Mathias-Hileman—Alfred Mathias and Jacqueline Hileman, both of Marion, Ind., in the Marion church, Feb. 21, 1954, by the undersigned.—T. G. Weaver, Marion, Ind.

Miller-Lutz—Karl Miller and Shirley Lutz, both of Lebanon, Pa., by Dr. E. Allan Chamberlin of the Lutheran church, Feb. 20, 1954.—Carl W. Zeigler, Lebanon, Pa.

Moetsch-Jones—Donald Moetsch and Eva Jones, Feb. 14, 1954, in the Waterloo church, Iowa, by the undersigned.—J. Perry Prather, Waterloo, Iowa.

Mose-Weagley—Gerald David Mose and Norma Jean Weagley, Dec. 28, 1953, in the home of the bride in Hagerstown, Md., by the undersigned.—David F. Pryor, Friendsville, Md.

Rudolph-Early—Frederick William Rudolph of Walbridge, Ohio, and Marilyn Louise Early of Lima, Ohio, in the Pleasant View church, Jan. 31, 1954, by the undersigned.—Edgar G. Petry, Lima, Ohio.

Rummell-Lautzenheiser—Marion C. Rummell and Vera Mae Lautzenheiser, both of Paris, Ohio, Jan. 23, 1954, in the Paris Israel Evangelical and Reformed church by Rev. M. G. Clausing, assisted by the undersigned.—John W. Johnson, Paris, Ohio.

Russell-Hollinger—Harold Dean Russell of Woodbury, Pa., and Doretta Louise Hollinger of Martinsburg, Pa., in the Curryville church, Feb. 21, 1954, by the undersigned.—Rufus B. McDannel, Woodbury, Pa.

Snyder-Casteel—Dean Snyder of Woodbury, Pa., and Carol Casteel of Bedford, Pa., in the St. James Lutheran church in Bedford, by Rev. Mervin Ross, Oct. 17, 1953.—Rufus B. McDannel, Woodbury, Pa.

Sutherland-Wise—Otis Sutherland of Grottoes, Va., and Virginia Wise of Ft. Defiance, Va., in the Middle River church parsonage, Dec. 5, 1953, by the undersigned.—John W. Gosnell, Grottoes, Va.

Wagoner-Chittick—Morris Edwin Wagoner of Mulberry, Ind., and Connie Sue Chittick of Pyrmont, Ind., Dec. 27, 1953, in the Pyrmont church, by Ralph Wagoner and Charles Anderson. — Mrs. Ralph Wagoner, Muskegon, Mich.

Zook-Knight—Harold E. Zook and Virginia Ruth Knight, both of Elkhart, Iowa, in the Des Moines Valley church, Feb. 23, 1954, by the undersigned, father of the groom.—G. A. Zook, Elkhart, Iowa.

Obituaries

Nissley, Enos, died at the home of his daughter near Campbelltown, Pa., Dec. 3, 1953, at the age of seventy-seven years. He was a member of the church for many years. Surviving are one son, two daughters, three grandchildren and one sister. Services were held in the Manheim church by C. W. Gibble and Frank Carper. Interment was in the Kreider cemetery near Manheim.—Susan M. Cassel, Manheim, Pa.

Priser, Arthur, son of Michael and Rosetta Priser, was born July 28, 1894, at Packertown, Ind., and died Jan. 23, 1954. He was married to Goldie Boggs on Sept. 18, 1915. He was an active churchman and deacon in the church. Surviving are his wife, four daughters, one son, eleven grandchildren and two brothers. Memorial services were held in the Andrews church with the undersigned, assisted by E. R. Fisher of Huntington, officiating. Interment was in the Spring Creek church cemetery.—David L. Holl, Markle, Ind.

Randle, Curtis Jay, son of Mr. and Mrs. Arlin Randle of Rugby, N. Dak., was born Dec. 23, 1953, and died Dec. 26, 1953. Private services were held with Bro. Byard Snyder officiating. Burial was in the Pleasant Valley church.—Mrs. Raymond Burns, Leeds, N. Dak.

Reitz, Fern Marie, daughter of George and Pearl Cherry, was born near Amherst, Nebr., Jan. 29, 1917, and died Oct. 22, 1953. At the age of thirteen she united with the church. She was married to Kenneth Reitz on May 25, 1937. Surviving are her husband, four sons and one daughter. Funeral services were conducted by the undersigned at the South Loup church. Burial was in the Pleasant Valley cemetery.—Samuel M. Forney, Kearney, Nebr.

Rhodes, George S., son of Mr. and Mrs. Clarence B. Rhodes, was born July 25, 1911, at Martinsburg, Pa., and died Feb. 1, 1954, at his home at Kintnersville, Pa. He was a member of the Martinsburg church. Surviving are his wife, Elsie Durn Rhodes, two sons, one daughter, his parents and four brothers. Funeral services were held at the Riggleville funeral home.—Mrs. C. O. Beery, Martinsburg, Pa.

Church News

Northern California

Paradise—S. L. Barnhart of Chico was elected moderator for the coming year. The children prepared friendship packets for overseas at Christmas time. Our annual church birthday dinner marked the twelfth anniversary of the organization of the local church. Several of our number attended the district meeting at Empire with Martha Flory and Vinna Bowman as delegates. The men of the Yuba City church helped one day on our seven new classrooms and kitchen. Four of our members attended the annual La Verne College dinner at Live Oak. Camp Farthest Out held meetings at our church with Vince Evenson as leader. At Christmas time the children gave homemade Christmas cards and cookies to the inmates of the Honor Prison Camp at Magalia and to the patients at Butte County hospital. We used the sound film series on the Life of Christ. Our church is a member of the 100% Messenger club again this year.—Margaret Schmorleitz, Paradise, Calif.

Oklahoma, Panhandle of Texas and New Mexico

Clovis—Our fall revival was conducted by Bro. Lyle Albright of Pampa, Texas. Because of the vital interest in the liquor issue, our church joined with the other churches in a prayer vigil on election day. Our women's work sent clothing to the Indian mission. Christmas packets were prepared for overseas relief by the women's work, assisted by the children's departments. The women's work is also sponsoring the use of The Upper Room for devotions in the homes. On Dec. 6 our men's and ladies' quartets were in charge of the entire evening service. On Dec. 13 the adult and junior choirs gave the cantata, The Lost Carol. Several from our group attended the district CBYF rally at Pampa. The children's workers and youth group met with our regional director of youth and children's work, Betty Lou Hershberger. The adult Sunday evening group is studying a series of lessons on the history of the church.—Mrs. W. A. Stroud, Portales, N. Mex.

Northern Illinois and Wisconsin

Chicago, First—During the month of November we held our school of missions. Our school of Christian living was held in January on the theme of A Christian in Today's World. On the evenings of Feb. 7, 14 and 21 our church conducted a television service, Faith of Our Fathers, over a local outlet. Recently we had a request from some of our neighborhood people to have an adult inquirers' class at the Sunday-school hour. This class was organized and has been attempting to discover the message of the Bible and its meaning in our day. They also meet during the week to discuss their individual problems as related to their Bible study. Several weeks ago six persons were baptized into our fellowship, five resulting from the inquirers' class. One hundred and twenty-eight boys and girls participate in our club program.—Mrs. Margaret D. Bollinger, Chicago, Ill.

Dixon—The church annex was ready for use in December. It provides primary and intermediate Sunday-school classrooms. In February our church co-operated with the Dixon churches in the national Christian teaching mission. A city-wide church census and a fellowship cultivation program were the main purposes. Hubert Newcomer of Polo was our guest speaker. The Christmas program, What Shall I Give Him? was presented by the entire Sunday school. During the past year the aid society made quilts, comforters and relief packets. A New Year's Eve watch party was held. The Sunday school has three goats for relief. Mrs. Leroy Miller presided at the western sectional children's workers meeting in our church. On the first four Sunday evenings in January was our school of missions. Guest speakers for the school were Bro. Earl Zigler, Brother and Sister D. J. Lichty, Mr. and Mrs. Arthur Miller and Hazel Peters; the film, A People Without Fear, was also shown. A special offering for the Camp Emmaus swimming pool was received in January. The CBYF district president, Margaret Stitzel, was guest speaker on Youth Sunday.—Mrs. Dwight Butterbaugh, Dixon, Ill.

Southern Illinois

Woodland—The children's workers' conference was held at our church. The film, For Every Child, was shown at the evening service. Several fathers and sons attended the banquet at Astoria. We participated in the union Thanksgiving services in the Methodist church. The plays, The Kellys' Thanksgiving and A Modern Thanksgiving, were given one evening. The evangelism training committee has regular meetings. The children gave a Christmas program on Dec. 27. In the evening the young people gave the play, White Christmas. Merlin Shull, Jr., who spent three years in Austria, was with us one Sunday. The young people had a New Year's Eve party. The music committee is sponsoring a music leadership training class. Bro. Wilbur Bantz was in charge of our business meeting on Jan. 20. The women are sewing for relief. We are preparing the parsonage for our new pastor.—Fannie B. Stambaugh, Astoria, Ill.

Middle Indiana

Pleasant Dale—Following the remodeling program on the parsonage, dedication services were held with Samuel Harley as speaker. For the week of evangelistic services Jay Johnson of Iowa was evangelist. Two new members were added to our church fellowship. During December films on the life of Paul were shown for our Sunday evening services. Our ladies' aid is preparing baby layettes for the Austrian mission. Our young people have been attending the district CBYF meetings. Robert Geisel represented our young people at the youth seminar in Washington, D. C., and the UN in New York. The January Sunday evening services are concerned with the mission work of our church. On Jan. 10 Sigrun Karsunky, a German exchange student, talked at our Sunday evening service. Paul Hoffman, who spent last summer in the Far East on a Youth for Christ basketball preaching mission, spoke to us on Jan. 17 at both the morning and evening services. Brother and Sister Joseph Schwartz, who spent three months in Europe, Egypt and Palestine, shared their experiences with us. Bro. E. Lloyd Cunningham was with us in our morning and evening services on Feb. 14. He told of his experiences on the China and India mission fields.—Mrs. Wilson Mann, Monroe, Ind.

Roann—Paul Hoffman, a student minister at Manchester College and a member of our church, gave a report of his experiences on the tour in the Far East. Bro. John Mishler formerly of our church, was our home-coming speaker. Bro. Samuel Harley conducted our revival services. Our ladies are working on the district project—layettes for relief. Recent guest speakers have included T. Wayne Rieman, Robert Lenker, Henry Eckenrode, Vernon Zook, Robert Garey and Melvin Royer. At Christmas time we sent sewing packets to the Castañer project in Puerto Rico. On Feb. 7 an all-day service and fellowship dinner was held with Samuel Harley, R. V. Bollinger, Leonard Custer, C. F. Morris and Mrs. Russell Michael, district workers, in charge.—Mrs. Herman Musselman, Macy, Ind.

Southern Indiana

Beech Grove—Sister Harlan Brooks, returned missionary to India, recently visited our church. The church school presented a Christmas program on 20. Brother and Sister Leslie Schull sented a set of floodlights to the ch as a memorial to their son, Larry Ge On Sunday evening following the dren's program, a dedication service held for the lights. A group of y men from the state reformatory at Pe ton, Ind., presented a religious mu program at our church. Our youth g has been ministering to the needs of sick and shut-ins. They also sponsor Christmas caroling party.—Mrs. Lec Reeves, Pendleton, Ind.

Lafayette—At our church building cation Charles Zunkel and Gale Lehman were the guest speakers d the day. Albert E. Harshbarger le the dedicatory service in the after We held our first love feast in our building on World Communion Su Norman Baugher spoke at our churc Jan. 3. A house has been purchase a church parsonage. On Feb. 5 V Schrag, missionary to Africa, sh slides and talked concerning her wo Africa. Slides and motion pictures used during our mission school. D the past year seventeen new mer were received by letter and twelv baptism.—Nancy Holloway, Lafayette

Michigan

Crystal—During the past year church received fourteen new mer by baptism and letter. The ladies recently gave a projector, amplifier screen to the church. Our pastor, Lloyd E. Evans, will be leaving us a end of this fiscal church year. Our c is beginning the envelope system t courage more systematic giving. Kindy of Bethany was a recent speaker at our morning service. Our Easter service speaker will be Ora H of Elgin, Ill.—Mrs. Angie Eldridge, C City, Mich.

Northeastern Ohio

Ashland City—Some interior imp ments have been made recently or church building. Additional Sunday-s rooms have been added. Two Ge exchange students have been livi homes in our congregation. Brothe Sister Curtis B. Bowman showed pictures of Africa. H. Stover Ku Africa spent three days in our city, ing with the Missionary Board a college, speaking in the Park Brethren church and in our churc school of missions was held on S nights in January, closing with a Sp supper at which Mr. and Mrs. Wentzell, natives of Argentina, guests. Evelyn Shaffer of our churc been in volunteer service, worki Falfurias, Texas. A. C. Wieand's new The Gospel of Prayer, is being used group study. A district school of Chr service, directed by our pastor, me our church each Tuesday night. deacons and their wives were re installed for life after having been e more than a year ago. Bro. Ora Del of Bridgewater, Va., formerly past the Ashland Dickey church, will b evangelist in a week of meetings, I 28—April 4.—Mrs. Claretta Good, As Ohio.

Springfield—The missionary com has sponsored several programs incl a family birthday supper and the We Call It Freedom. The play has given in eight different churches i district. Elder Govindji Satvedi of was with us for a Sunday morning se A school of missions has been cond in our church. Our church united two other churches in a week of prayer services. Offerings from services were given to Church Service. The CBYF gave the Chri play, A Gift for Uncle Henry. S of our young people are attending c and one is in B.V.S. The district Chr service training school is being he our church. Bro. Robert Sherfy of risonburg, Va., conducted a series of ings in our church. Our love feast w

May 2.—Mrs. Richard Shanafelt, dore, Ohio.

Northwestern Ohio

rview—Bro. Ellis Guthrie of Eaton, was evangelist for our revival ings. Seven persons have been zed into our fellowship. Our women's organization meets one day a month ork and once a month for study and wship. They have been sewing for any Hospital and making comfortors elief. One evening program was a on temperance and a talk by Miss a Kaiser, who told of her experi- in a work camp last summer. At January meeting Brother and Sister Shankster, missionaries to Africa, d and showed a film. Because of the of our pastor's wife, Mrs. J. A. rie, the undersigned has been ap- ed Messenger correspondent.—Ethel pperley, Jasper, Mich.

Southern Ohio

ar Creek—An outdoor fireplace has completed by the Christian Home- ers class. It was dedicated and is e used for social functions by the e church. We have recently installed blic address system. Bro. Clarence of Goshen, Ind., held a preaching on in our church. Bro. Ivan Iken- delivered our Thanksgiving message. Parker M. Filbrun, a former pastor presiding elder for nearly twenty-five s, died Nov. 9. The Christmas play, Other Shepherd, was given in Decem- We have completed our mission study h included several films and discus- . Bro. V. F. Schwalm was with us g our mission study. A fellowship er and welcoming program was held hose received into the church mem- ip since the beginning of last year. en were baptized and four received etter since our last report.—Eileen ugh, New Lebanon, Ohio.

McKinley—We have completed our l of missions during our January ing services. The meetings started a fellowship luncheon followed by es for each age group. Special kers and pictures for our school in- d the Harlan Brooks family, mis- ries to India, Bro. Moyne Landis, the re, A Chance to Live, the Ivan berrys, missionaries to Africa and picture, I Found a New World.— e Mobley, Dayton, Ohio.

wer Miami—Bro. Moyne Landis, ex- ve secretary of the district, was guest ker at an evening service. Bro. James m of Chicago, Ill., was with us in a ching mission. Following these meet- four young people were baptized into church fellowship. The United Church en of our township observed World munity Day in our church with Mrs. Kinsel as guest speaker. Bedding and ehold materials were brought to the ing for relief in Korea. The various rtments of our women's work are soring programs, family nights, sewing relief work. The men of the church vated the basement, assisted by the g people. The young adult class has oped a nursery room and installed a ic address system. A school of mis- was conducted each Sunday evening, 3—Feb. 14. Our giving to the Brother- Fund for the last fiscal year exceeded of previous years. The Sunday-school dance continues to grow.—Mrs. Roy bins, Dayton, Ohio.

tsdam—In recent months our guest kers were Frank Eby, Moyne Landis, Eikenberry, Mary Eikenberry, uel A. Harley and Wayne Rieman. We having our Sunday evening services e second and fourth Sunday evenings e month. Dr. Homer L. Vanderpool of on was guest speaker at the father son fellowship. The district CBYF was held at our church. Following revival meetings eight new mem- were received by baptism. On Dec. e children presented a Christmas pro- . In the evening the young people presented the play, Through Other Eyes. Bro. Foster Myers, formerly of Potsdam, now pastor of the Kearney church, Nebr., was guest speaker on Dec. 27. On Jan. 3 our young people attended the CBYF district conference at West Milton. The pastor and his wife attended the Ohio Pastor's Convention in Columbus. The young people were in charge of the entire worship service on Jan. 31. The district mission rally was held in our church Feb. 7.—Velma Heck, Laura, Ohio.

West Milton—In December the men's work sent a heifer to the Heifer Project, the second in 1953. On Dec. 20 the Home-builders class gave a program at the Greenville Brethren Home. On Jan. 1-3 the district youth winter conference was held in our church with Iona Million, Bob McFadden and T. Wayne Rieman as guest speakers. At our mission study on Feb. 14, Don Bowman talked concerning his recent trip to the World Youth Conference in India. On April 11 the district choral society will present the Messiah at our local high school auditorium.—Mrs. Cecil Hemmerich, West Milton, Ohio.

Eastern Pennsylvania

East Petersburg—Our church sent Christmas packages to the residents at the Neffsville Brethren Home. The intermediate boys and girls presented gifts to the folks at the Home and also sang carols for them. On Sunday nights during February, our church conducted a school of missions based on the life and task of the church around the world. Classes were held for all age groups. The church chorus accompanied Bro. Richard Hackman to the Brethren Home on Jan. 17. The board of Christian education of our church sponsors a newsletter for the members of the church with all departments co-operating. Evangelistic meetings were held March 1-14, with Bro. William Gould, pastor of the Pleasant Hill church in Pennsylvania, as evangelist. Two members were received by letter into our church fellowship.—Mrs. Nelson Charles, East Petersburg, Pa.

Heidelberg—Brother and Sister John Grimley gave a message concerning their work in Africa. Bro. Michael Kurtz of Richland was a guest speaker in our church. Our evangelistic services were conducted by Norman Patrick. As a result three were baptized into our fellowship. In December a program was given of Christmas readings and music. Bro. Earl K. Ziegler brought our Christmas message. In January Bro. William Longenecker and the Gospel Four gave a service on peace. Milton Hershey recently gave an account of his experiences in Europe. Our women's work group is sewing at a local hospital once a month. —Mrs. Curtis M. Bucher, Lebanon, Pa.

Middle Pennsylvania

Altoona, First—Since our last news report sixteen have been received by baptism and one by letter into our church. Our church was represented at district meeting by Mrs. Catherine Long, Mrs. Sulia Eyer, Harry Mock, Paul Wharton and Stephen Margush. On the morning

Vagabond Summer

ANNE EMERY

This writer of teen-age stories has again scored with a popular seller. The book is enjoyable to read and takes the reader on a "real" hostel trip. The group, starting at Washington, D. C., makes a circular swing through Colorado, Arizona, California, Oregon, Washington, Vancouver, Banff National Park, Montreal and then down to New York.

While the trip is for fun, lessons in growing up and in group living make this book a very worthwhile one to read. Cloth. **$2.50**

OTHER POPULAR BOOKS BY ANNE EMERY

GOING STEADY $2.50
SORORITY GIRL $2.50

BRETHREN PUBLISHING HOUSE . . . . Elgin, Illinois

of Dec. 20 the beginners and youth departments presented the Christmas story in song and pageant. In the evening the senior choir gave the cantata, The Song and the Star. The entire congregation participated in the Christmas white gift of canned goods. A watch night service was held on New Year's Eve. Bro. John Grimley, missionary to Africa, talked and showed pictures of his work. Our semi-annual business meeting was held Jan. 8, with Bro. Margush presiding. An election of officers was held for the coming year. One of our young men, Karl Ross, will be licensed to the ministry. Delegates to Annual Conference are Bro. Margush, John Dillen and Paul Wharton. On Jan. 16 a Youth for Christ meeting was held in our church. On Jan. 24 Dr. B. E. Ewing of the Pennsylvania Temperance League talked on the increase and evils of drink. An eight-week Sunday-school teacher training course was held with Gerald Teeters of Martinsburg, Pa., as teacher. Our junior church is well attended with the children having their own service of song, prayer and messages.—Mrs. Hazel B. Maloy, Altoona, Pa.

Glendale—On Sunday evening, Jan. 24, our services were conducted by Bro. Elmer E. Ebersole of New Paris, Pa., a member of the district ministerial board. Bro. Ebersole and our elder ordained Bro. Earl Harper to the ministry. Bro. Harper was the first person to be licensed and ordained in the Glendale congregation. —Mrs. Marian Buffenmyer, Flintstone, Md.

Leamersville—Our church was host to the sixth annual district missionary rally with Bro. John B. Grimley as guest leader. This winter our women's work group has been quilting. Our pulpit has been filled by Bro. G. Q. Showalter, assisted by Bro. A. R. Frederick and Bro. Roscoe Wareham. On Feb. 7 Bro. O. M. Pletcher, formerly of Texas, began his pastoral duties in our church. An installation service was conducted for our new pastor and his wife on Feb. 11. A number of visiting ministers were present for the service, including members of the district ministerial board. —Mrs. Rachel Claar, East Freedom, Pa.

Pine Glen—At our rally day services O. B. Boulson, Bro. H. Price Long and D. Luke Bowser were guest speakers throughout the day, and the Maple Grove Mennonite ladies' chorus brought the messages in song at the evening service. Our evangelistic meetings were conducted by Bro. Perry B. Liskey of Annville. As a result of the meetings five were baptized into our church fellowship. Bro. Clayton Gehman of the Lewistown church officiated at our love feast and communion service. Bro. Govindji Satvedi of India brought our message one Saturday. Our church participated in the community Thanksgiving service. At Christmas time our CBYF conducted a candlelighting service. Our white gift offering was used for the support of Sister Edythe McDowell, whose full support we assumed in July 1953.—Mrs. Walter J. Snyder, McVeytown, Pa.

Spring Run—Bro. D. Luke Bowser began his pastoral work with us in August. Brother and Sister I. D. Leatherman were with us for evangelistic services. As a result of the meetings thirteen new members were received into our church. Bro. Luther Harshbarger gave an account of his recent European trip. A number of our people attended the district meeting. Brother and Sister Bowser were our delegates. Our congregation joined with the other churches of the community in union Thanksgiving services and also Week of Prayer services. We are in the process of building an addition to our church which we hope to be in by May 1. Two

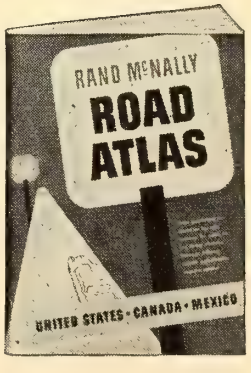
When YOU TRAVEL

Know where you are going and the best roads to take to get there.

Road Atlas

$1.50 per copy

United States • Canada • Mexico



Order your copy of this handy Atlas now so you will have time to plan for the trips you will make this summer. It is complete with a wide variety of road information; names and population of towns; capitals; counties, etc. Educational as well as informative.

BRETHREN PUBLISHING HOUSE . . . . Elgin, Illinois

Brethren Placement and Relocation Service . .

This column is conducted as a free service to our people. The right to edit and reject is reserved. Since no verification of ads is made no responsibility can be assumed. In writing about any ad please give the number. Unless otherwise specified address all correspondence to Brethren Service, General Brotherhood Board, 22 S. State St., Elgin, Ill.

No. 935. For sale: Recipe Files, wh trimmed in red and blue. Favorite recip from our congregation. $1.10 each po paid. Write: G. A. Harney, 3020 Walr St., McKeesport, Pa.

No. 936. Business opportunity in electrical and plumbing shop. Or plumbing and water works shop in to of 1,200. Wide opportunity for a go business. Write: Kent E. Naylor, Chur of the Brethren, Cabool, Mo.

No. 937. Wide field for veterinari Excellent opportunity for building f practice. Write: Kent E. Naylor, Church of the Brethren, Cabool, Mo.

No. 938. Woman, 25 years old, has children, ages 2, 4 and 5. Wants job California. Housekeeping, waitress, f tory, etc.—either live in or nursery cl by. Write: Marcella Dale, R. 4, Box 5 Lancaster, Calif.

No. 939. Wanted: Since I am memb of the Church of the Brethren and tended Bethany Training School, I interested in obtaining the follow books: The Story of Our Church, J. Miller; Flashlights from History, John Flory; History and Doctrines of Church of the Brethren, Otho Wing Write: Russell Snodgrass, Box 282, Lit Ohio.

No. 940. For sale: Office and reside of doctor in Ansonia, Ohio, 8 miles no of Greenville, Ohio. Wayne hospi Greenville, is open-staff, 50-bed, gene hospital, excellent facilities. Good lo tion for two men. Darke County Med Society has several Brethren memb This opening is ideal for any with religious background. Write: Star Hamilton, Executive Secretary, Rural I Association, Quaker Hill, Route 28, Ri mond, Ind.

No. 941. Wanted: A copy of Bru baugh's History of the Brethren. Send Merrill D. Sanger, Quinter, Kansas.

No. 942. For sale: Successful small to and rural newspaper, including necess machinery to do printing. Building w small living quarters in back. Locat few blocks from large Church of Brethren. Fast growing community the heart of San Joaquin Valley. Wr Rev. Claude F. Dadisman, R. 1, Box Waterford, Calif.

No. 943. For sale: Improved qua section, general farm with 50 a pasture. Plenty of good water, 2 ciste 2 wells with windmills, close to ho Fair improvements. Six-room house w cellar, wired on REA line. Cow barn f 10 cows with double corn crib, gran machine shed on side. Poultry ho brooder house. Several miles from sch county seat and Church of the Breth Write: Mrs. John G. Smith, R. 2, Bo ville, Kansas.

No. 944. Wanted: Good driver to a driving car to Harrisburg, Pa., al middle of May. Free transportat Write: Mrs. L. H. Haldeman, Box Zephyrhills, Fla.

No. 945. Wanted: To purchase used loud speaker system for the chu (North Solomon church). Small chu building. Write: George P. Breon, Po Kansas.

No. 946. Wanted: Brethren man wife desire positions directing or ac as managers for young people's c during summer. Taught eighteen ye directed three summer work camps enjoy working with young people. W Brethren Service Commission, Ger Brotherhood Board, 22 S. State St., E Ill.

ir young people attended the youth
ıar in Washington, D. C. During our
l of missions, Bro. Stover Kulp was
us for the study on Africa.—Mrs.
G. Dunmire, Mattawana, Pa.

Southern Pennsylvania

:hanicsburg—Our evangelistic ser-
were held with Bro. Graybill
ıey of Manheim as our evangelist.
ıe close of the meeting, nine persons
baptized into our church. Our
:h co-operated in the union Thanks-
g service which were held in the
ty Lutheran church. Contributions
our harvest meeting were given to
hildren's home in Carlisle. Bro. John
ley gave a talk and showed his dis-
of birds and animals of Africa. On
ay evening, Dec. 16, our church
d with the Mohler church in a hymn-
program. At the evening service on
20 the Christmas program was given by the children. Two motion pictures were shown at our annual family Christmas party on Dec. 21. Our Christmas offering was for world-wide missions. It was decided at our last council meeting to begin a building fund for additional classrooms.—Mrs. H. J. Bowser, Mechanicsburg, Pa.

Western Pennsylvania

Farmington-Bethel—Our chancel, chanceleer and temple choirs gave a cantata for the church worship Christmas service. A remodeling program is being planned for our church and work will begin in the very near future. Our pastor has begun a church membership class. We participated in the interdenominational leadership classes during March. Our pastor taught the course on Successful Teaching in the Church School. We are looking forward to a week of pre-Easter meetings with Alvin Brightbill of Bethany Seminary. Bro. James Renz will conduct a temperance institute April 23-25.—Lorraine M. Grim, Farmington, Pa.

Ligonier—Brother and Sister Glenn A. Heckman began their pastoral duties the first of September. Our elder, Clarence R. Bowman, and Galen Blough, a member of the ministerial board, conducted installation services for our new pastor and his wife. The women's work met at the parsonage one evening to prepare bandages for the mission hospitals. The children's department presented a Christmas program on Dec. 20. On Dec. 23 the choir gave the cantata, The Call of the Star. The young people of our church have reorganized under the Youth Action Plan. They met with the two other youth groups in our community for the annual youth week services. The group had a radio broadcast on Sunday afternoon, Feb. 7, over a local station. On rally night Colonel Walter G. Hosper of the Salvation Army spoke to them. The youth chose Raiment round-up for relief as their project this year. On Jan. 31 we held a fellowship supper in the church basement. A five-week leadership training course was held in our church. — Miss Deloris Boyd, Ligonier, Pa.

Eastern Maryland

Bush Creek—The intermediate class presented a Christmas play and a white gift service on Dec. 20. The sound film, Walking With God, was shown at our New Year's Eve party and family night service. On Jan. 7 the women of our church held their first women's work meeting. Bro. John Grimley, missionary to Africa, was with us and showed films on African life and the missionary task. Some of our women visited the Fahrney-Keedy Memorial Home. Brother and Sister Metzker attended the spiritual life institute at Bridgewater. The young people sponsored a Valentine party on Feb. 13 for the entire church.—Bertie B. Brubaker, Ijamsville, Md.

Tennessee

French Broad—Our Christmas program was given Dec. 20 with the playlets, Christmas Comes to Shiloh, by the young people of the church and The Children See Christmas, by the children. At our council meeting on Jan. 2, officers were elected for the coming year and improvements for the church were discussed. Our school of missions during January included the film, The African Prince; Good News From Ecuador, a tape recording of a missionary class in session; a missionary speaker, Kathleen Manley, a returned Baptist missionary; a missionary drama and a recorded missionary address.—Shelby Jean Williford, Dandridge, Tenn.

First Virginia

Cloverdale—Bro. Paul Fike, who assumed duties as our pastor the first of September, conducted our evangelistic services. Sixteen were baptized and eight received by letter into our fellowship. Our new educational building which is now under construction will be completed this summer. A chime system is to be installed in the tower of the church. This is a memorial gift from one of our members. Our morning worship is recorded and taken to the sick and shut-ins of our community. The women's work organization made up of two circles has been sewing for relief. At Christmas time they distributed baskets of good cheer. Our men's work organization is sponsoring a heifer for relief. They gave money to the City Rescue Mission and for local relief. They presented the film, Out of the Night.—Mrs. R. H. Layman, Roanoke, Va.

Northern Virginia

Mt. Zion—Our women's work group was represented at the district women's officers and workers rally. Cletus Campbell,

Young People are asking

What Would Jesus Do?

This book by Glenn Clark is the modern story of the grandchildren of the characters in In His Steps, who are challenged to walk in the way He would lead them. Here is the modern answer to the centuries-old question—in business, in schools, in hospitals and in churches of today—"What Would Jesus Do?"

Every event told in this novel actually happened in some form or other in real life. You will find your own problems mirrored in the experiences of these characters. 288 pages. Cloth. **$2.25**

Our teen-agers talk and tell what makes them tick

Profile of Youth

edited by MAUREEN DALY

Here is a frank, down-to-earth survey of the over fifteen million teen-agers in this country; a book of great interest to both "teeners" and their parents. Fifteen editors, writers and researchers from The Ladies' Home Journal took a year of travel in forty-five states to collect this accurate and startling portrait of American youth—the youth that will control America's future. Twelve profiles of teen-agers from all backgrounds and parts of the country. 256 pages. Cloth. **$2.95**

BRETHREN PUBLISHING HOUSE . . . Elgin, Illinois

MY NEW ADDRESS IS . . .

Name .....

R. D. or St. .....

P. O. ..... Zone ..... State .....

Help us to keep your Gospel Messenger coming by reporting any change in address promptly. **Please do not remove old address.**

Carrie Ponn, Catherine Dovel and David Varner were delegates to district meeting. One Sunday Brother and Sister Earl Zigler, returned missionaries to India, were guest speakers at both churches. Some of our recent films have been As We Forgive, In His Name and The Guiding Star. The subdistrict young people's meeting was held at the Luray church. Earl Woodward, a volunteer worker in Germany, was the speaker for our Thanksgiving services. Our pastor attended the church and peace conference in Detroit, Mich., during December. The young people gave the play, The Other Shepherd, on Dec. 20. On Sunday morning, Dec. 27, the children gave a Christmas program. The young people went caroling. New Year's Eve was observed with fellowship, music and prayers for the new year. Our women's work group is meeting once a month to sew and work for relief. They prepared friendship packets, clothing, comforters and glass jars for overseas relief. The young people gave a temperance program on Sunday evening, Jan. 7. We used The Life and Task of the Church Around the World in our mission study during the month of February. Several of our young people and the elder and pastor attended the Brethren peace seminar in Washington and New York. On Feb. 14 the Bridgewater College Clericus chorus gave a program for us.—Mrs. C. L. Painter, Luray, Va.

Pleasant View—Extensive renovation work was done to the interior and exterior of our church during the fall months. An initial project of the men's fellowship group was the Lord's Acre plan with the results being applied to the renovation work. The ladies' aid also contributed toward this work. Our ladies' aid has done something for relief each month. They recently made comforters and sent glass jars to New Windsor. Our entire congregation including Pleasant View, Wakeman's Grove and Walker's Chapel sent a heifer overseas for relief. A Christmas program was presented. A congregational school of missions was held during January. The Clericus chorus from Bridgewater College sang for us on Feb. 14. Our attendance and offerings have doubled during the last three years.—Mrs. Alden Bowman, Mt. Jackson, Va.

Timberville—A school of missions was held in our church on Sunday evenings during the month of January. We studied the Spanish-speaking Americans. Our young people have organized a CBYF. Our church and those of the surrounding communities sponsored a youth mission during the second week of February in the Broadway high school with Bob Richards as speaker. The Mt. Olivet church has served a number of suppers with the proceeds being used for their building fund. The women of our church had a Mennonite girl from Switzerland as speaker for their January meeting. Our father and son banquet was served by the women of the church on Feb. 22. We are planning special services during Holy Week with communion on Thursday evening. Our church will join with the other churches in a community service on Good Friday.—Martha Huffman, Timberville, Va.

Second Virginia

Barren Ridge—During the Christmas season two programs were presented by the youth and the children's department. Our school of missions was conducted during the month of January. Special programs presented during the month in addition to the school were filmstrip[s] playlet entitled The Challenge of Go[d] pictures of Puerto Rico presented by [Mrs.] Ora DeLauter. Our school was closed [with] a fellowship supper and the film, Wing[s] the Word. The youth were in charge [of] the worship on Sunday morning dur[ing] Youth Week. On Race Relation Sun[day] Rev. James Scott of the Ebenezer Bap[tist] church of Staunton and the junior c[hoir] gave a program at our church which [was] sponsored by our young people. We [met] for our church council on Friday, [Jan.] 19.—Mrs. Richard E. Shull, Staunton, V[a.]

Middle River—The women of our chu[rch] sponsored a speaker from the Alco[holics] Anonymous. They also prepared a num[ber] of Christmas boxes for the shut-ins [and] older folks at Christmas. The wo[men] sewed for relief one day. Our pastor, J[ohn] Gosnell, delivered the message at [the] union Thanksgiving service. We have re[-] ceived three new members into our chu[rch] by baptism. In December the youth [of] our church sponsored a prayer vigil [in] behalf of the Brethren Service work[ers] in Europe. They also sang carols to [the] shutins on Christmas Eve. At a surp[rise] pound shower for our pastor on N[ew] Year's night, Harry and Glenna Gard[ner] showed pictures and talked of their w[ork] and experiences in Europe last sumr[ner]. The Sunshine class of our church [has] taken the support of a missionary's c[hild] as their project for the year. During [the] month of January our church held a sch[ool] of missions with classes for the diffe[rent] age groups.—Ruby Driver, Staunton, V[a.]

Second West Virginia

Mt. Zion—The district Sunday-sch[ool] convention was held in the Mt. Z[ion] church with Bro. Jesse Robertson [of] Broadway, Va., as speaker. An instit[ute] was held for the purpose of train[ing] Sunday-school teachers and workers w[ith] Nancy Flory and Etta Bowman as resou[rce] leaders. Two people have been bapti[zed] into our church fellowship. Bro. A. [C.] Eshelman of Mt. Joy conducted a se[ries] of special meetings in our church, clo[sing] with our love feast service. The Sun[day] school made kitten dolls for the [new] babies of the community as one of [our] Christmas projects.—Mrs. Howard [L.] Phillips, Montrose, W. Va.

The PASTOR and His Library

by Elgin S. Moyer

This is a book for ministers and students who wish to set up their libraries in line with normal procedure of the Dewey Decimal System. But the author goes beyond the technical aspects and gives valuable counsel on keeping the worker's tools in order so that he can find what he wants in a hurry. Also an excellent book for librarians. 160 pages. Cloth. **$2.50**

BRETHREN PUBLISHING HOUSE, Elgin, Illinois

Church of the Brethren
Gospel MESSENGER
APRIL 10, 1954



Religious News Service

Around the Lord's Table

"THE Last Supper is both an event and an experience. In almost every medium of expression, creative artists have tried to memoralize the event and interpret the experience. It provides the themes for the massive music of Wagner's Parsifal. It is the subject of innumerable paintings, like Da Vinci's Last Supper. It has been interpreted in prose and verse by men like Goethe and Lowell. In the picture above we see how the subject yields its meaning to Alois Lang, who brings its rhythms out of the ingrained texture of wood.

But the event is most likely to become an experience in the ordinances that compose the Lord's Supper itself. The services of the Love Feast and Communion are not objects to behold, but opportunities to participate, as disciples seeking to learn from their Master, as guests sitting at table with their Host, as servants who are ministered to by their Lord, as hungry sinners who feed on the very Bread of Heaven. Unless we also break bread and eat, unless we kneel to serve, unless we drink of his cup, we cannot fully share in the intimate fellowship of the upper room.

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

Contributing Editors

ROY D. BOAZ ..... Cloverdale, Va.
A. G. BREIDENSTINE .... Lancaster, Pa.
A. R. COFFMAN ..... La Verne, Calif.
IVAN FETTERMAN ..... Oaks, Pa.
DEAN L. FRANTZ ..... Mt. Morris, Ill.
HOWARD H. KEIM .. N. Manchester, Ind.
MRS. JOHN D. LONG .... Dayton, Ohio
LUCILE LONG STRAYER . La Verne, Calif.
MURRAY L. WAGNER .... Troy, Ohio
LEVI K. ZIEGLER ..... Martinsburg, Pa.

THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Norman J. Baugher, General Secretary, and the Brethren House, Earl H. Kurtz, Manager, 16-24 S. State St., Elgin, Ill., at $3.00 per annum in advance. Life subscription, $50, husband and wife, $60. Entered at the post office at Elgin, Ill., as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

APRIL 10, 1954

Volume 103 **Number 15**

In This Number . . .

Editorial—
Around the Lord's Table 1
"A Disciple . . . but Secretly" 5
Help for the Pastor 5

The General Forum—
God, and Other Gods.
Warren S. Kissinger 3
Life (Verse). Jesse A. Barnett 4
Sonnet to the Cross (Verse).
W. Russell Shull 6
Our Hopes — and God's Plans.
Robert McAfee Brown 6
The Tulip and the Weed (Verse).
H. A. Brandt 9
It Is Finished. Ellis G. Guthrie 10
Palm Sunday Paradox (Verse).
Ora W. Garber 11
Care of the Alcoholic.
De Forest L. Strunk 12
It Is More Blessed to Give.
Barbara Roller Smith 14
Much in Little (Verse).
Myra Brooks Welch 14
Conference Business 14
Reviews of Recent Books 15

News and Comment From Around the World 18

Brethren Service—
The Texas Farm Mission. Mary Romero 20
My Experiences in the United States.
Egon Borgmann 21

The Local Church—
Summertime Is Learning Time.
Alice L. Goddard 22

Our Mission Work—
Building Program Climaxes in Dedication 24
Mercedes and the Nun.
J. Benton Rhoades 25
A Personal Letter 26

READERS WRITE . . . to the edito

The Gospel Messenger welcomes letters commenting on editorials, articles and nev
Letters should be brief and brotherly.

Wrong Way to Celebrate

I have felt for a long time that too many really good people are doing wrong by dressing up at Easter, when Christ's only robe was taken from him. It's just the wrong way to celebrate the greatest day in our church—Christ's resurrection.—Mrs. Claudia Senger Click, Bridgewater, Va.

Timely and Helpful

Your two editorials in the Messenger of Feb. 27 are very timely and very helpful, especially to me. The first one makes me think of Paul's word to Timothy (1 Tim. 6: 4), where the apostle speaks about "doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings." Paul was quite clever, wasn't he? His words sound quite up to date. Too bad Christians cannot seem to understand that "love, joy, peace, longsuffering, etc. (Gal. 5: 22) are more to be desired than laboring with Greek roots and the theology of John Calvin.

The second editorial based on Ananias' declaration to the repenting Saul of Tarsus, "Brother Saul," strikes a deep note in my mind which also brings to every one the knowledge that some one does care for us. How true that no religious arguments and disputes ever bring deep convictions but prayer and sympathy do express the deeper spiritual life which reaches into other hearts and lives.

I like the deep and loyal Brethren note in both your editorials and in truth I should say the whole spirit and tone of the Gospel Messenger. The spirit of brotherhood is no less sacred when applied to a rascal or to a saint, the difference lies in the capacity to evaluate the meaning of brotherhood.

Would you like to know the word in religious thinking that disturbs me most? It is the word *salvation.* I listened to a well-known preacher yesterday over the radio. The view he advanced sounded to me materialistic rather than spiritual. Christ paid the penalty for sin on the cross and all a sinner needs to do is to come to the cross and get a receipt marked, "My sins are paid for in full." That is all there is to the problem of sin, as this man set it forth. Not a few members are leaving their churches to join the group that holds this view of salvation. I have heard testimon in which the people say, "I ha been a member for many years a never knew what salvation mea until I heard Dr. So and So." T bad, isn't it? I heard one lady s in public, "I always thought th a person could not be saved unle he was baptized. Now I kn better."

Things are happening in t religious world just as in the re of the world. As Paul said Timothy (1 Tim. 4), "Many sh depart from the faith." I rejoice the fine leadership in our church and could wish that more peo might be more thoughtful in th religious choices. For myself, I a convinced on the basic principles our Brethren position in the Chr tian world. We can wish those th disagree with us to get on well a hope they may be willing to se the truth revealed in the gospel Christ. I get real satisfaction a spiritual help from the Gos Messenger. May God continue bless and guide his servants w seek to do the Master's wo —Robert F. Porte, Warsaw, Ind

Many Fine Christians

The letter, "Catholic as Well Brethren" appeared several we ago. I was glad to see the edit note below, which explained eve thing.

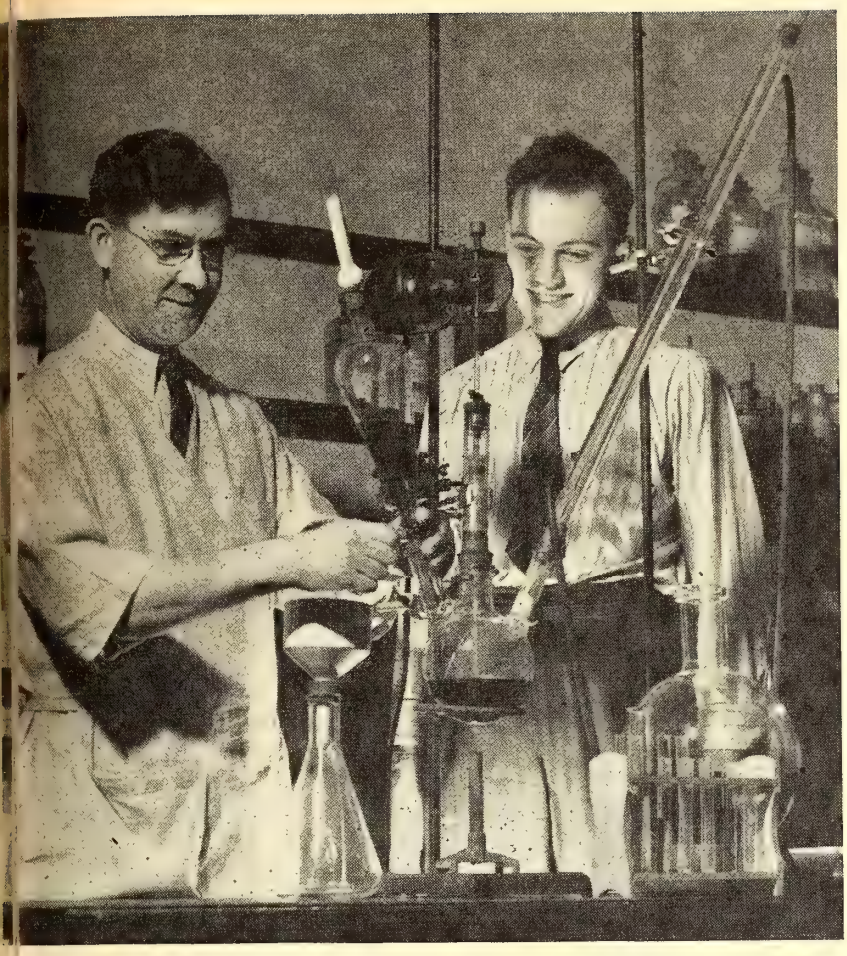
But this is the point I want bring out. The writer of the let mentioned that she thought much of the Church of the Breth to have it called Catholic. It sou as if she thinks the Church of Brethren was the only chur Perhaps some Catholics think much of their church to have called Church of the Brethren.

It might be well for the Chu of the Brethren to follow Catholic Church in the way coming to confession. It mi eliminate some of the sins in church.

We should not be critical of ot denominations. I know fine Ch tian people in various churches.— Reader.

Wide Scope of Interest

I appreciate the wide scope interest areas the Gospel Messen covers. Frequently I use both ite and pictures from it in my week religious classes. The cover pict showing Mt. Vesuvius through gate was splendid.—Ruth Grah Plymouth, Ind.



Many have looked to science for salvation from the ills of our day and as the hope for a better civilization

Warren S. Kissinger

Divided devotions keep us from the true God but as Christians we are called upon to renounce all claims of false gods and give ourselves wholly to the service of the King of kings.

GOD, AND OTHER GODS

AMONG the various and sundry subjects that poll takers investigate is one which deals with the status of our country's religious welfare. One of the questions they invariably ask is this one, "Do you believe in God?" And nearly always upwards of ninety per cent of those polled affirm that they do believe in God. But if we examine the religious life of our nation even superficially, we will soon discover that the basic question is not, "Do you believe in God," but rather, "In *which* God do you believe?"

The enemies of our country's religious foundations are not the blatant atheists who announce that there is no God. Rather, our spiritual vitality is being sapped by the devotees of the pseudo-gods of our time. These gods are clamoring so vigorously for our allegiance that the Lord of heaven and earth is hidden from our sight. Let us consider a few of the gods of our contemporary pantheon.

The god of individualism finds many communicants arrayed around his altar. Devotion to this god finds expression in our economic life in the doctrine of *laissez faire* or free enterprise. Adam Smith thought that if men were left alone to pursue their own economic interests, they would not only serve themselves but others as well. We must but examine the history of economic activity in our country during the later part of the nineteenth century to see the fallacy of this argument. This was the heyday of *laissez faire* with all its attendant sins, not least of which was the sweatshop where women and

Pastor of the Windber church, Pennsylvania

small children toiled under unbelievable conditions. Planning and control must prevail in order to check man's inhumanity to man in the economic realm.

We have served the god of individualism in still another way. We have deified the individual and have affirmed that each individual is an end in himself. We succumb to idolatry if we insist that the very essence of democracy and of Christianity is the supreme worth of the individual, or the sacredness of personality. From the perspective of the Christian faith the individual alone is never of supreme worth. Every individual is a creature created by God, and he derives his value not from any intrinsic worth of his own, but from his relationship to his Creator. This is to say that the individual is precious under God.

A second God which we have invested with deity is the god of nationalism, the god who asks us to put our supreme loyalty in the nation-state. There are servants of the god of nationalism walking abroad in our land today seeking whom they may devour. Posing as custodians of true Americanism, they serve their god through character assassination, through campaigns of fear and hate and through a demand that everyone conform to their brand of "Americanism." Our cherished freedoms may well be lost if we force our creative differences into the mold of conformity. May God save us from the delusion that a fascist America is the answer to a Communist Soviet Union.

Ultimate allegiance to the god of nationalism brings us to the point where the voice of America becomes the voice of God. Devotees of this god believe that we as a nation can go it alone, thus denying that we are members of a wider community of nations.

The God of all the nations bids us to break with our nationalistic idolatry and to know that as nations we are members one of another; that we are our brother nation's keeper; that to whom much is given, of him shall much be required.

Besides the god of individualism and the god of nationalism, we worship a third god—the god of race. Strange to say, the church has been among the staunchest worshipers of the god of race. Of course, the churches have not said this in so many words; in fact, they have consistently proclaimed that all men are brothers and that God is no respecter of persons. But such labels as Presbyterian U.S.A. and Presbyterian U.S., Northern Baptist and Southern Baptist serve to remind us that the god of race has been actively at work in the church of Christ. It is sad to say that among our social institutions the church has been the most conservative and reactionary exponent of the status quo in this area of racial understanding.

Today we are engaged in a titanic, global struggle with communism. One of the very strong appeals that communism presents to the colored people of the world is that communism recognizes no racial discrimination. If we continue to bow down to the god of race, we may well lose this battle. How we treat our minority groups is no longer only our own business; it is the world's business. It is the concern of the world that in the capital of the nation which proclaims the ideals of democracy the loudest, democracy is denied at one of its deepest levels, namely that of racial equality.

Will we continue to serve the god of race until it is too late or will we heed the voice of the God of all mankind as it comes to us through the words of St. Paul? "There is neither male nor female; for you are all one in Christ Jesus."

Finally, there is a fourth god we worship—the god of science. When we realize what science has accomplished, is it any wonder that only a few years ago salvation through science was a common watchword? All of us are thankful for what science has done, and we would not loathe to surrender the gadgets which take the drudgery out of so much of our work. But o

Continued on page 8

LIFE

JESSE A. BARNETT

Clouds drifting across a sunlit sky;
Their shadows move in measured tread
To merge in darker ones of evening.
Sunlight and shadow—
Pain and laughter—
Smiles and tears—
All moving towards the darker shades of evening.
None can turn their fateful drift.

None can stay the sure hour when light and shade
Will merge in eternal shadow.
Then fear not that time,
And cease not from life
Its full measure of joy to press.
Live each hour, its full treasure take—
Of all that life can bring—
Of toil and rest,
Laughter and tears,
For life is made thus,—
Of light and shadow.

EDITORIAL

"A Disciple . . . but Secretly"

JOSEPH was a good and righteous man, a native of Arimathea, a man of property, a man who looked for the kingdom of God. When Jesus appeared before the council, Joseph was one of the few who did not consent to the travesty on justice that passed for a trial. And when the dark Friday was almost over, Joseph, who owned a garden, went to Pilate and asked for the body of Jesus. Joseph was a disciple, but secretly, for fear of the Jews."

Nicodemus was another who looked for the kingdom of God. A Pharisee, a ruler of the Jews, came to Jesus by night. Could he ever forget that conversation in secret, that discussion of truths that he, a teacher in Israel, could not easily understand? Once when the Pharisees were jailing Jesus, this secret disciple spoke up for a fair hearing for his Lord. But like Joseph he waited until the bitter agony was over before he came, with a generous gift of spices, to see to a proper burial. He was also a disciple, but secretly. He must have forgotten what his Lord told him, that "he who does what is true comes to the light, that it may be clearly seen that his deeds have been wrought in God."

Even a disciple who came to Jesus by daylight, who made public his vows and even boasted of his loyalty, could slip back for a time into the shadows of night. Peter followed his Lord, but at a distance; and when the testing was sharp, when uncomfortable questions were repeated, when loyalty was ever so costly, he denied his Lord. He was a disciple, but on that night when loyalty meant so much, his discipleship was secret "for fear of the Jews."

How many disciples belong to the order of Joseph, Nicodemus and Peter in the time of trial? They are good and righteous, they look for the kingdom of God, they follow (at a distance), and they remember to do the right and proper things after the storm is over and no one cares too much who attends the funeral. But where were they when the real issues were being decided, when innocent men were falsely accused, misjudged and crucified? Of course, they did not consent to such injustice, but did they speak out against it?

Among them are the well-intentioned writers of anonymous letters who have real concerns but are afraid or unwilling to sign their names. Among them are the secret admirers of the kingdom of God and all it stands for, who yearn for it but are slow to work for it, who hold back as if waiting for more evidence of its power, afraid to commit themselves wholly to a cause that demands all that they have. Among them are the silent Christians, good and righteous men who live in a neighborhood but never make known that they have the very gospel that their pagan neighbors need. Among them are the absentee church members who fail to contribute, to vote in council meeting, to give of their time when the church needs them, but who want the church to do the right and proper thing by their loved ones who pass away. They will sign their name to a memorial gift of flowers but seldom to a check for the budget and never to a petition to be sent to their congressman.

Yet how can one come close to the Light of the world and keep his discipleship secret? How can one eat of the Bread of Life without wanting to share it with others? How can one follow the Good Shepherd without risking his own comforts for the sake of finding lost sheep? How can one keep still who has heard the good news of the gospel? If he has found the Way, the Truth and the Life, will he keep it a secret?

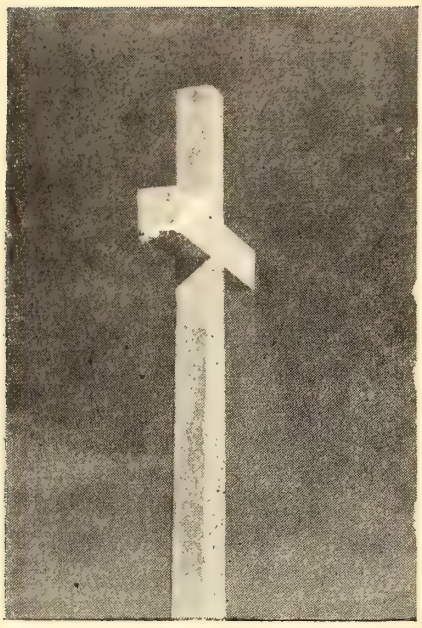
Forgive us our fears, O Lord, and cleanse us not only of our secret sins but of the desire for secrecy. Let thy holy light fall upon all the hidden corridors of our souls, so that our discipleship may be that of witnesses who have nothing to hide. Amen.—K. M.

Help for the Pastor

ONE reader recently objected to the proposal that churches should supply secretarial help for their pastors. She thought that if ministers were more devoted and hardworking, they would not expect additional help.

May we suggest that she, and others who believe their ministers are underworked, follow the example of one church's official board. They divided the minister's job into twenty-three categories and asked the members to estimate how much time the minister should give to each during a single week. The total came to 300 hours, or enough for seven and a half men working a normal forty-hour week.

If you think your pastor has an easy job, take several days off and accompany him wherever he goes — on calls and hospital visits, to committee meetings and conferences, allowing time for personal counseling, not to mention prayer, study and sermon preparation. Perhaps you will agree that he needs assistance—even from you.—K.M.



SONNET TO THE CROSS

W. RUSSELL SHULL

'Twas there, O God, we did our worst to thee
As weight of world upon thy heart did roll,
While hour by hour the bells of death did toll
That all our guilt might sink in deepest sea.
This rugged cross of Christ of Galilee,
Incarnate symbol high on Calvary knoll,
Is still a tool of night to bleed his soul
When all who sin now pierce his side, with me.

But on that hill is buried all my pelf
As all my self is crucified with him;
And of Gethsemane our hearts now talk
While helping souls to rise above the self—
Till heaven rolls its riches over them
And proves that every life in love may walk.

Our Hopes--and God's Plan

Robert McAfee Brown

ANYONE who has heard that the forthcoming assembly of the World Council of Churches is to be held this summer at Evanston is likely to be aware that the theme of the assembly centers around "Christian hope." He reads, speaks and hears about "hope," or "Christian hope" or even (though he probably does not understand it) "eschatological hope." He may not be aware of just what all this means. And he is in real danger of a grevous misunderstanding of the theme: of the tendency to feel that when we talk about Christian hope we are talking about our hopes. These may be very legitimate, very high-minded, very "Christian" hopes—things like world peace, disarmament, a solution to the difficult situation in South Africa, or even a solution to the difficult situation on E. Main Street where we live and are in hot water with our neighbors. And we are inclined to think that to believe in Christian hope is to believe that these hopes of ours are somehow going to be realized, because they are (presumably) inspired by the most unselfish and Christian motivations.

And it is precisely this thing which we are not allowed to do.

We are not allowed to take our own hopes, ideals and goals and assume that they are the equivalent of God's will or God's plans. It is quite possible and often quite probable that we are hoping for the wrong things or that we are hoping for certain achievements in ways which are not consonant with God's plans for those achievements. The more we examine our lives and our actions in the light of Biblical faith, the more we must see that there are always large clashes and conflicts between what we hope for—and what God wills.

What does this mean for u
Does it mean that we are to gi
up hoping, or that we are
cease trying to do "significa
things" because they may
contrary to God's purpos

Not at all.

What it does mean is son
thing like this. In a given sit
tion (and you must supply yo
own context, such as the fig
for civil liberties, the goal
world peace, the coming el
tion to the school board,
whatever) when we have
termined to pursue a course
action which seems to us,
clearly as we can discern, to
God's will for us, we must
"all out" and do all that we c
realizing as we do it, that one
three things may happen.

First, it is possible that t
may be one of those bles
occasions in which what
propose in God's name is cl
enough to God's actual purpo
so that he can make signific
use directly of what we
When this happens to Ch
tians, they know for themsel
what it means to talk of be

Auburn Assistant professor of systematic theology and philosophy, Union Seminary, New York City

npowered by the Holy Spirit. hey are able and willing to rge ahead at personal risk to iemselves because they are ught up in something which much more important than iemselves. They can read the cond chapter of Acts, the ory of Pentecost, and know iat it is true, because it has iraculously become true for iem.

Secondly, however, it may be occasion when what we do directly contrary to God's ill for us or for that situation id that the very best that we in offer to God has to be re-cted, and perhaps rejected ery decisively, in a way that is ainful and humiliating to us id which hurts us very deeply. such a situation it is clear iat our hopes for the situation ere a far cry from God's plans id we have to learn this lesson ie hard way. This need not ean that we are forsaken or jected by God. The situation in be one in which we come know something of the power the Holy Spirit, also, as we e made to realize that some-mes, in order to love and in ie very act of loving, God ust first wound. His very re-ction of our "best" may be his ay of showing his deep and concerned love for us. Christians who have been through such an experience know what this means, and realize that their Protestant forbears were not simply engaging in theological double-talk when they spoke of God's wrath as the "other side" of his love, and not separable from it.

Thirdly, it may be that God will take our "hopes," our efforts and use them for his own good purposes in ways that we simply do not (at that time, anyway) understand. We have done our "best," and it has failed to "accomplish" anything. And yet it may turn out in the providential ordering of God's ways that our own apparent failure was just what was needed to make God's will become a reality in that situation. Thus it may be the case that the Christian will spend his time futilely "banging his head against the wall" and not succeeding, apparently, in making a single dent. All he may have for his efforts is a bloody brow and a sense of profound discouragement. What he hoped to accomplish is not accomplished. The goals toward which he was working are not achieved. And yet it may still be the case, that in dashing that Christian's own hopes, God was fulfilling his own plans, in ways that went far beyond anything the Christian could imagine or know. For such Christians also, the experience of Pentecost, the descent of the Holy Spirit, is a reality, for they become empowered by God to work when the odds are absolutely overwhelming, when there is no sign of victory or even of encouragement, and yet when they know that they must continue steadfast unto the end, even if the end be utter darkness.

Surely it is in such situations as these, which are the lot of most of us, that the true meaning of the Evanston theme comes home most clearly. For the Biblical faith which the Evanston assembly will seek to expound, reminds us that it is not our hopes which are the hope of the world, but Christ who is the hope of the world. It reminds us that we must not put all our trust in the assurance of easy and immediate solutions to difficult and constantly present problems, since this same Christ who is our hope was also repudiated, rejected, spurned and destroyed by men. But it reminds us that this same beaten and defeated Christ is also the risen Christ, whom neither sin could finally defeat nor death hold in the grave, and that God has resources for conquering both of those deadly enemies.

Consequently, it is in that sort of "framework" that we



The opening worship service of the Second Assembly of the World Council of Churches will be held in the First Methodist church, Evanston, Illinois, August 15

Courtesy of the World Council of Churches

must see our hopes—and God's plans. Our hopes may not seem to get very far: we may work for world peace and get involved in world war; we may work for racial justice and stir up racial bigots; we may strive for international understanding and build up international ill-will. Our own hopes are clearly a very flimsy framework within which to live our lives.

But we must also believe that out of this cataclysmic torture to which our age is being subjected, the purposes of God are being hammered out, that he is able to make use of our imperfect attempts, to pick up and transform and purge our weak efforts, remolding and refashioning them for his long, overarching purposes — purposes which may see no (apparent) achievement in our day, or in any man's day, but which in the fullness of his own time, God will make manifest.

That, therefore, is the basis within which we must live in such days as these. That is what can give "meaning" to fighting for civil liberties with the result that we are slandered or "labeled"; to worshiping God in times when God seems to have disappeared; to engage in political activity when politics seems to have become a jungle swamp; to doing all the thousand and one things we are called upon to do and which, even in the doing of them, seem futile and useless, since so much is stacked upon the other side. The Christian hope is not in these things, but in the hope that God in Christ redeems these things and uses them, in ways beyond our imagining or control, for his own good purposes.

• • •

May the God of hope fill you with all joy and peace in believing, so that by the power of the Holy Spirit you may abound in hope. —Rom. 15:14 (R.S.V.).

God, and Other Gods

Continued from page 4

debt to science has not stopped with appreciation; we have made science into a god which we trust for our salvation. For many science has become the spiritual support and the inner strength to which they appeal in all the troubles and dangers of our time. There are still those among us who believe that if psychology, sociology and political science are conducted in the exact spirit of scientific observation and analysis, they and they alone will be able to build a better civilization. The slogan of one of our great corporations describes so well our devotion to this god of science: "Better things for better living through chemistry."

Science which only yesterday bid fair to bring the kingdom of God on earth now confronts our world with stark and awful realities. The god of science now has placed in our hands the hydrogen bomb which we are told is capable of destruction within a radius of ten miles. And the end is not yet.

We stand with this god of science on the brink of disaster, and like the prophets of Baal of old we cry to this god that he will hear us and deliver us. But no answer comes and we begin to know that the moral and spiritual power for controlling what man has made can never come from the god of science but alone from the eternal God who designed the first atom and who breathed into the first Adam the breath of life.

So today the word of God comes to us with new meaning and stark imperative, "Thou shalt have no other gods before me." Indeed there are no other gods before him. The God of Jesus Christ judges us in our idolatry, but at the same time he seeks to redeem us from these lesser loyalties. In the depths of our being we know the truth of Peter's stateme "Lord, to whom shall we g thou hast the words of eter life." Or the same Peter, faci imprisonment, said of Jes Christ, "There is salvation in one else, for there is no oth name under heaven given mong men by which we mu be saved."

In this time of divided c votions which deter us from t true God, we as Christians a called upon to renounce t claims of the pseudo-gods up us, and to give heart and so and mind and strength to ser the King of kings. Then, a only then, will we experien what St. Augustine describ when he said, "Thou hast ma us for thyself, and our hea are restless until they find th rest in thee."

Before the Glory of East

Florence Ziegler Sanger

IT IS always profitable spi tually to think about t glory of the first Easter a what it has meant to the wor In the midst of all our bust and stir about new cloth greeting cards, wee chicks, bu nies, colored eggs and all t other time-honored trimmin with which we have bedeck this holy day, let us think f a few moments about what l before the resurrection morn

Of course, there must ha been trees, rocks, birds, the i cense of flowers and the sce of newly awakened earth, f Jesus' arising took place in garden. A golden sun peep over the horizon, a fresh wi blew and birds twittered the joyous matins. All of these we there, after the earth-shaki and the dazzling, bewilderi happening which caused t guards at the tomb to becon as dead men.

And the Christ himself changed from his usual wonde

Housewife who lives at Windy H Orchard, Trappe, Maryland

ul earthly body as to cause ven Mary Magdalene not to now him at first sight— hanged into a body unearthly, lorious, triumphant, after his vercoming of the old enemy eath! Can you imagine how he ust have looked? What would ou give to have seen him then, s his disciples saw him?

But before the triumph, the eauty, the glory and the re- oicing, there lay something so owerful, yet so humble, that ven to this day all of those who y hold upon it are never the me again! Let us look at it.

Before Jesus could have the esurrection and the glorified ody and the triumph over eath, he endured agony, shame nd betrayal such as we shall ever be called upon to face. search for and humble accep- nce of his Father's will was the beginning of his ministry helpfulness to his fellow men. e achieved denial of all selfish mbition and rejected all short-cuts and dubious methods for achieving world-wide influence. Read again for yourself the account of this in Matt. 4:1-11 and Mark 1:12-13. Misunderstanding by those whom he trusted and self-seeking even among his closest associates were his lot, too. Final betrayal by a "friend", and ignominious death between base criminals brought a sad end to a life which had promised hope for the downtrodden and suffering peoples of the world.

Yet all of this was the result of his acceptance of his Father's will, and it was all a necessary preparation for the victory over death which gives promise for the spiritual redemption of all who believe on his name.

As followers of the risen and glorious Christ, let us accept all that a belief in the resurrection requires and promises. In Rom. 8:16-17, the writer of this great epistle tells us: "The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together." What a challenge to greatness—great humility, great consecration, great suffering, great and lasting rewards! Can we meet this challenge, live the life, qualify for the reward? With faith and humility and trust, we can!

• • •

Suppose a man were traveling a dirt road by car to see his dying mother; he would naturally pray for dry weather. Suppose some farmers in a near-by church were praying for rain. What could God do? It would be a chaotic world if men's prayers could change God's immutable laws. Prayer does not move the arm of God; rather it enables the arm of God to move us. Prayer's greatest results are not in the realm of nature, but in the realm of human nature.

—Gaston Foote in Living in Four Dimensions (Fleming H. Revell Company)

THE TULIP AND THE WEED

H. A. BRANDT

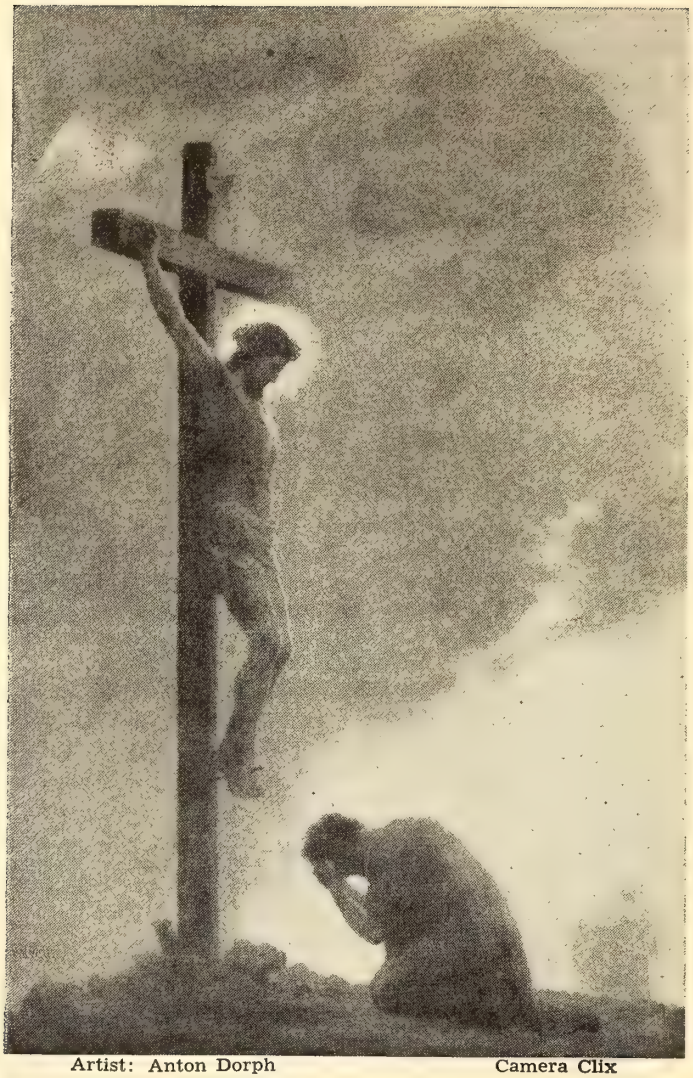
By a garden path
There grew a tulip and a weed.
Said the weed to the tulip:
"Why your rush to bloom
Before the snow is gone?
Why so much of beauty
Flung upon a chilly world?
Live out your life
Carefree and self-contained."

Now the gardener walking by
And admiring the first tulip,
Yet watching for a show of weeds,
Spoke thus to himself:
"I have never seen a tulip
Quite so early out to bloom
And freshly beautiful.
Surely I must clear away
Every cumbering weed."

Thus on the morrow
The year's first tulip
Still waved its flag of beauty
To a warmer world;
But the weed, withered and dying,
Pointed an ancient truth of life:
It is more blessed
To share than to hoard,
To give than receive.



H. Armstrong Roberts



Artist: Anton Dorph Camera Clix

IT IS FINISHED

Ellis G. Guthrie

Christ on the cross completed God's plan of atonement from sin

IT WAS finished. The new and glorious world was finished. Everything was perfect— from the delicate red of the sunset to the bright gold of the high noon, through the gentle hush of twilight and the silvery radiance of the night that grew more brilliant as the moon climbed slowly the oval stairways of the sky.

And so at the close of each day of creation God reviewed his work. "And God saw everything that he had made, and behold, it was very good. And the evening and the morning were the sixth day" (Gen. 1:31).

And in his creation God fashioned one spot that was even more beautiful than the rest. It was called the Garden of Eden. The ground was covered with a soft carpet of green. Ferns of various shades of pleasing green clustered about springs of pure water, while willow trees bent humbly over gently humming brooks. There were other trees, tall, stately and pointing towards God; and "the tree of life also in the midst of the garden, and the tree of knowledge of good and evil" (Gen. 2:9b).

There was other beauty also. The various blues of the sky, interspersed with white fleecy clouds, and beneath were lilies and violets and marigolds and thornless roses of pink and yellow and crimson. Soft breezes wafted the sensitive smells of eternal spring to the nostrils of the king and queen of God's creation—Adam and Eve.

All was quiet and peaceful in Eden like the mellowing of an autumn afternoon. The li and the lamb lay down togeth and Adam went unafraid bef them.

Then one day there was hissing in the midst of the g den. A serpent in Satanic a repulsive beauty was tempt Eve to disobey God. And s did disobey. She reached fo her hand and took from t tree of knowledge of good a evil and did eat and gave Adam and he did eat. And n the breeze became stronger a it contained a chill never bef felt. And the man and woman tried to make clot and to hide from God. But G found them, for whither co they go from his spirit or whi er could they flee from presence? Then in order

Pastor of the Eaton church, Ohio

protect heaven itself man was driven from the garden.

Now the earth was different. At times the sun would set behind angry sullen clouds. Sometimes the silvery radiance of the night was blacked out and the silences were ominous, waiting for the sudden, fearful streaks of lightning which preceded the thunder that followed.

Flowers still grew but oftimes they were smothered by weeds. Thistles grew profusely and the roses themselves carried thorns.

But God was busy on a new plan—the plan of salvation. He sent a flood to wipe out sin. And it did but sin came back. Then he sent the law and it was good but man was no longer capable of being perfect. So the law was disobeyed and wars and plagues and pestilences swept the earth bringing sorrow, destruction and death.

And God sent prophets to his people to tell them of himself. There were many messages from the thunderous warnings of the herdsman of Tekoa to the comforting thoughts of Isaiah. "Surely he hath borne our griefs, and carried our sorrows: . . ." (53:4a).

Yet man continued in darkness and loneliness, without hope, for his despair was deep and terrible. Still God was working out his plan and one day in Bethlehem of Judea there was born a Savior who is Christ the Lord. And he ". . . increased in wisdom and in stature, and in favor with God and man."

And he healed the sick, comforted the sorrowing, cleansed the lepers and raised the dead. His life was a thing of beauty and purity. But evil men could not stand his goodness and they nailed him to a tree. Here was the culmination of the wickedness of man in a deed so fiendish that all nature disapproved.

Now was the genius of God evidenced as never before. His plan of atonement for sin was completed. Christ proclaimed it and his words have sounded and reverberated in every nation and generation and every opened heart. And hope is taking the place of despair. As the faint streaks of light herald the coming of another dawn to dispel the blackness of the night, so his words dispel the darkness and loneliness from hearts to fill them with hope—hope that we shall be a part of a new and perfect garden and that we shall drink of the crystal stream that flows through the throne of God, and partake of the tree of life which is in the midst of the paradise of God. For we may see a new heaven and a new earth wherein dwells righteousness. All that is needful is for us to reach forth and to accept God's free gift of life. It is now ready for the taking. This then is what Jesus meant when he said: "It is finished" (John 19:30).

Palm Sunday Paradox

ORA W. GARBER

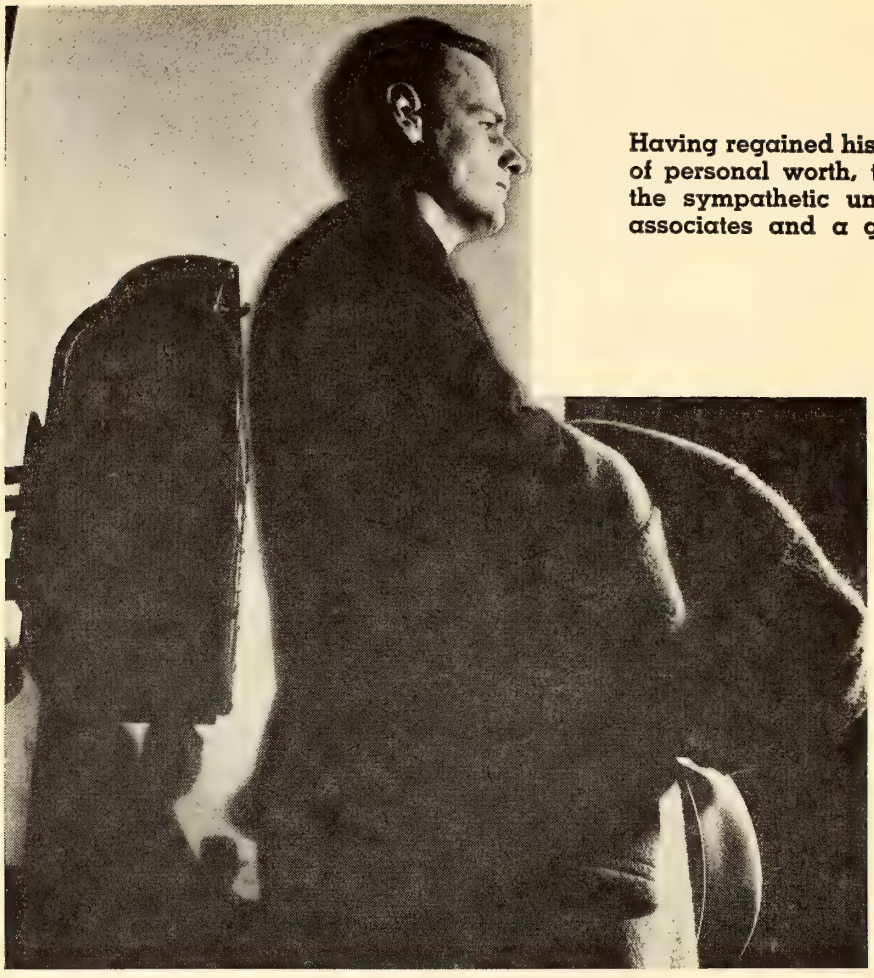
Their king at last was coming unto them!
They sang hosannas as He rode along.
The palm-strewn streets of old Jerusalem
Echoed the welcome of the eager throng.
Deliverance was clearly close at hand;
The house of David would regain the throne;
The Romans would be driven from the land.
O Israel, if you had only known!

Upon the face of the incoming king
No look of haughty triumph could be seen.
He knew how loudly fickle men could sing
Hosannas, and how little they could mean.
He knew their cherished hopes could never be
Brought to fruition in his Father's plan.
His kingdom—not Judea-Galilee—
Was to be founded in the soul of man.

The centuries have passed. The lowly King
Reigns in that kingdom founded long ago,
That kingdom which endures till time shall cease,
But which that shouting throng could not then know.
Our Lord was not concerned with their display;
He let their dream remain forever dim.
That incident has meaning yet today
Because it was not meaningful to him.



Religious News Service



Having regained his sense of self-respect and feeling of personal worth, this former alcoholic still needs the sympathetic understanding of his family and associates and a growing dependence upon God

Three Lions

CARE OF THE ALCOHOLIC

De Forest L. Strunk

THE alcoholic constitutes a great problem in our society, from both a psychological and a medical view. Alcohol addiction presents a great problem in regard to treatment, primarily because we must help the individual physically as well as mentally. When we look at what alcohol has done to the body and realize that the organism has passed into a state of disrepair and poor functioning, we become aware of the seriousness of imbibing of alcohol. Primarily, there are four major treatments for the alcoholic.

The first, and probably the best known, is the conditioned-reflex treatment. This treatment consists of a series of repeated sessions in which the individual is given a drug which produces a nauseous and vomiting reaction whenever the individual smells or tastes alcohol. By giving the patient alcohol after giving the drug, we find that the patient develops through association a feeling that the alcohol is causing the bodily illness and is, therefore, supposedly cured. This type of treatment is effective with many alcoholics. However, with some alcoholics it has no effect; and a great many, when the drug is removed, return to their drinking ways. Although a pattern has been set up through conditioning, we find that when the unconditioned stimulus, th is, the drug such as emetine apomorphine is removed t individual no longer reacts a nauseous fashion to alcoh This, of course, limits the u of conditioned reflex therap This therapy also tends to di regard the psychological bas since we know that the perso ality disorder is the true ba of alcoholism the condition reflex treatment does nothing correct the personality mala justment.

The second major treatme is medical treatment or te porary sobriety. This is actual the treatment of the patie physically while attempting keep him sober in an institut or a hospital. This also has

advantages because here there is excellent care of the individual. We usually find that the alcoholic is physically run down because of high caloric intake with little food value. Most alcoholics have some degree of vitamin lack since alcohol provides the calories necessary for body energy, but does not produce the vitamins and minerals so sorely needed by the body.

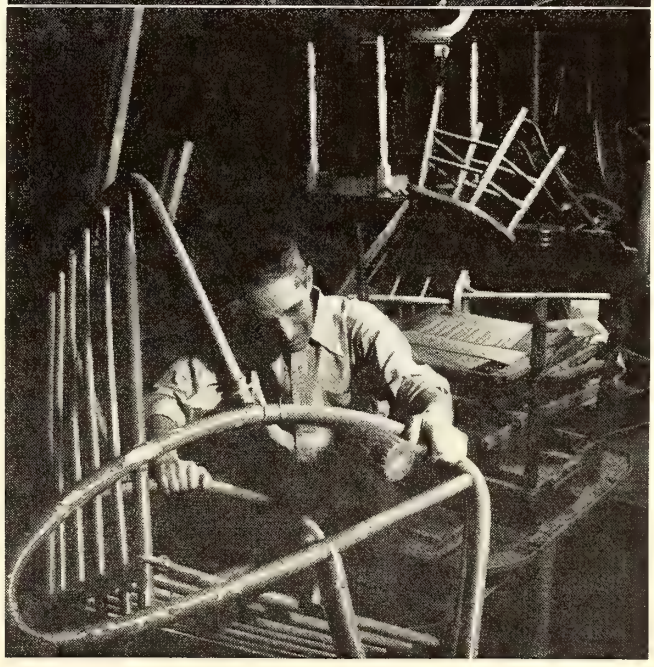
The third type of treatment is the Alcoholics Anonymous treatment. This treatment is essentially a group therapy treatment. Alcoholics Anonymous attempts to aid the alcoholic by providing him with a sense of belonging to a group and a feeling of self-respect. Through Alcoholics Anonymous the alcoholic must admit that he has no power over alcohol and that there is a greater power than he into whose hands he must deliver himself. Through Alcoholics Anonymous the alcoholic learns to transfer his dependence upon alcohol, which is socially not accepted, to a dependence upon Alcoholics Anonymous and the group. Through Alcoholics Anonymous, individuals learn once again to respect themselves and to have a feeling of personal worth. However, there are many people who will not respond to these treatments. These people have severe personality disorders and although they can be helped by the Alcoholics Anonymous, they need further treatment. This is the last treatment—psychotherapy.

Through psychotherapy we can help the individual to see the basis for his personality difficulties and attempt to change his behavior patterns. Psychotherapy, however, can be given by a great many sources. Actually, while the formal treatment should be carried on by a competent psychotherapist, all of us can help.

How can we help? Each one must realize first of all, that the alcoholic is ill, that he has become one for many reasons and that he has lost all his sense of self-respect. We can help by being understanding towards the alcoholic and his problems. Understanding does not mean making the alcoholic the object of ridicule and jokes, but rather means sympathetic understanding. We can help the alcoholic by having infinite patience, for at times he or she will be extremely irritating, but we must not reject him for this. We can aid the individual in maintaining his sense of respect by building up his feeling of worth. Knowing that he is loved, the alcoholic can do more to recover from this frightening illness. Above all, we can aid the alcoholic most by helping him to see God, not by condemning him, but by showing him that he can be aided. Each person then has a responsibility in helping the alcoholic to overcome his illness and return as a respectable member of our society.



An experienced worker interviews the client and directs him so that he may choose his own long-range course of action. She will suggest the various possibilities but the final choice must be his



He may work in the carpentry shop restoring furniture. Many persons are indirectly helping this man by making possible the materials with which he can work

George Pickow from Three Lions



Bill Smith

Filling Easter baskets for other members of the family and for other friends brought more joy than receiving a basket on Easter

It Is More Blessed to Give

Barbara Roller Smith

EASTER had always seemed a rather difficult time for us. We had tried to make it meaningful in a religious way for our youngsters, but we had always felt that the Easter bunny had won. Even though we tried our best to avoid the term *Easter bonnet* and conscientiously saw to it that new clothes were worn for the first time on days other than Easter, the radio and newspaper continually reminded us that Easter was the day for a new outfit. Even though we had tried to "soft pedal" the arrival of the Easter bunny on Easter morning, our well-meaning friends kept our children constantly reminded. It seemed a shame to disappoint them completely; after all, he was perfectly harmless, and we loved to surprise our children almost as much as they liked to be surprised. Furthermore with the imaginations our children possess you could not talk them out of it if you tried. The cherub choir at church which sang on Palm Sunday seemed the only truly religious aspect of the season which our children got excited over.

Then came the year when our oldest daughter went to school. With the know-it-all attitude of a first grader, she accosted me with the indictment which I had been halfway fearing all along. "What about this Easter bunny business anyway? I don't believe there is a bunny or a Santa Claus or a fairy that leaves a dime under your pillow in place of your tooth. Why do you tell me things that aren't true?"

There it was—a whole tirade which I felt totally unprepared to answer. I wished Daddy were home and that we might talk it over together, but it was not an issue that could be postponed. She wanted an answer right now.

Finally, I interrupted the stream of doubtful and somewhat contemptuous speech with the question, "How would you like to be the Easter bunny?" She stopped stock still, shot me a glance to determine whether or not I was kidding, and exploded with joy and relief. "O Mother, could I?" The myth had been turned into magic! She began to plan and work feverishly. It was Easter Saturday afternoon already and she must get her surprises under way. Not only must she be the Easter bunny for her younger brother and sister, but she began thinking of other people who might appreciate her visit. There was very old lady down the street—quit alone and probably had had r colored eggs in years; there wer grandparents, of course, and th minister's family.

But how could one make baskets We had neither the time nor mone for shopping. We searched aroun the house and found plenty of heav aluminum foil for making nest Fresh apples in a basket on the bac porch were packed in lovel shredded green paper which coul be used for lining the nests. Eg coloring was already planned f the afternoon, but special desig were put on those for the bunn baskets. Aunties had sent boxes candy and little bunnies and chick which were gladly shared.

Never was excitement as gre over the anticipation of the bunny arrival as there was over th propect of playing his role! Waitin until the smaller children wer asleep, then fixing up special su prises for them held a thrill all i own. As I helped deliver the nes to various homes, all at once realized that the Easter bunny who I had resented had been the mean of helping our child learn a trut which I had thought so slow to com Try it yourself. Let your children b the Easter bunny and learn that " is more blessed to give than receive."

Much in Little

MYRA BROOKS WELCH

A teardrop holds the essence
Of the sevenfold sea.
A heartbeat is the echo
Of life's sustaining power.

God's master exegesis
Of immortality
Is hidden in a seed pod
And written in a flower.

Conference Business

Unfinished Business

Methods of Financial Promotion

(Answer to 1953 Item D, Unfinished Business)

This query presents a difficult an a continuing problem. It is relate not only to the Brotherhood Fun but to the budgets of districts an local churches as well. There prob ably is no final answer to th problem except patience and pe severance in the discipline of Chri tian stewardship.

We, however, offer the followin recommendations in the belief tha

they will be helpful in relation to the problem of the query:

1. That pastors and officers of the local churches and officers and secretaries of districts, regions and the Brotherhood, give greater encouragement to unrestricted giving to the Brotherhood Fund by our people, recognizing that all items of the Fund are essential to the full and complete ministry of the church.

2. That the principle of designated giving continue to be respected for all who desire to give to special causes in which they have a particular interest but that all such gifts be expected to bear the full expense of their administration.

3. That all districts of the Brotherhood seek to determine, in the spirit of sharing in the total work of the church, what is their rightful proportionate giving to the Brotherhood Fund. We would further urge that the current giving of our people be remitted monthly to the ongoing work of the church.

4. The Brotherhood Fund as presented to the Conference represents intensive study of the program of the church in relation to world needs. An effort is made to adjust and correlate the items of the budget in the most equitable manner and with due consideration to the needs which prevail in districts and in local churches. The expenditures of the church through the General Brotherhood Board are reported to Annual Conference in great detail. We urge the delegates to give close scrutiny to these items and to offer suggestions freely to the General Brotherhood Board.

We believe that the advantages of the unified budget far outweigh the difficulties of administration. The Conference, therefore, urges our churches to strive to improve their procedures in the interest of an equitable and effective sharing of the funds of the church in its total world-wide ministry.

The General
Brotherhood Board.

Membership in Secret Societies

(Answer to 1953 Item G, Unfinished Business)

On the basis of information secured from representative pastors and laymen across the Brotherhood, the committee concludes that membership in secret societies involves only a small percentage of our members and creates a serious problem for only a few churches. Yet where such association with secret orders affects the loyalty of members to their church we believe it constitutes enough of a problem that the church should again state its conviction that membership in secret, oath-bound orders represents a compromise with secular standards that is unworthy of a consecrated Christian. The New Testament, though not commenting on secret societies as such, is clearly opposed to the taking of oaths and to associations whose aims may be counter to the ideals of the church. When Christians are confronted with such a conflict of loyalties, they must "seek first the kingdom of God and his righteousness."

We urge pastors, on receiving members, to give specific instruction on the position of the church on this matter, emphasizing the member's primary loyalty to Jesus Christ and his church. We believe that the supreme claims of the church, not only in regard to secret orders but also in relation to other clubs, fraternities, social and professional organizations, should be repeatedly brought to the attention of members. In situations where the effective witness of a local congregation is hindered because of the association of members with secret societies, we recommend that the church leaders seek counsel from the Elders Body, ministerial board or board of administration of the district. When members continue their participation in secret societies, we recommend that churches hold them in loving fellowship provided their conduct is otherwise consistent with the Christian faith. At the same time we should seek to make the church so vital and its fellowship so genuine for all members that none will feel the need for associations such as those offered by the fraternal orders.

Harper Will, chairman
Warren Bowman
Kenneth Morse

Study of District Authority Over Churches

(Answer to 1953 Query G)

We believe that the new revised pamphlet on Brotherhood Organization will bring together many of our Annual Conference decisions relating to matters of organization and discipline in our Brotherhood. We are submitting to the officers and Standing Committee of Annual Conference a codified list of the minutes we found that pertain to the matter raised by Query G of last year's Annual Conference.

The Brotherhood Organization plan adopted by Annual Conference in recent years, in matters dealing with discipline of ministers, elders and moderators of local churches, has placed the responsibility on the Elders Body of the district. There-

Continued on page 26

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Brethren Publishing House, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*).—Editor.

They Built for Eternity. Gustav-Adolf Gedat. Trans. by Roland Bainton. Abingdon Cokesbury, 1953. 176 pages. $5.00.

In this superbly illustrated volume a German literary genius takes you on a visit to the great monuments of history and raises profound questions as to the lessons to be learned. The language is both vivid and entrancing. I can think of no better review of this lovely and thought provoking book than that printed on the jacket:

"In these spacious pages we stand amid the ruins of Luxor and Karnack in ancient Egypt. Across the wind-swept valley of the Euphrates we see the crumbled remains of Ur of the Chaldees, Abraham's ancestral home. We pause before the Taj Mahal, entranced by its regal splendor, and from Manhattan's tallest tower survey the greatest city in the world. Before such a panorama the silent centuries roll back, and we recall the wonders and achievements of civilizations that once lighted the way of the world. And we seek a clue to the meaning of this pageant of history.

"What happened to these once proud cultures-and the men who built 'for eternity'? What caused their destruction or decay? What about our own efforts and accomplishments—does anything endure?

"Through Dr. Bainton's skillful and sensitive translation of the author's interpretive descriptions we explore these questions and their answers. The vivid text and superb photographs bring us a new sense of historical perspective—and a sharpened awareness of God, time and eternity. Here we see that only in a complete submission to God—to his will and his design—can our lives have meaning and endure."
—*C. E. Davis.*

KINGDOM GLEANINGS

Mrs. June Sheaffer left New York on March 13 for Woodstock School, India, where she will teach. Her husband, James Sheaffer, is now employed at the school as a teacher under the alternative service plan of the Church of the Brethren.

A retreat for pastors and their wives is planned for June 15 at Ocean Grove by the Pastor's Association and the Ministry and Home Mission Commission. John Oliver Nelson, director of religious field work and professor of Christian vocation, Yale Divinity School, will be the guest leader.

A Manual for New Church Members is now available from the Brethren Publishing House at 20c per copy or $2.00 per dozen. By authorization of the General Brotherhood Board, this manual was prepared to be given to young people and adults as they become members of the Church of the Brethren.

Prior to the World Council Assembly at Evanston, Ill., there will be held in Chicago at six centers simultaneous ecumenical institutes, Aug. 2-13, for ministers and qualified lay or professional church workers. Bethany Biblical Seminary is one of these centers. Brethren ministers are urged to attend this enriching institute.

There is still opportunity to apply for the work camp at Cerrote, Puerto Rico. The dates are June 22 through Aug. 2 and the cost is approximately $200. This will be an experience in group living and international understanding—an opportunity to sow seeds of goodwill. Apply to the Brethren Service Commission, General Brotherhod Board, 22 S. State St., Elgin, Ill.

A one-day conference on home missions and evangelism will be held on June 14 at Ocean Grove, N. J., sponsored by the Ministry and Home Mission Commission. Guest leaders will be I. George Nace, executive secretary of the Division of Home Missions of the National Council, and Harry Kalas, associate executive secretary of the Division of Christian Education, National Council.

Local homebuilder directors who are planning for mother-daughter observances and other National Family Week activities will find that their pastors and Sunday-school superintendents have received order blanks from the family life department in Elgin. Please check with these people to be sure that you have the up-to-date list of materials for 1954. Ask for the Materials for National Family Week, May 2-9.

Two youth counselors' conferences, sponsored by the board of Christian education of Western Pennsylvania, will be held April 28 at the Greensburg church and April 29 at the Somerset church. The leaders will be Paul M. Weaver, junior high and camping director, and Mrs. Virginia Fisher, associate regional secretary, district youth counselors and others. The Youth Action Plan will receive the major emphasis. All local youth counselors and leaders of youth and junior high groups and circuit counselors are urged to attend one of these meetings.

More than a third of all Boy Scout troops now are sponsored by Protestant churches. There are now 89,000 Scout units in this country with an all-time record of 2,500,000 members. Of these, 32,000 units containing 700,000 boys are sponsored by Protestant churches. In addition, there are more than 1,000,000 Protestant boys in units not sponsored by Protestant churches.

National Christian College Day on Sunday, April 25 will be observed by three networks with a radio program. On the CBS the Church of the Air will feature President Russell B. Humbert and DePauw University. NBC will present a half hour of music by the Westminster College choir; ABC will devote an hour to a program provided by Lincoln University. Check your local paper for the time and station.

The Bridgewater College glee clubs under the direction of Nelson T. Huffman and Ruth E. Weybright, organist, augmented by local singers and the Southern Seminary chorus of Buena Vista, Va., will furnish the musical part of the Easter sunrise service at Natural Bridge, Va., April 18. The one-half hour service will begin at 7:00 a.m. (E.S.T.) and will be broadcast over the CBS system through WDBJ in Roanoke, Va.

The one-hour film story of Christ's last days on earth entitled I Beheld His Glory will have nearly blanket coverage this Easter season on the nation's television stations. The program, which emphasizes the religious significance of Easter, has been made available to the 370 stations now operating. The film will be shown on most stations on April 16, 17 and 18. You will need to check your local paper for the time of showing in your area. The National Council of Churches through its Broadcasting and Film Commission is making this film available without charge as a contribution to the spiritual life of the nation.

A study tour of changing Africa, sponsored by the Association for World Travel Exchange, a nonprofit educational organization concerned with promoting international understanding through projects in world travel, is being organized for July and August. Dr. and Mrs. Emory Ross will be the leaders of this tour which is being planned specifically for church people, both lay members and ministers, and is open to Christians of all denominations and races. The only requirement is a genuine interest and concern in the Christian missionary enterprise as it makes its witness in the changing situation on the African continent. For further information write: The Association for World Travel Exchange, 1790 Broadway, New York 19, N. Y.

To College or University Students

Selective Service regulations require a registrant to provide the local board with a report on his school work within thirty days after the end of the school year if he wants deferment for the following year.

It is the responsibility of the student to see that the college sends to the local board a report on SSS Form No. 109. This report should be in the hands of the local board by July 1 at the very latest. In addition, the student or college should send a statement of intention to continue school in the fall term. Failure to follow through will likely cause loss of deferment.

Brotherhood Theme: Win Men to Christ

anding Committee Delegates

Southern Virginia: H. D. Robertson, C. C. Reed, Guy Wampler; alternates, L. D. Bowman, C. A. Flora, L. Bowman.

Southern Iowa: Harley A. Yates.

edication

Long Run church, Pa., Friday and Saturday evenings, pril 30 and May 1, and all day Sunday, May 2. The ening meetings begin at 7:30 and the Sunday meetings e as follows: 10:30 a.m. and 2:00 and 7:00 p.m.

The Church Calendar

pril 11

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson: Betrayal and Crucifixion. John 18—19; 21:15. Memory Selection: I, when I am lifted up from the earth, will draw all men to myself. John 12:32 (R.S.V.)

CBYF Topic: For the Healing of the Nations

Palm Sunday

pril 18 Easter

pril 23 Eastern Region CBYF work camp, Amwell, N.J.

pril 24 Eastern Maryland district children's and junior high workers, Flower Hill, Md.

pril 25 National Christian College Day

pril 26-30 Lay Leadership Conference, Schwenkville, Pa.

ay 2-9 Family Life Week

ay 7-8 Eastern Region camp leaders' training conference, Camp Swatara, Pa.

ay 14-15 Eastern Region camp leaders' training conference, Camp Harmony, Pa.

ay 15 Eastern Maryland conference on the church and world order, Brethren Service Center, New Windsor, Md.

Love Feasts

Arizona

pril 18, Phoenix

California

pril 11, San Diego
pril 15, 7:30 pm, Chico
pril 15, 7:30 pm, Imperial
Heights, Los Angeles

Colorado

pril 15, 7:30 pm, Colorado
pril 15, 7:30 pm, Haxtun

Delaware

pril 15, 7:30 pm, Bethany

Florida

pril 25, 6 pm, Sebring

Illinois

pril 15, 7:30 pm, Astoria
pril 15, 7 pm, Polo
pril 15, 7:30 pm, Walnut
Grove
pril 16, 7 pm, La Motte
Prairie
pril 16, 7:30 pm, La Place
pril 17, 7:30 pm, Hurricane
Creek

Indiana

ril 15, 7:30 pm, Blissville
ril 15, 7:30 pm, Kokomo
ril 15, Mexico
ril 15, 7 pm, Nappanee
ril 15, Walnut
ril 15, 7:30 pm, Marion
ril 16, Blue River
ril 16, 7:45 pm, Florence
ril 17, 7:30 pm, Pleasant
Hill
ril 20, 7:30 pm, Pipe Creek
ril 24, 7:30 pm, Nettle Creek,
Brick house
ril 25, Union Grove
ril 25, 7:30 pm, Wabash
City
ril 30, 7:30 pm, Pyrmont
May 1, 7 pm, Anderson
May 8, 7:30 pm, Beech Grove
May 8, 7:15 pm, Windfall

Iowa

April 15, 7:30 pm, English River

Kansas

April 11, 7:30 pm, Eden Valley
April 15, Hutchinson
April 15, 7:30 pm, Independence
April 16, 7:30 pm, Granada

Kentucky

April 15, 6:30 pm, Flat Creek

Louisiana

April 16, 7 pm, Roanoke

Maryland

April 11, 5 pm, Baltimore, North
April 15, 7 pm, Bush Creek
April 15, 7 pm, Edgewood
April 15, Frostburg
April 15, 7 pm, Meadow Branch
April 16, 7 pm, Frederick
April 18, 6 pm, Longmeadow
April 25, 7 pm, Baltimore, Woodberry
April 25, 6:30 pm, Piney Creek
May 1, 4 and 6:30 pm, Welty
May 2, 7 pm, Sams Creek

Michigan

April 11, 7:30 pm, Lansing
April 15, 7:30 pm, Woodland
April 18, 7:30 pm, Battle Creek
April 23, Onekama

Missouri

April 16, 7:30 pm, Carthage
April 18, 7 pm, Warrensburg

Nebraska

April 16, Bethel
April 16, Enders

Ohio

April 15, Freeburg
April 15, 8 pm, Reading
April 15, Tiffin
April 15, Troy
April 15, 7:30 pm, White Cottage
April 16, 7 pm, Bristolville
April 16, 7 pm, Brookville
April 16, 7:30 pm, Pitsburg
April 16, 7:30 pm, Potsdam
April 18, 7:30 pm, Canton, Maple Avenue
April 18, 7:30 pm, Olivet
April 19, 7:30 pm, Eaton
April 24, 7:30 pm, East Dayton
April 25, 7 pm, New Philadelphia
May 2, Springfield (NEO)

Oklahoma

April 11, 8 pm, Big Creek

Pennsylvania

April 11, 7 pm, Chambersburg
April 11, 7:30 pm, Monroeville
April 11, 7 pm Perry, Three Springs
April 11, 7:30 pm, Philadelphia, Bethany
April 11, 7 pm, Robinson
April 11, 6:30 pm, Shippensburg
April 15, 6:30 pm, Johnstown, Walnut Grove
April 15, Markleysburg
April 16, 7 pm, Spring Run
April 18, 7 pm, Fairview
April 18, 6 pm, Lebanon
April 18, Lower Claar
April 18, 6:30 pm, Somerset
April 24-25, 2 and 7 pm, Myerstown
April 25, 7:30 pm, Clover Creek
April 25, 6:30 pm, Ephrata
April 25, Everett
April 25, 7 pm, Hollidaysburg
April 25, Koontz
April 25, 6:30 pm, Long Run
April 25, 6:30 pm, Philadelphia, First
April 25, Woodbury, Curryville
April 25-26, 6:30 pm, Greensburg
May 1-2, 1:30 pm, Annville
May 1-2, 10:30 am, Falling Spring, Hades
May 2, 6:45 pm, Carlisle
May 2, East Fairview
May 2, 7 pm, Greencastle
May 2, 7 pm, Green Tree
May 2, 6:30 pm, Huntingdon
May 2, 6:30 pm, Huntsdale
May 2, 6:30 pm, Lower Cumberland, Mohler
May 2, 6:30 pm, New Enterprise
May 2, 6 pm, Reading
May 2, Scalp Level
May 2, 2 pm, Spring Grove, Blue Ball
May 2, Woodbury
May 9, 7 pm, Philadelphia, Germantown

Tennessee

April 15, 7:30 pm, Pleasant Hill

Virginia

April 15, 7:30 pm, Front Royal
April 15, 7:30 pm, Pocahontas, Durbin
April 15, Waynesboro
April 16, Green Hill
April 18, 6 pm, Oak Grove
April 25, 6 pm, Norfolk
April 28, Western Mt. Carmel, Evergreen
May 2, 5 pm, Peters Creek

Washington

April 15, 7:30 pm, Sunnyside

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. E. D. Dietz of Campobello, S. C., in the Forest Chapel church, Va., April 12-18; in the Midland church, Va., April 19-25.

Bro. Robert Boyer of Chicago, Ill., in the Warrensburg church, Mo., April 11-18.

Bro. J. L. Miller of York, Pa., in the Koontz church, Pa., April 12-25.

Bro. Robert Cocklin of Newville, Pa., in the Bareville church, Pa., April 11-18.

Bro. Harold Hendrick of Adrian, Mich., in the Tiffin church, Ohio, April 11-15.

Bro. Earl Brubaker of Mt. Joy, Pa., in the South Annville church, Pa., May 9-23.

Bro. Clayton Gehman of Lewistown, Pa., in the Mingo church, Pa., May 9-23.

Bro. Henry H. Moyer of Burnham, Pa., in the Carson Valley church, Pa., May 10-16.

Brother and Sister I. D. Leatherman of Elgin, Ill., in the Greenmount church, Va., April 20—May 2.

Bro. Earl M. Bowman of Lititz, Pa., in the Green Tree church, Pa., April 26—May 2.

Bro. Russell G. West of Wiley, Colo., in the Miami church, Fla., April 27—May 9.

Bro. Elmer Johnson of Pleasant Mound, Ill., in the Hurricane Creek church, Ill., during Holy Week.

Bro. Norman Baugher of Elgin, Ill., in the Berkey church, Shade Creek congregation, Pa., April 11-18.

Bro. Robert Byerly of Elizabethtown, Pa., in the Midway church, Pa., April 12-18.

Bro. Moyne Landis of Pleasant Hill, Ohio, in the Mechanic Grove church, Pa., May 2-16.

Bro. A. Stauffer Curry of Washington, D. C., in the Bush Creek church, Md., April 11-18.

Gains for the Kingdom

Two baptized and two received by letter in the Newport News church, Va. **Four** baptized in the Fruitdale church, Ala. **Four** baptized, four received by letter and two reclaimed in the Bethany church, Del.

Three baptized in the Akron church, Pa. **Two** baptized and two received by letter in the Bareville church, Pa.

Two received by letter in the Wabash City church, Ind. **Two** baptized in the Blue River church, Ind. **Three** baptized in the Ladoga church, Ind.

News and Comment From Around the World

Seek Funds to Rebuild School at Kibya, Jordan

The American Friends of the Middle East have undertaken a project to rebuild the village school of Kibya, in Jordan. The previous school building was demolished last October when an armed Israeli force attacked and destroyed much of the village and killed fifty-six men, women and children. The raid was in reprisal for the killing earlier of an Israeli woman and child by a person, or persons, unknown, and presumed by the Israelis to be Arab. John W. Barwick, who is the consultant on Arab refugee affairs for the American Friends of the Middle East, visited the village immediately after the massacre and recommended to the organization that they pay for the rebuilding of the village school.

Legion Group Seeks to Bar Evanston Assembly Delegates

The Cook County Council of the American Legion in Illinois has urged the State Department to refuse U. S. visas to delegates to the Second Assembly of the World Council of Churches who are Communists or "are antagonistic to capitalism and to America." A resolution adopted by the Legion specifically named four European churches whose admission to the U. S., it said, would violate the spirit, if not the letter, of the McCarran-Walter Act. The Legion group said the presence of such men at the Assembly would "at best furnish a sounding board in America for the propagandizing of their alien philosophy and at worst might cause rioting and incite disorder."

Illustration of Ways Race Policies Produce Friction

For an illustration of the way in which the race policies of the South African government produce friction and injustice, the town of Nylstroom offers a good example. Here there are 198 Indans, some of whom have resided in the community for a third of a century. The town council, however, is planning to move the Indians out to a new location on the bare, undeveloped veld. For many of the Indians this means the loss of businesses they have built up over the years. They would also lose a mosque and a school in the center of town. No compensation has been proposed, though the white community would of course supply the land in the new location, and perhaps some buildings.

The attitude of religious leaders is of special significance. A spokesman for the three Dutch Reformed churches, Rev. H. L. Venter, has declared that the European residents want an all-white town and are "willing to sacrifice thousands of pounds to provide separate dwelling areas for Indians." Rev. M. H. Horak, another Dutch Reformed minister, said, "The Afrikaner in this district regards his church square as sacred and the presence of Indians on its borders as an unjustifiable intrusion."

Economic Plight of Pakistan Christians Causes Concern

Christian leaders in Pakistan are worried about the economic plight of their followers. Some leaders have expressed fear that widespread poverty and unemployment might bring about mass migration from Pakistan or conversion of the Christian poor to Islam. The difficulties of many rural Christians stem from the postwar partition of India and the establishment of Pakistan as an independent nation. With the partition thousands of Christians who had formerly worked for Hindu land owners were thrown out of work. A basic cause of suffering is the loss of arable land because of erosion.

Morgan Library Acquires Constance Missal

The Constance Missal, one of three copies of the oldest printed book in the world, has been purchased by the Pierpont Morgan Library in New York. The 376-page book is held by scholars to antedate the Gutenberg Bible, long considered the first book of the printed word. The missal was especially prepared for the diocese of Constance, Germany. It contains the text in Latin of the masses for the more important general feasts and of those having particular significance for the little city near the headwaters of the Rhine. Many scholars believe that it was printed by the inventor of the art before he undertook the Gutenberg Bible.

Report Curbs on Protestant Work in Colombia

Dr. W. Stanley Rycroft, who recently returned from a visit to Colombia, South America, voiced an appeal to the government of Colombia to reconsider recent restrict imposed on Protestants in that co try. He charged that the Liberal government, by forbid non-Catholics to proselytize propagandize outside their place worship and by curtailing t missionary and educational w had gone further than previ regimes in imposing prohibitions Protestants. The situation as rega religious freedom in Colombia, Rycroft said, "is approximating t of Spain which is well known fo severe restrictions on the activi of Protestants."

Push Plan for Annual Church Unity Award

A Disciples of Christ agency endorsed the idea of the creatio a yearly Christian Unity Award honor individuals who have m an outstanding contribution in field. The plan will be presente the denomination's convention October. The idea of the reward originally proposed in an edito in the Christian Evangelist. paper expressed the hope tha might become "similar to the an Nobel peace prize."

Film on John Wesley Given Premiere

A color film on the life of J Wesley will be given its first gen screening in New York City in A Following the New York show 500 prints of the movie will be leased to Methodist churches. dividual churches later may de to sponsor public showings of film which was produced in con tion with the 250th anniversary Wesley's birth and was prima intended for use in each chur educational program.

Pastor Resigns Large Church to Join Small One

A Presbyterian minister has signed the pastorate of a 1,200-m ber church in Wilmington, N. C. order to become pastor of a member church at Roswell, Ga. William Crowe, Jr., in making change says, "For the past yea have had a growing realization the latent power in small congre tions and have realized that t present a challenge I was not mat enough to recognize when I serving small churches. Therefor determined to go again to a sm church if an opportunity should c to me."

ame Youth Consultants Evanston Assembly

Eighteen young Americans have een named as official youth con-ltants to the Second Assembly of he World Council of Churches at vanston, Ill. Fifteen of the eighteen ere nominated by the United hristian Youth Movement and ree by the United Student Chris-an Council. Another 102 youth con-ltants to the Evanston meeting ill come from other nations. The outh consultants will have the same rivileges, except for voting power, s denominational adult delegates. hey will participate in all of the ssembly's work including the study roups on race, society, faith and rder, evangelism, international af-irs and vocation.

utch Church Hits "Romantic War Propaganda"

Leaders of the General Synod of he Netherlands Reformed Church ave objected to the Dutch govern-ent's recruitment of volunteers for he armed forces from among school outh. The Synod expressed con-rn about "romantic propaganda" r modern warfare and methods sed in recruiting. It said the rimary task of the schools was reatened by these campaigns, hich bear the mark of propaganda nd not objective information. The ynod also objected that enthusiasm as being instilled in youth for odern weapons. The result of this tion could be the undermining of iritual resources which ought to epresent the West's real strength.

ews Briefs

Plans for a four-year evangelism mpaign aimed at adding 1,500,000 Southern Baptist Convention urch rolls have been outlined by e executive secretary of its Home ission Board. The campaign will launched by the denomination ext year.

American churches are spending ore than $10,000,000 a week on new nstruction, according to a report om the Departments of Commerce d Labor. The year 1954 promises be the biggest in history for urch building, with new construc-n during the first two months ready twenty-two per cent ahead the same period last year.

Plans to spend more than a million llars in religious radio and TV ograms and film productions in 54 were announced by the Broad-sting and Film Commission of the ational Council of Churches. The amount is thirty-three per cent more than the commission spent last year and will permit the largest program in the history of the agency.

Korea has led the world in many important discoveries, according to a returned relief worker for the Mennonite Central Committee, Verne Kohls of Grimes, Iowa. Koreans, according to Kohls, preceded Gutenberg in the use of movable type by about fifty years. Korea was the first Asian country to adopt a system of public education. It also constructed the world's first astronomical observatory, in 647 A.D.

Faculty members and students of the Harvard Law School have decided to form a Committee on Christian Vocation and the Legal Profession. The committee's purpose will be "to examine the relationship between jurisprudence, ethics and theology and to confront together the meaning of Christian vocation for the modern lawyer."

Leaders of the Seventh-day Adventist church hailed as a victory for religious liberty the freeing of four GI's who had been court-martialed at Fort Richardson, Alaska, for refusing to perform routine duty on Saturday, their Sabbath.

The Conservative Baptist Association of America, which claims to be the fastest growing church fellowship in the country, is now starting a new church every five days, according to Dr. Myron Cedarholm, the general director of the association.

A shipment of 35,000 baby chicks left New York by plane for Egypt under the auspices of the Heifer Project. The chicks were purchased with funds contributed by church groups, service clubs and interested individuals. They will be distributed by agricultural experts three to four weeks after their arrival in Egypt to needy families.

More than 32,000 radio broadcasts and over 5,500 telecasts were sponsored last year by church bodies cooperating through the Broadcasting and Film Commission of the National Council of Churches. Nearly a million people wrote in for sermons and other religious literature offered on programs.

Early reports from the London meetings held by Evangelist Billy Graham indicated that attendance would be large. Almost 30,000 persons turned out for a Saturday night meeting when Dr. Graham was forced to hold three meetings instead of one. At the end of the first week of the three-month crusade, about 1,500 people had responded to the evangelist's appeal to make "decisions for Christ."

The Minnesota Council of Churches has named its first minister-at-large, Dr. Harold W. Ruopp, a Methodist clergyman. In this new position, believed the first of its kind in the country, the minister will counsel clergymen of many Protestant denominations. He also will be available for seminars and personal conferences with pastors.

A technical high school in Darmstadt, Germany, is carrying on negotiations with the Nigerian Minister of Education regarding study opportunities for African students in the German city. Student hostels will be built in Darmstadt and Frankfurt, to enable an eventual 6,000 Negro youth to study in Germany.

In Rhodesia, South Africa, a new interracial university is being established with the aid of $3,500,000 from the British Colonial Development and Welfare Funds. A chair of interracial relations and political philosophy is to be set up, and it is hoped it may grow into a major research center in the field of interracial affairs.

Quotes in the News

Dr. Frederick Brown Harris in a prayer in the United States Senate: "In the midst of demands which drain our strength, save us from forgetting the courtesy which shines with respect and understanding for the opinion of others. However much we may differ in viewpoint, may we never lose faith in one another's sincerity and high-mindedness of purpose. Scorning all that is petty and mean, may these testing days find us growing in true greatness, the nobility of goodness."

Walter S. Robertson, Assistant Secretary of State for Far Eastern Affairs: "It is a question of how to save Christian civilization. We must look for the answer on our knees. It may be in Jesus' parable, 'Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.' He must have meant that serving man is synonymous with serving God."

Dr. Geoffrey Hare Clayton, Archbishop of Capetown, South Africa: "The church is made up of men, women and children, some of whom are wise, others foolish; some unselfish, others selfish; and in each of these groups you will find Europeans, Africans and colored people."

The Texas Farm Mission

Mary Romero
Falfurrias, Texas

ABOUT two and a half miles from a small town called Falfurrias, in the southern part of Texas, is a Brethren Service Farm. Glacing over the work functioning inside the farm, we discover a group of young Christian men and women who have devoted a year or more of their lives to serve God, while helping the Spanish-speaking people elevate their living conditions.

Because of the extreme drouth for four years, the farmers have lost most of their crops. Therefore, they are occasionally unable to meet their expenses. The irrigation pumps are available but not effective enough to prevent the crops from perishing.

Consequently, in addition to teaching the gospel to the Spanish-speaking people, much more is continually being achieved to meet their needs. We appreciate very much the faithful and untiring effort of our director and pastor, Rev. K. O. Thralls and his wife. Working beside them are assistant-pastor Raymond Castro and his wife. Being a Latin himself, Raymond is very much interested in helping his people and is doing a great deal for them. We are also especially happy to have Mr. and Mrs. Raymond Flory of Iowa. They are acting as house parents here at the unit building. They too are interested in helping in all the things that are of service to this people through Christ.

Our day starts with worship and then breakfast at 7:00. Then each goes to his own tasks for the day. . . .

In the unit building we discover two volunteers busy in the kitchen preparing a meal for twelve to eighteen people. Evelyn Shafer of Ohio and Kay Faust of Pennsylvania are the two efficient cooks. Besides cooking, they wash clothes and iron twice a week. They always manage to have the house nice and clean. Kay and Evelyn are also active with the young people and each has a Sunday-school class to teach.

Three of the volunteers, Byron Priser of Ohio, Gordon Oliver from Iowa and Gene Vardaman of Indiana, who are also alternative service men, are now working on a new home for one of the Latin families. Other fellows help when they have time. This family of ten is living in a small three-room house under most unfavorable conditions.

Working in the dairy are Arnold Lein of Wisconsin and Robert Puterbaugh of Ohio, also alternative service men. Their work keeps them busy as they care for the dairy cows. Arnold and Bob teach a Sunday-school class together. Oswald Cummings of West Virginia is in charge of the wood shop. Oswald has already done a lot in improving and making the kindergarten room more suitable for teaching. He also drives the bus for the kindergarten children and those coming to church.

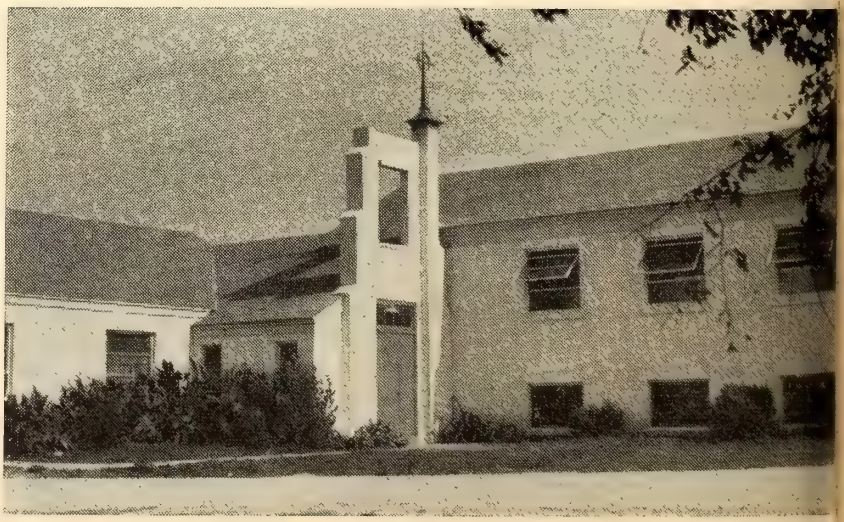
Our mechanic is Wayne Vardaman. He drives the truck which brings t children in from town to churc and is kept busy with many oth activities during the week. In t poultry business we find Rola Nobles of Indiana. He is kept bu taking orders from steady cu tomers.

Among the many activities fur tioning is crafts. It is held Saturday afternoon. Sewing a shop are taught to the older childr while the little children have recre tion. Betty Gauby is childre director and is in charge of crafts.

On Sunday regular church ser ices are held. The attendance i creases steadily. We have had up 175 in Sunday school and churc Classes and services are also held the evening.

Monday is visitation night. Re Castro and his wife take a car wi those interested in going. We usua start out at 6:30. We visit at ea home for about half an hour. Befc leaving each home Rev. Castro rea a scripture from the Bible a closes with prayer. Visiting wi the Latin families is very importa in helping us understand them a to know how we can best help the It is wonderful to fellowsh together in these homes, knowi that God cares for all, rich or po light or dark.

Last year, with cash donated friends of the project, goats we purchased. Each family is given goat with agreement that the fi female kid is to be given back the farm. This has provided m



The Falfurrias Church of the Brethren around which the Brethren Service Farm centers many of its activities

or Latin families who cannot afford o buy fresh milk every day.

This year for the first time, the hurch through donations given by riends is financing one of the Latin irls at college. Eva Navarro, a raduate here at Falfurrias, is now ttending McPherson College in ansas.

One of my greatest pleasures is eaching my eighteen kindergarten hildren here at the farm. We have chool from 9:00 to 11:00, five days week. They are from four to six ears of age. Being a Latin myself akes it easier to teach them to peak English, which they learn eadily. Each week they learn a Bible erse that applies to their daily iving.

Most of the children come from ery poor families, with little to eat nd few clothes to wear. Some have one all winter without shoes. Even hen the weather is unusually cold ney come in their bare feet.

Kindergarten class is held in one f the church educational rooms, hich was added two years ago. ur kindergarten room is not com-letely furnished. Except for the ttle chairs, we had very little fur-iture. Gradually two tables, a desk, coat rack and a blackboard have een added to the room. Now the ttle chairs were painted red, green, lue and yellow. The bookcases were arnished, and the bulletin boards ere painted light green to match e dress and two tables. The room oks entirely different. And it akes me very happy, because I now the children look forward to oming to kindergarten every day. hey enjoy sitting on their brightly olored chairs and appreciate the assroom environment.

I am looking forward with pleas-re to many more unforgettable ex-eriences with my kindergarten, as ell as to all the other farm and urch activities. Already I love ch one of my kindergarten and unday-school children and want ery much to help them that they ay somehow learn the Christian ay as they take their first step in fe.

For any young person seeking ad-enture, I think B.V.S. has much to fer if the individual puts his whole eart into the work, and lets God be s guide. In B.V.S. we learn how worship, work and play together, d how to serve others. Most of all e enjoy the fellowship we have ith one another. All these won-rful pleasures are free for all who ant to serve God.

My Experiences in the United States

Egon Borgmann
Roaring Springs, Pennsylvania



BEFORE I left Germany last year in August, I thought one year would be a long time to spend in a foreign country; but by now six months of my stay have already passed and I can hardly imagine that in a few months I shall be leaving my host family and all the friends I have made over here. They all have become a part of my life, and I think I have become a part of theirs.

It did not take me long to discover that people in this country are much more alike than different from my people at home; and the mission of all exchange students should be to tell this to our German people, who often have a wrong picture in their minds of America and American people. Living with a Brethren minister, I find myself closely connected to the American church life and I really admire how people in the church work together like one big family, something that you seldom find in our German churches.

Last year the youth fellowship of our church here in Roaring Spring performed a Christmas play and I played the part of a young Chinese—with a slight German accent, of course. It was hard work and practicing connected with it was hard, but we really had fun. When the night of the performance came up, we were all so excited, my American friends as well as myself; fortunately none of the audience noticed that I forgot half of my lines in one part of the play.

And then I was so surprised when Christmas Day came and so many people wanted to make me happy by sending cards and presents. I did not even have time to get homesick so busy was I finding out who all the people were that had thought of me. I even had a little Christmas tree of my own that was decorated with ornaments my mother had sent from Germany to my host parents. I shall never forget this Christmas 1953 that was my first Christmas away from home, but still was like the ones at home used to be.

The first week in February this year, I had a chance to go to the Brethren Political Youth Seminar in Washington and New York. This trip was the highlight of my stay so far. Visits to the Supreme Court and Congress, interviews with senators and representatives gave me a firsthand experience with the American government. Things I had studied in school, read about in the paper or heard about on the radio became reality for me and many other young people from all over the United States. In New York we visited the United Nations in that big and supermodern building, which looks like a huge match-box. After we had been guided through all details of the building, we saw and heard the United Nations Trusteeship Council in session. I was immensely impressed by what these interpreters were able to do—to translate a foreign speaker simultaneously into any one of the five main languages of the UN.

But above all, I enjoyed the fellowship, the sharing of ideas with other young people. And there lies the main point of the exchange program, the understanding of people of different countries, which seems so easy when you are young and unprejudiced. We all have the same problems and it is really an experience to discuss and solve them together instead of working against each other.

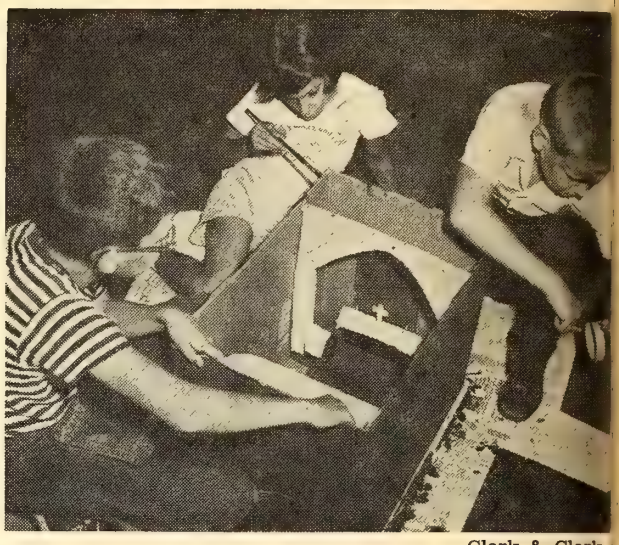
I hope that all people in the world get to the point one day recognizing that we all are brothers and children of the same God.

Families and churches wishing to have a student for the year 1954-55 should apply immediately, for placements are to be made by May 15. A total of 50 students will be under Church of the Brethren sponsorship this year. Write: John Eberly, Brethren Service Center, New Windsor, Md.



Summertime Is Learning Time

Alice L. Goddard
Director of the Department of Children's Work
Division of Christian Education, National Council



Clark & Clark

Children grow in appreciation of their church

A VACATION church school is most worth while when it is interrelated with all other Christian education efforts of the home and church. Boys and girls become confused and frequently lose interest when the church's approach to them is divided into unrelated parts. Growing persons need the security and continuity of work that comes from a unified approach by well-trained leaders working together as a team. Sara Jane came home from a vacation church school in which there was no leader who was with her during the rest of the year and said to her mother, "I'll be glad when it's my church again—some one else is there now and I don't know them."

This principle is valid for both vacation church schools conducted by one church and those conducted by several churches in co-operation. Close co-ordination of the community vacation church school with the year-round activities of the local churches will eliminate comments like that of one minister who said, "A community school is no good. We had a good attendance the first year but since then our children have just not been interested."

A fellow minister said, "We've had a wonderful attendance. Has someone from your church—have you—visited the school regularly, or even once, for that matter?"

"Well, no."

"Have you publicized the school as you would one in your local church?"

"We had a bulletin notice of it."

"How is it part of the local church program, and how do your Sunday church school teachers relate themselves to it?"

"We provide two good leaders."

What he forgot was that a church cannot simply send children and one or two leaders to a community school, forget them and expect results. Each participating church needs to assume its share of responsibility for all phases of the school and for helping the boys and girls realize the community school is the local church's school.

The local church board of religious education is responsible for the vacation church school in the same way as for all other educational efforts. This committee has general responsibility for enlistment and training of leaders, for curriculum selection, for financing, and for supervision of the vacation church school along with the rest of the education program. The members of the board should see to it that standards of grading, space allotment and equipment are at least as high in the vacation school as in the Sunday church school. In regard to finances, they should remember to include the vacation church school in the regular church budget for religious education. Spiritual nourishment of a child during the summer is a part of the continuing responsibility of his parents and his church.

If the school is a co-operative venture, the local religious education committee should be represented on the co-operative committee and be in close touch with it, to share in responsibility for basic policy, relationships, budget, study program, outreach, leadership and simi matters.

Reaching those outside

Unified effort is important, al in reaching those not at present any church activity. It is well kno that many children are brought i the Sunday school through attendi first a vacation school. This especially true of community or terdenominational schools, wh have a higher record of outreach unchurched children than that local church vacation schools.

Mrs. Burgess, the director of a cation church school in one chur prepared an attendance chart wh she showed to the committee Christian education. This listed t Sunday church school enrollme for each department from kind garten to junior high. Under th figures were ones for the enrollm of church school pupils in the va tion school. Then there was a colu showing the subtractions—the nu ber of Sunday church school pup in each department who were not vacation church school. This prov to be about one third of the to number. She then listed by na the boys and girls in the Sund school who did not attend the va tion school. These children w asked why they did not attend. O big reason seemed to be that t time was not satisfactory for t junior high group. As a result, t time for their class was changed a attendance increased.

In this church attendance was not taken for granted. In preparing for the vacation school, members of the committee made phone calls or visits to parents, telling them about the church's total program, including the summertime activities. Beginning in March, the minister had vacation church school news items inserted regularly in the church bulletin. In early May vacation school posters were put up outside the church and on all department bulletin boards.

At the close of the school Mrs. Burgess made a chart showing the number of children in each department of the vacation school who were not attending Sunday school. The Christian education committee immediately allocated these unchurched children to church school teachers who would endeavor to enroll them as regular attendants in the rest of the program.

Churches which have participated in a national Christian teaching mission should be careful to make an effort to bring the boys and girls on the prospect list into both the summer program and the regular church school. Churches which have not taken part in a mission will want to call in the homes in the vicinity of the church to invite unchurched children into all of the program, including the vacation church school. This is especially important where there are newcomers, but is also needed in established communities.

Church school teachers might well begin now to help boys and girls list the names of children they know who do not go to any church school and whom they will invite to the vacation church school as well as to the rest of the educational program.

Camping and the vacation church school

Much remains to be done in many churches to relate camping and vacation church school programs as they should be. The experience of one church shows how its committee considered their summer program as a whole with vacation church school and camping both as important parts of it.

"We don't need a vacation church school," said Mr. McDaniel. "Our boys and girls all go to camp." That sounded fine until the Christian education committee of his church made up a summer calendar: school closing date: June 12; school opening date: Sept. 8; number of weeks between: 12; average camping time: 2 weeks; average vacation time determined by a questionnaire to the congregation: 2 weeks; time left: 8 weeks; percentage of homes where Christian training was given: less than 33⅓%. The committee also found out that only about 25% of the children went to camp and the same percentage went away for vacations.

This discovery led the group to study more carefully what needed to be done, so that the summer program would make its greatest possible contribution to the Christian education goals for all of its boys and girls.

Mr. McDaniel reminded the committee that many of the children were in scouting and other groups that had day camp programs. Two members were appointed to find out what other groups (Scouts, 4-H clubs, Campfire girls, or the library) planned for the summer, so that they could also attempt to work together instead of competing and causing conflicting loyalties.

Leadership enlistment and training

Enlistment and preparation of leaders for the vacation church school is part of the comprehensive program of leadership development of the church. Many churches select their summer leaders months ahead of time, at least by early fall, so they may plan and train during the year.

Sources for leadership include key church school personnel, parents, public school teachers, weekday church school leaders, or other mature adults in the congregation. It is desirable that all members of this working staff (and imperative for key workers) to be a part of the ongoing Christian education staff.

Choosing study materials

The curriculum of Christian education is basically one curriculum, not two or three. The courses of study for vacation schools should be selected in relation to what is studied in Sunday school and in weekday classes in religion.

A descriptive list of texts that are approved by the denominations in the National Council of Churches can be secured from denominational bookstores or state or local councils of churches. These co-operative or denominational texts are a part of a total curriculum and correlate with the rest of denominational study materials.

The committee will want to ask the denominational office or the state or local council of churches what area of study has been selected for area or community training conferences. The following are proposed for this year and later: 1954—The Church; 1955—Personal Relationships; 1956—The Bible; 1957—Widening Relations; 1958—Jesus; 1959—God.

It must be remembered that these areas of study are suggestions for training conferences and no local church or community vacation church school should follow them except where they meet the needs of their boys and girls. The training which leaders receive in these meetings will be helpful, however, whether or not the same area of study is followed in the local church that year.

Bringing in the parents

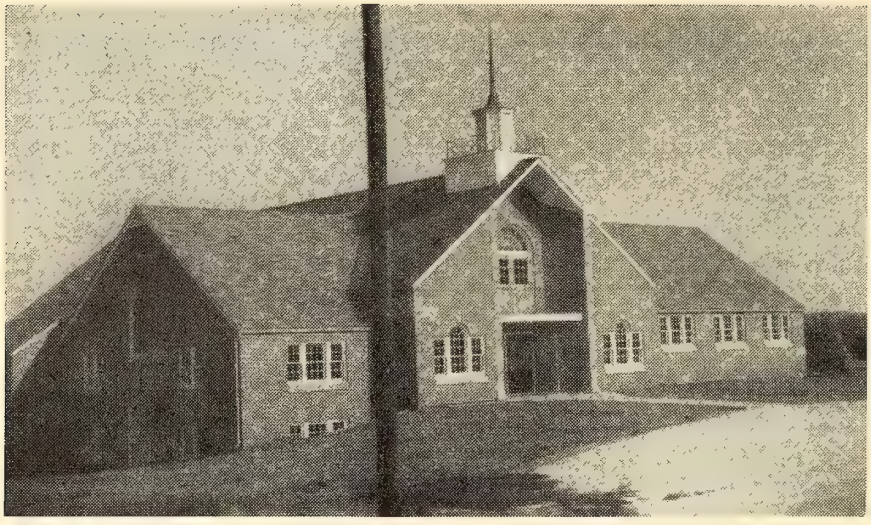
"When my father was in service, he visited some of the Bible places we're studying," said little Marie in vacation school one day. "He doesn't go to work until 2:30 and maybe he would come to church some morning and tell us about them." Her leader discovered that the same was true of two other dads and invited all three to serve as resource leaders in the school.

This incident indicates one commendable way of relating the vacation church school to the home, but parent contacts cannot be left entirely to these chance opportunities. Neither should they be isolated from other home-church relationships. Some churches have the same parents serve as department or class parents through the entire year, including the vacation church school. Others interpret the entire educational program at a parents' meeting during or at the close of the vacation church school. Whatever the summer plans may be, the group responsible for the church's family life program as a whole should share in the planning.

The vacation church school provides the church with opportunity and time for Christian teaching. Best results come when it is a part of the total Christian education program of the church—in planning, in organization, in leadership and in every other aspect.

Used by permission. International Journal of Religious Education, February 1953

Note: A mimeographed listing of church school texts for this year on The Church is available free upon request from the Children's Work Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.



New church house at Union Bridge, Maryland

Building Program Climaxes in Dedication

BEFORE a house of worship is built on the ground, it must first be built in the minds of those who are the members of the congregation. This is the most important phase of church building. It should be carefully done before the physical project is started. In the case of the Union Bridge church, Union Bridge, Md., it was a process covering a period of ten years.

Beginning in 1941 the need for more adequate facilities was brought to the attention of the congregation in council. At first the thought was only of remodeling the old building. In time it was discovered that the old building did not lend itself well to remodeling. Furthermore, should the old church be removed, there would still be insufficient space upon which to build a structure that would be large enough.

Time passed. There was much discussion, but a decision was reached on Nov. 23, 1946, to build a new place of worship on a new location. With many differing ideas on the matter of location, four years and a day intervened until a decision was reached on Nov. 24, 1950, to erect the new building on a lot at the south edge of town, opposite the community cemetery, near the old Maryland Collegiate Institute. (Maryland Collegiate Institute later moved to New Windsor, Md., and was renamed Blue Ridge College. Both of these institutions were schools owned and operated by the Church of the Brethren.)

From this point forward things moved with greater speed and unanimity of opinion. By 1951, Bro. Forrest U. Groff was employed as church building counselor. Plans were drawn up and approved. A ground-breaking ceremony was held on Nov. 18, 1951. Following this, the men of the church with their tractors began excavation until actual construction began the following spring. However, during the winter months trees were felled, sawed and prepared for the building. All lumber for the church, except the flooring and finished lumber, was donated on the stump. It was cut, hauled and placed on the building site ready for use by the men of the church.

A very capable man was employed as building supervisor to oversee the entire project. He directed all employed and volunteer labor on the job. Many members of the church and some who were not members gave many hours toward the erection of this building.

At length, a very attractive and usable house of God was built. The first service held in the church was on Sunday, May 17, approximately twelve years after the need for better facilities began to be recognized. Special services were held during the week which followed. The great climax was reached on Sunday afternoon, May 24, 1953, in the special dedicatory service. Bro. M. Guy West, York, Pa., was the speaker with more than 700 in attendance.

The church is a full two-story building with several third-story rooms. Construction is of concrete block and brick walls. It has a frontage of ninety-four feet, six inches and a depth of ninety-four feet, eight inches. There is a total of over 11,000 square feet of floor space. The normal seating capacity including balcony, is 300 with a possible total of more than 400 by using available overflow room. Loud speakers have been installed in the sanctuary, narthex, and nursery. A five-zone heating system has been installed. The lighting system in the sanctuary has been equipped with a rheostat for dimming the lights. A baptistry has been provided in the chancel area. In addition to the sanctuary and fellowship hall, there are twenty-two rooms in the building. The lot upon which the church is built has a frontage of 250 feet and a depth of 200 feet. The lot is inside the corporate limits of the town of Union Bridge.

An attempt was made to keep three principles constantly in mind in the planning and building of the

Union Bridge church: utility, simplicity and economy. The membership expressed a desire that the concern for economy should not rule against beauty in structure. Yet, after discussion, it was agreed that real simplicity is beautiful. So it was with these three principles in mind, with this added reminder that simplicity and beauty belong together, the plans were drawn and carried to completion. Thus, a very attractive, usable and inviting building, colonial style throughout, was erected at a very reasonable cost.

At the time of dedication there had been a cash outlay of $72,790.67 for labor and building materials, with accounts payable of $2,739.32. These amounts together with the cost of the building lot, came to a total of $78,904.99. However, the church represented many more dollars in the form of donated time and materials. Of course, there remained yet additional work to be done toward the completion of the project. After receiving the special dedicatory offering, there remained less than $20,000 indebtedness.

The day of dedication was reached with great joy and a deep sense of satisfaction which comes in doing well a job which needs to be done. The joy of the occasion was heightened by the feeling that *together* we did it by the grace and help of God! Only those who have experienced something like this can fully appreciate what is referred to here.

During the ten-year period in which discussion on remodeling or building was carried on, before concrete plans for action were reached, some grew discouraged, thinking nothing would ever happen. The membership often seemed quite divided with many differing viewpoints. But now, looking back upon the situation, one is made to wonder what might have taken place if things had moved much more rapidly. A guess is that there would not be a building nearly so beautiful and adequate as now exists, and perhaps not such a happy and united membership.

At any rate, today the members of the Union Bridge church are grateful to God for all his blessings to them and for the kindness and helpfulness of their many friends. Their place of worship stands as a monument to faith, co-operation and stewardship of time, talent and material resources. It is hoped that this house which was builded through faith, hope and love, may always remain a symbol which shall characterize the membership as it moves forward in that far more important work of building the great invisible church, the body of Christ, "an house not made with hands, eternal in the heavens."

The Church Abroad

Edited by Anetta C. Mow

Mercedes and the Nun

J. Benton Rhoades
Calderon, Ecuador

Nun (crossing herself as the bus approaches the Catholic shrine near Ambato, notes that Mercedes seated near her does not worship the image): Little girl, have you made your first communion?

Mercedes: No, ma'am.

N: Then you'd better do it soon. You must be twelve years old.

M: Yes, I am twelve, but I do not plan to take Catholic communion.

N: And why not?

M: Because I am a believer.

N: What's a believer?

M: One who believes in the Lord Jesus Christ.

N: Then you are a mason. That's terrible.

M: No, I am not a mason. I am an evangelical Christian.

N: Where do you go to school?

M: I attend the evangelical school in Bella Vista.

N: Then you have been duped by the foreign missionaries. Why did you let yourself in for that?

M: We have not been duped. We have only had the Bible placed in our hands. It is the Word of God that has changed us.

N: And your father, what does he think of this foreign idea?

M: He is a believer too. We all are. But it is not a foreign idea. The Bible belongs to all.

N: What do you know of the Bible? Let's see. How was Jesus born?

M: He was born of the Virgin Mary. Because she had not known Joseph, her husband to be, he was disturbed. But the angel came, saying, "Be not afraid. This child is conceived of the Holy Spirit. Take Mary for your wife."

N: That's right. Then why do you not worship the images of the virgin?

M: They are but sticks and mud. That's why. You talk as if they were gods. There is but one God, our Father who is in heaven.

N: Gods they are. Do you not know of the miracles?

M: What miracles?

N: For instance, the time when Mount Pichincha was about to erupt and cover us all, except that the virgin Saint Mercedes placed her shawl over the crater and saved us.

M: This cannot be true.

N: Then you don't believe in the power of the saints to protect us?

M: Of course not; they can't even move.

N: Oh, yes, they can. They can even walk.

M: Don't tell me. Do you suppose they eat too?

N: How far are you going?

M: To Quito.

N: Will someone meet be meeting you?

M: Yes, my family.

N: Acquaint me with your father. I want to tell him to have you confess your sins. By the way, do you confess?

M: Yes, but not to any priest. I make my confessions to God. Only he is able to forgive sins.

N: And your mother, where does she work?

M: She is a cook at the evangelical school.

N: And how much does she earn for just being a Protestant?

M: Nothing. She works for her wages.

N: One thing is sure. You cannot

go to heaven. You have given up the kingdom of God.

M: Oh, ma'am, you are mistaken. The kingdom is for sinners who have been forgiven. We have accepted Christ and are sons of God. We are on our way.

N: You are on your way to hell. Don't you know that God is the first in heaven, then Christ and the Virgin, next the popes, then the priests and last of all the people. They can enter only by way of the priests.

M: Oh, do you think that they have bought up heaven? The Lord will deal with each of us. There is none else between.

N: Pray to the Blessed Virgin that these sins of belief be forgiven and return quickly to the Roman Catholic Apostolic Church before it is too late. Good-by.

This story was told by the little girl on the following day in the presence of her illiterate mother who constantly interrupted to give thanks to God for giving the girl courage and words for testifying to his truth.

A Personal Letter

I DO want to thank all the kind friends who so kindly sent me letters and cards for Christmas, all of which gave me joy and were a blessing to me. The Rev. M. R. Zigler very kindly wrote about his visit to my home which came out in a November issue of the Gospel Messenger, and I am glad that he said, "I believe a Christmas letter would be appreciated by her, write without expecting her to answer," for by that you will understand my not being able to answer them all, but I do want to tell you I do appreciate every greeting I received and I wish you could have come for a little visit at Christmas time and have seen my sitting room, for I put all the cards out all around.

Those of you who came to see me in the autumn when you were with Bro. L. W. Shultz on tour will be able to picture just what it looked like, for I pinned the cards on the walls and also put them on every shelf and so I was able to enjoy seeing them for many days.

This morning I received the Gospel Messenger dated Jan. 30 and I see by it that in October this year it will be sixty years ago that Wilbur and Mary Stover and Bertha Ryan sailed for India and there on the cover was the picture of the bungalow at Bulsar. Oh, what happy memories it brought back to me as I thought of the days when I stayed in that bungalow with Mr. and Mrs. Stover, and of all the missionaries who were there on the mission field. However, in 1908, after having had quite a lot of malaria fever (and then while I was at Nandurbar I had enteric fever) the doctor strongly advised me to return to England, which I did. It was very disappointing for me to leave India.

After I had been back in England a few years, it was my joy to meet some of the missionaries who came to London when they were traveling to India or America. In 1913 I married and I was then able to have the missionaries come on a visit to my home. However, as most of you know, in 1936 I had a very bad breakdown in health, and my husband and I had to leave London. We came here as Bognor Regis is by the sea, and this was thought best for me to enable me to get stronger, but my dear husband lived here for only two years as he died in 1938.

Much has happened since then, including the last war, but my loving heavenly Father has given me many blessings and although I have not been able for some years to have the joy of having visits from the missionaries, yet I do have pleasant memories of the days when the pleasure was mine.

There is a place where spirits blend,
Where friend holds fellowship with friend;
Though sundered far, by faith they meet
Around one common mercy seat.

Daily I am able to pray for you all and I want you to pray for me. May God bless you all and continue to use you in being a blessing to others. Yours very sincerely, Jennie Weber, Cornerway, Sefton Ave., Bognor Regis, Sussex, England.

Conference Business

Continued from page 15

fore, to bring our decisions of authority over churches in line with our present organizaton, we recommend: That the authority asked for in the query be vested in the Elders Body of the district. In such cases the Elders Body may select a committee (1) to have complete supervision of the church, superseding the local minister, elder or moderator, if the Elders Body believe this to be necessary, or (2) to act in an advisory capacity to the church, the minister, the elder or the moderator of the local church, as the Elders Body may believe to be best.

In either case, this committee shall act in their assigned capacity until such time as they are relieved by Elders Body. It should be understood that the Elders Body, in the appointing of such a committee, is still free to exercise its disciplinary authority as outlined by Annual Conference.

An elder, a member of any district board, a member of the official board or any active layman in the church may suggest to the mdoerator of the Elders Body the need in a local church for investigation and possible use of such a committee.

E. F. Detwiler, convener
Kenneth W. Hollinger, secretary
Edward Kintner

Keeping Church Records

(Answer to 1953 Query H)

We approve the policies set forth in this query and ask local congregations, districts, regions and institutions of the church to arrange for the responsible and safe care of their records and documents.

We call attention to our Historical Library at Elgin as a central repository for the Brotherhood and to our college and seminary libraries as repositories also interested in preserving the records of the church.

The General
Brotherhood Board.

Request on Annual Conference Expenses

(Answer to 1953 Query R)

In 1949, the Standing Committee voted the following decision about Annual Conference expenses:

1. That the expense of the regional representative on the Committee on Arrangements, preliminary to the opening of the Conference, be regarded as regional expense to be paid from regional funds. The expense of those designated to represent the Arrangements Committee during the time of the Conference shall be regarded as Brotherhood expense to be paid from the Annual Conference treasury, provided the representation does not exceed three members.

In answer to the query we would recommend that this be amended to read as follows:

1. That the expense of the regional representatives on the Committee on Arrangements shall be regarded as Brotherhood expense to be paid from the Annual Conference treasury, provided this representation does not exceed three members.

2. Upon adoption, we recommend it to be effective with the 1955 conference.

E. R. Fisher, chairman
Robert Greiner
Graybill Hershey

Weddings

Contreras-Heitzman—Peter J. Contreras of Ft. Knox, Ky., and Frances Heitzman of Dayton, Ohio, in the Ft. McKinley church, Feb. 27, 1954, by Walter D. Bowman. Mrs. Jessie Mobley, Dayton, Ohio.

Cuppett-Miller — Blaine Cuppett and Flores Miller, both of Markleysburg, Pa., in the Asher Glade church, June 27, 1953, by the undersigned.—Raymond E. Martin, Markleysburg, Pa.

Elkin-Martin—William Elkin and Donna Martin, both of Markleysburg, Pa., in the Postburg church, July 7, 1953, by the undersigned, father of the bride.—Raymond E. Martin, Markleysburg, Pa.

Haines-Wenrich—Robert Haines of Elizabethtown, Pa., and Shirley Wenrich of Hershey, Pa., in the Elizabethtown church, Feb. 20, 1954, by the undersigned.—Nevin H. Zuck, Elizabethtown, Pa.

Hess-Heisey—Harold C. Hess of Pequea, Pa., and Dorothy L. Heisey of Lawn, Pa., in the Elizabethtown church, March 6, 1954, by the undersigned.—Nevin H. Zuck, Elizabethtown, Pa.

Martin-Miller—Wade Martin and Janet Miller, both of Markleysburg, Pa., in the Asher Glade church, July 4, 1953, by the undersigned.—Raymond E. Martin, Markleysburg, Pa.

Mengel-Hostetter—John A. Mengel and Velma Loraine Hostetter, both of Mt. Joy, Pa., in the Elizabethtown church, Feb. 27, 1954, by the undersigned.—Nevin H. Zuck, Elizabethtown, Pa.

Novacinski-Kloepfer—Walter Novacinski and Virgene Kloepfer, both of Cloquet, Minn., Feb. 8, 1954, by and in the home of the undersigned.—D. L. Lutz, Barnum, Minn.

Reid-Smith—Julian D. Reid of Broadway, Va., and Jean Ann Smith of Timberville, Va., in the Linville Creek church, Dec. 19, 1953, by the undersigned.—Ernest J. Muntzing, Broadway, Va.

Renner-Brower—Leon Renner and Rosemary Brower, both of Ludlow Falls, Ohio, in the Troy church, March 7, 1954, by D. Funderburg and the undersigned. Murray L. Wagner, Troy, Ohio.

Rilea-Patton—Leslie Rilea of Barnum, Minn., and Mary Patton of Mahtowa, Minn., Oct. 1, 1953, by and in the home of the undersigned.—D. L. Lutz, Barnum, Minn.

Steck-Soverign—Robert Steck and Shirley Soverign, both of Naperville, Ill., in the Bethel church, Feb. 20, 1954, by James de Houff.—Verna A. Kemmerer, Naperville, Ill.

Obituaries

Austin, John Amos, was born Feb. 23, 1876, in Kansas, and died Jan. 30, 1954, at Fruita, Colo. On July 4, 1897, he was married to Nona Stiles, who preceded him in death. To this union were born six children. In 1921 he was married to Rose Richardson, who also preceded him in death in 1950. Surviving are one daughter, one son, eight grandchildren and seven great-grandchildren. Services were conducted by Bro. R. W. Hoover in the Fruita church. Interment was in the Elmwood cemetery.—Mrs. L. E. Crider, Loma, Colo.

Bailey, Lillie Belle, daughter of Joseph and Mary Flora Fisher, was born May 24, 1875, and died Feb. 9, 1954. She was married to Walter Bailey on Aug. 13, 1905. Surviving are her husband, one daughter, two grandsons and one sister. Funeral services were conducted in the Howard church by the undersigned, assisted by Bro. Dodds of the Brethren church.—P. J. Coblentz, Bunker Hill, Ind.

Balmer, Emma S. Weist, widow of Joseph Balmer, was born April 29, 1891, and died Feb. 13, 1954. She was a faithful member of the Mohler church. Surviving are two sons, six grandchildren, four brothers, four sisters and her stepmother. Funeral services were held in the Mohler church by Amos Heisey, Ralph Heisey and John L. Myer. Interment was in the Middle Creek cemetery.—Mrs. Mark Royer, Denver, Pa.

Blough, Lillie B., daughter of Joseph and Barbara Fackler Cassel, was born Sept. 15, 1875, and died Feb. 18, 1954. The funeral service was conducted from the Miller funeral home in Elizabethtown by her pastor, the undersigned. Interment was in the Hornerstown cemetery.—Nevin H. Zuck, Elizabethtown, Pa.

Boitnott, Ivan Lewis, son of Christopher C. and Sarah Naff Boitnott, was born near Boones Mill, Va., Sept. 3, 1891, and died at his home near Wirtz, Va., Feb. 2, 1954. On June 3, 1917, he was married to Essie Cummings. He was a member of the Brick church and served as deacon since 1926. Surviving are his wife, one daughter, three sons, seven grandchildren, two sisters and four brothers. Funeral services were conducted at the Brick church by J. B. Peters, assisted by F. B. Layman and G. W. Bowman, Jr. Interment was in the Mountain View cemetery.—Mrs. Joseph A. Ferguson, Rocky Mount, Va.

Bosserman, Levi D., was born Dec. 11, 1865, and died at his home in La Verne, Calif., Feb. 16, 1954. On Oct. 30, 1890, he was married to Anna Frances Miller, who preceded him in death on Oct. 9, 1953. He was called to the ministry in 1895, and served a number of churches under the plan of the free ministry and as an evangelist. Surviving are one brother and three sisters. Funeral services were held in the La Verne church by the undersigned and J. W. Lear. Interment was in the Evergreen cemetery.—Galen B. Ogden, La Verne, Calif.

Bowman, C. Marshall, son of Mr. and Mrs. Samuel Bowman, was born in 1927, and died in 1954 as a result of injuries received in an industrial accident in Indianapolis. Surviving are his wife, Evelyn Bowman, three children, his parents, one sister, three brothers, his maternal grandmother and his paternal grandmother. Funeral services were conducted by Rev. George S. Easley, pastor of the Greenfield church, Ind. Interment was in the Park cemetery.—Mrs. Owen Ikenberry, Rocky Mount, Va.

Brandt, Harriet G., wife of Christian H. Brandt, was born Dec. 10, 1871, and died Feb. 15, 1954. She was the daughter of John and Barbara Geib Brandt, and was a member of the church for about sixty years. Funeral services were conducted in the Elizabethtown church by her pastor, the undersigned. Interment was in the Chiques cemetery.—Nevin H. Zuck, Elizabethtown, Pa.

Brannen, Ruth, daughter of William H. and Mary Snar Edwards, was born Aug. 27, 1908, at Williamsburg, Pa., and died Jan. 13, 1954, in Altoona, Pa. She was married April 26, 1927, to Chalmer L. Brannen. Besides her husband, she is survived by twin daughters, her father, two brothers and two sisters. Funeral services were held in the Friedline funeral home in Williamsburg, Pa., by Bro. Lloyd Stauffer. Interment was in the Shellytown cemetery.—Mrs. Elizabeth Sollenberger, Williamsburg, Pa.

Burall, Addie L., daughter of Samuel and Lucinda Utz, was born Feb. 25, 1879, and died Jan. 3, 1954, at her home in New Market, Md. She was united in marriage to Walter E. Burall. A long-time member of the Bush Creek church, she served as president of the ladies' aid for the past fifteen years and was active in the church school for many years. She was also an active member of the New Market W.C.T.U. Surviving are her husband, one son, two daughters, ten grandchildren, ten great-grandchildren, one sister and one brother. Funeral services were held in the Bush Creek church by her pastor, the undersigned. Interment was in the adjoining cemetery.—J. Ira Metzker, Monrovia, Md.

Camburn, Joseph P., was born Sept. 3, 1878, in Waretown, N. J., and died in February 1954. He united with the First church in Philadelphia in 1896. Surviving are his wife, Bessie Siddall Camburn, three sons and four grandchildren. Funeral services were held in the Schicks funeral parlor in Philadelphia.—Mrs. Christine Rosenberger, Philadelphia, Pa.

Carpenter, Effie, was born April 24, 1877, at Richmond, Va., and died Jan. 31, 1954, at Fruita, Colo. As a member of the Fruita church, she was active in the ladies' aid society. Surviving are two sisters and three brothers. Services were conducted in the Fruita church by Bro. R. W. Hoover. Interment was in the Elmwood cemetery. —Mrs. L. E. Crider, Loma, Colo.

Carroll, C. E., son of Robert and Mary Elizabeth Carroll, was born July 14, 1873, in Rockingham County, Va., and died Nov. 28, 1953, at his home in Beaverdam, Ohio, He was married to Alice Driver on Jan. 12, 1897. Surviving are his wife, two sons, five grandchildren, nine great-grandchildren and one sister. Funeral services were conducted by the undersigned, in the Pleasant View church. Burial was in the Lewis Grove cemetery.—Edgar G. Petry, Lima, Ohio.

Clement, Velma Mae, daughter of Rueben and Ida L. Johnston, was born Nov. 23, 1898, at Canton, Ill., and died Jan. 26, 1954. In 1917 she was married to J. J. Russell. Her second marriage was to Fred Clement, who preceded her in death in 1943. In 1922 she was baptized into the Church of the Brethren; however, at the time of her death she was a member of the Christian Alliance church in Santa Ana, Calif. Surviving are one son, her mother, three grandchildren, four brothers and one sister. Services were held in the Marilla church by R. J. McRoberts. Burial was in the Marilla cemetery.—Mrs. Roy McRoberts, Copemish, Mich.

Clingenpeel, Jubal Anderson, was born March 12, 1875, and died Feb. 11, 1954. He was a former member and resident of the Monte Vista church community. He was a member of the Ninth Street church, Roanoke, Va. Surviving are six sons, three daughters, twenty grandchildren and five great-grandchildren. Funeral services were held in the Monte Vista church by Bro. G. T. Stump and the undersigned. Interment was in the church cemetery.—Oscar R. Fike, Boones Mill, Va.

Crist, Sarah Elizabeth, widow of Michael Crist, died at her home at Timberville, Va., Dec. 17, 1953, at the age of eighty-seven years. She was a member of the Timberville church. Surviving are one son, four grandchildren and seven great-grandchildren. Funeral services were conducted by her pastor, Joseph Michael Mason, assisted by Paul H. Bowman. Interment was in the Timberville cemetery.—Martha Huffman, Timberville, Va.

Domer, George H., son of Henry and Julianne Burger Domer, was born in Holmes County, Ohio, March 3, 1869, and died Dec. 26, 1953. He was a deacon in the church for more than fifty years and taught a Sunday-school class for many years. On Feb. 11, 1900, he was married to Idella Scherer. Surviving are his wife, two sons, three daughters, ten grandchildren and one brother. Funeral services were held in the Baltic church by the undersigned, assisted by Bro. Edward Shepfer. Interment was in the church cemetery.—Guy S. Fern, Baltic, Ohio.

Holl, Rhoda Zoe, was born at Wooster, Ohio, Dec. 11, 1882, and died in Pomona, Calif., Feb. 10, 1954. She is survived by two sisters and one brother. Funeral services were held in the La Verne church by the undersigned, assisted by Bro. Galen K. Walker. Interment was in the Evergreen cemetery in La Verne.—Galen B. Ogden, La Verne, Calif.

Hood, Thurman E., son of James and Mary Hood, was born June 1, 1887, in Warsaw, Ind., and died Feb. 17, 1954. On Feb. 15, 1919, he was married to Marie M. Duwa of Waterlo, Iowa. To this union were born six children. He was a member of the Waterloo church. Surviving are his wife, six children, seven grandchildren and one brother. Funeral services were held in the Waterloo church by the undersigned.

Burial was in the Garden of Memories in Waterloo.—J. Perry Prather, Waterloo, Iowa.

King, Mary Ellis, wife of Frank King, died Feb. 20, 1954, at the age of sixty-seven years. She was a member of the Bethlehem church. Surviving are her husband, her father, Owen Peters, four sons, two daughters and three brothers. Funeral services were conducted by the undersigned and C. M. Key. Interment was in the Bethlehem cemetery.—Oscar R. Fike, Boones Mill, Va.

Kirkman, Belle V., died Feb. 18, 1954, at the home of her son at the age of ninety-two years. With her husband she had homesteaded twice in Mason County, Mich. Besides her son she is survived by two grandchildren and four great-grandchildren. Services were conducted by the undersigned.—Robert Ebey, Custer, Mich.

Koogler, Delphia Virginia, daughter of William and Rosella Koogler, was born May 5, 1894, and died Oct. 15, 1953. She was a long-time member of the Pleasant View church. Surviving are four sisters and three brothers. Funeral services were held in the Pleasant View church by the pastor, the undersigned, assisted by Rev. Harry Titcombe. Burial was in the Lewis Grove cemetery.—Edgar G. Petry, Lima, Ohio.

Ludwig, Jefferson S., son of Samuel and Lizzie Ludwig, died Nov. 30, 1953, at the age of seventy years. He was a member of the Heidelberg congregation. Surviving are three sons, two daughters, thirty-four grandchildren, two great-grandchildren, one sister and four brothers. Services conducted at the Mellingers funeral home in Denver, Pa., by the undersigned and Peter S. Heisey. Interment was in the Mellingers Union cemetery.—H. F. King, Myerstown, Pa.

Miller, Sadie Magdaline Moats, widow of Harry T. Miller, died Feb. 3, 1954, in Hagerstown, Md., at the age of seventy-seven years. She was the daughter of Samuel and Elizabeth Faschnacht Richards. She was born near Benevola, Md., and lived in that vicinity until the death of her first husband, Amos Moats. After her marriage to Harry Miller, she was affiliated with the Manor church. Surviving are one sister, one brother and nine stepchildren. Funeral services were conducted at the Bast funeral home, Boonsboro, Md., by Bro. J. Rowland Reichard. Interment was in the Manor cemetery.—Naomi H. Coffman, Hagerstown, Md.

Myers, Dora, daughter of B. Homer and Sadie Linn Miller, was born June 9, 1917, near Harrisonburg, Va., and died Jan. 31, 1954. She was married to John D. Myers Aug. 23, 1940. She was an active member in the Greenmount congregation. Surviving are her husband, one son, her parents and two sisters. Funeral services were conducted in the Greenmount church by her pastor, M. J. Craun, assisted by Galen Wampler and Charles Good. Interment was in the Greenmount cemetery.—Dessie Miller, Elgin, Ill.

Myers, Oecy M., daughter of William and Amanda Westfall, was born Oct. 23, 1883, and died Jan. 13, 1954, at her home. She was married to Lewis Myers. She was a member of the Potsdam church, and for twenty-five years served as a Sunday-school teacher. Surviving are her husband, two sons and one daughter. Funeral services were conducted by the undersigned in the Potsdam church.—L. John Weaver, Potsdam, Ohio.

CAP GOODS

We furnish highest quality nylon and silk nets, nylon and ninon chiffons and organdy. All stiff finish. Reduced prices on nylon. Samples free.

R. E. Arnold, Elgin, Illinois

Wickert, Glenna May, daughter of Mr. and Mrs. Ronal Wickert, was born May 1, 1952, and died Feb. 4, 1954. She is survived by her parents and five brothers. Funeral services were conducted by the undersigned in the Woodland church, Ill. Interment was in the Woodland cemetery.—Delmar H. Moyer, Astoria, Ill.

Church News

Northern California

Chico—We began our church year with Bro. Fred Butterbaugh and Bro. S. L. Barnhart as co-pastors. During the past five months, we have received nine members by letter. Because of the crowded conditions, we are planning to begin construction of an annex to house additional classrooms, a kitchen and rest rooms in the near future. Recently two deacons and their wives were elected to that office. Since our last council meeting the church board of directors formed a pastor's cabinet and appointed a building committee. Several sound films and slides have been shown. During February we had a study of missions showing the film, Africa As I Saw It, slides by a Mennonite sister of their field in Africa. Many from our group attended the evangelism workshop at Yuba City with Bro. Edward Ziegler as leader. Several also attended the session at Live Oak led by Dan West. —Mrs. George H. Vice, Durham, Calif.

Southern California and Arizona

San Fernando Valley Community—A work day is held one Saturday each month by the men's work. A project of the young adults was the installing of flood lights at the front of the church for the parking lots. On membership day thirteen were baptized and twelve received by letter into our church fellowship. Our women's work recently sponsored a clothing drive for the mission work among the American Indians. Rev. E. O. Brussean, who for seventeen years was a member of the police force in Detroit and is now devoting full time to the ministry, was with us. Our choir sang at the community pageant at Pierce Junior College in December. Some musicians and singers were at our church representing the extension team of L. A. County Christian Endeavor.—Marie J. Brubaker, Van Nuys, Calif.

Oregon

Nicholas Gardens—Bro. Leland Nelson, who had been our pastor for six years, conducted installation services for Harlan Mummert, who is serving as interim pastor. Bro. Mummert was ordained to the ministry in a service conducted by Edward Lander. Our pastor attended the district ministerial retreat at Albany on Jan. 7-9. He was also present for the Oregon Council of Churches Convocation, Feb. 2-4, in Salem. A potluck dinner was held on the evening of Jan. 28. Brother and Sister H. H. Ritter of Mabel celebrated their sixtieth wedding anniversary on Jan. 31. Our youth group has purchased new hymnals for the church. Mrs. Ruby Kennedy directed the young people's Christmas play, The Hidden Gift, which was presented the evening of Dec. 20. The youth group was host to Don Bowman, who presented a program concerning his trip to India; they have also had several foreign students from the University to share with them about their native countries. Mrs. Jess Dunning, Mrs. Orlan Jacobson and Mrs. Edward Hewitt directed the Sunday-school Christmas program. Our women's fellowship sent a Christmas box to the Haese orphanage in Germany, sorted and mended used clothing and contributed toward the purchase of a new range for the parsonage. They plan to give a play in the near future.—Janet Gregg, Springfield, Oregon.

Washington

Seattle, Olympic View Community—An expansion program has been launched to raise $12,000 to build adequate space f educational purposes. During the past s years our membership has grown fr sixty to 350. The women's service gui the young people's group, the Mr. a Mrs. class, the men's club and the seni fellowship group have all been instr mental in acquiring many facilities. the addition of a senior choir, there is al a junior choir. Our building will beg by late spring and it is the hope th it will be completed by Christmas tim —Mrs. Calder Muirhead, Seattle, Wash

Middle Iowa

Panora—Bro. Charles Albin from t Ivester church was with us for evangelis meetings. At that time twelve were ba tized into the church, and two we received by letter a few weeks ago. Des R. Miller met with our board of Christi education and leaders. On our harv home Sunday Dr. W. H. Stacy of Io State College was guest speaker. On D 20 a program was given by the childr followed by a pageant, Carol of the Wor given by the adults. Our school of missic was held during the month of Janua Leaders for the school were Harold a Glayds Royer of Dallas Center, former m sionaries to Africa, and Mrs. Harold Siegl of Panora, who has spent some time the Near East. A group of men from c church helped a day on the new chur building at Panther Creek. Our chur has worshiped with the other churches Panora in union services during the win months.—Mrs. Ray Y. Smith, Panora, Iov

Northern Iowa, Minnesota and South Dakota

Greene—The eighteenth anniversary our church building was celebrated w Harry Smith of Beaver, Iowa, bring the morning message. Following a potlu dinner, a historical program was held the afternoon. Last summer our me work organization had a Lord's A project. The ladies' aid tied comfort for relief. They are now sewing garments for relief. Bro. Vernon Powell Kingsley, Iowa, conducted two weeks evangelistic meetings. On Christmas E we had a children's program followed a play given by the young people.—M Hugh Frazier, Charles City, Iowa.

South Waterloo—Harvest day and M Pherson College day were observed w Bro. D. W. Bittinger and the college m quartet with us. Christmas activities cluded a service of carols and cand lighting service by the drama committ caroling by the young people, the st youth rally at our church Dec. 29-30 w a banquet for the youth, and the Chr mas party for the children in the chu parlors. The Christmas stocking proj by the children was used for the Nav Indian mission. As a memorial to M. Elizabeth Lichty friends and relatives g money for tables, bookcases and book the children's department. The wome work project, Seeds of Hope, which net fifty dollars, and a box of garden se were sent to the center at Nappanee, I A school of missions which was b around the five films of the St. Paul se was held in the evening services. pastor attended the seminary board me ings.—Mrs. R. C. Hollis, Waterloo, Iow

Northeastern Kansas

Kansas City, First Central—A house a parsonage was purchased and mo onto the lot adjoining the church. dedicatory address for the parsonage given by Blair Helman of the Otta church. Bro. James H. Elrod began duties as pastor the first of Septemb Our love feast was held on Dec. 13. Ele new members have been received letter into the church. Brother and Sis Elrod and Mrs. Elmer Hobbs atten regional conference. We had reports slides of their recent trip to Europe f the Hylton Harmans. Our council me ing was held on Jan. 24. A McPher College program was presented on Jan by the college ladies' trio and Bro. Gl



Basic Religious Truths

presented in washable plastic

books for little children

25 cents each

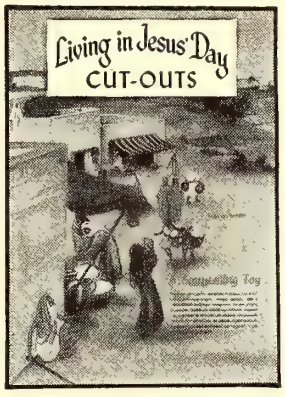
Twelve pages (5½ x 6¾ inches) lithographed in full color. Every book can be wiped clean with a damp cloth.

Order by number

1401/1 "Thank You"
1402/1 "Noah's Ark"
1403/1 "Baby Jesus"
1404/1 "Little Boy Jesus"

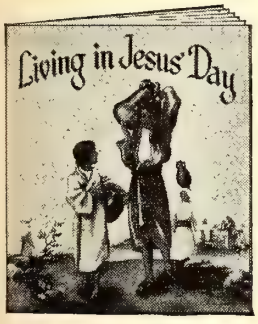
A Story-Telling Toy

Living in Jesus' Day CUT-OUTS



Over 50 Biblical figures in full colors. A complete house, typical of 2,000 years ago to be assembled. Six sheets, 13½ x 19 inches in envelop.

2136 **Price $1.10**



Living in Jesus' Day Story Book

13 realistic stories about Bible characters from cut-outs above. 32 pages, two colors, 30 illustrations. Four-color glossy cover. Your child will delight in this combination presentation of Bible Stories.

3015 **Price $.60**

BRETHREN PUBLISHING HOUSE . . . . Elgin, Illinois

inger. We have just completed a school missions which was sponsored by the sionary circle. The ministerial retreat the Southeastern and Northeastern tricts of Kansas was held in our church February. We have a workers' conence once each month.—Mrs. Paul vell, Kansas City, Kansas.

Morrill—Fifteen men from our church ended the district men's rally at Topeka. e men are participating in the district ject of securing heifers for relief. ty-four persons attended the six weeks' lers' training course given by Bro. vis Bradshaw and Bro. Milton Early. e ministers' quartet and Bob Mayes n McPherson College were recent sts in our church. At Christmas the dren of the church presented the y, Christmas in Other Lands. At ristmas time our women's work and eral of the Sunday-school classes gave ations to the Brethren Home at McPherson. On Dec. 31 a watch night party was held with a fellowship supper, social program and worship service. Our church met in council with our elder, Bro. Kesler, presiding. We elected Bernard Kanel, Stanley Stover, Gail Snyder and Galen Peck to serve as deacons. Our Sunday-school and church attendance has increased during the past year. The Altruist class invited the Sunday-school classes of the same age from the Granada, Sabetha and Rock Creek churches to a fellowship meeting recently.—Mrs. Stanley Stover, Hiawatha, Kansas.

Ottawa—We have had an increased attendance in all our departments during the past year. Our young people have cooperated with the youth activities of the other Ottawa churches at various times. The men's organization is responsible for the outside bulletin board at the church. The men also purchased two highway signs and helped with various activities in the church in co-operation with the women's work. Our women's work sponsored a school of missions, relief clothing drives and served meals for various functions during the year. At the present time the men are working on the Heifer Project and the Lord's Acre. Mrs. Jamison and her assistants are planning a Bible school for the summer.—Mrs. Louis Turner, Ottawa, Kansas.

Southeastern Kansas

Verdigris—At our quarterly council meeting, it was decided to have a vacation Bible school and a spring love feast. Bro. Archie Patrick was the evangelist for our meetings. Our love feast was held Dec. 9 with Bro. Ward Nance in charge. The church farm reports a gain in spite of the drouth. Several from our church attended district meeting at Independence, Kansas. Our delegates, Bro. Robert Barrett and Sister Pearl Cain, gave reports of the meeting.—Mary Matile, Madison, Kansas.

Southern Missouri and Arkansas

Cabool—Bro. Kent Naylor became our pastor the first of September. Installation services were conducted by Ralph Skaggs, our district secretary, for Bro. Naylor. Bro. Eugene Lichty held evangelistic services which closed with a love feast service. Two were received into the church. Union Thanksgiving services were held at the Baptist church with Bro. Naylor as speaker. Our church cooperated with the various churches and civic organizations in erecting and lighting the nativity scene from Dec. 21—Jan. 1. The CBYF is organized according to the youth program area plan. Our pastor was the leader for our school of missions during January. We had classes for all ages as in our regular church school. We have just recently redecorated the interior of our church. Because of the severe drought our community received hay from the men's work groups of Northern Iowa and Minnesota.—Mrs. Robert Wade, Cabool, Mo.

North Dakota and Eastern Montana

Pleasant Valley—Our ladies' aid Christmas party was held Dec. 10. The Sunday-school Christmas program was on Dec. 20 with colored slides following the program. For two weeks in January no church services were held because of the weather. On Feb. 28 the women's work sponsored a celebration for Brother and Sister Art Burns' forty-fifth wedding anniversary. —Mrs. Raymond Burns, Leeds, N. Dak.

Oklahoma, Panhandle of Texas and New Mexico

Pampa—Our revival meetings were conducted by Richard Burger of Udell, Iowa. During the illness of our pastor, laymen were in charge of our services. Our men's group participated in the city church census which was conducted on Feb. 7. They are also sponsoring a project to place church welcome signs in the city. Approximately seventy young people attended the district youth rally which was held in our church Dec. 29-30. Our pastor and his wife broadcast a program of gospel songs daily over a local Pampa radio station. A basket dinner and a fellowship period preceded our council meeting on Feb. 14. The Holy Week services will be conducted by our pastor. On Easter our choir will present a cantata. Our district fieldman, Al Klotz, presented a message on the evening of Feb. 21. Four have recently been added to our church. —Gladys M. Burger, Pampa, Texas.

Middle Indiana

Marion—Bro. S. A. Harley, Leonard Custer, Helen Michael, W. C. Stinebaugh and Bro. Bollinger met with our Christian education committee to assist them in a

study of the local church program. On Sunday, Dec. 13, Bro. Harley led a discussion for the adult Sunday-school classes and delivered the message during the worship hour. Following a carry-in dinner, the committee discussed the organization and administration of the local church. The men's work organization has built storage cabinets for the children's classrooms. The women's work made layettes for relief in Austria. The Manchester College a cappella choir, under the direction of Clyde W. Holsinger, presented a program in our church on Sunday evening, Feb. 14. On Sunday evening of Youth Week the young people of our CBYF gave the play, When Their Missionary Came. —Alma Wood, Marion, Ind.

Northern Indiana

South Bend, Second—Our work has been progressing under the direction of our new pastor and his wife, Brother and Sister Charles Stouder. We have emphasized missions through the month of January with three plays and on Jan. 31 Sister Harriet Bright brought two messages. In recognition of Brotherhood Week, we had Rev. White, a Negro minister who gave a message on race relation and brotherhood. A group from his church presented several numbers in music and song. Our ladies' aid has purchased new folding chairs for use in our social rooms.—Iva Troyer, South Bend, Ind.

Michigan

Sunfield—Our aid society meets to sew for relief. Many cut garments from New Windsor are also made in the homes. Both the story and songs of Christmas were dramatized by our young people at an evening service. The young people's groups from three churches sang carols at various homes. Some tools have been collected for overseas relief and a volunteer group furnished chicks for eight Egyptian families. On Jan. 10 six junior boys and girls were baptized at the morning service. Bro. Hiram Peters of Wenatchee, Wash., was guest speaker for our men's group and also for a church service.—Mrs. Virginia Snavely, Vermontville, Mich.

Northeastern Ohio

Canton, First—Our pastor, Curtis W. Dubble, and his family attended the regional conference at Manchester College. Bro. Kenneth Hollinger was with us for ne week of evangelistic meetings. As a result of the meetings five persons were baptized into our church fellowship. The community Thanksgiving service was held in our church with our pastor as the speaker. The women's work made packets for overseas. On Dec. 20 the children presented a Christmas program before the morning sermon. At the evening service the choir sang carols after which the CBYF presented the play, Golden Gifts. The evening services for the month of January were on missions. Wilma Schrag and the Harlan Brookes, missionaries to Africa and India, were our guest speakers for the mission study. A mission festival was held at the close of the mission study. Bro. Curtis W. Dubble has been advanced to the eldership. On Feb. 14 Bro. Govindji Satvedi of India was our guest speaker.—Mrs. Ira Eshelman, Canton, Ohio.

Eden—We had a revival meeting with the help of Bro. Ziegler and Bro. Sheets and other pastors in our district. Brother and Sister Warren Showalter were also with us for our song services. The junior Sunday school gave a Christmas program. We ended the year with a watch night service and began the new year with a week-end revival with Bro. Richard Schlupp of Minnesota as guest speaker.—Mrs. Clyde Barkley, Massillon, Ohio.

New Philadelphia—A number of towel kits and friendship packets have been sent to New Windsor for relief. The children presented a Christmas program the evening of Dec. 20. The choir sang Christmas carols for the sick and shut-ins. The CBYF and the women's work have each presented a Sunday evening program. On Saturday afternoon, Jan. 9, the missionary committee sponsored a tea with Wilma Schrag as speaker, she also showed her pictures of Africa. She brought the message the following Sunday morning. A fellowship supper was held Jan. 25. Rev. Fleming Bradberry of Dover was our guest speaker on Sunday evening of Race Relations Day. On Sunday morning, Feb. 14 Bro. Harlan Grubb and Bro. Guy Beach of the district ministerial board conducted the ordination service when our pastor, Bro. Willis Stehman, was ordained to the eldership. Our father and son fellowship was held Feb. 25. Bro. Howard Merkey will be the speaker for a week of pre-Easter services.—Alta B. Stehman, New Philadelphia, Ohio.

West Nimishillen—The church remodeling project is moving along, and we are looking forward to the completion of our new basement and tower entrance in the near future. Our choir sang over a radio station in Akron in December. In the absence of our pastor, Bro. Noffsinger and Bro. Willis Kurtz filled our pulpit. The children of the church gave a Christmas pageant the evening of Dec. 27. We are having good attendance at our prayer meetings.—Mrs. Mary Burgoon, Greentown, Ohio.

Eastern Pennsylvania

Conewago—John Shuman of the Annville congregation was guest speaker for our Thanksgiving service. Bro. H. Stover Kulp spoke at a missionary program. Our council meeting was held at the Bachmanville church on Dec. 10, with our elder, Bro. Norman Patrick, presiding. At that time Brother and Sister Daniel Kettering were installed into the ministry by Bro. Nevin Zuck and Bro. Carl Zeigler. Bro. Milton Hershey of Manheim spoke about his trip to Europe with the Heifer Project. The Isaac Earhart family of Mt. Joy gave a talk and showed slides of their work at Falfurrias, Texas. Bro. Elmer Hoover conducted a Bible institute at the Conewago church. The women of the congregation spent a day ironing at the Neffsville orphanage.—Bertha M. Shissler, Elizabethtown, Pa.

East Fairview—Christmas boxes were prepared by the women and young adults of the church. The church choir presented a Christmas program. The children of the church sent socks and the junior high group mounted pictures for the American Indian project. Watch night services were observed with the Chiques church. A baptismal service was also held on New Year's Eve. Our church co-operated in the pulpit exchange which was planned by the Manheim ministerium. The women of our church recently sewed for relief. Bro. Milton Hershey and Jere Cassel talked concerning their European trip in connection with the Heifer Project. A Christian loyalty program was held on Jan. 24. The pageant, The Lost Church, was presented by the young people on Youth Sunday. Bro. Henry Bucher from Elizabethtown College was guest speaker at the father and son fellowship. Recent guest ministers have been Willis Stehman and Howard Bernhard. Race Relations Sunday was observed with the presence of a Negro minister and his choir from Philadelphia.—Mrs. Anna Graybill, Manheim, Pa.

Palmyra—Carl Zeigler, member of the district ministerial board, gave the address at our installation services for our director of Christian education, Floyd McDowell. Ivan Eikenberry gave a talk about our Africa mission field. Our young people helped to repair and polish shoes for Europe at the district youth conference at Elizabethtown College. Dr. Harold Engle, M. D., showed slides and a film on his medical work in Formosa. Stewart Kauffman was our guest speaker for the father and son fellowship. District meeting delegates were Ella Carper, Clair

Brethren Placement and Relocation Service . .

This column is conducted as a free service to our people. The right to edit and reject is reserved. Since no verification of ads is made no responsibility can be assumed. In writing about any ad please give the number. Unless otherwise specified address all correspondence to Brethren Service, General Brotherhood Board, 22 S. State St., Elgin, Ill.

No. 940. For sale: Office and residence of doctor in Ansonia, Ohio, 8 miles north of Greenville, Ohio. Wayne hospital, Greenville, is open-staff, 50-bed, general hospital, excellent facilities. Good location for two men. Darke County Medical Society has several Brethren members. This opening is ideal for any with religious background. Write: Stanley Hamilton, Executive Secretary, Rural Life Association, Quaker Hill, Route 28, Richmond, Ind.

No. 941. Wanted: A copy of Brumbaugh's History of the Brethren. Send to Merrill D. Sanger, Quinter, Kansas.

No. 942. For sale: Successful small town and rural newspaper, including necessary machinery to do printing. Building with small living quarters in back. Located a few blocks from large Church of the Brethren. Fast growing community in the heart of San Joaquin Valley. Write: Rev. Claude F. Dadisman, R. 1, Box 1, Waterford, Calif.

No. 943. For sale: Improved quarter section, general farm with 50 acres pasture. Plenty of good water, 2 cisterns, 2 wells with windmills, close to house. Fair improvements. Six-room house with cellar, wired on REA line. Cow barn for 10 cows with double corn crib, grain and machine shed on side. Poultry house, brooder house. Several miles from school, county seat and Church of the Brethren. Write: Mrs. John G. Smith, R. 2, Belleville, Kansas.

No. 944. Wanted: Good driver to assist driving car to Harrisburg, Pa., about middle of May. Free transportation. Write: Mrs. L. H. Haldeman, Box 1, Zephyrhills, Fla.

No. 945. Wanted: To purchase good used loud speaker system for the church (North Solomon church). Small church building. Write: George P. Breon, Portis, Kansas.

No. 946. Wanted: Brethren man and wife desire positions directing or acting as managers for young people's camps during summer. Taught eighteen years, directed three summer work camps. Both enjoy working with young people. Write: Brethren Service Commission, General Brotherhood Board, Elgin, Ill.

No. 947. Wanted: Teacher with eight years of experience desires a position in a community that is predominantly Brethren, Mennonite or Friends. Teaches Latin, history, English and physical education. Has three children—sixteen, nine and seven years old. Write: Brethren Service Commission, General Brotherhood Board, 22 S. State St., Elgin, Ill.

No. 948. Wanted: Men and women for elementary and high school teaching positions in Front Royal, Va., Church of the Brethren community. Beginning salary $2,200 and maximum salary $3,0. Write: Rev. Fenton H. Platter, 108 West 13th Street, Front Royal, Va.

No. 949. Wanted: The District of Oklahoma hopes to establish a church in Amarillo, Texas. If you have relatives or friends near there or stationed at the Amarillo air force base write: James Stull, Box 1440, Amarillo, Texas.

No. 950. For sale: New modern brick house, large living room, two bedrooms, kitchen, bath and utility room located in Mexico, Ind. Four churches in the town—Church of the Brethren, Methodist, Baptist, and Brethren. This is near Peru, which is a growing manufacturing center supplying work all year. Write: William H. Eiler, Mexico, Ind.

We have available a large variety of picture sizes and subjects too numerous to give a complete listing.

WRITE FOR INFORMATION ON THE PICTURE YOU DESIRE TO MEET YOUR SPECIAL NEEDS

WARNER E. SALLMAN'S

Famous Christian Paintings

TWELVE full-color reproductions in a variety of Three Popular Priced Frames

Suitable for Office, Classroom, or Home



TEACH ME THY WAY
$6.95 Style



CHRIST AT DAWN
$3.95 Style



BOY CHRIST
$1.95 Style

The $6.95 Series

Order by number

A burnished bronze frame with decorative corners. This neat pattern sets off the pictures with a pleasing effect. Over-all size 18½x22½ inches. Carefully packed for safe delivery. This series of twelve Sallman masterpieces represents high value for the price asked.

No. M4700	Head of Christ	No. M4706	Children's Friend
No. M4701	Gethsemane	No. M4709	We Would See Jesus
No. M4702	Heart's Door	No. M4710	Follow Thou Me
No. M4703	Good Shepherd	No. M4711	The Lord's Supper
No. M4704	Boy Christ	No. M4712	Christ Our Pilot
No. M4705	Christ at Dawn	No. M4713	Teach Me Thy Way

The $3.95 Series

Order by number

A low-priced but neat frame. Burnished bronze finish. Over-all size 12½x16 inches. Modest price permits a wide use in public places as well as in the home. Order the picture of your choice.

No. M4500	Head of Christ	No. M4506	Children's Friend
No. M4501	Gethsemane	No. M4509	We Would See Jesus
No. M4502	Heart's Door	No. M4510	Follow Thou Me
No. M4503	Good Shepherd	No. M4511	The Lord's Supper
No. M4504	Boy Christ	No. M4512	Christ Our Pilot
No. M4505	Christ at Dawn	No. M4513	Teach Me Thy Way

The $1.95 Series

Order by number

Here is truly a bargain for those who must limit their expenditure for classroom or gift purposes. Molding is finished in burnished bronze. Over-all size 9¼x11½ inches.

No. M4300	Head of Christ	No. M4306	Children's Friend
No. M4301	Gethsemane	No. M4309	We Would See Jesus
No. M4302	Heart's Door	No. M4310	Follow Thou Me
No. M4303	Good Shepherd	No. M4311	The Lord's Supper
No. M4304	Boy Christ	No. M4312	Christ Our Pilot
No. M4305	Christ at Dawn	No. M4313	Teach Me Thy Way



Head | Gethsemane | Heart's Door | Good Shepherd | Children's Friend | We Would See Jesus

All pictures individually boxed.

BRETHREN PUBLISHING HOUSE . . . . . Elgin, Illinois

MY NEW ADDRESS IS . . .

Name .....

R. D. or St. .....

P. O. ..... Zone ..... State .....

Help us to keep your Gospel Messenger coming by reporting any change in address promptly. **Please do not remove old address.**

Gibble, Esther Gible, Jacob Smith and Minerva Snavely. Forty of our women attended the district women's work meeting at Lebanon. Bro. J. A. Robinson was evangelist for our meetings. The film, For Every Child, was shown at the children's workers' conference. Florence Moran of Harrisburg was guest speaker for our mothers and daughters meeting. At Christmas the junior high group presented the play, Coming of the Great Light, the young people, The Christmas Blessing, and the six choirs a musical program. Watch night services included the film, The Power of God. Twelve were received into our church by baptism. Our church is sending Brother and Sister F. S. Carper to the Holy Land in recognition of their forty-two years of service.—Mrs. Mahlon Groff, Palmyra, Pa.

Reading—Bro. Berkey Knavel was evangelist for our revival meetings. As a result two persons were received into the church. Mrs. Nevin Fisher conducted a leadership training school for a five-week period in our church. During the month of November our morning worship services were broadcast over the local radio station. Bro. Elmer Hoover held an all-day Bible institute at our church. Bro. L. G. Mumma showed slides and gave a talk concerning the Kassel house in Germany. Our women's work group sewed and mended socks for the children at the Neffsville orphanage. Bro. Don Bowman gave a talk on his experiences while in India. A deputation team from Elizabethtown College presented a Sunday evening program at our church. Our church has adopted the new budget system. Because of the present overcrowded conditions of our church, a building committee has been appointed to study the needs of the church as to relocation or renovation.—Mrs. Lillian Epright, Reading, Pa.

Middle Pennsylvania

Huntingdon—During January our church held a school of missions. For our first meeting Brother and Sister Grimley, missionaries to Africa, conducted the services. Bro. Grimley preached at both the morning and evening services and showed slides and articles from Africa. Our church participated in the community cottage prayer services along with other churches. Bro. Ralph Schlosser of Elizabethtown College conducted our week of spiritual emphasis. Youth Week was observed in February with the young people conducting the evening service. C. Ernest Davis and Charles Zunkel recently spoke in our church. Building plans are being completed for the new Sunday-school plant.—Mrs. C. Raymond Hetrick, Huntingdon, Pa.

S. E. Pennsylvania, New Jersey, E. New York, and N. Delaware

Green Tree—A group of people from our church attended the Christian leadership education school for a period of six nights. The school was conducted under the auspices of the Phoenixville ministerial association. Eli H. Stoltzfus, who returned recently from a tour of Europe, gave a series of travelogues during the opening period of the adult Sunday school. The Blue and Gold Boy Scout banquet was held in our church. A father and son banquet was also held recently. Our ladies' aid, which meets each Wednesday afternoon, has completed three comforters for relief and are working on their third quilt. Lenten services will be held in the church each Wednesday evening. During Holy Week, April 11-17, special services will be held on Wednesday and Thursday evenings in co-operation with the noonday community services. The pastor is conducting a class in church membership on Sunday mornings during Lent. Our young people recently presented a play. Doris Detwiler has accepted the leadership of the Brownie troop which is sponsored by our church. Robert Francis is our Scout leader and Edwin Rambo the Cub Scout leader.—Mrs. Henry D. Detwiler, Oaks, Pa.

Western Pennsylvania

Uniontown—The Week of Prayer services were held in our church with the other churches of the city participating. Several young people from our chu attended a youth rally at Markleysbu Our church held a school of missions Sunday evenings during the month February. A lunch sponsored by vari classes preceded the meetings. cherub choir, children from four to years old, took part in the church wors services for the first time on Sund Feb. 7. Our minister, Bro. Kline, guest speaker at the Jewish synagogue Feb. 19.—Mrs. Etta Spaw, Uniontown,

Florida and Georgia

Highland Community—Our Christ program was given by the children a play by the CBYF. Brother and Sis I. D. Leatherman were with us for week of evangelistic efforts. Six w added to the church. Our pastor, E Floyd Biddix, will hold pre-Easter se ices. We will observe the love feast Thursday evening. Our choir will pres the cantata, Crosses and Fine Linen, Easter Sunday evening.—Mrs. How Brown, Winter Park, Fla.

Sebring—We have many visitors are a part of our congregation dur several months of the winter. Our B conference week services were led Jacob Blough. On the following Sund three persons were baptized at Lake Ja son. A number of our members are ac in the W.C.T.U. We placed new furni ings in the pastor's study. The Fid class gave a farewell dinner at the chu for Brother and Sister Ordo Pletc J. W. Yoder spoke at the Juniata Coll banquet. Recent films shown at pu women's work meetings were The Afri Prince and The Rim of the Wheel. Jan. 24 the fourth anniversary of dedication of our church building observed. Bro. Elmer Hersch met v the various church boards and gro Brother and Sister Shively conducte course in Christian education. Rec guest speakers were D. O. Cott Robert Sappington, Elmer Nedrow, J. Fidler, J. L. VanMeter and Dean Fra Two of our members, William Swank Sadie Yountz, recently observed t ninetieth birthday.—Mrs. M. Lu Painter, Sebring, Fla.

Tampa—The parsonage was comple for our pastor and his wife the first November. Our Christmas program w pantomime scene of the Nativity by junior and primary department. offering was for home missions. We our love feast and communion on Year's Eve as the first part of our w night service. Bro. Joe May preached us during his vacation. Brother Sister Shively conducted a leade training course in our church. In absence of our pastor, Bro. Walter Fi and Bro. E. C. Swihart were with Bro. I. D. Leatherman brought the ser on Feb. 14. We were glad to have a go number of tourists worship with us winter.—Mrs. Hazel Cox, Tampa, Fla.

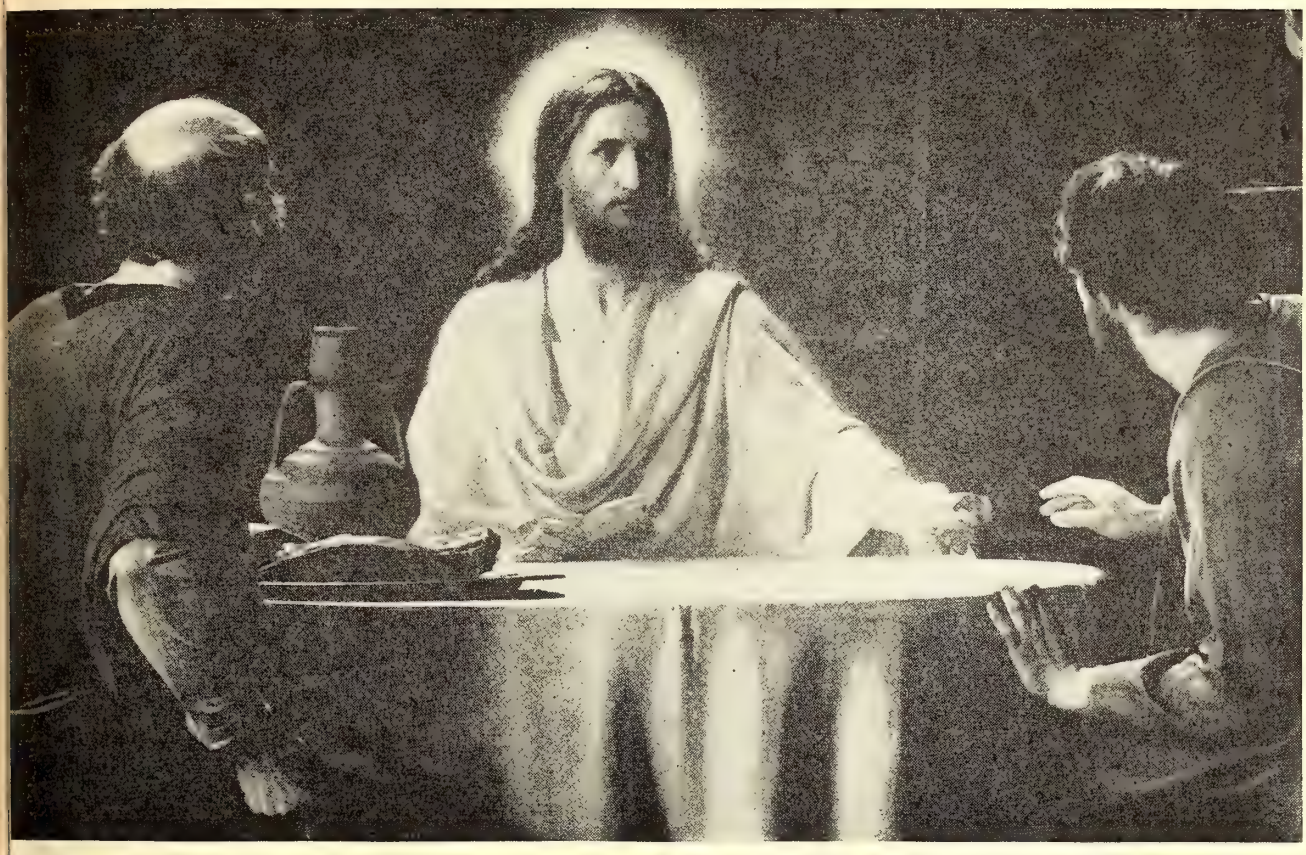
Protestantism in America

BY JERALD C. BRAUER

This book of historical significance reads like a romance. All who delight in books of fact will like the way this book is written. The period covered dates from early America to the present time. Many denominations are traced through the entire period — from frontier experiences with revivalists, through divisions of churches over the issue of slavery. Struggles over doctrine, social justice, evolution, depression and war are clearly presented. The author does not stop there but pictures the church of today facing the future. 310 pages. Cloth. **$3.50**

BRETHREN PUBLISHING HOUSE . . . . . Elgin, Illinois

Church of the Brethren
Gospel MESSENGER
APRIL 17, 1954



Carl Bloch Camera Clix

Their Eyes Were Opened

WHEN did the Christian church begin? Many would say that it began on the day of Pentecost with that remarkable outpouring of the Holy Spirit. Others would insist that it began in the daily associations of Jesus with his disciples. A few have suggested that the church began in a conversation along the road to Emmaus on the afternoon of the first Easter Sunday. Two disciples then sat down to discuss with a stranger the events that still puzzled them, but only when he blessed the bread and broke it did they realize that their Lord had been with them. Where two or three are gathered together and Jesus Christ is in the midst—there is the church. But so often it is an association of those whose eyes are not yet fully open to see him, though their hearts are strangely warmed by his presence. Because he is a living Lord he continues to come where we gather together—two or three, hundreds or thousands—in his name. Perhaps if we more often gave thanks for bread and broke it not only in a memorial spirit but in acts of sharing with our spiritually starved brothers, our blindness would disappear.

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

Contributing Editors

ROY D. BOAZ ..... Cloverdale, Va.
A. G. BREIDENSTINE .... Lancaster, Pa.
A. R. COFFMAN ..... La Verne, Calif.
IVAN FETTERMAN ..... Oaks, Pa.
DEAN L. FRANTZ ..... Mt. Morris, Ill.
HOWARD H. KEIM .. N. Manchester, Ind.
MRS. JOHN D. LONG .... Dayton, Ohio
LUCILE LONG STRAYER . La Verne, Calif.
MURRAY L. WAGNER .... Troy, Ohio
LEVI K. ZIEGLER ..... Martinsburg, Pa.

THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Norman J. Baugher, General Secretary, and the Brethren House, Earl H. Kurtz, Manager, 16-24 S. State St., Elgin, Ill., at $3.00 per annum in advance. Life subscription, $50, husband and wife, $60. Entered at the post office at Elgin, Ill., as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

APRIL 17, 1954

Volume 103 **Number 16**

In This Number . . .

Editorial—
Their Eyes Were Opened 1
"Do Not Be Amazed . . . but Go" .. 5
Easter at First Hand 5
The General Forum—
Magnificent Morning. Dean L. Frantz .. 3
What Difference Does It Make? Paul E. Scherer 6
And They Believed (Verse). Mary Stoner Wine 6
Conscientious Objectors Perform Significant Civilian Work. A. Stauffer Curry 9
When the Vail Was Rent (Verse). Helen Louise Katz 9
The Living Christ. Helen A. Migan .. 10
An Easter Acclamation (Verse). John Howard Blough 11 11
Mary in the Garden. Ruth Graham .. 12
Beyond Human Sight. Carl H. Zigler .. 14
Conference Business 25
News and Comment From Around the World 18
Brethren Service—
A Summer of Work and Fun. Faye Ellen Winger 20
So You Are Seventeen. J. Richard Myers 21
Why Food Is Necessary 21
The Local Church—
The Care and Feeding of Instruments. P. L. Huffaker 22
Evangelism Two by Two 23
Our Mission Work—
Nasrapur—Place of Victory. Florence M. Bollinger 24
His Presence (Verse). Florence M. Bollinger 24
Leprosy Teaching Conference. Merlin L. Brubaker, O. D. 25
Evangelical Fellowship Tells of Bible Correspondence Work 25

READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

Tithing

Regular and proportionate giving is the key to many of our stewardship problems. When more Brethren as individuals and as congregations follow this principle it will be easier to reach and even exceed our goals. Tithing is a good place to start on regular and proportionate giving. Our Brotherhood has been emphasizing the tithe in recent years. I think that we all know that the tithe was the Old Testament minimum. Real giving never started for the ancient Jew until the tithe was paid. Many Brethren, past and present, have known the joy and blessing of giving more than the tithe. So why emphasize the tithe?

First, on some occasions our Lord endorsed the tithe; Matt. 23: 23 is a case in point. Second, statistics show that the average giving in the Brotherhood is considerably less than the tithe. Third, all present Brotherhood budgets could be met if all Brethren gave the tithe. We hope more Brethren will consider the tithe as a starting point in giving.—Byron M. Dorcas, Tipton, Iowa.

Conscience—the State—and the Brotherhood Budget . . .

How much should our church spend on foreign missions? On home missions? On relief projects? These are questions which Annual Conference delegates will be asking themselves this year—for they will consider a query which proposes that missions be proclaimed the main concern of the church—and that our budget reflect this priority.

The editor of the Gospel Messenger suggested, recently, that this is a good time for us to think together about the task of the church in our world. Surely he is right—for a budget reflects, as nothing else can, our convictions about what the church ought to be doing these days.

It is fitting, therefore, to ask, "What kind of help do we need from our church if we are to bring the Christian conscience to bear—intelligently and effectively—upon the social issues of our time?"

We believe that the gospel touches and transforms every area of life—therefore, it has a message for the great social issues of our time. But these issues are complex; the Christian implication is rarely clear and almost never crystal clear. Shall this complexity lull us to sleep—or spur us to greater effort?

Here are some of the social problems of our time—problems tha must feel the constant pressure c informed Christian consciences:

1. Civil Liberties: The knott problem of protecting our freedor without destroying it . . . hysteri that dismisses a school superintenc ent or drops a TV star because the are "controversial" . . . "mccarthy ism."

2. Civil Rights: The cancer of dis crimination . . . the possibilities an limitations of law . . . real estat values and "invasion by minorit groups" . . . creative efforts to solv these problems . . . what can th church do?

3. Foreign Policy: The United Na tions and the disciplines of peace . . . tariffs vs. free trade—leade ship vs. bullying—firmness vs. nast ness—isolation vs. cooperation- humility vs. conceit . . . Point 4.

4. Our Government: Is it as efi cient, as responsible, as represent tive as we have a right to expec . . . issues in state and local gover ments . . . politics as a vocation- and an avocation—for Christians . can the church be the conscience the State without becoming its ser ant or its master?

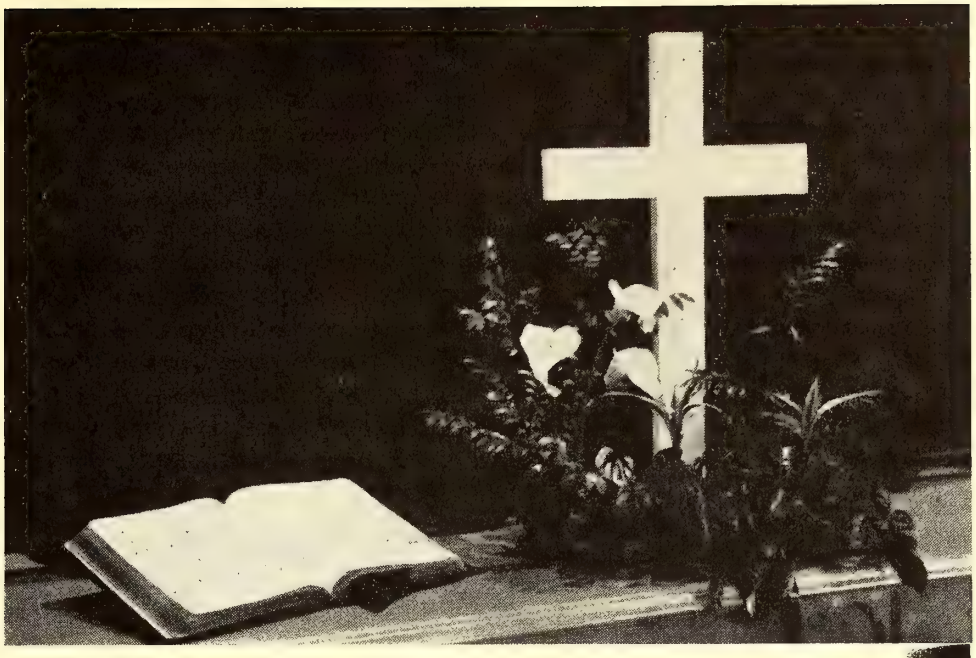
5. Economic issues: Labor-ma agement relations . . . farm pric . . . controlling inflation . . . fa taxes . . . government's role in ec nomic life.

Such is the burden on the Chri tian citizen in 1954! Can he carry with a clear conscience unless t church provides dedicated st members who have some compe ence in these fields, and can he him to understand the issues, think about how his faith applies them, and—in some cases—to a effectively?

At this time, the Church of t Brethren has one staff member r sponsible for all of the areas list above. We also have one tempe ance secretary.

Surely temperance is importa The effects of intemperance convir us of that! But what about the p portion? Is temperance as importa as all of these other concerns put gether?

Brethren will disagree over h many social policy staff members should have—or how much of c budget we should spend on beh of informed Christian citizensh But shouldn't we ponder the pr lems before Conference begins Gordon Shull, Urbana, Ill.



J. Henry Long

Joy . . .
Hope . . .
Victory . . .
These make Easter a

MAGNIFICENT MORNING

Dean L. Frantz

[T WAS a magnificent morning. The air was spiced with the scent of blossoms nd spring flowers. The sun's rst rays were casting long hadows over the dew-drenched rass. The birds were beginning o pour forth their melodies fter a long night of silence. he long vigil of the night was nded. The dawn was breaking n all its splendor and glory.

But this morning was differnt from every other morning n history. Two women made heir way across a field to a mb, which had been hewn out f solid rock. As one of the omen saw the tomb, her heart ipped a beat. The stone which ad sealed the entrance was ne. Then, scarcely breathing, e peeked into the tomb and -wonder of wonders—the body Jesus was not there. While e runs to tell the disciples the od news, the other Mary ood weeping outside the tomb. wo angels who occupied the tomb asked her, "Woman, why are you weeping?" Through her sobs, she managed an answer. "They have taken away my Lord, and I do not know where they have laid him." Then she turned around and saw another man standing near by. Her eyes blurred by tears, she imagined him to be the caretaker of the grounds, and she pleaded with him. "Sir, if you have taken him away, tell me where you have laid him." The only answer of the supposed gardener was "Mary," uttered in a voice which Mary had heard many times, a voice which sounded like the music of a rippling brook. Immediately, she knew that it was Jesus himself who stood beside her. Oh, what a magnificent morning that was! And every Easter is a magnificent morning.

Each Easter is a morning of joy. Good Friday was a black Friday. It was a day of gloom, despair and despondency. By contrast, Easter was a day of sheer, unadulterated joy, happiness and rejoicing. The blackest hour of history and the brightest occasion in time were separated by just one day.

Perhaps no one has captured the note of joy quite so well as Burnand, the Swiss artist. In his painting, Peter and John running to the tomb, we see the utter joy written on the faces of these two men. John, the younger of the two, is in the lead, his hands clasped in an attitude of prayer, a prayer that the news which they have just heard will prove to be true. Peter, the older of the two men, is falling behind in the race to the tomb. His age is beginning to tell on him. He

Pastor of the Mt. Morris church, Illinois, and contributing editor of the Gospel Messenger

clutches at his heart as if he fears that his heart and lungs may not last until he has seen Jesus. But in the faces of these men we see joy and radiance. They can hardly wait for that glorious moment when they will see for themselves the joyous news which has come to them, that Christ is risen.

But joy and rejoicing do not belong alone to that first Easter. Each year we share again in this mood of rejoicing. Many of us attend Easter sunrise services. Somehow, there is no joy in the world comparable to that of Easter morning, when we stand out in God's great outdoors and expectantly watch for the first rays of the sun to peep over the horizon. Then our whole being thrills with joy, as we experience once again the gladness of Easter and its message: "He is not dead, He is risen."

Or one can sit in the comfort of his home and tune in radio services from the East Coast, from Colorado, from California and even from the isles of the Pacific. We hear choirs pour forth their melodies of joy as they sing Christ the Lord Is Risen Today and the majestic strains of the Hallelujah Chorus. There is not a discordant, dismal or discouraging note to be heard, for this is a morning of sheer joy.

Easter is also a morning of hope. Each spring we plant our gardens with seeds—radish, lettuce and beet. Then we sit back and wait hopefully. From past experience we know that our hope will not be in vain. A few weeks after planting our gardens, the first green shoots thrust themselves up into the sunlight. Upon closer examination these usually turn out to be weeds, but scattered among the weeds, we usually manage to find some radishes, lettuce and beets. Our hope of new plant life from the apparently lifeless seeds has not been in vain.

Jesus has given to us hope in a new dimension of life beyond our present existence. After raising Lazarus from the dead, Jesus said, "I am the resurrection and the life; he who believes in me, though he die, yet shall he live, and whoever lives and believes in me shall never die."

Those are lovely words, but they are almost unbelievable. We were discussing immortality at the breakfast table in our home one morning, and one of our children raised the question, "After death, will we be able to breathe again? Shall we be able to talk once more?" I remarked that it was my conviction that we would be able to communicate with one another in heaven. The comment was made by the one who had asked the question "That doesn't sound possible."

On the face of it, that does not sound possible. Jesus' words about the future do not sound realistic, either, but by his own resurrection he placed the stamp of authority on his words.

Paul could say, "If in this life we who are in Christ only have hope, we are of all men most to be pitied. But in fact Christ has been raised from the dead." The fact of his resurrection is the basis of our hope. Shortly before his death, Jesus was sharing some of his plans for the future with his disciples. He ended by saying, "Because I live, you will live also." That is our hope. On this magnificent morning of Easter, our hope in the life eternal is strengthened and renewed.

Easter is also a morning of victory. What looked like utter defeat on Good Friday turned out to be a victory on Easter. The message of Easter is a triumphant one. The Easter theme is a victorious note. Paul says: "Death is swallowed up in victory. O death, where is thy sting? O death, where is thy victory?" Then he concludes his great chapter on immortality with this paean of triumph: "Thanks be to God who gives us the victory through our Lord Jesus Christ."

The blooming of an Easter lily is a symbol of victory over

Continued on page 8



Religious News Service

Sing, soul of mine, this day of days,
The Lord is risen.
Toward the sun-rising set thy face,
The Lord is risen.
Behold, he giveth strength and grace;
For darkness, light; for mourning, praise;
For sin, his holiness, for conflict, peace.
Arise, O soul, this Easter Day.
Forget the tomb of yesterday,
For thou from bondage art set free;
Thou sharest in his victory
And life eternal is for thee,
Because the Lord is risen.

EDITORIAL

"Do Not Be Amazed . . . But Go"

WHAT could have been more amazing to the men and women who mourned for Jesus than to discover, in the bright light of morning, that he had arisen, that he lived?

Even we who have had centuries in which to contemplate its meaning are somewhat stunned by the fact of the resurrection. It is easy enough for us, viewing the event from our perspective, to see it as part of God's purpose; but had we lived through that lonely and silent Sabbath when the world seemed empty and barren, we would hardly have been prepared for the unbelievable news that he was alive.

It is only because these friends gradually understood that we can say so calmly that death has lost its sting, the grave its victory. No wonder they were fearful and amazed. They were confronted with a fact which demanded the complete reorganization of their lives.

And yet they were urged to forget their fear and wonder. Even on that day itself, when they might have been expected to ponder awhile on the mysteries of resurrection, there was work to do. Someone must move, someone must go, someone must carry the good news to the other disciples. Thrilling as it might have been to live for one day "lost in wonder, love and praise," someone must prepare to run ahead with the news of a living Lord.

We are not created merely to be amazed. We dare not sit too long in rapt adoration without feeling some deep impulse within us to act—to share what we have seen, to make it real in lives other than our own, to put the dream into blueprints and start laying the foundations on which new generations can build. "Love so amazing, so divine, demands my life, my soul, my all." That which takes us out of our narrow selves and lifts us up to the very doors of heaven will make demands upon us. Jacob could not live only with dreams of a ladder to the sky. He must journey away from his holy place. Moses must leave the burning bush on the sacred mountain in order to lead God's people out of bondage. The three who witnessed Christ's transfiguration were not permitted to stay and build temples there—but they must follow their Master as he shouldered new burdens and faced toward the cross.

Even as faith without works is dead, so can worship be fatal if it does not result in a vital witness and a life of service. If we have once come face to face with Truth, can we keep silent in the presence of falsehood? If we have discovered the power of love, can we deny it to our neighbors? The imperative of Easter is not only to stand amazed in the presence of a living Lord, but also to go and tell, to go and teach, to go and minister in his name.—K. M.

> . . . we can no more be said to live unto God, unless we live unto him in all the ordinary actions of our life, unless he be the rule and measure of all our ways, than we can be said to pray unto God, unless our prayers look wholly unto him.
>
> —William Law

Easter at First Hand

MANY reasons can be given for the surprising transformation that the resurrection made in men like Peter and John. One who denied his Lord became in a few months the leading spokesman for the band of believers. Another who fell asleep at the time of his Lord's agony became awakened to the tremendous event that had occurred and its meaning for him. There was an outpouring of the Spirit of God, there was the discovery of a dynamic fellowship, there was a mood of daring, a spirit of bold adventure as a few ordinary men and women set out to tell the world of their discovery.

Peter's preaching gives us one important reason for the change. The events of which they preached were events they knew at first hand. Men had crucified the Author of life, but God had raised him from the dead. "To this we were witnesses," said Peter. Their preaching was not only about things of which they had heard. They had not merely thought through and reached a conclusion with regard to theories. But they had experienced the things of which they spoke. They had seen. They were witnesses.

If our witnessing appears to be so weak, so tepid, so lacking in reality, the reason is that we cannot share what we have not experienced. If Easter is only an observance, a parade, a season, a musical treat, a sign of spring or a story in the New Testament, we cannot be witnesses, for we have not known the power of his resurrection—in us. Easter must be the discovery of eternal life for ourselves or we cannot expect to walk with new purpose and power. We must know what it means to be dead to sin and alive to God. Otherwise we cannot be his witnesses.—K. M.

Easter is the challenge of life that God throws at our feet. Are we afraid of life?

What Difference Does It Make?

Paul E. Scherer

THE first Easter came into a world very like our own. We should easily have recognized it. Men had bared their teeth and clenched their fists at something they could not stand to have around. There was the thud of a cross falling into its socket in the hard earth. All the day long, until night fell, it spread its grim arms against the sky. Then a day passed. The dawn came, and across the hills an unbelievable Presence moved back into life. One may be sure that among the friends of Jesus the talk that morning was not of immortality. Nobody saw them rubbing their hands together or heard them congratulating themselves, saying, "You see? This proves it. We shall live forever!" Adventure had not yet had time to decay into argument. They were pale and speechless with the difference this was going to make — not sometime, but now! Incredibly, between Friday and Sunday, their world had been changed.

Suddenly they had come face to face with the only thing on earth that could ever have transformed it. No matter what the facts were, Jesus was still a fact too; and other facts had a way of running into him. It had never been exactly easy to believe in the Carpenter from Nazareth. The Sanhedrin, which was the board of trustees and the executive committee of the Church of God in Palestine, would have nothing to do with him. All the self-acclaimed patriots despised him. And they had made him eat his words. He had died out there on that hill just as any other man would have died. These were the facts.

And you had to hold with the facts! Until they collided with a God who paid no attention to them—except to thaw them out and set them on the go, as the sun breaks the cold, iron grip of winter. He got them all mixed up with hope again marched his friends out with blood and tears, turned everybody that loved him right about face. Remember how it was 40 years ago. Many voyagers set sail for rumored lands, Columbus among them, to brave distant winds and unknown shores. They came back with queer tales and fabled wealth. Nobody could get over it. It pushed out all horizons. The Renaissance broke and the Reformation, flooding the stagnant life of Europe. And the world was young again!

So it was with Peter and James and John; Andrew, Philip, Bartholomew, Matthew, Thomas: they were not as little as they thought! They saw now what poor fractions of reality they had been crawling into most of the time, hiding there and trying to pull the hole in behind them; how inconceivably this life as God knew it to be, ran beyond all the cramped quarters into which they had been shoving it, doing their best to make it stay, and it would not. They had lost their faith in the present, locking themselves in a room, like a child shut up indoors on a rainy day, not caring for its toys, pressing its nose against the glass, looking out on a dismal world. They thought it was the end! But it was the beginning! Today they could face life and the future with it. And they did; they whipped it to a standstill! Not with some make-believe religion that the

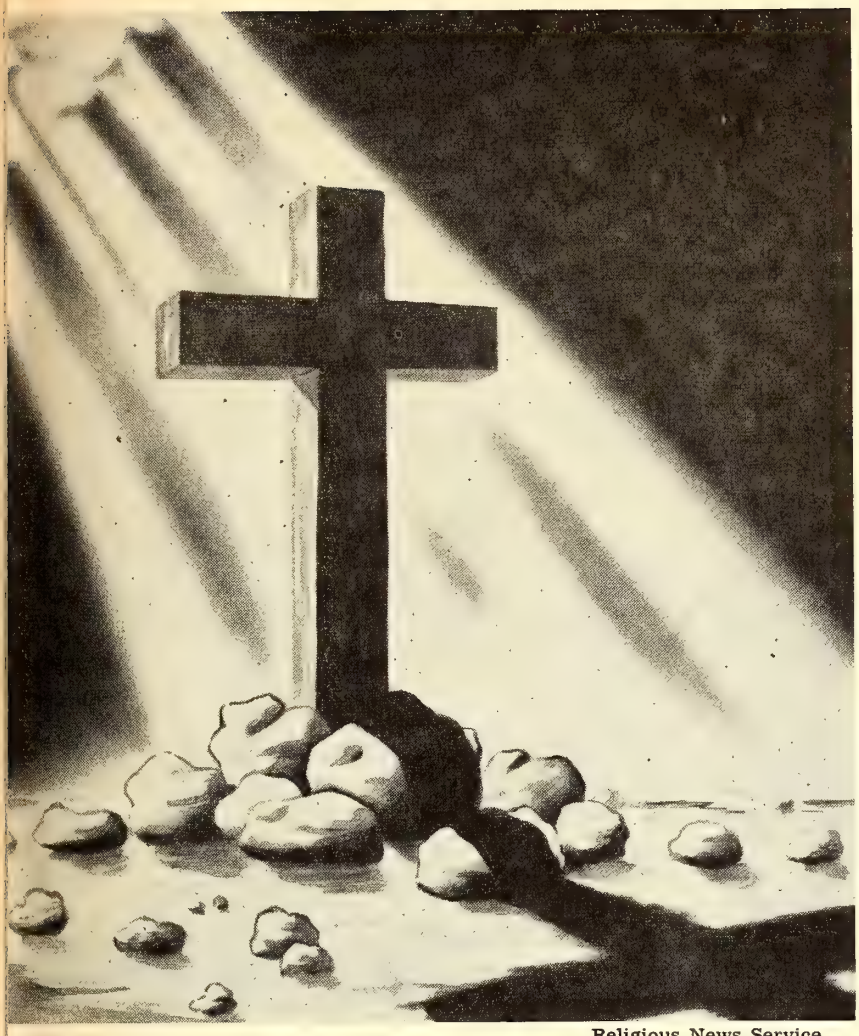
---

And They Believed

MARY STONER WINE

When Christ arose triumphant over death
And glory filled that new-made grave of stone
Each awed disciple sought with bated breath
To find the truth. They thought their Lord had known
Defeat. They saw him die, they saw him sealed
By Rome, they saw him buried, saw him dead.
But glory filled that tomb, a voice revealed
His word, "For he has risen as he said;
He is not here, behold the place he lay.
Go tell his own disciples they shall see
Their Lord." And as they walked along the way
They felt his presence, knew that it was he;
They saw him, heard him, touched him; they received
His food. Yes, it was truth, and they believed.

Brown professor of homiletics, Un
Theological Seminary, New York C



Religious News Service

'he cross seemed to write a great NO against Jesus and all he said but :aster is God's insistent YES; it says that evil cannot overcome good

ook off and put on whenever hey felt like it. They whipped heir world with their faith in Man who would not stay dead, vho went stalking through eath like somebody blazing a rail through undiscovered ountry, carrying the frontiers vith him, heading straight for he lands beyond the sunset, nd bringing back the title eeds in his pockets!

Even our own dull spirits hould be able to catch the heen of it. There is One who s far more alive than we are, oping often against hope to ersuade us that life is not ugly nd pointless, not even when ve can hardly stand it; not silly nd brutish and of no account, ot filled with bleak and spotty necdotes. It is intent on somehing else besides just dying off at the top: it is going somewhere and nails cannot stop it. Life is a gallant thing, with meaning in it at the very moment you are sure it has none. It may be mauled and kicked about by misfortune, but there is glory in it and honor in it precisely when you think that glory and honor are gone! It does not have to truckle, please God, to any slavery of men or things. It can be housed, but not imprisoned. God has given it its room. Under all life's restlessness and its rebellion is this deep irrelevancy: everything that makes it human unfits it for where it lives. Else it could stay all day in the meadow with never a thought of disarmament or social justice; and it could die at last without feeling wronged by being dead. God has set eternity in its soul: daring it with its broken plans and its raveled hopes so frayed and worn around the edges with much handling that they cannot cover it any more — daring it for all that to be what it is in this living Christ, a splendor in the mind of God!

There is another thing in the gospel which we dare not miss: it means too that somewhere in this universe there is a dreadful drift toward righteousness, and we have to reckon with it. There is comfort in that, but also a threat. The world that gets itself advertised in the morning paper would be little better than a shambles, a kind of abattoir, presided over by a half-wit, if any, were it not that God strikes his balance. There is nothing vindictive about it. The scales are weighted with love; but they are scales! And the whole of life would make sense if we could read them.

H. B. Farmer has said that the cross of Jesus seems at first glance to be a great *No* written against him and against all he said. "Blessed are the poor in spirit." "He bearing His cross went forth." "Blessed are the meek." "They came to a place called Golgotha." "Blessed are the peacemakers." "And there they crucified Him." It reads like a thick, black line drawn through everything he was, canceling it. Maybe it meant that Jesus was so thoroughly out of touch with reality that he could not win. Maybe it meant that he had pitted himself against an order that by its very nature was bound to crush and annihilate his kind. If the crucifixion was only a tragic incident in history, it did mean that!

But here is Easter! And Easter is God's insistent *Yes* to man's peevish *No!* It means that Jesus was so inseparably one with whatever it is at the

heart of creation that both he and his sermon could afford to be wiped out and yet win! It means that you can still drive great nails through his hands and feet and not nail him down! It means that evil institutions and evil customs do at last encounter a force that leaves them in splinters. It may mean that on the stage of this practical and defeated world, the road we are now following leads not to safety but to despair. It does mean that God has created and still maintains an order which human life, be it ever so strong, cannot defy! Men may cry Barabbas all they like; but theirs is never the last word! God in the end says Christ, and says it unmistakably! You cannot hurl up into God's face such a ghastly contradiction, and then go about your business as if you were through with him! Some things will not be pilloried forever!

There is comfort in that. It is why the Christian church cannot give up, will not! Stop a moment and think of what a thing it is to be found standing in the way of such a God! There where people go on scarring and marring human life, and will not listen; shrugging their shoulders at what he called holy, dismissing it with a wave of the hand, getting ahead by paying no attention at all to any of it; flinging themselves each at the other's throat and calling it right: what a thing it is to be in the way of a God like this!

What on earth is it that gives these "ideals" their permanence? Is it that the heart of humanity is good at the core? Or is it that we have something here a great deal deeper than any self-conscious moralism which has come down to us unexamined from the past, and which any intelligent person is competent to appraise and reject? Is it that we have got something in Christianity which has been wrought into the very fabric of life and which, even when it is critically appraised or contemptuously rejected, is still there? Not something men have said: something God has said!

The plain fact is, we are living in a world where Truth will not be treated as some people treat it. Easter means not only that an unbelievable Presence could not remain dead, but that life matters and no man shall deal with it as if it did not. Brotherhood matters, and injustice: the many on the streets who have too little and the few who have too much. It means that carelessness matters and eyes that will not see and ears that will not hear! It means that God's hand is on our world now, and anybody looking for it can see it: a God whose judgments are sure, in all his ways an undisturbed and level righteousness that keeps saying its quiet "yes" to humanity's willful "no" and reversing one by one our gleeful Calvaries!

What difference does it make? Easter is the challenge of life that God throws at our feet. Could it be that we are afraid of — life?

Magnificent Morning

Continued from page 4

the forces which would keep it a dark, brown bulb. The resurrection of Christ is a victory over the power of death. John Masefield has put it this way:

A light that darkness cannot smirch, a peace
That torment cannot break, a life that Death
Is powerless to kill, being Life Eternal.

Halford Luccock tells of an old verger who used to display to visitors the glories of Winchester Cathedral in the South of England. The verger was enthusiastic about the cathedral's history, its beauties and its memories. But, best of all he loved to stand upon the cathedral roof and tell the story of the way in which the news of Wellington's victory at Waterloo was brought to England.

The news came by sailing ship, he said, to the south coast and by semaphore was wig-wagged over land toward London. In due course, the semaphore on the roof of Winchester cathedral began to spell out the message, W-E-L-L-I-N-G-T-O-N D-E-F-E-A-T-E-D. Then the fog closed in and hid the signals from view. The sad news of the incomplete message went on to London. When the message was read "Wellington Defeated" the whole country was in despair.

But after a while the fog lifted and the signals on the Winchester Cathedral were still at work spelling out the complete sentence: W-E-L-L-I-N-G-T-O-N D-E-F-E-A-T-E-D T-H-E E-N-E-M-Y. The thrilling news raced across the land and lifted all hearts out of gloom into joy.

So it was with the dreadful gloom of Calvary and the tomb. The message went out: J-E-S-U-S D-E-F-E-A-T-E-D D-E-A-T-H.

Easter is a morning of victory and triumph. On this magnificent morning, let us recognize that life will always be triumphant over death.

A Look Ahead . . .

In the April 24 issue will appear *Alternative to Academic Futility,* by T. Elton Trueblood; *The Needs of Brethren Students in Brethren Colleges,* by Inez Long; *Brethren Teachers in Brethren Colleges,* by V. F. Schwalm; *The Christian College and the American Way of Life,* by Kenneth B. Smith; *To Each in His Own Tongue,* an article concerning the 150 years of Bible publication by the British Foreign Bible Society.

In the May 1 issue a series of twelve or more short articles will lift up *resources for help* on a number of *family problems.*

The third in the series on alcoholism will come in the May 8 issue, *The Social Problem of Alcoholism.*

Conscientious Objectors Perform Significant Civilian Work

A. Stauffer Curry

WE HAD been short fifty attendants, and we certainly are glad for the coming of the I-W registrants (conscientious objectors)," said the mental hospital superintendent. "We have 2,500 patients and cannot get enough help otherwise," he continued. "We've been short on attendants for years."

This conversation with a distressed hospital superintendent could be repeated many times. All over the country there are shortages of help in significant areas of human needs. Hundreds of thousands of mental patients receive little more than custodial care, especially if their cases are long and difficult. The public often forgets they are human beings. Institutions for crippled children, tuberculosis patients, mentally defective, juvenile delinquents and other sufferers in society are usually short of help and are welcoming conscientious objectors. Even general hospitals are seeking their help. Nonprofit organizations, including church agencies, are asking conscientious objectors to serve in relief work, rehabilitation service, hospital work, settlement house activities, and other service activities.

Law Defines Work for Objectors

The amendment to the Selective Service law passed in June 1951 provides that conscientious objectors shall be ordered to civilian work "contributing to the maintenance of the national health, safety or interest." Subsequent regulations provide that this work shall be with public or private nonprofit agencies engaged either in a charitable activity conducted for the benefit of the general public or in carrying out a program for the improvement of the general public health or welfare." The work is not to be for the benefit of the members of the organization or for increasing its membership. Objectors are not usually criminals, even legally speaking, but are recognized by law. Today several thousand men are in the I-O classification (available for civilian work), while 3,500 are already in the I-W classification (performing civilian work). They are working in mental hospitals, TB sanatoria, general hospitals, in church projects of domestic welfare and overseas relief, and other activities. They work as attendants, orderlies, maintenance men, firemen, construction workers, migrant labor welfare workers, medical aides, and in sorting relief clothing, building bombed-out homes, dispensing medicine and a host of other jobs, both foreign and domestic. Some church agencies with whom objectors work are the Mennonite Central Committee, Brethren Service Commission, American Friends Service Committee, Methodist Service Program, Baptist Service Committee, Presbyterian Service Committee, Evangelical and Reformed Commission on Benevolent Institutions, the Congregational Christian Board of Commissioners for Foreign Missions, and several service arms of the National Council of Churches. Others may soon be approved. There are now over 1,200 hospitals, church agencies, and other institutions and programs on the approved list of employing agencies.

Why Men Are Conscientious Objectors

Men usually hold the conscientious-objector position because of a religious belief that all war is wrong. A small group claim not to be religious objectors, but to hold ethical, philosophical, political or personal moral objections to war. When one reads the statements of these men it seems even they usually have a religious motivation. The vast majority of conscientious objectors claim to hold the position because of "religious training and belief." These men interpret the teaching of Jesus to mean that they may not engage in military service.

Very fortunately, our government officials, for the most part, adhere strongly to the principle of religious freedom. They do not agree with the conscientious objector, but believe strongly in his rights to hold and practice religious beliefs in keeping with his conscience. We can always be thankful for a democracy such as this.

When the Vail Was Rent

Helen Louise Katz

When the vail was rent in twain
That glorious day my Savior died,
God took away the vail between,
That you and I might enter in.

The vail was rent! Now you and I,
And all who seek may enter in.
He will forgive through his own Son
And graciously send peace within.

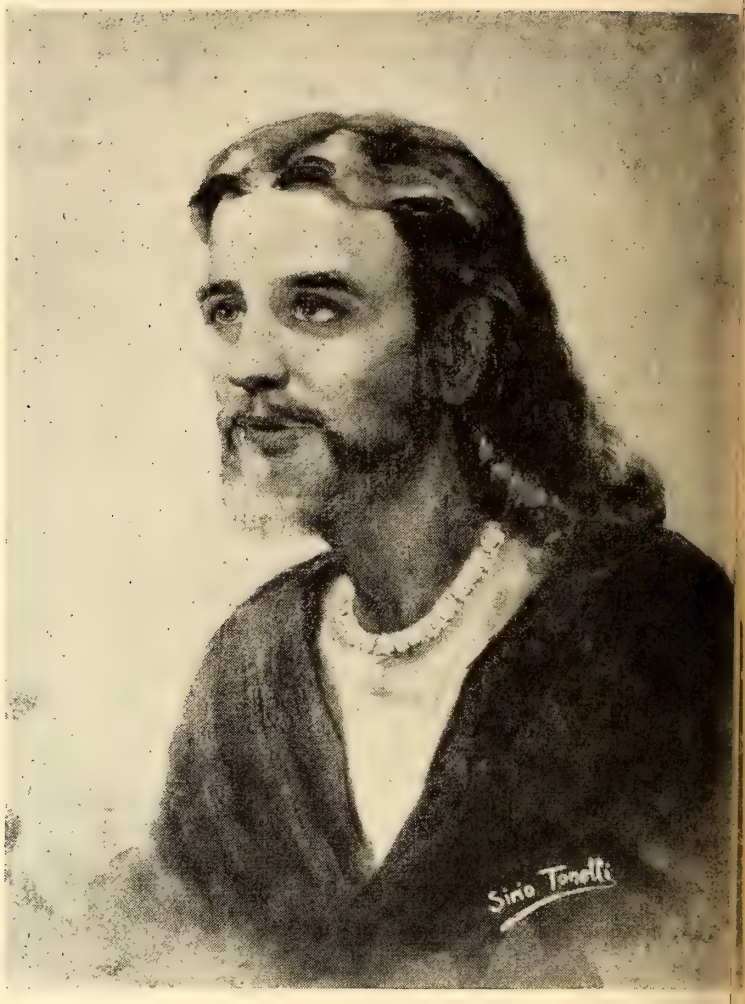
• • •

I cannot go along with the idea that man is a worm—that we are despicable in our human flesh. I think that is nonsense; it suggests that God didn't know what he was doing when he made us as we are. Maybe we started as worms, but we have come a long way! Maybe we were made originally of contemptible dust, but look how we have grown! Think of all the beauty we have learned to appreciate; think of the human spirit (born in the dust) leaping up at the sight of a rainbow in the sky. Think of the mutual hope and dream that flashes from heart to heart. Think of all the love that works its wonders between men. We are no worms. We are a part of the unfolding mystery of a good God, and he will set our feet upon the mountains if we will let him.

—Archibald Rutledge in Beauty in the Heart (Fleming H. Revell Company)

THE LIVING CHRIST

Helen A. Migan



Sirio Tonelli — Religious News Service

**Steadfast love and faithfulness will meet;
righteousness and peace will kiss each other.
Faithfulness will spring up from the ground,
and righteousness will look down from the sky.**
—Psa. 85: 10-11 (R.S.V.)

AT EASTER time we look for new hope in our world of materialism and turmoil. We look for deepened faith or means of enriching our faith. We may strive to renew our spiritual experience. We reread the familiar story of the events of Holy Week as a prelude to our meditation of the miracle of the resurrection. We re-enact in our minds the triumphal entry of the King of kings into Jerusalem, the institution of the Lord's Supper, the sufferings in the Garden of Gethsemane, the arrest, the mock trial, the scourgings, the desertion of the disciples, and the crucifixion on Calvary. We try to understand and sympathize with the darkness and gloom that enveloped the spirits of the disciples, and the grief of the faithful. We meditate on the events of that first Easter morn and try to fathom the miracle of the resurrection, striving to experience within our very souls the joy of our own Easter when our soul shall be released from its earthly draperies and return to the bosom of our eternal Father. And sometimes in the very earnestness of our striving we feel that we have missed something real, something vital.

So the above text, which to me is so different from the familiar Easter theme, takes on new meaning. When I read it several weeks ago it registered so forcefully that its message seemed very real, very new, very exciting. Then I laid it away and, when I returned to it after several weeks, the message still seemed clear; so I shall try to share it.

It still seems so new, so true, so appropriate to the Easter message. "Mercy and truth met together; righteousness and peace have kissed each oth. Truth shall spring out of earth; and righteousness sh look down from heaven."

Of all the attributes of G throughout the Old Testam mercy is outstanding. Mo makes supplication to God mercy toward Israel; David stifies in many psalms of G mercy. Hosea exhorts Israe show mercy. Micah decla Jehovah delights in me (Micah 7:18). In Lam. 3:22 find: "It is of the Lord's mer that we are not consum Many instances can be quo from the Old Testament t testify to the mercy of the L

In the New Testament, Ch

he Son of God, is the embodiment of mercy. He is the compassionate Christ. In the beloved Beatitudes he includes: "Blessed are the merciful." To cite only a few of his acts of mercy, we are all familiar with the blind man whose sight was restored; the lame man, the leper, the woman who was taken in adultery, the woman who touched the hem of his garment, the poor, the needy, the grief-stricken—all were the recipients of Christ's love and mercy.

Throughout the New Testament twenty-one specific references to mercy of the Father or the Son are to be found. The entire plan of salvation as revealed through the creation of the world, the birth, life, death and resurrection of Christ as recorded in the Holy Scriptures is the revelation and manifestation of the mercy of God. Jesus Christ is love and mercy.

Now we come to his own remarkable statement so familiar to us all — so familiar but how little understood! — "I am the way, the truth, and the life." "I am the truth," that is Jesus' own statement. David said, "Mercy and truth are met together." They are met and they are embodied in Christ.

The next two attributes are also inspiring and thought provoking: "Righteousness and peace have kissed each other."

At Christmas we rejoice at the birth of the Prince of Peace that was foretold centuries before by Isaiah, Isa. 9:6. John says (14:30), "For the prince of this world cometh, and hath nothing in me. But that the world may know that I love the Father." Again we see the fine combination: Sun of Righteousness and Prince of Peace.

After Gethsemane, where Jesus submitted his will, his life, all to God the Father, with what calmness he could face his tormentors. With quietness and humility he endured the mock trial; without a struggle he submitted to the cruel scourgings; with untroubled spirit he endured the torture of the cross. Only a soul at one with God could endure all these unspeakable agonies and then pray, "Father, forgive them." How fitting the title, Prince of Peace! How could he do this? Only as he had completely submitted his will, surrendered his life, committed his Spirit to the Heavenly Father, only as he fulfilled his mission. "Righteousness and peace have kissed each other."

So ends Friday. He is laid in the new tomb of Joseph and the mourning friends quietly observe the Sabbath.

Easter dawns. The faithful discover the empty tomb. "Truth shall spring out of the earth." "He is risen," is the angel's message. "I am the truth," echoes the living Christ.

"Truth shall spring out of the earth and righteousness shall look down from heaven." "The sun of righteousness [shall] arise with healing in his wings." This is clearly the plan of salvation. Jesus said, "I and the Father are one." "Father, into thy hands I commend my spirit." Shortly after he said, "I ascend unto my Father." "And righteousness shall look down from heaven." The prophecy has been fulfilled, the mission has been completed, the plan of salvation has been made manifest for all time.

This Easter message is a message of hope. To me it seems clear that "mercy and truth are met together, righteousness and peace have kissed each other. Truth shall spring out of the earth and righteousness shall look down from heaven."

An Easter Acclamation

JOHN HOWARD BLOUGH

Rejoice, rejoice,
For this is the day of the Lord's victory!
This is the day when Love triumphed over Evil!
This is the day that changed the world.
This is the day of the hope of man!

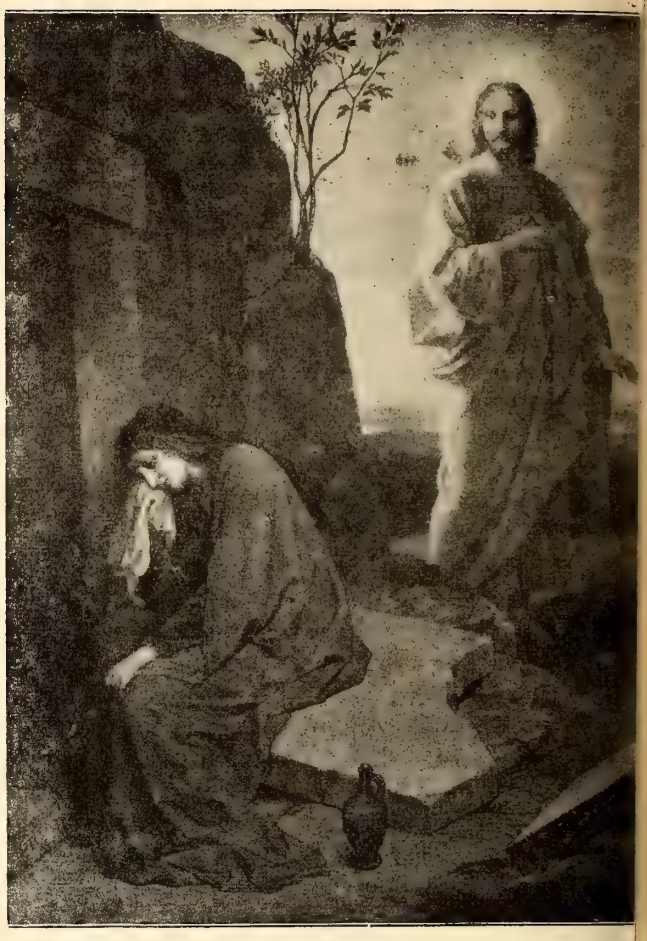
When tradition and custom shackled the spirit of man,
Christ came with the liberating power of truth.
When earthly powers ruled humanity with abuse and vicious authority,
Christ held up the little child for them to see;
When men sought carnal wealth and lustful gain
He showed them the kindly treasures of heaven and exampled to them that the mightiest should be the humble servant.

Men's jealousy turned the mobs against him,
Men's treachery hounded him like a criminal,
Men's perfidy falsely sentenced him,
Men's spinelessness allowed him to be crucified,
Their fiendish harshness leered while he suffered,
Their foolproof guard at the tomb hoped to write finis to Jesus.
The accusers went back to the Passover Feast,
And the soldiers went home to forget.

But the tomb could not contain him,
The disciples could not always forsake him,
The persecutors could not annihilate him,
The government could not outlaw him;
He was God's chosen Son, endowed with all power of heaven;
He broke the power of sin that we need not be sinners;
He freed the spirit from Death that our souls might immortally live;
He gives us strength to overcome every enemy if we but walk at his side.
Let us make Christ's victory our victory,
And Christ our Savior forever. Amen.

MARY in the Garden

Ruth Graham



Mary's weeping at the empty tomb was turned to joy when she saw the living Christ

Hofmann

IT WAS early morning the first day of the week. The garden lay enfolded in such deep silence as is only known that hour just before the first streaks of dawn appear. In the pale light of the waning moon the rocks and trees cast soft shadows.

A solitary figure moved slowly through the garden. It was the sorrowing Mary Magdalene. The still hours of night had brought no rest for her. While it was yet dark she arose and hardly realizing what she was doing had found herself walking toward the garden, seeking comfort in His tomb. She carried spices with which, in a last act of devotion, she would anoint the body of her Lord.

Mary walked with shoulders and head held erect, her tearless eyes staring straight ahead of her. Since that tragic hour when she watched her Lord die on Calvary, Mary Magdalene had been possessed of a grief too deep for tears.

Now her life was utterly empty and void of meaning. Her world lay shattered, and she stood in the midst of it—alone. She still had her family and her friends, and life would move on just the same, they tried to tell her. But they did not understand the depth of her love for Christ and therefore could not understand the depth of her loss.

How wretched she had been before Jesus had come into her life. She was possessed of seven devils until in compassion Christ looked upon her and she felt his transforming touch. Indeed, he had done more than come into her life; he had become her life.

For a moment Mary's face relaxed and her burden of sorrow was lightened as she recalled the kind manner and the gentle voice of her Lord. How radiant and joyously abundant he had made her life. She had eagerly followed him, ministering to his needs as he went about teaching and healing. But now, now he was dead—three days dead!

Suddenly Mary stopped, for there was his tomb and the great stone which had sealed it was rolled away! The body of her Lord was gone! Her first thought was to find Peter and John. They came and having seen the empty tomb, returne again to their homes. Mary wa alone at an empty tomb. Hov utterly forsaken she felt — nc even the body of her Lord re mained. In an agony of despai she slumped against the tomb and for the first time since th crucifixion, Mary wept.

Her tear-dimmed eyes did nc see the east aglow with th approach of the sun. A figur drew near. Mary scarcel raised her head in response t His question, "Woman, wh weepest thou?" And the "Mary."

Instantly every fiber of he being responded to that mag netic voice and with the cr "Rabboni," Mary fell at the fe of her risen Lord. The gloriou joy that flooded her soul wa like the brilliance of the su as it burst in splendor over th horizon. Christ had arisen eve as he said! Never again wou he leave her. She was co

vinced Christ would be with her always, even unto the end of the world. Her heart rejoiced as she listened again to his blessed words. Then Jesus said to her, "Go, tell my disciples."

It was a new Mary that walked out of the garden, her face aglow with the glory that filled her soul. Obedient to her Lord's command, Mary walked with eager step to tell to the others the glad tidings: "He is risen and goes before you."

Each of us will sometime come in the darkness and gloom into the garden where all our hopes and dreams seemingly lie dead and buried and there is no one, nothing to give meaning and purpose to our lives. Our life is but a great emptiness, an aching longing. That is what brought Mary to the tomb; she felt her need. Our soul's great need cannot be met by family, friends, church activities, social life, not even by an all-consuming worthy life's work. Mary Magdalene found nothing to fill the emptiness of her life until the risen Christ appeared. There is comfort in nothing else. Without Christ all else is of little worth in the time of crisis.

Do not be easily satisfied. Just the shell of Christianity, religious appearance, is not good enough. Have a questing spirit that yearns and seeks the highest and best, a spirit that will not be satisfied with anything less than the risen Christ. Find him, no matter what the cost.

The fact that Mary found the living Lord, even the fact that Christ arose means nothing to you until you find him and own him as your Master. Once you have accepted him, you have the promise of Christ himself, Lo, I am with you alway even unto the end of the world." Never will you have to face anything alone again for the presence of the Christ is with you, sharing your every joy or sorrow, your every problem and victory, sharing in all the aspects of your life. No, we need never be alone, for Christ is arisen and "goes before us" into our every Galilee.

Christ filled the emptiness of Mary's life; he met her need and then said, "Go, tell my disciples." If Christ has become the center of our lives, if we live and move and have our being in him, we, too, must tell others. Mary went and told the others that she had seen the risen Lord and had talked with him. Have you been in the transforming presence of Christ and received into your heart the gospel, the good news that Christ indeed lives? Is he so real to you that you must tell others about him? That is Christianity. John says that is the purpose of the gospel.

Listen, Christ speaks your name. There is only one answer, "Rabboni! My Master!"

The Family Counselor

Naomi Will **H. K. Zeller, Jr.** **Jesse Ziegler**

The Family Counselor welcomes letters of inquiry. They may be addressed: Family Life Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Dear Counselor,

I need your help. We have been married a number of years and have several children. I was very ill with the last two. Our doctor then recommended sterilization of me, to which my husband and I consented. Now he isn't a real husband to me lots of the time. I know he is not now and never has been unfaithful to me but I don't understand how he can be so cold. I am afraid of what will happen if he doesn't change. I have never been unfaithful and never intend to be but he doesn't seem to realize what I am going through. I can't talk to my doctor or minister about it. What can I do? It seems he leaves me alone out of spite but I can't find out why. Please tell me what to do.

Dear Friend,

You have a combination of blessings and troubles that really has you concerned but that certainly does not need to cause you to feel the situation is hopeless.

To be the mother of several children at your age is a splendid accomplishment, especially since your letter leaves the implication that all the children are well and strong. Having so many children in a few years was evidently more than was wise for your own health and the rest of your problem stems from the ill-health evidently resulting from the heavy load of child-bearing. [Many doctors and students of the family would recommend that for the health of the mother children should be spaced two or three years apart. It is still often possible to have six or seven children during a marriage. Advice and counsel regarding the planning of spacing of children may be secured from many doctors or from the Council for Planned Parenthood which probably has an office in your nearest large city.]

Whether sterilization is wise or not is a moot question. Some parents who have had their family they had planned, then lost the family in tragedy have been grateful they were still able to reproduce. All that I would suggest here is that the question of sterilization of either husband or wife must be considered carefully by both before consent is given.

Would it not be wise to ask yourself some of the questions that any woman might ask whose husband's interest seems to be waning? Am I doing what I can do to be attractive and desirable? Am I scrupulously clean? Are there times when I do a series of thoughtful and lovely things during the day for my husband? Am I sharing in some of his enthusiasms and interests? Am I keeping some little time when he and I could be alone? Your experiences together must be the symbolic expression of deep affection, respect, tenderness. These are cultivated and expressed all during the day and here is your best approach.

I would urge you to consult with your doctor if you feel you cannot talk with your minister. If you can't talk to him, call the Family Service Association in your city and ask to talk with someone there. I am sure you will be able to work out this problem to your satisfaction.

Jesse H. Ziegler

Beyond Human Sight

Carl H. Zigle

IT WAS the first day of the week. The sun had set in the western sky. Shades of night were closing in upon the city. The disciples (except Thomas) had met in the upper room where three days before they had eaten that last supper with the Master. The terrible events following that supper were fresh in their minds. They had seen him betrayed, arrested, tried, crucified, buried — and with him their hopes and dreams.

They were aware of enemies around them and the harm they might bring. For this reason the disciples had firmly fastened the doors of the room where they were gathered. Their hearts were filled with sorrow as they recalled the last words of their Master, but suddenly they were stricken with fear, for before them stood Jesus himself. They were speechless! No footsteps had been heard. The doors were still barred — yet, there he stood! Calmly he said: "Peace be with you."

They were dumbfounded in the presence of this miracle. When they made no response Jesus showed his hands with the nail prints, and the wound in his side. Recognition of their risen Master filled their souls with an overwhelming joy.

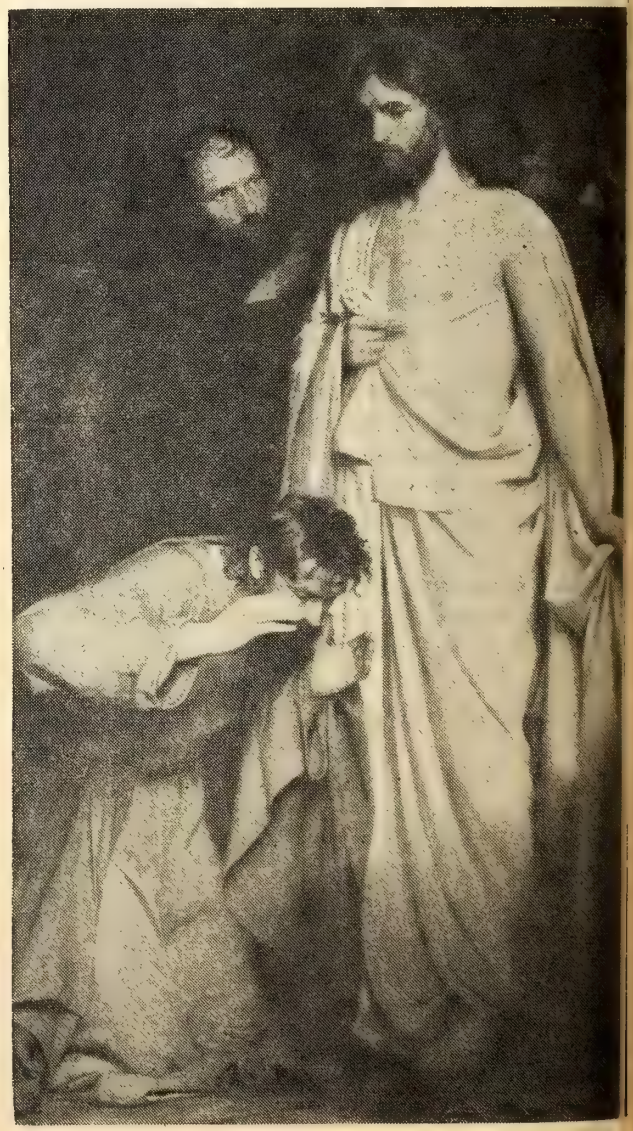
It was the nature of Thomas which kept him from that night meeting. His grief was deep, for his was a logical and inquiring mind. He was a man not easily persuaded, one who needed knowledge for his faith. He was not so emotional as he was intellectual, but Jesus taught that a simple, trusting, childlike faith was essential to enter the kingdom. It seems he preferred this to the logic and reason that Thomas possessed.

"The Twin" was an honest doubter, however, one who demanded reason for action, proof for belief and sufficient evidence to be convinced. We recall the incident in John 14; when Jesus was speaking of his return to the Father, Thomas said, "Lord, we do not know where you are going; how can we know the way?" This is evidence of his honest, inquiring mind.

We also know modern Thomases — not all as honest as Thomas of old. Some may b skeptical of religion regardles of proof or evidence provide These are often a hindrance an sometimes disrupt the fellow ship of believers. Matt. 28:1 states: "When they saw hir they worshiped him; but som doubted." So we find it stil today.

The very nature of Thoma was challenged when on th next day the disciples tell hir with joy: "We have seen th Lord!" But he failed to shar their enthusiasm.

He replies: "Unless I see i his hands the print of the nail



When Thomas saw the prints of the nails in the hands of the Master and the wound in his side, he believed that he had risen from the dead

Camera Clix

Student at Bethany Biblical Seminary and pastor of the Batavia church, Illinois

and place my finger in the mark of the nails, and place my hand in his side, I will not believe."

In one way we might say he represents the spirit of our age. Nothing satisfies but physical proof — seeing, feeling, hearing. Apparently the disciples' report had not affected him. Their eager testimonies did not influence him. He had missed out by being absent at the meeting. We may often miss out on much by being absent at the meeting, too. As someone has said, "Such absentees often miss the Savior's appearing and his wonderful communications of the Holy Spirit." Paul in Heb. 10:25 admonishes us not to forsake the assembling of ourselves together.

"The Doubter's" statement was conditioned by his own terms. He must touch with his fingers; he must feel with his hand before he could believe with his heart.

It is the visible that is temporal, but the invisible is eternal. "For we walk by faith, not by sight" (2 Cor. 5:7). Yet we have the proverb, "Seeing is believing."

Nevertheless, there *must* be belief without physical proof; for while we have not seen the nail prints in his hands we still believe they were there. We have not seen the wound in his side, yet we believe it was there. This is our faith which goes beyond human sight. "Blessed are those," said Jesus, "who have not seen and yet believe."

Thomas' challenge is met after eight days have passed. It is night and in the same upper room the disciples have gathered behind barred doors as before. They come not in sorrow, but in joy because of the risen Christ. This "first day of the week gathering" later became the observance of the Lord's Day. A weekly memorial it was for them, and it is for us today.

"The Twin" is present at this meeting. He had suffered much because of doubt, while the others had rejoiced during the week. He had lost his first opportunity, but took advantage of his second. While it is true he doubted, we must give him credit for the belief he did achieve. Unbelief and doubt can become the source of sin and we sometimes fail to see that even today.

As the disciples were together, suddenly Jesus stood in their midst! In that familiar voice he spoke as before, "Peace be with you." And to Thomas he said: "Put your finger here, and see my hands; and put out your hand, and place it in my side."

This was the challenge to Thomas — the greatest he had ever had! This was the love of Christ for one who did not believe. Christ is still patient today with those who doubt, and longs for them to turn and believe. He can redeem and make new. We recall his words in John 3:18: "He who believes in him is not condemned; he who does not believe is condemned already."

The confession which Thomas made was brief, but full of meaning. He did not feel the nail prints, nor the wounded side. When Jesus admonished him: "Do not be faithless, but believing" it cut deep into the heart of Thomas. He made his confession acknowledging the risen Christ as "my Lord and my God!" Unbelief had passed. Faith had conquered doubt!

When we make the "Thomas confession" no doubt remains in us, and this is the declaration we need to make. He will accept our confession as he did that of Thomas, for Christ wants us to believe and not be faithless.

This disciple did not need to touch the wounds; he saw and believed. Still, greater than the vision of the eye is the vision of the soul, for this must reach out beyond human sight. It is faith!

"Have you believed because you have seen me?" said Jesus. "Blessed are those who have not seen, and yet believe."

We are among multitudes of those who have not seen the risen Christ; but may he grant unto us that faith that dispels doubt, and reaches far beyond human sight.

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Brethren Publishing House, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*).—Editor.

Peter. Oscar Cullman. Westminster, 1953. 252 pages. $4.50.

This is one of the really important religious books of the past year. Written by one of Europe's outstanding Biblical scholars and translated by an equally noted American scholar, it is by far our most authoritative Protestant treatment of the life and significance of the Apostle Peter. No minister will want to be without it.

In Part I, Professor Cullmann carefully surveys every scrap of historical evidence we have for the life of Peter the disciple, apostle and martyr. Here many a hazy problem is held up to the searchlight of history and a sane analysis given.

In Part II the author turns to the problem of the interpretation of Matt. 16:17-19 and the light it throws upon the significance of Peter for the Christian church. Here is a view which once and for all shows up the weakness of the traditional Roman Catholic position regarding Peter and yet preserves the true strength and importance of Peter in a way that Protestantism has too frequently neglected.

Here is Simon Peter, disciple, apostle, martyr and significant church figure for all Christendom, both Protestant and Catholic.—*Chalmer E. Faw, Chicago, Ill.*

KINGDOM GLEANINGS

A copy of the book, The Horseback Preacher, by Daniel B. Gibson, is wanted for the pioneer history shelf of the Girard Township Library. Anyone having a copy which he is willing to sell please write Ethel Weddle, Librarian, Girard Township Library, Girard, Ill.

Sadie Miller, retired missionary to India, now living at La Verne, Calif., had a stroke on March 29, according to word received in the mission office. She was taken to the hospital and the latest news indicates that she was still in a coma, though resting comfortably.

Let There Be Light, the weekly transcribed radio series produced by the National Council of Churches, will feature the Church of the Brethren program in the Baltimore "pilot house" project in its program for the week of May 10. Consult local newspapers for the time of the broadcast.

Kenneth Hollinger, pastor of the Olivet church, Ohio, will be the guest minister for WLW's radio and TV program, Church by the Side of the Road, on Mother's Day, May 9. His subject will be That They May Be One. The program can be heard on radio WLW (700) and TV stations WLWT (Cincinnati), WLWD (Dayton) and WLWC (Columbus) at 8:30 to 9:00 a.m.

David Rittenhouse, who has served two years in alternative service, has obtained his release and returned to this country. His term of service was divided between Kassel, Germany, and Istanbul, Turkey, where he worked on a Bulgarian refugee farm sponsored by the World Council of Churches. Churches in the Mardela District and the surrounding areas can contact him at Queen Anne, Md., regarding speaking engagements.

Alois Lang, noted wood carver, died March 10 in Ann Arbor, Mich. At the age of fourteen he began the study of wood carving in his native Bavaria, Germany. He has lived in the United States since 1901 and his carvings are to be found in many outstanding churches in this country. Perhaps the best known of his work is his interpretation of the Lord's Supper, a picture of which appeared on the front cover of last week's issue of this paper.

Dedication

Eaton church, Ohio, Sunday, May 2, dedication services for the new education building and remodeled church sanctuary. William M. Beahm, dean of Bethany Biblical Seminary, will be the speaker at the afternoon service, which begins at 2:30 o'clock.

Personnel Needed by Brethren College

A graduate nurse who desires to earn a college degree;

A man with a Ph.D. degree to serve as professor of economics and business administration;

A teacher of voice;

A teacher of wind and stringed instruments.

Qualified persons who are interested are invited to write to C. Ernest Davis, Executive Secretary, Christian Education Commission, General Brotherhood Board, 22 S. State St., Elgin, Ill.

The special Easter episode of TV's absorbing This Is the Life series will be a dynamic portrayal of Christ's last days on earth. A departure from the stories that feature the modern-day Fisher family this Easter episode centers around Thomas, the apostle who at first doubted Christ's resurrection. Sentenced to death for his faith Thomas gives strength to his fellow prisoners as he tells them the inspiring Passion story. Authentic Biblical settings, costumes and characterizations are used in this timely presentation. This portrayal will be televised over two hundred stations throughout the U. S. and Canada. Check your daily paper or TV guide for the time and channel in your area.

Bridgewater College

Seven hundred high school students from Northern Virginia attended the high school choral festival on the campus, March 13. The annual event is sponsored by the Virginia Music Educators' Association. Prof. Galen Stinebaugh of the music faculty was director of arrangements.

Dr. J. Earl Moreland, president of Randolph-Macon College at Ashland, was the speaker at a joint dinner of the trustees and faculty in Rebecca Hall on March 8. The wives and husbands of trustees and faculty members were guests. Dr. Moreland is president of the Virginia Association of Colleges this year and is a Methodist representative to the World Council of Churches. In his address Dr. Moreland described the church and church related college as joint architects of the Christian society. Each is mutually dependent on the other; the church needs her colleges to train ministers, lay leaders and missionaries and to mark the goals of living for our times. Our colleges need the church to supply plants, equipment, endowment and student bodies, he asserted.

At the Virginia Tau Kappa Alpha debating tournament which was held on the campus March 5 and 6, Pasco Bowman, a Bridgewater junior and pre-law student from New Market, Va., won the extemporaneous public speaking contest. Bowman was later elected president of the Virginia TKA for the coming year, and Doris Niswander, junior from Union Bridge, Md., was elected secretary.

Recent memorial gifts to the college have been received from Mrs. Cora E. Bussard, Bolar, Va., and her children in memory of husband and father, the late R. E. Bussard, pastor of the Valley Bethel church for many years; and from Pauline Rowland, Hagerstown, Md., in memory of her mother, Mrs. Harry R. Rowland, who died about a year ago.

Arrangements have been made with nearby Madison State Teachers College for Bridgewater students to engage in swimming classes this spring at the Madison pool. Bridgewater physical education instructors will conduct classes for beginners and for instructors in swimming.

High schools of District M, covering Page and Rockingham counties, will engage in their annual literary meet at Bridgewater on April 10, and in their annual track meet on April 23.

The Curtain Club presented the eighteenth century comedy, The Rivals, by Richard Sheridan, March 19 and 20 in Cole Hall. Leading parts were played by Jane Carter of Roanoke, Va., Marigrace Bucher of Elizabethtown, Pa., and Dale Flora of Boone Mill, Va. Prof. Elizabeth Geiser coached the play.

Summer school will be held June 14—Aug. 7. Thirty

Brotherhood Theme: Win Men to Christ

ie courses have been listed for the session. Dean John . Boitnott will be the director.

College extension programs with student groups will ach a total of seventy-four churches this college year. summary of these contacts includes the Student hristian Movement and Fellowship of Reconciliation eputation teams under the direction of Frances Fulcher, assett junior, twenty-five programs; Clericus Chorus rected by Harry Simmers, Grottoes senior, twenty-one rograms; glee clubs directed by Prof. Nelson T. Huffan, sixteen programs; and the a cappella choir and rls' quintet directed by Prof. David Kesler, twelve rograms.

Bridgewater College week will be observed in the gion April 25—May 2. It is anticipated that a large umber of churches in the Southeastern Region will lift p their regional college for special emphasis on one the Sundays of these dates. Many members of the llege staff will be speaking on the theme of Christian igher education in a number of the churches.

Recent chapel speakers have been Ora Huston and r. William Shanklin. Dr. Shanklin is a visiting proessor at the Medical College of Virginia while on abbatical leave from the American University at Beirut, ebanon. He has been a staff member at American niversity for more than twenty years. He is a graduate f Blue Ridge College.

The Church Calendar

pril 18

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson: Christ the Living Lord (Easter). John 19:41-42; 20—21. Memory Selection: Blessed are those who ave not seen and yet believe. John 20:29 (R.S.V.)

CBYF Topic: For the Healing of the Nations

Easter

April 23 Eastern Region CBYF work camp, Amwell, N.J.

April 24 Eastern Maryland district children's and junior high workers, Flower Hill, Md.

April 25 National Christian College Day

April 26-30 Lay Leadership Conference, Schwenkville, Pa.

May 2-9 Family Life Week

May 7-8 Eastern Region camp leaders' training conference, Camp Swatara, Pa.

May 14-15 Eastern Region camp leaders' training conference, Camp Harmony, Pa.

May 15 Eastern Maryland conference on the church and world order, Brethren Service Center, New Windsor, Md.

May 22 Eastern Maryland junior high rally, Brethren Service Center, New Windsor, Md.

May 23 Rural Life Sunday

May 23 Conference Offering

May 28 Eastern and Middle Maryland CBYF week-end camp, Camp Peniel, Md.

Love Feasts

Arizona
April 18, Phoenix

Florida
April 25, 6 pm, Sebring
May 2, 7:30 pm, Yellow Creek

Illinois
April 17, 7:30 pm, Hurricane Creek

Indiana
April 17, 7:30 pm, Pleasant Hill
April 19, 7:30 pm, Mt. Pleasant
April 19, 7:30 pm, New Paris
April 20, 7:30 pm, Pipe Creek
April 24, 7:30 pm, Nettle Creek, Brick house
April 25, Union Grove
April 25, 7:30 pm, Wabash City
April 30, 7:30 pm, Pyrmont
May 7, 7 pm, Anderson
May 8, 7:30 pm, Beech Grove
May 8, 7:15 pm, Windfall
May 9, 7:30 pm, Buck Creek

Iowa
April 18, Des Moines Valley

Maryland
April 18, 6 pm, Longmeadow
April 25, 7 pm, Baltimore, Woodberry
April 25, 6:30 pm, Piney Creek
May 1, 4 and 6:30 pm, Welty
May 2, 7 pm, Sams Creek
May 8, 2:30 pm, Broadfording
May 16, 6:30 pm, Westminster
May 16, 7 pm, Locust Grove

Michigan
April 18, 7:30 pm, Battle Creek
April 23, Onekama

Missouri
April 18, 7 pm, Warrensburg

New York
May 16, 4:30 pm, Broklyn, First

North Carolina
April 17, Pleasant Grove

Ohio
April 18, 7:30 pm, Canton, Maple Avenue
April 18, 7:30 pm, Olivet
April 18, 7:45 pm, Mohican
April 19, 7:30 pm, Eaton
April 24, 7:30 pm, East Dayton
April 25, 7 pm, New Philadelphia
April 25, Beech Grove
May 2, Springfield (NEO)
May 2, 7:30 pm, Sugar Creek

Pennsylvania
April 17, Hatfield
April 18, 7 pm, Fairview
April 18, 6 pm, Lebanon
April 18, Lower Claar
April 18, 6:30 pm, Somerset
April 24-25, 2 and 7 pm, Myerstown
April 25, 7 pm, Bellwood
April 25, 7:30 pm, Clover Creek
April 25, 6:30 pm, Ephrata
April 25, Everett
April 25, 7 pm, Hollidaysburg
April 25, Koontz
April 25, Leamersville
April 25, 6:30 pm, Long Run
April 25, 7 pm, (DST), Mt. Olivet
April 25, 6:30 pm, Philadelphia, First
April 25, Woodbury, Curryville
April 25-26, 6:30 pm, Greensburg
May 1, 2 pm, Bachmanville
May 1-2, 1:30 pm, Annville
May 1-2, 10:30 am, Falling Spring, Hades
May 2, 6:30 pm, Altoona, First
May 2, 6:45 pm, Carlisle
May 2, East Fairview
May 2, 7 pm, Greencastle
May 2, 7 pm, Green Tree
May 2, 6:30 pm, Huntingdon
May 2, 6:30 pm, Huntsdale
May 2, 6:30 pm, Lower Cumberland, Mohler
May 2, 7 pm (DST), Manor
May 2, 6:30 pm, New Enterprise
May 2, 6 pm, Reading
May 2, Scalp Level
May 2, 2 pm, Spring Grove, Blue Ball
May 2, Woodbury
May 2, Yellow Creek, Bethel
May 9, 7 pm, Philadelphia, Germantown
May 15, 2 and 7 pm, Conestoga
May 15, 4 pm, Rouzerville
May 15-16, 10 am and 6:30 pm, Big Swatara
May 15-16, 1:45 pm, Springville, Mohler
May 15-16, 1:30 pm, Upper Conewago, Mummert
May 16, 7:30 pm, Center Hill
May 16, 6:30 pm, Palmyra

Tennessee
April 24, 7:30 pm, Liberty

Virginia
April 18, 6 pm, Oak Grove
April 25, 6 pm, Norfolk
April 28, Western Mt. Carmel, Evergreen
May 2, 7 pm, Greenmount, Mt. Zion
May 2, 5 pm, Peters Creek
May 15, 7:30 pm, Midland

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. Galen K. Walker of La Verne, Calif., in the Somerset church, Pa., May 16-23.

Bro. Rufus McDannel of Elizabethtown, Pa., in the Bellwood church, Pa., April 19-25.

Bro. Robert Mock of Everett, Pa., in the Center Hill church, Pa., April 27—May 9.

Bro. Mark W. Wolfe of Crab Orchard, W. Va., in the Copper Hill church, Va., April 26—May 5.

Bro. Earl M. Bowman of Lititz, Pa., in the Jennersville church, Pa., May 23-30.

Bro. Samuel H. Flora, Jr. of Weyers Cave, Va., in the Timberville church, Va., May 2-9.

Bro. John M. Geary of Mt. Pleasant, Pa., in the Fairview church, Pa., April 19—May 2.

Bro. D. I. Pepple of Woodbury, Pa., in the Bethel house, Yellow Creek congregation, Pa., April 18—May 2.

Gains for the Kingdom

One baptized in the Newport News church, Va.

Eleven baptized in the Carson Valley church, Pa. **Nineteen** baptized and one received by confession of faith in the Holsinger church, Woodbury congregation, Pa. **Eight** baptized and one received by letter in the Chambersburg church, Pa. **Thirteen** baptized in the Harrisburg church, Pa. **Eighteen** baptized and three received by confession of faith and former baptism in the Park View church, Pa.

Two received by letter in the Potsdam church, Ohio. **Six** baptized in the Cherry Grove church, Ill. **Four** baptized and five received by letter in the Lick Creek church, Ohio. **Fifteen** baptized in the Sugar Creek church, Ohio.

Two baptized and two received by letter in the Empire church, Calif.

News and Comment From Around the Worl

UN Refugee Aid Budget Held Inadequate

Dr. Elfan Rees, adviser on refugee affairs to the World Council of Churches and Geneva secretary of the Commission of the Churches on International Affairs, deplored as inadequate the United Nations budget for emergency aid to refugees. The World Council official said that the low figure embarrassed voluntary agencies through which UN refugee funds are spent, since their social workers often had to refuse appeals from needy refugees. He reported that the World Council and other voluntary agencies were using most of their present resources to achieve permanent resettlement of refugees, mostly in non-European lands, and relatively little for relief work.

Mennonites Dedicate Third Mental Hospital

A new psychiatric hospital built near Newton, Kansas, with funds contributed by Mennonites was recently dedicated at a special service. The hospital has facilities for simultaneous treatment of forty patients. It is the third and largest mental hospital to be put into operation through the Mennonite Central Committee. Building of the hospitals grew out of the experiences of the 2,000 Mennonite conscientious objectors drafted during World War II who performed "alternative service" in forty-nine different state and veteran's mental hospitals.

Germans Observe Brotherhood Week

During the third week in March, Brotherhood Week was observed throughout the major cities of West Germany. During the week, theaters and movie houses featured plays and films on the theme of racial and religious understanding while radio stations and newspapers stressed the need for better intergroup relations. The observance was sponsored by the German Interfaith Co-ordinating Committee.

Bible Professors to Hold Workshop in Israel

University professors of Hebrew and Biblical studies from the United States and Canada will visit Israel this summer for a graduate workshop in the land of the Bible. The project will include specialized studies of the language, archeology and historical sites of Israel and an extensive scientific tour under the supervision of government officials and the staff of Hebrew University there.

Suspended Serbian Orthodox Publication Reappears

The official monthly paper of the Serbian Orthodox Patriarchate reappeared in Belgrade after a lapse of eight months. Featured in the first issue of the revived journal was an article urging Christians to "keep your faith alive" and advising them what to say if anyone asks why they go to church. The publication had been suspended last July when printers refused to continue handling its copy. The printers' action reportedly stemmed from the refusal of the Serbian Orthodox hierarchy to recognize government-sponsored associations of Orthodox priests.

Judge Sees Clergy More Effective Than Courts

Judge Libby E. Sachar of the Union County Juvenile and Domestic Relations Court thinks that clergymen can be more effective than courts in dealing with juvenile delinquents. She said youngsters can talk about their problems to clergymen with less guilt complex than they display in discussing them with court officials. She also said she believes the description of God as a heavenly Father may be a handicap in bringing religion to delinquent children, since delinquents often dislike their fathers and carry over this antagonism to their thinking about God.

Church World Service Sets Relief Goal

Church World Service seeks to ship overseas this year at least 27,000,000 pounds of food, clothing, vitamins and other relief goods, according to an announcement by Dr. Wynn C. Fairfield, executive director. The agency estimates that about 13,000,000 pounds of these materials will be required to meet minimum needs of distressed persons in European areas. The balance will be sent to Korea, India, the Near East and other areas in Asia.

Form Passenger Ships Chaplaincy Service

The formation of a Passenger Ships Chaplaincy Service was announced by the National Council of Churches' department of evangelism. Its aim is to provide Protestant worship services "on every possib passenger ship traveling the oce lanes this year." Protestant mini ters who plan to travel overseas ship this year are requested to se their names and information co cerning their trips to the departme of evangelism. The information w be sent to the office of the steamsh company which, in turn, will give to the ship's captain and purser, t two men who usually invite son clergyman to conduct worship ser ices during the voyage.

Quotes in the News

Dr. John A. Mackay, president Princeton Theological Seminary "Every Christian must carry h faith into every vocation. That a contribution which laymen ca make better than clergymen."

Prime Minister Robert G. Men zies of Australia: "I do not belie education can be pagan without b ing destructive. This has been show in the twentieth century, where has led to the last limits of disaster

Robert Root, director of religio journalism, Syracuse University: " a church is dead, it deserves no pu licity, but if Christians act in a wa that is significant to society, the will have a hard time avoiding pu licity. Co-operation with mass medi in the spirit of the Golden Rule essential. Whether we know it c not, we have public relations. Th only question is whether they wi be good or bad."

A. J. Muste, on refusing to fi a Federal income tax return: " stupendous percentage of the Federa budget is devoted to war purpose an increasing percentage to th manufacture of weapons of mas destruction, and there is no way c separating the income used for wa and that used for other purposes.

Dr. Frank P. Graham, UN repre sentative in India and Pakistan "The spread of the democratic tradi tion is greatly aided by the funda mental work of the mission agencie of the church. Our democratic tradi tion derives ultimately from the re ligious concepts of the Fatherhoo of God and the brotherhood of man.

Bishop Martin Dibelius: "Th church does not wish to enter in an way into the alien realm of politic but it does recognize its responsibili ty for human beings in face of all th suffering caused by the existence o a wholly or partially barricade frontier across Germany."

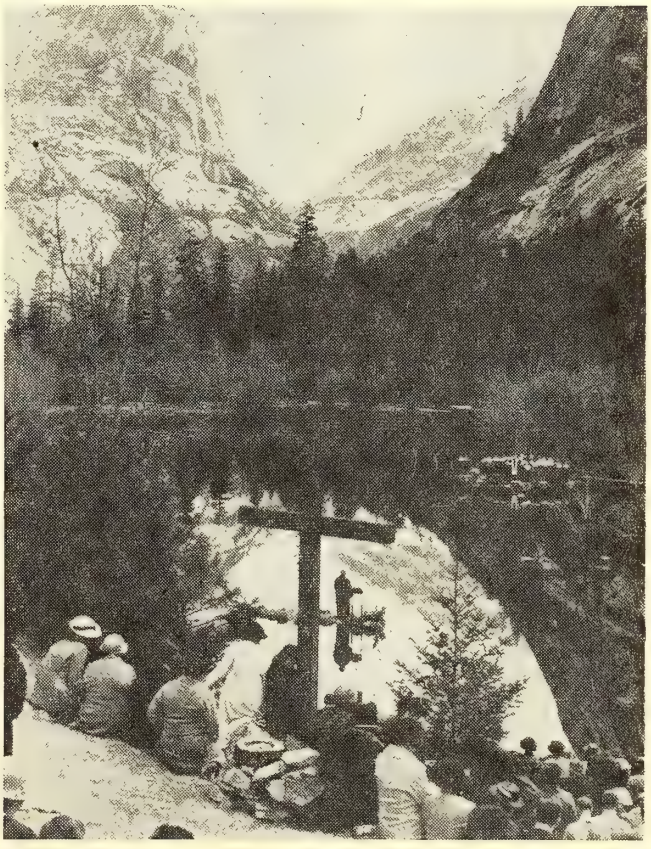




Easter Sunrise Services

At many places across the country, church groups hold sunrise services on Easter, living again that joyous moment when the women discovered the empty tomb. Shown on this page are scenes from three of last year's services in the United States and from one in Greece. At the top (right) is shown the great crowd that each year fills the Hollywood Bowl, Calif. In the Rockies the huge outdoor amphitheatre in the Park of the Red Rocks just outside of Denver, Colo., is filled with ten thousand persons. At the bottom of the page (left) Rev. Paul H. W. Olander, pastor of St. Andrews, an American church in Athens, Greece, is shown conducting the service on the Rock of the Areopagus, or Mar's Hill, the place where Paul is believed to have preached his sermon to the Athenians on The Unknown God. Beautiful Mirror Lake in Yosemite Park is the setting for another sunrise service (right).

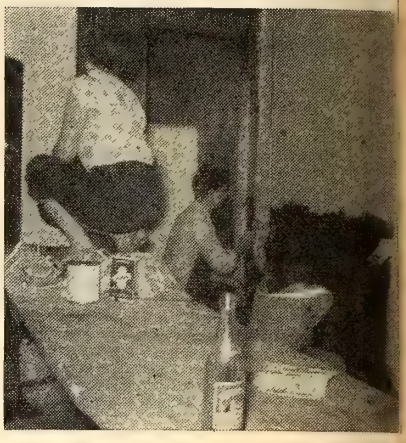
Pictures by Religious News Service





The Baltimore, Maryland, work campers found satisfaction and fun on their work project as they painted and papered rooms





The following letter was written by Faye Ellen (Trostle) Winger, Long Beach, N. J., who participated in the 1953 Baltimore work camp.

A Summer of Work and Fun

HI, EVERYONE!

Since I've enjoyed a wonderful week end, I want to sit down and share with you why it meant so much to me.

You see, I went back to see some of my friends. I met these friends last summer, not on a vacation, a trip or a visit, but (this may sound suprising) in a blighted, Negro area of big, dirty, crowded Baltimore. I'll try to explain the situation to you, and perhaps you will understand why the memory of this experience is so vivid to me.

For about two months last summer I was a work camper with the Brethren Volunteer Service unit in Baltimore, Md. I hardly know where to begin, but perhaps I can tell you enough to give you an idea of our work. We did any number of things I had never done before, and I really learned a lot. Have you ever puttied windows, wallpapered rooms, mended porch steps, or even painted windows? Well, neither had I, but I discovered I could do it. There were always several of us working on a project, and we talked, laughed or sang as we worked. Really, we had so much fun that I can't say we worked at all!

However, other activities kept us from spending all our time on work projects. During our first three weeks on project we helped in the Bible school held at the Knox Presbyterian church and community center. It was here that we met many of the "youngsters" of the community. I helped in the junior department and you too would have enjoyed working with these attractive, bright-eyed children. When they realized that we really were interested in them as personalities, they literally smothered us with attention. Situations like these impressed us with the importance of our summer's work.

Each afternoon we supervised recreation at a community playground provided by the city. Some of the problems that arose were not always easily solved, and we realized the bigness of our task. One day we tried to separate a little boy and girl who were fighting. The boy's mother was standing at her back door yelling at him to stand up for rights and fight! As you can imagine, it is almost impossible to teach them something that is in direct opposition to what they are taught at home. Often what they learn at home is pitifully lacking and inadequate. Can you imagine children not knowing anything about Jesus? I met little girls and boys who had never heard of Jesus and had no idea who he was or what he did. It is almost unbelievable, but only too true.

There is still so much more that I could tell you. For instance, I have not yet mentioned the Baltimore Plan and the Pilot Program which are ventures of the city in slum clearance and rehabilitation work. I could also tell you all about the program at Knox Presbyterian church and what a wonderful job of Christian education is being done there.

Probably the highest point in my experience at Baltimore last summer was the wonderful Christian fellowship among all of the workers. Washing, ironing, cleaning, cooking and working together made our fellowship very close. During our free time on week ends we were kept busy with our sight-seeing, swimming, driving and, of course, our spiritual times together.

Our contacts with the people often permitted us to visit in their homes. It really made us realize how much we have that we just seem to expect and take for granted and never really appreciate. I was amazed to find that many slum homes have no windows, little or no heating, dangerous and defective wiring, and poor plumbing (if any at all). The constant companionship of rats in the home is something else to contend with. And I am reminded of something else. Have you ever seen row houses? People here are packed in terribly close and the children have no place to play except in garbage-strewn, fly-infested, and glass-and can-filled alleys. It is not a very pretty sight

SO YOU ARE SEVENTEEN

J. Richard Myers

Elgin, Illinois

HAPPY birthday! Seventeen at last. The age of seventeen has long held a rather romantic and mysterious place in the minds of young people everywhere. Often the last year within the sheltered environs of the home, the seventeenth birthday is of real significance.

In the mid-twentieth century the seventeen year old stands at the very edge of the chasm which separates him from adulthood. The decisions planned for and made by high school senior today play leading roles in the destiny of his life. College, business, church and secular interests formulated at this crucial age set him upon his road of life.

The seventeenth year has taken on added significance for the young men of our nation as a year of decision. Since 1948, when Congress enacted the Universal Military Training and Service Act, American youth have been faced with the reality of military conscription. The strong hand of the draft is leaving its mark on the life of almost every American youth.

Youth has always fought against the future. The very essence of youth firmly asserts a certain freedom of choice for his future life. College, work or whatever he does after high school is a decision of his — often to the dismay and frustration of his parents. But this is the age when he feels he has that right to decide his own life.

The average youth's dilemma in regard to his future plans is made even more complicated as he tries to take into consideration a two-year term of conscription. Many high school students, faced with that inevitable and often distasteful term of service, drift along aimlessly and without purpose through those important school years.

The reflective youth — the church consecrated youth — faces still another problem. Having been reared in the nurture of a Christian family and home, he is often troubled at the prospect of military service which tends to destroy much that this Christian teaching has established. A conscription program with its preparation for war is diametrically opposed to the nonviolent teachings of Jesus. Prayerful guidance must be made available to the youth as he searches for direction.

Peace leaders of many Christian faiths have stressed again and again the importance of acquainting our youth with a way other than militarism. Letters from young men in Korea, seriously disillusioned by the grimness and futility of war, point out that they did not want to serve in a killing, but felt they had no alternative.

As a peace church from the date of its birth, the Church of the Brethren has a responsibility to its youth. Established during a time of persecution the church has always fostered the heritage of peace. The alternative way of nonviolence must be made available to these young men for examination and exploration.

The freedom of choice has always been foremost in the liberties of our country. Our government, realizing the necessity of a free conscience in a democratic state, has made provisions for those who cannot, because of their religious beliefs, participate in a war machine. As Christian citizens let us as individuals and churches help prepare our youth that they might intelligently and unemotionally make their right decisions.

The decision for the army or alternative service is for them to make, but let us help to prepare them for that time of choice. Seventeen is not too soon!

---

nd it simply is not right that any hild of God should live in such onditions.

The Fresh Air camp is a real and vonderful opportunity for some of he children to spend one full and xciting week in the country. The sefulness of such a program was hown to us by the children who ated to come back to their homes n the city.

Well, I really must stop, even hough there is still so much to tell. By the way, what are your plans or the summer? There is a lot of work to be done yet, not only in Baltimore, but in many summer rojects. Think seriously about it. Perhaps the Brethren Service Commission has an opportunity for you o bring joy and happiness to someone in need.

Faye Ellen Winger



FOOD — A NECESSITY

Above, Dutch, American and English work campers get together to plan meals for their international work camp. This food is made possible through gifts from churches back home

Why Food Is Needed

DURING the past year 250 work campers from Europe, Egypt and the United States participated in Brethren Service sponsored work camps in Germany, Austria, Holland and Greece. These foreign campers came at great personal expense and sacrifice from the West and East Zones of Germany, from Greece, Scandinavia, Italy, Holland and Egypt. Their work in refugee camps, rehabilitation centers, desolated communities and spiritual wildernesses has helped in the nurture of faith and hope in the lives of disheartened victims of the now almost forgotten European war.

If these foreign campers were required to pay for their food while they are in work camp, the majority of them would be unable to attend. As a significant part of this worthwhile venture in world brotherhood and understanding, our workers in Europe are requesting that the church at home contribute toward the fifteen tons of food needed for the work campers this summer.

The entire group of 250 work campers represented twenty nations and worked a total of 37,500 hours in the eleven European work camps in 1953. It is evident that an ample amount of food is necessary to supply these workers with the energy and vitality to carry on the heavy load of a work camp program. If your local church would like additional information on this food project, please write directly to the Brethren Service Center, New Windsor, Md.



The Care and Feeding of Instruments

P. L. Huffaker
West Milton, Ohio

A SURVEY of the use and abuse of the instrument, that is, the organ or piano, in our church makes interesting reading. The recorded minutes of Annual Conference give us a revelation of the controversy that raged in the churches over the use of instruments in worship. As late as 1875 there were minutes which read like this: "We consider it detrimental to Brethren piety to have organs and fiddles in the home," and again: "Inasmuch as the use of musical instruments among us in our churches, have caused considerable trouble . . . We fully authorize . . . the church to keep them out and to get those out already in use." Since that time until about thirty years ago this controversy gradually died out until now most of our churches have and use instruments in worship services.

Perhaps we should point out that the "care and feeding of instruments" should presuppose that we use them in the care and feeding of our souls in worship, and not as a means of demonstrating musical talent and agility in getting over the keyboard. The care and feeding of the instrumentalist spiritually perhaps is more in line with our thinking. E. S. Lorenz says, "A church musician should be a musician by the grace of God as well as by the grace of practice." The best instrument is poor if the player is not consecrated. Hence, the first consideration in care of the instrument is to have a dedicated player.

A consecrated player needs the best instrument available. In the opinion of our Music and Worship Committee and most of our church musicians, the organ is the best instrument for worship. Many of our churches cannot afford a pipe organ; hence the use of electric organs has come in. A survey of one district in the Brotherhood shows that eight churches have Hammond organs, eight Wurlitzer and three Consonnata; twenty-four use pianos and two pipe organs. Other districts show approximately the same ratio. The care of the electric organ is easy. An occasional tube may burn out. In case where reeds are used, as in the Wurlitzer, they will need cleaning. All of the organs should be turned off when not in use.



The first consideration in the care of the instrument is to have a consecrated player; otherwise the best instrument is very poor

The piano should be kept in tune at all times. In most churches twice a year would be enough. Nothing destroys harmony in worship as much as an out-of-tune or tinny piano. A grand piano is preferable because of its better tone quality and ease with which the player can see over it to the director. Also, the volume of tone can be projected in the direction desired by raising the lid of the piano. The lid of the piano should be closed when not in use to keep dust and other small items from lodging between the keys and making them stick.

And now, a word about the use and abuse of the instrument. It can become a substitute for singing Since we have used the instrumen and developed choirs, many congre gations let the instrument and choi do the singing. This should not be The instrument, when rightly used is an aid to creating the quiet mood for worship and accompanying th music, not substituting for singing Often it is good to let the instrumen be silent while the congregatio sings, then add the instrument a the climax of the hymn. This make a thrilling spiritual experience i worship.

There are many hymns in th hymnal which have been arrange from instrumental pieces. These ca be introduced by having the instru mentalist play the original, or b using a record. For instance, Joyful Joyful We Adore Thee (No. 29 i the new Brethren Hymnal) is take from the Ninth Symphony o Beethoven. A record of the chora part could be played, then the hym sung. Other hymns which could b treated in a similar way are: O Master of All (No. 30) taken fron a Brahms Symphony; Still, Stil With Thee (No. 45) taken from Con solation, a piano piece by Mendel ssohn; Holy Spirit, Truth Divin (No. 219) based on the Hymn t the Virgin, a piano piece b Gottschalk; My Jesus, As Thou Wil (No. 360) taken from Der Freischut Overture by Von Weber; Lord Speak to Me That I May Speak

No. 532) taken from a piano piece, Nachtstuck by Schumann; Glorious Things of Thee Are Spoken (No. 195) taken from the Emperor String Quartet by Joseph Haydn. If a string quartet is available to play it, this would be an inspiring addition to worship.

The challenge of the 150th Psalm comes ringing down the centuries from the soul of David to our souls, "Praise God with stringed instruments and organs." "Let everything that hath breath praise the Lord" with the best instruments, well cared for and played by consecrated musicians, then our souls will be fed on the Bread of Life, nourished for time and eternity. Listen as the soul of the organ speaks to yours.

The organ speaks, we're lifted out
Of present muddled, mundane sphere . . .
Sonorous sound on heav'n-winged ear . . .
Strong diapason chords refine out dross,
With golden gift of music, poured across
This muddled mundane sphere of trif'ling things,
Reharmonizing human, torn heart strings.
God's score of life . . . Heav'n's music story, told
In flying notes and chords all blended bold . . .
Composers' souls speak through the organ sound.
Sublime the music fabric woven 'round,
In warp and woof of tune and harmony
That blends our souls with heav'nly melody.

Ascending, scintillating, sweeping through
The gates of now into eternity,
Bursting earth bonds, God's symphonic hue
Tints earthliness with his infinity
Cathedral chords, in canticles sublime
Bear on their bosoms, heaven-seeking souls,
Whose spirit-pulse beats help them on the climb
To music's mountaintop of heavenly goals.

Be thankful, O my soul, for music grand
To worship, and more deeply understand
That God is Lord, and fires my soul to be
A child of his and share divinity.

(P.L.H.)

Evangelism Two by Two

WHAT! No committee of evangelism in any of the eight churches here represented? You have a trustee board to care for your church property, a deacon board, a ministerial—board — but no committee on evangelism!" "The average Church of the Brethren congregation should have as many names on the prospect list as it has members." "Evangelism is not method; it is sharing experiences." "Christ's disciples are all evangelists in order to keep Christian and to make Christians."

This is a sample of the kind of instruction and inspiration that was provided in a school of evangelism conducted for the eight congregations comprising section four of Northern Indiana. The school, consisting of two two-hour sessions on consecutive evenings (Feb. 8 and 9, 1954), was held in the New Salem Church with Bro. Clarence Fike, pastor of the Goshen City church, as the instructor.

How did this school come into being? Last December, Mark Schrock, the district fieldman, met with the ministers and ministerial board chairmen of the section and expressed his concern for a continuing response from the district-wide preaching mission in Goshen last spring. Could the enthusiasm for evangelism be carried into the local church program? Could the section do anything co-operatively that would help? The fruitage of this committee meeting was the setting up of the school of evangelism.

It was the hope of the committee that each of the eight churches in the section could have a number of persons present who were specifically interested in lay-evangelism. There were about ten persons from each congregation in attendance at the school—all expressive of a keen desire to work at this first task of the church — evangelism.

What will be the results of this venture? These we can only hope and pray for. The key laymen who attended will go back to the local church and become actively engaged in organizing a well-thought-out program of lay visitation both for fellowship and for decision. One thing looks certain, that before Easter, 1954, there will be some congregations in Northern Indiana who will have a spirited group of lay witnesses out in the community of the church confronting the unchurched and inactive families with the gospel of Jesus Christ—and



their example comes from the New Testament. "After this the Lord appointed seventy others, and sent them out ahead of him, two by two, into every town and place where he himself was about to come. And he said to them, 'The harvest is plentiful, but the laborers are few; pray therefore the Lord of the harvest to send out laborers into his harvest.' . . . The seventy returned with joy saying, 'Lord, even the demons are subject to us in your name!' " (Luke 10: 1-17)

—Glenn E. Kinsel,
pastor of Bethany church
(Committee on arrangements for the School)

Family Life Items

Mrs. Vera Werking, district family life director for Southern Indiana, recently contacted all of her local churches to find out how many of them would like to have several copies of the Christian Home magazine; 225 copies were requested.

Family life directors in local churches should be sure that all the church families are familiar with this fine magazine. (Sample copies can be obtained for this purpose.) The monthly themes for the rest of this year are as follows:

May—Christian Families in a Troubled World
June—Christian Homemaking
July—Citizens With Integrity
August—On Living
September—The Bible in the Home
October—Facing Changes Creatively
November — The Family and Its Money
December — Observing Christmas, 1954

If you would like to subscribe for the Christian Home magazine, send your order to the Brethren Publishing House, Elgin, Ill. Subscription price is $2.00 per year.

Nasrapur—Place of Victory

Florence M. Bollinger

NASRAPUR! If once you have been there this name will mean for you what it literally is—a place where the heights are reached, where victories are won. In the olden days when battles were fought, though today no one remembers who did the fighting or who was the victor, this sight became a last stand in a battle where a victory was won, giving the place its name. One reaches Nasrapur by going out about twenty miles from the city of Poona in Western India, going farther into the hills, the Western Ghats of this region, until at the edge of a small village stands the Spiritual Life Center of Nasrapur.

It seemed like chance that, while riding by night train back to Anklesvar after the Bulsar mission conference in January, I should decide to attend with Kathryn Kiracofe the first Camp Fartherest Out to be held in India, during the last eight days of February. Now I am sure it was not chance, but God telling me to go to that camp.

It is of more than usual significance when a trio of spiritual leaders undertakes a strenuous trip around the world, helping people of many countries and nationalities to go deeper in prayer life. When newspaper headlines are screaming war, doubt and distrust among nations and fear among many people here is a place where the eternal goodness of God, his individual love for all peoples, his abiding presence and the abundant life he promises seem more real than the newspaper headlines. But so it was, a never-to-be-forgotten experience.

The camp was not large; the use of the English language as the medium of instruction and expression limited it to Indian nationals who understand English well enough and to missionaries. But the group was representative, including rich and poor, and, while for the most part those attending were of the Christian faith, a few were of the Parsee and Hindu faiths, seekers of the truth.

This estate purchased some years ago for a Spiritual Life Center had to undergo many renovations and changes. What was once a stable with roof overhead, low walls and open sides became a rustic chapel. At the altar end of the chapel, fitting into a recession in the whitewashed wall hangs a very simple wooden cross against a red brocaded panel. One can imagine the pulpit stand being made from a tree of nearby forest, so rustic is it in design and workmanship.

A broad, flat roof covers the main building and here we had our morn ing meditations, sometimes almos distracted from our thoughts by th delirious joy of the birds from sur rounding treetops as they greete the day with us. All about ros the hills reflecting the glory of ris ing sun, and blossoming trees i red, pink and lavendar filled th air with delicate fragrance. Anothe roof top above the hostel-dinin room building seemed like a tru "upper room" with God reachin down through the starry night t us, heaven and earth declaring hi glory.

Though this was symbolically an

His Presence

FLORENCE M. BOLLINGER

I must find a way
To take with me the presence of God:
This presence so deeply felt in the cool and quiet strength of these hills,
In serenely flowing stream, in joy of singing birds on leafy bough and flowering tree.
Here, where in harmony of thought and soul's desire
From many hearts as one,
Wells up an anthem of adoration to the very throne of God.

It is hot where I go,
There are no hills, no ripple of refreshing stream.
And one by one as they come—
The little boy with leprous tainted blood,
The widow destitute, a deaf old man,
Babies sick, and many weary saddened folk—
These are only a few of the multitude who press near.

God scatters his blessings,
And though sun may be scorching and burning winds blow,
The orioles will sing in the neem branches,
Gul mohr and cassia trees blaze in red, gold and pink,
And my own spirits soar in nature's joy and harmony.

Then in memory
I shall again lift up my eyes
And see the eastern windows of the sky light up with rising sun,
Heaven's splendor touching earth in painted hills of mauve and pink:
And I shall recapture
The secret Presence of the Most High.

uly a mountaintop experience, one of us felt that it could long main such. The valleys of service aited below for each one of us. 'e would go with a renewed, rengthened sense of his Presence.

Leprosy Teaching Conference

Merlin L. Brubaker, O.D.
Garkida, Nigeria, W. Africa

ON FEB. 20-26, 1954, the Garkida Leprosarium was host to the world-renown prologist and technical medical rector of the American Leprosy ission, Dr. R. G. Cochrane, who ld a teaching conference on prosy here.

Dr. Cochrane, who is also secretary the British Anti-Leprosy Relief ssociation and editor of the prosy Review, lectures at the hool of hygiene and tropical edicine of the University of ndon. He has been engaged in prosy work since 1924. Under the spices of the American Leprosy issions, Inc., he is touring various prosy centers throughout the orld, giving the benefits of his ars of experience and of his forts as well as of others in the ld of research in leprosy.

The teaching conference, attended doctors and other leprosy work- s from Adamawa and Bornu ovinces, covered the many prob- ms of diagnosis and classification leprosy and brought the latest ternational thinking by Dr. chrane who has just returned m the International Leprosy ngress in Madrid, Spain, and a nilar teaching conference in India. llowing the morning lecture hour, well as each afternoon, practical monstrations were held in the boratory and operating theater. rious diagnostic and therapeutic oblems peculiar to leprosy were monstrated from among the 1,500 tients of the Garkida Leprosarium.

In the problems of control and atment, stress was given to the per segregation of infectious es, but without creating a "leper nplex" in the one afflicted with s disease, especially the closed noninfectious case. Although the w sulfones have brought renewed pe for world control of leprosy, . Cochrane emphasized the neces- y of not losing one's perspective in ard to the whole picture, and put e's entire faith in "a little white l." Rather, one should look at the ient as a whole, and "keep his t on the ground," objectively evaluating each case and the proper therapy accordingly.

Accompanying Dr. Cochrane was Dr. John Driesbach of the Kano Leprosarium, which is operated by the Sudan Interior Mission there. A similar teaching conference was held at Kano prior to the one at Garkida. Dr. Cochrane leaves Nigeria to go to Elat in the French Cameroons following which he will go to the United States for the annual meeting of the American Leprosy Mission in Dallas, Texas. Workers in leprosy supported by this philanthropic organization dedicated to the relief of those suffering from the effects of leprosy will be there from all over the world.

Evangelical Fellowship Tells of Bible Correspondence Work

THE third annual conference of the Evangelical Fellowship of India was held at Devlali, in Western India, in mid-January and brought together 250 Indian and overseas members from all parts of the land. Nagas, Tibetans, Nepalis, Chinese were among the national members. Twenty-two missions are affiliated with the Fellowship. The primary object of the Fellowship is the revival of the churches. The Fellowship was born in the deep conviction that it is the will of God to send revival in the church throughout India, to visit the whole land and meet the total need.

The conference speakers were Mr. Norman Grubb and Dr. Edwin Orr. A notable feature of the conference this year was the presence of a Naga choir of twenty-two men and women sent by the churches in the Naga Hills of Assam to visit some of the main cities in west and north India to give testimony in song.

Another valuable contribution was the reports given to the conference of work being done through Bible correspondence courses, Sunday-school courses, literature distribution, radio, book clubs, gospel gramophone records, and of plans to extend the use of these media in each of the main languages. It is estimated that over 75,000 persons, mainly non-Christians, have taken a correspondence course on the Gospel of St. John; and many more are studying other courses. (EPS)

• • •

A tour of India, sponsored by Goddard College, Vermont, and Youth Argosy, will afford educators and students the opportunity to get an understanding of India's social and economic problems at first hand.

Conference Business

Queries

Ministers' Names in the Yearbook

Since there are names of individuals who are no longer affiliated or associated with the Church of the Brethren in any way which still appear in the Yearbook as ministers, we, the Elders' Body of the District of Michigan, ask Annual Conference through district conference to state the methods of preventing such names from appearing in the Yearbook.

Answer: Passed on to Annual Conference.

Glenn J. Fruth, moderator
H. Arthur Whisler, writing clerk

Stewardship of Accumulated Possessions

The District of Southern Ohio, at its ninety-ninth district conference at Covington Nov. 5, 1953, passed the following query to the Annual Conference at Ocean Grove, N. J., June 15-20, 1954:

Inasmuch as the Annual Conference of 1944 set forth the position of the Church of the Brethren, giving guidance to members with respect to proportional giving and tithing and, believing this is usually interpreted as applying largely to the stewardship of current income,

We, the District Board of Southern Ohio, ask district conference to propose to Annual Conference that a statement be issued with regard to the stewardship of accumulated possessions through the instrumentality of a Christian will, the annuity plan or some other effective means.

We offer the following statement to be considered in the answer of Annual Conference:

A Christian is a steward of all life and possessions. The Conference of 1944 set forth the position of the church with respect to proportionate giving and tithing. We now call upon our members as they make their wills or otherwise plan for the distribution of their accumulated possessions, to express their Christian faith by providing resources for the work of Christ's kingdom. We ask ministers and teachers to uphold deep spiritual motives in the acquiring, the using and the distributing of financial assets.

Philip H. Lauver, secretary

Unfinished Business

The Function of an Elder

(Answer to 1953 Item I, Unfinished Business)

I. Moderator of the Local Church

A. Title

The presiding officer of the local church shall be called moderator, regardless of whether he be a minister or layman. This is to take the place of the term presiding elder or elder in charge since these terms are sometimes confused with the term elder as a degree in the ministry.

B. Eligibility

1. The best qualified person available whether minister or layman should be elected as moderator of the local church (see Qualifications below).
2. Usually the moderator should be a resident member of the church he serves.
3. Except in extraordinary conditions no person should serve as moderator for more than one or two churches.
4. Where other leaders are available some one other than the pastor should usually serve as moderator.
5. The moderator who is not ordained shall be confirmed by the District Elders and Moderators Council or the district board (see Manual of Worship and Polity, p. 275).

C. Qualifications

1. Such time-tested scriptural qualifications as the following should be given primary consideration: "a man of irreproachable character," "master of himself," "dignified," "gentle," "not selfish or quarrelsome," "not covetous," "able to manage his own household well," "trustworthy," "a lover of goodness," "not quick tempered," "not over fond of having his own way" (1 Tim. 3: 1-7 and 1: 18-20; 2 Timothy 2: 2-4; Titus 1: 5-9).
2. Such qualifications for moderator of Annual and District Conference as have been outlined by Annual Conference should be modified as follows to apply to the moderator of the local church:
   a. Consecrated Christian living in home, church and community.
   b. Faithful service in and demonstrated leadership ability in the work of the local church.
   c. Loyalty to the ideals and program of the Church of the Brethren.
   d. A working knowledge and understanding of the Brotherhood and district program.
   e. Ability to exercise mature judgment in the solution of local church problems.
   f. Familiarity with parliamentary procedures and skill in presiding over a deliberative assembly.
   g. The ability to secure from a congregation a true expression of their thinking on matters under consideration and to reconcile divergent points of view.

D. Duties

1. He should preside at the business meetings of the congregation unless he designates someone to serve in his place.
2. He should be chief counselor and adviser to the pastor in all his work.
3. He should co-operate with the pastor and the church organization in the administration of the church program.
4. He should attend enough committee meetings to keep him in touch with the problems and program of the congregation.
5. He should have mutual concern with the pastor for the spiritual and moral welfare of the members of the congregation.
6. He should have a deep concern for the spiritual status of the congregation in the community in terms of the honesty, sobriety integrity, brotherliness and character of the members.
7. He should serve as a member of District Elders Body representing his congregation a all of its sessions while he is moderator.

E. Installation

It is recommended that whenever a person begins serving he shall be installed into office with a suitable consecration service (see Manual of Worship and Polity, pp. 153-156, for a suggestive service).

F. Term of Service

1. The moderator shall be elected by majority vote for a term of one, two or three years.
2. He shall be eligible to serve not more than six successive years in the same church, but after one year he shall be eligible to be elected again.

G. Assistant Moderator

1. In churches where there is a nonresident moderator or a pastor-moderator it is recommended that the church consider the advisability of electing a qualified resident layman as assistant moderator.
2. The assistant moderator shall act under the supervision of the modertor in the performance of all the duties of the moderator outlined above.

II. The Ministry

Since there are now no major differences in the functions of an ordained minister and those of an ordained elder it is recommended that there shall be two degrees in the ministry of the church to be known as: (a) licensed ministers and (b) ordained elders.

A. Licensed Ministers

1. Term
   a. The one-year term. In the beginning a person shall be licensed for one year subject to renewal until such time as he may be granted an indefinite license or be discontinued as a licensed minister.
   b. The indefinite term. If a person proves his interest and ability in the ministry, is making progress in training and service and, if in the judgment of the church and the district ministerial board the best interest of the church can be served, such person may be given license to preach for an indefinite time. Such indefinite license should be subject to periodic review by the church and the district ministerial board or may be discontinued by the request of the licentiate (see Manual of Worsh

and Polity, pp. 122-128, for qualifications and procedure in licensing ministers).

2. Areas of service. The following areas shall be opened to the service of a licensed minister under the supervision of the church:
   a. To preach the gospel
   b. To be an evangelist
   c. To be a summer pastor
   d. To serve as a pastor's assistant
   e. To be a supply pastor under the supervision of the district and/or regional organization.
   f. To officiate in the church rites of baptism, love feast and anointing when so requested by the moderator of a congregation.
   g. To prepare himself for larger usefulness through continued study and service.

B. Ordained Elders

1. Requirements for ordination
   a. Such time tested scriptural qualifications as "above reproach," "master of himself," "gift for teaching," "well thought of by outsiders," "trustworthy," "lover of goodness," "just," "upright," "faithful," "dignified."
   b. Completion of educational preparation in the form of college and seminary courses or the reading courses prescribed by the church.
   c. Demonstration of leadership ability and maturity of judgment.
   d. Acceptance of a call to the work of the ministry in a local church or the making of the preaching ministry a major concern.
2. Areas of service
   a. To preach the gospel
   b. To be an evangelist
   c. To administer all the rites of the church
   d. To serve as a faithful shepherd of the flock as pastor, teacher, missionary, moderator, and/or any other function necessary to promote the work of the church
   e. To serve on District Elders Body
   f. To assume larger responsibilities beyond the local congregation as he may feel called by God or the church.

[illegible]. District Elders Body

A. Name

The former District Elders Body shall be known as "District Elders and Moderators Council."

B. Personnel

(See Manual of Worship and Polity, pp. 253-4.)

C. Functions of the District Elders and Moderators Council

1. It shall receive reports of the conditions of churches and shall make recommendations to district meeting in behalf of the spiritual welfare of the churches.
2. It shall be responsible for the ordination of elders.
3. It shall act as the board of appeal for individual members of the local congregations.
4. It is responsible for the counseling and discipline of ministers, elders and moderators.
5. When the authority of the elder or moderator is disputed the elder, moderator, minister, congregation or board of administration may refer the dispute to the Elders and Moderators Council for decision.
6. The District Elders and Moderators Council shall initiate action in any situation in which it feels action is necessary for the spiritual welfare of the parties concerned.

IV. The Moderator-Pastor Relationship

A. Areas of service for the pastor

The study made by the joint Leadership Education Committee entitled The Ministry—A Job Analysis is recommended as being a concise and detailed statement of the work of the pastor.

B. Areas of service of the moderator

See I, D above.

C. The working relationship

1. There must be mutual understanding and a spirit of teamwork as pastor and moderator co-operate in the program and work of the church.
2. The pastor should look to the moderator who should gladly serve as his counselor and adviser.
3. The moderator should protect the pastor from involvement in factions and misunderstanding in the church and community so that his work as shepherd of the flock may not be hindered; and the pastor should open doors for and support the moderator in the carrying out of the functions of his office.
4. The pastor and moderator should work jointly in finding, inspiring and training laymen to take increased responsibilities in all areas of the work of the church.
5. As a genuine love for Christ and the church transcends any selfish desire and ambition on the part of either moderator or pastor, the relationship will be a productive and happy one.

Committee:
F. S. Carper
J. W. Lear
Paul E. Miller
S. Earl Mitchell, secretary
Jesse H. Ziegler, chairman

Inniversaries and Weddings

Anniversaries

Mr. and Mrs. D. P. Shickel recently ebrated their golden wedding anniver- y with an open house. They have three ildren, six grandchildren and two great- ndchildren. — Mrs. Lula A. Shickel, anoke, Va.

Mr. and Mrs. L. J. Smith celebrated their den wedding anniversary with open use at their home in Morrill, Kansas, on March 7, 1954.—Mrs. Stanley Stover, Hiawatha, Kansas.

Brother and Sister E. H. Dilley of Barnum, Minn., celebrated their golden wedding anniversary on Feb. 11, 1954, with an open house. They have two children and five grandchildren. — Mrs. John Schraml, Barnum, Minn.

Brother and Sister Ed Sell celebrated their fifty-ninth wedding anniversary on Feb. 13, 1954.—Doris L. Wilson, Fredonia, Kansas.

Weddings

Ault-Webb—William H. Ault and Dorothy M. Webb, both of Baltimore, Md., in the Woodberry church, March 6, 1954, by the undersigned.—Albert C. Schue, Baltimore, Md.

Baker-Burket—Harry F. Baker and Anna Cleo Burket, both of Martinsburg, Pa., Feb. 18, 1954, by I. B. Kensinger, at his home.—Mrs. Harry E. Gahagan, Jr., Martinsburg, Pa.

Bomberger-Nolt—John Harold Bomberger of Bareville, Pa., and Shirley J. Nolt of Lancaster, Pa., in the Bareville church, Feb. 14, 1954, by the undersigned.—S. Clyde Weaver, Lancaster, Pa.

Fitzjarreld-Smith—Hubert L. Fitzjarreld and Reva Marie Smith, Feb. 14, 1954, in the home of the bride's parents, by Ralph Hoffman.—Mrs. Lawrence A. Weaver, Marion, Ind.

Gaylord-Carlson — Garth Gaylord of Brush, Colo., and Imogene Carlson of Haxtun, Colo., March 6, 1954, in the Haxtun church, by the undersigned.—Ralph W. Anderson, Haxtun, Colo.

Hart-Neil—James Allen Hart and Dorothy Jane Neil, March 14, 1954, in the First church, Altoona, Pa., by the undersigned.—S. G. Margush, Altoona, Pa.

Kline-Boyer—Allen B. Kline of Myerstown, Pa., and Doris Boyer of Elgin, Ill., in the Church of the Brethren, Allentown, Pa., March 7, 1954, by the undersigned.—A. P. Wenger, Allentown, Pa.

Oswald-Potts—Larry Oswald and Earlenia Potts, both of Hartville, Ohio, in the East Nimishillen church, Aug. 29, 1953, by the undersigned.—Arthur H. Hess, North Canton, Ohio.

Ryan-Hains—Dwight Ryan and Janetta Hains, in the Gay St. Methodist church, Mt. Vernon, Ohio, March 7, 1954, by Daniel Brumbaugh of Saxton, Pa., assisted by Rev. John B. Taylor.—Mrs. Richard Currens, Danville, Ohio.

Strite-Brandenburg—Galen E. Strite and Jane A. Brandenburg, in the Pleasant View church, Md., March 6, 1954, by the undersigned.—Emmert F. Bittinger, Burkittsville, Md.

Strite-Brandenburg—Jay B. Strite and Lorraine E. Brandenburg, in the Pleasant View church, Md., March 6, 1954, by Cyrus Strite of Hagerstown, Md.—Emmert F. Bittinger, Burkittsville, Md.

Weik-Weaver—Robert G. Weik and Reta Weaver, both of Myerstown, Pa., Nov. 26, 1953, in the Myerstown church, by the undersigned, assisted by J. Norman Weaver.—S. Clyde Weaver, Lancaster, Pa.

Welden-Fuqua—Virgil Welden of Grass Valley, Calif., and Louise Fuqua of Paradise, Calif., in the Paradise church, Jan. 1, 1954, by Lenn Smith.—Margaret Schmorleitz, Paradise, Calif.

Church News

Washington

Covington—Our new church is not completed but the first regular services were held in the church on Easter 1953. We co-operated with other Kent churches in a union revival service. Several are awaiting baptismal services. Officers elected for the year are Bernard H. Suttle, moderator; Mrs. Murray Williamson, Sunday-school superintendent; Bernard H. Suttle, director of music; and Clement Bontrager, pastor. District conference was held in our church.—Mrs. Dave Brown, Kent, Wash.

Colorado

Denver—Our pastor, Kurtis Naylor, was a representative at the conference on faith and order in Cleveland, Ohio. We sold our church building and are now worshiping in the Seventh Day Adventist church. Our aid society meets in the homes of the members for sewing of layettes, making cancer pads and quilting. A number of Mennonite young people who are serving their alternative service in Denver hospitals are worshiping with us. Seven of our young people are in college. A number of our folks attended the three-day Bible institute held Dec. 28-30 in Colorado Springs by Bro. Burton Metzler of McPherson. Recently an a cappella choir from the Mennonite college gave a program of music. On Sunday, Dec. 20, five were baptized. Ten people have made application for church membership. Each month about forty men visit in the homes of our church friends and members. On Jan. 31 ground-breaking services were conducted by our pastor at the location of our new church building in Athmar Park. The following day the contractors began work. A newsletter is being printed weekly for the membership of our church. —Leah Senger Zunkel, Denver, Colo.

Middle Iowa

Cedar Rapids—The Christmas musical program was held Dec. 16. On Sunday evening, Dec. 20, the children presented a Christmas program. On Jan. 10-17 cottage prayer meetings were held. Recent guest speakers have included James L. Hoover of Robins, Lyman Davis of Aurora, Ill., Mr. C. B. Thomas of South India and Mr. and Mrs. Herbert Jacobson, who told of their mission work in South America. Mr. C. B. Thomas was also speaker at our father and son banquet. Miss Lucie Schlenssenger of Germany gave a talk at our women's work group in February. Bro. Charles Lunkley, missionary to Africa, talked at our Sunday morning service, Feb. 21. Some of the films used in our church have been Frontiers Near Home, The Book for the World of Tomorrow, Pick and Shovel Ambassadors and Sundays Around the World. On Feb. 28 we had our annual candlelight service. Since our last report, seven members have been received into our church. Our communion service will be April 15. The women have been sewing layettes and other articles for relief. The men's work have sponsored potluck dinners.—Mrs. Violet Snyder, Cedar Rapids, Iowa.

North Dakota and Eastern Montana

Milk River Valley—Last summer Brother and Sister Earl K. Ziegler served as our pastor. At our council meeting Bro. Mark Emswiler was elected presiding elder for the coming year. Brother and Sister Harold Ullery deeded a plot of ground to the church for a building in the town of Kremlin, where Sunday-school is being held during the winter months. The church and women's work group have sent several packages of clothing to New Windsor for relief and have sent packages of seeds to Korea. The Reader's Digest is being sent to Velma Ober in Africa. We have a 100% Messenger club for this year. —Mrs. C. E. Williams, Kremlin, Mont.

Texas and Louisiana

Roanoke—Since last November Edna Lein and Janice Mummert, B.V.S. workers, have been conducting craft classes for the children, giving secretarial help to the pastor, working with the young people and doing home visitation. The last week of December Brother and Sister Levi Shively conducted courses on leadership training and the Old Testament. During January and February missions were emphasized in the Sunday evening services. On Jan. 21 Betty Lou Hershberger, regional youth director, and five representatives of the youth cabinet met with our young people. Brother and Sister Earl Frantz were with us in behalf of McPherson College on Jan. 24. Since the church has purchased a tape recorder, Sunday morning services are recorded and taken to the shut-ins. Our women's work group packed several Christmas boxes for a German orphanage, made comforters and sent boxes to New Windsor for relief. We have been holding monthly birthday suppers. The CBYF had charge of the morning service on Jan. 31. On Sunday evening, Feb. 7, they gave a radio play, Will You Listen? in observance of Youth Week.—Mrs. Paul H. Metzger, Iowa, La.

Northern Illinois and Wisconsin

Elgin—At our last council meeting it was voted to license Roy Johnson, a senior in Bethany Biblical Seminary, to the ministry. A school of missions was held in January with Earl Kurtz as the director. In March a school of family living was held under the leadership of Paul Weaver. Both schools were well conducted and well attended. Ten of our youth attended the Brethren Youth Seminar in Washington, D. C., in January. Brother and Sister W. Glenn McFadden will be absent from the parish from May until August visiting various European and eastern Mediterranean countries. Recent guest speakers have been Rev. S. Allan Watson of the Elgin Council of Churches, Rabbi Abraham Rose of the Elgin Jewish synagogue, and Elder Govindji Satvedi of Bulsar, India. The work of completing some interior details of our new church house is progressing; we are enjoying and trying to use wisely our enlarged facilities. The gratifying growth in membership and attendance at services is being experienced.—Ora W. Garber, Elgin, Ill.

Hickory Grove—Council meeting was held Jan. 30 with our elder, Joseph Piese, presiding. Our pastor, Lloyd Haag, conducted a week of pre-Easter services. The Methodist church united with us in the World Day of Prayer services, which were held in our church. On Jan. 31 we had a service at the Mt. Morris Home. Several new books have been bought by our church school for the library. Bro. Old Mitchell delivered the morning message on Sunday, Feb. 28.—Mrs. Luther Leaver, Thomson, Ill.

Polo—Our spring love feast will be held April 15. Six youth from our church attended the political seminar in Washington, D. C., in February. Brother and Sister Curtis Bowman showed their film Along African Paths, on Jan. 31. Garden seeds have been collected for Europe relief. A number of new books have been added to the church library. Our church under the leadership of Bro. Hubert Newcomer, co-operated with the union World Day of Prayer and Lenten service. Church family night was observed on Feb. 12. Bro. Olden Mitchell of Dixon was guest speaker on Feb. 21. The home builders sponsored the film, The Stream. An adult church membership study class is being conducted by our pastor. Church visitation nights are also being held. Feb. 7 Bro. Forrest Groff showed slides of our church expansion plans. The women continue to sew for relief.—Mrs. Fred Krum, Polo, Ill.

Rice Lake—Since our last report our church has set up working committees which include pastoral, evangelism and library committees. The ladies' aid has made improvements in the church kitchen and have remodeled a room for a ladies' aid work room and a Sunday-school class room. The work meetings consisted of quilting, sewing and rolling bandages for missions. Two pulpit chairs have been donated to the church in memory of J. and Amelia Nutter. Plans have been made for special pre-Easter services. The young people have organized a basketball team and are playing other groups. The Sunday-school class banks are being used for books for our library. We are planning for a vacation Bible school again this year.—Carol Walker, Rice Lake, Wis.

Middle Indiana

Buffalo—The first of September our church adopted a joint pastorate with the Burnettsville church; Edward Lyons serves both churches. A number of films have been used, included Reaching Forward, Heaven, Second Chance, Like a Mighty Army and Out of the Dark on Skid Row. Our township WCTU sponsored a program with Mrs. Paul Halladay as guest speaker. The last Sunday evening in 1953 the young people were in charge of a candlelight service for the entire church. The church council was conducted by E. Paul Weaver. The men's work and women's work recently sponsored the redecorating program of the church. The women are co-operating in the district projects. A fellowship meeting of the church is held in the basement on the last Tuesday evening of each month.—Lottie A. Hirt, Monticello, Ind.

Eel River—Our church met in regular council on Feb. 22. Bro. George Deal was elected delegate to annual Conference. Plans are being made for a vacation Bible school; evangelistic meeting with Bro. Ralph Schlosser, as evangelist, June 1-10; and district meeting, Aug. 19. We are looking forward to the coming of our new pastor, Bro. Mervin Cripe, and his family of Wauseon, Ohio. They will

gin their work with us on June 1. As have been without a pastor since last ptember, the pulpit has been filled by rious ministers. The men's work group rchased one heifer for relief. The men's work groups are making ettes and the children are helping to y chicks for Egypt.—Mrs. Mattie Tridle, aypool, Ind.

Northern Indiana

Osceola—Our Christmas program was ven by the primary and intermediate partments. We have had several special ograms during the past few months ich included a missionary program by e women's work, a New Year's program the men's work, a temperance program the young people, the Manchester putation team, Gideon Society, George ole, a local director for Youth For rist, the chorus and Rev. Bernard White m the South Bend Baptist church. The mary department is still assisting the ldwin family. The homebuilders class s responsible for sending clothing, toys d a sewing machine to an orphanage in maica. They are also supporting a tive student in Africa. Our building d remodeling project is progressing, th Bro. Noble Bowman of New Paris in arge of the carpenter work. We par-ipated with six other churches in pre-ster services. Bro. Paul Thompson of na, Ohio, conducted our evangelistic rvices Oct. 4-10—Geneva Bloom, Elkhart, d.

Michigan

Battle Creek—Brother and Sister R. C. enger of Franklin Grove, Ill., conducted r evangelistic services which closed with candlelight love feast. As a result of e meetings two were baptized into our urch fellowship. Our deacons were in arge of the Thanksgiving Day service. Dec. 13 our children's department spon-red a Christmas missionary offering for e purpose of buying dried milk for ldren overseas. Brother and Sister ntie Burroughs recently celebrated their golden wedding anniversary. Brother and Sister Clair Sampson and Brother and Sister Elwood Gripe have been installed into the office of deacon. On Feb. 20 we had our annual family night supper. Bro. L. W. Shultz showed slides and talked about his trip to Europe.—Emma Gardner, Battle Creek, Mich.

Muskegon—Gerhard Geerdts, a German exchange student, is with us this year. Reginald Fues, a former exchange student, is also with us until fall. At the last council a committee was appointed to prepare two possible plans for adding an addition to the church. The plans will include more Sunday-school rooms. The music committee was given permission to raise money for new hymnals. The offering from the young people's talent night on Feb. 7 will be used to sponsor two volunteer workers in Europe this summer. The young people have sent baby chicks to Egypt. Our Dorcas society has been mending clothes for relief and sewing rags for rugs. A school of missions for children and adults was held each Sunday evening in March, during which we studied the Spanish speaking people in the U. S. A church membership class is being conducted for those interested in becoming members of the church, as well as for members who wish to learn more about the doctrines of the church.—Mrs. Ralph Wagoner, Muskegon, Mich.

Northeastern Ohio

Canton, Maple Avenue—On the evening of Dec. 13 the message, Behold This Child, was given by Eva Hilty and Gladys Pickens. On the morning of Dec. 20, the children gave a Christmas program. Our church was host to the sub-district men's work father and son banquet on Jan. 5. Edna Springer of the Friends church talked on Jan. 10 concerning the Holy Lands as she saw them. On Jan. 17 Frank Moser who has recently returned from Switzerland showed pictures. The Dorcas Society, men's work and young people each sponsor a program each month. During February the men had charge of a service, four ladies conducted a panel discussion and Arthur Crone, young people's adviser and president of the men's work, spoke at a morning service. Recently the interior of the church has been painted and the kitchen remodeled. —Plezzie E. Meyers, Canton, Ohio.

Freeburg—Our communion was held with G. K. Beach of Akron in charge. The proceeds from the applebutter made by our ladies' aid with the assistance of a few men was sent to Puerto Rico for relief. We also made comforters and baby quilts for relief. Our choir presented a Christmas pageant entitled Are You Ready for Christmas. The young people sponsored a chili supper and program on New Year's Eve. Our teen-age group attended the district youth rally in the Paradise church in January. A series of meetings will begin April 19 with Bro. Homer N. Kircaofe as evangelist. Several from our church attended the leadership training school at the Springfield church. Our young people sent seeds for overseas relief.—Mrs. Olive B. Hahn, Paris, Ohio.

Olivet—One heifer was sent to Europe and three more are being raised by local families with financial help from the junior and homemakers classes. Towel and friendship packages were sent abroad and money was given for the seeds of hope project. Brother and Sister Ivan Eikenberry were with us on Sunday, Jan. 12. On National Youth Sunday the local young people entertained the youth from the surrounding community churches with Dan C. Jenkins, Perry County probate judge, as guest speaker. On Race Relations Sunday, Lowell Anstine showed pictures of Korea and Japan. Neva Hollinger showed pictures of the European work camps as well as pictures of Willi Traub and Heidi Rank and their families, German exchange students who each spent a year in the home of our pastor. Our church was host to the Hopewell Township World Day of Prayer service. On the afternoon of March 28, our church co-operated in the county every home visitation campaign, to encourage church attendance. Bro. C. G. Erbaugh of the Eversole church was guest minister for our pre-Easter meetings. Our spring communion service was held on Easter. Our directory this year includes the church history of our congregation. The Brethren have been in our community for 150 years. —Gladys Erbaugh, Logan, Ohio.

Southern Ohio

Covington—Last fall we began unified services. The children's department has a nursery and extended session during the morning worship hour. The first Sunday of each month the children meet with the entire congregation for services. Consecration services were held for five babies. Our church was host to the district conference. We held a preaching mission with Bro. Stewart Kauffman as our guest minister. The Christmas family night fellowship was held in a number of homes with a common menu and program used at each home. Our pastor attended the state pastors' convention at Columbus. Our school of missions was held for four Sunday evenings. The Ivan Eikenberry family were with us for both morning and evening services at the close of our school. Our pastor, M. G. Wilson, is publishing a quarterly newsletter. Five have been baptized and nine received by letter into our church. At our council on Feb. 17, it was decided to have a planning committee who will select a smaller survey committee to consider a long-range plan for our growing church school—Miss Ethel Manning, Covington, Ohio.

Poplar Grove—At a recent business meeting the church elected its officers for the coming year. The church officially decided to build a parsonage with a building committee being appointed by the elder of our congregation. It will be built near the church on land which was given to the church by Brother and Sister Hugh

NEW

Children's Devotional PICTURES





Irresistible . . . lovable little tykes that will entwine themselves around your heart and the hearts of your youngsters.
Long-time favorites framed in brand-new metal channel frames. Glass face on the picture to protect the delicately colored print. Gift boxed.

The $5.95 series
Size 13 x 17 inches
M5250—Bless Us All
M5251—A Child's Prayer

ORDER BY NUMBER

The $3.00 series
Size 8 x 10 inches
M3250—Bless Us All
M3251—A Child's Prayer

RETHREN PUBLISHING HOUSE . . . . Elgin, Illinois

For Boys and Girls

THE MAKERS OF AMERICA SERIES

Dramatic, authentic biographies—stories of men whose lives have gone into the making of America — for children 7 to 12 years old. Skillfully written, vigorously illustrated, they offer fascinating entertainment and accurate information.

GEORGE WASHINGTON		
First President	Ball	$1.50
THOMAS ALVA EDISON		
Inventor	Wright	$1.50
LAFAYETTE		
Friend of America	Graham	$1.50
WILLIAM PENN		
Founder and Friend	Haviland	$1.50
LEIF ERICSON		
Explorer	Weir	$1.50
CHRISTOPHER COLUMBUS		
Discoverer	Graham	$1.50

Order by title

BRETHREN PUBLISHING HOUSE . . . . . Elgin, Illinois

Blocher. Our pastor and elder, Bro. James M. Moore, will be our representative at Annual Conference. Before Christmas three persons were baptized into our church. — Homer Halladay, Greenville, Ohio.

Prices Creek—Our women's volunteer service sponsored a peace program with the film, More for Peace. Grease, clothing, bandages and mend-it-kits were sent to Brethren Service. They are now sponsoring the seeds-of-hope project. On Dec. 20 the Golden Rule Sunday-school class presented the cantata and pantomimed the Christmas story, The Gift Supreme. Brother and Sister Harlan Brooks were with us on Jan. 3. Youth fellowship meetings are held every two weeks. Deloris and Esther Engle attended the youth seminar at Washington, D. C., and New York. New books have been added to our church library. Two heifers have been purchased for relief. On Race Relations Sunday the Negro Bethesda quintet of Dayton, Ohio, was with us. We observed the World Day of Prayer with the Wares Chapel E.U.B. church. Our school of missions was held during the month of March.—Mrs. Verna Lee, El Dorado, Ohio.

Eastern Pennsylvania

Chiques—On Jan. 17 a missionary meeting was held at the Mt. Hope church with Bro. Henry Wenger as guest speaker. Bro. Milton Hershey, who accompanied a shipment of heifers to Europe, talked about his experiences in our church on Jan. 30. On Feb. 5, ground-breaking ceremonies were held for the new addition and the renovation of the Chiques church. Until the completion of the annex, our services are being held in the Mt. Hope house. Recently sixteen women sewed at the General hospital. Relief goods were collected by the ladies' aid and sent to New Windsor. Bro. Robert Faus and Bro. Herbert Wolgemuth were chosen as our delegates to Annual Conference. Bro. Gern Haldeman is serving two years in alternative service. Recently the land adjoining the Chiques church property was purchased for the church. Becker Ginder, Robert Faus and J. Earl Shearer attended

Do You Use A Recorder?

If so, let us supply you with the tape and other miscellaneous items necessary for the complete use of your recorder.

Scotch Magnetic Tape	
111A ¼" x 1200 Ft.	$5.50
111A ¼" x 600 Ft.	3.50
41 Splicing Tape, ½" x 100"	29c
43 Leader & Timing Tape, ¼" x 150 Ft.	60c
RB-5 Plastic reels	65c
RB-7 Plastic reels	75c

The above are list prices
Write for special prices for church use.

BRETHREN PUBLISHING HOUSE

Elgin, Illinois

Brethren Placement and Relocation Service . .

This column is conducted as a free service to our people. The right to edit and reject is reserved. Since no verification of ads is made no responsibility can be assumed. In writing about any ad please give the number. Unless otherwise specified address all correspondence to Brethren Service, General Brotherhood Board, 22 S. State St., Elgin, Ill.

No. 940. For sale: Office and residence of doctor in Ansonia, Ohio, 8 miles north of Greenville, Ohio. Wayne hospital, Greenville, is open-staff, 50-bed, general hospital, excellent facilities. Good location for two men. Darke County Medical Society has several Brethren members. This opening is ideal for any with religious background. Write: Stanley Hamilton, Executive Secretary, Rural Life Association, Quaker Hill, Route 28, Richmond, Ind.

No. 941. Wanted: A copy of Brumbaugh's History of the Brethren. Send to Merrill D. Sanger, Quinter, Kansas.

No. 942. For sale: Successful small town and rural newspaper, including necessary machinery to do printing. Building with small living quarters in back. Located few blocks from large Church of the Brethren. Fast growing community in the heart of San Joaquin Valley. Write Rev. Claude F. Dadisman, R. 1, Box 8, Waterford, Calif.

No. 943. For sale: Improved quarter section, general farm with 50 acre pasture. Plenty of good water, 2 cisterns, 2 wells with windmills, close to house. Fair improvements. Six-room house with cellar, wired on REA line. Cow barn for 10 cows with double corn crib, granary, machine shed on side. Poultry house, brooder house. Several miles from school, county seat and Church of the Brethren. Write: Mrs. John G. Smith, R. 2, Bellville, Kansas.

No. 944. Wanted: Good driver to assist driving car to Harrisburg, Pa., about middle of May. Free transportation. Write: Mrs. L. H. Haldeman, Box 71, Zephyrhills, Fla.

No. 945. Wanted: To purchase good used loud speaker system for the church (North Solomon church). Small church building. Write: George P. Breon, Port, Kansas.

No. 946. Wanted: Brethren man and wife desire positions directing or acting as managers for young people's camp during summer. Taught eighteen years, directed three summer work camps and enjoy working with young people. Write Brethren Service Commission, General Brotherhood Board, Elgin, Ill.

No. 947. Wanted: Teacher with eighteen years of experience desires a position in community that is predominantly Brethren, Mennonite or Friends. Teaches Latin, history, English and physical education. Has three children—sixteen, nine and seven years old. Write: Brethren Service Commission, General Brotherhood Board, 22 S. State St., Elgin, Ill.

No. 948. Wanted: Men and women for elementary and high school teaching positions in Front Royal, Va., Church of the Brethren community. Beginning salary $2,200 and maximum salary $3,4[illegible]. Write: Rev. Fenton H. Platter, 108 W. 13th Street, Front Royal, Va.

No. 949. Wanted: The District of Oklahoma hopes to establish a church in Amarillo, Texas. If you have relatives or friends near there or stationed at the Amarillo air force base write: Jane Stull, Box 1440, Amarillo, Texas.

No. 950. For sale: New modern brick house, large living room, two bedrooms, kitchen, bath and utility room, located in Mexico, Ind. Four churches in the town—Church of the Brethren, Methodist, Baptist, and Brethren. This is near Peru, which is a growing manufacturing center supplying work all year. Write William H. Eiler, Mexico, Ind.

youth seminar and the United Nations in New York. Bro. Otho Hassinger brought message on peace at our morning service on March 7.—Mrs. John K. Stauffer, Lyn, Pa.

Ephrata—One evening in December, the men's work sponsored the Herald Aires male chorus. On the morning of Dec. 20 children presented a Christmas program. In the afternoon our pastor was speaker and the choir furnished music for the guests of the Neffsville Brethren home. On the same evening the CBYF gave the play, The Light of Men. On Dec. 27 Paul Robinson, president of Bethany Seminary, was our guest speaker. Bro. Donald Robinson showed pictures of Europe at the CBYF meeting. In the evening the choir presented the cantata, Bells of Christmas. Our school of missions was held in January. The film, Forcing the Shadows, was shown and a missionary play, In Perfect Peace, was presented by a group of our people. Our church participated in the community Week of Prayer service. Brother and Sister Harlan J. Brooks, missionaries to India, had charge of our evening service Jan. 10. International Friendship was observed at a women's meeting with Mrs. Jun Hershey and In Sook Choi, a Korean girl of Lititz, Pa., as speakers. A class of our girls made soap for relief. One of our women's classes is continuing the support of three native pastors in Africa. During national Youth Week the CBYF sponsored a family night and was host to a youth rally at which Bro. William Longenecker was speaker. Supper was served and in the evening the film, The Second Chance, was shown. A youth choir has been organized. Bro. Stewart Kauffman of Harrisburg was guest speaker at our father and son fellowship supper. Brother and Sister Robinson have been elected to represent us at Annual Conference. On Feb. 28 the a cappella chorus of Elizabethtown College presented a concert in our church.—Mabel M. Myer, Ephrata, Pa.

Long Run—During our remodeling program, we held our services in the Lutheran church. Catherine Ahner and Marguerite Ritter were delegates to the Sunday-school missionary meeting at Bareville. Our district meeting delegates were Helen Reber and Olive Ahner. Our pastor and a few of the young people participated in the dedication service at the Springfield church. On Jan. 3 our pastor conducted a dedication service for nine children. Our elder, Bro. Milton Hershey, gave a message concerning his experiences in accompanying a load of heifers to Germany. Bro. George Daubenspeck, a minister in our congregation, brought the message on Jan. 31. We have purchased pews for our new church annex. During our building program some men from the Manheim section helped with the work. On Jan. 9 we moved into our remodeled church. Dedication services will be held April 30—May 2.—Mrs. Marguerite Ritter, Richlandtown, Pa.

SERMON ILLUSTRATIONS

These books will be off the shelf much of the time as you use them in your sermon preparation.

A TREASURY OF SERMON ILLUSTRATIONS ..... **By Charles L. Wallis**

Brief illustrations arranged alphabetically under 450 different topics. 2400 anecdotes, stories, verses, words of wisdom . . . of a tone and content that can be spoken from the pulpit. 320 pages. Cloth. **$3.50**

CYCLOPEDIA OF BIBLE ILLUSTRATIONS ..... **By Paul E. Holdcraft**

These are practical illustrations which will increase understanding and appreciation of the Bible and of the great themes of the Christian Faith. Excellent for all who teach the Bible and its messages — preachers, teachers, writers, youth leaders, counselors, and others. 328 pages. Cloth. **$3.00**

MACARTNEY'S ILLUSTRATIONS .. **By Clarence E. Macartney**

Fresh, pointed and powerful illustrations which have been used in sermons delivered by the author. So vital and suggestive are the anecdotes in this collection that many new ideas and texts for new sermons may be the result of the use of them. Arranged alphabetically with subdivisions and cross references. 484 pages. Cloth. **$3.95**

BRETHREN PUBLISHING HOUSE . . . Elgin, Illinois

S. E. Pennsylvania, New Jersey, E. New York and N. Delaware

Wilmington—Bro. Norman Ford, who has served us as part-time pastor, has accepted a call from the International Committee of the YMCA to become national boys' work secretary for India and Ceylon. On Sunday morning, Jan. 17, our congregation voted to call Bro. Donald Robinson to serve as full-time pastor. Bro. Robinson will graduate from Bethany and plans to begin his work about July 1. In the meantime, the pulpit is being filled by various ministerial students from Elizabethtown College and Crozier Seminary. Some of the recent speakers have been Jack Bullard of Crozier and Jay Gibble, Donald Fogelsanger and Robert Turner of Elizabethtown College. The union Thanksgiving service was held in our church with Rev. William P. Kesmodel, pastor of the Richardson Park Methodist church, as the speaker. We also cooperated with the Methodist church in Good Friday services. Our communion service will be held on Thursday evening of Holy Week at 7:30. Since our last report six members have been received into the church by baptism and twelve by letter. A formal dedication service for our new Sunday-school building is scheduled for this summer or in the early fall. The community boys' club sponsored by our church and the Y.M.C.A., has grown to a membership of fifty. Mrs. Matilda Mayer was recently named literary representative of the district, succeeding Mrs. Edith Ford.—Mrs. Edith G. Ford, Hartford, Conn.

Southern Pennsylvania

York, First—Recent guest speakers have included Canon Clifton A. Best; Galen C. Kilhefner; Bro. Stover Kulp, missionary to Africa; T. E. Montouth; Dr. Roy Pfaltzgraff, our medical missionary to Africa; and Ralph W. Schlosser, who conducted our evangelistic meetings. Programs sponsored by the women's work organization were one on hobbies and treasures, a Christmas tea, an ecumenical service and a travelog, Come See Spain. The Apollo Four male quartet presented a concert in December. Services during the Christmas season included a baptismal service, a pageant, Gloria in Excelsis, by the children, a consecration service for babies and the senior choir cantata, Gloria in Excelsis. The school of missions was conducted in January and included the films, No Place for Timba, Africa As I Saw It, A Chance to Live, and I Found a New World, as well as a message by Mrs. Herman Hammer, missionary to Argentina. The Juniata College choir presented a concert on Feb. 6. Dr. Paul Z. Rummel was the speaker for the father and son banquet in February.—Mrs. Esther M. Hershey, York, Pa.

Western Pennsylvania

Pleasant Hill—Our evangelistic services were held by Bro. D. H. Markey of Bunkertown, Pa. The men's work fellowship conducted the annual Thanksgiving services. The choir presented a Christmas cantata on Dec. 21 and we had our Christmas party on Dec. 23 with the children presenting a program. In January Bro. R. W. Schlosser was with us for a Bible institute. At our regular quarterly council meeting in January, the trustees were authorized to proceed with the remodeling of the main entrance to the sanctuary and the rearranging of the chancel along with

MY NEW ADDRESS IS . . .

Name .....

R. D. or St. .....

P. O. ..... Zone ..... State .....

Help us to keep your Gospel Messenger coming by reporting any change in address promptly. **Please do not remove old address.**

the installation of a baptistry. Our leadership training school was held during the months of January and February. The Elizabethtown College choir will be with us on Easter Sunday morning. Bro. Donald Plank of Burnham will be with us for Holy Week services. Since our last report we have assumed the support of Bro. Andrew Holderreed on the India mission field.—Mrs. William L. Gould, Johnstown, Pa.

Florida and Georgia

Miami—Brother and Sister L. S. Shively conducted a teachers' training course Feb. 1-7. Bro. Shively was our guest speaker on Feb. 7, and in the evening we had the film, Frontiers Near Home. Other guest speakers during February were Bro. E. S. Petry, E. M. Hersch and Wilmer Petry. The young people sponsored a supper with the proceeds going for some remodeling on the church. One new member has been baptized into our church. At the CBYF hour on Feb. 28, Bro. Pankratz, who has spent some time in Bolivia, gave a talk on his experience. Bro. John Olt, who recently returned from Puerto Rico, showed pictures of our Brethren Service mission project at Castañer.—Mrs. J. E. Jones, Miami, Fla.

Eastern Maryland

Sams Creek—Our Christmas play was White Christmas, by Dorothy Clarke Wilson. J. Herbert Miller of Hershey, Pa., will be our evangelist April 18-25. Special music each evening will be from the Meadow Branch, Union Bridge, Westminster and Edgewod churches, as well as from the St. James, Bethel and Stone Chapel Methodist churches. Our council meeting was held April 5, with E. C. Bixler as moderator. May 2 is the date scheduled for our love feast with Bro. John Eberly of New Windsor officiating. The ladies' aid will serve supper at the spring district men's work meeting in our church on May 8. Thornton Black, John Eberly and Harold Knepp have been guest ministers at our Sunday morning services. Bro. E. C. Bixler, Virgil Barrows and Wayne Eberly have also been with us.—Mrs. Fred A. Gosnell, Mt. Airy, Md.

Middle Maryland

Pleasant View—John T. Glick of Bridgewater, Va., was evangelist for our meetings. Seven were baptized and six received by letter into our fellowship. Miss Ruth Utz, missionary to Africa, was a guest speaker. The young people gave the play, Grandpa Hangs the Holly. The primary department gave a Christmas program and brought stockings filled with dimes for mission work. The women's work spent a day at New Windsor processing clothing. Since the new year once a week they have been sewing for relief and quilting. Brother and Sister Bittinger attended the spiritual life institute at Bridgewater. Each month an offering is received for the parsonage fund and each quarter one for the Fahrney—Keedy Home expansion program. Films shown at our morning services have been Frontiers Near Home, A Chance to Live, and My Peace I Give Unto You. Delegates to district meeting were Pauline Guyton and Amidee Eckard. Our choir is preparing an Easter musical program.—Olive Eckard, Middletown, Md.

Tennessee

Meadow Branch—Our school of missions was held Dec. 27-31 with films and slides being used. Bro. Dean Rohrer of Mt. Pleasant, Mich., gave an illustrated lecture on his experiences in Puerto Rico. Bro. Rhett Petcher, district fieldman, gave a message for us in January. Our women's work made quilts and comforters for relief recently. Their meetings have included one on peace and another on home and family life, using the filmstrip, Happy Times at Home. Two of our women, Grace Hileman and Mrs. H. S. Winkel, have been helping at New Windsor. Bro. R. D. Ga preached for us on Dec. 20 and on F 28 Bro. Guy Pressley of Limestone, Ten brought our message. Bro. Clarence Ise berg and Bro. Clark Dalton have be chosen to serve as ushers. The deaco have been in charge of the opening w ship services.—Mrs. F. C. Rohrer, Be Station, Tenn.

Eastern Virginia

Mt. Carmel, Western—The young peo of the Evergreen church gave the pl Story of the Innkeeper. They also spo sored the Christmas stocking project the Brotherhood Board. Twenty-t young people and the pastor went Chri mas caroling. The pageant, Nativity of t Christ Child, was given at the Shiloh a Mt. Grove churches. Before Christmas film of the nativity was shown at each the three churches. On Jan. 17 Brot and Sister Minor C. Miller of Bridgewa were with the Evergreen church in all-day meeting. The men's group w sponsor a Lord's Acre project this ye We are participating in the Loya Crusade for church attendance. On F 28 the Evergreen church observed fam night with a fellowship meal followed a discussion on Africa missions. T young people were in charge of t worship. Our pastor, Harold Ketteri attended the Spiritual Life conference Bridgewater. Seven of our men, includi our pastor, attended the men's distr banquet at the Manassas church. O church observed World Day of Pray with the Mt. Vernon Methodist chur The Evergreen church will hold its co munion on April 28.—Nelie Wampler, Ge Va.

Southern Virginia

Ninevah—On Dec. 20 our Sunday sch gave a Christmas program. Bro. G Wampler and Bro. Zion Mitchel we with us on Jan. 24, with Bro. Wamp bringing the morning message. After t worship service they were in charge our council meeting. Bro. H. Allen Hoo was elected elder. A nominating comm tee was elected to select nominees the various committees of the church. Feb. 20 another council meeting was h with our elder, Bro. Hoover, presidi Bro. Mitchel was with us again to ass in the completion of our organization. this time committee members were elect and Bro. O. R. Fike gave a talk on t qualifications of a deacon. Three deacc were elected at the meeting.—Mrs. R. McGuire, Hardy, Va.

MAY SELECTION

for the Minister's Book of the Month Club

The Church and Social Responsibilit

Edited by J. Richard Spann

15 discerning discussions by authorities in their fields dealing with some of the most important problems in our present world order, with the gospel presented as an answer to these needs.

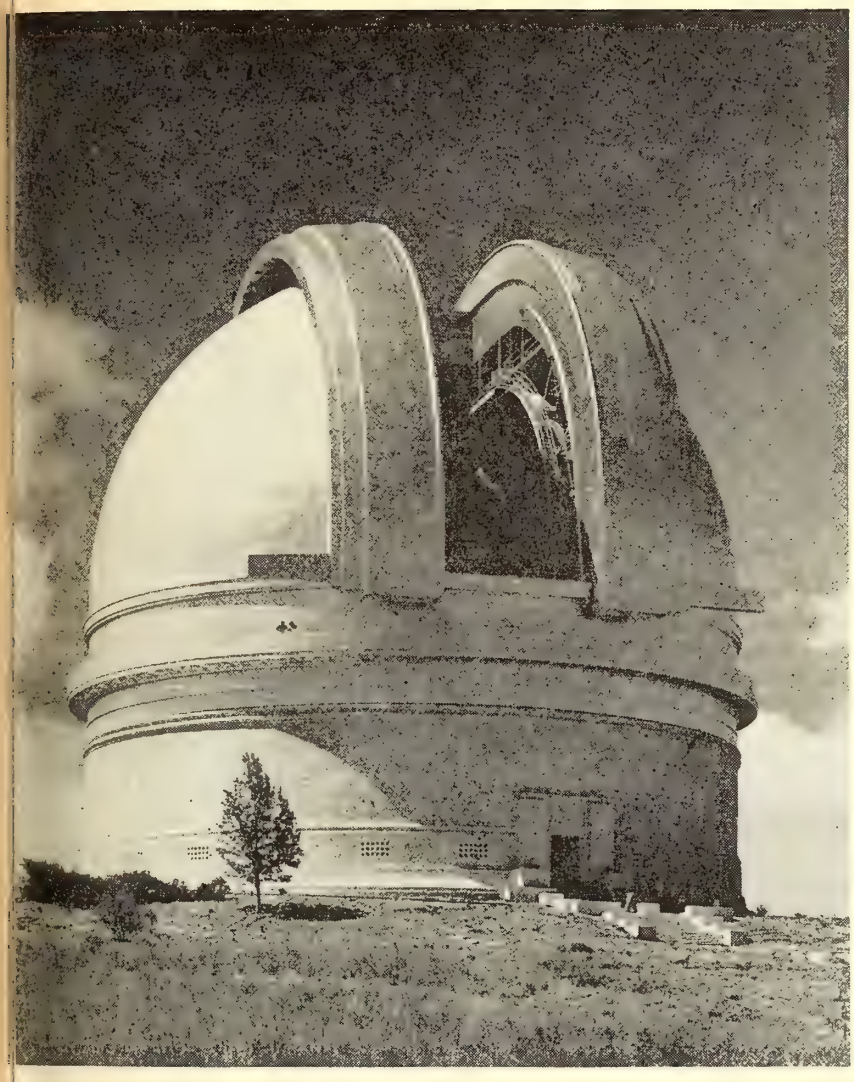
Part 1. The Social Ministry of the Church
Part 2. Basic Human Rights and the Community
Part 3. The Church and the Economic Order
Part 4. The Church and the Political Order

Copies will be mailed to members of the Book of the Month Club on or about May 10.

Regular price $2.75; to members of the club, $1.92 plus postage and handling.

BRETHREN PUBLISHING HOUSE . . . . Elgin, Illino

Church of the Brethren
Gospel MESSENGER
APRIL 24, 1954



Gendreau

Window to the Stars

THE two-hundred-inch telescope at Mount Palomar observatory is the largest in the world. Its huge mirror weighs fourteen and one half tons. The giant telescope is actually an enormous camera with which astronomers can take pictures of stars and other bodies in the universe. When it was dedicated several years ago, speakers referred to it as a "window to the stars."

Tomorrow is the Sunday on which most churches will give recognition to Christian colleges and the kind of education that should help young men and women view their world from a Christian perspective. Not only college courses but hundreds of other experiences offer mirrors through which one can view the world. But the effect is bewildering unless there is some focal point, some window to the stars, that shows their relation to the God who made them. A Christian college should seek to provide not only newer and larger horizons but the perspective of the Christian faith. Faith can open windows to the light of new knowledge. Faith can open doors into a life of meaningful service.

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

Contributing Editors

ROY D. BOAZ ..... Cloverdale, Va.
A. G. BREIDENSTINE .... Lancaster, Pa.
A. R. COFFMAN ..... La Verne, Calif.
IVAN FETTERMAN ..... Oaks, Pa.
DEAN L. FRANTZ ..... Mt. Morris, Ill.
HOWARD H. KEIM .. N. Manchester, Ind.
MRS. JOHN D. LONG .... Dayton, Ohio
LUCILE LONG STRAYER . La Verne, Calif.
MURRAY L. WAGNER .... Troy, Ohio
LEVI K. ZIEGLER ..... Martinsburg, Pa.

THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Norman J. Baugher, General Secretary, and the Brethren House, Earl H. Kurtz, Manager, 16-24 S. State St., Elgin, Ill., at $3.00 per annum in advance. Life subscription, $50, husband and wife, $60. Entered at the post office at Elgin, Ill., as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

APRIL 24, 1954

Volume 103 **Number 17**

In This Number . . .

Editorial—
Window to the Stars 1
What Is Out of Control? 5
Kingdom Gleanings 16, 17
The General Forum—
Needs of Brethren Students in Brethren Colleges. Inez Long 3
Apple Orchard in Bloom (Verse). May Allread Baker 4
Alternative to Academic Futility. D. Elton Trueblood 6
Think Twice (Verse). Arnold H. Lowe .. 7
Happiness. Wayne Wheeler 9
The Christian College and the American Way of Life. Kenneth B. Smith .. 10
The Family Counselor 11
To Each in His Own Tongue 12
Brethren Teachers in Brethren Colleges. V. F. Schwalm 14
Christian Courtesy. William E. Thompson 15
Reviews of Recent Books 15
News and Comment From Around the World 18
Brethren Service—
Building Ties. Carolyn Ikenberry 20
Food for Work Camps 21
The Deep South. Edna Lein 21
The Local Church—
Church and College Co-operation. R. C. Wenger 22
It's Your Tree, Too! 23
Our Mission Work—
Govindji Visited Us. Mrs. Wilbur B. Stover 24
The Immortal in Man. Richard C. Wenger 25
The People Who Are Not Wanted. Ernest R. Jehnsen 26

READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

"Shut-ins Need Not Be Shut-outs"

I wonder how many of our readers know that the first Sunday in June is National Shut-in Day?

A mother, a Mrs. Bebe Mathias, who lost an only son in the second world war, started a cheerful greeting club in his honor. Through her thoughtfulness a small magazine was started.

This is a monthly magazine sent to members, new and old, who subscribe. This little messenger of cheer goes out to forty-seven of the states, also to several foreign countries.

Many a shut-in finds cheer and comfort from the cheer cards sent to them through the Cheerful Greeting Club. If any who wish to know more about this club, will contact the writer, I shall be glad to supply more information. As it is said, "Cast thy bread upon the waters: for thou shalt find it after many days" (Eccles. 11: 1).—Mrs. O. E. Root, R. 2, Box 418, Waynesboro, Va.

For the Most Good

I would like the enclosed check to be used where the most good can be done. In the last Messenger the little Korean waif impressed me very much, also the piece about the Kassel House in Germany. I would like so much for it to go to some poor souls who are hungry.—Contributor.

"Brother"—Not "Mister"

We are troubled about why our people are calling other people of our own Brotherhood "Mr." and "Mrs." rather than Brother or Sister so and so. It is done so much in our Messenger, especially in items of interest like that on page 24 of March 20 issue, where our missionaries are all called Mr. and Mrs. and I should think those in faraway mission fields would surely feel that they were all brethren.

Maybe we do it thoughtlessly but why be so thoughtless of a thing or form that should mean so much?

Isn't *Mr.* and *Mrs.* the term of the world and *Brother* and *Sister* a great fellowship way of addressing one another of the church?

We have found that we really are getting quite delinquent in many ways in our Brotherhood and that is one of them. For we have lived among and worshiped with those of other denominations a great deal and they salute one another as Brother and Sister or speak t others using those brotherly terms "Behold, how they loved each other was said of the early Christians —Mrs. O. E. Stern, Wausaukee, Wis

What Would Paul Say Today?

Dear Brother Paul:

We appreciate the great love an concern you had for the churches and all the followers of Christ. Yo suffered many hardships, but lived life of devotion and sacrifice.

We appreciate your good letter of helpfulness to live Christians

Now we are wondering if yo were here today, would you sa things have changed so much tha some things you advised are nc necessary as they were in that day Would you say that women n longer need to have their head covered in worship?

Would you say the modern hat i all right, as was the sari the wome wore in those days? Men remov their hats in time of prayer and a worship services, but is it all righ for women to be bareheaded i public worship?

How about women keeping siler in the church? Or are they equa with men in this day in doing publi speaking and preaching?

Would you say that a woman long hair is no more a glory to her Cut it off and be like the world you like. Surely you wouldn't sa it's all right for women to ador their bodies with gold and pear and costly raiment (1 Tim. 2: 9-10

You didn't say anything about th men not decorating their bodies. Ar they justified in wearing gol watches and wrist bands, tie clasp and rings? Do they sometimes d tract from the ministers' sermons "God hates a proud look." We sa we are not proud; then wouldn't be better to take down the sign?

The money we spend for unnece sary things would go a long ways i taking the gospel to the whole worl and relieving the suffering in ou sorrowful world. If Jesus were he today, might he want to drive us ou of the temple when we are makin it a place of entertainment and fu or when serving suppers to mak money, even though for a good caus (John 2: 16)?

"My Father's house shall be calle a house of prayer." Are we feastin and neglecting prayer, rather tha fasting and praying?—One Who Concerned.

Needs of Brethren Students in Brethren Colleges

Inez Long

Colleges must provide a liberal education that produces men and women who are at home in the world in which they live and who have a faith that is creative and vibrant.

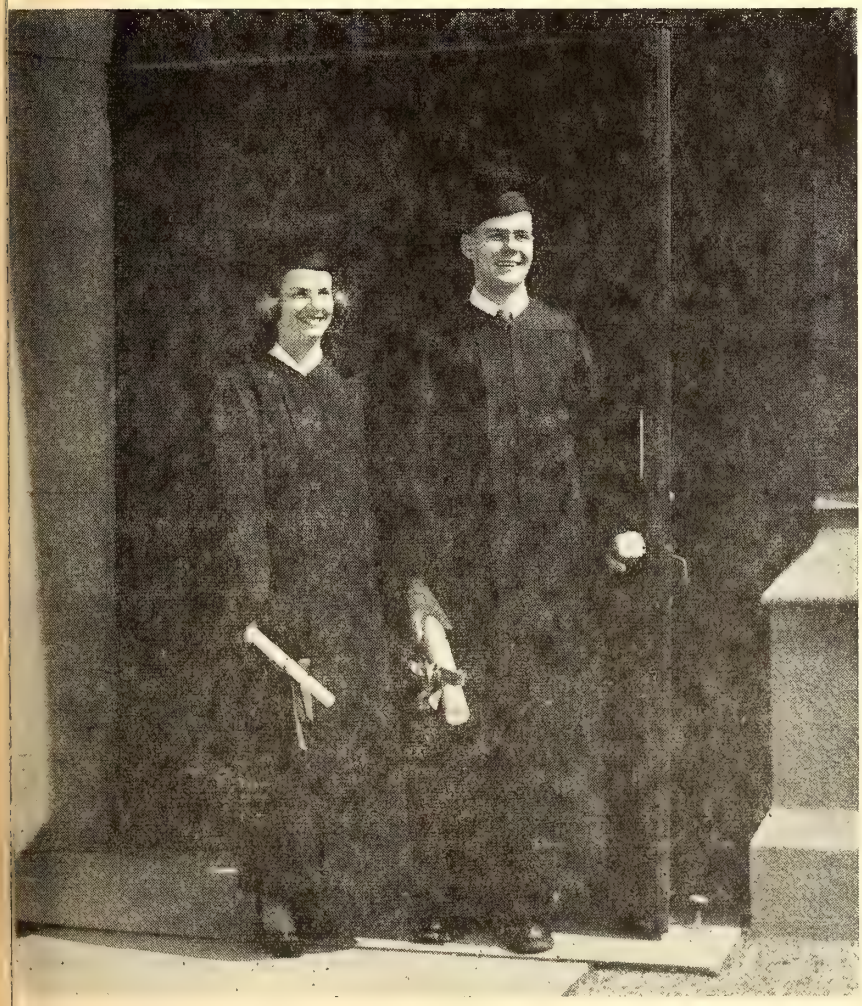
BRETHREN colleges though open to all youth who seek higher education, trike an inviting chord in he hearts of their alumni, Brethren youth and the church nembership at large. However, t is to the needs of Brethren tudents in the church-related olleges that I write, myself a roduct of a Brethren home, hurch and college.

Because of the early condiioning which the home community and the church place upon individuals long before they reach the college campus, it is my thesis that Brethren youth have an urgent need to inspect the validity of these conditioning factors, provincialisms and traditions, in the light of free, liberal education. The Brethren college must afford this opportunity to youth, who, it is our hope, will come into the leadership of our denomination with those refreshing discoveries in faith and fact which can illumine the role of the church for the future.

Vife of the pastor of Mack Memorial hurch, Dayton, Ohio, and a contributing ditor of the Gospel Messenger

For that reason I write with a strong conviction that Brethren colleges must reaffirm their devotion to the principles of liberal education, so that the temptations of indoctrination, externalism and generalization which have plagued the Christian church through its history may not invade the college classroom, devoted to academic freedom. If the old clichés of a small religious sect are repeated in the life of a Brethren student through the college classroom, chapel and administrative policies, then the future growth and breadth of our denomination, for which many of us work and pray, will be stillborn, and that virile reasonableness toward modern life which community leadership demands will be aborted in young Brethren men and women with hopes in their hearts that they might be able to get on with the business of our age.

The purpose of liberal education is to develop men and women of great mind and spirit. This purpose is to be realized, first, through the free inspection of



From the protected atmosphere of the college community the student on graduation steps into a competitive world of personal freedom

H. Armstrong Roberts

facts and creative ideas. The Brethren have always been serious students of the Book, the open Bible and the creedless church being symbols of a magnificent, central belief that the individual has the priceless right to study, in reverence and freedom, the Scriptures and all of man's recorded struggle for truth. This right of the individual to explore the Bible was affirmed by the Brethren as a cure for the authoritarian indoctrination which existed in the day when the church was born.

It is my hope that Brethren colleges might keep alive this basic tenet of our tradition, that indoctrination within our own ranks might feel the relentless challenge which liberal education makes, that facts and evidence must be brought continually to bear upon what seems to be, but is never, a closed case. Education is never less Christian because it teaches the facts.

A religion which cannot accept the challenge, even the threat, of new knowledge is a dying religion. Wherever men wrestle with present truth in order to discover a more relevant truth, in the light of both sides of an issue, man has moved forward in his resistance against the slavery of falsity, evasion or distortion of the truth. Herein lies the road to religious experience which, though demanding more personal motivation than the mere perusal of religious facts, is the goal of great minds and spirits.

Job of the Old Testament said, "The fear of the Lord, that is wisdom; and to depart from evil is understanding." Yet Job had to struggle with the prevailing concepts of man and God which had been accepted by the Hebrew people for centuries. In his struggle he maintained his integrity as a man with a problem which the time-worn answers of his tradition could not solve. In that struggle of the soul he was thrust into a new reverence for the mysterious, sending out, above the echoes of dead generalizations, a clarion call to the scientific approach which says, "God of truth, here is a problem which known answers do not satisfy. Help me to find a solution from out of the mysterious and unknown."

The first prerogative of Brethren colleges, then, is to provide liberal education and the second, to develop men and women who are related to the life of our day. This area is a critical one for any college. A college is, by its very nature, an isolated citadel of learning, furnishing students the protection which comes from authority and limitations, enforced by administration and faculty. Catapulted into a competitive world of complete personal freedom, a student experiences a natural hesitancy. This hesitancy to step forth-rightly into the business of the world can develop into a frightening timidity on the part of alumni of Brethren colleges unless our schools work intensely at the job of helping their Brethren students, strongly conditioned by the externalisms of Brethren customs and mores in home and church, to know and to value modern life so that they will be able to confront it upon graduation.

Traditionally, Brethren have maintained an idealistic way of life, developing a pattern of negative emotional response to those adjustments to the outside world which hint either of compromise or of conformity to worldliness. Such responses can develop into escape from reality or retreat into isolationalism. These fragments of hostility to a world of growing communication and urbanization still exist in subtle forms. Although we as Brethren have relinquished the uniformity of dress and the safety of rural life in large practice, our isolationalism continues in the form of unrealistic attempts and utopian plans to be a favored and special people.

These are days when interdependence and mutual esteem one individual for another, one group for another, are demanded. Attempts to flee this demand of our generation result in frustration and consequent thwarting of man's productive expression in the reality of today. This high respect for other persons and the appreciation of courtesy and social usage are values which Brethren colleges can teach in a practical way in campus activities, educating youth to prevailing social practices through which they may be integrated, efficient, creative members of modern society.

To provide liberal educatio

Continued on page 9

Apple Orchard in Bloom

MAY ALLREAD BAKER

They have no beauty in the winter weather,
These gnarled, old gray trees, dark against the sky,
Like faithful comrades standing close together
The bitter, northern blizzards to defy.

But when gay spring comes singing through the land,
And brown buds swell to fragile loveliness,
So suddenly we scarce can understand
These drab trees burgeon out in bridal dress.

Wearing their dainty robes of pink and white,
They give their fragrant beauty to the breeze,
While all our senses quicken with delight
In contemplation of the apple trees.

EDITORIAL

What Is Out of Control?

SOON after the first of the recent series of hydrogen bomb tests on March 1, Americans began to wonder if they had not already evised a destructive force that could get out hand. One congressman who observed the first st described it as being "out of control." Presient Eisenhower said it "surprised and astonhed" the scientists who designed it. But a few eeks later another bomb was tested and it was xpected that before Easter a still larger blast ould be set off.

Is the hydrogen bomb really something to be fraid of? The atomic bomb dropped on Hiroima had the explosive power of twenty thouand tons of TNT. The first hydrogen bomb tested n 1952 had the power of five million tons. Recent ombs have the power of more than fourteen illion tons and bombs are ready which can reach he explosive power of forty million tons.

If an H-bomb were dropped on Philadelphia t would completely destroy most of a twelve-mile rea, bring serious blast damage to a forty-mile rea and cause casualties from radioactivity in ninety-mile area reaching New York City, Harrisburg and Baltimore. It would be necessary o evacuate an area reaching for 175 to 200 miles, ncluding the nation's capital, parts of Virginia, Maryland, New York and Connecticut. It would irectly affect ten of the most populous districts n our Brotherhood, with a membership of nearly 70,000. Similar destruction would result if H-bombs were dropped on Washington, Detroit, Chicago or New York.

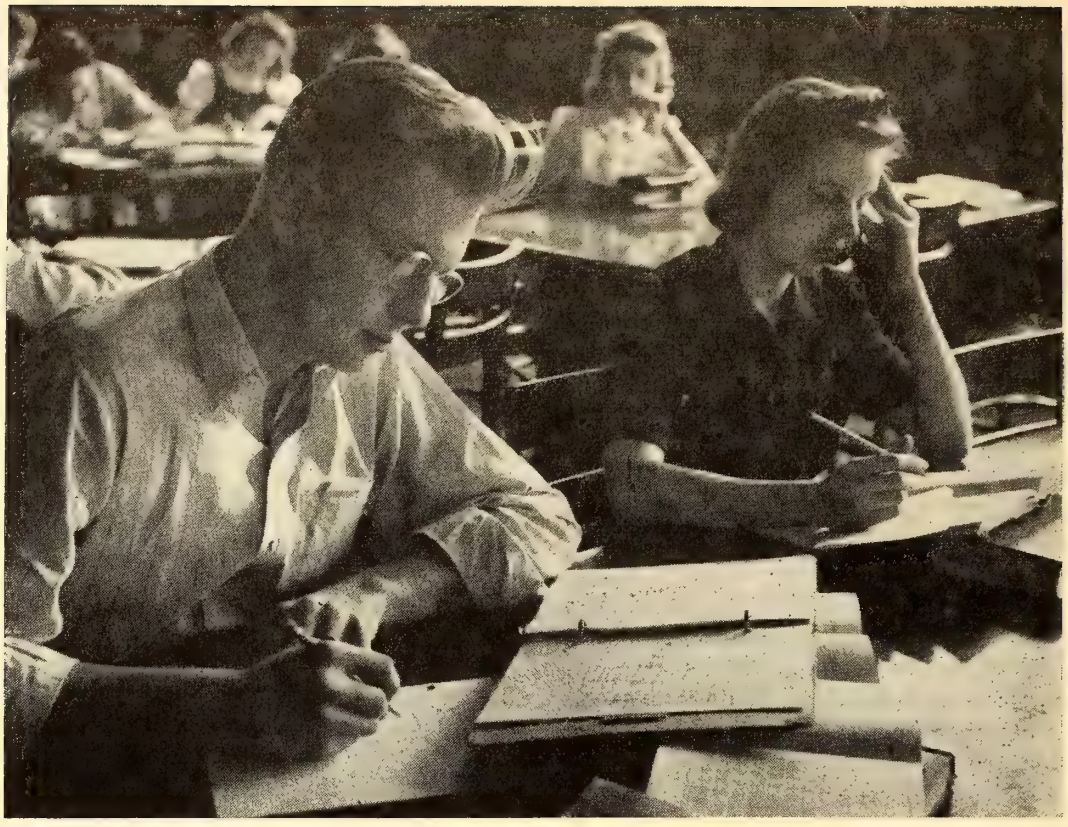
But still the arms race continues. The Russians are not far behind the U. S. in their development of hydrogen bombs. Civil defense leaders can recommend only that cities be evacuated but it would take several hours, with the best planning, to evacuate a large city, and at present the warning time prior to an attack is about fifteen minutes. The plans for bigger bombs, additional tests and continued stockpiling go on, while only a few concerned people have heeded the warning so well stated in the title of Frank Laubach's book of a few years ago, Wake Up or Blow Up.

The development of mass destruction implements did not simply get out of hand in a recent bomb test. In our opinion, the weapons long ago went out of control—when systematic destruction of German cities was sanctioned by our military leaders, when the first atomic blasts were used to destroy thousands of noncombatants in Japanese cities, when a nation blithely assumed that it could keep its secrets of destructive power from others and maintain the peace of the world by building its stockpiles higher and higher. Perhaps more fatal than the threat of physical extinction is the corrosion of our moral principles, our gradual acceptance of measures and methods from which an earlier generation would have recoiled in horror. Even the Christian churches have been strangely silent. Occasionally a lone voice is raised, like that of Donald Soper, Methodist leader in England, who pleads with Christians everywhere to demand that their governments outlaw all types of nuclear weapons. But if there is a Christian conscience on the whole issue, it has not yet found effective expression.

Until some better plan is suggested we can at least join with Dr. Soper in his plea to Christians everywhere that they work for the outlawing of nuclear weapons. Surely the menacing exhibit of bomb tests in the Pacific should be halted. Our resources could appropriately be turned to the development of atomic energy for peaceful purposes. Our leaders can be requested to look elsewhere than in such suicidal measures for the basis of national security. And the constructive elements of our foreign policy, so often relegated to the background, can be encouraged.

Our problem, though magnified to horrible proportions in recent years, did not originate in our generation. It is the old story of man's desire to ignore the Creator while using the created world for his own purposes. It is man who is out of control, not atomic power or the hydrogen bomb. He may so abuse his God-given freedom that he destroys himself, but that is not God's will for him. The church has a message of reconciliation and redemption that can bring stubborn and frightened men under the control of God. If the church is faithful to its witness, many things we cherish can yet be saved. But even if our civilization passes, the kingdom of God remains. Our task is to make that kingdom so real in this precarious time that the tragic folly of an atomic arms race will be seen for what it is, and men will discover the "whole armor of God" with which they can withstand any evil day.—K.M.

For we are not contending against flesh and blood, but against principalities, against the powers, against the world rulers of this present darkness, against the spiritual hosts of wickedness in the heavenly places. Therefore take the whole armor of God. — Eph. 6: 12-13, R.S.V.



College should develo
the whole person—ath
letics, study, work an
play each has its plac

Meisel from Monkmeyer

Alternative to Academic Futility

D. Elton Trueblood

Reprinted by permission from the La
Verne College Bulletin

HIGHER education is big enterprise in America today. Our colleges and universities enroll more than two million persons as students and receive hundreds of millions of dollars in gifts or tax support each year. Education is something in which we greatly believe, for which we are willing to pay and to which we are willing to give our loyal service. We are convinced that the life we prize cannot be made to prevail apart from an educated citizenry. Accordingly we have, as churches, as cities, as states and as individuals, established hundreds of institutions from coast to coast. No people in all history ever invested so heavily in education as ourselves.

Danger of Superficiality

The record of the establishment of colleges is a glorious one, but the glory is dimmed as we begin to examine the actual situation today. Once we pass beyond the superficial appearances of academic success, there is much to discourage us. Unpopular as it may be to say so, much of our education is shoddy. Often there is a terrible contrast between the wonderful buildings and the educational product itself in the lives of the students. It is far easier to raise pretentious structures than to carry on an educational enterprise which enlarges the spirit or produces self-disciplined men and women. It is easier to raise money than to keep the promises implied by the acceptance of the money.

The truth is that thousands are graduating this year without being really educated in any meaningful sense. In short, the students and their families are being cheated. Thousands are graduating without the ability to understand or to apply scientific method, without any thorough knowledge of the history of ideas, without any serious acquaintance with the Christian religion, without any firsthand contact with acknowledged classics. It is possible, in countless institutions to wriggle through, accumulating sufficient credits in the registrar's office and yet be wholly untouched by the vision of greatness. People are college graduates who cannot write a decent letter or make a simple address or outline a sustained argument, based on reliable evidence. The sober truth is that a great deal of our vaunted education is fake.

What Makes for Futility?

One reason for the failure of so much of our education is our willingness to glorify the essentially trivial. All who understand the situation agree that it is a good thing for young persons to enjoy some social experience, to have healthful amusements and to participate in athletics. These were introduced into academic life to provide balances to the strain and labor of thinking and this was a step in the right direction. But now the step in the right direction has been extended so grotesquely that frequently the main purpose of the college is lost, forgotten or submerged. It is known, for example, that the budget for basketball in one institution has actually been $200,000 a year. What was undertaken as a relaxation thus becomes central, important and compelling.

On campus after campus the real interest of the majority lies in the Saturday night dance, the fraternity house and the athletic game. Often these supposedly extracurricular activities are so numerous and demanding that no single night in an entire week is left for quiet study or intellectual conversation. The peripheral becomes central; the trivial becomes important; the result is pretentious meaninglessness.

Parents ought to consider carefully whether this is the kind of experience for which they are willing to scrape and save. They sacrifice and they are cheated! The fundamental deceit within the strictly academic enterprise is often almost as great. Thousands of graduates leave college with a few developed skills, including skills in engineering or in advertising, but without a general conception of the world to give meaning to these skills. Having no living contact with Christianity or any other religion and encouraged by some teachers to believe that such faith is outmoded in our sophisticated life, they have nothing to give direction to their powers. Often they leave college with some scattered facts, but without any conviction of what knowledge is for. Some have learned to be artisans in various occupations, but have few resources to make them better men and women. The result is academic futility, which spreads into the entire social scene.

It is particularly shocking to discover that this sense of futility is often quite as strong in church-founded colleges as in those which are frankly secular in origin. The reason is that those in the church colleges are often secretly ashamed of their background, which they consider a hampering factor and something from which they seek to be emancipated. Thus they lean over backward to prove that they are just as worldly, have just as ostentatious fraternities and subsidize just as able athletes as do the secular institutions. It is not uncomon for professors, in colleges founded by Christian conviction, to take advantage of their teaching positions in order to try to undermine the faith with which their young students come. The most potent weapon by which this is done is ridicule.

Material Skill Not Enough

The unexamined philosophy of modern America, which underlies our academic futility, is the notion that material skill is sufficient. In our secret hearts we believe that technology is the main business, while ethics is a mere decoration. It is popular, in our magazine articles and speeches, to enlarge on the contrasts between the two ways of life on the two sides of the iron

THINK TWICE

ARNOLD H. LOWE

We ought to think twice before we say:
"The weather is too bad."
Too bad for what?
Too bad to go duck shooting?
Too bad to go deer hunting?
Too bad to go ice fishing? ?
Too bad to sit through a football game?
Or too bad to go to church?

We ought to think twice before we say:
"It's too far to drive."
Too far to where?
Too far to drive to a concert?
Too far to drive into the country to see nature in full bloom?
Too far to drive to a business engagement or to work?
Or too far to drive to church?

We ought to think twice before we say:
"It takes too long."
Too long for what?
Too long to sit through a movie?
Too long to sit through a concert?
Too long to sit through a play at the theater?
Or too long to sit through a church service?

We ought to think twice before we say:
"I am too tired."
Too tired for what?
Too tired to keep a dinner engagement?
Too tired to go to a party?
Or too tired to go to church?

curtain, but the more we analyze the situation the more evidence we find to support the notion of the fundamental similarity of life on the two sides. What is frightening is not how different America and Russia are, but how similar. The Communists all subscribe to dialectical materialism, believing that all fundamental causes are physical. Millions of our people, who would be outraged if we should call them Communists, really believe essentially the same. They believe that machines are our primary supports and that technological know-how is enough.

We have before us a striking illustration of the falsity of our popular philosophy in the person of the arch traitor, Klaus Fuchs. It is so striking an illustration that it ought to be convincing to all who take the trouble to listen. Now the relevant point about Klaus Fuchs is that, *as a technologist,* he is excellent. He is a good physicist; he has engaged in atomic research at a very high level, primarily at Harwell; he is an able workman. If physics and technology are enough, then Fuchs is all right. But he is not all right! The important fact about Fuchs, which has absolutely nothing to do with his standing as a scientist, is that *he broke his promise.* He proved untrustworthy and, in so doing, affected the lives of all of us for years to come. This story ought to be burned into the consciousness of a people who have believed too naively in the sufficiency of skill.

Reorganize and Rebuild

When we face a situation of danger and loss we do not, if we are a brave or concerned people, sit down under it and pine. We do something about it. If we have lost whole provinces, we regather our forces, consolidate our strength, make a plan and prepare to strike. If our land is running off to the sea, the part of wisdom is not merely to deplore the loss, but to organize the anti-erosion forces and thus seek to reverse the process by consciously rebuilding the soil.

This is now our position in regard to higher education. What we must do is to reconsider the meaning of our enterprise, make a plan that has some chance of success and give ourselves loyally to it. If we can make experiments in education which reverse the process of erosion, and if we can locate these experiments in strategic places where there is some hope of success, this is the best thing that we can do.

Four Positive Alternatives

If we are to reverse the process and produce a laboratory demonstration of an alternative to the contemporary academic futility, we need to know, as clearly as possible, what our philosophy of education is. Unless the fundamental lines are right, there is no hope. Briefly, what is proposed is as follows:

The Philosophy of Wholeness. In the years of college we must try to make young people, insofar as is possible, into whole men and women. We covet, for them, first-class scholarly instruction, but we also covet an understanding of life's purpose, a growth of social concern, healthy minds in healthy bodies. It would be absurd to move from the present preoccupation with athletics to preoccupation with mere studies. A real college is a place where men and women work together, learn together, play together and pray together.

The Vision of Greatness. It is only when the vision of greatness is habitual that moral progress is possible. We must introduce the young at first hand to great books, great art, great music, great persons and great ideas. The enemy is triviality at



Religious News Service

Dr. D. Elton Trueblood, formerly professor of philosophy at Earlham College at Richmond, Indiana (left), assumed the newly created post of chief of religious policy for the U. S. Information Agency. With him is Abbott M. Washburn, department director of the information agency. Dr. Trueblood will be in charge of religious programming for the Voice of America and will advise the agency on its overseas library and information program. He is the author of thirteen books and the founder of the recently organized Yokefellow Foundation, a national movement to stress the practice of Christian principles

ll levels. Much of college life is lebased by the textbook which ccupies the place of the master vork. It is better for a student, nder the guidance of an able eacher, to read the Bible than to ead a book about philosophy.

The Idea of Vocation. The opular contrast between voca- ional education and liberal edu- ation is false and unnecessary. t is a good thing to prepare for vork in the world, providing we repare for a vocation, a holy alling, and not merely a way of arning a living. As we see our vork in the world in its true pro- ortions we need the most liber- l of studies because we are men nd not merely mechanics. A oung woman who wisely sees er life at the center of a home, roducing new people to serve ankind, will be strongly moti- ated to learn all she can about ne heights and depths of the uman spirit in order to perform er holy task the more adequate- y and intelligently.

Unapologetic Faith. The world waiting for the kind of college nat can combine academic ex- ellence with Christian commit- ent. We have several with the ommitment and several with ne academic excellence, but few ith the combination. There is ttle competition at this level. o demonstrate this level would e to recover something that is ery precious in American life, ne truly Christian college.

leeds of Brethren Students

Continued from page 4

relate the student to life and, ird, to give young men and omen a faith—to these Breth- n colleges are dedicated. To ve faith is the most prized op- rtunity of all. Knowledge of cts and environment makes an telligent man, but faith is eeded to make a consistently oductive man. Dedication to sound concept of life, in which ne truly believes in the light of s own personal experience, provides that stamina to withstand and that motivation to create without which man is not a vibrant, living soul.

This faith is not given. It is discovered. It is won through personal struggle. But the assurance given by men of faith who have struggled and won and the companionship of their spirits give hope to the individual in his own struggle, give support when the going is rough. This is the assurance which faculty members who have a high regard for the validity of their own religious experience can give to youth.

Underlaid with knowledge, shared with others, that kind of faith which "trusts the soul's invincible surmise" can be developed in students of this generation. It is that type of truly religious man and woman, large of mind and spirit, for which the world hungers, to which Christian education is dedicated.

Happiness

Wayne Wheeler

HOW often we have heard of the futile attempts of persons to find happiness. They seek diligently for it, spend countless years, large sums of money and much energy in its pursuit only to find that it has eluded them, leaving them disappointed, spent and still unhappy.

On the other hand, we see other people who are poor in this world's goods, who suffer hardship, trials and illness, yet they always seem happy and are grateful for what they have.

In the story of the rich young ruler recorded in the 18th chapter of Luke, we see a young man who has wealth, position and the reputation of being a good and honest man, but who feels even yet that he lacks that something which will give him true happiness. Doubtless he has heard that those who follow Jesus and his teachings are happy, that Jesus could see the need of and prescribe the necessary remedy for each individual's need.

Therefore, he comes to Jesus, seeking for happiness. Christ places his finger on the trouble, which is covetousness. In other words, he cared for himself alone and neglected the needs of others; thus he failed to find happiness, because happiness comes as we serve others and minister to their needs.

The apostle James tells us that the poor of this world are rich in faith and are heirs of the kingdom which God has promised to them that love him. Those who love God are happy because they know that whatever may come God still cares for and watches over them—they are never at the mercy of outward circumstances—and they can, therefore, have confidence that "all things work together for good to them that love God."

Jesus, in the Sermon on the Mount, tells us, "Lay not up for yourselves treasures in heaven—for where your treasure is, there will your heart be also" (Matt. 6:19-24). Here is the key to happiness!

The Christian lays up treasures in heaven as he abstains from even the appearance of evil, as he does that which is good, as he loves God with all his heart, soul, mind and strength and his neighbor as himself.

Happiness is not found in wealth, possessions or prestige; neither is it gotten by seeking for and pursuing it. It is found only as we give it to others.

• • •

A Mexican-born, naturalized American citizen, Andrews Rivera, Jr., now a prominent San Antonio banker, who recently became a member of the Texas Good Neighbor Commission, believes discrimination against Mexicans will end when Mexican-American children in the Southwest receive a good education. While they are not legally barred from Texas schools, he says the lower-paid laborers cannot afford to educate their children, but must put them to work at an early age, and thus they grow up without schooling. (WP)



Frink from Monkmeyer

The CHRISTIAN COLLEGE and the AMERICAN WAY of Life

Kenneth B. Smith

Students must search and find the proper answers for themselves, rather than accept what someone tells them to be the truth

THE Christian college is rooted in the American way of life. The American way of life has been expressed in many great documents. More significantly it has been expressed in the lives of many persons to whom we pay great tribute. These persons saw that a new nation with strong ideals, if it was to have a lasting history, needed to have trained leaders. By the time the Constitution had been ratified, such universities and colleges as Harvard, William and Mary, Yale, Columbia and Rutgers were already providing impressive leadership for the young nation. It was implicit in the charters of these colleges and universities that they were established for the purpose of training ministers and other leaders of the community. As the United States grew in strength and importance, the influence of the church in higher education increased.

Significant evidence of the church's interest in higher education can be seen in any history that deals with the conditions of the Negro at the close of the Civil War. These new citizens, eager as they were to learn and to go forward would have hoped in vain had it not been for the sacrificial contribution made by the churches of America in the establishment of colleges. Many of the colleges that were started in the South have since died out. However, many have struggled against great odds and have survived. They have served and continue to serve as channels for American ideals.

One of the earliest documents that pointed out what Americans thought to be basic and lasting was the Declaration Independence. It was in th document that it was declar that men are destined to be fre but that they shall be forev under the supreme authority Almighty God: "We hold the truths to be self-evident that men are created equal, that th are endowed, by their Creat with certain unalienable righ that among these are life, liber and the pursuit of happiness . .

Here the concept of freedo that is basic to all life in Ameri was proclaimed to be an almo sacred principle. In the Gett burg Address of President L coln, this same basic princi was reaffirmed: ". . . that here highly resolve that th

---

Chairman of the National Stu Council of the Y.M.C.A., represented organization at the Third World Con ence of Christian Youth, held in Indi 1952; graduate of Virginia Union Uni sity, Richmond, Va., and now first- student at Drew Theological Semin

ead shall not have died in vain, at this nation under God shall ve a new birth of freedom, at government of the people, the people, for the people all not perish from the earth."

Mr. Lincoln made this address hen the nation's concepts were ing tested. We can look back w with a bit of pride for we ere strong as a people and we ere able to stand the test. We ve since gone into battle in o tragic world wars to pre rve not only this freedom for rselves, but to make the world ow that we are interested in eing to it that all men enjoy e freedom that we here cher in. Since the end of World War I we have had to engage in bat for the United Nations be use we saw that this concept freedom was once more being reatened. A threat to this con ot anywhere in the world is a reat to the very foundation on which America stands.

However, lately in America, e have seen coming into the otlight ideas and beliefs which rport to be the true and only erpretations of the American y of life. These ideas seem to ve at their very heart the con ot of conformity. Some who ld to this distorted form of nericanism have been given ch publicity. Unfortunately, eir influence has been on the rease. They have made their roads into the field of higher ucation with little humility d have declared who they feel e fit to teach and who are not. ey are quick to brand organi zions which in their opinion do not follow the proper "line." ey have not permitted ac ed individuals to render, in ny instances, the proper de se. They have succeeded in ermining in the eyes of many concept of free encounter ich is basic to the processes of her education. They proceed this peculiar way because y say that they are fighting the worst enemy that America has, namely communism. This writer agrees that communism is the enemy to all those who believe that the freedom and integrity of the individual are of paramount worth. My fear is that those who subscribe to such methods are going to destroy the very thing that they are trying to preserve, namely, the American ideal.

The Christian college has a real responsibility in this area. The Christian college has as the very basis of its educational philosophy that God is truth, and that all our inquiry and searching is so that students may come closer to this basic Truth. The idea of free encounter is fundamentally to a "searching community." It must be. Rather than have persons casually accept what someone tells them to be truth, they, the students, must search and find the proper answers for themselves. In this sense, and in this sense only, will life take on any real and significant meaning. Because men are different, there will be many different ideas afloat in this world. The Christian college recognizes this as the American way does. The Christian college must always insist upon an open platform and an open mind. I see this as its responsibility to God, to America and to itself.

The Family Counselor

Naomi Will **H. K. Zeller, Jr.** **Jesse Ziegler**

The Family Counselor welcomes letters of inquiry. They may be addressed: Family Life Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Dear Counselor,

My problem is really a medical one and maybe it doesn't belong in your column since it mainly concerns my health but my health does affect my family's relationships to me and I do need help very much.

I have never been very stout but recently my health has become much worse. The care of a brother and my mother through extended illnesses left me completely exhausted. I never have enough energy to do my housework and sometimes I have so much pain that I can hardly stand it. For two years I have been going to one doctor after another and have had all kinds of tests and X rays made but none of them seems to be able to find out what is causing my trouble. I can't afford to keep on going to the doctors but that is the only way I can get any relief for a little while at least.

My family seems to think there is nothing wrong with me and that it's all nervousness. My husband never sympathizes with me. After I sit at home all day he never wants to go out with me. He eats his supper and then sits down and reads the paper until he falls asleep. Even when I wake up in the night trembling all over he doesn't seem to care.

My daughter-in-law almost never lets my two small grandchildren come to see me and she constantly tells me that if I would get out, get a job and forget about myself I would be all right. How could I get a job when I'm not even able to do my housework?

My oldest daughter has gone away to teach when she could just as easily have taught in our town. Of course, she writes regularly and comes home for holidays but it looks as if she could stay at home and teach so she could help out here.

The only one who really seems to care about how I feel is my younger daughter who stays at home. Please tell me how I can get the right medical help and how I can convince my family that I don't just imagine I'm sick. How can I get them to understand?

A Sick Woman

Dear Friend,

I am not convinced that your problem is medical. Not at any point have you put your fingers on physical illness. You report that many doctors, after two years of diagnosis, have not been able to find any contributing cause for your illness.

Your family has concurred in the report of the doctors. Your daughter-in-law, who seems sensitive to illness, may have prescribed a good treatment. Your husband seems to have withdrawn into a shell. Hav-

Continued on page 15

To Each in His Own Tongue

The story of 150 years of Bible publication by the British and Foreign Bible Society and the twenty-four national Bible societies which have grown from it.

A LITTLE more than a century ago, a girl's craving for her own Bible opened a new field of Christian endeavor which has had no parallel in history. Then—as now—millions were without the Word of God. But little Mary Jones, daughter of a Welsh weaver, did not think of the problems of millions. She knew only that she wanted a Bible of her own and that it was her own personal problem.

The story of Mary, and how she got her Bible, is one of the most heart-warming tales of faith. First, she had to learn to read, then spend six years saving. When at last she had accumulated enough for her purchase, Mary trudged barefoot for twenty-five miles to learn that Bibles no longer were being published in her native Welsh and that none was obtainable.

It was the Rev. Thomas Charles, of the village of Bala in Wales, who gave the girl her Book in the year 1800. From that small incident in a remote hamlet, sprang a movement which has seen the publication and distribution of more than 1,200,000,000 copies of the Scriptures in more than 900 languages and dialects.

To the minister it had been evident for years that the supply of Bibles for the Welsh people had been pitifully inadequate and every effort to get more had fallen upon agencies already overburdened with other duties or had resulted in prices too hig for the scanty means of the pe ple.

In that same year 1800, an ed tion of 10,000 Bibles was e hausted in four months a whole districts failed to recei any. Two years later, M Charles tentatively suggested some friends on a committee a Religious Tract Society h idea for a new society. The s ciety would supply Scriptur for the people of Wales.

The idea caught fire. The ale mind of Joseph Hughes saw possibilities. "If for Wales, w not for the kingdom? Why n for the world?" Why not, i deed?





Below: Aymara Indians, natives of Bolivia, read aloud from the Scriptures
Right: A workman puts the finishing touches on a shipment of Bibles destined for a number of foreign countries (top)
A bright, young pupil of a missionary in India demonstrates his ability to read the Bible in his native tongue (bottom)



On March 7, 1804, the British Foreign Bible Society was launched. One hundred and fifty years later, people of at least sixty nations will commemorate the historic event. There are now 24 national Bible societies, all joined in the United Bible Societies, and they are currently distributing 20,000,000 volumes of Scriptures each year.

Other Christian organizations, in Britain and Germany, had undertaken some responsibility for Scripture supply prior to 1804, but they had only signaled the coming event. With rare foresight, the British committee realized it could not accomplish its task alone. Representatives were dispatched to other countries in Europe and America and forty-eight Bible societies grew in the next twelve years.

In America, the first Bible society was formed in Philadelphia in 1808 and a hundred others followed quickly, until, in 1816, a national body, the American Bible Society, was established. Today, the American society provides more than half of the total world distribution.

The entire year of 1954 will be a year of observance but five dates have special significance.

On Saturday, March 6, children in Britain attended a giant "birthday" meeting in Royal Festival Hall, London. The Lord Mayor of London officiated and cut a tremendous birthday cake. Funds which children contributed for the distribution of Scriptures and signatures of the World Goodwill Book were collected.

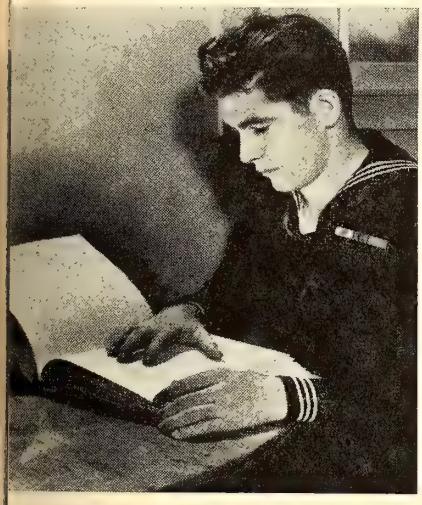
On May 5, two great mass meetings will take place. The first, a morning meeting, will be held in Westminster Central Hall. The evening meeting is scheduled for the Royal Albert Hall. Delegations from Bible societies will be present.

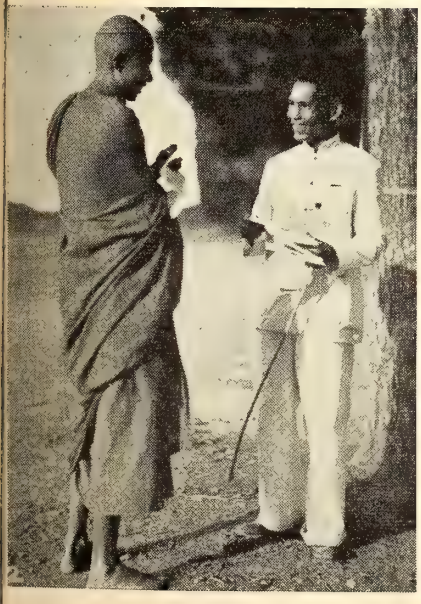
On May 14, a jubilee concert, commemorating the anniversary, will be given by the London Symphony Orchestra, with Sir Malcolm Sargent conducting, in Royal Festival Hall.

On June 16, a women's rally will take place at Westminster Central Hall. On December 4, special anniversary and thanksgiving services will be conducted by the Archbishop of Canterbury at St. Paul's Cathedral.

Although the jubilee year will be observed with proper appreciation and thankgiving for the accomplishments of the past, it is also a period for serious reflection on the work still to be done. Hundreds of millions of people are still without their copies of the Scriptures and the number grows greater, rather than less, each year.

Despite the amazing record of twenty million copies distributed in 1953, the total did not even keep up with the birth rate —much less keep up with the needs of replacements and the needs of the newly literate. In





Left: A blind sailor reads from the Braille Bible given him by the American Bible Society (top)
Boon Mark, a colporteur in Thailand, captures the interest of a Buddhist priest with the gospel story (bottom)
Below: Eskimo children at a home maintained by the U. S. department of the Interior in Wrangell, Alaska, display copies of the New Testament given them by the American Bible Society



the year 1953, twenty-five millions were added to the earth's population while only twenty millions of Scripture copies were being distributed by the societies.

The first aim of the societies will be to increase distribution during 1954 to 25,000,000 copies, a total designed to keep pace with the birth rate. By 1960, it is hoped that 50,000,000 copies will be distributed annually.

The second goal is to bring about a mass statement of faith in the Scriptures—the greatest mass statement in human history. All who believe in sharing their Scriptures with those who want a copy of the Word of God —as Mary Jones wanted her copy—will be asked to sign their names in a World Good Will Book, as a testimony to their love for the Bible, their faith in its teaching and their desire to share it with others.

Throughout the world, in remote villages and giant cities, people will sign the book.

To Mary Jones, sobbing before the Rev. Thomas Charles, it was small comfort that a copy of the Bible was available in English. She could read only Welsh. A century and a half later, as whole nations become suddenly literate and as the art of printing explores new horizons, the goal, "To each in his own tongue," becomes a realizable accomplishment, and 1954 becomes a year of rededication to the task of supplying Bibles.

BRETHREN TEACHERS IN BRETHREN COLLEGES

V. F. Schwalm

WHILE attempting to employ teachers last summer, I discovered that there was a great shortage in the supply of teachers in certain fields; while in other fields, the supply seemed fairly adequate. As a result of this experience, I decided to learn the facts about teachers in Brethren colleges. It is safe to assume, I think, that other things being equal, college presidents of church colleges generally would employ teachers of their own faith when they find them adequately prepared. This would be true at least until the percentage of those of his own faith were much higher than they now are. I feel certain that this is true of our Brethren colleges.

A questionnaire to the presidents of our Brethren colleges reveals that, not including presidents, deans, registrars and treasurers, the administrative officials and the faculties of our six colleges contain about 207½ members of which 113½ are Brethren and 94 non-Brethren. This means about 59 per cent are Brethren and 41 per cent non-Brethren.

It is difficult to be absolute here, because in some cases teachers teach in two departments which makes it difficult to be accurate.

Thirty per cent of the Brethren teachers have Ph.D. degrees. Twenty per cent of our non-Brethren teachers have Ph.D. degrees. Within five years approximately thirty people will be retired from our faculties—mostly due to having reached retirement age. Upon the basis of my experience and this data, it is evident that too few Brethren young people prepare to teach in Brethren colleges, or are willing and available at the time of employment.

In a day when most high schools employ many teachers with masters' degrees or their equivalent, colleges need to employ teachers who hold doctors' degrees, or who have training which is equivalent. In some fields the training will not lead to a Ph.D. degree, or any other comparable doctor's degree, but will represent an equivalent of training.

The data below will indicate that in such fields as art, biology, English, home economics, foreign languages, librarians, physical education for women, there is a marked shortage of prepared people; while the above data does not reveal it, there was a very great shortage of college

Summary of Faculty Study

SUBJECT	Teachers	Brethren	Non-Brethren
Art	6	2	4
Biology	10	3	7
Business and Economics	16	7	9
Chemistry	11½	6½	5
Education	22	16	6
English	16	7	9
History and Political Science	11	6	5
Home Economics	10	3	7
Language	15	4	11
Librarians	10	5	5
Math	8	5	3
Music	25	17	8
Religion and Philosophy	12	10	2
Physical Education	15	5	10
Physics	6	5	1
Sociology	7	7	0
Speech	7	5	2
Dean	6	6	0
Dean of students	6	5	1
Dean of women	6	3	3
*Totals	207½	113½	94

*Exclusive of deans, dean of students, and dean of women

achers in elementary education. Then, too, we need more rained women in the field of ounseling to serve as deans of omen in both high schools and olleges.

It is my hope that many more rethren young people will prepare themselves to be professors n our colleges and that their vailability and willingness to each may become known to colge presidents when vacancies ccur in the faculties. The opportunities for multiplying influence through college teaching re almost incalculable.

Christian Courtesy

William E. Thompson

CHRISTIAN courtesy is a virtue that may be acquired and practiced by all ages, anywhere and in all professional careers, with charming results. It requires o cash investment, prestige, fame nd political power. These may have heir place but are of no intrinsic alue in the exercise of courtesy.

Courtesy works best when it is hanneled through kindness, patience and love and when it seeks eaceful relationships in which to erform its service of positive, contructive, affable approach to every venue of life. When courtesy prings from the heart, the positive orces of love, goodwill, honesty nd justice will blossom in kindness, espect for others and politeness. Any desire expressed orally day fter day will finally burst forth in urning flames of intensity, the subonscious mind will pick up the mpressions and they will eventually ecome a reality by being converted nto its physical or spiritual equivaent.

If you desire to have a pleasing ersonality, begin practicing kindess, patience, brotherly love, forgiveness and courtesy. Doors will pen to you, opportunities will nock at your door, life will be icher and better, for those who deire friends must show themselves riendly. This virtue is one factor f human achievement in developng a pleasing personality. When oupled with faith in God and man ourtesy functions at its best in an effort to control our passions and ree our minds from the allurements f vice.

If you are looking for the key that unlocks the door to success and happiness try the keys of kindness, courtesy and service. It will take self-control to be courteous to every one at all times and under all conditions but you will be richly repaid. If you would aspire to fame, success, happiness, respect and honor make courtesy the guiding light in your life.

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Brethren Publishing House, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*).—Editor.

Eastward to the Sun. Sanford C. Yoder. Herald Press, 1953. 222 pages. $2.85.

When Sanford C. Yoder went to India by way of England, Belgium, Luxembourg, Switzerland, Italy, Germany and Holland, he wrote this interesting and informative book. He went to India for the fiftieth anniversary celebration of the American Mennonite mission located in Central India. For more than twenty-five years Dr. Yoder had served either as secretary or president of the Mennonite Board of Missions and Charities.

The book is both an excellent travel account and a fine report on the Mennonite work in India. Dr. Yoder has included a great amount of historical, geographical and political facts along with his experiences. He must have had access to libraries and their resource material as he did his writing.

The pictures used in the book are of good quality and most appropriate. His mention of staying at Raj Mahal, the Church of the Brethren house in Bombay, and becoming acquainted with Spenser Minnich and visiting at Anklesvar, adds an extra touch of interest to any Church of the Brethren reader. — *Anetta C. Mow.*

***Developing Responsibility in Children.** Constance Foster. Science Research, 1953. 48 pages. 50c.

A Better Living Booklet which should be very helpful in giving parents techniques and insights for developing responsibility in children.—*Dessie R. Miller.*

***The Woman Beautiful.** Ruth Youngdahl Nelson. Augustana, 1954. 96 pages. 85c.

Mrs. Nelson attempts to do two things. First, to provide devotional material for women and, second, furnish usable program material for women's groups. Included are program helps preceding each chapter. The reader will discover herein one method of having the Scriptures speak in a pattern of spiritual growth. The author gives confident expression to a faith that God can take most common clay and make it a beauty to behold.—*Mrs. Nevin H. Zuck, Elizabethtown, Pa.*

The Family Counselor

Continued from page 11

ing heard your story so often, he "never says anything." Your oldest daughter has followed her career to a distant city. You have made her love for you dependent upon her willingness to live where you are. You confess that you are unfair to your younger daughter and evidence some satisfaction in imposing the responsibilities of your care upon her.

Your illness is real, because you have determined to make it real. You will perhaps not be able to find a doctor who can find out what is wrong with you, nor will you be able to convince your family that you are sick.

You relate your illness to the fact that you cared for your brother and mother through their extended illnesses and became completely exhausted. People do recover from exhaustion. They usually recover, unless they resented the need for the exertion and are continuing to rebel against it. It is usually not work which exhausts or fatigues us, but worry and anxiety.

I would encourage you to take some kind of employment. Nothing could be more exhausting than brooding upon your unsympathetic family. There is no therapy quite like work. Each one of us has an insatiable desire to feel useful. Idleness is a most enfeebling disease. Once you have put your hand to a task, set your mind on new goals and purposes, you may forget yourself sufficiently that some of "these terrible pains" will be forgotten.

If you prefer not to take gainful employment your church could utilize your abilities in many areas. It will be a liberating and satisfying experience if you seek to serve your Christ and your church to the limit of your energy and ability.

Harry K. Zeller, Jr.

KINGDOM GLEANINGS

The fall Brethren tour, which will take place Sept. 17—Nov. 9, is already half filled. Any who are interested in this tour of England, Holland, Germany, Austria, Italy, Switzerland and France should contact L. W. Shultz, Milford, Ind., soon. There will be a group of about twenty persons besides the director.

Ethel Weddle is writing a book length, human interest story about the old Brethren community at Pleasant Hill, near Girard and Virden, Ill., covering the years 1863-1912. If any reader who once lived at that place has an interesting memoir which he has not yet contributed please send it to or contact the author at Girard, Ill.

W. W. Slabaugh, long-time teacher at Bethany Biblical Seminary, died suddenly on Friday, April 9. Bro. Slabaugh had taught his classes at the seminary up to the winter quarter. Funeral services were held on Tuesday, April 13. More about Bro. Slabaugh's life and service to the church will appear in a later issue of this paper.

The first one hundred copies of Bill's Decision, the first Brethren-produced temperance filmstrip, have now been sold. It is being used by Brethren, by other denominations and by various temperance organizations, and has been well received by all groups who have seen it. The cost until July 31, 1954, is $7.50; after that it will be $12.50. Send orders to Visual Education Service, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Warren D. Bowman, president of Bridgewater College, Va., will be the principal speaker as the Arlington church, Va., celebrates its first anniversary on Sunday, May 2. This program will commemorate one year of activity in the community of Arlington. Organization was effected on Feb. 7, 1953 and the first Sunday services were held in the auditorium of the Stonewall Jackson high school, the present place of worship, on April 12 of the same year. Glen Weimer became pastor of the congregation on July 1 and the church has grown under his guidance, now numbering 160. A. Stauffer Curry is moderator.

The family life committee of Eastern Pennsylvania has planned a school of family living for four Tuesday evenings, beginning April 20. The subjects for the three yet to be held are Youth's Dreams for the Family and Parent and Youth Concerns for Family Togetherness, April 27; Professional Friends Serve the Family, a panel of four professional persons, May 4; Togetherness Through Work and Play in the Family, The Total Family Shares in Routine Responsibilities, Family Hobbies, The Joy of Shared Vacations and Family Fun, May 11. The sessions are at the East Fairview church, near Manheim, Pa., and begin at 7:30 p.m.

Dedication

Garden City church, Kansas, Sunday, May 2. The speaker for the dedication service for the new building is Bro. D. W. Bittinger, president of McPherson College, Kansas. Those in surrounding churches are invited to join the Garden City members in this day of celebration.

Every Protestant preacher who plans to travel over seas by ship this year is requested to send his name address, name of ship, date of sailing and the name of the steamship line to the Joint Department of Evangelism, National Council of Churches, 297 Fourth Ave New York 10. The department has organized a new committee entitled Passenger Ships Chaplaincy Service to provide Protestant worship services on board every possible passenger ship traveling the ocean lanes this year. There is no remuneration in it for the individual minister except the satisfaction of making a Protestant worship service available to those away from home

Change of Address

Dorsey E. Rotruck, form Johnstown, Pa., to Box 5 Tire Hill, Pa. Bro. Rotruck is now living in the recently purchased parsonage of the Tire Hill congregation.

Donald L. Kline from 207 Boulevard to 50-R Queen Ave., West Springfield, Mass.

Jennie Mohler, from Warrensburg, Mo., to The Cedars, McPherson, Kansas. Miss Mohler was a missionary nurse at Bulsar, India, from 1916-1930.

Notice to Registrants Making a Personal Appearance Before Draft Board

Selective Service regulations require that a registrant who appears before his local board seeking an classification must write a review of that appearance for his file with the local board. Unless this is done, no record of this appearance or claim is placed in the registrant's file.

For a number of years the local board was required to write up the results of an interview, but now the regulations require that the registrant do this. The report of the interview should be simple and factual setting forth adequately and fairly his claims and the evidence upon which his claim was made.

The response and questions of the local board can also be included in this summary, which should be presented to the clerk of the local board to become part of the regular file of the registrant.

Juniata College

The performance of Moliere's The Miser by Players Incorporated is scheduled for Friday, April, 23, 1954 at 8:15 p. m., Oller Hall. This production was arranged for by the Public Events Committee of the College.

Area physics teachers gathered at Juniata College April 9 and 10 for the spring meeting of the central Pennsylvania section of the American Association of Physics Teachers. Prof. Paul R. Yoder, assistant professor of physics at Juniata College, handled the conference arrangements.

Students at Juniata College elected a Korean war veteran, Richard J. Fusco of Perkasie, as president of Student Senate in recent all-college elections. Other officers named were: Joseph Hinish of Curryville, vice president; Urania Belle Linn of Washington, Pa. secretary; and Robert Godshall of Souderton, treasurer. Robert's twin brother, Richard, was also elected to a position on the senate as chairman of athletics.

Thirteen students at Juniata College made the select academic honor roll—the dean's list of distinguished students—for their fall term achievemnet. Men held a seven to six edge on women.

William and Emily Muir, an interesting husband and

Brotherhood Theme: Win Men to Christ

wife art team, presented a lecture demonstration of heir work in a special Oller Hall assembly on March 2, as part of their two-day visit on the Juniata campus. Mr. Muir offered a sculpture demonstration with emphasis on wood carving. Mrs. Muir, who uses the medium of oils, created a painting. An exhibition of sculptor and painting done by the Muirs was set up n the college social rooms for two weeks preceding the visit of the Muirs.

In order to give sub-freshmen an opportunity to get acquainted with present students, recent graduates nd administrative representatives of the college, a number of "get-acquainted" parties were scheduled during spring recess for certain key areas. Robert A. Newcombe, director of admissions, represented the college at four such gatherings in the western part of he state, while Harold B. Brumbaugh, assistant to the president, directed the five gatherings in the eastern part of the state. Students and alumni of the college were also present to assist with the parties.

The Church Calendar

April 25

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson: Ahijah Foresees a Divided Kingdom. 1 Kings 11: 1—12: 24. Memory Selection: If thou wilt hearken unto all that I command thee, and wilt walk in my ways, . . . I will be with thee, and build thee a sure house. 1 Kings 11: 38 (R.S.V.)

CBYF Topic: For the Healing of the Nations

National Christian College Day

April 26-30 Lay Leadership Conference, Schwenkville, Pa.

May 2-9 Family Life Week

May 7-8 Eastern Region camp leaders' training conference, Camp Swatara, Pa.

May 14-15 Eastern Region camp leaders' training conference, Camp Harmony, Pa.

May 15 Eastern Maryland conference on the church and world order, Brethren Service Center, New Windsor, Md.

May 22 Eastern Maryland junior high rally, Brethren Service Center, New Windsor, Md.

May 23 Rural Life Sunday

May 23 Conference Offering

May 28 Eastern and Middle Maryland CBYF week-end camp, Camp Peniel, Md.

June 1-3 Missouri leadership training camp, Knobnoster state park, Warrensburg, Mo.

June 6 Pentecost Sunday

Love Feasts

Florida
April 25, 6 pm, Sebring
May 2, 7:30 pm, Yellow Creek

Illinois
May 2, Lanark

Indiana
April 24, 7:30 pm, Nettle Creek, Brick house
April 25, Union Grove
April 25, 7:30 pm, Wabash City
April 30, 7:30 pm, Pyrmont
May 7, 7 pm, Anderson
May 8, 7:30 pm, Beech Grove
May 8, 7:15 pm, Windfall
May 9, 7:30 pm, Buck Creek
May 15, 7 pm, Bethany
May 20, 8 pm (DST), English Prairie

Iowa
April 25, Monroe County

Kansas
May 2, 7:30 pm, Parsons

Maryland
April 25, 7 pm, Baltimore, Woodberry
April 25, 6:30 pm, Piney Creek
May 1, 7 pm, Stone Bridge
May 1, 4 and 6:30 pm, Welty
May 2, 6:30 pm, Monocacy
May 2, 5:30 pm, Pleasant View
May 2, 7 pm, Sams Creek
May 8, 2:30 pm, Broadfording
May 8, 6:30 pm (DST), Brownsville
May 16, 7 pm (DST), Beaver Creek
May 16, 6:30 pm, Westminster
May 16, 7 pm, Locust Grove

Michigan
May 16, Pontiac

Minnesota
May 2, Minneapolis

New York
May 16, 4:30 pm, Brooklyn, First

Ohio
April 24, 7:30 pm, East Dayton
April 25, 7 pm, New Philadelphia
April 25, Beech Grove
May 2, Sprigfield (NEO)
May 2, 7:30 pm, Sugar Creek
May 2, 8 pm, Swan Creek

Pennsylvania
April 24-25, 2 and 7 pm, Myerstown
April 25, 7 pm, Bellwood
April 25, 7:30 pm, Clover Creek
April 25, 6:30 pm, Ephrata
April 25, Everett
April 25, 7 pm, Hollidaysburg
April 25, Koontz
April 25, Leamersville
April 25, 6:30 pm, Long Run
April 25, 7 pm, (DST), Mt. Olivet
April 25, 6:30 pm, Philadelphia, First
April 25, Woodbury, Curryville
April 25-26, 6:30 pm, Greensburg
April 25, Upper Marsh Creek
May 1, 2 pm, Bachmanville
May 1-2, 1:30 pm, Annville
May 1-2, 10:30 am, Falling Spring, Hades
May 2, 6:30 pm, Altoona, First
May 2, 7 pm, Brothersvalley
May 2, 6:45 pm, Carlisle
May 2, East Fairview
May 2, 7 pm, Greencastle
May 2, 7 pm, Green Tree
May 2, 6:30 pm, Huntingdon
May 2, 6:30 pm, Huntsdale
May 2, 7 pm, Locust Grove
May 2, 6:30 pm, Lower Cumberland, Mohler
May 2, 7 pm, (DST), Manor
May 2, 6:30 pm, New Enterprise
May 2, 7 pm, Parker Ford
May 2, 7 pm, Pittsburgh
May 2, 6 pm, Reading
May 2, 7 pm, Roaring Spring
May 2, Scalp Level
May 2, 7:15 pm, Smithfield
May 2, 2 pm, Spring Grove, Blue Ball
May 2, Woodbury
May 2, Yellow Creek, Bethel
May 2, 7 pm, Martinsburg
May 2, 6 pm, Spring Creek
May 2, 7 pm, Germantown
May 8-9, 2 pm, Midway
May 9, 7 pm, Norristown
May 9, 7 pm, Philadelphia, Germantown
May 9, 7:30 pm, Upper Claar
May 15, 2 and 7 pm, Conestoga
May 15, 4 pm, Rouzerville
May 15-16, 10 am and 6:30 pm, Big Swatara
May 15-16, 1:45 pm, Springville, Mohler
May 15-16, 1:30 pm, Upper Conewago, Mummert
May 15-16, 1:30 pm, Fredericksburg, Meyer
May 16, 7:30 pm, Center Hill
May 16, 2 and 6 pm, Maiden Creek
May 16, 6:30 pm, Mountville
May 16, 6:30 pm, Palmyra
May 16, 6:30 pm, Quakertown
May 19-20, 1:30 pm, White Oak, Graybill
May 22, 2 and 7 pm, Akron
May 22, 2:30 pm, Migo
May 23, 6:30 pm, Lower Conewago

Tennessee
April 24, 7:30 pm, Liberty

Virginia
April 25, 6 pm, Norfolk
April 28, Western Mt. Carmel, Evergreen
May 2, 6 pm, Buena Vista
May 2, 7 pm, Greenmount, Mt. Zion
May 2, 5 pm, Peters Creek
May 2, 6:30 pm, Pulaski
May 15, 7:30 pm, Mason Cove
May 15, 7:30 pm, Midland

West Virginia
May 2, 6 pm, Mountain View

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Brother and Sister I. D. Leatherman of Elgin, Ill., in the Bear Creek church, Md., May 4-16.

Bro. Fred Hollingshead of Harrisburg, Pa., in the First church, Akron, Ohio, April 25—May 2.

Brethren Albert H. Showalter and **Archie Neff** in the Mason Cove church, Va., May 15.

Bro. John D. Ellis of Johnstown, Pa., in the Locust Grove church, Pa., May 10.

Bro. Howard Bernhard of Mt. Joy, Pa., in the Mountain View church, W. Va., April 21—May 2.

Bro. Ralph Ebersole of Reading, Pa., in the Springfield church, Pa., April 23—May 2.

Gains for the Kingdom

One received by letter in the Miami church, Fla. **Eleven** baptized and two received by letter in the Meadow Branch church, Md. **Six** baptized and one received by letter in the Beaver Creek church, Md. **Three** baptized and six received by letter in the Mason Cove church, Va.

Sixteen baptized and six received by letter in the Harrisburg church, Pa. **Six** baptized, six received by letter and one received on former baptism in the White Oak church, Pa.

Four baptized and two received by letter in the Romine church, Ill. **Four** received by letter in the Astoria church, Ill. **Three** baptized and one received by letter in the Pontiac church, Mich. **Eighteen** baptized and seventeen received by letter in the Mack Memorial church, Dayton, Ohio. **Eight** baptized in the Maple Grove church, Ohio.

Five received by letter in the Minneapolis church, Minn. **Four** baptized in the Ivester church, Iowa.

Twelve baptized and three received by letter in the Payette Valley church, Idaho.

News and Comment From Around the World



Religious News Service

Young and old parishioners of a war-damaged church in Berlin hammer nails into a model of their sanctuary after making a contribution toward its reconstruction. The nails were sold for five, ten and twenty-five cents each, depending on their color, and the purchasers hammered as many as they bought into the model

National Council Urges Single Congressional Probe Unit

The General Board of the National Council of Churches, calling for reform of congressional investigating procedures, urged establishment of a single Joint Congressional Committee to probe subversive activities. It warned that a more basic threat to freedom than the procedural faults of investigating committees was the "growing tendency . . . to suppose that it is within the competence of the state to determine what is not American."

Czech Students Pressured to Renounce Religion

High school students in Czechoslovakia are being threatened with reprisals if they do not renounce the church, according to a Prague Communist newspaper. Communist youths have come into high school classrooms and distributed forms to the students declaring that the signer had given up his religion. One Communist youth leader said, "Those who refuse to sign will have to bear the consequences."

Japan Church to Sponsor Emigration Program

The United Church of Christ in Japan is negotiating now with Protestant officials in Brazil to arrange for the emigration of thirty young Japanese Christian farmers to Brazil each year. The program was recommended by Dr. Toyohiko Kagawa on his return from a trip to Brazil last year. He said that such emigration would aid in the solution of three problems: the Brazilian churches' need for workers to evangelize Japanese already in the country, Brazil's shortage of agricultural technicians, and Japan's overpopulation.

Workshops for Local Church Directors of Christian Education

Jesse H. Ziegler, professor of psychology and Christian education at Bethany Seminary, will give a daily lecture on psychology at one of the two interdenominational workshops planned this year for local church directors of Christian education. He will be one of the leaders at the Wisconsin workshop to be held at Conference Point Camp, Williams Bay, Wis., July 25-31.

Two Zulu Tribesmen Become Christian Pastors

Two Zulu tribesmen came to sing jungle chants at the St. Louis Exposition in 1896 and stayed on to study Christian beliefs. At present they have a record of fifty years as both teachers and preachers to their people. They are returning to this country as Presbyterian ministers to participate in the centennial celebration of their alma mater, Lincoln University in Pennsylvania. Two other graduates of Lincoln University are the first two Africans to become prime ministers of emerging states: Kwama Nkrumah of the Gold Coast, and Nnamdi Azikiwe of Nigeria.

Christian Publication in Iran Wins Court Victory

The highest court of Iran has exonerated the editor of a Christian magazine of a charge of slandering the country's predominant religion, Mohammedanism. The Christian publication had been suspended by a lower court. In reversing the conviction the court's chief justice said that examination of the magazine's contents showed no crime was committed and no affront given the Moslem religion. The Presbyterian (U.S.A.) Board of Foreign Mission hailed the decision as representin "historic progress in the freedom o the press and of religion in tha Moslem country."

Renewal of Antireligious Pressures Reported

Bishop Otto Dibelius, head of th Evangelical church in Germany, ha declared that antireligious pressure are again discernible in the Com munist-controlled East Germany He said that school children hav been put under pressure, clergyme and religious services are unde government supervision, and it i difficult to get permits for religiou meetings planned to be held in th Soviet Zone.

Tax Bill Has Provisions Affecting Religious Groups

The Administration's bill fo over-all income tax reform, whic has passed the House and await Senate action, contains several pro visions of major interest to religiou groups. The most important in creases from twenty to thirty pe cent the amount of charitable con tributions that may be deducted i computing "net taxable income. The bill exempts from paying in come tax individuals who assig their entire income to religiou



Religious News Service

This eight-cent stamp, printed i red, white and blue, is the fir regular United States stamp t bear the motto, In God We Trus Issued early in April the ne stamp meets a request from co gressmen that the U. S. use a r ligious theme on the stamps goin behind the Iron Curtain to emph size spiritual beliefs of the U. S



Religious News Service

eventy-five women students from thirty-five colleges and universities tended the second annual conference on religious vocations for col-ge women, held at Union Theological Seminary in New York City. rof. Mary E. Lyman, dean of women students at the seminary, is own discussing the meeting with three students of the seminary. ne conference was intended to help college women who have not yet osen a profession get more information about religious vocations id guide those who have not yet chosen their particular field

ders or charitable institutions. It rmits clergymen who are not pro-ded with a parsonage or manse to duct the amount of the housing lowance they are given "to the tent it is used to rent or provide home." It requires churches, hools and other tax-exempt bodies pay income tax on profits they alize from leasing out real estate ey own.

ews Briefs

One of the new series of banknotes be issued by the Greek govern-ent next June will bear an illus-ation of a Biblical event, reputedly r the first time in Greek history. he 500-drachma note will carry a presentation of Paul preaching to e Athenians from the Areopagus Athens.

The Land Gift Movement in India arted by the Vinoba Bhave has ex-eded by more than 400,000 acres e goal of 2,500,000 acres set for arch. Land which has been volun-rily donated is later distributed to ndless families throughout India.

That old wounds can slowly be aled is indicated by the fact that est Germany is importing 300,000 xes of oranges from Israel, as a art in commercial relations.

Protestant church women will examine their role as consumers, citizens, homemakers and good neighbors on May Fellowship Day, Friday, May 7. The observance is sponsored by the National Council of Churches' General Department of United Church Women. The theme of the Fellowship Day is The Christian Woman's Trusteeship.

On the basis of replies to a questionnaire sent to 25,000 Protestant ministers, Christian Herald magazine estimates that during the last ten years more than 4,000,000 American Roman Catholics have joined Protestant churches. Mixed marriage was the reason most frequently given for conversion of Catholics to Protestantism.

Dr. Billy Graham has announced that he will carry his evangelistic crusade in London to as many theaters and halls as possible. Since his crusade started in Britain, Dr. Graham estimated that 4,659 persons had responded to his appeal at each meeting to make decisions for Christ.

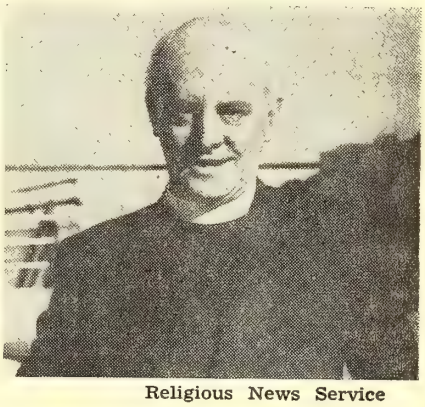
American Protestants and Eastern Orthodox were urged by the General Board of the National Council of Churches to pray for all those deprived of the full exercise of religious liberty. The board also reminded Christians that Christ encouraged his followers to pray for those who "persecute and despitefully use" them.

Eleven of the thirty-seven clergymen who stood for Parliament in the recent election in Finland have won seats in the two hundred-member legislative body. There are nine clergymen in the present Parliament.

Quotes in the News

Dr. Viktor Frankl, president of the Austrian Society of Medical Psychotherapy: "Psychiatrists who ignore the spiritual side of mental disorders are like doctors who pretend the patient has no body above his neck. Doctors of internal medicine today agree that a physician must consider the patient's psychological condition; so must the doctor also consider his spiritual condition."

Lt. Gov. Clarence H. Reid of Michigan: "I'm telling dry and church groups that if they had any sense they would raise their own money and sponsor good clean athletic events on television themselves. Take the play away from the breweries. Clean sports are a good thing and make a wonderful attraction for the message the churches want to put across to the public."



Religious News Service

Dr. Leslie D. Weatherhead, noted pastor of City Temple in London, England, is in the United States for a ninety-day preaching and lecture tour that will take him to twenty-five cities from coast to coast. Dr. Weatherhead has served City Temple, known as Britain's "cathedral of nonconformity" because its influence is interdenominational and international, for eighteen years. He is the author of twenty-five books, mostly on spiritual therapy and pastoral counseling





At the left, Carolyn Ikenberry, Bridgewater, Virginia, an exchange student is shown with the Herbert Loeser family with whom she lives in Hameln, Germany. Left to right: Carolyn, Mrs. Loeser, Juergen, Gertrud, and Klaus. The Loesers' daughter, Karin, is in the United States as an exchange student living in the home of the Paul Noffsingers, North Manchester, Indiana. Above: Carolyn and her "younger sister," Gertrud, share in the dishwashing

Building Ties

Carolyn Ikenberry
Bridgewater, Virginia

"YOU are to spend your year here in Germany with the Loeser family in Hameln," I was told at the student exchange office in Kassel when I arrived last July. Then *Loeser* and *Hameln* were just names — rather frightening names. What would this family be like that was adopting me "sight-unseen" to take the place of their daughter who was spending this year in America? Would the new community in which I would make my home welcome me as a friend, wanting to share ideas, or as an intruder from another land?

I still had some faint recollections of the war and things people had said about the Germans. Had I been perhaps a little hasty leaving my nice, secure nest at home to fly into new skies where the winds might blow a bit harder? Besides, I could not speak a word of German! How could I make these people understand how I felt? How could you learn to know and love people if you could not even talk with them?

Now, after almost nine months here in Germany, I can look back and laugh at the fears which were so real to me last July. How could I have thought I might possibly not be accepted in my new home? From the very first I was a daughter to my German parents and a sister to the children.

I saw my new family for the first time having a picnic in the yard under an apple tree. They were laughing and teasing each other in a way that only a close, affectionate family can. For a moment I thought I was back in America in my own backyard, spending an evening with my family. Why, they were just like us! I soon found out how really unimportant language is in understanding and loving people. In fact, I think sometimes we depend too much on it. We worry so much about saying the "right" thing that we cover up our real feelings.

I found Hameln to be a town well-known to us in America, although not by its correct name. It is the *Hamlin* which was robbed of its rats and children by the Pied Piper. However, the population today does not seem to have suffered any from the loss. A few in each category must have stayed behind to perpetuate the race. Hameln, today with its narrow, winding, cobblestone streets and medieval architecture is a lovely, old, storybook town.

I discovered that German life is different from American, but not to the extent that I had expected. At first I was quite dismayed at the slow pace of living. I found that my resources for entertaining myself were amazingly low. In America, as a college student, I had had little chance to test these resources. I was surprised to see how much the young person here depends on his family for social life. Most social activities are carried on by the family as a unit rather than by the individual in his own age group.

The school is a place to learn a little else. One does not attend school here for social life or to play football. The educational system concentrates on the maturing of the mind—not the development of the whole person as ours does. Likewise, the church, for the most part

imits its activities to Sunday morning services. One does not find the ellowship and informality, characteristic of our church, here in Germany.

I have had the opportunity to oin in a Mennonite fellowship on everal occasions this year. My losest friend, here in Hameln, is a Mennonite girl and through her I have come into contact with this group. Although handicapped by small numbers and scattered congregations, the Mennonites are doing a good job of broadening the concept of the church held here in Germany. Youth rallies, similar to ours, are held regularly and are doing much to stir up interest in the church among young people.

We, as a historic peace church, must take the initiative in the "fight" for peace. Too often we have been passive in our pacifism. We have felt that saying "no" was enough. We need to act! To be positive instead of negative! I feel the student exchange program is one of the most important positive peace projects which our church has undertaken. We youth who have already benefited from it and know its great values in helping personal development as well as in building unbreakable ties of love, friendship and understanding between people beg you as a church to give the student exchange program your continued support.

FOOD FOR WORK CAMPS

THERE will be at least eight international work camps this year sponsored by the Brethren Service Commission and almost 200 work campers are expected from Holland, Austria, Germany, Scandinavia, Italy, Greece and the United States for a six weeks' period.

Many European campers would not be able to have the privilege of a work camp experience if it were necessary for them to pay for their food in addition to their transportation there and back home. We feel these work camps are most helpful in building ties of friendship and understanding and, therefore, the churches will want to help this program by sending gifts of food.

If you cannot go to work camp yourself, you can help just as much by making work camps possible for those who have time to go, but have insufficient funds for a full summer of service. **For more information on this food project, write to the Brethren Service Center, New Windsor, Md.**

THE DEEP SOUTH

Edna Lein
Brethren Volunteer Service Worker, Roanoke, Louisiana

I'VE never heard of Roanoke, La. Is there really such a place?" you ask. Yes, there is! Located on the "Old Spanish Trail," Roanoke is about seven miles from the city of Jennings, which identifies itself as being the halfway point between historic New Orleans and spreading Houston, Texas.

When Janice Mummert of San Francisco, Calif., and I were nearing our destination, it seemed as if it had rained constantly, and I must confess I was experiencing some disappointment in the weather. However, when the days following our arrival broke forth in glorious golden splendor, we eagerly went forward to meet this "new" part of our world.

If you have never rubbed shoulders with Southern hospitality, then you will never understand how we felt so much at home on the very first day. With all the enthusiasm for volunteer service that one possesses, especially after two months of training at New Windsor, we were ready and eager to change all Roanoke. We soon changed our ideas a little, but tried to keep the same enthusiasm.

We really must be grateful to the older experienced folks at Roanoke. Patiently and with great understanding they counseled with us and explained that the results of the work we do here may not be tangible to us in the few months of our service here. They further explained that we will be serving Christ by living among the people in a thoroughly Christian manner, thus reflecting our Christian citizenship through our outreach, fellowship, faith and witness.

Our "service work" is in the pastoral field. Our main task is home visitation. The church has recently purchased a tape recorder to record the services, and although it is heavy to carry from home to home, one does not think of the burden when he thinks of the joy it will bring to those who were unable to attend the services. Many of these visitations have shown us the value of our service program. We do have fields to work in!

We also work with the youth as much as possible and are striving to increase the size of the group. Janice and I teach the youth Sunday-school class and help plan the activities for their fellowship hour.

Secretarial duties also take some of our time as we print the regular church bulletins. Activities of our own originality are the two crafts and recreation classes for the children. Every Wednesday morning we direct activities for preschool children, while each Saturday afternoon finds us with a class for school-age children. This class has proved very successful because it provides the children with an outlet for expressing themselves which is not provided in the regular school program.

It seems as if I have mentioned almost every phase of church work except preaching, doesn't it? Well, Roanoke has had volunteer workers long before the Brethren Volunteer Service program ever came into being. The church's lay members have volunteered their services for the past fifty years (since the church was started), by bringing to their people inspiring messages that will never be forgotten.

Our work here in Roanoke is never dull. The variety in our work is created by such things as the church's monthly birthday party, women's aid, fellowship suppers, talent and stunt nights and choir practice. To help keep our enthusiasm high there are also activities such as the regional youth conference at McPherson, Kansas; family camps; daily vacation Bible school; district conferences; camp at Spring Lake, Okla.; and the National Youth Conference at Anderson, Ind.

Some may feel that our work is not as glamorous, worth while, or needy as other projects, but it is not what we think that counts. It is what we can do for Christ and the church. In the three months we have been here we have already experienced some very wonderful and inspiring moments, and I know the months ahead will hold many more things that will make our year of Brethren Volunteer Service the best year of our lives!

Chicks to Egypt

On March 3, 35,000 chicks were flown from New York to Egypt. Although loaded in the driving rain under experienced supervision, this fourth flight to Egypt was almost uneventful. Again, less than half of one per cent of the chicks died.



Church and College Cooperation

R. C. Wenger
Franklin Grove, Illinois

IT IS significant that the first one hundred nine colleges in the U. S. A. were established for the training of ministers. Why significant? Because, as H. G. Wells once observed, "There is always a race between education and catastrophe." It is likely that we Brethren are concerned spiritually more deeply than was Mr. Wells. Indeed the Church of the Brethren did provide colleges. In these, youth can get training beyond high school, and under the leadership of teachers who are committed to the belief that religion and education must go together. Religion is not an elective; in a Christian college religion is a required subject. Neither are Christian character and upright living electives for us Brethren in this age of technology and its applied science. The early church and the New Testament insist that Christian faith and godly living are requisites.

The church can not take anything but the long view of life. Christian character is not conferred like a degree at commencement. Neither is character inherited, nor does it come by miracle. Instead it is the product of long, patient, prayerful training. God takes a long time to grow a sturdy oak, but he can grow a squash in three months. Now squashes are useful, but oaks are far more durable and lasting.

This principle applies in every area of personal growth: physical, mental or spiritual. A nurse attends classes and completes her study, but she also does actual nursing work in the hospital before she gets her degree. Skilled industrial laborers do long apprenticeships before claiming the title, Master Mechanic. Good farmers and public school teachers have much the same experience.

But where does the average college student receive his practical training for Christian living? The principle of active participation controls his growth in Christian character just as it does the growth of doctors, nurses, teachers or mechanics. Certainly the youth who attend a Brethren college have been trained in a Christian philosophy of life. On a college campus a student will have some opportunity to share in Christian activity. Also, off the campus he may share in deputation teams—speaking at times. In both these experiences he has gained valuable, though limited experience. But the major portion of his life will be in a congregation somewhere. One could name large numbers of Brethren college-trained men and women in almost every profession or business or work requiring technical skill, who are doing the redemptive work of their Lord. These live in Brethren congregations for the most part.

Paul is authority for declaring that the church is the body of Christ. That is, it should be a living organism sharing with mankind the saving grace of our Lord and Master. This includes every congregation and the church's college youth as constituent parts. Consequently, congregations should sense their responsibility to the college youth, for their own spiritual development and for the youth's sake. Therefore,



Eva Luoma

The church and the college each contributed a vital part in the training of these youthful potential church leaders

Attention:
Youth Counselors

The youth department of the Christian Education Commission is holding a National Training Conference for Adult Leaders of Youth (youth and junior high departments) on June 11-14 at Elizabethtown College, Elizabethtown, Pa.

The emphasis of training for senior high and older youth adult leaders will be on the program of the Youth Action Plan. Junior high adult leaders' emphasis will be on junior high camping and the local church.

Approximate cost of this conference will be $8.00. For additional information or advanced registration, write to the Youth Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

he church should urge its high chool seniors to go to a Brethren ollege and, if necessary, the church hould aid them to do so. This is uilding character in the youth; it s undergirding the local church piritually; it is a loyal effort in sup- ort of the General Brotherhood rogram; it is co-operating with the olleges; and it is advancing the ingdom of our Lord. Also, to in- licate its faith in the educational rogram of the colleges, the local hurch should support them fi- ancially.

Furthermore, the congregation ould help by bringing in occasional- y a student deputation team from he college. This will inspire the ocal youth who have not yet gone to ollege, and it will encourage the eam members by offering them an pportunity for personal self-expres- ion. And most certainly it will rove to be a blessing to the con- regation. One of the pleasant ex- eriences of my life occurred the lay after returning from such a leputation trip, during which I had icted as chaperon for the team. One f the team boys came into the office. t that time he was not a student inister, but today he is an active astor. I had not thought of him as spiring to the ministry. He said to ne, "Professor, after taking this trip nd after much prayer, I think I'd ike to be a minister." Naturally, I ncouraged him. One may not mention personalities here, but large numbers of our church leaders today came up through just such an experience.

Using College Students in Summer

Then there are the summer months. During this period the local church can make possible broader service and more rapid spiritual growth for the college students. The church can show confidence and interest in them by asking them: (1) to help in teaching church school classes; (2) to share in vacation church school teaching; (3) to participate in camp leadership; (4) to serve as musicians, pastors' secretaries or in other similar services; and (5) to make occasional speeches (especially for ministerial students). We cannot overlook the long established principle that impression without expression leads to depression (spiritual).

Both the congregation and the college share the responsibility of training our youth in Christian living. There is a real and broad and subtle gap between so-called teaching and training. On the farm in Ohio during my boyhood we used to raise colts, which we sold at the age of three years. We always guaranteed them as trained ready for farm work. But our training process involved much more than a series of lectures on good horse behavior. Instead, we hitched the colts, one at a time, by the side of an experienced older horse. The plan required patience on our part; sometimes it resulted in broken farm equipment, and bruises and cuts for both the colt and the older horse. It frequently tried the patience of the older horse, too. We learned to anticipate errors and inefficiency during the early stages of the training of each colt. But we were assured that here is a young animal growing into a life of usefulness. And we got a surprising amount of farmwork done, too!

Our college youth are far more precious than colts and all our other possessions. They are growing personalities depending upon Christian nurture and practical experience in Christian living. These two essentials cannot be supplied by the college alone. Certainly the enlarging vision and broader outlook as a result of time spent in college will bring personality changes in students. Often students are unaware of what has happened to them. They cannot realize the extent of their own changed attitudes. They have not dreamed that their new insights differ so from those they held before going to college. Here is the congregation's opportunity. These students will catch the spirit of patience and helpfulness too, if the church exhibits it first. And the church will get a new and often badly needed slant on some of its methods. To be sure, at first these students will make some errors—almost as many as some of us made at their age. But by what other process will both the church and the students grow?

Life is not static; it is progressive. Maybe we in the churches need the fresh vision of the college students. Obviously, just any kind of change is not a guarantee of progress in the right direction. But lack of change may be so deadly as to verify the truth set forth in Prov. 29: 18. It may be just lack of vision, lack of restraint, lack of growth! Along with prayer, Bible study and willingness to serve the Lord, spiritual growth also is a mutual development requiring the co-operative effort of the congregation and the college for the benefit of the youth.



It's Your Tree, Too!

THE church stands like a mighty oak. Its friendly branches reach out over a wide area, affording shade and rest for many persons in many lands.

Some of us take this tree for granted, forgetting that someone planted it, cultivated and protected it in order that it might grow and spread its benefits.

Others are mindful of its usefulness and willing to rest in its shade, yet contribute nothing to stimulate its growth.

We must realize that it is our tree . . . my tree . . . your tree, and that it will grow in usefulness and service if we will all do our part in taking care of it.

—From the Men's Work Newsletter, October 1952.



Mrs. Wilbur Stover and Govindji K. Satvedi

Govindji Visited Us

Mrs. Wilbur B. Stover

IN JUNE of last year some one asked me, "Will Bro. Satvedi be able to visit you while he is in America?"

"Oh, yes, he is now at the Conference in Colorado Springs, after which he will be coming this way, visiting churches and summer camps, arriving here by the end of July. Of course, we are eager to see him. He was with us when he was a young boy in India, studied in our schools, and later taught. He has been principal of the Bible school and is one of the leaders in the church work. Now he is sent to the churches of America to represent the churches in India. He, with his good wife, Kankubai, and the children are very dear to us and all the missionaries. It is wonderful to have him come." And so I continued in reply to her question.

The morning had scarcely passed when I was called to the telephone. "Long distance calling," I was told. I wondered who could be calling me. A voice replied from McFarland not more than twenty-five miles away, saying, "Some one is here, wishing to speak to you." Immediately in an undertone, a voice said, "Tell her it is Govindji."

"Govindji!" It did not seem possible. "Yes, Mother, it is I, Govindji. The brother kindly brought me in his car from Colorado Springs to his home," he explained.

"But I thought you were to be at the Northern California camp, and come here later." "Yes, Mother, there is yet time to go there. I wanted to see the mother, brothers and sisters first."

"Can you come here now?"

"Is it convienient?"

"Oh, yes, any time."

"The pastor will bring me tomorrow. I am to return to McFarland for Sunday."

The pastor then said, "I will bring him tomorrow, Friday, and come for him Saturday afternoon for our young people's meeting in the evening." He added, "We are tired from the long trip. Govindji said it was as hot as in India."

Govindji would be coming. I must tell the news to our ladies in the home here. Emmert and Helen with their families can come here. Such a short visit. Miriam and Daniel and their families can see him when he is in Southern California. And James so far away in Spokane, Wash. Will James see him?

Bro. Burris brought Govindji the next morning as planned. What does one do or say when meeting a friend after thirty-three years? We looked at each other, could not hide the tears. We were remembering too that father was gone, gone to his heavenly home. He would love to see Govindji, "our son," as we always called him.

It was a short visit, but one can

ıy quite a bit in a short time. Tell
s of Kankubai and the children,
iends at Bulsar. The children
own up, older people gone on. Do
me still remember us? New
urches organized, tell us of them.
he journey from India, impressions
America. One can ask a great
any questions and when the op-
rtunity has passed, can recall
any forgotten.

A friend took Govindji and
nmert on an airplane ride, circling
er Porterville. It was Govindji's
st experience in a plane. He re-
rned, happily relieved, said he
uld have to travel sometimes by
ane, and he had been somewhat
xious about it, now he would
t be afraid.

The time passed quickly. He went
the camp and churches as sched-
ed with some extra ones added.
When he was at the Idaho camp,
mes and his family went from
eir Spokane home to meet him.
vindji returned with them. It
ve them only a short visit. They
ived home late at night and left
ly next morning for Tonasket,
ash., Govindji's next place. It was
ull day's journey from Spokane.
the way they saw the Grand
ulee Dam, a great privilege.
om Tonasket James and his
nily returned home. They had
veled with Govindji many miles.

From Tonasket Govindji went to
churches of Washington, Oregon
Northern California that had
n appointed for him to visit. At
mpia he visited father's grave.

When he came to Lindsay late
July, we knew we could have
ther visit. It was not a long
t, but was longer than the first
. He was able to visit each home.
en he spoke at the church, the
dren sang a Gutjarati song with
m.

s long ago times were recalled,
eemed almost like being in India
e more. We had some food
ked India style and that we
yed too.

hile with us, we said he should
l at home," and do as he
sed. He found a rake and raked
he dead leaves. Then he swept
walks. We are a household of
nen folk, and we appreciated
help. Neighbors looked on, said
wished they could entertain
e one like him. They called
the "missionary."

ır pastor and his wife took him
day to Sequoia Park to see the
trees.

ey went with him to Bakers-
from there he went on south
to La Verne. At the latter place on a Sunday, Miriam and her family, living in La Verne, and Daniel and his family from Altadena had their visit with Govindji.

And so it was that Govindji visited us, at least he saw "mother, brothers and sisters," as he had hoped to do, and we saw Govindji from his India home, our home too, so long ago. The memory of it will always be a joy.

In recent months he has visited churches of the Brotherhood from west to east, from north to south in our United States. He has often been tired. He said, "How I love it, and when the people want to know about India, I cannot say 'no' to them."

What will be his reaction when he leaves us, and what will he report to the Christians in India? They eagedly await his coming.

Since December he has taught in Bethany Biblical Seminary during week days and visited churches week ends. He has given his best. Have we always given ours? His program has been a full one. Those of us who have known him longest have feared for his health for he has not always been strong and well physically. We have prayed, "O God, take care of Govindji." So far he has seen fit to answer that prayer, and we thank and praise him!

The Immortal in Man

I cannot think of them as dead,
Who walk with me no more;
Along the path of life I tread—
They have but gone before.
The Father's house is mansioned fair,
Beyond my vision dim;
All souls are his, and here or there
Are living unto him.
And still their silent ministry
Within my heart hath place,
As when on earth they walked with me,
And met me face to face.
Their lives are made forever mine;
What they to me have been
Hath left henceforth its seal and sign
Engraven deep within.
Mine are they by an ownership
Nor time nor death can free;
For God hath given to love to keep
Its own eternally.

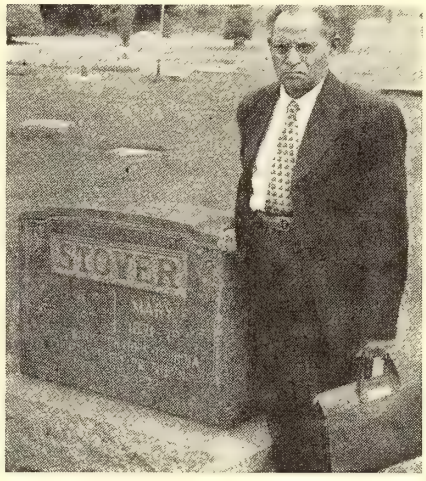
—Frederick L. Hosmer
Quoted from Brethren Ministers Manual

The truth of these lines and the evident immortality of the soul visited me anew as I took Elder Govindji K. Satvedi to the site, close to Olympia, where the mortal remains of the departed pioneer missionary, Wilbur Stover, lie entombed.

There is evidence in the committed life of Elder Satvedi that the spirit of this pioneer missionary lives on. Undoubtedly the spirit of Bro. Stover through some inconceivable spiritual manner is the greatest motivating force in Elder Satvedi's life.

It was through Bro. Stover that Elder Satvedi first came to know and love the Christian experience, and I know from talking to him that the "silent ministry" of the great soul, Wilbur Stover, still has a place in his heart.

To me, that "silent ministry" in the heart of Elder Satvedi is one of the greatest memorials that could be erected to Wilbur Stover.—Richard C. Wenger, Olympia, Wash.



Dear Mother Stover:

It will make you happy to know that since I arrived in the States I have visited in the following places: 120 churches, 16 district meetings, 1 Annual Conference, 1 Standing Committee, 5 colleges, 4 old people's homes, 3 summer camps, 1 General Brotherhood Board meeting, 1 Foreign Mission Commission session, 1 interdenominational conference, 200 (plus) homes, 27 states and have written 375 letters.

On March 20, I sail from New York for Bombay, India, stopping off to visit Palestine on the way.

Govindji Satvedi

• • •

The government of India is making great efforts through scholarships to raise the level of education for students from formerly untouchable castes and backward or tribal communities. Grants of some $1,260,000 from the government have provided scholarships for 11,620 such students to take higher studies. (WP)

The People Who Are Not Wanted

Ernest R. Jehnsen
Michigan District Executive Secretary



An effective rural ministry will help to hold these children to the church

Pinney from Monkmeyer

A RECENT study carried on by the Michigan Council of Churches revealed that there is a vast mission field awaiting for those who will enter. This is the field of rural home missions. It was discovered that while urban population may run fifty per cent membership in churches, it was discovered that in many rural areas that church membership may be as little as ten per cent of the population.

So disturbing were the results that a conference was held at the Kellogg Center at Michigan State College of the representatives of the major denominations in Michigan. Here still other discoveries were made. It was discovered that none of the major denominations wanted to take any responsibility for evangelizing these rural areas. The representatives held a sort of confessional. One representative of a major denomination said that most of our church groups want to establish churches in fast growing urban areas where they could become self-supporting in a short time and they could then begin to pay in mission money to the general church program. He said, "All of us are after the plums but no one wants the lemons."

What is true in northern Michigan is also true in other areas. We Brethren are embarrassed that we have been a rural church without too much rural program. We, too, may have fallen into the habit of seeking the city because the course is easier. Perhaps it will pay off better.

The church also lacks a training program for rural church extension. We have no school or program for developing the type of leadership needed in these needy rural areas. Few if any graduates of our Protestant seminaries will go into the cut-over areas and minister to the people there. Perhaps they do not have ability to subsist in the rural mission field. There is potential leadership in these areas which if given proper training could do a great work. Where are the facilities to train people for such work?

The result of our ecumenical conference on the problem was to project a program of experimentation in one county of Michigan. Here the town and country committee of the Michigan Council of Churches will attempt to assist the already established rural church to attain a greater effectiveness in the respective communities. This committee has already begun its work. A long-range program will be needed which would include surveys, soil-faith relationships, church extension. It includes plans for a television program dealing with church-community relationships.

The northern Michigan scene can be related to similar situations in nearly every state. A two-level attack needs to be made on the problem. One is interdenominational. Churches can work on t problem together. Secondly, d nominations must become aware what is happening to their rur congregations and the rural cor munity.

Are there people who are n wanted?

Anniversaries and Weddin

Anniversary

Brother and Sister Herman Frank served their golden wedding anniversa on March 3, 1954.—Mrs. LeRoy Veaz Columbia City, Ind.

Weddings

Adams-Kenworthy—Nathan Ray Ada of Ponchatoula, La., and Barbara A Kenworthy of Delphi, Ind., in the Pi burg church, by John Laprad, Feb. 1954.—Mrs. Effie Heiland, Delphi, Ind.

Becker-Horst—Robert Becker of Joy, Pa., and Nancy Horst of Elizabe town, Pa., in the Florin church, Ma 13, 1954, by the undersigned.—How Bernhard, Mt. Joy, Pa.

Deardorff - Gerber — Raymond Da Deardorff and Mary Ida Gerber, both Dover, Pa., Feb. 26, 1954, in the Bermud church, by Richard Shellenberger of Sc erset, Pa.—Grace L. Julius, Dover, Pa

Draper-Hamstead—Donald Draper Jeanette Hamstead, both of Greenwo Del., Nov. 7, 1953, in the Bethany chu by William McDaniel. — Mrs. Har Schrock, Farmington, Del.

Glick-Simmons—Stanley Glick and lores Simmons, both of Bridgewater, at the home of the groom, Dec. 25, 1 by the undersigned.—Paul E. Glick, Cra ville, Va.

Gregg-Callihan—Earl F. Gregg of troit, Mich., and Irmagene Callihan Windber, Pa., in the Rummel church, the undersigned, Feb. 2, 1954.—A. Replogle, Windber, Pa.

Harder-Emery—Raymond Harder Lottie Grace Emery, both of Hutchin

Kansas, Feb. 28, 1954, in the Hutchinson hurch, by the pastor, Bro. Charles Dunond, Jr.—Mrs. Steve Moyer, Hutchinon, Kansas.

Harris-Bowman—George L. Harris of ebanon, Pa., and Anna Mae Bowman of leona, Pa., March 20, 1954, in the Lebnon church, by the undersigned.—Carl V. Zeigler, Lebanon, Pa.

Henneberger-Stambaugh—Norman A. fenneberger and Gwendolyn R. Stamaugh, both of Chambersburg, Pa., in he Chambersburg church, March 20, 954, by the undersigned.—Joseph M. ong, Chambersburg, Pa.

Hottle-Beydler—Russell H. Hottle of dinburg, Va., and Ione Beydler of Woodstock, Va., in the Pleasant View parnage, Jan. 22, 1954, by the undersigned. Stanley R. Wampler, Edinburg, Va.

Kohfeld-Pedigo—Marvin Kohfeld and leta Pedigo, both of Bakersfield, Calif., the Bakersfield church, Feb. 6, 1954, by he undersigned.—Ralph Turnidge, Bakersld, Calif.

Messamer-Utz—Charles Messamer of hicago, Ill., and Eva Utz of Greenville, hio, in the Greenville church, March , 1954, by the undersigned.—James Renz, gin, Ill.

Myers-Messinger—Richard Carroll Mys and Doris Ethel Messinger, both of ast Berlin, Pa., in the Bermudian urch, Oct. 10, 1953, by Glenn Julius.—race L. Julius, Dover, Pa.

Ort-Davis—William Earl Ort and Marret Jane Davis, both of Mifflintown, Pa., the Free Spring church, March 13, 1954, the undersigned.—David H. Markey, nkertown, Pa.

Six-Rowe—Ralph W. Six of Bremen, d., and Helen Anna Rowe of Lakeville, d., at the Pine Creek church parsonage, b. 12, 1954, by the undersigned.—E. ayne Gerdes, North Liberty, Ind.

Werner-Breneman—Paul Werner of Mt. y, Pa., and Betty Breneman of Elizahtown, Pa., in the West Greentree urch, Feb. 28, 1954, by the undersigned. Howard Bernhard, Mt. Joy, Pa.

Wilson-Brumbaugh—Kenneth A. Wilson Vancouver, British Columbia, and tty Jane Brumbaugh of Troy, Ohio, in Troy church, May 30, 1953, by the dersigned.—Enos E. Brumbaugh, Un, Ohio.

Obituaries

ngle, Helen, daughter of D. Horatio and an Johnson Stouffer, was born in An- Township, Pa., and died at her home State Line, Pa., at the age of thirty-one rs. She was a member of the Back ek congregation. Surviving are her band, Glen M. Angle, four children, parents, four brothers and two sisters. eral services were held in the Shank rch by E. B. Wingert, Roy Hawbaker the undersigned. Burial was in the ar Hill cemetery in Greencastle.—rence Showalter, Hagerstown, Md.

ixler, Sidney Ray, son of Jonathan and anda Lucas Bixler, was born near anna, Ind., Nov. 24, 1882, and died . 23, 1953. In May 1909 he was married Vinnie Lake. He was a member of the ico church. Surviving are his wife, sons, two daughters, seventeen grandren and one sister. Funeral services e conducted at the Zimmerman ral home in Rochester by his pastor, Paul Weaver. Burial was in the ester cemetery.—Mrs. Nellie Mussel, Peru, Ind.

wser, David C., was born in Armg County, Pa., April 13, 1894, and Feb. 23, 1954. Besides his wife, beth Burk Bowser, he is survived by brother and three sisters. Services held in West Elizabeth and in the er Hill church with his pastor, Bro. anley Fadely, in charge of both serv- Interment was in the Center Hill tery.—Mrs. William Hoover, East esport, Pa.

rd, Cassa Dana, was born in Iowa, June 5, 1880, and died in Yakima, Wash., Feb. 24, 1954. On May 27, 1900, she was married to Charley Boyd in Nebraska. She united with the church at the time of her marriage and was a licensed minister in the church for thirty years. Surviving are one daughter, one son, eight grandchildren and four great-grandchildren. Funeral services were conducted in the Sunnyside church by the undersigned. Interment was in the Sunyside cemetery.—A. R. Fike, Sunnyside, Wash.

Campbell, Arthur Lee, son of Samuel L. and Odessa Swink Campbell, was born June 29, 1886, in Sherando, Va., and died Feb. 25, 1954. On May 30, 1914, he was married to Mamie Lee Atkins. To this union were born three sons and one daughter. He was a member of the church for many years. Surviving are his wife, two sons and one daughter. Funeral services were held at the Etter funeral home by Bro. D. B. Garber and Bro. Lawrence Durr. Burial was in the Riverview cemetery.—Mrs. R. B. Landes, Waynesboro, Va.

Christian, Nancy, daughter of Elijah and Nancy Reed, was born Feb. 9, 1872, in Floyd County, Va., and died Feb. 26, 1954, in Springfield, Oregon. She was a member of the Nicholas Garden Community church. On Nov. 14, 1889, she was united in marriage to Harrison W. Christian, who preceded her in death. Surviving are nine children, twenty-nine grandchildren and thirty-two great-grandchildren. Funeral services were conducted by H. H. Ritter in Eugene, Oregon. Interment was in the Greenwood cemetery in Leaburg, Oregon.—Harlan Mummert, Springfield, Oregon.

Crusey, Sarah Ann Glaser, was born Jan. 4, 1873, at Newburg, Pa., and died Feb. 27, 1954, at Shippensburg, Pa. In 1892 she was married to William H. Crusey. She was a member of the Shippensburg church. Surviving are two sons, six daughters, twenty-four grandchildren and twenty-six great-grandchildren. Funeral services were conducted by Ross D. Murphy and Rev. D. Rayborn Higcal.—Anna J. Varner, Shippensburg, Pa.

Dayhoff, Martha Isabelle, daughter of John T. and Betty Renner Fogle, was born March 26, 1920, and died Feb. 25, 1954. She was a deaconess, primary teacher, adult adviser of the CBYF, Sunday-school treasurer and a member of the ladies' aid society in the Monocacy church. Surviving are her husband, Earl, one foster son, her parents and one brother. Funeral services were conducted in the Rocky Ridge church by Brethren S. R. Weybright and A. B. Rice. Interment was in the church cemetery.—Denda I. Renner, New Midway, Md.

Deeter, Grace V., died at her home in Covington, Ohio, Feb. 25, 1954, at the age of seventy-two years. She was a member of the Covington church and served as a deaconess. She is survived by her husband, Emory B., one son, two daughters, two grandchildren and one brother. Funeral services were conducted by Brethren M. G. Wilson and Ray O. Shank. —Ethel Manning, Covington, Ohio.

Dilling, Fannie M., daughter of John and Melinda Burket Dilling, was born Oct. 8, 1898, at Martinsburg, Pa., and died Feb. 26, 1954, at the home of her sister. She was a member of the Clover Creek congregation. Surviving are her mother, three sisters and two brothers. Funeral services were held at the church house by Paul R. Yoder and I. B. Kensinger. Interment was in the Brumbaugh cemetery, Martinsburg, Pa.—Mrs. Harry E. Gahagan, Jr., Martinsburg, Pa.

Driver, Dora Frey, was born Oct. 22, 1872, and died Oct. 6, 1953. She had spent the last year at the Brethren Home in Greenville, Ohio. She joined the church at an early age. Funeral services were conducted at the Eshleman funeral home by her pastor, Bro. M. G. Wilson, and Bro. Howard Erbaugh.—Ethel Manning, Covington, Ohio.

Eisenbise, William Gilbert, son of Samuel and Mary Ann Gilbert Eisenbise, was born March 20, 1878, near Kent, Ill., and died March 8, 1954, at his home in Glendora, Calif. Before being elected to the ministry in 1901, he was a schoolteacher. He served in the free ministry for a number of years in Northern Illinois. He attended Mt. Morris College and was a 1928 graduate from Bethany Seminary. After his marriage to Anna N. Ford in 1930, they lived near Polo, Ill., and spent time in Oklahoma and Arizona. Surviving are his wife, one sister and one brother. Funeral services were held in the Glendora church with Henry Esbensen officiating. Interment was in the Oakdale Memorial park.—Mary E. Ford, San Dimas, Calif.

Eshelman, Amanda H., daughter of Joseph and Louisa Hake Musser, was born Nov. 14, 1870, and died Feb. 27, 1954. She is survived by one son, one grandchild, three great-grandchildren and two brothers. Funeral services were conducted in the Elizabethtown church by her pastor, the undersigned, and Rev. R. L. Fetter. Interment was in the West Greentree cemetery.—Nevin H. Zuck, Elizabethtown, Pa.

Eshleman, Earl E., son of William and Olive Reck Eshleman, was born March 8, 1894, and died Nov. 23, 1953. On May 20, 1915, he was married to L. Mae Kniesly. To this union were born six children. Besides his wife he is survived by four sons. Funeral services were held at the Eshleman-Full funeral home by Bro. Ray O. Shank. Burial was at the Harris Creek cemetery, Bradford, Ohio.—Ethel Manning, Covington, Ohio.

Grabill, John G., son of John and Maria Groff Grabill, was born May 15, 1874, in Bareville, Pa., and died Dec. 7, 1953, at his home in Groffdale, Pa. He was a long-time member of the Conestoga church. He was married to Lily Groff Grabill, who preceded him in death. Surviving are seven children, fourteen grandchildren, one great-grandchild and one sister. Funeral services were held in the church at Bareville with the four home ministers officiating. Interment was in the Carpenters cemetery near Talmage.—Mrs. Ivan Sheaffer, Bareville, Pa.

Hess, Harvey J., Jr., son of Mr. and Mrs. Harvey J. Hess, was born Feb. 17, 1909, and died Nov. 27, 1953. He was married to Ester Miller on Sept. 20, 1936. He was active in the community and an active member of the South Waterloo church. Surviving are his wife, three children, his father and four sisters. Funeral services were conducted in the South Waterloo church by the undersigned. Interment was in the Orange cemetery.—Clarence D. Sink, Waterloo, Iowa.

Johnson, Noah, son of John and Catherine Farmwald Johnson, was born Aug. 25, 1863, at Nappanee, Ind., and died Dec. 21, 1953, near Goshen, Ind. On April 8, 1886, he was married to Catherine Smith, who died in 1942. He was a member of the church for many years. Surviving are one daughter, ten grandchildren and two brothers. Funeral services were conducted by his pastor, S. W. Longenecker, and Leroy Fisher at the Union Center church. Burial was in the church cemetery.—Hazel Grasz, Nappanee, Ind.

Kimmel, Harvey H., son of John M. and Elizabeth Miller Kimmel, was born April 2, 1862, in Jefferson Township, Pa., and died May 18, 1953, at the home of his daughter in Mount Pleasant, Pa. His wife, Nora Will Kimmel, died in 1928. He was elected to the ministry in 1900, advanced to the second degree in 1901 and ordained to the eldership in the Middle Creek congregation. He served as elder of the Middle Creek congregation for many years and was serving as elder emeritus at the time of his death. Surviving are three children. Memorial services were conducted in the Hauger funeral home by the undersigned, assisted by Galen R. Blough of the Somerset church.—Walter F. Berkebile, Rockwood, Pa.

Kline, John Russell, was born May 27, 1882, and died Dec. 13, 1953. He was a long-time member of the South Waterloo

church. He came to Iowa in 1902, the same year that he was married. His wife preceded him in death Oct. 22, 1950. In 1952 he was married to Florence Fry. Surviving are his wife, two sons, one daughter, three sisters and one brother. Funeral services were conducted in the South Waterloo church by J. P. Prather. Interment was in the Orange cemetery. —Clarence D. Sink, Waterloo, Iowa.

Kurtz, Mary, daughter of Jacob and Catherine Kurtz, died Jan. 15, 1954, at Leacock, Pa., at the age of eighty-seven years. She was a member of the Conestoga church for many years. Surviving is one brother. Funeral services were conducted at the Furhman funeral home with Paul Wenger officiating. Interment was in the Kurtz cemetery near Leacock, Pa.—Mrs. Ivan Sheaffer, Bareville, Pa.

McPheron, Augusta Virginia, daughter of James K. and Christina L. Harshbarger Cullen, was born Aug. 18, 1871, at Rantoul, Ill., and died Feb. 3, 1954, at the home of her daughter in Modesto, Calif. She was united in marriage on Feb. 12, 1905, to Grant McPheron. To this union were born two daughters. She united with the church at an early age. Surviving are two daughters, two stepsons, seven grandchildren, one sister and two brothers. Funeral services were held in the South Beatrice church by the undersigned. Interment was in the Brethren cemetery, Holmesville.—Homer D. Kimmel, Holmesville, Nebr.

Morell, Franklin O., son of Alric and Melissa Morell, was born June 2, 1901, in Mason County, Mich., and died Feb. 24, 1954, at his home in Muskegon, Mich. On April 9, 1922, he was married to Martha Metzger. Surviving are his wife, three children, five grandchildren, two brothers and two sisters. Burial was in the Mona View cemetery, Muskegon, Mich.—Mrs. Ralph Wagoner, Muskegon, Mich.

Netzley, Arthur, son of Rufus and Elizabeth Netzley, was born Jan. 18, 1885, and died Feb. 15, 1954. He was a member of the Bethel church, Naperville, Ill. On Oct. 5, 1906, he was married to Rhoda Barkdoll. Besides his wife, he is survived by one daughter, two sons, five grandchildren, five sisters and one brother. Funeral services were held in the Bethel church by the pastor, James Lee Houff, assisted by R. C. Voight. Interment was in the Naperville cemetery.—Verna A. Kemmerer, Naperville, Ill.

Peters, Amos, was born Nov. 19, 1874, in Roanoke, Va., and died Feb. 25, 1954, at his home in Beatrice, Nebr. On March 15, 1905, he was united in marriage to Edith Buck, who preceded him in death Oct. 18, 1951. Surviving are two sons, one daughter, one foster daughter, three grandchildren, one great-grandchild and one half brother. Memorial services were conducted by Bro. Swigart F. Miller, assisted by the undersigned. Interment was in the Brethren cemetery near Holmesville, Nebr.—Homer D. Kimmel, Holmesville, Nebr.

Robertson, Ida Virginia, daughter of Evan and Caroline Holmes Davis, was born in Davidson County, N. C., Nov. 7, 1866, and died in Winston-Salem, N. C., Jan. 27, 1954. On Dec. 22, 1887 she was married to Enoch H. Robertson, who preceded her in death in 1935. Surviving are three daughters, one son, fifteen grandchildren and nineteen great-grandchildren. Funeral services were conducted in the Fraternity church by her pastor, S. H. Flora. Burial was in the church cemetery.—Mrs. S. H. Flora, Winston-Salem, N. C.

Roof, Mary, daughter of John H. and Annie Hale, was born March 26, 1868, in Rockingham County, Va., and died Feb. 11, 1954. Early in life she united with the church. On Jan. 23, 1887, she was united in marriage to Charles L. Roof, who preceded her in death in June 1953. To this union were born five children. She served as president of the ladies' aid for many years. Surviving are two daughters, two sons, nine grandchildren and eleven great-grandchildren. Burial was in the New Carlisle cemetery.—Ross L. Noffsinger, Springfield, Ohio.

Roop, William Ezra, son of John D. and Mary Senseney Roop, was born Aug. 4, 1864, and died Dec. 27, 1953, near Westminster, Md. On June 17, 1890, he was married to Annie Bucher, who preceded him in death in December 1952. The Annual Conference of 1898 authorized Bro. Roop, along with D. L. Miller and J. H. Moore to visit churches in Denmark, Sweden and Asia Minor. In 1893 he was elected to the ministry. For a time he was professor of mathematics at Bridgewater College. During World War I he served as pastor to Brethren conscientious objectors in several military cantonments. When Maryland Collegiate Institute was started he was selected as its first president. Surviving are two sons, four daughters, twelve grandchildren and six great-grandchildren. Funeral services were held in the Meadow Branch church near Westminster by A. J. Caricofe, assisted by Herbert Miller of Hershey, Pa., J. M. Prigel of Long Green, Md., and George A. Early. Interment was in the Meadow Branch cemetery.—John D. Roop, Linwood, Md.

Smith, Oliver J., son of Elder John Smith, was born Sept. 23, 1861, and died Feb. 18, 1954. He was married to Amelia Cart on May 27, 1887. He was a member of the Ft. McKinley church. Surviving are three sons, three daughters, nine grandchildren and seven great-grandchildren. Memorial services were conducted by the pastor, Walter Bowman. Interment was in the Bear Creek cemetery.—Mrs. Jessie Mobley, Dayton, Ohio.

Snow, Roy V., son of Jefferson and Louisa Kinny Snow, was born Nov. 17, 1879, in Charlotte, Mich., and died Feb. 2, 1954. He was married to Florence M. Jewett on Aug. 31, 1902. He was a member of the Church of the Brethren. Surviving are his wife, one daughter and one son. Funeral services were conducted by the undersigned. Burial was in the Hicks cemetery near Battle Creek, Mich.—Harley V. Townsend, Battle Creek, Mich.

Snyder, William D., son of David and Mary Infield Snyder, was born March 15, 1881, and died Feb. 8, 1954. On Jan. 8, 1905, he was united in marriage with Sarah Lautenslager. He was a schoolteacher for twenty-three years and was teacher of the adult Bible class for more than thirty years; he also served as Sunday-school superintendent, deacon and church clerk. Surviving are his wife, two sons, nine daughters, twenty-two grandchildren, ten great-grandchildren, three brothers and one sister. Funeral services were held in the Baltic church by the undersigned. Interment was in the West Lawn cemetery at Baltic.—Guy S. Fern, Baltic, Ohio.

Stehman, Anna H., wife of Clayton Stehman, died in Lancaster, Pa., at the age of seventy-eight years. She was a member of the church for many years. Surviving are her husband, one daughter, four sons, and a number of grandchildren. Services were held at the Beck funeral home in Manheim, Pa., by Jere Cassel and C. W. Gibble. Interment was in the Graybill cemetery near East Petersburg.—Susan M. Cassel, Manheim, Pa.

Stoffer, Homer E., son of Samuel and Laura Stoffer, was born in Columbiana County, Ohio, Feb. 27, 1880, and died in Alliance, Ohio, Jan. 24, 1954. He was a faithful member in the church for sixty years serving many of those years as Sunday-school superintendent and church deacon in the Freeburg congregation. On Dec. 24, 1901, he was married to Leola Stroup. Surviving are his wife, one son and two grandchildren. Funeral services were held in the Freeburg church by the undersigned and Bro. D. F. Stuckey. Interment was in the church cemetery. —John W. Johnson, Paris, Ohio.

Strickler, Jesse Elwood, son of Marshall W. and Lilly Shirkey Strickler, was born Feb. 25, 1922, and died Dec. 26, 1953. He was a member of the Fairview church.

CAP GOODS

We furnish highest quality nylon and silk nets, nylon and ninon chiffons and organdy. All stiff finish. Reduced prices on nylon. Samples free.

R. E. Arnold, Elgin, Illinois

Surviving are his wife, Lucile Hartle Strickler, his parents, one brother and tw sisters. Funeral services were conducte in the Fairview church by his pastor, Br George H. Tinsman, assisted by the ur dersigned. Burial was in the nearb cemetery.—J. S. Roller, Timberville, Va.

Strickler, Joseph E., died Dec. 1, 195 at the age of eighty-six years. He was member of the Timberville churc Surviving are one daughter and three son Funeral services were conducted by h pastor, Joseph Michael Mason, assisted b Paul H. Bowman. Interment was in t Timberville cemetery.—Martha Huffma Timberville, Va.

Swihart, Nathan H., was born in Lim Ohio, Sept. 1, 1876, and died at his hom near North Liberty, Ind., Jan. 30, 1954. H is survived by his wife, one daughter a three sons. The funeral service was co ducted in the North Liberty church by t undersigned. Burial was in the Sumpti Prairie cemetery.—Homer A. Schroc North Liberty, Ind.

Tawzer, Myrtle A., daughter of Oliv R. and Salinna Hice Palmer, was bo June 13, 1876, in Indiana County, Pa., a died Feb. 21, 1954, at her home in Hastin Nebr. On Feb. 20, 1895, she was united marriage to James J. Tawzer. To t union were born seven children. Survivi are her husband, six children, sixte grandchildren, seven great-grandchildr two sisters and one brother. Services we held in the Brand's Memorial chapel the undersigned, assisted by Rev. Willi G. Winstead, pastor of the First Bapt church in Hastings. Interment was in t Juniata cemetery.—Lewis Naylor, Car ton, Nebr.

Taylor, Daisy Alice, daughter of Pe and Elizabeth Smallwood Hagerdon, w born Jan. 27, 1886, at Greenmount, W and died Jan. 21, 1954. On Dec. 24, 19 she was married to Robert Wesley Tayl She was a member of the Harrisonbu church and the women's Bible cla Surviving are her husband, six daughte two sons, fifteen grandchildren, t great-grandchildren and one brothe Mrs. H. E. Mason, Harrisonburg, Va.

Weaver, Dixie Lee, daughter of Dal and Helen Weaver of Versailles, Ohio, w born July 26, 1953, in Franklin Townsh Ohio, and died Feb. 11, 1954, in Dayt Ohio. She is survived by her parents, brother, her paternal grandparents a her maternal grandparents. Funeral se ices were held in the Oakland church the undersigned. Burial was in Gettysburg cemetery.—J. Earl Hostet Gettysburg, Ohio.

Wenger, Ira G., was born April 14, 1 and died Jan. 30, 1954, in Avon Park, He was a member of the Middle Cr church, Pa., for a number of ye Surviving are his wife, four daught two sons and eleven grandchild Funeral services were held in the B ville church by Bro. Paul Wenger, sisted by H. B. Markley and R. E. M Interment was in the Carpenter cemet —Emma L. Zook, Lititz, Pa.

Whitteberry, Robert Dale, was born 3, 1923, in Lafayette, Ind., and died 13, 1953, in Fresno, Calif. On Aug. 24, he was united in marriage with Caro Hansen of Fresno, Calif. As a youth was baptized in the Evangelical Un Brethren church; he became a membe the Fresno Church of the Brethren 1951. Surviving are his wife, one his parents, three brothers and two sis Memorial services were held in the Fr church. Interment was in the Lib cemetery.—Vernon F. Miller, Fresno, C

Ziegler, Henry C., son of Elias P.

Vagabond Summer

ANNE EMERY

This writer of teen-age stories has again scored with a popular seller. The book is enjoyable to read and takes the reader on a "real" hostel trip. The group, starting at Washington, D. C., makes a circular swing through Colorado, Arizona, California, Oregon, Washington, Vancouver, Banff National Park, Montreal and then down to New York.

While the trip is for fun, lessons in growing up and in group living make this book a very worthwhile one to read. Cloth. **$2.50**

OTHER POPULAR BOOKS BY ANNE EMERY

GOING STEADY $2.50
SORORITY GIRL $2.50

RETHREN PUBLISHING HOUSE . . . . Elgin, Illinois

sanna Conner Ziegler, was born Jan. 3 1871, and died Jan. 9, 1954. He was a r nister in the Church of the Brethren f forty-two years, but was retired at t time of his death. Surviving are his w e, Martha King Ziegler, seven children, t enty-two grandchildren and nine great- g ndchildren. Funeral services were held i the Ziegler church by Jacob P. Merkey a l George G. Snyder. Burial was in the a oining cemetery.—Mildred C. Ziegler, I hel, Pa.

hurch News

Northern California

akersfield—During the last five years t church membership has increased two a one half times and church attendance h doubled. In early February we joined n e other churches of the community in a ampaign of visitation evangelism under t direction of H. H. McConnell of the N ional Council of Churches. As a result o this campaign and response to church i itations, eleven were baptized and five r ived by letter into our church on the e ning of Feb. 28. As a result of growth E . Forrest Groff met with us on March 1 to discuss site development plans for t future. Bimonthly workers confer- e es have been instituted for the church s ol staff. The men's work has launched a rogram of bimonthly meetings. The p or and two laymen recently attended a orkshop on evangelism at Fresno. The C F has reorganized on the commission pattern.—Mrs. Joyce Lovelace, Bakersfield, Calif.

Southern California and Arizona

San Diego—During the month of February, our pastor, Bro. Fred Hollenberg, was on leave of absence because of illness. The ministry and worship commission was in charge of the services during his absence. The La Verne College choir gave a musical program one Sunday. The men's organization has been doing some repair work in our church kitchen and on the church grounds. The women's work is doing relief work for Korea and sewing and quilting one day each week. Some of our people attended regional conference in La Verne. Our annual church birthday dinner was held March 12. A junior church service has recently been started. Our young people are active in the Sunday and midweek meetings. April 11 is the date set for our communion service.—Mrs. Lewis Hyde, El Cajon, Calif.

Western Canada

Bow Valley—Brother and Sister Wilbur Liskey of Laton, Calif., conducted our evangelistic services. As a result of these meetings three were baptized into our fellowship. Bro. Willard McDaniel was ordained to the eldership by Bro. Liskey and Bro. Truman Northup. The ladies' aid sponsored the Christmas party for the Sunday school. On Sunday morning, Dec. 20, the Sunday school had their annual white gift service for the crippled children's hospital. In the evening the girls in the young people's class gave the play, Goodwill Toward Women. Truman Northup and our pastor conducted an adult Bible school the first week in January. The ladies' aid sponsored the World Day of Prayer service on March 5. Two members were added to our membership by letter. The pastor reports an increase in interest and attendance at Armada, Alberta, where the district has started a Sunday school.—Virginia Cawley, Arrowwood, Alberta, Canada.

Oregon

Albany—The ground-breaking ceremony was held for our new church last August. Bro. L. A. Disbrow, a member of our church, is superintendent of the construction. Thirty-three persons had perfect attendance for the quarter ending Dec. 31. A birthday dinner was held. A girls' quartet has been organized. The ladies of the church are planning a rummage sale. Bro. Harl Russell spoke at our church on Feb. 26. Our pastor, Glenn Harmon, attended regional conference at La Verne College the first week in March.—Mrs. Joe Wine, Albany, Oregon.

Myrtle Point—In September Brother and Sister Leo Miller began their pastoral duties in our church. Esther Wolf, who worked with Brethren Service in Germany, has showed her pictures to church groups and civic organizations. District meeting was held in our church. Our pastor, Leo Miller, and his wife attended the regional conference at La Verne, Calif.—Mrs. Aletha Robison, Myrtle Point, Oregon.

Washington

Olympia—On Youth Sunday, Feb. 7, the young people conducted the worship service. Bro. Harl Russell, Brotherhood Fund secretary, was with us on Feb. 24. Under the sponsorship of the Council of Churches, our church conducted a religious survey of the new Lacey district. On March 10 Bro. Forrest Groff, church building counselor for the Brotherhood, met with us. Our pastor, Bro. Wenger, and his family, Brother and Sister Arin Michael, Laurie Kingery and Maude Gregroy attended regional conference at La Verne. At a combined women's work meeting in February, Mrs. Pitts, chairman of World Day of Prayer, presented pictures telling of the observance of World Day of Prayer around the world. In the absence of our pastor, Rev. Claude Lorimer, retired pastor of the Christian church, was our speaker on March 7. The senior choir is directed by Margaret Elder. Mrs. Wenger is director of the children's choir. We are purchasing new church pews.—Blanche Beigh, Olympia, Wash.

Colorado

Haxtun—Our pastor has been conducting adult and children's membership classes. A union singspiration service was held at the Dailey Evangelical United Brethren church on Sunday evening, Jan. 31. On the evening of Feb. 7, at the local Methodist church, the United Youth presented The Street, a picture filmed by the Pacific Garden Mission of Chicago. Our Sunday evening adult Bible class has chosen the Book of Revelation for its new study. The World Day of Prayer was observed on March 5 with a union service at the Evangelical United Brethren church at Dailey, Colo. On March 7 our pastor began a series of lessons on the history and teachings of the Church of the Brethren for the latter part of our Sunday evening services.—Mrs. Warren D. C. Wood, Haxtun, Colo.

Middle Iowa

Maxwell—Since the first of September Bro. B. F. Buckingham and his wife, who is pastor of the Fernald church, has also been serving our church. Recently Bro. Charles Lunkley talked at our church concerning his work in Africa. Our aid meets twice each month for quilting and knotting

comforters for relief. They also make and send bandages to foreign missions as well as send clothing for relief.—Maud Link, Maxwell, Iowa.

Northeastern Kansas

Richland Center—Since our last report a fellowship supper was held by the pastor and his wife for the congregation in the church basement. The homebuilders' meetings have been held on Sunday evenings. The men's organization recently had an oyster supper and social hour. A group from McPherson College presented a program one Sunday morning. At a recent business meeting Bro. Earl Jarboe was elected to continue as pastor for another three years. Bro. Milton Early, pastor of the Morrill church, assisted in the business meeting.—Constance Snell, Summerfield, Kansas.

Nebraska

Bethel—One has been baptized and three have been received by letter into our church fellowship. Our pastor attended the ministers' convocation at Hastings. We held our business meeting on March 5. Our love feast was held April 15. Two of our primary Sunday-school workers attended the Sunday-school teachers' institute at Clay Center. On Race Relations Sunday Almuth Meyner, a German exchange student, gave a talk. Harold Grone has given several talks and showed some pictures of their European tour. Mrs. Grone also talked at our aid meeting on some of the homes they visited in Europe. The aid sent a box of groceries to be used at the European annual conference. The Sunday-school children also sent packages at Christmas time to a crippled children's hospital near Kassel, Germany. Our pastor, Bro. Naylor, has turned in his resignation which will become effective on Aug. 22.—Mrs. Elbert Rothrock, Davenport, Nebr.

Kearney—During the past year new members have been received into our membership by letter and baptism. The ladies have been quilting. The McPherson male quartet was with us for a program. On March 7 the Boy Scouts had charge of our services. We plan to have district conference at our church in October. —Jean M. Johnson, Kearney, Nebr.

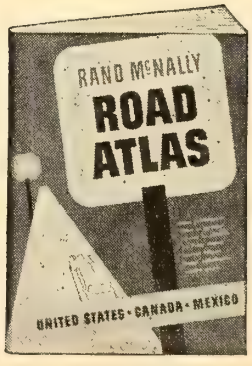
South Beatrice—A number from our church attended district meeting. Bro. Kimmel was elected moderator for the coming year. Some of the women visited the rest homes in Beatrice. We participated in the World Community Day program, which was sponsored by the United Council of Church Women. A group from our church attended the regional conference. Family night was observed with a supper and the film, The Toy Maker. A special program was given by the women, men, youth and Brethren Service groups. The women contributed money to the Cedars Home at McPherson, the Lincoln mission church, Bethany nurses' home and to the Sunday-school rooms' project. A pageant was given at Christmas time. —Mrs. Carl Dixon, Beatrice, Nebr.

Northern Illinois and Wisconsin

Sterling—Since our last report four new members have been added to our church by baptism. On Feb. 28, at our special council meeting, Bro. Sherman Virtue and Bro. Lawrence Coats were elected to the office of deacon. A potluck dinner was served at the noon hour on March 7. The men's work presented the film, Fishers of Men. Following a potluck dinner on March 10, Mrs. Paul Blocker of the Yellow Creek congregation gave a talk on her trip to

When YOU TRAVEL

Know where you are going and the best roads to take to get there.



Road Atlas

$1.50 per copy

- UNITED STATES
- CANADA
- MEXICO

Order your copy of this handy Atlas now so you will have time to plan for the trips you will make this summer. It is complete with a wide variety of road information; names and population of towns; capitals; counties, etc. Educational as well as informative

BRETHREN PUBLISHING HOUSE . . . Elgin, Illinois

Brethren Placement and Relocation Service . .

This column is conducted as a free service to our people. The right to edit and reject is reserved. Since no verification of ads is made no responsibility can be assumed. In writing about any ad please give the number. Unless otherwise specified address all correspondence to Brethren Service, General Brotherhood Board, 22 S. State St., Elgin, Ill.

No. 948. Wanted: Men and women for elementary and high school teaching positions in Front Royal, Va., Church of the Brethren community. Beginning salary $2,200 and maximum salary $3,400. Write: Rev. Fenton H. Platter, 108 West 13th Street, Front Royal, Va.

No. 949. Wanted: The District of Oklahoma hopes to establish a church in Amarillo, Texas. If you have relatives or friends near there or stationed at the Amarillo air force base write: James Stull, Box 1440, Amarillo, Texas.

No. 950. For sale: New modern brick crete house, large living room, two bedrooms, kitchen, bath and utility room located in Mexico, Ind. Four churches in the town—Church of the Brethren, Methodist, Baptist, and Brethren. This is near Peru, which is a growing manufacturing center supplying work all year. Write: William H. Eiler, Mexico, Ind.

No. 951. Freeport Church of the Brethren will assist you in securing teaching and occupational positions in Freeport town of 25,000. Will help families locate farms for rent or purchase in northwestern Illinois. Write: Church of the Brethren, 819 W. Lincoln, Freeport, Ill.

No. 952. For sale: 7¾ acres, 6-room house, outbuildings, garage, well water, electricity, telephone service, mail and school bus by door. Located near Paw Paw, W. Va., 2 miles from Oak Grove Church of the Brethren. Priced to sell. Write: Forrest S. Moreland, Star Route, Paw Paw, W. Va.

No. 953. Lakeview congregation in Brethren, Mich., invites your vacation time fellowship. Employment available in fruit processing plants June 15 through October. Beaches, area tourist attractions continuous through summer. Woodland village trailer camps, cottages, cabins available by advance registration only. Write: M. J. Sturtevant, Brethren, Mich.

No. 954. For sale: New, beautiful, high quality, 2 bedroom, modern home, choice lot in Brethren Hillcrest division in La Verne, Calif. Because of changed plans this lovely home may be bought by a Christian in retirement age, for less than cost. Write: Niels Esbensen, 736 Fourth St., Hermosa Beach, Calif., or Earl Vl. Breon, La Verne, Calif.

No. 955. For sale: Funeral home and all equipment in Liberty, Ill. Established since 1899 and serving large territory with Protestant and Catholic clientele. Selling because of death of mortician, price reasonable. Write: Rev. A. L. Whitmore, Box 154, Liberty, Ill.

No. 956. Motel Roller, a new modern tourist court, owned and operated by Brethren people, is open to those who travel through the historic Shenandoah Valley of Virginia. Located on U. S. 11 near Endless Caverns, 3½ miles south of New Market, Va. For reservations, phone or write: Mr. Paul Roller, New Market, Va.

No. 957. Member of Church of the Brethren, married, three children, desires employment with Christian business man or university, preferably on West Coast. Capable of serving as private secretary, chief accountant and tax adviser, or related capacity. Ten years clerical-accounting experience. Eight years recent experience as accountant auditor-investigator under bond. Ability as grammarian and in public relations. Character references submitted on request. Write: Richard M. Barrows, 1371 Louvre St., Pacoima, Calif.

urope. Mrs. Baxter Mow of Chicago, rmer missionary to India, was with us pril 2-4. A dedication for babies was eld on Sunday morning, April 11.—atherine A. Miller, Sterling, Ill.

Southern Illinois

La Motte Prairie—We met in council on arch 3, with our elder, Farrel Culler, in harge. Plans were made for our love ast for April 23. Brother and Sister . O. Brubaker and their daughter of ima, Ohio, will conduct our revival meetgs Aug. 2-15. A lighted sign will soon be stalled at the church. The men have eir ground plowed for their spring crop. ur aid has finished a comforter which ill be sent to the Brethren Home at trard. A committee was appointed for e union vacation school which will be ld in the church of a near-by village. Florence Seymour, Palestine, Ill.

Middle Indiana

Cart Creek—At our monthly community ght meeting in December, Paul Hoffman Manchester College gave a talk conrning his recent trip to the Orient with e Victory for Christ basketball team; February Sarah Halladay spoke on mperance; and Lawrence Shultz conicted our March meeting. We have reished the floors of the church and purased new carpet. The church is also beg redecorated. The ladies' aid has been wing and making comforters for relief. Mrs. Lawrence A. Weaver, Marion, Ind.

Manchester—The children presented the hite gift program on the morning of Dec. 20. In the evening of the same day the combined choirs gave a candlelight service. Our church co-operated with the other churches of the town in the Week of prayer services. We again have a 100% Messenger club this year. The adult and young people of the Sunday school had a four-week study on evangelism. We also held our school of missions during January with Bro. C. L. Gottman as dean. Bro. Govindji Satvedi of India and Mrs. Lloyd Studebaker, former missionary to Africa, were guest speakers. One evening Bro. Earl Garver, dean of the college, and a panel of foreign students discussed the impact of mission and service groups upon their homelands. The school was closed with a fellowship supper and the film, Africa As I Saw It. Our pastor, Bro. H. F. Richards, Bro. T. Wayne Rieman, V. F. Schwalm, Rev. Manifold, pastor of the local Methodist church and Bro. L. W. Shultz have brought a series of Sunday evening lectures on great epochs in the Christian era. Bro. R. W. Schlosser of Elizabethtown, Pa., conducted our pre-Easter meetings. Our communion was observed on April 5.—Mrs. J. O. Winger, North Manchester, Ind.

Southern Indiana

Pyrmont—Our council meeting was held March 12. Our pastor's wife was elected delegate to Annual Conference. The church voted to purchase new hymnals. We held a sunrise service and breakfast on Easter morning. Our church and the Rossville church will take part in the community Easter cantata.—Mrs. Ruth Houmard, Pyrmont, Ind.

Windfall—Our church met in regular quarterly council on March 1, with Elder Tom Davis presiding. We had an election for trustee. Our revival services were conducted the last two weeks of February by Bro. John D. Ebersole of Muncie, Ind. As a result of the meetings four persons were received into our church by baptism. On Feb. 10 Miss Wilma Schrag, teacher in the Hillcrest school in Africa, talked and showed pictures of her work. Robert McFadden from Bethany Seminary spoke to us on March 12 concerning Brethren Service work in Europe. Our Sunday-school classes sent forty dollars for seeds of hope.—Mrs. Beulah Johnson, Sharpsville, Ind.

Northeastern Ohio

Bristolville—At our council meeting on Feb. 23, it was voted to pay the remainder of the church debt. A parsonage fund has already been started. On June 6, the sixth anniversary of our building, the mortgage will be burned and an appropriate service is being planned. Our church work is under the direction of our new pastor, Bro. Walter E. Coldren and his wife. Many of the social activities of the community are being planned in and around the church program. Our Easter time love feast will be held on April 16. —Dorothy L. Holke, Bristolville, Ohio.

East Nimishillen—Special events have included films, a Christmas drama, a New Year's Eve service and watch party, a play from the Springfield church, a panel discussion and a guest speaker, Dr. Roland Wolf. The intermediate, junior and primary departments sent seventy-one chicks to Egypt. Two young people from our church attended the peace seminar in Washington, D. C.—Mrs. A. J. Brumbaugh, Hartville, Ohio.

Hartville—Dedication services were held for the newly installed stained glass windows. Celebration of the church's fortieth anniversary was highlighted by A. Stauffer Curry as guest speaker. The adult and junior choirs presented the Christmas story, Why the Chimes Rang. Various groups and organizations have been conducting our evening services. The young people held their annual birthday dinner on March 23. Our pre-Easter services were conducted by T. Wayne Rieman. —Barry Deardorff, Uniontown, Ohio.

Northwestern Ohio

Sugar Creek—The first of September Brother and Sister Clarence Brubaker began their pastoral duties in our church. As a result of our evangelistic meetings held by our pastor and Bro. George Phillips of Dayton, Ohio, fifteen were baptized into our church fellowship. On Dec. 20 the children's department gave the Christmas program in the morning and the CBYF presented the play, His Wonders to Perform, in the evening. The ladies' aid sent comforters for relief work and has been sewing for Bethany. Our CBYF had charge of the devotional period one evening at district conference. The regular quarterly council meeting was held on Feb. 22, with our elder, Bro. Orville Noffsinger, presiding. Our pastor was elected delegate to Annual Conference. The date for our vacation Bible school was set for June 21—July 2. Bro. Edward Spyker, student at Bethany, was relicensed to the ministry for another year. The trustees were given the authority to secure the information necessary for our expansion program and to report at the next council meeting. Twenty-two men from our church attended the men's work fellowship banquet at the Defiance church. Our church gave a program at the Brethren Home in Fostoria on Sunday afternoon, Feb. 28.—Mrs. Eugene Leedy, Lima, Ohio.

Southern Ohio

Beaver Creek—Since our last report we have received thirteen members by baptism and five by letter. Bro. C. M.

Etiquette for Christians

Does it make any difference what kind of an impression a Christian makes upon others? If you think these things are worth thinking about, then you should read the two books listed below:

Christian Etiquette

by Lora Lee Parrott

The "Emily Post" guide for Christians. Those people, young and old alike, who want to leave their mark, who want to be remembered by others, especially the unsaved, as completely Christian ladies and gentlemen, will find this book helpful. 128 pages. Cloth. Price, **$1.50**

Church Etiquette for the Layman

by Erling N. Rolfsrud

A paper-bound booklet, economically priced, gives valuable information on correct methods of: ushering; floral decorations; planning music for all occasions; weddings; and the Christian funeral. 64 pages. Pocket-size. **30** cents per copy

BRETHREN PUBLISHING HOUSE

Elgin, Illinois

MY NEW ADDRESS IS . . .

Name .....

R. D. or St. .....

P. O. ..... Zone ..... State .....

Help us to keep your Gospel Messenger coming by reporting any change in address promptly. **Please do not remove old address.**

Key of Roanoke, Va., held a one-week preaching mission for us. All age groups participated in our Christmas activities. Our choir, under the leadership of our new director, Don Detrick, gave a program. Our choir in conjunction with the Mack Memorial choir will give Dubois' Seven Last Words at both churches. Our pastor, Bro. J. Clyde Forney, is conducting a membership class. We are looking forward to a building program. Our church is now affiliated with the other eight churches in our township in a united effort for a better community. We are presently working toward religious education in the local school. All of our class groups as well as the youth, men's and women's groups are engaged in service projects —Mrs. E. F. Couser, Dayton, Ohio.

Flat Creek—Since our last report seventeen have been baptized and five await baptism. Our first father and son banquet was held with Bro. Fred Teach of New Carlisle, Ohio, as guest speaker. An all-time high record attendance was achieved at the five Sunday school points on Christmas Sunday. A storage room has been added to the parsonage. Our two B.V.S. girls, Sonya Kaufman and Judith Gamble, recently sang over a local radio station. The ladies' aid has made choir robes for twenty-five Sisters' Club members. Plans have been completed for installing floodlights on the church playground. Our communion will be held on Thursday evening, April 15. Several young people are planning to attend Camp Sugar Grove this summer. The Sister's Club also plans some overnight camping. Plans are underway for four daily vacation Bible schools this summer. Special programs have included a hymn sing in connection with Southern Ohio Day; an evening program by the preachers' quartet from Southern Ohio; a week-end meeting with Harlan Brooks, missionary to India; the home missions film, Frontiers Near Home; a program by the McKinley Edward family singers from a neighboring church; and messages by Moyne Landis and our elder, C. G. Erbaugh.—Mrs. Georgia Ledford, Creekville, Ky.

Western Pennsylvania

Nanty-Glo—Bro. E. Myrl Weyant of Claysburg was the evangelist for our evangelistic services. As a result of the meetings seventeen were baptized and two received by letter into our church fellowship. A Christmas program was given by the children on the morning of Dec. 20. In the evening of the same day, the young people and young adults presented the play, Home for Christmas. We have undertaken an extensive remodeling program for our church. Each class and organization raised money during our building fund drive.—Mrs. Fred Mountain, Conemaugh, Pa.

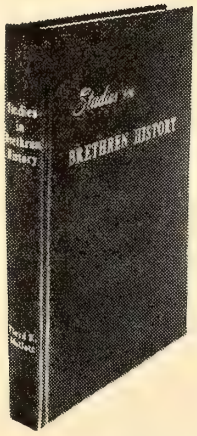
Florida and Georgia

Winter Park—Bro. John Glick of Bridgewater, Va., conducted a two-week series of meetings in our church. As a result two members were received into our fellowship. Bro. D. O. Cottrell of Bellefontaine, Ohio, was with us for a six-session Bible institute in January. Brother and Sister Shively will conduct a teachers training course in the near future. Our men's group gave a program one Sunday evening in January. One of the Sunday school classes installed floodlights around the church. Our women's work sent funds to be used towards the schooling of our Puerto Rican minister. We have also begun a building fund to improve our Sunday-school and dining room facilities. A number of our people attended the Florida Chain of Missions. We also participated in the World Day of Prayer services. Our pastor, Bro. Robert Byrd, will be leaving as our pastor April 15 because of his health.—Mrs. C. E. Bower, Winter Park, Fla.

New . . .

Studies in BRETHREN HISTORY

Floyd E. Mallott



Both timely and authoritative, this is the first extensive and interesting study in Brethren origins and developments to be written in many decades. Covering the period from 1708 to 1950, it is an interpretation of the historical-sociological forces which have influenced the course of Brethren thinking, living, and serving, making the church what it is today. Charts and maps present much helpful material in condensed form. The author, recognized as the leading church history student in the Brethren fellowship today, writes out of wide observation and careful research. 352 pages, Cloth. **$3.75**

FILL IN BLANK BELOW TO ORDER YOUR COPY

Send _____ copies Studies in Brethren History ($3.75) per copy

☐ Charge my account ☐ Remittance enclosed

Name _____

Address _____

City _____ State _____

After filling out the above blank mail it to

BRETHREN PUBLISHING HOUSE

Elgin, Illinois

Church of the Brethren
Gospel MESSENGER
JUNE 5, 1954

PENTECOST
JUNE 6, 1954

By the power of the Holy Spirit—you may abound in hope.

ROMANS 15:13

World Council of Churches

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

Contributing Editors

ROY D. BOAZ ..... Cloverdale, Va.
A. G. BREIDENSTINE .... Lancaster, Pa.
A. R. COFFMAN ..... La Verne, Calif.
IVAN FETTERMAN ..... Oaks, Pa.
DEAN L. FRANTZ ..... Mt. Morris, Ill.
HOWARD H. KEIM .. N. Manchester, Ind.
MRS. JOHN D. LONG .... Dayton, Ohio
LUCILE LONG STRAYER . La Verne, Calif.
MURRAY L. WAGNER .... Troy, Ohio
LEVI K. ZIEGLER ..... Martinsburg, Pa.

THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Norman J. Baugher, General Secretary, and the Brethren House, Earl H. Kurtz, Manager, 16-24 S. State St., Elgin, Ill., at $3.00 per annum in advance. Life subscription, $50, husband and wife, $60. Entered at the post office at Elgin, Ill., as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

JUNE 5, 1954

Volume 103 **Number 23**

In This Number . . .

Editorial—

Ecumenical and Eschatological 5
Kingdom Gleanings 16, 17

The General Forum—

The Gospel of the Holy Spirit. A. R. Coffman 3
Giver of the Years. Glen Weimer 4
Martin Luther. Elgin S. Moyer 6
The Family Counselor 8
What Do We Do Now? William M. Beahm 9
Brethren Service and the Christian Mission. Joseph Mow 10
I Worship at the Keyboard. Wilbur Brumbaugh 12
Having Thankful Hearts. Wayne Wheeler 13
How to Prepare. Kirby Page 13
The Church We Love. Dwight Enberg 13
Templeton Evangelistic Campaign in Harrisburg. Frederick Hollingshead 14
Reviews of Recent Books 15

News and Comment From Around the World 18

Brethren Service—

A New Life. Glendon Button 20
Men's Kits 21
Down in Egypt Land. Otis Rowe and Kenneth Imhoff 21

The Local Church—

Parish Credit Unions. W. O. Beckner 22
Stewardship Emphasis Observed by York First Church. M. Guy West .. 23

Our Mission Work—

A Holy Fair—A Jatra. Hilda Hunter . 24
Change Comes in Independent India. Paul S. Hoover, M.D. 24
A Gateway to God 26

READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

True Indication

Gordon Shull (Readers Write, April 17) raises some important questions. Certainly the way individual Christians or churches spend their money is a true indication of what they really believe is most important.

If a man from Mars studied the budget of many local American churches he might well come to the conclusion that the primary interest of the church was masonry and real estate. Is not the church intended to be an instrument in the hands of God for the redemption of the community, local, national and world? How often the church has become an end in itself, interested only in increasing its numbers without any real concern for transforming society?—Ernest W. Lefever, New York, N. Y.

Total Restrainment

An early edition of Foreign Affairs will carry a comprehensive outline of the foreign policy of Secretary of State John Foster Dulles, we are told. Doubtlessly the critics of "massive retaliation" will be answered. Mr. Dulles believes in answering criticism. But will his article deal with the essentials of direct policy with the Soviet Union? Would it not be well to define the precise goals of our "Russian policy"? The secretary has applied good Republican efficiency to convert a shaky system of "containment" around the perimeter of Russia into a massive, world-wide system of anticommunism that weighs in on the Soviet Union from every direction. But V. M. Molotov has a bad case of ulcers, says a press service dispatch. (And this is not surprising.) But if our "containment" becomes "total restrainment" of the Soviet Union—without any corresponding attention to the problems of the patient restrained—a number of frightened men in Moscow (with plenty of ulcers) may do some unnecessary and crazy things. If we have a "Russian policy," exactly what is it?—Wilbur Dunbar.

Write to Officials

One way to help remedy some of the evils of our times is to write our protests to government officials.

As everyone knows, the policy of the Church of the Brethren in times past has been to evade, to a large degree, any participation in political affairs. We believe that it would make a difference in Washington if the Brethren people were more vocal in commending the good and condemning the bad policies and laws of our government.

The forces of evil spend large sums of money to hire lobbying at Washington for what they want, but the mass of Christian people are silent.

Many people believe that letters from the common people are not given consideration by our representatives but we know that they are, and if congressmen knew how many good people are back of them in their efforts for good, they would have much more courage and incentive to fight for what is right.

For a number of years I have written such letters and in nearly every case have received a personal reply expressing appreciation for my opinion.—Mrs. Edna Phillips Sutton, La Verne, Calif.

Whose Job?

Whose job is it to look after the unsaved? The pastor, the minister holding the meeting, the deacons or is it the business of the laity? Personally I think it is the responsibility of the entire church. I believe that our ministers should preach the pure gospel boldly; Jesus says teaching them to observe all things.

I also believe deacons and their wives are next in responsibility. God did not call us to be his pets; we are his stewards. I thank God for the layman's movement in our church, and I am sure if they go out in spirit and in truth they can and will do a wonderful work.

Jesus says we are to go teach all nations. Now we as Christians must commit ourselves to him. Then ask him what he will have us to do? For our Christianity must be real, or our lives will be miserable. We should have a real experience with the Lord Jesus Christ so we can be sure of ourselves. Mistakes and blunders are dangerous, and may warp and shrivel our souls.

Saving lost souls is the primary and first, great task of Christian believers in all churches.

Have we as deacons done our best? If we would all work together could we do better (or is it too late)? How can we redeem the time we have lost? Shall we try? Yes, certainly, as long as we have time and opportunity before us. It is our duty to work, watch and pray.—O. B. Bosserman, Ft. Wayne, Ind.



Religious News Service

Like the small group of early Christians we too need to "tarry at Jerusalem" until we receive power to witness to our neighbors, the strangers near us and then to the uttermost parts of the earth

A. R. Coffman

The Gospel of the Holy Spirit

THE Holy Spirit is needed by all and wants to use us all. "God is spirit, and those who worship him must worship in spirit and Truth" (R.S.V.). If we are Christian or spiritual, we of necessity must receive the Spirit from the Source of things spiritual yet no program of receiving is detached from a corresponding one of giving. Let's not make the mistake of waiting around until we think we can qualify. When people are perishing for drink they are not concerned about the manner of vessel in which the water gets to them. A clean gourd or jug of clay will be quite satisfactory. That picture of Christ on the wall deserves the best attention but a modest frame may lift him up better than a more elaborate one. We feel unworthy but that itself is a factor in becoming more worthy and the Master is not asking us to sing our own praises but to glorify him.

The Holy Spirit is not apart from salvation by faith. Matt. 7:11 records Jesus as saying that if children can expect good things from earthly fathers, much more can those who look to the heavenly Father expect good things from him and then Luke 11:13 substitutes "Holy Spirit" for "good things" and thus includes the Giver with the gifts. The gospel uniformly teaches that we receive the Holy Spirit when we believe. When we are born again, born spiritually as definitely as physically, born from above, we are born of the Spirit. If we follow Peter's instruction to "repent, and be baptized, everyone of you in the name of Jesus Christ for the forgiveness of your sins" (Acts 2:38), we ought not to doubt the promise that we have received the gift of the Holy Spirit.

The program of the Holy Spirit is urgent. It is now. When Jesus started his ministry in Galilee he went first to his home town of Nazareth and told them at the synagogue service that the Spirit of the Lord was upon

Professor of Biblical literature and language, La Verne College, California; a contributing editor of the Gospel Messenger

him and that the Lord had anointed him and sent him to preach the gospel to the poor, to proclaim forgiveness to those in the bondage of sin and recovery of sight to the blind (physical and spiritual) to bind up the brokenhearted and relieve the oppressed and above all to declare that the acceptable time of the Lord is at hand. They were offended in him because their own brother-kinsman-townsman launched the program and said that it is "today." To many of our own we may be thought to be beside ourselves when we yield fully to the Holy Spirit in concern for those about us. When has there been more poverty, blindness, slavery, discouragement, oppression and devastation? At least we know it more fully and more quickly now. However, we must remember that if this be the greatest crisis then by that same token our age is the greatest opportunity for the light to shine.

It is now. "Beloved, we are God's children now; it does not yet appear what we shall be, but we know that when he appears we shall be like him, for we shall see him as he is." Like sees like and he promises that he will see us again. That is the goal toward which the children of God are traveling but even now we have been delivered from the guilt of sin through the forgiveness of the Savior at the foot of the cross and by the power of the Holy Spirit of Christ and God we can be freed from the grip of sin here and now, day by day. No other religious faith has the solution to the world's need as does the gospel of the Holy Spirit. He is our personal Comforter, Helper, Counselor, Companion, Parent, Sustainer, Teacher, Guide, Remembrancer, Revealer. "If we live by the Spirit, let us also walk by the Spirit." The difficulty is not that the Holy One is unavailable but we grieve him by quenching his opportunity to work through us. "In him we live and move and are" but we do not let him show us what could be done if we were devoted to him with complete abandon.

Our Bible Study Monthly quoted a philosophy teacher as saying, "The age of the Holy Spirit is ours for the believing." There is power greater than the sun or the atom for he is the ruler of them both. He overrules all earthly authority. He can gather together the little fragments of our individual contributions and weave them into a whole and holy pattern. We must believe that. Faith is not just an abstract thing but the determining factor. For each of us life is what we believe it to be. We do not just think it is but it really becomes what our faith projects. In him is true life that is eternal. Let's have more of it together with him. In the old-time barn raisings the leader gave the signal and everybody lifted at the same moment and the whole side of the barn went up because strength was put together. A bucket brigade can do a little good but it takes an organized fire department to put out a big blaze.

In the Old Testament, prophets, priests, kings and some few others chosen for special work were anointed, but in the New Testament all believers are kings, priests and prophets. Although in our age the Holy Spirit has come in a way that was not true before Pentecost, the instruction to tarry unitedly at Jerusalem until we receive power from on high is still in place. We need to get our bearings too. We can then witness to our next-door neighbor and we well know that this is the toughest hurdle of them all! We become interested in a wider circle going out into our county. There may be some Samaritans in the guise of Mexicans, Negroes, Okies, foreigners of any kind, whom the Spirit is likely to include before we go to the uttermost parts of the earth.

The program of the Holy

Continued on page 9

Giver of the Years

Glen Weimer

God is the Giver of the years —
God is the Inspirer of the truest, purest and deepest desires of the soul.
God seeks to awaken each person to what he is, and to what he can become.
God presses home to the heart the truth that the wine skins of last year are not adequate for this year. Whatever new insight God gives is given to be lived.
God calls all persons to pursue the ascending trail of unrealized possibilities.
God's invasion of the heart stirs the soul to active prayer. Prayer creates barriers of resistance to evil in the world — prayer releases a flood of redeeming influences in the world. Evil retreats before a praying heart — Evil advances in a prayerless world. Life is rich or poor, strong or weak, wise or foolish, victorious or defeated, by its relation to the discipline of prayer.

Men pray as they live, and they live as they pray. What breathing is to the body, prayer is to the soul.

As flames leap upward, so God puts into life the spirit that reaches after the highest and best.
As rings of smoke encircle the log in the grate, so God surrounds each life, wooing it to the life of communion with him.
O God, consume my life in the flame of thy love, until all of life is love in likeness to the life of Jesus. Amen.

EDITORIAL

Ecumenical and Eschatological

DON'T be frightened at the two tongue-twisting terms you see here. By all the rules of journalism we should avoid them and substitute more familiar words of one or two syllables. But we are bound to see them and hear them frequently on every hand during the next few months. We need to know what they signify.

The two forbidding adjectives appear most frequently in connection with the forthcoming Assembly of the World Council of Churches, scheduled to be held at Evanston, Illinois, in August. The nature of the Assembly is ecumenical; its theme raises questions that are eschatological.

Will Evanston be an ecumenical gathering? The term is used to describe activities and associations that pertain to the universal, general or world-wide church. The World Council of Churches is composed of 161 members churches, most of which will be represented among the 600 official delegates to the Assembly. These delegates will come from forty-eight countries on every continent. They will represent denominational groups having a membership roughly estimated at 168 million. They will speak many different languages, observe different forms of worship and hold to diverse Christian traditions. But they will all confess their allegiance to Jesus Christ as Lord and Savior. To the extent that a single organization of churches can bring together Christians from around the world in an atmosphere of fellowship, study and worship, the Evanston Assembly can claim to be ecumenical. Important and impressive though its representation is, it will still be unable to assemble all the Christian groups that are part of the body of Christ. Yet for an organization only six years old it shows remarkable vitality and maturity and a deep sense of its responsibility to witness to its faith in Christ.

Why is its theme eschatological? The word is a technical theological term referring to the doctrine of last things, of the end of time, of a final judgment. The theme is stated simply as *Christ, the Hope of the World.* It is no different from the slogan we have often used in our churches and Sunday schools; we speak easily of our hope in Christ without giving the slightest thought to eschatology. Why will the Evanston theme be treated so differently?

At this point we are impressed with the courage of the World Council leaders. They know quite well that doctrinal issues are often controversial; especially are they aware of marked differences in views of the Christian hope. But they have no intention of ignoring the full implications of their theme or treating it superficially. The Assembly, whatever its outcome, will be far more than a colorful convocation of ecclesiastical dignitaries. Its delegates and consultants have been called to pray together and think together on a theme that is urgent and timely both for the church and for the world.

> **I remembered that I had lived only when I believed in a God. . . . I had only to know God, and I lived; I had only to forget him, not to believe in him, and I died. . . . I only really live when I feel and seek him. "What more, then, do I seek?" A voice seemed to cry within me, "This is he, he without whom there is no life. To know God and to live are one. God is life."**
>
> **—Leo Tolstoy, My Confession.**

The Assembly will speak of a kingdom that is to come as well as of a kingdom that is already here. It will try to determine what hope the Christian church can offer both within history and beyond history. It will attempt to understand God's judgment upon the plans, the schemes, the utopias, and the political systems—all the false hopes, in other words, that appeal to the world's peoples and often beguile Christians. The worldly hopes of both individuals and nations will gain little support from the Evanston message.

The churches will look to Evanston for guidance in understanding how Christ is the hope of the world. They will want more than theological statements—and it is in answer to this desire that the second week of the Assembly will be given to sectional meetings on six important questions. It remains to be seen if the relevance of the Christian hope will become evident in such concerns as evangelism, church unity, social problems, international affairs, race relations and Christian vocation.

The Church of the Brethren should be alert to what happens at Evanston because we are a member church and share in the responsibility of guiding the World Council. In addition, we have our own witness to give in all church councils. Furthermore we need this same message of hope in Christ. At Evanston we can join in the universal prayer that his kingdom may come and his will be done on earth as in heaven.—K. M.

Martin Luther

"To pray well is half the study"

Elgin S. Moyer



Harmon

Martin Luther, when he nailed his ninety-five theses on the church door, challenged the church authorities to enter into debate with him on the evils in the church

THE church of the fourteenth and fifteenth centuries had fallen into the grip of gross corruption and worldliness. The leaders in high position had wandered far from apostolic truth, purity and simplicity. The church was sorely in need of reformation.

John Wycliffe of England and John Huss of Bohemia had made earnest efforts to bring about reform among their people. They and their followers had preached the Word with fervor, and hopes for a better day had dawned. Yet the church remained corrupt. One historian says, "The lives of papal officials and often of the popes themselves were scandalous and vile. The papal court was entirely emancipated from morality." Another says, "The conditions could not exist at Rome without affecting the whole church. Never was a reformation of the church 'in head and members' more sorely needed."

At such a time of need, just one hundred years after the death of Wycliffe, and seventy years after Huss had been burned at the stake as a reformer, God brought Martin Luther into the world.

Young Luther was born on November 10, 1483, in Eisleben, Germany. He was the eldest of seven in the family of Hans and Margaret Luther, staunch members of the Roman Catholic Church. They were sturdy hard-working peasants. His father was self-reliant, enterprising and energetic, but poor. The mother was a hard-working faithful, but strict and serious-minded woman. She was pious but superstitious and taught her children to pray not only to God but also to "the dear saints."

The children were taught the Creed, the Ten Commandments the Lord's Prayer and some simple hymns and chants. They were also taught that the emperor was God's ruler on earth that the church was the house of the pope, and that the pope was God's representative on earth. They also heard much about the devil and the evil spirits which filled the air and the water, the forests and the meadows, the mountains and the valleys, and did great harm to the people and to their cattle. This early training left deep impressions on the mind and spirit of young Luther.

Martin owed much of his

Librarian and teacher of church history Moody Bible Institute, Chicago

strength and nobility of character, his courageous spirit, vigorous humor and rustic rudeness, together with his love for hard work, determination of will and peculiar common-sense conservatism to his parents and grandparents. Though austere and exacting in their discipline, the parents had a great concern for their children and worked hard to rear and educate them.

It became necessary for Luther to support himself in securing his secondary education. This he did by singing on the streets until Frau Ursulla Cotta and her husband, a wealthy merchant, pleased with his singing, invited him into their home. While living for three years in this home of culture, he formed many friendships among the Franciscan monks, came under the influence of the Renaissance and further developed his ability to sing hymns and play the flute. All these things had much bearing upon his later life and work.

After he was eighteen he spent three years at the celebrated University of Erfurt, where he distinguished himself as a university student. His fellow students called him "the learned philosopher" and "the musician." In 1505 he received what today would be termed his Doctor of Philosophy degree.

During his university life Luther was a good pious Catholic. His religious nature and his spiritual sensitiveness led him into a search for freedom from sin, for assurance of salvation and for peace of mind. One step in this quest was his entrance into an Augustinian monastery, where he became a monk at the age of twenty-three, and a priest the year following.

About this time Luther came into possession of a copy of the Holy Bible. He so diligently studied this Bible that he became known as one of the most learned of the Augustinian monks. His study of Paul's Epistles to the Romans and the Galatians, along with his study of Wiliam of Occam and of Augustine began to open his eyes to the fact that the peace and assurance he sought could not come through his own efforts or through works of righteousness or even through the traditions of the church. As yet, however, he had not learned the real meaning of Rom. 1:17; "The just shall live by faith."

Through further study at the University of Erfurt and through several years of teaching here and at the new University of Wittenberg, the light was dawning. A trip to Rome in behalf of his order in 1510 opened his eyes to the corruption that existed in the highest seat of the church. One day while there, ascending on bended knees the twenty-eight steps of the famous Scala Santa in the vain hope of receiving merit and peace, he could hear only the significant protest, "The just shall live by faith." On his return to Germany instead of being able to write, "Peace, sweet peace," he could write only, "Oh, my sin, sin, sin."

In 1512 Luther as Doctor of Theology became a teacher at the University of Wittenberg, a position he held until shortly before he died in 1546. It was during the next four or five years that Biblical truth was unfolding to him and he was maturing as a reformer. Gradually he developed his theological platform until finally he was able to declare with conviction the three great Reformation principles: Man is justified or saved by faith in Christ without any merit of good works; every Christian, himself a priest, has direct access to God through faith in Jesus Christ; and the Bible is the only source and standard for faith and life.

At the same time he grew more and more aware of the sin and corruption that was so deeply ingrained in the Roman Catholic Church. Yet he was still a pious Catholic whose hope it was to bring true reform to his church.

It was on October 31, 1517, that he nailed his Ninety-five Theses on the door of the church at Wittenberg. These were publicly posted as a challenge to any of



Religious News Service

Appearing before the authorities of church and state, Luther stated his belief in salvation by grace and not by works and refused to recant, saying, "Here I stand. I cannot do otherwise. God help me"

the church authorities to enter debate with him on the abuse of indulgences or other evils existing in the church. This act was a turning point. It stirred Rome to the core. It became the birthday of the Protestant Reformation. The next few years were crucial years, both for the Roman Church and for young Protestantism.

Great numbers of people flocked to the new reformer. They had come to listen to him as a Catholic teacher at the University of Wittenberg. Now they turned to him as a reformer and apostle of freedom. Without purposing to do so he was widening the breech between himself and the church. In this he had to stand his ground before emperer, king, cardinal and pope. He was becoming the central figure of Europe.

Though a reformer, Luther never was a traitor. He had not purposed to leave the church. He wanted to reform it. He did not want to offend the leaders. It was only when the highest authority of the Roman hierarchy tried to force him to recant and declare his convictions and teachings erroneous that he eventually broke with the Catholic Church. When finally asked if he would recant, he answered: "Unless I am refuted and convicted by testimonies of the Scriptures or by clear arguments, I cannot and will not recant anything, since it is unsafe and dangerous to do anything against conscience." He is then supposed to have concluded: "Here I stand. I cannot do otherwise. God help me."

When forced out of the church and when multitudes of people, sometimes whole states, followed him he was obliged to build for these people a church home and a form of worship. He arose to the occasion. He translated the Bible into the German, thereby enriching his national language. Schaff says, "He made the Bible the people's book in church, school and house. If he had done nothing else he would be one of the greatest benefactors of the German-speaking race." Luther developed his theology before the eyes of the people. He built for them as circumstances demanded. He wrote two catechisms for the guidance of his followers. His chief helper and fellow-laborer in the cause, Philipp Melanchthon, wrote with Luther's approval the Augsburg Confession and the Augsburg Apology, which have become the creedal statement of the Lutheran Church from that day to this.

This great Protestant reformer peculiarly belongs to the Lutheran Church. He is the father of that great communion. But he belongs to us all. He was the father of all Protestantism and we are all indebted to him.

The Family Counselor

Naomi Will **H. K. Zeller, Jr.** **Jesse Ziegler**

The Family Counselor welcomes letters of inquiry. They may be addressed: Family Life Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Dear Counselor:

Will you please give me your good judgment through the Gospel Messenger? I am a schoolteacher and have been taking care of my parents for a number of years. Now I would like to get married, but I cannot ask that my husband support my parents because he is helping his invalid father. My brothers have never done anything for them except to give them a few dollars at Christmas time, though they are able financially to do much more. They would not object to our parents receiving the old-age pension, but I could not be happy having them get it when they have children to take care of them. I want to do the right thing. What should I do?

A Concerned Daughter

Dear Friend:

Certainly everyone will rejoice with you in the fact that after a number of years of carrying the responsibility for your parents you will now be able to start a home of your own.

From what you say, it certainly seems right that you should not ask your husband to carry total support of your parents. Care of and support of parents should be a responsibility that is shared by all the children. Perhaps it is best to share according to ability.

You are no doubt wondering why your brothers have not thus far taken part of the responsibility. The answer may be simply that as long as you did it and said nothing to them about it, they felt no urge to help. You may find that they will be quite willing to carry the load or at least their share of it now that you can no longer do it.

It should be noted that it scarcely seems fair to expect that because a daughter is unmarried that she should remain unmarried so as to carry the responsibility of caring for aging parents. Grown children should frequently examine the situation of their parents to make sure they are being adequately cared for without undue and unequal sacrifice on the part of any one of the children. Brothers and sisters should feel free to talk about such matters with one another in kindliness and with genuine concern for the welfare of one another.

It seems to be in place to say a word about pensions. We have now come into a day when it need not be considered a breach in family loyalty for aging parents to be recipients of pensions for which we all pay. This is a way in which the total population pays for the welfare of men and women in the later years of life just as we mutually participate in the costs of providing for the education of children. Having some income which does not come from children may help to give aging parents a feeling that they can at least partly pay their own way. It may also mean they will have money to do some hobbies and leisure-time activities that help to make the days pleasant and happy ones.

My suggestion then would be to talk the matter through frankly with your brothers and jointly make arrangements for your parents' care —taking into account also what may be most satisfying to them.

Jesse H. Ziegler

What Do We Do Now?

William M. Beahm

AS THE time for the 1954 Annual Conference draws near the question rises in the mind of each voting delegate, "What do we do now to prepare ourselves for participating in that Conference?" The following suggestions may prove helpful.

Be certain that each district and each local congregation has its chosen representatives present at Ocean Grove ready to take part in the sessions. Standing Committee delegates should be present for the first session at 1:30 p.m. on Sunday June 13. They will meet in the North End Hotel. The delegates from the local congregations could well be there for the first public program on Tuesday at 7:30 p.m. They can thus participate in preliminary meetings of an educational and religious nature. They can also clear their status with the Credentials Committee before the first official "Conference" session on Wednesday evening at 7:30. In all events, they should have their credentials cleared in time to engage in official voting on business on Thursday at 9:30 a.m.

They should make themselves familiar with the business to come before the Conference. There will be matters brought over from last year as unfinished business. These can be studied first in the 1953 Annual Conference Minutes. The reports on these items for this year's consideration have been appearing in the Gospel Messenger. They will be gathered together in the Conference Booklet, which each delegate can purchase as soon as he arrives in Ocean Grove. This unfinished business will include reports on such matters as Membership in Secret Societies, The Function of an Elder, District Authority over Churches and other items.

There will be new queries which have come up from local congregations and districts as well as from the General Brotherhood Board. These have appeared in the Gospel Messenger and will be in the Conference Booklet. There will be such items as Stewardship of Accumulated Possessions, A Schwarzenau Memorial, Special Stress on Foreign Missions, The Brotherhood Fund Goal, The Brotherhood Theme, various questions about the ministry, and other matters.

There will be two other matters in the Conference Booklet for your special concern. One is the Reports from the boards and committees of the Conference. The other is the vacancies to be filled on boards and committees. Some of these appointments will be submitted for confirmation. The Conference officers and the General Brotherhood Board members will be submitted as nominees on a ballot for election by the delegates.

Careful thought on these matters will enable each delegate to express his church's judgment on them and to vote with intelligent conviction.

Keep matters in their larger perspective. There is no inherent conflict between Standing Committee and the body of delegates from the congregations. The Conference acts officially only when both groups vote together. The Standing Committee's function is to co-ordinate the business of the Conference and to suggest answers to the queries. This is done in the light of a preliminary survey of the state and needs of the churches. They do not exercise final authority except as their members participate together with the delegates from the congregations in the deliberations of the open Conference.

There is no inherent conflict between one section of the Brotherhood and another. There are, of course, varied interests and viewpoints and these often show regional coloring. But the purpose of the Conference is to view matters in their larger perspective. Out of open deliberations there should be sought a common viewpoint so that the judgments stated represent the mature consensus of the body as a whole and of the total Brotherhood. It is the Christian's belief that such a deliberative body can approach problems, large and small, in such a way that the Holy Spirit gives them special wisdom and guidance. This belief is based on the experience of the early church as recorded in Acts 15.

It is our privilege to prepare for the Conference at Ocean Grove by offering special prayer that it will be a Spirit-led meeting. These things we can do now.

---

derator of Annual Conference

The Gospel of the Holy Spirit

Continued from page 4

Spirit is one of witnessing. "When the Counselor comes, whom I shall send to you from the Father, even the Spirit of truth, who proceeds from the Father, he will bear witness to me; and you also are witnesses, because you have been with me from the beginning." He will convict the world concerning sin, righteousness and judgment; of sin because they believe not on Christ; of righteousness because he has gone to the Father and is no longer seen in person but in the Spirit who indwells those who believe in Christ; of judgment because the prince of this world has been judged and there is no uncertainty about the final outcome. He is here for us, whenever we have the courage to face unitedly the forces of selfish opposition and make our age the age of the Holy Spirit.

Brethren Service and the Christian Mission

The Christian mission of the church finds expression not only in Brethren service and foreign missions but also in every aspect of the life of a person or an institution

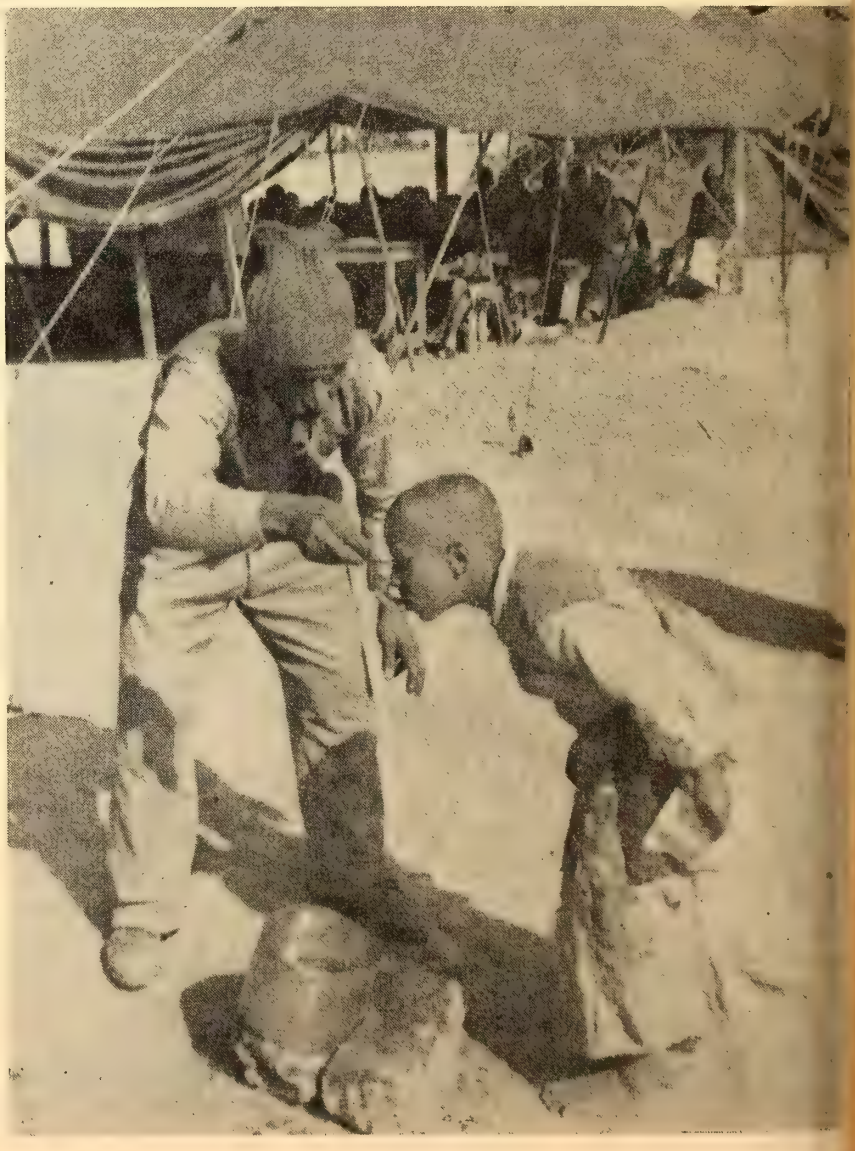
Joseph Mow

TODAY there are many in Christendom who, when thinking of the Church of the Brethren, especially commend our small denomination for the work of Brethren Service. That high regard for the Brethren identifies them with the spirit of humility, service, simplicity, sympathy and practical action evident in our works of compassion. That spirit of the Brethren has borne fruit in the work of Brethren Service and this work in turn has leavened the spirit of the church. How does this new experience of service affect our whole Christian mission?

In a sense Brethren Service is important in the history of the church. During the past half century the church has been stimulated successively to united programs in foreign missions, in higher education, in an educated ministry and in foreign relief and social action, among other changes in its life. The Brethren Service Committee started in emergency relief, grew in work of alternative service, made an overwhelming effort of postwar relief, and is now rightly a permanent concern of the church in social service, social action and education. Each area of church life has joined with and contributed in some way to the motives and program of Brethren Service throughout its history. To say that Brethren Service can now speak to the whole church and its mission is therefore not to say that the church cannot continue to instruct Brethren Service.

One important way in which Brethren Service speaks to our church and to all churches is in the recovery of charity. This service of charity is not as naive as it seems to those who identify it with "do-goodism." Giving to people in need is rewarding to both the giver and the receiver, but is also a painstaking and difficult process. I

A graduate student at the University of Chicago; son of Baxter and Anna Beahm Mow, former missionaries in India



Giving to people in need is an act originating in love and applied where it is helpful to individuals personally

Church World Service

can corrupt the one who multiplies his good works to hide his many sins as it can destroy the personality of the one who depends on it and loses his self-reliance. On the other hand, it brings joy and life and concern. It cannot be a nonspiritual act. The recovery of charity is neither the professionalization of social service that impersonalizes a super-efficient organization of public welfare, nor an indiscriminate and nice dole that makes all men brothers overnight by handing out dimes. It is an act originating in love and applied where it is helpful to people personally. Its message is that it is not enough just to know, to have faith, to preach, to have hope, but that charity is the greatest of these.

A second message of Brethren Service to all Christians is that of working for peace, whatever that means. To some the only meaning of a peace testimony is to refuse to kill a man in war. A fuller interpretation of the movement for social responsibility represented by Brethren Service is that the Christian faith explicity speaks to conflicts in industrial relations, antagonisms between races, forces of nationalistic rivalry, the violence of crime and family problems. If when we pray, "Thy kingdom come," we think that questions of justice, truth and goodness do not have relation to institutions that form our character and actions, we would as well recite theorems in geometry when sitting in church. Peace applies to all these problems. It is, furthermore, not an abstract idea to be debated, but an imperative to action for all those who also pray, "Thy will be done."

In these two concerns there are difficult problems to solve. Relief workers often debate relative questions of giving relief or providing rehabilitation or reconstruction and giving material as against spiritual help. Invariably the answer must discard the either/or proposition for in each case they are inseparable to the solution of problems, except in emphasis and timing. The real problems to be met cover the gamut of human experience. They belie the crass assumption that service work is just some poor CO handing out shoes, and refute the claim that reducing social action to such a spectacle is all that is required of any servant of the church. Christ did not divide the apostles into two groups, one outfit only to preach and the other solely to do good works. He sent them out two by two, each of whom was instructed to tell the good news and to heal men in his name. Nor did Christ assume that the joy and hope that came to the cripples who walked and the blind who saw fell into the mundane category of the "material" or that, apart from that faith required in the act of healing, another different, lofty category of "spiritual" ministry must follow by which he would hand out literature and convert them. Rather he said simply, "Your faith has made you well," and "your sins are forgiven." Brethren Service texts are, therefore, not those few such as Matt. 25:40 or Luke 4:18; they come from the entire Bible.

The Christian mission is more than the program of Brethren Service, just as Brethren Service is not one separate and isolated compartment of the work of the church. The recovery of a fuller meaning of the Christian faith in each aspect of the work of the church though is important. One handicap to the mission of the church is the feeling on the part of some relief recipients that there is something a Christian worker wants in exchange for the gift, just as there is a feeling in some non-Christians that a minister or missionary is out to proselytize him, that he is thought inferior and, therefore that he must marshall every possible resistance. Any church program that demands results and that pays its worker, by money or prestige, on a commission basis prejudices its own message and is wrong. A church or relief worker should be excommunicated who first thinks to himself, "How can I convert this heathen (to the glory of God and of my credit with my board)?" and then surmises from sound principles of salesmanship that a little practical and material assistance would be a good way to "reach" that person. One who but leaves the impression of such ends and means should be admonished. Charity gives out of love to a man in need, expecting no return, and so also is evangelism, by definition, a "proclamation of the good tidings." The motive of the evangelist is, first, his uncontainable joy at having heard

The church must speak to the consciences of all, pointing up the inescapble social relatedness of decisions on the wages we pay, the racial barriers we set up, the conditions under which some live, crime and delinquency

Religious News Service



the good news and, second, the love he bears for all men that constrains him to tell those facts to them. Any man lacking bread or hope or both is a request to love that it fill him. Wherever the church has caused handicaps which hinder its growth, extensively and intensively, radical correction should be made.

A second handicap to the mission of the church is the criticism that it misses the main issues when it pharasaically restricts its ideas to legalistic aspects of sacraments, temperance, creeds, heirarchy and tradition. Any group that strains at the gnat of fasting on Friday, for example, and swallows the camel of imperialism or unemployment or the false pride of infallibility is in danger. The kingdom of God, in addition to its meaning at the end of history, is concerned with the institutions of our present kingdom as well. Our responsibility for the life of man according to spiritual values of love, justice and mercy is part and parcel of questions in trusteeship of church property, in investment of money, in employment of "natives," in views on colonialism, in family values of different cultures, and in honest contracts and just prices, even as it is in declaring war sin. It is not enough for each Brethren to say to himself, "We give to Brethren Service and they can do that for me," for the spirit of Brethren Service relates to the real issues that every other program of the church and every churchman must face in essence. To ignore these issues at any point, even by appearance, is to invite the criticism of hypocrisy and legalism that handicaps the mission of the church, inhibits those who may be genuine evangels of good news and is less than the full spiritual concern of the church.

Brethren Service, therefore, speaks to the church in the recovery of practical, tangible and relevant expressions of love. It speaks to the church on a neglected dimension of the inescapable social relatedness of all our decisions. Much more deeply it speaks to the necessity of sincere and humble motive in working out of love rather than of credit in every program of the church, at home and abroad, and in the world at large. It speaks in a recognition of handicaps that have frustrated programs and which can be overcome by a recovery of the Christian faith active in a fuller Christian mission.



The organist can create an atmosphere of worship by the manner in which she plays

Harold Phillips

I Worship at the Keyboard

Wilbur Brumbaugh

FOR eight years I have been serving as either organist or pianist for some regular service and only on very few occasions through the years have been away from the console. But not until the last year have I been able to find it possible to worship while playing in church! Previously I had felt that I was simply a tool, a mechanical devise, which had to forfeit divine worship for the sake of the congregation, one to inspire, but not to be inspired. But this need not, and must not, be the case!

Now, before every service, I bow my head in prayer, asking God to work through me, to inspire me so that what I may play may in turn inspire the hearer to a closer communion with him. After this prayer even the simplest of music becomes meaningful and one cannot help playing it with purpose and sincerity.

I study each hymn to be sure I understand the words and the general spirit of each line thoroughly. This insures the proper introduction of the hymn—tempo and organ registration. Then during the singing of the hymn I read the words, thereby receiving an equal benefit from congregational hymns.

Regardless of what order of worship you follow, whether liturgical or non-liturgical, whether you play a majestic pipe organ or a pleasant little reed organ, your music will be more

Student at Bethany Biblical Seminary

devout and you will increase the devotion of your hearers if you consecrate your mind and fingers to the glory of God. Organists, you too can worship!

Having Thankful Hearts

Wayne Wheeler

THE last five psalms (146-150) all begin with these words, "Praise ye the Lord," but the whole book is filled with songs of praise. Praise to God is likewise mentioned and encouraged throughout the Bible. In the Book of Revelation we find that praise is mentioned —the praise of the saints to God.

How often do we pause to thank God for his blessings? Have we given any thought to the truth that life, breath and the wonders of nature are ours only through the goodness of his love?

Perhaps we have never felt that sickness or disappointment is a blessing. Perhaps we have not paused to consider that God gives strength sufficient for each day (Deut. 33:25f).

He is with us always (Ex. 33: 16) and does not allow us to be tempted more than we are able to bear, but with every temptation he presents a way of escape so we are able to bear it.

God has a plan for the lives of each of us whether we are willing to recognize it or not, but we should—if we do not already know God's plan for our lives—seek to learn that plan by submitting our lives to him, by following him, studying the Bible, praying, meditating upon the Word and by living as God's children should live.

In all things in prayer and supplication, with thanksgiving, let your requests be made known unto God. Even as we make requests to God, we are to thank him for what he has done for us in the past.

Praise comes from the heart; not just from the lips. It is motivated by genuine gratitude instead of being given only because one feels duty bound to do so. Only when we truly know God and appreciate his blessings can we thank and praise him as we ought.

In Psa. 148 we find that the psalmist exhorts everyone, heavenly and earthly beings, to praise God. No one is left out!

When one considers fully and well the implications of the reasons the psalmist gives for praising God, in Psa. 147, praise will naturally well up from the depths of his heart to the God who made him and whose he is.

The Church We Love

N. Dwight Enberg

SLOWLY, with great sacrifice, it has become a reality. Here it stands at the center of our neighborhood and at the center of our lives. It is our church, the church we love. It is everybody's church: "Whosoever will may come!" Here is simplicity, friendliness and warm welcome. Here is wholesome, reliable interpretation of the Christian message. Here at best is the love of Christ.

When we look to the church, our feelings run deep. Solemn moments never-to-be-forgotten leap to our minds: Young lovers at the altar asking God to bless their union. Families in memorial service for one, now gone, who was as close as life itself. Young parents presenting their child in consecration. Men and women through baptism finding joy, peace, patience, gentleness and self-control.

At night a window is lighted with the radiant presence of Christ. His arms are wide in invitation. To our tortured hearts he calls, "Come, all who labor and are heavy laden, I will give you rest!" He takes our broken lives and makes us whole again.

Ourselves — our neighborhood —our world are filled with unrest and hatred and conflict. Yet even now the Prince of Peace lives on in the church we love. To his great cause we sacrifice everything, knowing that in his spirit there is healing for us and for all the world.

How to Prepare

Kirby Page

FROM the days of Amos until now, the thought of God has filled the human mind with dread. Whatever men have said about the love of God, the judgment of God often has been uppermost in their thinking. So we sometimes see a billboard, usually at a dangerous curve in the road, with its admonition: "Prepare to Meet Thy God!" What really is meant by this sign is, "Get Ready to Die." Prepare yourself for the judgment day when the Divine Bookkeeper will balance his account with you.

This is a distorted view. God is not to be thought of most appropriately as a Righteous Judge or a Holy Bookkeeper, but as the Good Shepherd of every lost sheep, the loving and forgiving Father of every prodigal. Nothing so glorious can happen to a vile sinner as to fall into the hands of the living God, from whose love nothing can separate him. Nowhere else will a prodigal receive such warm welcome as from the Christlike God. There is no vindictiveness in our Father. The judgment of God is the consequence of reaping seed sown.

We ought, therefore, to put up billboards to convey the good news of the love of God. "Prepare to Meet Thy God!" Arise a great while before day to enter into joyous interchange with your Father God. Think about him with sheer joy hour after hour throughout the day. Gladly do his holy will for your life. Turn to him trustfully before you sleep. Night and day, keep every faculty open to his wisdom and power. "Prepare to Meet Thy God!" because this is your radiant joy.

Christ is the answer to man's every need was the emphasis in the

TEMPLETON EVANGELISTIC CAMPAIGN in Harrisburg

Frederick Hollingshead



National Council of Churches

Charles Templeton

THE Zembo Mosque that seats 4,500 was crowded to capacity the first night that Charles Templeton and his wife walked on to the big platform. That Sunday, March 14, marked the beginning of a successful evangelistic campaign for the churches of the Harrisburg, Pennsylvania, area.

The plans and groundwork for these great meetings had begun almost a year before this opening service. The United Churches of Greater Harrisburg was the agency through which the plans were executed. All the special committees with their chairmen were appointed and many laymen volunteered to help fulfill specific obligations with regard to these services. Such committees as publicity, music, youth, ushers, prayer, visitation, special delegations, nursing care and stage needs deserve much of the credit for the response and success of this great campaign.

As these meetings progressed the crowds grew until hundreds were turned away. People were thrilled with "Chuck's" great preaching and the inspiring music of the crowds and the special solos each night by "Connie" Templeton. When the second week began the executive committee of the campaign was forced to solve the problem —what to do with the crowds, the last Sunday especially. The only place to go would be the State Farm Show Arena, which seats 10,000 people. The rental of $1,750 for one night seemed out of reason. To turn people away and have even a duplicated afternoon service seemed unwise. We decided to rent the arena and to trust the people to meet the expenses.

The 104 participating churches were challenged by this climactic service and packed the arena with people standing on the floor level seating 3,000. The audience was estimated at 12,500 people—the largest crowd of people ever to be assembled fo any kind of a meeting in ou state capital. Amazing enough the offering that last night wa $4,575. Our budget of $13,00 was oversubscribed by $5,000 All was given voluntarily wit little pressure upon the crowds More than 63,000 people at tended these services.

The success and value of thi campaign in a conservative cit like ours was due, I feel, to sev eral factors. First the evangelis and the members of his part were paid a straight salary o one hundred dollars per week This included the evangelist, hi wife and Dr. Margaret Apple garth, the Bible teacher. Thi did away with any emphasi upon money. Second, it wa truly a co-operative effort fo

Pastor of the Harrisburg church, Pennsylvania, and president of the Harrisburg Ministerium

all the churches, their pastors and the laymen. Third, the meetings were filled with wholesome evangelistic fervor. Jesus Christ was upheld as "the answer to man's need."

Besides these factors the congregational singing was uplifting and there was a friendly atmosphere engendered by the leadership of Mr. Templeton. The joint choirs of the participating denominations produced magnificent anthems for each service. The high school choirs of the city sang on youth night. The young people of the area supported these services.

This campaign was well conducted. The "after services" to which Mr. Templeton invited those who were unsaved, or dissatisfied with their lives, were most helpful. Here in twelve minutes he spoke to the hundreds who stayed on "What does it mean to be saved?" After prayer and consideration the cards were given to each person to make his decision, to give his life to Jesus Christ or to reaffirm his faith and devotion to Jesus Christ.

These decision cards were later classified and sent to each local pastor to make the contact and do follow-up work before Palm Sunday and Easter. On these cards the applicant gave his church preference. The people were reminded again and again of the importance of being related to the local church and its program.

It is evident that as a result of this campaign, souls have been saved and there has been a definite and noticeable upsurge in church attendance. After hearing this great evangelist with his wholesome Christian messages for two weeks there could come only good among us to go on and find our Savior as the answer to our every need.

• • •

A Christian man does not live in and for himself, but in Christ and in his neighbor or else is no Christian.—Luther.

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Brethren Publishing House, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*).—Editor.

***Heroes of God.** Volume 1—Queen Esther; Volume 2—Jeremiah; Volume 3—Paul. Association Press, 1954. $2.00, each.

With these three books, Association Press is introducing an extensive series of religious biographies under the general title, Heroes of God. Each volume has been assigned to a different author. Though aimed predominantly at the youth level—both junior high and senior—adults will also find these worth-while reading. The stories are fictionalized to the extent of filling in the narrative where there are gaps in the record, supplying dialog and background details, etc., but the over-all structure and meaning sticks remarkably close to the facts. It is evident that the authors did considerable research in order to make the material as accurate as possible. These stories show a healthy respect for the Scripture from which they are drawn.

Of these first three books, those on Esther and Jeremiah are the most successful. The material has been wrought into such a form as to be completely captivating from the story angle alone—to say nothing of its value in making Bible characters come alive and shedding new light upon Scripture. The Paul story does not quite measure up to the standard of the others—largely because the author faced a much more complex problem. Rather than starting with a limited amount of Biblical material and building from there, he had to condense rather extensive material into the relatively brief compass of 155 short pages. This tends to make the account rather episodic and prevents us from getting a total view of the apostle.

Any or all of these three books are well worth the price asked for them. They should be valuable in stirring young people's interest in the Bible. The succeeding volumes of the series can be awaited with anticipation.—*Vernard Eller.*

Communicating the Gospel. Halford E. Luccock. Harpers, 1954. 184 pages. $2.50.

Once in a dozen years comes a book so true, so stimulating to the imagination, so superbly done that it becomes a classic. This book on preaching by Halford Luccock, long professor of preaching at Yale, is in the best tradition of the distinguished Lyman Beecher lectures. It sparkles with wit and brings a fresh wind of lovingly sharp criticism into the craft of making and preaching Christian sermons.

Luccock deals with the vital issue of getting the gospel across into the minds and wills of men. He faces the new challenges presented by the new media of mass communication and the different challenges which confront the preacher in present-day theologies.

When Edgar DeWitt Jones wrote his massive and delightful study of the Yale lecturers, The Royalty of the Pulpit, Luccock had not yet delivered these. This book becomes the royalty better than a crown! Miss two meals a day for a week and buy it. You will be a better preacher.—*Edward K. Ziegler.*

***The Price and the Prize.** Culbert G. Rutenber. Judson, 1953. 110 pages. $1.50.

This is an inspiring and appealing interpretation of the meaning of the Christian Gospels. It is told briefly and simply and can be read in an hour or slightly more. It is an interpretation of Christian theology in young people's language. It would make a good basis for discussion in youth groups. It can be used as a source book for church membership classes and is especially good for beginning teachers to clarify their points of view regarding the gospel; it can be highly recommended to older high school and college age youth.

Sin, salvation, grace, redemption are theological terms difficult to understand by ordinary lay people. They are explained in simple, clear, well-illustrated terms for young people. The author is to be commended for his ability to write so clearly.—*Ed Crill.*

***They Live in South America.** Alice Dalgliesh. Scribners, 1942. 184 pages. $2.50.

A delightful book giving short but keenly etched scenes and stories from at least a dozen different countries in South America. Because we have mission work in Ecuador, the chapter on Ecuador seems especially attractive, yet it is no more so than the others. The simple sketches also add delight to the book, making the people and places come to life. It is a book for both children and adults. —*Anetta C. Mow.*

KINGDOM GLEANINGS

O. H. Feiler desires the prayers of the Brotherhood for Sister Feiler and himself. He is in the hospital at Grand Junction, Colo., having undergone major surgery. Sister Feiler is slowly recovering from a recent illness.

Wanted: A ride to California with someone returning from Annual Conference, by a high school boy going to a work camp. Must be in the Los Angeles area by June 24. Write: Byrom Knutsen, P.O. Box 184, Gallipolis, Ohio.

A music school for church choristers, choir directors, pianist, organists, choir members, music committee members and pastors of the Central Region will be held in connection with the Camp Mack training school, Aug. 2-6. Each church in the region should have its music leaders there.

The Northern District of Virginia is planning a John Kline memorial and Brethren Service emphasis day on Sunday, June 27, at the Linville Creek church, near Broadway, Va. The afternoon service will start at 3:30 p.m. There will be a fellowship supper, vesper service and evening service at 7:30 o'clock. M. R. Zigler will be the guest speaker for the day.

Herbert Schnurr, exchange student at Juniata College, Huntingdon, Pa., is eager to see other sections of the United States before returning to Germany. He would welcome a ride to the West Coast with some family returning from Conference; he also desires work while there either as a waiter or bell boy in a hotel. Write him at the college or see him at Annual Conference.

Norman J. Baugher, general secretary of the General Brotherhood Board, announces the resignation of Ruth Shriver as director of women's work and home and family life effective Sept. 1, 1954, or as soon thereafter as a successor can be found. Miss Shriver has served as director of this department since Sept. 1, 1947. Prior to that she served for twenty years as director of children's work. She is discontinuing her work on the staff in order to care for responsibilities in her family.

In accordance with the suggestions made in the May 15 issue of the Gospel Messenger for observing Annual Conference Sunday in the local congregations, the following information will give guidance to those planning a similar worship service: hymns — We Gather Together (9), Spirit of God, Descend Upon My Heart (232), Take My Life (349), God of Grace and God of Glory (321); Scripture—Eph. 3: 14—4: 13; anthems—God So Loved the World, Stainer, and Worthy Is the Lamb, Handel; sermon topic—Hoping Against Hope.

Licensed and Ordained to the Ministry

Glenn Hassinger, licensed in the Huntsdale church, Pa.

Walter Bucher, licensed in the Fairfax church, Va.

David Border, Sr., ordained in the Live Oak church, Calif.

Howard Miller and Dee C. Flory, licensed in the Cooks Creek congregation, Va.

New Carlisle church, Ohio, located on state route 69, one-half mile north of U. S. 40, invites those going to and returning from Annual Conference to worship with them and enjoy their hospitality.

Standing Committee Delegates

First India: Earl M. Zigler and Harlan J. Brooks.

Mardela: Francis Schwaninger.

Northwestern Ohio: Paul Thompson and Alvin Kintner.

Southeastern Kansas: Roy Neher.

Oregon: J. R. Jennings.

Oklahoma, Panhandle of Texas and New Mexico: Lyle C. Albright.

Annual Conference Publicity

We urge pastors to contact local newspaper editors to inform them about Annual Conference and its news value for readers in their community. Refer to schedules in the Gospel Messenger. News releases will be sent from Ocean Grove to Religious News Service, the United Press and the Associated Press wire services, the New York Times, the Philadelphia Inquirer and the local newspaper at Ocean Grove. Delegates wishing to send special news releases by air mail from Ocean Grove to local news editors should contact Robert Young, publicity director, for prepared releases and summaries of Conference addresses. Publicity offices will be located adjacent to the Conference auditorium.

Changes of Address

J. Edwin Jarboe, from Monrovia, Calif., to 2245 Sixth St., La Verne, Calif.

Robert E. Keim, from Nampa, Idaho, to 343 Third Ave., N., Twin Falls, Idaho.

J. Stanley Earhart, from Chicago, Ill., to R. 1, Hollsopple, Pa. Bro. Earhart is serving the Maple Spring church during the summer months.

John H. Blough, from Dixon, Ill., to 920 S. Walnut, Springfield, Ill. Bro. Blough is leaving the pastorate to become director of evangelism for the Illinois Church Council.

John Grimley and his family have returned to the Africa field after a furlough in the States. Their address is Lassa, PO Garkida, via Jos, Nigeria, British West Africa.

Dedications and Home-coming

North Solomon church, Kansas, home-coming, Sunday, June 20. Lewis Naylor of Carleton, Nebr., will speak. An afternoon program will follow a basket dinner.

Wilmington church, Del., dedication on Sunday, June 13, all-day meeting, with a covered dish luncheon at noon.

Pipe Creek church, Md., rededication, Sunday, July 11. Marshall Wolfe, a member of the Bridgewater College faculty, will bring the morning message and Calvert N. Ellis, president of Juniata College, will deliver the dedication address in the afternoon.

Hillcrest Home dedication service will begin at 2:30 p.m. on Sunday, June 6, instead of at the hour previously announced.

Mountain View church, W. Va., dedication of parsonage, Sunday, June 6, all-day meeting. Speakers for the services are Edward Ziegler, Paul Wenger and A. R. Showalter.

Brotherhood Theme: Win Men to Christ

An Appalachian Trail hike is being scheduled for the young people of the Eastern Region on Aug. 8-14.

McPherson College

The baccalaureate service was held Sunday morning, May 30, in the church. President Bittinger brought the message. Sunday afternoon the college held the annual reception for parents and friends. An evening musicale arranged by Prof. Frederick was given at the church. Commencement was on Monday morning in the church.

Dr. Paul Harnly, director of secondary education of the Wichita public schools, was the commencement speaker. He is an outstanding figure in education circles and is well known for his administrative ability. Dr. Harnly is a graduate of McPherson College and the son of Dr. H. J. Harnly, who taught for many years at McPherson College.

The annual alumni banquet and class reunions were held on Saturday, May 29. The classes of 1904 and 1929 were the honored guests. Several other reunion groups met.

Work on the new stadium will commence soon. The stadium is actually a gift to the college from the citizens of McPherson County as the total cost of the structure has been underwritten by them. Harold Johnson, well-known Brethren contractor, will be in charge of construction.

The a cappella choir and chapel choir went on tour during Holy Week. The choirs made appearances in Kansas, Nebraska and Iowa. Besides their evening and Sunday church services they also sang in many high schools, on radio and TV.

The traveling classroom has become an accepted part of the college curriculum at McPherson. Two more classes took their work into the field. The rural sociology class took a trip to Missouri to study sharecropping, mountain farm groups, and other aspects of rural life in those areas. The political science class spent a week in Washington, D. C., interviewing government people and gathering information concerning American politics.

Three summer workshops were held on the campus from June 1-5. A class in contemporary poetry taught by Prof. Lehman, outdoor painting and sketching by Prof. Hershberger, and a class on American family life by President Bittinger. One hour of college credit was given.

The regular summer session will begin June 7 and close July 30. Classes in sociology, religion, history, education, psychology, language and literature will be offered.

A state interdenominational training school for children's workers will be held on the campus from June 6-16. The school will train instructors for sessions in laboratory schools and also have a general course for the other teachers. The staff is an outstanding one with the directors of children's work from the National Council of Churches, the Methodist Church, Presbyterian Church, U. S., Disciples of Christ, and Presbyterian Church U. S. A., comprising the five main leaders.

Prof. Max McAuley will assume new duties in the public relations office at the college this September. Robert Mays, present alumni secretary and fieldman, is going into pastoral work next fall.

A copy of the book, Brethren Encyclopedia, is wanted. If anyone has a copy he is willing to sell, please write Elder J. A. Wagoner, Box 125, Camden, Ind.

The Church Calendar

June 6

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson: Amos Condemns Social Injustice. 2 Kings 14: 23-29; Amos 7-8. Memory Selection: Seek good, and not evil, that ye may live; and so the Lord, the God of hosts, will be with you. Amos 5: 14 (R.S.V.)

CBYF Topic: Who Will Go?

Pentecost Sunday

June 11-14 Music and worship conference, Palmyra, Pa.

June 11-14 Training conference for youth and junior high leaders, Elizabethtown College, Pa.

June 13 Children's Day

June 14 Conference on home missions and evangelism, Ocean Grove, N. J.

June 15 Pastors' retreat, Ocean Grove, N. J.

June 15-20 Annual Conference, Ocean Grove, N. J.

June 21-24 Leader of leaders' conference

July 4 Independence Day

July 4-7 Workshop for Southeastern Region district officers and directors of women's work, Bridgewater, Va.

July 4-8 Southeastern Region children's workers' workshop, Bridgewater, Va.

July 8-11 District meeting, North Dakota and Eastern Montana, Grandview, Mont.

July 12-16 Pennsylvania School of Alcohol Studies, Juniata College, Pa.

July 15-18 District meeting, Texas and Louisiana, Flour Bluff, Texas

Love Feasts

Indiana
June 6, 7:30 pm, Wawaka

Kansas
June 6, 7:30 pm, Fredonia

Ohio
June 6, East Chippewa

Pennsylvania
June 6, 7 pm, Mechanic Grove
June 6, 7 pm (DST), Middle Creek

Gains for the Kingdom

Twenty-two baptized and four received by letter in the Bridgewater church, Va. **Four** baptized and one received by letter in the Mathias church, W. Va. **Five** received by letter in the Ridgely church, Md. **Ten** baptized and eight received by letter in the Fairfax church, Va.

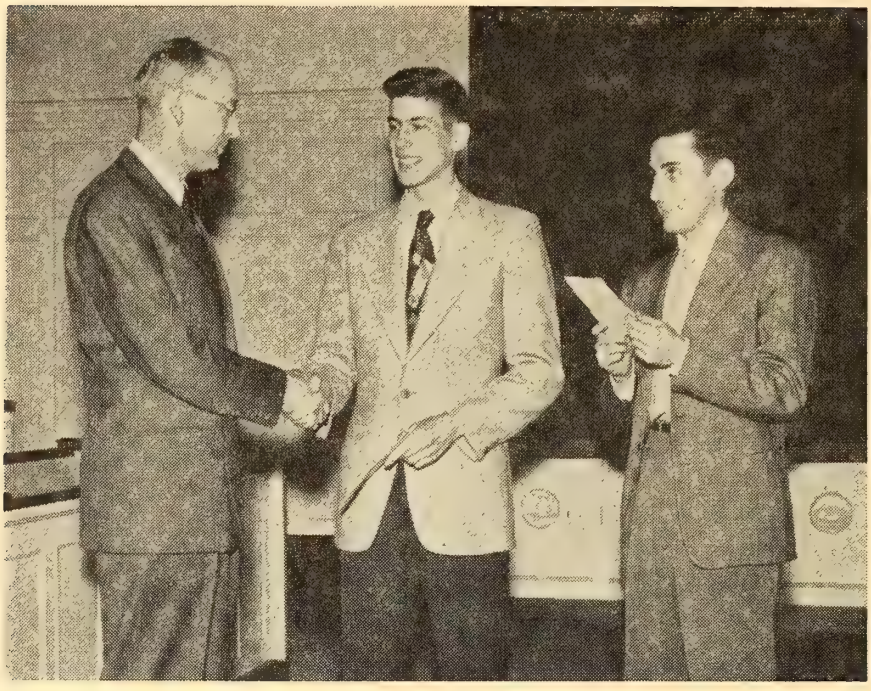
Twenty-six baptized and four received by letter in the Uniontown church, Pa. **Three** baptized and five received by letter in the Sipesville church, Pa. **Sixteen** baptized in the Huntsdale church, Pa. **Twenty-two** baptized, four waiting baptism and one received on former baptism in the Roxbury church, Johnstown, Pa. **Twenty-eight** baptized in the Greensburg church, Pa. **Twelve** baptized and five received by letter in the Royerford church, Pa. **Three** baptized in the Quakertown church, Pa. **Six** baptized in the Martinsburg church, Pa. **One** baptized in the Claysburg church, Pa.

Fourteen baptized and eight received by letter in the West Milton church, Ohio. **Ten** baptized and one waiting baptism in the Eden church, Ohio. **Two** baptized and two received by letter in the Flora church, Ind. **Thirteen** baptized in the Painter Creek church, Ohio. **One** baptized and four received by letter in the Paradise church, Ohio. **Eight** baptized and four received by letter in the Ft. McKinley church, Dayton, Ohio. **Fifteen** baptized, three received on former baptism and three received by letter in the Hartville church, Ohio. **Two** baptized in the Pontiac church, Mich. **Eight** baptized in the Onekama church, Mich. **Eight** baptized in the Sterling church, Ill. **Eight** baptized in the South Whitley church, Ind. **Eight** baptized and four received by letter in the Piqua church, Ohio. **Four** baptized and two received by letter in the West Manchester church, Ind.

Thirteen baptized in the Plattsburg church, Mo. **Four** baptized and one received in the Lewiston church, Minn. **One** baptized and one received by letter in the Fredonia church, Kansas.

Eleven baptized in the Raisin church, Calif. **Twelve** baptized and eleven received by letter in the Imperial Heights church, Los Angeles, Calif.

News and Comment From Around the World



Richard Miller (center) and Vernard Eller (right) receive from Harl L. Russell awards for writing winning essays in the stewardship sermon contest for seminary students. Richard Miller, a middler at Bethany Biblical Seminary, received twenty-five dollars for his first-place sermon which will be entered in the national contest; Bro. Eller received ten dollars for his sermon which placed second. The awards were presented at the Bethany chapel period on April 30

Indian State Names Committee to Probe Mission Activities

A six-member committee has been appointed by the government of Madhya Pradesh to investigate missionary activities in that state in India. The government announced complaints had been received both against and from missionaries. Attacks on missionaries continue to be published by newspapers in various parts of India. Observers in Bombay said that these attacks are frequently "baseless and mischievous."

Increasing Use of Revised Standard Version in Sunday-School Literature

Increasing widespread use of the Revised Standard Version of the Bible in Sunday-school materials used in American churches is shown in the results of a new survey in which the thirty-nine Protestant denominations which are co-operating members of the Council's Division of Christian Education participated. Fifteen denominations with a total church school enrollment of more than thirteen and a half million pupils reported the exclusive use of the R.S.V. in the majority of their quarterlies and periodicals. Five additional denominations, enrolling over a million students, reported their use of the R.S.V. in parallel columns with the King James Version. Total sales of all the various R.S.V. editions has now reached 2,704,000 since the original edition came off the press eighteen months ago. The Church of the Brethren is one of the five denominations using the Revised Standard Version and the King James Version in parallel columns.

Amish Folk Sale Raises $5,000

A Nappanee, Ind., newspaper tells of the auction sales sponsored in that area by the Amish people as a means of raising around $5,000 to help with the surgical and hospital expenses for a girl who had been severely burned. Farm neighbors who used to help out one another by contributing labor and goods turned to the auction sale as a means of contributing money needed for hospital bills.

Community Honors Boy Who Would Not Lie

People of all faiths in the community of Montello, Wis., turned out for a special "Truth Day" ceremony to mark the grave of an orphan boy, murdered 103 years ago because he refused to tell a lie. The marker selected for his grave bears the Biblical inscription, "Blessed are they which are persecuted for righteousness' sake for theirs is the kingdom of heaven." Court records show that the man and wife, who adopted the boy after the death of his parents, served seven years in the state penitentiary for killing the boy because he would not tell a lie.

More Than Half of Giving Goes to Churches

More than half of all American philanthropic giving goes to the nation's churches, according to a statement by T. K. Thompson, executive director of the National Council of Chruches' Department of Stewardship and Benevolence. About $1,600,000,000 goes to Protestant churches annually, Mr. Thompson said. Assuming that Roman Catholic and Jews give at about the same rate as Protestants, total church giving is well over $2,500,000,000 or more than half of the $4,500,000,000 Americans give to philanthropies each year.

Clergymen Bless Train Bearing Relief for Korea

Protestant, Roman Catholic and Jewish clergymen, at a freightyard ceremony in New York, blessed a train bearing $180,000 worth of equipment to help rebuild Korean homes, hospitals, farms and industries. The train is one of three that will move slowly westward by separate routes across the U.S. to the west coast, making stops in scores of northern, central and southern cities to pick up additional cars. It is hoped 600 carloads will be delivered eventually to Stockton, Calif., where cargo ships will be waiting to take the goods to Korea.

Missionaries Set Up Station in Unexplored Region

Christian missionaries have finally penetrated and set up a station in what geographers have termed one of the world's last unexplored regions—New Guinea's Baliem Valley. The valley, some 60 miles long by 20 miles wide, contains about 400 villages inhabited by an esti-

mated 200,000 aboriginal natives, only a few of whom have ever seen a white man. No trails leading into it are known, and passage to it by water is virtually impossible because of dangerous rapids. Two clergymen, who were military pilots during the war, flew the mission personnel and supplies into the valley and have been maintaining an almost daily ferrying service to the group. They are members of the Christian and Missionary Alliance. For several days the valley people avoided any contact with the mission party. When the plane returned from its most recent trip, it was learned that contact on a friendly basis had been finally made in April.

Fellowships for Foreign Religious Leaders

Some twenty to twenty-five of the ablest and most promising young religious leaders from other countries will be given fellowships each year for advanced religious studies at Union Theological Seminary. The financing of the plan for an initial five-year experimental period was made possible by a grant of $525,000 from the Rockefeller Foundation. The first appointments under this program will be made for the 1955-56 academic year.

Christian Film in Hindi Language to Be Premiered

A full-length Christian motion picture in the Hindi language — first to be produced in India — had its premiere at Jabalpur in central India on May 1. The film called "The Transformed Life" was adapted from the Biblical story of Zaccheus. It was produced for the National Christian Council of India by the audio and visual aids department of Leonard Theological College at Jabalpur and was filmed at the college. Students play most of the roles.

United Lutherans Report on Catholic Converts

The number of Roman Catholics who joined the United Lutheran Church in America congregations in 1952 was four times as great as the total of ULCA members lost to Catholicism that year. The statistics which were provided by the secretary of the denomination go far to support the recent estimate by Christian Herald magazine that 4,000,000 Catholics had become Protestant church members in the last ten years.

Sudan Government Aids Mission Schools

Mission schools in the south of the Sudan have received substantial grants from the Sudanese government which will represent more than ninety-eight per cent of the cost of operating the schools. The statement was made by the education minister of the Sudanese government in reply to criticism that the new cabinet is neglecting education in the pagan south to favor the predominantly Moslem north. Both government and mission schools in the south are regarded as part of the public educational system, and as such the expenses of both must be borne by the Sudanese taxpayer.

News Briefs

Membership in the Presbyterian Church, U.S.A., increased to a total of more than 2,500,000 last year. Additions to the church during the year totaled a little over 26,000. Contributions to the church totaled $141,297,517. Of this amount, $117,000,000 was used for local and denominational expenses and almost $24,000,000 for the church's benevolence causes.

The executive committee of the Georgia Council of Churches has called upon Christians to oppose racial discrimination in the state. A statement released by the council said: "The future progress of the life of our state is dependent upon shaping our lives according to the moral and spiritual foundations on which our country was built."

The General Council of the Presbyterian Church in the U. S. (Southern) has approved a 1955 budget of more than $6,000,000—the largest in that denomination's history. It allocates $3,050,000 to the Board of World Missions, and $1,400,000 to the Board of Church Extension.

Over 360 tons of relief material have been shipped to destitute people in 27 countries in Europe and the Far East by the Women's Auxiliary Relief Ministry of Youth for Christ International. In addition to this material which has gone overseas, tons of clothing have been sent to institutions where the youth guidance program of Youth for Christ is in effect.



Religious News Service

Mrs. Love McDuffie Tolert, social and civic worker, librarian and mother of five grown sons, has been named American Mother of the year by the Golden Rule Foundation. Mrs. Tolbert was cited for her success as a mother, for her religious and spiritual integrity, for practicing the Golden Rule and for her sense of civic and international understanding. A teacher before her marriage, she stayed home while the boys were growing up; she is now working as a school librarian. Mrs. Tolbert is one of the few women to serve in the Georgia legislature



Religious News Service

This new three-cent stamp bearing the motto, In God We Trust, will be issued on June 24 for use as regular postage, according to Postmaster General Arthur A. Summerfield. It is intended as a "companion" to the eight-cent one recently issued for overseas mail. The present three-cent stamp bearing the picture of Thomas Jefferson, which has been used since 1938, will be discontinued



A refugee sits on his bed in a crowded room, amidst the family belongings and waits for a chance to start life anew

A NEW LIFE

Glendon Button
Linz, Austria

IT WAS only a hole in the earth, but to one man it signified a new life of freedom from the deteriorating effect of existence in a crowded camp.

As we walked slowly over the brown grass from the road, I saw before me a large depression, perhaps 20 feet deep, surrounded with smooth gravel walls, and covering an area of approximately five acres. Weathering and erosion had probably created the layer of top soil which now blanketed the bottom of this one-time gravel pit, and the thick carpet of dead grass remaining from the previous year displayed the potential which lay there.

A friendly handshake and a few words were all that was needed to draw the interesting story of the occupant's life and future plans. Solemnly he related the past; the separation from his family as he left for the war and they fled to Austria, the search for his family and the life in the refugee camps.

He called to his family working diligently at the woodpile. They approached; the mother, her face reflected the past; the daughter, about fourteen who knew the meaning of hard work; and two smaller children probably five and six years old.

"This is my family," he explained, "except for my older son. He is over in the camp yet where we had lived. An invalid—he froze his feet the first winter we fled from Yugoslavia."

We had been to that camp before coming here. It was one of the most depressing sights I have seen. The dilapidated barracks appeared as small wooden ships floating on a sea of mud, caused by the warm, thawing weather. The neighbors had directed us to this place which probably seemed like Utopia to this family.

"And my brother-in-law," he said turning to the man beside him "I helped him build a house; now he is helping me." Leading us to the rectangular building he explained, "Another farmer gave me used lumber, we have done all the work ourselves; I am no carpenter but we need a home.

The owner proudly called to our attention the double wall construction, comparing the difference in warmth with their barrack home. He pointed out the three rooms and attempted to describe the finished product. It would take 200 head of cattle where I come from to make a farmer so proud!

We stepped outside and the farmer began to pour out his future plans for the small farm.

"Around there," he said, as he swung his sturdy hand in an arc "I'll plant cabbages among other vegetables. There," the man proudly added as he shifted to the opposite side, "I will grow feed for my hens and pigs."

"Do you have other livestock be-

sides the hens and pigs?" we questioned.

"No," he continued, "some day I want to buy a goat or two; the milk will be good for the children."

"Wouldn't a cow be better?"

"Sure," he replied calmly, "but that's out of the question. I work when I can find a job, mostly on the road, but it would take my complete earnings for six or seven months to buy a good cow."

With a broad smile he continued to point out the future uses of the plots of land about us: the spot where he will dig a well, the potato patch, the pond where he hopes to place a few ducks and the location of a small barn someday. The possibilities he recognized for that hole in the earth, which undoubtedly would have been used as a place to dump rubbish in the States, were amazing. One could only marvel at his initiative.

My thoughts on the rubbish idea were correct as the story continued.

"After the war the Americans threw all the cement, stones and metal from the air field in here," he explained. "Moving it all out by hand was really work, but now there is not a scrap on the place. Since I cleaned the whole area and acted as a watchman, I can rent the six *joch* (about six and three-quarters acres) for 50 shillings (two dollars) a year."

After saying good-by to the mother and children we climbed the steep bank, accompanied by the farmer. As I walked beside him I thought to myself: We must help this man in some way. Perhaps I can return some day with the news that he will be the recipient of a heifer from America.

We said good-by and drove off to visit another refugee starting life anew.

MEN'S KITS

In the Friendship Packet leaflet, here is a recommended packet to be made for men. Many times the jackets for women and children are assumed to be the only ones needed —but such is not the case. Our workers report that there is never anything to give to the men and the need is very great.

A simple packet can be made by placing a razor (safety), razor blades and shaving soap inside a man's heavy handkerchief and stitching the edges. **Families, church groups, individuals are urged to prepare these packets and send to Brethren Service Center, New Windsor, Md.**

Down in Egypt Land

April 10 report from Otis Rowe and Kenneth Imhoff, who are 1-W men working on an experimental farm in Assuit, Egypt.

As hot weather draws uncomfortably close, it provides health, comfort, happiness and the ability to live to all flies, mosquitoes and numerous microscopic organisms which constantly invade every square inch of space. On the contrary, our shipment of goats which arrived safely from Switzerland, are finding it quite a struggle to survive as a result of the climate. The difference between the warmth of the day and the coolness of night was great enough to cause the majority of them to get pneumonia and while we have lost a few mothers and a number of kids, they are at present striving to regain good health with the help of penicillin. Their being able to survive in this climate still remains a big question which only time will answer.

Our hopes of converting this old farm into a practical and modern demonstration center have nearly blossomed into reality. We are well stocked with some of the best breeds of chickens and ducks and all accommodations for them are completed. We have now been able to put the dairy barn to use and it lacks only a few extra utensils in the milk room to make it complete. The goats' milk barn is in full operation and the calf pens and shades are completed and in use. The two major construction jobs uncompleted at present include a goat loafing barn and bull pens. After another month, we hope to have everything running in full swing. The orchard is cleaned of all brush and bad trees and the newly planted trees are doing well. The crop and irrigation experiment has been quite successful to this point. At the moment we have an efficient amount of machinery and equipment.

As to direct progress in rural development itself, the continuing projects have been the main achievements. We are continuing to hatch chicks which eventually find their way into the hands of the small farmers and attempt to keep the follow-up program going to derive statistics and give advice. We have been contacting leaders of more surrounding villages in preparation for next year's Jersey bull program. Our first aid accommodations grew to the place where more organization was demanded; so instead of taking people whenever they happened to drop in, we set a special time and certain days for different treatments.

We are now seeking to find farmers to trade a native calf for one of our pure Jersey bull calves, the final outsome being that the villages in which these farmers live would have a Jersey bull with which to breed their cows after the bull is grown and if the man owning the bull co-operates. We have found them slow to accept this idea, mainly because they use their native bulls to pull plows and furnish power for irrigation, besides breeding, and are afraid our bulls will not be good for anything but breeding and therefore cost more money to keep. Though poor people make up the majority of the Egyptian farmer population, there are nevertheless four different classes of people whom we have approached on this subject. The mayors of villages are one class who refuse the idea because they say they would lose too much money. The rich class will not even consider the question because they can not be bothered with helping the poor man. The poor man, whom you usually find acting as servant and laborer for the rich, actually knows the most about caring for animals, but could not possibly afford to raise a calf. The class which we might call the common farmer who owns one or two acres and a few cows is in the vast minority and is the only one who considers such an idea. We have not actually made any trades yet, but some of our contacts have shown us possibilities.

We have learned enough of the Arabic language to talk with these people to a limited extent. We find that the more we are able to speak to them and understand their problems and customs, the more we realize there are about twice as many barriers to confront than we had thought of originally. The advancements and slight moves to the better that we have seen so far, on their part, waken us to the fact that if we continue to hold up our end of the bridge, we are sure that some of these people will come across and make our efforts worthwhile. When they do not come across, we find that they are testing us to see if we are strong enough to endure. This, in turn, presents an even more tremendous challenge.

Parish Credit Unions

W. O. Beckner
Elgin, Illinois

Many questions have been asked about credit unions. What are they? How are they started and operated? What needful service do they render? How can they be of service in a Church of the Brethren?

IT HAS long been a cardinal Brethren practice to give help to those in need. The old-time barn raising or corn-husking bee, known only to our older parents and grandparents, or the help given in time of sickness are illustrations. Or again, who remembers the time when the church deacons made their "annual visit" and, as they went, gathered contributions with which to help those in need? It may be trite to say that times have changed, but they have.

Furthermore, among the Brethren of whom I know most, the borrowing of money was frowned upon by our forebears, except for the purpose of buying land. Again times have changed. A very large number of people, Brethren among them, find it necessary, and in some cases imperative, to obtain funds from outside sources.

In our modern society, this need for people to borrow has been capitalized upon and scores of institutions have been set up for the purpose of making loans. Some operate under laws which permit them to charge an interest rate of as much as three and a half per cent a month, which is nothing other than forty-two per cent annual interest. While it is believed and hoped that not many Brethren are forced to patronize such institutions, in organizing to give help to those in such need it is possible to set up measures by which all may benefit. The credit union, a co-operative organization, is the answer—the organized legal way of doing it.



Staff Photo

The board of directors of the Brethren Parish Credit Union of Elgin holds regular monthly business sessions. Mimeographed reports of transactions and accounts are issued to shareholders periodically.

In practically every state in the United States, and in Canada, laws have been put on the books which provide how credit unions may be organized and operated. There is a federal law also on the same subject. The provisions of both state and federal chartered credit unions are very similar. Since I am well acquainted with the credit union laws in Illinois, what I say from this place on will be about credit union organization and operation in Illinois.

How Begin?

Any seven or more persons may band themselves together in an agreement to start a credit union. They must obtain a charter from the auditor of public accounts and set up their bylaws, which must also have the approval of the auditor. That official is the one in the state government under whose supervision all state chartered credit unions operate. The persons who obtain the charter then elect the given number of directors (seven, nine, eleven, or whatever number is chosen) from among themselves. Additional members of the credit union are elected to such membership by the directors. In a church credit union not all members of a congregation need become members (of the credit union), just those who choose to do so. But anyone who wishes to participate in the activities of the credit union must become a member of it.

Basis of Membership

Each one of the directors and each member added by vote of the directors must pay an entrance fee of twenty-five cents. There are no other fees or annual dues. Each member may put in as much money as he wishes. Each five dollars is called one share of stock.

One of the major purposes of the credit union is to encourage its members to make regular deposits of their savings. Children, also, may become members and build up savings accounts of goodly sums, to be used for their future education or

Mr. Beckner is a member of the Illinois Credit Union League Board of Directors. He has had seventeen years experience serving as treasurer of credit unions.

other worthy purposes. All the money put into the credit union in shares becomes the working capital for the institution and makes it possible for others to obtain loans.

Since a credit union is a legal corporation, it is not a part of the church as such, even though its membership must be entirely from among the membership of the given congregation. It follows that no action of a church business meeting is needed in order to start a credit union in a congregation. However, it certainly is wise to work in harmony with intelligent public sentiment.

The board of directors elects the officers from among themselves, the president, the vice-president, the secretary-treasurer (or secretary and treasurer). Committees are named to assist the officers in the conduct of the business. Because the treasurer has the responsibility of handling the money, he must be bonded. Other minor details must be attended to but, by and large, the new credit union is now ready to do business. Experience teaches that very soon some one will ask to be given a loan of money.

Why People Borrow Money

Some of the purposes for which loans are made follow: for hospital and medical bills, to help make a down payment in the purchase of a home (the Brethren Parish Credit Union in Elgin, in the twelve years of its existence, has helped twenty-two different families to purchase and live in their own homes), to finance the purchase of autos, to put in the winter's coal, to help in the education of children, to assist worthy young people to obtain professional training, etc.

A reasonable rate of interest is charged. The board of directors in each credit union sets that rate for itself. At the end of the year, what has accumulated in interest payments is drawn upon to pay the expenses of operation. A part of the remaining net is put into a permanent reserve fund and the rest is distributed to those who had invested their money in shares as the dividend on their investment.

A unique feature of credit union service is the provision that life insurance is put on the one who borrows, the credit union paying the premiums on that insurance, so that in case of the death of the borrower while he owes the credit union anything, the debt is paid by the insurance company and the family or estate has nothing more to pay. The debt is completely wiped out.

How much may one person borrow? Illinois law sets a maximum limit at five thousand dollars. It remains, however, for the credit committee to evaluate the situation and approve or disapprove an application for a loan.

The experience of the Elgin congregation has been that a great deal of worth-while service has been rendered, much of which it would have been impossible for the members to obtain in any other way. At no time has it been hard pressed for working capital. As it has become known that more money was needed, it has come in. The credit union is recognized as a businesslike organization, set up within legal bounds and with proper safeguards to insure its proper functioning. There may have been a time when some looked upon it with a doubtful eye, but not any more. It has become a recognized service organization of which all are proud. It is our way of sharing one another's financial burdens, "not for profit, not for charity, but for service."

Stewardship Emphasis Observed by York First Church

AN INTENSIVE, month-long stewardship emphasis was observed in the First Church of the Brethren, York, Pa., early last fall. It was concluded with a commitment service and an enrollment in the Fellowship of Tithers. The idea originated in a council meeting about nine months earlier; suggested by one of the deacons, the emphasis was unanimously endorsed and committed to the finance board and men's work for promotion.

Headed by Henry A. Nelson, chairman of the finance board, and Vernon Nichols, who was then president of men's work, the planning committee decided to present the emphasis to the congregation in an introductory manner in a Sunday morning sermon and a Sunday night film. This was done on May 31 and June 7. The picture used was For Good or Evil and the sermon theme was Let's Consider Tithing. The committee planned to conduct an intensive emphasis in the fall of the year. This emphasis, which was conducted in October and early November, included:

A Sunday night stewardship school; a Thursday night session, similar to the one developed at McPherson, Kansas, dealing with practical issues such as banking, insurance, investments, wills and estates; a series of stewardship sermons; and weekly mailings to the entire congregation.

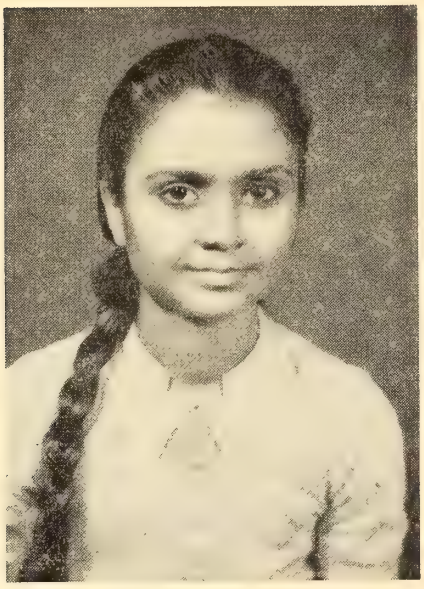
Classes in the stewardship teachings of the Bible were offered on four Sunday nights for adults, young people, intermediates, juniors and primaries. The basic text for all the older groups was Studies in the Stewardship Teachings of the Bible, by Samuel A. Harley. This was supplemented with Stewardship Education in the Home, by Virginia Fisher, Financing Faith, by Dexter and other books and pamphlets available in the church library. Juniors and primaries used adaptations of Stewardship Education, by Virginia Fisher, Stewardship for Primary Children, by Martin, Stewardship Fireside Chats, by Miller, Worship Services for Children, by Yoder and other pamphlets and books from the library. Attendance at these Sunday night sessions averaged about 100.

The Thursday night sessions, while practical and helpful to those who came, were not as well attended as the Sunday evening sessions. It is possible that we tried to put too much into a short period.

Sunday morning sermons during this period dealt with the stewardship of time, talents and money, and concluded with a commitment service when the emphasis was upon yielding the total person, with all that we are and have, to the will of God.

Weekly mailings, possibly one of our most effective promotional techniques, included a short message from the church and one or more of the following leaflets: Yours to Enjoy, A Short Lesson on Proportionate Giving, Are You Missing Something? How to Figure the Tithe, Why Tithe? and a Fellowship of Tithers Enrollment Card.

Every effort was made to avoid high pressure methods, but we urged our people to read, think, meditate and pray to know and follow the will of God here, as everywhere. Within a few weeks, as an immediate result of the school, 114 people had enrolled in the Fellowship of Tithers — 84 adults, 5 young people and 25 children. Those responsible for planning the school feel the benefits of the emphasis will be felt for some time to come and that the church was richly blessed by the experience.—M. Guy West.



A Holy Fair —A Jatra

Hilda Hunter

Bulsar, India

Hilda Hunter is a fine Christian girl who has just finished her first year of college.

ALL ROADS led to Pulsana (pronounced Pulse-Anna), a village about twelve miles south of Bulsar, on the 3rd of March, that day being the birthday of Hindu God Shiva, the god of destruction. As the people of the surrounding villages were going to celebrate a kind of "Christmas" there, we decided we would follow the crowds and see for ourselves how they do things.

As we approached to within two hundred yards of the temple we saw hundreds of parked bullock carts covered with white canvass outlined against the distant sky, and hobbled horses and sacred cows moving among the thick crowds, disputing the right of way.

After parking our jeep at a very safe distance and assigning one of our party to watch it, we divided ourselves into several groups and entered the crowds of people from several points, but all ultimately making our way toward the temple standing on the high bank of the river.

After a lot of jostling and hustling through the bustling crowds we arrived at a built-in waterhole, about twenty-five feet by twenty feet by ten feet with steps in it. This tank was receiving its supply of water from a higher level, where it had been held and made to flow from the mouth of a stone cow's head.

What a sight met our eyes. There were beggars of all descriptions. In that limited space thousands of pilgrims were washing themselves. The water had been churned to the consistency of thin batter and was so dirty that no one in our group would even have thought of washing his buffalo in it. Men and women came down to the pool by wide steps. They stood waist deep in the water and some even dived into the water. They were thus taking a kind of ceremonial bath, at the astrologically right time, to the tinkling of the temple bells and the chanting of prayers by the holy, half-naked ascetics. Some filled their mouths with this churned up holy water and gurgled it back into the pool, to be used for the same purpose by those who come after them to sanctify themselves by bathing. There were many lepers sitting near by who had taken their plunge earlier in the self-same pool, and having performed their ritual ablutions were now begging for alms.

If you would ask anyone of that group of lepers whether he would like to get well, he would say no, for your well-intentioned help towards his healing would deprive him of his only means (leprosy) of livelihood. It was here I realized why Christ asked that sick man if he would like to get well before he actually healed him.

Leaving the bathing pool we proceeded farther in the direction of the temple where the priests were collecting rice and *pice* (money). The way was strewn with filth and dirt and we had all we could do to keep ourselves from treading upon it.

We did not enter the temple, for we would not do it for fear "of polluting" it by our presence. What we saw from the outside was enough I felt to make me understand why Christ was justified in using a whip in the temple. I believe the priests, the traders and the money lenders have not changed much since then.

The temple environs were littered with sacrificial dough lumps smeared with red paint. These were votive offerings made by the worshipers to appease the god and ask his help to overcome obstacles in life (obstacles in nine cases out of ten being a human being—possibly a neighbor who has cast an evil eye on one's prospering business).

The dough lump is said to stand for bread or body and the red paint on it for blood — all signifying that without sacrifice and shedding of blood there can be no expiation.

If one could teach and bring home to these simple people the truth that the necessary offering has already been made and accepted by God and that there is, therefore, no need for them to offer up dough lumps with red paint, but accept Christ as their Savior, the face of

this country would be greatly changed.

The sun was now mounting high and with it also another tempo was rising. It was the onrush of the pilgrims, hawkers, bullock carts and the clanging of the temple bells; so we wended our way back to the jeep, running the gauntlet of beggars, lepers, sacred cows and a medley of village and town folks.

At night while lying in bed I was going over all that I had heard and seen: crowds, bells, sacrifice, muddy water and the boy with paper parrots, crying *"Ek anna no ek."* Gradually sleep was overpowering me, with the shouts of *"Ek anna, ek anna"* still ringing in my ears; after a while they became more distant and fainter, *"Ek—k—anna, Ek—k-k A-n-n-a"* . . . one parrot for one anna.

Change Comes in Independent India

Paul S. Hoover, M.D.
Bulsar, India

CHANGE has probably never been more evident to people living now than today. Many things our parents thought to be permanent have long since vanished. Our emotional attachment to something because it is old does not suffice to maintain it. For some people this situation brings confusion, insecurity and hopelessness. But for others it is a call to their best thinking to decide what are the important values which should be grasped and what should be allowed to go.

The India mission field is no exception in this process of change. For many years one of the main avenues of our work was through the large number of primary schools which served a need not supplied by any other source. The British were little interested in providing primary education and the missions all over India helped to fill that need. Since independence that picture has changed for the Indian government is very wisely interested in the education of her children. Gradually they have in other areas and on June 1954, will take over all the primary schools of Surat District, the largest area of our field.

No less evident is the change that is taking place in the medical work. I am told that fifteen years ago there were three qualified physicians in the city of Bulsar (50,000). At that time the mission hospital served as a dispensary, treating thousands of people every month who had everything from the simplest ailment to serious illness. Today Bulsar has at least twenty well-qualified physicians and the number is increasing yearly as young physicians are graduated from the two large medical schools of Bombay State. We also have a government hospital manned by a capable physician where medical care is free and recently a well-endowed maternity hospital was opened. The mission hospital naturally sees less patients. The private physicians are treating the majority of them. But the mission hospital does see many patients referred by these physicians for laboratory study, X ray and consultation; it also cares for a number of patients coming from villages who could not afford private care.

In another area of our work at Dahanu, we had an active midwifery school and a hospital doing mainly obstetrical and gynecological work. In that area the government has built a number of maternity homes and is building hospitals and dispensaries where patients can receive free care. It is not strange that they would go to them rather than come to the mission hospital where a reasonable fee must be charged to maintain the hospital, since both our hospitals for a number of years have been self-supporting except for the salaries of the missionary staff.

These are some of the reasons why the Joint Council a few months ago outlined a plan to meet the challenge of the present situation. The foremost need they saw was for the beginning of an active public health program for the villages. Indian like American physicians cluster in the cities and leave the rural areas with less adequate care.

The plan would be to have Dr. L. E. Blickenstaff, together with a capable Indian physician (who could later carry on the work), begin a program in three selected areas — working out of the Rural Service Center at Anklesvar. Dr. Blickenstaff because of his experience (having grown up in India) and his language ability is well qualified for this work. For fifteen years he has been dreaming of beginning it. Dispensaries would be set up and Dr. Blickenstaff and his helper would visit them periodically to help with difficult cases, to refer to Bulsar those needing hospital care and conduct a regular program of public health instruction, immunization against smallpox, typhoid fever, cholera, etc., all well integrated with the educational, agricultural and evangelistic program of the Rural Service Center.

To carry out such a plan a second need would be a good central hospital where patients could receive whatever care was needed. For example, at present the nearest one can receive diagnosis and treatment of cancer is at Bombay, 121 miles south of Bulsar or at Nadiad 150 miles north. Both of these are farther than villagers will travel.

The committee felt that our mission did not have the personnel or finances to maintain more than one good hospital and since Bulsar was more centrally located, it was selected to become a medical and surgical center. With the return of Dr. Cunningham with additional training and the coming of Dr. Joseph Schechter as specialist in surgery, this was thought very possible. In addition the Foreign Mission Commission has placed in next year's budget the projects for raising funds to buy additional laboratory, X-ray and diagnostic equipment for the Bulsar hospital.

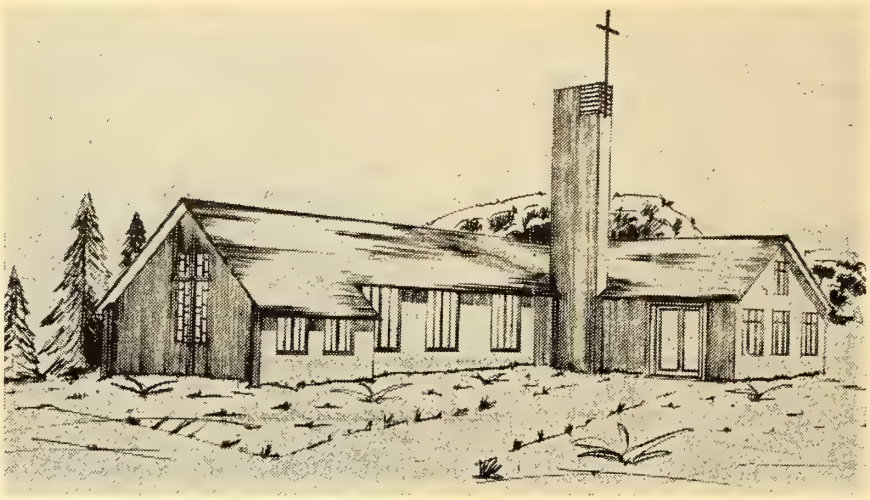
Thus the program has already begun as far as the second part is concerned. But to implement the first part will require some very definite changes in our present medical program. We cannot carry on all that we are doing now plus the new program. Here is where we need continued prayerful and constructive thinking. If we can do this objectively, I am sure that we shall find God's plan for strengthening the medical arm of the mission program in India.

As medical missionaries, we are not interested in merely healing a man's body. If that is all that is done, he is still a sick man. But we do feel also that the program which will provide the best medical care where it is needed is the only one which is worthy of Christians who have been trained as physicians.

• • •

Dr. Takeshi Saito, professor of English at the International Christian University, Tokyo, is making a brief visit to the U.S. For the last six years Dr. Saito served as president of Tokyo Woman's Christian College, which is one of the colleges assisted yearly by the offerings on the World Day of Prayer, sponsored by United Church Women.

Edited by Alberta Yoder



At a busy junction there is pressing need for

A Gateway to God

Third Ten Dollar Club Church in Second Year

HISTORICALLY speaking, the first "post house" east of Fort Pitt, now Pittsburgh, Pa., on the old Northern Pike was in what is now known as Monroeville. A century passed, and in recent years people began building many owner-occupied homes in the Monroeville community. The converging of new and improved highways accelerated this development.

The Pennsylvania Turnpike has its Pittsburgh gateway here, connecting with the William Penn highway (U.S. Route 22) and the Penn-Lincoln Parkway into downtown Pittsburgh. Highway Route 80 and the "Orange Belt" trucking route add their traffic to the vicinity. Business firms are relocating warehouses and stores in the Monroeville community to avoid the more congested areas of the city.

Monroeville Community actually became a borough on Jan. 1, 1952, with more than 10,000 people. Scores of new dwellings were then in the process of construction and others are today.

In the midst of this phenomenal growth, there are only three small church houses with a total seating capacity of less than 700. These churches are situated in central and southern Monroeville. The northern section and the nearby town of Center have no church facilities of any kind. It is in this area of Monroeville that two large corner lots were deeded to the mission board of Western Pennsylvania to provide a location for a Church of the Brethren.

Under the Direction of the mission board of Western Pennsylvania, its mission organizer, W. J. Hamilton, came to Monroeville on May 5, 1952, to make a community survey. He soon discovered interest in additional church facilities. The only available room for services was the old William Penn auction barn, on Route 22, at the turnpike gateway exit. The owner, Joe Taylor, willingly offered it for use, rent free. Accordingly, on June 1, 1952, the initial service was held. Five weeks later, July 6, a dedication of the new church site and ground-breaking services were conducted.

Indicative of the anticipated growth of Monroeville is the locating there of one of the largest shoping centers in the United States. Its site off the turnpike will be a quarter mile from the new church. A school is also under construction near the church.

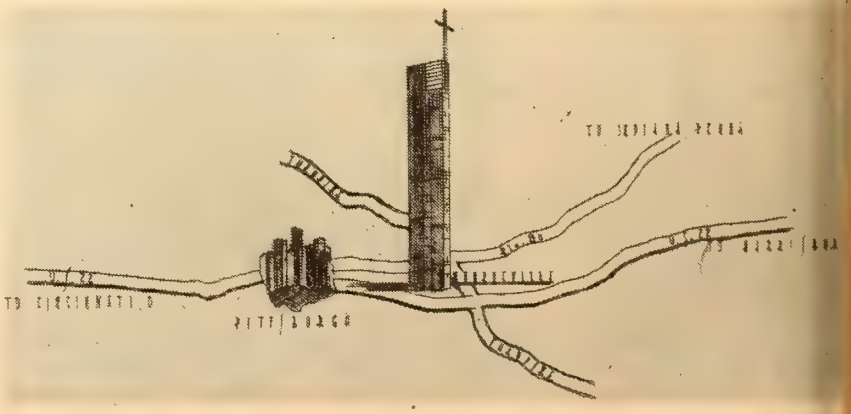
With a contour of rolling countryside that attracts home builders, this area was formerly the scene of mining until resources were depleted. The land across from the church has been subdivided for home sites and much of it has already been sold. A number of Brethren families have bought home sites adjoining the church. William Shumaker, a leader in the church, is subdivider of the land.

Excavation for the basement of the church is completed, and the members await final working plans for the structure. Construction of the first unit—a chapel and Sunday-school classrooms—will begin in April or May. The basement will provide a fellowship hall.

To be added at a later date will be the sanctuary, fulfilling the plan as illustrated with this story. Upon its addition the over-all dimensions of the building will be 38 feet by 62 feet. Its site at a high point on a hillside affords a beautiful setting.

Monroeville Community church is officially organized as a congregation of Western Pennsylvania. The district and the Eastern Region and the entire Brotherhood are assisting this growing church with prayer and financial undergirding.

Once the locale where wearied stagecoach travelers ate and slept this community with its advantages of suburban living is attracting hundreds of urban families. As in its historic past, Monroeville is the cross roads where thousands travel



erse the most modern turnpike in contemporary transportation. But infinitely more significant than facilitating man on his earthly travels is helping him find the way to God. For the many people of Monroeville, the church is needed as the gateway through which they—individually and as a community—may enter into God-centered living.

Anniversaries and Weddings

Anniversary

Mr. and Mrs. James O. Wallace of Clinton, Mo., celebrated their golden wedding anniversary on March 21, 1954, with open house at the Leeton church. They have three children and four grandchildren. They are members of the Mineral Creek church in Leeton.—Clara Fultz, Leeton, Mo.

Weddings

Brown-Kraus—Hensel Showalter Brown of Waynesboro, Va., and Shirley Lorraine Kraus of Riverdale, Md., in the University Park church, April 17, 1954, by Rev. James E. Kraus.—Lee A. Weaver, Hyattsville, Md.

Cameron-Miller—Russell H. Cameron of Beloit, Ohio, and Doris Miller of Alliance, Ohio, April 24, 1954, by G. S. Strausbaugh, at his home.—Mabel E. Strausbaugh, Columbiana, Ohio.

Chase-Mayer—Marvin Chase of Sabetha, Kansas, and Rosalie Mayer of Wilmore, Kansas, in the home of the groom's parents in Sabetha, April 20, 1954, by the undersigned.—Roy Kistner, Sabetha, Kansas.

DePoy-Scheiding—Jack Richard DePoy of Greenville, Ohio, and Janice Darlene Scheiding of Verona, Ohio, in the Prices Creek church, Feb. 27, 1954, by the undersigned.—Henry T. Barnhart, Dayton, Ohio.

Johnson-Pyle—Glenn Johnson of Pierceton, Ind., and Doris C. Pyle of Warsaw, Ind., in the Eel River church, April 24, 1954, by the undersigned.—Leonard Custer, North Manchester, Ind.

Kirby-Rogers—Cecil Kirby and Edith K. Rogers, in the Cloverdale church, Va., April 17, 1954, by the undersigned.—Paul Wike, Cloverdale, Va.

Kottke-Abrahamson—Edward Kottke of Cando, N. Dak., and Evelyn Abrahamson of St. John, N. Dak., in the Cando church, by Edward Duncan.—Mrs. L. R. Maust, Cando, N. Dak.

Lesley-Ginther—Donald Richard Lesley of La Fayette, Ind., and Mary Louise Ginther of Oxford, Ind., in the Otterbein Methodist church, by Rev. O. P. Manker, April 24, 1954.—Anna Wagoner Deal, La Fayette, Ind.

Penner-Ditmars—Ben Penner of Butterfield, Minn., and Bessie Ditmars of Washington, Kansas, in the Washington church, Nov. 1, 1953, by the undersigned.—Lloyd Ditmars, Washington, Kansas.

Reston-Shank — Russell Reston and Jannyne Shank, both of Dayton, Ohio, Feb. 20, 1954, in the Lower Miami church, by Edward T. Angeny and George E. Smith.—Mrs. Roy Stebbins, Dayton, Ohio.

Richey-Conn—Frank Richey of Sharpsville, Ind., and Winnie Conn of Middletown, Ind., May 1, 1954, by the undersigned. Alva Hewitt, Sharpsville, Ind.

Swink-Gray—Lester B. Swink, Jr., and Hattie Marie Gray, both of East Riverdale, Md., in the University Park church, April 17, 1954, by the undersigned. — Lee A. Weaver, Hyattsville, Md.

Tom-Bowman—Edwin Tom of Syracuse, Ind., and Beverley Bowman of Harrisonburg, Va., April 9, 1954, in the Bridgewater church, by the undersigned.—I. James Eshleman, Bridgewater, Va.

Obituaries

Benchoff, Margaret, died Jan. 28, 1954, at the age of eighty-nine years in the home of her niece in Hustontown, Pa. She was a member of the Waynesboro church. Surviving is one daughter. Services were conducted at the House funeral chapel, Hustontown, by George L. Detweiler. Interment was in the Greencastle cemetery, Pa. — Mrs. J. Harold Engle, Waynesboro, Pa.

Ebling, Sarah R., daughter of Michael and Maria Eshelmann Bashore, was born Oct. 16, 1869, and died April 7, 1954. She was a member of the Little Swatara church. She was married to Frank Ebling; to this union were born three children. Surviving are three children, six grandchildren, ten great-grandchildren and one sister. Funeral services were held at the Merkey church by Jacob P. Merkey and George Snyder. Interment was in the adjoining cemetery.—Mildred C. Ziegler, Bethel, Pa.

Fike, Sarah, was born Oct. 8, 1866, at Flora, Ind., and died April 22, 1954. On Jan. 27, 1884, she was united in marriage to William Noakes, who preceded her in death in 1927. To this union were born three children. She was later married to Ed Fike of Fessenden, N. Dak., who also preceded her in death. Surviving are three children, ten grandchildren and twenty-three great-grandchildren. Services were in the Cando church by Edward Duncan. Interment was in the Ellison cemetery.—Mrs. L. R. Maust, Cando, N. Dak.

Gettel, Samuel R., son of Samuel Z. and Rebecca Royer Gettel, was born Feb. 4, 1877, Surviving are four sons, nine grandchildren and eleven great-grandchildren. Funeral services were held at the Ziegler house with Rev. Peter N. Gress and Jacob P. Merkey officiating. Interment was in the adjoining cemetery. —Mildred C. Ziegler, Bethel, Pa.

Good, Emma S., daughter of Daniel and Susan Mickley Good, died March 3, 1954, at the Good homestead south of Waynesboro, Pa., at the age of ninety-two years. She was a member of the Waynesboro church. Surviving are five nieces and two nephews. Funeral services were held at the Grove funeral home by George L. Detweiler. Burial was in the Price cemetery.—Mrs. J. Harold Engle, Waynesboro, Pa.

Hardy, Malcolm, was born Jan. 15, 1908, in Bradford, Vt., and died Dec. 17, 1953, in Waynesboro, Pa. He is survived by his wife, Louise M. Hardy, and one son. Services were conducted at the Grove funeral home by Bro. George L. Detweiler. Interment was in the Upper Plain cemetery, Bradford, Vt.—Mrs. J. Harold Engle, Waynesboro, Pa.

Heinaman, Harry, son of Jacob and Sophia Getz Heinaman, was born March 10, 1885, near Ephrata, Pa., and died March 2, 1954, in Ephrata, Pa. On April 31, 1905, he was married to Estella Flory. To this union were born four children. Surviving are his wife, one daughter, two grandchildren and one brother. Funeral services were conducted in the Bareville church by Elders S. Clyde Weaver, Paul Wenger and Abram Hess. Burial was in the Mohler cemetery near Ephrata, Pa. —Mrs. Ivan Sheaffer, Bareville, Pa.

Hoar, Elizabeth D., wife of Harry K. Hoar, was born Feb. 13, 1866, in Montgomery County, Pa., and died April 22, 1954, in Boulder, Colo. She and her husband lived in Highland Park, Pa., until 1948, when they retired and moved to Boulder, Colo. She was a member of the First church, Philadelphia, Pa. Surviving are her husband, one daughter, three grandchildren and one brother. Funeral services were conducted in the Howe mortuary chapel by Rev. Sydney H. Buckham. Interment was in the Hygiene cemetery, Boulder County, Colo.—H. K. Hoar, Boulder, Colo.

Lee, Martha Jane, daughter of Emmanuel and Polly Petry, was born July 16, 1869, in Preble County, Ohio, and died April 5, 1954. She was a faithful member of the church for many years. She is survived by her husband, Aaron Lee, one daughter, seven grandchildren and one brother. Funeral services were conducted by her pastor, the undersigned, in the Prices Creek church. Burial was in the Ware Chapel cemetery.—Henry T. Barnhart, Dayton, Ohio.

Lerew, Margaret, was born at Kansas City, Mo., March 14, 1908, and died in Denver, Colo., April 1, 1954. She was a loyal member of the church. Surviving are her husband Isaac L. Lerew, two daughters and four sons. Funeral services were conducted at the Howard Mortuary by Rev. Dale Jessup of the Baptist church and the undersigned. Interment was in the Crown Hill cemetery, Denver, Colo. —I. J. Sollenberger, Aurora, Colo.

Lesley, Flossie, daughter of Perry O. and Ida Welch Wagoner, was born April 17, 1890, near Owasco, Ind., and died April 14, 1954. She was married to Irvin Lesley, who preceded her in death on May 18, 1945. She was a member of the Fairview church. Surviving are two sons and four daughters. Funeral services were held in the Fairview church by Dale Gibboney and Waldo Kinsel.—Anna Wagoner Deal, La Fayette, Ind.

McKinnie, Nathaniel R., son of Josiah and Harriet McKinnie, was born Sept. 9, 1865, in Lemasters, Pa., and died Jan. 15, 1954, in the home of his daughter in Sabetha, Kansas. On March 22, 1888, he was united in marriage to Susan Kimmel, who preceded him in death. For many years he served as a deacon in the church. Surviving are seven children, twelve grandchildren and twenty-three great-grandchildren. Funeral services were conducted in the Morrill church by the undersigned, assisted by Bro. Milton Early. Interment was in the Morrill cemetery. —D. W. Kesler, Sabetha, Kansas.

Miller, EllasAnn, daughter of John and EllasAnn Stahl Forney, was born July 9, 1865, at Shannon, Ill., and died April 28, 1954, at Miltonvale, Kansas. After her marriage to Warren S. Miller on Feb. 25, 1883, she and her husband were among those who helped to build the first Buckeye church. Surviving are one son, five daughters, twelve grandchildren, eighteen great-grandchildren and two great-great-grandchildren. Services were held at the funeral home in Miltonvale and in the Buckeye church by the undersigned. Interment was in the Buckeye cemetery. —Elmer L. Dadisman, Navarre, Kansas.

Mohler, Ida Mae, daughter of Isaac and Elizabeth McCarty Wampler, was born Sept. 7, 1869, near Knobnoster, Mo., and died April 21, 1954, at her home near Leeton, Mo. She was united in marriage to James M. Mohler on March 18, 1895. To this union were born three children. Surviving are her husband, three daughters, four grandchildren, one brother and one sister. Funeral services were held in the Leeton church, where she had been a member for over sixty-five years, by her pastor, William P. Albright, and William H. Bray of Greenville, Ill. Interment was in the Mineral Creek cemetery.—Clara Fultz, Leeton, Mo.

Myers, Sarah, daughter of Jacob and Lydia Miller Snell, was born Nov. 2, 1873, near Millerburg, Iowa, and died June 5, 1953. Following the death of her sister, Mary, she was united in marriage to Charles S. Myers in 1919, making a home for five step-children. Early in life she united with the English River church. Surviving are five children and four grandchildren. Funeral services were held in the English River church by the undersigned. Burial was in the church cemetery.—Jay J. Johnson, South English, Iowa.

Neher, Alva A., son of Abraham Neher, was born July 12, 1877, in Miami County, Ohio, and died March 5, 1954, at his home in Englewood, Ohio. He was a member of the church for sixty-one years. On Nov. 16, 1904, he was united in marriage to

Sarah Rinehart. Besides his wife, he is survived by three daughters, one son, five grandchildren, two brothers and four sisters. Funeral services were conducted at the Salem church by the pastor, Foster Bittinger, and Ray Shank. Interment was in the Bethel cemetery.—Miriam P. Wenger, Union, Ohio.

Pike, William, son of Wesley and Lavina Pike, was born Feb. 12, 1864, in Kansas, and died April 11, 1954, at Davenport, Nebr. At the age of seven years he was taken into the Albert Titus family, where he grew to manhood. In 1883 he was united in marriage to Sarah Poffenberger of Mt. Morris, Ill. To this union were born three children. He was a member of the Bethel church. Surviving are his wife, two grandchildren, one brother and one stepsister. Funeral services were conducted in the Christian church in Davenport by the undersigned, assisted by Rev. Mersch. Burial was in the Davenport cemetery.—Lewis Naylor, Carleton, Nebr.

Reed, U. Dale, son of Merritt and Maggie Reed, was born May 25, 1917, in Floyd County, Va., and died July 16, 1953, at his home in Charlotte, N. C. At the age of fourteen he became a member of the church. He is survived by his wife, Mamie Ayers Reed, his father, two sisters and two brothers. Funeral services were held in the Southside Baptist church by the pastor, Rev. Frank Colburn, and Rev. David E. Babbitt. Services were also conducted in the Pleasant Valley church by Merlin Garber and Frank Colburn. Interment was in the family cemetery. —Mrs. Fred J. Pugh, Riner, Va.

Riley, Fred J., son of John and Mary Riley, was born Aug. 12, 1887, near Corning, Iowa, and died April 16, 1954. He served as a deacon in the Salem church. On March 22, 1911, he was united in marriage to Etta Anderson. To this union were born two sons and one daughter. Besides his wife, he is survived by one son, one daughter, one grandson, two sisters and eight brothers. The memorial service was held in the Salem church by Homer Caskey of Council Bluffs, assisted by the undersigned, the pastor. Interment was in the Lenox cemetery.—H. R. Stover, Lenox, Iowa.

Rush, Martha Elizabeth, daughter of William and Alley Teel Fraling, was born near Alton, Ind., April 10, 1888, and died April 26, 1954. She was married to George A. Rush on April 25, 1908. To this union were born two children. She became a member of the church in 1935. Surviving are one daughter, three grandchildren and one brother. Funeral services were held by the undersigned in the West Manchester church. Burial was in the Walton cemetery.—Howard H. Keim, North Manchester, Ind.

Sausman, Margaretta M., was born Aug. 30, 1901, and died March 21, 1954. She was a faithful member of the Bunkertown church for a number of years. Surviving are two sons, two daughters, four grandchildren, her father and one brother. Funeral services were held in the Bunkertown church by her pastor, David H. Markey, assisted by Ira D. Brandt. Interment was in the Bunkertown cemetery.—Mrs. Blaine Leonard, McAlisterville, Pa.

Taylor, Milton Miller, son of John and Salome Taylor, was born July 3, 1870, in Lancaster County, Pa., and died April 20, 1954, at his home near Louisville, Ohio. He came to Ohio in 1888. On Nov. 27, 1892, he was united in marriage with Savilla Hang, who preceded him in death in 1944. His second marriage was to Lotisha Seefong. On May 10, 1913, he was elected to the ministry and on Sept. 9, 1916, he was ordained to the eldership. He served as pastor of the Center church for about thirty-four years. He worked in the organizing and developing of Camp Zion. For several years he served as chairman of the district historical committee. Surviving are his wife, one step-daughter, four stepgrandchildren, three brothers and three sisters. Services were conducted in the Center church by the undersigned and Harlan C. Grubb, pastor of the Center church. Burial was in the Center cemetery. — G. S. Strausbaugh, Louisville, Ohio.

Church News

Southern California and Arizona

La Verne—The combined choirs of Pomona Valley presented the Easter section of the Messiah in our sanctuary on March 28. On Palm Sunday fourteen were baptized into our fellowship. On Easter evening, we held our love feast service. At our April council, a paper was adopted providing professional growth opportunities for our pastors other than regular denominational conferences. In harmony with this policy our pastor is to attend the ecumenical institute at Bethany Biblical Seminary next August. Chairman H. D. Fasnacht of the Christian education commission presented the need for more Sunday-school facilities, especially for the children. The possibility of double sessions was considered. Some of our homes will share in entertaining Indian children a few weeks this summer. Two lessons in stewardship, prepared under the direction of a district committee, were used during May. Crawford Brubaker was re-elected church moderator. Delegates to Annual Conference are Galen B. Ogden and H. D. Fasnacht. Merle Butterbaugh, Charles Davis, Albert Herbst, Miriam Long and G. O. Stutsman were elected to the church board for a three-year term. A parsonage has been purchased for our assistant pastor. On April 25 Brother and Sister J. L. Miller celebrated their golden wedding anniversary.—H. A. Brandt, La Verne, Calif.

Colorado

Rocky Ford—We observed love feast and communion services on Sunday evening, April 25. Prior to this service, three persons were received into our church by baptism. Since our last report eight new members have been received by letter. Our church participated in the Union World Day of Prayer services, pre-Easter services and Easter sunrise services. On Easter evening, our choir, with the help of some other persons, presented the cantata, On the Third Day. Several of our women attended an Easter breakfast and program in the Wiley church. Forty-eight of our members attended the dedication services for the new Colorado Springs church. On March 7 Mrs. Norma Hoyt of Alaska showed colored slides taken by her sister while touring Palestine. On March 17 Glenn Swinger and the girls' trio of McPherson College presented a program. The films, Decision, How Wide Is Our Circle? and one of the Quito, South American, work have been shown in our church. Brother and Sister Ernest Shively gave a talk on the work of Bethany Biblical Seminary. We continue our support of the Navajo Indian mission and the work at Falfurrias, Texas, as well as general Brethren relief work. In the absence of our pastor, Rev. Kinsley, pastor of the M. E. church and Franklin Anderson and Donald Fancher were in charge of our services. Brother and Sister Franklin Anderson will serve as delegates to Annual Conference.—Mrs. O. C. Frantz, Rocky Ford, Colo.

Northern Iowa, Minnesota and South Dakota

Minneapolis — Our school of missions held during January included two mission films. During the same month we had as a special speaker for four services Carl Lunquist, president elect of Bethel College of St. Paul. One evening Leon Albert, who toured Europe last summer, showed pictures and gave a talk about the tour. Dr. H. V. Good, missionary t Japan, visited us one evening and tol of his work there. Our district fieldmar Bro. Ray Zook, was with us on Feb. 1 The men of the church met on March 1 and organized a men's work group. Ou father and son banquet was on March 2 The adult Sunday-school class met re cently and organized and elected officer One evening we were invited to worshi with the Friends' church. On Good Frida our church participated with several othe churches in our community in union serv ices. On Easter evening the young peopl presented the play, Out of the Darknes On Sunday evening, April 25, Bro. Bo Mays and the men's quartet from Mc Pherson College presented a program Our pastor, Bro. Ralph E. Wiley, ha resigned. Bro. Earl Snader of Panor Iowa, has accepted the call as pastor o our church. — Minnie E. Smith, Minne apolis, Minn.

Middle Missouri

Mineral Creek—Bro. Charles Lunkley returned missionary, was with us o Sunday evening, March 14, and showe pictures of the work and displayed number of items from Africa. Br Donovan Speaker of Chicago conducte pre-Easter services at our church. Or person was received by baptism and or by letter, three are awaiting baptism Our spring love feast and communio service was held April 19. The distri women's work rally was held in ou church on April 22. The Kansas Ci women's group showed a filmstrip o missions and presented the missiona play, Soup, Sand and Sagebrush. Th union Easter sunrise services were he at our church with our pastor, Bro. Wi liam Albright, delivering the messag —Clara Fultz, Leeton, Mo.

Oklahoma, Panhandle of Texas an New Mexico

Bartlesville—One Sunday morning Br Ora Huston brought the message. In th evening Bro. Monroe Landers showed pi tures of the Holy Land. Bro. L. M. Bal win of Cordell, Okla., conducted a week revival meetings in our church April 5- Eight young people were baptized Easter. There were several rededicatio A Mother's Day program was held in o church.—Mrs. T. J. Larmore, Bartlesvil Okla.

Northern Illinois and Wisconsin

Polo—A special council meeting w held March 15 with Bro. Hubert Ne comer presiding. Definite plans we made for our church expansion progra and building and finance committees we elected. Our church co-operated in t union Lenten services. When the rel truck was here, our church sent clothi grease, seeds and friendship packe During Holy Week our pastor conduct services each evening and love feast w observed on Thursday evening, April As a result of these services, thirte were baptized and eleven received letter into our fellowship. A recepti for new members was held on May Some of the women from our chur attended the district rally at Cherry Gro The film, For Every Child, was shown a the following evening a local childre workers conference was held with district director, Mary Miller of Frank Grove as leader. Our regular cour meeting was held on April 27, with elder, Dean Frantz, presiding. Delega

CAP GOODS

We furnish highest quality nylon and silk nets, nylon and ninon chiffons and organdy. All stiff finish. Reduced prices on nylon. Samples free.

R. E. Arnold, Elgin, Illinois

to district meeting are Spencer Price, Fred Miller and Mrs. Howard Garrison. The Manchester College a cappella choir gave a concert on April 17. A mother and daughter tea was held on May 11. On May 2 a dedication service was held for the public address system which was given to the church by the family of the late C. W. Stauffer.—Mrs. Fred Krum, Polo, Ill.

Yellow Creek—At our council meeting on March 24, Bro. Joseph Piesen, our pastor, was elected delegate to Annual Conference. On March 18 Bro. Olden Mitchell was with us. Bro. Forrest Groff also met with our congregation in March to help us with our remodeling and redecorating program. On March 28 we used the film, I Beheld His Glory. Our women's group secured Bro. Charles Lunkley, returned missionary to Africa, for both the morning and evening services on April 4. Special services were held on Wednesday evenings during Lent. We also have a membership class which meets each Sunday morning. On Palm Sunday three were received by baptism. The seven churches in our ministerium met in the Lutheran church for services on Good Friday. Easter sunrise services were held at Blackhawk Monument, followed by a fellowship breakfast at our church. Several babies were dedicated at the morning service on April 18. All the churches of our ministerium participated in an Easter musicale in the Methodist church on Sunday evening, April 25. Bro. Jesse Ziegler was with us on May 16. —Mrs. Ruth Whitmer, Pearl City, Ill.

Fun FOR LEISURE HOURS

THE COKESBURY DINNER AND BANQUET BOOK
by CLYDE MERRILL MAGUIRE
Twenty-three tested, adaptable plans for happy "eating meetings"—telling in detail what to do and how to do it. Line drawings show how to make invitations, program covers, decorations, menus, favors, etc. Some plans are for special days and seasons; others for any time of year. **$1.95**

THE COKESBURY STUNT BOOK, Revised
by A. M. DEPEW
More than 500 clever, original stunts and 100 conundrums, conveniently arranged in 12 groups. A treasury of fresh ideas for camps, church socials, schools, and clubs. ILLUSTRATED. **$2.95**

THE FUN ENCYCLOPEDIA
by E. O. HARBIN
The complete one-volume encyclopedia of good, clean fun for every occasion and for all ages. Over 1,000 pages with more than 2,400 plans for parties, entertainments, games, stunts, sports—indoor and outdoor, 21 feature sections and 21 illustrations. Alphabetical and classified indexes. **$3.95**

PHUNOLOGY
by E. O. HARBIN
Entertainment plans and activities for church, home, club, and school—games and socials for each month, plus special summer suggestions. 454 PAGES. **$1.95**

THE COKESBURY GAME BOOK
by A. M. DEPEW
Six hundred games, plans, and suggestions for leisure-time activities—for home, school, club, and church. Includes songs with music. 411 PAGES. ILLUSTRATED. **$1.95**

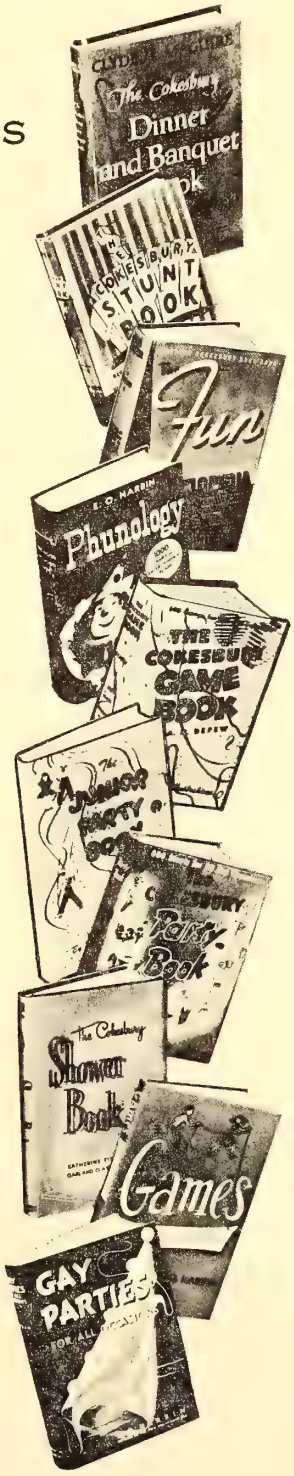
THE JUNIOR PARTY BOOK
by BERNICE WELLS CARLSON
Illustrated by Magdalena Tolson
Clever, inexpensive suggestions for 24 gay parties which children themselves can carry out. For ages 7 and up. **$2**

THE COKESBURY PARTY BOOK
by A. M. DEPEW
Fifty-two completely planned parties—invitations, decorations, costumes, refreshments—with more than 600 games and stunts. 404 PAGES. **$1.95**

THE COKESBURY SHOWER BOOK
by KATHERINE FITE and GARLAND PAINE
Forty-one unusual, easy-to-give showers—wedding, stork, anniversary, bon voyage—with invitations, decorations, menus, recipes, and other features. ILLUSTRATED. **$1.50**

GAMES FOR BOYS AND GIRLS
by E. O. HARBIN
Several hundred games for home, playroom and outdoors. ILLUSTRATED. AGES 7-12. **Cloth, $2; Paper, $1.35**

GAY PARTIES FOR ALL OCCASIONS
by E. O. HARBIN
Twenty-two original, inexpensive parties and more than 100 additional party games and riddles. ILLUSTRATED. 352 PAGES. **$2.95**



Order From
BRETHREN PUBLISHING HOUSE . . . Elgin, Illinois

Southern Illinois

Oak Grove—On April 14 three persons were baptized into our church fellowship. On April 15 we held our love feast with Bro. J. E. Small of Roanoke officiating. Our business meeting was held on April 25, with our elder, Bro. Whisler, officiating. Bro. Whisler was elected elder for another year. He will also represent our church at Annual Conference. Delegates to district conference are Juanita Whisler and Mrs. May Moulton. Our church is helping with Bible school in Washburn again this year. We are planning a children's day program.—Mrs. Leona Hardman, Low Point, Ill.

Middle Indiana

Spring Creek—During the winter we had Bible study at the parsonage on the evenings on which we did not have regular church services. Brother and Sister Walter Swartz celebrated their golden wedding anniversary. At an evening service, Maurice Warner, who recently returned from Germany, showed pictures and led a discussion. Hurshal Hunter showed pictures of the mission work in Kentucky. Dr. Lloyd E. Cunningham, a medical missionary on furlough from India, was guest speaker one Sunday evening in February. On the evening of the same day, a deputation team from Manchester College presented the drama, Dust of the Road. Bro. Allen Weldy from the Kentucky mission was with us in an all-day service in March. The church has sent one heifer for relief and voted to send two or more this year. We will support a Brethren Service worker for three months. We are going to co-operate with the Eel River church in a summer vacation Bible school. Our delegate to Annual Conference is our pastor, Bro. James Tyler. The aid society is working on layettes for relief, which is a district project for the year. We also sent seeds for relief.—Mrs. Ada Stumpff, South Whitley, Ind.

Sugar Creek—Bro. Charles Gibbs, a student at Manchester College, preached for us two Sundays this spring. Ida Dimmick, Lenore Ott and Ruth Harwood attended the women's rally at Flora, Ind. A breakfast was held at the church on Easter morning. The young people, under their teachers, Carl Wigent and Paul Dimmick, have shown an increase in attendance. During the past several months, the attendance at our church school has been the highest in a few years.—Ruth Harwood, South Whitley, Ind.

Northern Indiana

South Bend, First—Our white gift offering was used for the Navajo Indians and the Brotherhood Fund. On Race Relations Sunday Bro. Donald L. Dise of Chicago brought our message. The first week in March Bro. Bob Richards conducted a series of meetings in our church. Many persons from adjoining churches attended these meetings, and Bro. Richards also spoke in the high schools of our community. On Easter sixteen persons were baptized, one reclaimed and one received by letter into our church fellowship. Improvements at the church include new carpeting in the church sanctuary and the enlarging of the mother's room. At present the ladies of the women's work group are planning for the modernizing of the church kitchen during the summer months. Our spring council was on May 11 with our elder, Bro. Foster B. Statler, in charge.—Mrs. Marie Blickenstaff, South Bend, Ind.

New Paris—Recently we redecorated our church auditorium, Sunday-school rooms and basement, and plan to begin improvements on our cabin in the near future.

The Pastor and His Work



PASTOR'S POCKET MANUAL FOR HOSPITAL AND SICK ROOM

EDMOND H. BABBITT. Materials the pastor needs in bringing courage and comfort to his people in times of illness. "A compact collection of Scripture readings, prayers, hymns, poems, and orders for the administration of the Lord's Supper, together with some brief and helpful suggestions for calling on the ill. . . . Very helpful."—*Christian Century.* BLACK FABRIKOID. POCKET SIZE. **$1.75**

THE COKESBURY MARRIAGE MANUAL

WILLIAM H. LEACH. Resources for any wedding service. It contains the historic marriage services of Protestantism, helpful discussions of the minister's duties before and after the wedding, and the various state marriage laws. BLACK FABRIKOID. POCKET SIZE. **$1.75**

THE PASTOR'S LEGAL ADVISOR

NORTON F. BRAND and VERNER M. INGRAM. Here are concise summaries of 295 essentials of law important to the minister, his church, and his people. Arranged for easy reference and explained in non-technical terms. **$2**

THE PASTOR'S IDEAL FUNERAL MANUAL

Edited by NOLAN B. HARMON. "Both convenient and adequate. Of small pocket size, it contains three funeral liturgies, . . . additional liturgical material, with sentences, prayers, readings from the Old and New Testaments, and services at the grave. Hymns and poems, and an appendix adds much useful material."—*Advance.* **$1.75**

A LIVING HOPE

Suggestions for Funeral Services

JESSE HALSEY. An indexed file of loose-leaf pages of scripture, prayers, poetry, prose, and commitals, with a black leatherette binder for use at the service. "The most comprehensive collection of materials for funeral services which, so far as this reviewer knows, has appeared."—*Yale Divinity News.* **$7.50**

MY PASTORAL RECORD

J. N. GREENE, compiler. This handsome volume provides spaces to record all work of an active ministry for fifty years—pastorates, baptism, members received, marriages, funerals, churches built, and everything of importance. Bound in dark maroon Fabrikoid with title stamped in gold. **$12.50**

MINISTERIAL ETHICS AND ETIQUETTE

Revised and Enlarged Edition

NOLAN B. HARMON. One of the most sensible and helpful books for ministers ever published—a work that has long been accepted as authoritative in its field—revised for modern needs. "An up-to-date manual which every divinity student should study and practice and men in the ministry should read."—*Concordia Monthly.* **$2.50**

Order From

BRETHREN PUBLISHING HOUSE . . . . Elgin, Illinois

One Sunday evening the young people presented the play, The Cross Bearer. Family night was observed with a fellowship supper in the church basement. Bro. H. Stover Kulp was with us in an evening service and told of the work on the Africa mission field. On March 28 Sister Harriett Bright was guest speaker for both the morning and evening and showed pictures of the work in China. Our church co-operated with the other churches of the township in World Day of Prayer services as well as in pre-Easter and Easter sunrise services. Our love feast service was observed on Monday, April 19. Bro. Virgil Mock will be our delegate to Annual Conference. We are looking forward to our evangelistic services which will be the last two weeks of July with Bro. S. Clyde Weaver of Lancaster, Pa., as evangelist.—Mrs. Charles Gump, New Paris, Ind.

Yellow Creek—Our church has taken the support of Bro. Dallas Oswalt, who is in the Waka training school in Africa. We have sent one heifer to Germany for relief work. Isabelle Drudge has nearly completed her year of service at New Windsor, Md. Our school of missions was on the Spanish-speaking Americans. We had a fellowship supper after which Bro. John Metzler, Jr., gave a talk about his work in Puerto Rico. Our church co-operated in the Week of Prayer meetings. Recent guest speakers were Bro. Dan West, speaking on peace, and Bro. Paul Hoffman of Manchester College, telling of his trip to the Orient with the Victory for Christ basketball team. A number from our church sang in the Messiah, which was held in the Goshen high school. Our women attended the district women's rally at Goshen College on April 15. Holy week services were observed and the play, I Made Christ's

Brethren Placement and Relocation Service . . .

This column is conducted as a free service to our people. The right to edit and reject is reserved. Since no verification of ads is made no responsibility can be assumed. In writing about any ad please give the number. Unless otherwise specified address all correspondence to Brethren Service, General Brotherhood Board, 22 S. State St., Elgin, Ill.

No. 962. Wanted: A young man or older man who can teach high school athletics. Also a matron for the boys' dormitory, and regular high school teacher. Anyone interested in teaching in a real Christian atmosphere, write: G. E. Drushal, Riverside Christian Training School, Inc., Lost Creek, Ky.

No. 963. Wanted: Ride to West Coast with Brethren who are returning home from Annual Conference for German exchange student who wants to see the West Coast. Write: Jacob S. Stoner, R. 2, Mechanicsburg, Pa.

No. 964. For sale: Grocery store, on block from Brethren church, wonderful opportunity for man and wife to make $5,000 a year. $7,900 stock and fixtures. Selling on account of poor health. Write A. C. Tritt, 38 Walnut St., Carlisle, Pa.

No. 965. For sale: A nursing home for the aged, capacity of twenty patients. Located in Wisconsin, town of 9,000. Home filled to capacity, with more inquiring for admittance. Buildings and business priced to sell. Write: Brethren Service Commission, 22 S. State, Elgin, Ill.

No. 966. Wanted: Position taking care of old folks doing yard work. Write: David W. Long, Box 344, Quinter, Kansas.

No. 967. Custodians wanted: One of the churches in the Southeastern Region needs a man and his wife to be custodians. Must be fully consecrated, reliable, in good health, willing and able to do general cleaning and repair work, assist in kitchen with suppers. Annual salary $2,000 plus furnished apartment and utilities. Replies confidential. Write Brethren Service Commission, General Brotherhood Board, 22 S. State St., Elgin, Ill.

No. 968. For sale: Four acres, fully equipped for about three thousand laying hens. Two dwelling houses, family orchard, including orange and avocado tree, and thirty young walnut trees. Two miles to Church of the Brethren. Write J. S. Kamerer, R. 4, Box 2083, Modesto, Calif.

No. 969. Wanted: Professor of home economics and dietician. Desire candidate with Master's Degree. Salary, $3,... plus maintenance. Desirable quarters in new home management house. Contract to begin late in August 1954. Contact Adrian College, Adrian, Mich.

No. 970. For sale: Anyone desiring a picture plate of the First Church of Chicago may order them. They are white china with a sepia colored picture of the church on the front and a historical sketch of the church on the back. Plates are $2.00 each, plus 35c for wall hanger. Order from: CBYF, 3435 W. Van Buren, Chicago 24, Ill.

No. 971. Wanted: Person to share housekeeping duties and live with elderly couple who are still active. Will receive room and board and some remuneration. Modern house and small garden. Contact Brethren Service Commission, General Brotherhood Board, 22 S. State St., Elgin, Ill.

No. 972. For sale: Shoe-repair shop and equipment in a building with modern living quarters on first floor and two apartments upstairs. Also has garage. Will sell separately. Must sell because of ill-health. Six miles to the Church of the Brethren. Write: Roscoe Swank, ... 1112, Butler, Ohio.

Cross, was given on Easter evening. A Manchester College deputation team was in charge of a program for us. We are looking forward to our vacation Bible school. Our pastor, Bro. Harold Miller, has resigned as of the last of August.—Mrs. Ivan Nunemaker, Wakarusa, Ind.

Southern Indiana

Fairview—Dedication services were held on March 7 for the newly decorated interior of our church; Bro. Albert Harshbarger brought the message. These improvements were made possible by the ladies' aid society and the men's work group. The Harold Oberle family donated and installed new Venetian blinds in the church and the Joe Fisher family donated new Brethren Hymnals for the church. Brother and Sister Everett Dunk have a German exchange student living in their home. Our church met in council on April with our elder, Albert Harshbarger, presiding. Our pastor, Dale Gibboney was chosen delegate to Annual Conference. Bro. Charles Bieber is scheduled to hold a series of meetings in our church, Sept. —Oct. 3. Our communion will be Oct. —Anna Wagoner Deal, La Fayette, Ind.

Michigan

Sugar Ridge—At a council meeting Bro. Robert Ebey and his wife were ordained to the eldership by Bro. McRoberts of Carilla. Bro. Shull gave a lecture and showed pictures on India. A school of missions was held in our church. We used the film, World Day of Prayer. Our pastor and several young people attended the youth seminar in Washington, D. C. Pre-easter services were conducted by the pastor with the cantata, The Day of Resurrection, on Easter. Our ladies' group has bought 100 folding chairs for the basement. The fellowship group has made dolls and mittens for relief, and is finishing a minister's study room.—Mrs. Cora Albrun, Scottville, Mich.

Southern Ohio

Bradford—Our church sanctuary has been recently redecorated. That the World May Know was studied at our school of missions. Guest speakers have been the Ivan Eikenberry family, Don Bowman, Lawrence Garst, Harry Moore and Wilma Schrag. In February we had an all-day meeting for Brother and Sister Roscoe Inman, who had just returned from twenty-one months of work in Kassel, Germany. We had services at the Brethren Home in Greenville. Our church participated in the World Day of Prayer with the other churches of our community. Recently Guy Frolke, Earl Landis and Joe McBride were installed as deacons. The men's work of the district met in our church at which time Bro. Roscoe Inman showed his pictures. A number from our church attended the school of Christian living at Troy and the women's winter conference at Pitsburg.—Miss Ruth Royer, Bradford, Ohio.

Connels Creek—Easter sunrise services were conducted by the young people's group who also served the Easter breakfast. The children sang for the regular church service. The aid society sent fifty dollars to New Windsor for seeds and also sent thirty finished garments to New Windsor. The missionary society is sponsoring two persons as community service workers for the summer. The society also filled May baskets for shut-ins and neighbors. The men's work purchased seven heifers for distribution among the members. New hymnals were recently purchased. At the morning service on April 25, a dedication service was held with the children's group, both choirs and the congregation participating in the service. Our local CBYF was host to the district youth rally. At our mother and daughter banquet on May 5 Raymond R. Peters was guest speaker. Several road signs have been purchased and will soon be placed. We hope that they will give clear directions for those who are traveling in our community the Sunday before Conference. A cordial invitation is given to worship with us and to enjoy a potluck dinner and fellowship hour.—Ruth Funderburg, Springfield, Ohio.



What Happens When a Man Prays?

Two books to help us understand the interaction which takes place.

WHEN A MAN PRAYS . . . by Arthur A. Rouner

Since prayer does function in the physical universe, there can be no harm in asking how it operates, or in explaining that "how" in so far as it can be observed and explained. In the course of this remarkable book, the author logically develops the analogy between prayer—direct communication with God—and the various means of communication between men. The evidence he draws from experience, published works, and countless hours of research proves that God does answer prayer.

This is a book for the person who scoffs at prayer, for the individual who longs to pray but whose faith trips over intellectual hurdles, and for the believer who prays confidently, and is comforted, guided and lifted up.

160 pages. **$2.50**

PRAYER . . . . . by Frank C. Laubach

(The Mightiest Force in the World)

The coming of the Atomic Age brought no new problems, but magnified existing ones. This book meets the challenge by making a powerful plea for "a universal return in all walks of life to daily prayer as an essential to solving the terrifying dilemma of this present day." Many examples of answered prayer are evident in this presentation.

96 pages. **$1.25**

BRETHREN PUBLISHING HOUSE

Elgin, Illinois

Eastern Pennsylvania

Neffsville Brethren Home — Recent groups and guest speakers at the home have included the homebuilders' class of the West Greentree Sunday school, with Isaac Earhart as director; the Salunga church, with Norman Bowers preaching; Earl Bowman and his wife from Lititz; Leland Brubaker, who delivered a message in chapel; the White Oak congregation with Jere Cassel as speaker; the Mountville young adults; Harry Enders on Feb. 24; Mrs. John Hershey of Lititz, who showed slides of their trip to Europe; the Spring Grove church, with Noah Martin as speaker; Phares Forney and William Gould, with Bro. Gould bringing a message in chapel; the Willing workers' class of Manheim Sunday school, with Ollie Hevener giving a talk; Earl Bowman of Lititz, with the octette providing special music; Earl Brubaker from Salunga and Ralph Ebersole, with Bro. Ebersole giving the chapel message; Bro. Pepple; the Springville church, with Bro. Heisey preaching; the Lancaster church, with Robert Nelson as speaker; and the East Fairview congregation, with H. A. Merkey bringing the message and the chorus furnishing the music. Our Sunday school took an offering for Christian education work. An offering was also received for One Great Hour of Sharing.—Sallie E. Schaffner, Neffsville, Pa.

Little Swatara—A representative from the Pennsylvania Temperance League gave a talk in one of our services. A number of our members attended the leadership training class under the instruction of J. N. Ritter. Our men's work has completed its cabin at Camp Swatara. Milton L. Hershey gave a talk on his trip overseas and on conditions in Europe. The Bethel high school senior chorus presented a musical program one Sunday evening. All the Sunday-school classes are helping in various ways to raise our building fund. The One Great Hour of Sharing was observed in our congregation with many families using the mealtime sharing plan. We also heard a recording of the Brethren Service workers in Europe. A number of our men

MY NEW ADDRESS IS . . .

Name .....

R. D. or St. .....

P. O. ..... Zone ..... State .....

Help us to keep your Gospel Messenger coming by reporting any change in address promptly. **Please do not remove old address.**

attended the men's work spring fellow- at East Petersburg. Our annual revival was held for two weeks at the Ziegler house, with Bro. Olen B. Landes of Harsonburg, Va., as evangelist. As a result of these meetings, three persons were baptized before our love feast. The CB YF fellowship at Indian Creek was attended by our group.—Mildred C. Ziegler, Bethel, Pa.

Middle Pennsylvania

Upper Claar—Brother and Sister E. Myrl Weyant began their pastoral duties with us the first of November. Since that time our church has started midweek prayer service and Bible study. Bro. Linford J. Rotenberger of York, Pa., conducted our two weeks of evangelistic meetings. As a result of these meetings, four were received into the church fellowship by baptism. Two children were dedicated at our Easter morning service. Plans are being made to build a parsonage in the near future. Bro. Ralph Schlosser of Elizabethtown, Pa., conducted a Bible institute May 15 and 16. We are planning a vacation Bible school for June.—Stella Walter, Claysburg, Pa.

Woodbury—A farewell social was held for our pastor, Rufus McDannel, and his faily. Bro. Roscoe Wareham of Martinsburg, Pa., and Bro. Clyde Bush of Curryville are our supply pastors. Bro. Earl K. Ziegler has accepted the call to our congregation and will begin his pastoral duties on July 1. Bro. Bill Longenecker of Mt. Joy, Pa., held an evangelistic meeting in the Holsinger church. As a result of these meetings, twenty were baptized. The annual spring conference for children's workers was held in our church with Hazel Kennedy of Elgin, Ill., as guest speaker. James Renz, national temperance secretary, was in our congregation for three days in March. The Curryville church has been host to the following: district youth action training conference with Vernard Eller as guest leader; district leadership and workers' conference with Paul M. Robinson, president of Bethany Seminary, as speaker; and the district men's work dinner with Nevin Zook of Elizabethtown as guest speaker. Our delegates to Annual Conference are Bro. Earl Ziegler, Bro. Elmer Wyles and Mrs Vernon Stayer. The Woodbury church is being remodeled at the present time. Bro. Donald Sollenberger, a student at Bethany Seminary, was a guest speaker recently in the Curryville church.—Mrs. Vernon Stayer, Curryville, Pa.

Western Pennsylvania

Hyndman—Our church met in council on March 12 with Bro. Arthur Scrogum, presiding. Bro. Earl Harper of Flintstone, Md., was elected to serve as pastor. Plans were discussed for some possible remodeling of the church building. Fifteen new members have been received into the church, four by letter and eleven by baptism. Baptismal services were conducted in the Livingstone church, Cumberland, Md., with Bro. Scrogum, Earl Harper and Roscoe Wareham officiating. Twenty-four members from our church attended the love feast service in the Cumberland church on April 15. The primary and junior classes presented a program on Easter morning. Mr. and Mrs. Elmer Mallow entertained the entire Sunday school with an egg hunt.—Miss Regina McGregor, Hyndman, Pa.

Florida and Georgia

Jacksonville—The church met in council on March 24, with our elder, Bro. C. D. Crist, presiding. It was decided unanimously to purchase a site for a new church. The trustees and finance committees were authorized to move ahead with this matter. The funds are now available and locally the site is agreed upon. Since our last report six new members have been added by letter and seven by baptism. Brother and Sister Shively conducted a teachers' training course the week of March 28. Bro. Bowen of Winter Park, Fla., preached for us on April 11.—Mrs. Wallace Deel, Jacksonville, Fla.

First Virginia

Hopewell—One Sunday evening, Miss Mildred Rodgers, recently appointed to the Southern Rhodesia mission field, was our guest speaker. Every other Sunday evening a study hour is conducted by our pastor, Clyde Shallenberger. A delegation from our church, including our pastor, attended the spiritual life institute at Bridgewater. In February a truck from New Windsor picked up a load of materials for European relief work. On Feb. 28 F. S. Silber of Petersburg was guest speaker for the morning and evening services. World Day of Prayer was observed. At the conclusion of the evening service, the film, World Day of Prayer Around the World was shown. A revival service was conducted at our church, April 4-11, under the leadership of Earl H. Kurtz of Elgin, Ill. Eleven were baptized and one was received by letter into the church. On April 12-14 our pastor held services in preparation for communion on April 15. The project for the women of the district is yard goods for overseas relief. A fellowship period followed the morning service on April 4, with a basket lunch in the fellowship hall.—Mrs. E. D. Green, Hopewell, Va.

Southern Virginia

Schoolfield—Our pastor, Bro. Eugene Kahle, conducted a two-week revi service, assisted by Bro. James A. Lesl of Bluefield, W. Va., who directed t singing and led the devotions. Baptism services were held Sunday evening, Ap 25, for the nine new members with B W. C. Sweitzer of Ridgeway, Va., offi ating. In the absence of our pastor w was suddenly taken ill, Bro. Sweitz will be in charge of our Sunday morni services. Bro. Sweitzer officiated at o love feast on May 2. On April 10 t junior Bible class sponsored a fellowsh supper to raise money for church kitch equipment. We are loking forward to t district conference which will be h in our church, July 27-29.—Mrs. O Shaw, Danville, Va.

First West Virginia

Beaver Run—Our pastor, Bro. Rob L. Strickler, resigned effective April We voted to carry on the pastoral p gram jointly with the White Pine a Bethel congregations. As yet no defin plans have been made to secure a past Three local ministers have been schedu to hold services for us until Sept. 1. Th are I. L. Heckman, Slone Staggs and S. A. Holsinger. The women's work planning to present special programs Sunday each month. This group co pleted some comforters for relief this p winter, has been contributing regula to the relief program. Our youth h organized under the Youth Action Pl Several of them are planning to att the regional youth round table at Brid water and at least one is planning to tend the Brethren Youth Conference Anderson, Ind., in August. Bill Ludwi who recently returned from the arm forces, was guest speaker at a youth me ing. He showed slides and talked ab his visit with the B.V.S. program in Kas Germany. Following the pictures young people held a dedication serv for the food which was sent for re The young adult class is organized meets each month for worship and lowship.—Mrs. Roy Ludwick, Burling W. Va.

Old Furnace—Jesse Whitacre was elec elder for the coming year. A number our people attended the round table Petersburg, W. Va. The churches of community observed World Day of Pra in our church. Our Sunday-school been growing in attendance. A five-n teachers' training school was held in church during March. The men of church are making plans for their Lo acre project. Our women have quilting and sewing. They made, laye for relief work. At the pre-Easter s ices Bro. Norman Harsh was g speaker. On Easter night the young pe presented the Biblical drama, He Li We have been making plans for our d vacation school which will be held first of June. Since our last report se new members have been received our church fellowship.—Mrs. Irvin W acre, Ridgeley, W. Va.

Second West Virginia

Elkins—Our women's work group m once each month. The women put tains in the church basement to sepa the children's classes. Recent speaker our church have been H. C. Sanders, E Phares and Fred Clayton. During month of March our church broac the Sunday morning services over local radio station with Bro. V. L. Ber giving the messages. Bro. David Arbo of Junior, W. Va., directed the music the broadcast. Our church participate the union Good Friday service held in First Baptist church under the spon ship of the ministerial association. We an Easter sunrise service entitled Arose. Bro. Harl Russell of Elgin, was with us on April 19.—Edith Scrogum, Elkins, W. Va.

Church of the Brethren
Gospel MESSENGER
JUNE 12, 1954



Henle from Monkmeyer

Take Another Look

THE eyes of a photographer are trained to see significant pictures in scenes so familiar that their possibilities are ignored by most persons. If the photographer is an artist he knows that there is rhythm of line and movement in the casual view of a ragged Jamaican girl. He frames her dark features in the contrasting lines of the foliage on the cocoanut plantation where she lives. As a result the girl has an importance—and a certain beauty—that you would hardly have noticed if you saw her playing in a back alley in your own community.

We might well learn from photographers how to recognize men and women, and children especially, as individuals. A Christian must develop a kind of double vision, to see persons as they are and to see them as they can be focused in the transforming light of the love of God. Jesus saw a simple fisherman, named Simon. But he saw also the rock he could become. So he said, "You are Simon. You shall be Peter." Have we enough vision to say, "You are a tattered, dirty little girl; you are also a child of God; you can learn to know him as Father"? When you meet someone who looks like poor material for the kingdom of God, take another look and pray for the faith to see what that one could become with God's help.

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

Contributing Editors

ROY D. BOAZ ..... Cloverdale, Va.
A. G. BREIDENSTINE .... Lancaster, Pa.
A. R. COFFMAN ..... La Verne, Calif.
IVAN FETTERMAN ..... Oaks, Pa.
DEAN L. FRANTZ ..... Mt. Morris, Ill.
HOWARD H. KEIM .. N. Manchester, Ind.
MRS. JOHN D. LONG .... Dayton, Ohio
LUCILE LONG STRAYER . La Verne, Calif.
MURRAY L. WAGNER .... Troy, Ohio
LEVI K. ZIEGLER ..... Martinsburg, Pa.

THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Norman J. Baugher, General Secretary, and the Brethren House, Earl H. Kurtz, Manager, 16-24 S. State St., Elgin, Ill., at $3.00 per annum in advance. Life subscription, $50, husband and wife, $60. Entered at the post office at Elgin, Ill., as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

JUNE 12, 1954

Volume 103 **Number 24**

In This Number . . .

Editorial—
Take Another Look 1
One Note Is Missing 5
Kingdom Gleanings 16, 17

The General Forum—
What Shall I say? Wayne Zunkel 3
Children Can Become World Citizens. Dessie R. Miller 6
God Makes Demands Upon Life. Glen Weimer 8
If I Were a Layman. Clyde R. Shallenberger 10
The Family Counselor 11
Vicarious Grace for Victorious Living. Charles L. Cox 12
In Every Man (Verse). Kirby Page .. 13
What Lack I Yet? Elaine Wine Shank 14
Reviews of Recent Books 15
From Hopalong to God. Clyde E. Weaver 15

News and Comment From Around the World 18

Brethren Service—
They Build for Peace 20

The Local Church—
Christian Co-operation at the Community Level. Raymond R. Peters 22
Prayer Retreats Are Power Houses. Kirby Page 23
School of Temperance. Ethel Piper .. 23

Our Mission Work—
In Recognition 24
And Now Abideth—Love. Florence M. Bollinger 25
In Black and White. Russel G. West . 26

READERS WRITE . . . *to the editor*

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

A Brethren Memorial at Schwarzenau

All the Brethren bodies go back to their origin at Schwarzenau. In 1708 in this village on the Eder, likely in September or October, Alexander Mack, the founder, and seven others formed the organization *(Brueder Gemeinde)*.

The year 1958 will mark the 250th year of our Brethren movement. From eight to 220,000 (approximately) including all groups. Not a large growth but to all of us an important influence and witness to the world.

Now it is proposed that at Schwarzenau some suitable memorial to the founders should be erected.

1. Why should some memorial be there? At the present time there is no local record or evidence that Mack and these seven started the church there. Until recently the present-day residents of the community knew little or nothing of Alexander Mack. Tradition up in Huettental says he lived in a certain house. It is likely the house there now stands on the foundation of Mack's residence (1706-1720).

A mistaken idea is painted on a fireplace front in the Herrenhaus of the prince in the village that Hochmann of Hochenau founded *Brueder Gemeinde*, which in 1719 and 1729 emigrated to Pennsylvania. The community knows something of Hochmann for he died and was buried there in 1721.

In order that the people who live in Schwarzenau may know of our beginning there and as a token of our respect for the founders some kind of a memorial should be constructed.

2. What kind of memorial would be suitable? This question has been raised since the queries to Annual Conference this year (1954) have been received. At one district conference there was an expression that any memorial should be serviceable rather than a monument or mere tablet of metal.

An investigation recently has been made of the needs of the community. The community consists now of nearly one thousand people. One fourth of them are refugees. During the days of devaluation of currency following the last war all the funds made ready to build a good school building were wiped out. Today they plan to build a building with the aid of the state and province. All of their share they must borrow. They would appreciate help. The mayor, Ernest Gottschalk, the pastor, Erich Mueller, and the school principal, Paul Buescher, state that the school building aid would be a very suitable project for us and that they would call the school the Alexander Mack School in memory of him and our origin there. That sounds like a suitable memorial.

3. How can we help? It is proposed that each congregation be challenged to contribute ten dollars or more to a Schwarzenau Memorial Fund. Not only the Church of the Brethren, but also the other Brethren bodies should be approached and asked to help. Individuals interested could contribute also. The Historical Commission of the Church will be in position to work on such a project under the direction of the Brethren Service and Christian Education Commissions — L. W. Shultz, Milford, Ind.

Thankful

After reading Kermit Eby's "These Things I Do Not Miss," I could only write, "Thank you for such a timely article." Surely, we love our church and all it stands for, but hasn't it suffered from some men's ideas which were not beneficial? Work is a privilege, but so is play; gossip has deadened many spirits and discouraged those who really were sincere in their service. And isn't it a great privilege to live, to love, to serve? I am thankful for Brethren leaders who write as did Mr. Eby.—Ann King Nies, Reinholds, Pa.

"Amen"

Please permit me to make the one-word comment, "Amen!" regarding the article, "These Things I Do Not Miss," by Kermit Eby, which appeared in the May 8 Gospel Messenger.—Mrs. Homer E. Miller, Waterloo, Iowa.

Appreciation

I do appreciate receiving the Gospel Messenger each week and am especially interested in the Family Counselor.—Gladys O. Swartzwelder.

. . .

I think the Messenger is a wonderful paper.—Mrs. Delbert Shank, LaPorte, Ind.

Can a Christian be silent when children starve because food-producing fields are destroyed those who till those fields are drafted into the army in wartime?



Church World Service

WHAT SHALL I SAY?

Faced with a world of turmoil and confusion what can a minister say? What can he leave unsaid?

Wayne Zunkel

I SUPPOSE that one of the hardest decisions which a young minister has to make is that regarding what he is going to say in times like these. In a world like ours what am I going to preach about? And every young preacher is brought right up against it at some time or other. It is something which cannot be escaped. What shall I say? Shall I speak my mind, call white "white" and black "black"? Do I dare be decisive and forthright? Or shall I hedge the tough issues, emphasize unity and confine my preaching to the more personal, soul-soothing topics?

Really, it is a very practical question. And I suppose there are as many answers put forth as there are kinds of preachers. They range all the way from the forthright echoes of the prophet's "Thus saith the Lord!" to the pseudo-psychiatrists in preacher's clothing who try to help the flock become "well adjusted" to life as they find it and ooze down into society's mold. And between these two extremes are all shades and varieties. And somewhere between the two we each have to wrestle with our conscience, mull over the things we feel to be true and make a choice. In a world like ours with things as they are we have to decide: what am I going to say? Or, perhaps even more important, what shall I choose to leave unsaid?

I remember one of my high school friends in our local youth group who enlisted in the navy and went overseas after graduation. His folks were good church people and were bothered by his military service, but adjusted with the knowledge that Jim was a good boy and with his convictions would pull through all right. I remember some of the things he used to send home to his folks. I remember one thing in particular. It was a little statue of a native woman, pregnant, with the words below, "Kilroy was here!" People laughed. They thought it was funny.

The statue reminded me of other things. I had to think of the thousands of illegitimate children born to Japanese mothers since the war as a result of American occupation. Hearing of thousands of illegitimate children does not mean too much to us. Until we begin to think of it in terms of how we would feel if it had been reversed and had been Japanese soldiers over here and the women had been our wives and mothers and sisters. We would have failed to see the humor then. It would not have seemed much like material for a "joke."

Student at Bethany Biblical Seminary

It has not been very long ago in my lifetime when I can remember hearing about Japanese soldiers mistreating Chinese and Manchurian women. Funny thing, people did not laugh then. They called it by its right name and they got mad — fighting mad. Maybe I am just too young and just do not understand. But somehow I cannot figure it out. Has America changed? In all of our fighting and winning and giving orders did something snap?

Thinking of these things I had to remember what Plato once said when he talked about what he called the "new rich," and about how those who are newly rich are so much harder rulers than those who have become adjusted to their wealth and power. I had to wonder if maybe part of the problem was not just that we were "rich young rulers" and did not yet know quite what to do with all of our new-found power.

I know that it is not true for all of us. Nor is it true all of the time. But it is true for a lot of us a lot of the time. And I had to wonder.

I had to wonder too about what all of these natives must think about us and about all of our talk about "democracy." What must they have thought about our talk of protecting their freedom as our troops moved in and acted in this manner?

There are times when I can forget about it and think about all of the good things going on. But there are other times when it just will not let me sit still. I find myself face to face with that haunting question, "What shall I say?" "What can I leave unsaid and still live with myself?"

Or worse, what shall I say when the church tries to excuse itself from dealing with the problems of our world — when church leaders and theologians play the role of modern Neros, engaging in armchair fiddling while the world is quite literally in flames. When the one institution which can help concerns itself with spinning trite philosophies of despair and arguing about things which can never be proved and would not really matter if they could.

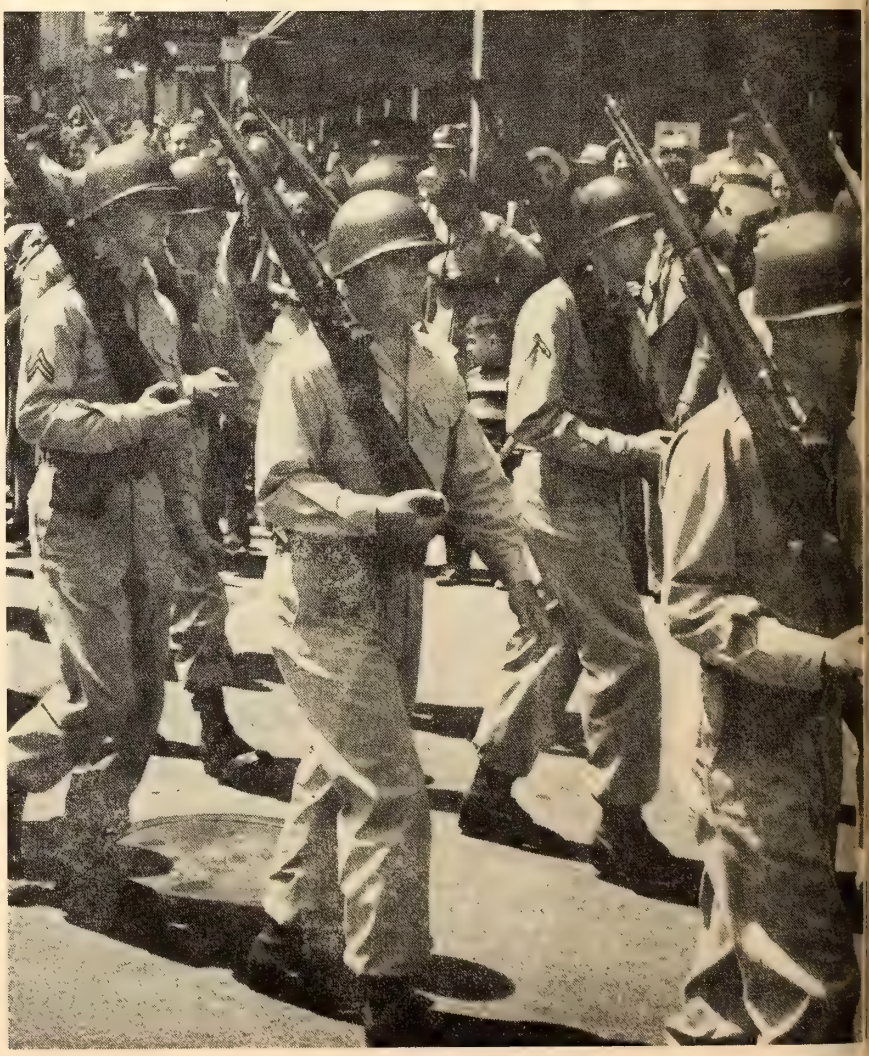
Or what shall I say about the atom bomb? The tireless efforts of some of the best minds of our day, pouring over their research in a meticulous effort, culminated in wiping off the map two whole cities in one ghastly beautiful flame. And the work continues! What can one say?

Dare one stand up, Amos-like, and say, "Your murder and your rape is just as evil and just as sinister in the sight of God as is that of any other nation?" Dare a man condemn his country for the hell it has bestowed on countless millions? Dare one? And on the other hand, what if one keeps silent?

Or take the mass bombings in Korea, jelly bombs and all — the liquid hell we have dropped on these people. And our President has promised more and better of the same to any unfortunates caught in the midst of any future struggle of which we are a part.

We took a little area of about

Continued on page 9



Can a Christian be silent when our nation depends upon armed might in its dealing with other nations and peoples?

Eva Luoma

EDITORIAL

One Note Is Missing

THE possibility of mass destruction, made so evident by the hydrogen bomb tests, has prompted all kinds of editorial comment in ewspapers and magazines. Many of these issue ber warnings, most of them plead for a return spiritual ideals, some are frankly pessimistic. ney strike almost every note on the keyboard, ey pull out most of the organ stops, but there ems to be one note missing, the note of repentce.

You can read excellent analyses of what our oblems are, why we are caught in such dilemmas d what alternatives are open to us—but without call to repentance. You can find honest statents of our mistakes and the faults of others—t no appeal that we humble ourselves before od and begin by acknowledging our own involvent. You can hear stirring exhortations to work rder, sacrifice more, build our stockpiles greater but no recognition that our responsibility begins home, that before we can remove the speck m another's eye we must first take the logs out our own.

Yet in the search for a Christian solution to our oblems, repentance must have first place. The swer to the question, "Brethren, what shall we ?" begins with the advice to repent (Acts 2:37-). The preaching of the kingdom of God starts th repentance (Mark 1:15). The prophets were ver in doubt as to what God expected of his ayward children, "Repent, acknowledge your ilt, and return" (Jer. 3:13-14).

But we have dropped the word from our vobulary and we have thought it sufficient to say, am sorry," or "I was mistaken." We will try ery other path before we humble ourselves. We uld rather find new arguments to justify our tions, new excuses to cover our weaknesses, new planations to account for our blunders. Or, rse, we seek new weapons with which to prove rselves right, but we succeed only in proving w tragically wrong we have been.

Repentance is the place for individuals to begin, churches to begin, for nations to begin. Several ars ago a few Brethren tried to call our church repentance for our part in the tragedies of rld War II. They found little response. Their ef appeals were published in this paper but we member no reports that any church fellowship l more than pause for a few moments in restless yer. Repentance is seldom a popular theme less it is directed toward the sin of others.

At the level of honest, soul-searching repentance, all Christians stand together. Pacifist or nonpacifist, sectarian or ecumenical, evangelical or liturgical, whatever our name or sign, we share in the responsibility for the mess we are in and we cannot clean it up until we are first cleansed. The attitudes of repentance for our own sins and forgiveness for the wrongs we suffer are the attitudes that open the gates for the grace of God to flood our lives. They are the attitudes that make possible the healing of men and of nations. They are basic to our witness and central to our world mission as the living body of a loving Lord. If we first fall on our knees we may later stand up to the threat of evil and then walk forward as men of God.—K. M.

Write Before It Is Too Late

THE United States seems to be moving toward war in Indo-China. This could lead to another world war and the atomic destruction of civilization. It is time for the American people to stop and view the situation as extremely serious. It is time for Brethren to write President Eisenhower, Secretary Dulles, their senators and representatives stating their opposition to war and urging negotiation and reconciliation through the United Nations.

Brethren may register their opposition to war in Indo-China on at least three grounds. First, war is contrary to our understanding of the life and teachings of Christ as revealed in the New Testament. Second, the Church of the Brethren, since its beginning in 1708, has repeatedly declared its opposition to war. Third, war is neither a practical nor an effective method of resolving international conflicts.

In writing to our political leaders, we need to emphasize that going to war in Indo-China will not solve the basic problems there but will only make their real solution more difficult.

Further information and guidance on this very important matter will be found in the April 15 issue of the Washington Newsletter sent to all pastors and local Brethren Service representatives. We urge pastors to post this issue on their church bulletin boards for all to use. In the near future pastors and local B.S.C. representatives will be sent an excellent address given by Senator Edwin Johnson on April 26 summarizing the Indo-China situation and outlining several reasons why the U. S. should not enter this war.—RALPH E. SMELTZER.



Minrod

Reading about peop in all parts of t world will give inf mation and help develop understandi

Children Can Become

Dessie R. Miller

THE Christian church is a world church. Delegates to the Cleveland Conference on the Church and World Order came away with a deeper realization of this fact. Parents and workers with children who have been concerned with the promotion of world friendship began to think not only of ways and means of developing world friendship among children but also of ways to help children get the concept that they are world citizens. We became aware of this need because in many places the struggle of nations to share and work together seemed to indicate that we are in the throes of an emerging world culture. Even Christian people block the way. We grow up in a nationalistic culture, read a great deal of propaganda as well as hear and see it by means of radio and television and find it hard, as a result, to accept fully and understand what is happening in our world today.

One teacher said if we could wipe the slate clean and start over with a new generation of children, teaching them the basic concepts of world citizenship, we could win. As it is now we keep going in circles because fear begets fear and we pass on to boys and girls our failures and mistakes.

What steps should be taken by parents and teachers in order to give children this concept world citizenship? There is r easy answer but there a specific things that we can d

Parents and teachers need demonstrate interest and fai in human worth and well-bein This starts where we are a children need to see goodne in action right where they liv Most children in the Unit States face barriers of rac religion, culture or nationali unless there is careful guidan and interpretation by adul with unprejudiced Christi attitudes. The door is closed world understanding for ma children because of non-Chri tian conduct on the part adults right in their hom communities and churches.

A second step might well with the self. We need to he

Director of children's Work, Church of the Brethren

hildren to realize the full neaning of the second com- nandment (according to Jesus) vith a great deal of emphasis n the last part. It may well e the key to the first half. n other words, to love my eighbor as myself may leave nuch to be desired if the elf is filled with guilt, onflict, emotional immaturity nd insecurity.

Psychologists are becoming nore interested in this field. A ew book, In Search of Self, y Jersild, gives specific help in vays and means of guiding hildren to understand their wn emotional growth and eactions. We know that by ature the child is self-centered nd gradually grows to be less , but such growth is very ainful and slow for the individ- al who is consumed with motional problems and needs. It is also less likely to take place if the adults in the child's world are struggling with self-adjustment.

We are taking a step toward developing world citizenship concepts for children when we discuss and evaluate the minority tensions in their own immediate environment. By doing this we can gradually widen their scope of awareness. It does not help to ignore or cover up such tensions or pretend that they do not exist. In a public school kindergarten the teacher had children from several different nationalities and races. There was some tension in the community but she found that she could help the children relax when they talked about their differences in a matter-of-fact way. A good example was the time Mary told about getting a sunburn at the beach during vacation with her parents. Very naturally the children began to talk about the different color of eyes, hair and skin in the group. They could point out so many differences that the Negro and Japanese children had no reason to feel different from others.

It is evident that we cannot hope to develop concepts of world citizenship unless we widen the child's scope of interest to include the world. That is not difficult in this age when children talk about "space ships" and are more conscious of the total universe than perhaps any generation has been. This interest does not mean, however, that they have true information or insight concerning how other people live and how we are related to them. Therefore, we need to encourage much reading and arrange for personal contacts with peoples of other nations. This step has implications for the local church and for the home. Very often books for children are bought at random without much thinking or planning concerning educational values. It is true that most children read for pleasure and that in itself is a worthy purpose, but pleasure and information can be combined if we see that the mission study and peace education books for primary and junior children are in our local church libraries and circulated in homes. There is a great wealth of material about children in all parts of the world. They get some of this in the public school but much of it is not interpreted in terms of human relations.

World Citizens



Primary children gather in the "museum corner" as a native African tells about the articles that have come from his country

M. Edward Clark

Another step which ties in with the above to teach children that they are Christian ambassadors and national representatives. In other words, we can help them to feel that we give others ideas of what Americans and Christians are like. When Mrs. Franklin D. Roosevelt spoke to the group at the Cleveland conference she pointed out that every American daily paints pictures for the rest of the world. Much of the misinformation and misunderstanding is due to the wrong kinds of impressions which are given to others. Christians need to work hard at the task of changing the world's attitude concerning what Americans are really like.

Children understand the concept of family. Most of them belong to a family and find their security in the family relationship. Perhaps another step is to develop the concept of a world family and with it a sense of responsibility for the welfare of others throughout the world. Emphasis on national loyalty will be very slight if we go in this direction. When we hear of the masses of people who never have known sufficient food, shelter or clothing we can see what a big thing this concept becomes. It would be much more comfortable not to teach in this way. But Christian people must be seeking Christian answers for children.

Service projects of all kinds may be utilized to teach the concepts of a world family. It all depends on how a service project is initiated with children as to the teaching values actually incorporated in the experience. If in connection with every service project there is emphasis on sharing so that children understand and appreciate the gift of other nations to us, so that they have a sense of indebtedness, then our sharing with them becomes more of a family affair. Never should our giving be a patronizing, handing down of that which we do not want or need. This has sometimes happened in the giving of clothing which is outgrown or disliked. Unconsciously our projects have had a negative teaching influence rather than positive for some children.

Related to the concept of world family which we would like to give children is another step which ties very closely with it. We must help our children to be aware of dependence on other nations. So much has been said about America's wealth and strength that it is easy for a child to assume that we could live without the help of other nations. We want them to feel dependent upon one another so that they can give with humility because others share so much with us.

A child takes the culture in which he grows for granted. Until books, pictures and other forms of communication open doors he is unaware of custom, homes, climate and need in other lands. These differences seem queer in contrast unless there is teaching concerning God plan for life with recognitio that much that seems differer to us is actually sensible adjus ment to geographical condition In order for a child to feel a home in God's universe and t have a warm outreach to peopl and an interest in the total worl family every effort must b made to give much informatio lifting up likenesses as well a differences. Missionary storie foreign visitors, games fro other lands, songs from othe land, etc., all help to give th background of understandin One family, in a Midwester town is working on this conce through stories. Whenever missionary or a visitor who ha been in a foreign land comes t that town the father makes his business to find out as muc about him as possible and the he tells stories of his work an travels to the children. In som cases these visitors come in the home.

These children also kno some children whose parents a missionaries or Brethren Servic workers. They hear from the and are very aware of the travels.

God Makes Demands Upon Life

Glen Weimer

God is not soft and easy going—
God makes demands upon life:
And life is never life until it obeys the divine Voice;
Life is never life until it is under the command of God.
God asks that of man which will fulfill his life.
God requires that of man which will help his brothers to live.
God gave Jesus that the world might see what it means to obey.
Jesus gave a perfect obedience to the will of God.
Jesus threw his life into the breach of human need.
Jesus put his heart into every man's struggle, and still does.
Jesus put the weight of his pure life against the forces of evil th bind men and women.
And when I let him he snaps the chains that hold me.
As shadows are made by the sunlight, so the life of Jesus sho up the dark image in every soul.
God wants us to set life's journey by the mountain peaks and sta
God intends the compass of life to be set by the life of Jes Then life has a center, a security, a destiny. And one c go forward confidently by the fixed stars of heaven in the so
O Savior, by thy love thou hast put the lights of heaven in m soul. Keep me following these lights, until the night is go and the day breaks. Amen.

Perhaps the concept of world itizenship cannot be fully iven to children. We can hope nly to make beginnings because hildren live in the here and ow. It is hard to stretch their nagination to take in ideas far emoved from their immediate nvironment. We are sure, how-ver, that the concept is not ependent on factual knowledge s much as on emotional ttitudes. Where do they get nese emotional attitudes? Our est answers always lead us to ne conviction that such atti-ıdes come from the adults who ouch their lives. Are we big nough to be world citizens?

What Shall I Say?

Continued from page 4

venty-five square miles and ystematically riddled it, drop-ng our bombs every few feet order to wipe out all life in at given spot. Observation anes which surveyed the roject" reported that not so uch as a rabbit was to be en in the area. All life—wiped it. "To demoralize the North oreans," we said.

What shall I say? Shall I main silent?

A fellow named Thompson, a orean war correspondent for e London Daily Telegraph, aces it back to the incident Hiroshima and says that hen we dropped that bomb mething happened to us. In e words of Herman Hagedorn, is reporter would say that in th it was "the bomb that fell America." While covering e Korean conflict he wrote, had walked knee-deep in ath and destruction for years, t in Korea for the first time knew the shame and horror the indiscriminate massacre the defenseless, the craven gradation and cowardice of e atom mind. . . . The original hts and wrongs in Korea are eady submerged in a maze beastiality and horror un-matched, I believe, in all the human story. The only answer must be the voice of civilization welling up in each human throat."

What does one say in times like these? Does he dwell on the sins of other nations, easing his conscience with the thought that there are, after all, shades of gray on both sides but that perhaps our shade is lighter to the discerning eye than their shade—continuing all the while to support with his taxes and by his silence of consent the spilling of blood and the beginnings of new "Koreas"?

It is strange. Every now and then things level off. The hours come easy. Our consciences relax. We float with the crowd—adjust. We see all of the good things we are doing and we can feel pretty happy living with ourselves. But there come times when we are pulled up short. We begin thinking about the injustice and it begins to get down under our skin. We begin to feel that we cannot keep still — that we must say something. And we are brought face to face with a question we cannot escape, a haunting question, "What shall I say?"

It would not be fair to stop on a note like this. It would not be fair to stop short of an affirmative statement as to what we must say, whatever else is left unsaid. So here it is, what for me must be said.

I believe that God is the Father of all men, and therefore all men are brothers. I believe that all men regardless of skin or language or expression of faith are basically alike. They all get thirsty after working in the sun. Their babies all cry when they fall down and get hurt. They all have the same basic desire for love and recognition and for a satisfying experience with that Power beyond themselves which we chose to call "God."

I believe that all men are inescapably bound together into one humanity; that none of us can live "unto himself"; that our individual good is bound to the total good invisibly by Spirit and that this band which binds us has been re-enforced in these later days by a visible bond of steel and iron and technology. I believe that there can be no happiness apart from the total happiness, no peace or security apart from the peace and security of all mankind.

I believe, in short, that we are our "brothers' keepers," and that we can never realize our destiny as sons until we accept the responsibilities of sonship and treat our brothers as our Father would have us treat them, regarding their welfare as we regard our own.

In a word, I believe in the *sense of family* taught by a Man from Galilee called Jesus who was crucified because he lived that way.

• • •

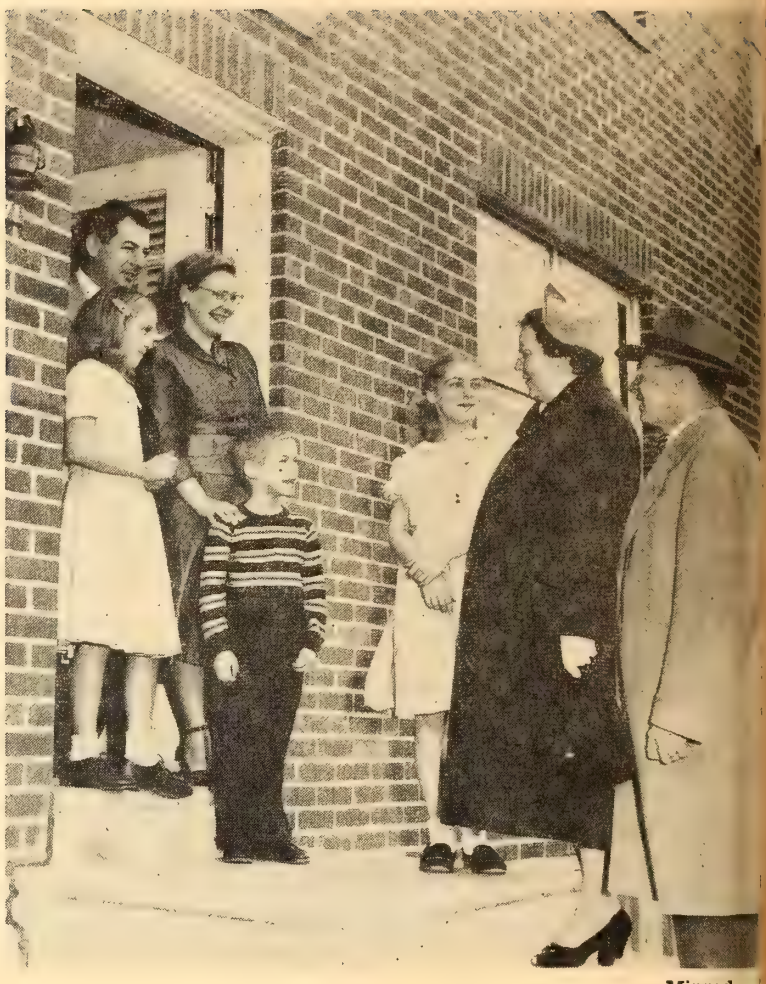
Never say any of your idle words to Almighty God. Say your idle words to your equals. Say them to your sovereigns. But never, as you shall answer for it, never, all your days, to God. Set the Lord always before you. Direct your prayer to him and look up. Better be somewhat too bold and somewhat unseemly than altogether to neglect and forget Almighty God. Better say that so bold saying, "I will not let thee go," than pray with such laziness and sleepiness and stupidity as we now pray. Look for God and look at God, till you can honestly say to him, with Dr. Neuman, a great genius and a great saint, that there are now, to you, two and two only, supreme and luminously self-evident beings in the whole universe, yourself and your Creator. And when once you begin to pray in that way, you will know it. Every prayer of yours like that will ever after leave its lasting mark on you. You will not long remain the same man.

The Treasury of Alexander White
(Fleming H. Revell Company)

If I Were a Layman

Clyde R. Shallenberger

Many doors in the community are opened to those who call in the name of the church



Minrod

RECENTLY I heard an outstanding leader of another denomination speak on the subject, If I Were a Layman. He said some mighty fine things and his address made me think. Throughout the night I tossed and turned and asked myself, "What would I do if I were a layman?" Well, I would do many of the things that this bishop suggested and then I would do a few more jobs that he did not mention.

If I were a layman, for example, I would learn about the history of my own church as well as the history of the Christian church. We have a thrilling background of history in the Church of the Brethren. A well-written, historically accurate story of our church would thrill every layman to a new appreciation of it. The biographies of men like Alexander Mack, Christopher Sower, John Kline or Otho Winger should make us rejoice that we are Brethren.

The day is past (I am glad) when we timidly, and perhaps a bit ashamedly, tell our friends that we belong to the Church of the Brethren. We should be proud that we are a part of a Christian fellowship where people wash one another's feet at communion time and immerse when baptized. Share this New Testament Christianity with others; it is our rich heritage.

The history-making news of our church is written on the pages of this publication. Read the Gospel Messenger, for you have a share in making tomorrow's history.

If I were a layman I would realize that the program and the worship services of my church were not those handed down to me by my pastor or the district or the Brotherhood Board . . . but are of my making. Each time I grumble about the activi ty of the church let me remem ber that I did not attend th last two or three council meet ings when the program of th local church was discussed. I the Brotherhood program doe not satisfy me, I must remin myself that I made no attemp to attend even one session o Annual Conference when it wa in my region the last time. No only that, I have never take the time to sit down and writ a letter — either in praise o constructive criticism — to th offices of the General Brother hood Board at Elgin.

As a layman I must suppor the worship services of th church. I dare not conclude tha Sunday school is only for chil dren or that if I have been t church school I do not need t attend the worship service. must take every advantage o worship and spiritual growt that the church offers. If I g

Pastor, Hopewell church, Virginia

vithout a feeling of anticipation hat something great will hap- en to me while I am there, hen nothing will. If I go to hurch expecting a happy expe- ience with Christ then I will ave one.

If I were a layman I would ncourage my pastor. I would ell him how much his leader- hip and his love mean to me nd to the church family. He eeds to know that I am orking with him and that I ppreciate what he does. If I ould not thank him for what e does I certainly would not riticize him to other people. If e and I differ, both of us should e man enough to talk it out n love. Likewise, I would not ake him my god, for he is nly the channel through whom hrist speaks.

A layman sees only a small raction of the work that a astor does each day — study, lanning, writing sermons, at- ending conferences that enable im to serve his parish better, dministrative details, visiting, ounseling. All of these make eavy demands on his time and is energy. He is not only my astor but he is also a husband nd a father who must spend me time with his family.

If I were a layman, I would are Christ with others. "But at's what we hired the preach- for," someone says. Yes, but d you ever realize that you ay be able to share Christ with meone who would not listen your pastor or to any other? very Christian at the time of s baptism obligates himself to are this joyous salvation with hers. Dare you keep it to urself?

The deacons of our church are rrently engaged in some visi- tion evangelism. Some of em were surprised at how any doors in our community ere opened to them when they lled in the name of the church. eople are looking for some- thing or someone who can save them from themselves and from sin. Jesus Christ is that salva- tion. Laymen must share the good news of the gospel so that a dying world might have life. Yes, if I were a layman I would do all of these things and more— but I must hurry. Mrs. Brown's baby is ill, Brother Johnson is in the hospital, there are reports to mail to district, regional and Brotherhood offices and many other things to be done today.

In all of Christ's teachings there is no less a complete commitment for laymen than for the church's called ministry. "As the Father has sent me, so send I you!"

The Family Counselor

Naomi Will **H. K. Zeller, Jr.** **Jesse Ziegler**

The Family Counselor welcomes letters of inquiry. They may be addressed: Family Life Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Dear Counselor,

I am a girl in my early twenties and a member of the Church of the Brethren. About a year ago I got into a problem which has been worrying me ever since. One night on a date, I was forced into an affair much against my wishes. Although I was tempted to turn this person over to the authorities, I did not because of the publicity it would have given him and because we had many of the same friends and knew each other's families. Needless to say, I never dated him after this.

My problem is, What future do I have so far as homemaking is concerned? I feel that if I should become engaged I should tell my future husband of this episode. Am I right in feeling this way? Also, would a decent young man ever understand or forgive me my sin? I have asked God's forgiveness and for courage to face the future, but I still have the nagging fear that I will be rejected because of my past. I am not a bad girl and have always tried to do as the Lord would want me to.

Worried.

Dear Friends,

I have read your letter with real sympathy. You have a real problem and are aware, at least partly, of how serious a problem you have. Several things I believe it is important to face. You should frankly admit to yourself that you shared the responsibility for the affair. It may well be that the boy was the aggressor but it would be very difficult, indeed, for a boy on a date to force a girl into an affair without some consent on her part. The next thing that is most helpful in dealing with the problem is to admit to yourself that *this is sin.* I believe that at least part of the time you are admitting that you have sinned, but part of the time you are blaming the boy. I do not mean to imply this is the worst sin in the world. On the other hand, you know from experience how miserable it can make you feel.

Now let's face another set of facts: (1) God can and does forgive you. This he has promised to do no matter how serious the sin may be. (2) God can help you to keep clear of this kind of involvement again. (3) God can make it possible for you to build a good home if the opportunity presents itself.

There are a couple things you should do as your part in working with God: (1) You should make sure you did not become infected with any disease as a result of the affair. (2) You should find forgiveness from God for what you have done and then act like it. When God forgives, a sin is forgiven and a person must not hold on to it.

This of course brings us to the question as to whether you should tell a possible husband what you have done. This I cannot finally decide for you. If you must tell, then tell. You will have to take the risks. If you have found forgiveness and if you have started a new life, I doubt that I would tell. If you are not sure of yourself and if the possible husband feels both of you ought to tell everything from your past, you will probably have to tell and give him the privilege of breaking the relationship.

My best suggestion is that you should set out to be the finest and best person you know how to be with God's help and that the matter will work out all right.

Jesse H. Ziegler.

Vicarious Grace for Victorious Living

Charles L. Cox

WE LIVE in a day when speed seems to be the watchword. These are days of rush and confusion; days of toil and strife; days when the great materialistic world finds so little time, and in fact has little desire, for spiritual things; days when we have learned so much about life and yet so little about how to really live it. Where shall we find help that will result in peace of mind, mental and spiritual maturity and security? World conditions should certainly bring us to a realization of the fact that we do need help far beyond ourselves.

When King Saul became restless and confused and felt inner defeat he called into his presence David with his harp that his soul might be refreshed, strengthened and inspired. Do we forget that the "sweet singer of Israel" is still available and can bring us to the place of blessing and inspire in us an attitude whereby our spiritual beings may be developed, strengthened and reinforced? Hear him as he chants to us the Forty-sixth Psalm, pointing us to "the Lord of hosts," inspiring in us courage for the battle and calling on us to "be still and know God" who is still "with us."

Do we find time for that stillness, time for daily devotions? Often perhaps we think of devotions only in relation to a group or to a church service. Let us think of it just now as a personal, individual matter. Usually it is easy to follow the crowd if the crowd is devotionally minded or the environment is conducive to worship. Perhaps the devotional experience reaches its peak when a large group meets together in worship, in an evangelistic effort or at a great church or Bible conference, where, through the great church hymns and inspiring messages, every effort and interest and influence is directed toward the Word and worship of Jehovah. But when we are out and away from that spiritual atmosphere and rub up against the great world with its complex problems, its temptations and carelessness, its indifference and sin we find it quite a different matter.

Gandhi, that noted man of India, once said, "Man could move the world if his motives were high enough, his methods clean enough and his will strong enough." I believe that with all my heart, but there is that little word *if*. Man's motives are not high enough, his methods not clean enough, nor is his will strong enough unless the inner man be reinforced by the power of the Almighty.

But in order to have th reinforcement we must, first all, know him who has all pow both in heaven and on eart Philip said to Nathaniel, "W have found him of whom Mos in the law and prophets di write, Jesus, the son of Joseph Nathaniel had some doub about the Messiah, the Savi of the world, coming out of th mean little town of Nazaret but Philip said, "Come and se for your self, come and k convinced, come and have personal experience. So Davi would invite us to come an see, to come and be still, turn aside from the mad rus until we really see and kno him, to see him in his infini love, to see him in his boundle mercy, to see him in h forgiveness of deep-dyed s when we come to the cross, see him in his all-power ov every earthly condition ar circumstance, to see him healir every manner of disease, raisir the dead, speaking to the win and waves and speaking



"But they that wait upon the Lord shall renew their strength"

Elder, Middle Pennsylvania

angels and demons who are submissive to his will.

Many folks have a sort of intellectual belief in God but Christianity is much more than that. It is not just some sort of philosophy about God, not just an idea or an ideal, not an ecstasy or an emotion, but a life, God's life in the soul of man through Jesus and the power of the Holy Spirit. If Christianity is not supernatural then it is valueless so far as our redemption is concerned. And so as reasonable creatures created in his intellectual and spiritual image the only logical thing for us to do is to seek and to come to know him who can give us real life in abundance, for no true devotion to, and fellowship with him is possible until we have had an inner experience through the regenerating power of the Holy Spirit. But when we come really to know him and his will becomes operative in our lives, then there will be a casting out of those things that mar and spoil the joy, peace and harmony of the soul and those inner melodies for which the heart has been longing through the years will become audible and the result will be a beautiful life lived in the will of God, touching other lives with that same spirit because those fine Christian graces and those splendid Christian virtues are contagious.

Are we finding that place of silence in the daily rush? Are we finding time to be alone with God? Are we being still long enough for him to speak to our souls, and do we recognize his voice?

God talked to Moses not in the busy court life of Egypt, but out in the wilderness in the flaming bush; he spoke to Elijah up in the mountain, not in the wind, the fire or the thunder, but in the still small voice. Jesus met Paul not on the busy streets of Tarsus but on the long, lonely road to Damascus, and he gave to John that wonderful revelation of the consummation of this age out on the lonely island of Patmos. So today he speaks to us, not so clearly when we are speeding along the highway, not when we are too busy with the tasks of the day, but rather when we come to him quietly, reverently, in our own room where we have shut the door against the outside world with its business or pleasure, cares and heartaches. "He that waiteth on the Lord shall renew his strength." But that word *wait* seems to be out of harmony with our present-day living when everything must be done with speed.

At the close of a busy day "every man went to his own home" but "Jesus went into the mountain" to spend the night alone with the Father and he came back the next morning with power to teach, speaking as never man spoke, opening blind eyes, making the lame to walk, casting out demons, carrying on his ministry to the blessing of men and the glory of God. Will we take time each day to go apart, to tarry, to open the mind and heart to the Lord? Then, having received his word to us, may we be willing to go out and share it with all the world.

He has commissioned us to be his witnesses, to take up the work of ministry to the bodies and souls of men where he left off, to "occupy until I come." But before we are able to carry on we are to tarry until we be endued with power from on high.

On a beautiful June day we

IN EVERY MAN

Kirby Page

In every man there is
A divine spark,
A glowing ember,
An inner light,
The Holy Spirit,
Or, as the Quakers say,
That of God in every man.
The nurturing of this
Interior life until it
Decides thinking, feeling,
Doing, is the most fruitful
Of human endeavors.
Time should be meted out by
A scale of values,
First things first,
Last things often left out.
Above all else practice
The Presence of God,
In solitary listening,
In the holy hush of group
Silence, in ardent worship
With the congregation, in
Tense moments of temptation,
In all one's doings.
Recognize every person as a
Temple of God, a sacred
Shrine, a divine altar, a
Hallowed sanctuary of the
Eternal, and stand
Reverently before every man.
Feed noble aspiration, nourish
Exalted yearning, be sensitive
To beauty, truth, goodness,
And go to lovely places.
Expose yourself to music that
Lifts you high, spend hours
With inspiring books, let the
Lives of great men remind you
As you are absorbed in
Biography, and keep your
Friendships in good repair.
Be much with Jesus,
In reverent study of his life,
In reflection upon the meaning
Of his teaching, in enjoyment
Of his living presence, in
Following wherever he leads.
Expect great things from God,
Attempt great things for God.
Face the day with a
Tingle of anticipation, with
Readiness to accept
Responsibility in the home,
In the community, and in the
Far-flung neighborhood.
Exult in doing the right,
Run the risks,
Take the consequences,
Leave the results in the
Hands of God.

stood before what is known as the "weeping wall" in Glacier National Park, Montana. Water from the melting snows on the heights above trickled down over the entire face of that massive wall of rock, finding its way into a common channel and down the mountainside, nourishing the green fields below and supplying a great city with water almost one hundred per cent pure. It may be that God will have to bring us to some weeping wall of testing, some trial or affliction in order that we may become a channel through which "that grace that brings salvation" to us, may flow freely and enrich other lives that may be spiritually famished.

So his first word to us is "come," come and see, come and know me in all my fullness. Then his second word is "go"—go into all the world and preach the gospel to every creature and, lo, I am with you all the way.

May the Holy Spirit give us the will to come and then the direction, courage, power to go.

What Lack I Yet?

Elaine Wine Shank

IN the Scriptures we read of a young man who came to Jesus to ask him the question, "What must I do to inherit eternal life?" This young man had been taught the commandments. He was religious, conscientious and striving for perfection. He was probably greatly respected by all who knew him. Yet the very nature of his question implied that he felt an emptiness and longing in his soul. Why did he come to Jesus asking, "What lack I yet after I have obeyed all the written commandments"? Was it because he wanted this great and good Teacher (of whom he had heard many wonderful things) to praise his righteousness, to assure him that he was perfect? One would almost conclude this was so, because he went away sorrowful about the answer Jesus gave him.

How many of us have come to Jesus asking him to give us the peace that passes all understanding, to give us spiritual strength and power in our lives and have gone away sorrowful? We go away sorrowful because Jesus points to the weakest link in our chain of thought, tells us to replace it with a strong one and we insist on clinging to our weakness. Then we wonder why we live defeated lives. "Not everyone who says 'Lord, Lord' shall enter the kingdom of heaven, but he that doeth the will of my Father."

"All have sinned and come short of the glory of God." It is easy to quote this verse when someone points to our sin. We say, "Yes, I have this sin, but you have something else; so I am just as good as you are." Do we measure our spiritual stature by another human being or by that of the Son of God? To compare ourselves with any other than Christ is another way of easing our consciences, evading Christ's pointed questions and making ourselves wise in our own conceits.

Probably every Christian feels at some time or another in his life as this rich young ruler felt. In spite of how hard he has tried to live righteously, there is that question in his mind, "What lack I yet?" Jesus said, "Ask, and it shall be given. Seek and you shall find." When with all our hearts we truly seek the answer to this question through the Bible, earnest prayer and soul searching, God will answer our question and tell us plainly what it is that we lack. If we refuse to hear God, as the rich ruler did, then we too will go away sorrowful. Christ demands obedience. Remember this word *obedience* in relation to God's Word in 1 John 2:1-3.

Jesus points to our weakness, our sin, as the obstacle to our happiness and that hurts our sinful pride. We love to think that we are pretty good folks. How one rejoices at praise from his neighbors, but how he will recoil from being criticized and told his faults!

"If any man would follow me, let him deny himself and take up his cross and follow me," said Jesus. Jesus endured the cross and death's dim darkness first. Then came the glory of the resurrection! Jesus set the example. What is your cross? What is my cross? If we truly believe in Christ, he will tell us. There are many crosses to bear along life's way and many we have in common.

What lack I yet? Here are some possible answers Jesus might give. "Apologize to Neighbor Joe for your harsh judgment of him. Love your neighbor or your enemy. Forgive neighbor John for saying awful things about you. Confess your sins and confess me before men." In James 5:16 we read: "Confess your sins to one another, and pray for one another, that you may be healed." Christ says all these things and more in the Sermon on the Mount. In order to do all these things there is one major requirement. Crucify your pride. It takes real humility to do these things. Just as the rich young ruler hung tightly to his possessions, so many of us refuse to crucify pride. We make excuses, "But Sue ought to apologize to me. She is wrong." It does not matter what other people do or do not do where we are concerned. If we insist on excuses, then we too, will go away sorrowful.

When we sin, we confess our sin to God and to a neighbor if he is involved. Confess definitely just what the sin is. Being sorry

for sin is not enough. Be sorry, then confess. Forgive, and ask God's forgiveness. Then, by faith, believe (according to Bible promises and your actions) that you are forgiven. To live in a continual state of repentance is unhealthy. In fact, it is suicide. That is what Judas did when he repented of the sin of greed and betraying Jesus into the hands of sinners. Imagine what Judas might say to us now if he could come back from the dead and speak to us!

David said in Psalm 32, "When I declared not my sin, my body wasted away through my groaning all day long. For day and night thy hand was heavy upon me; my strength was dried up as by the heat of summer." To live in a continual state of repentance is unhealthy! When we have crucified our pride through confession, then we can rise and walk in newness of life, forgiven, clean, pure and whole. "If any man be in Christ, he is a new creature. Old things have passed away. All things have become new." We do not need to consider ourselves worms eating dust in the sight of God after we have endured the cross of confession. We can look up to God and with great joy say, "God, thank you for mercy, forgiveness, salvation and for this wonderful, divine peace you have given me. Give me divine strength that I might not fail thee again." Peter stumbled and was forgiven many times. He was bold and blunt, but dependent upon Jesus whom he loved. Did not Jesus rise from the dead? So can we rise out of darkness and sin to the light of forgiveness, love, and peace after enduring our cross. We must come the narrow way through the door of Jesus Christ into the kingdom of heaven.

• • •

Therefore, if any one is in Christ, he is a new creation; the old has passed away, behold the new has come.
—2 Cor. 5: 17.

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Brethren Publishing House, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*).—Editor.

***A Garden We Planted Together.** Prepared by United Nations Department of Public Information. Whittlesey House, 1952. 48 pages. $2.00.

A group of children reclaim a tangled garden and make it beautiful by working together and following their plans for the garden. Just so do groups of people from many nations work and plan together to make our world a better place for everyone. This fine book explains the functions of the UN. — *Hazel Kennedy.*

Geography Funbook. Beard and Robins. Hart, 1954. 160 pages. $1.00.

Geography Funbook is one of a series of Educational Funbooks. It has plenty of picture puzzles, poems, quizzes, board games and stories. The adventures of David Livingstone and Mary Slessor are especially good and entertaining. The nine-fourteen-year-old will enjoy reading and working through this funbook.—*Paul Weaver.*

***Friends With All the World.** Edith F. Welker. Friendship Press, 1954. 168 pages. $2.75.

This is another one of the splendid Friendship Press books which has been thoughtfully planned and prepared on missionary education of children. The underlying principle presented is that we must learn to do things with people rather than for them. By illustrating her subject with the characters, Beth and Bob, the author brings out very clearly how children may become aware of their responsibilities and privileges in the world Christian family. Friendliness that reaches across oceans and national borders, that rises above race and cultural differences, that is not destroyed by war can be established in this world-wide family. By true incidents, she shows stages of development in the home, school and church as children learn how to become friends with all the world.—*Anetta C. Mow.*

From Hopalong to God

Clyde E. Weaver

THANK God for heroes and may their tribe increase. The principle involved in looking up to another is wonderfully sacred. Can we turn back our minds sufficiently to remember that tingling we felt as we heard those stories of how the early missionaries faced lions and mosquitoes in their spiritual conquests? There is something wonderful that happens when a small boy looks up to his hero in childlike trust and admiration. This big brave creature symbolizes, for him, all that is good and true and holy. Slowly and unconsciously, our children identify themselves with that which they see as they "look up."

What are our children looking up to today? Are Hopalong Cassidy and Roy Rogers crowding out Sunday-school teachers and fathers? It seems to be the exceptional father who competes with these for his childrens' admiration. The trouble is that fathers give up too easily. As long as Junior enjoys television, why must he take him fishing? This is not only the beginning of faulty ethics but of an inadequate theology.

The wonderful, and terrible, thing about all this is that our God becomes like our hero. If our natural hero, our father, does not love us, how can we feel that God does? If more time is spent with Hopalong than with father, what more can we expect? God has ordained the earthly father to be a pattern of the heavenly Father. The infinite love of one is dependent on the finite love of the other. The basic character building dynamic is infused in the relationship between parent and child. Out of this earthly communion a more heavenly communion can be established. As fathers love, so will they be loved. As sons are loved, so will they be able to love. As fathers are loved, so will God be loved.

KINGDOM GLEANINGS

Those wishing to contact M. R. Zigler during his furlough in the States should address him % Brethren Service Center, New Windsor, Md.

Don Snider, who for the past three years has headed Brethren Service work in Germany, and his family were scheduled to arrive in New York on June 7.

All travelers who go through Maryland to or from Annual Conference at Ocean Grove are invited to stop at the Brethren Service Center at New Windsor for a visit.

Since she subscribed for the first time at the 1905 Annual Conference in Bristol, Tenn., Barbara Simmons had not been without the Gospel Messenger until just recently when she did not get it renewed on time because of illness. Sister Simmons is now ninety years old.

Paul H. Bowman, who was the first pastor of the Bethany church, Philadelphia, Pa., will speak at the morning service only on June 13. The previous announcement concerning the fiftieth anniversary celebration of the Bethany church stated that he would preach in the evening.

A couple in Maryland have found a novel and Christian way to celebrate their twenty-fifth wedding anniversary. Out of appreciation for the countless ways Christ and the church have blessed their home, they have given money to support the entire Brotherhood program five hours.

The tithe of a large death benefit from insurance came to the General Brotherhood Board recently from a widow whose companion had died. In giving this substantial sum to perpetuate work that had claimed his interest in life, she asks God to enhance its value in advancing the cause and ministeries of the church.

For those groups which are using the monthly study materials in the Christian Home Magazine, the theme for November has been changed from The Family and Its Money to Parents and Youth in Their Families. This topic is designed to help parents understand the youth program of the church and the place of youth in the home.

Three districts sponsored district conferences on family life this spring. In Eastern Pennsylvania a district school of family living was held for four evenings over a period of four weeks. Northern Indiana had a family life institute on a Sunday afternoon and evening in March. Subdistrict rallies are being held throughout the year in Northern Virginia.

Twenty-nine of the thirty-five churches in Northeastern Ohio have invited lay teams of the district men's work organization to present their stewardship and Brotherhood Fund concerns from the pulpit. Some of the churches also have sought help for other groups. The presentation of the claims of stewardship and the Brotherhood program is the year's major project of the men of the district.

The material for the observance of World Community Day, Nov. 5, became available on May 3. If you are interested in observing this day in your church or your community, write to the Central Department of Publication and distribution, National Council of Churches, 297 Fourth Ave., New York 10, N. Y., for an order blank which lists sixteen separate items.

A recognition service was held in the Topeco church, Va., on Sunday, May 2, for the ministers in Southern Virginia who had served fifty or more years in the ministry and/or were seventy-five or more years old. Those honored were Samuel B. Beeghley, L. A. Bowman, J. T. Cummings, L. C. Duncan, G. L. Howell, A. N. Hylton, G. W. Hylton, B. T. Naff, J. A. Naff, W. J. Payne, E. F. Sherfy, C. E. Williams, H. J. Woodie and William Yearout.

A meeting is scheduled at the Broadway Tabernacle church, Broadway at Fifty-sixth Street, for Sunday, June 27, at 8:00 p.m., to consider how to find young people for public school teaching who look upon the profession as a Christian vocation. Participating in the program will be President William F. Russell of Teachers' College, Columbia University, Dr. Elmer G. Million of the National Council of Churches, and Dr. Arthur F. Corey, executive secretary of the California Teachers Association. Church of the Brethren teachers attending the National Education Association convention in New York City at that time should plan to be present at the meeting.

The First West Virginia and **Southern Ohio** district boards have indicated their intention to be represented at the twenty-third Quadrennial Sunday School Convention at Cleveland, Ohio, July 27-31, 1955. McPherson is the first of our colleges to express a similar intention. The registration fee has now been definitely set at $7.50 rather than, as first announced, at $10 with a $2.50 discount for early payment. C. Ernest Davis, who is handling registration of the Church of the Brethren quota of sixty-nine delegates, is holding until Nov. 5 one seat for an official representative from each of our districts and schools. Soon after that date, the remaining places in the delegation will be thrown open to all who wish to come.

Four opportunities for learning through observation and participation are open to teachers of children throughout the Brotherhood this summer: *July 6-10 laboratory school,* Bridgewater College, Bridgewater, Va.; contact Nancy Flory, 24 Hays Ave., Staunton, Va. for further information. *July 13-16, laboratory school* Waterloo, Iowa, for Iowa districts and other districts in Western Region; contact Anna Hamer, Central College, Pella, Iowa, or R. 1, Waterloo. *July 26-30 laboratory school,* Lincoln, Nebr., to which surrounding districts are invited to send workers; contact Mrs. Warren Sisler, 2760 California Court, Lincoln. *Aug. 2-7, laboratory school,* Camp Mack, Milford, Ind. contact Mrs. Helen Michael, 202 E. Third St., North Manchester, Ind.

Licensed to the Ministry

Paul Swindell and *Clyde Huntsman,* in the Everett church, Pa.

Verlin C. Tombaugh, in the Long Green Valley church, Md.

Brotherhood Theme: Win Men to Christ

Change of Address

Duane H. Ramsey, to 1619 Thirty-Eighth St., S. E., Washington 20, D. C.

Bridgewater College

The seventy-fourth commencement was held on Monday, May 31. Sixty-seven seniors were candidates for degrees plus three certificates to terminal students. The commencement address was given by Harry K. Zeller, Jr., of the class of 1936, pastor of the McPherson Church of the Brethren.

Two honorary degrees were awarded on commencement day: the doctor of divinity degree to Bro. Zeller and a doctor of science degree to Dr. William M. Shanklin, a graduate of Blue Ridge College in 1921. Dr. Shanklin is professor of neurology and histology at American University of Beirut Medical School in Lebanon. This year, while on sabbatical leave, he has held "a fellowship for distinguished visiting professors" at the Medical College of Virginia.

At the alumni banquet on May 29, Dr. Louis Glenn Locke of the class of 1933 was given the annual "alumni award of the year." Dr. Locke is an English professor at Mary Baldwin College, who received his Ph.D. from Harvard in 1938. He is the senior editor of several college textbook anthologies and co-editor of the Explicator, a publication devoted to literary criticism. During the present school year he has been on leave, holding a fellowship from the Ford Fund for the Advancement of Education.

Bro. Reuel B. Pritchett of White Pine, Tenn., has made a gift to the college of his life-time collections. This gift is housed in quarters provided in the new science building. The collections are very extensive, including many rare Bibles and other prized books and articles. A formal presentation was made at a dinner on the campus on May 28 for Bro. Pritchett and his guests, faculty and members of the trustee board. The museum was opened to the public for the first time May 29-30 with Bro. Pritchett present to receive visitors.

The 1953 Honor Roll of Alumni Funds, released in the March 1954 issue of the American Alumni Council News, listed Bridgewater as fourth in the nation in average gift per alumnus at $69.51. Three hundred and two colleges and universities were included in the report. Union College led in the average gift category with $72.95. The Bridgewater fund in 1953 covered the period that the new science building was under construction. A total of 852 alumni gave $59,223 to the Alumni Loyalty Fund last year.

Byron M. Flory, former missionary to China and now pastor at Western Port, Md., has written a biography of his father, Daniel Christian Flory, founder of Bridgewater College. The thirty-one-page booklet has been published by the Brethren Publishing House. Copies sell for fifty cents and may be had through Bro. Flory or through the alumni office at the college. D. C. Flory was well-known in the Brotherhood as a churchman and evangelist, also.

The college community was privileged to participate in a peace education workshop on May 9 at the College Street church, sponsored co-operatively by the American Friends Service Committee, Second District of Virginia and the Bridgewater Council of Churches. Leaders included Bro. A. Stauffer Curry, assistant moderator of the Church of the Brethren; Miss May Esther McWhirter; Dr. William V. Roosa and Samuel Levering all of the AFSC.

Dr. S. Cabell Shull of the class of 1941 was on the campus May 11 and 12 speaking to faculty and students on opportunities and problems in foreign service. Dr. Shull, professor of agricultural economics at the University of Maryland, recently returned from two years of service in Iraq under Point Four of the State Department. His engagement was made possible through a fund established by Dr. and Mrs. Fred J. Wampler, alumni and formerly missionaries of the Church of the Brethren in China. Bro. Dwight Horner, an employee of the State Department had appeared here earlier under this same fund.

The campus will be the setting of a number of conferences this summer in addition to summer school June 14 to Aug. 31. Presently scheduled are: Virginia Youth Temperance Council, June 20-27; Abundant Life Caravan training, June 23—July 1; Women's Society of Christian Service (Methodist), June 29—July 1; Southeastern Region women's workshop, July 4-7; Southeastern Region children's workers' conference, July 4-8; Christian Ashram, Dr. E. Stanley Jones, July 10-17; Virginia weekday religious education teachers, Aug. 29—Sept. 4.

The Church Calendar

June 13

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson: Amos Denounces Intemperance (Temperance). Amos 2: 6-12; 4: 1-2; 6. Memory Selection: Let us conduct ourselves becomingly as in the day, not in reveling and drunkenness. Rom. 13: 13 (R.S.V.)

CBYF Topic: Who Will Go?

Children's Day

June 14 Conference on home missions and evangelism, Ocean Grove, N. J.

June 15 Pastors' retreat, Ocean Grove, N. J.

June 15-20 Annual Conference, Ocean Grove, N. J.

June 21-24 Leader of leaders' conference

July 4 Independence Day

July 4-7 Workshop for Southeastern Region district officers and directors of women's work, Bridgewater, Va.

July 4-8 Southeastern Region children's workers' workshop, Bridgewater, Va.

July 8-11 District meeting, North Dakota and Eastern Montana, Grandview, Mont.

July 12-16 Pennsylvania School of Alcohol Studies, Juniata College, Pa.

July 13-16 Laboratory school for children's workers, Iowa districts, Waterloo, Iowa

July 15-18 District meeting, Texas and Louisiana, Flour Bluff, Texas

July 26-30 Laboratory school for children's workers, Lincoln, Nebr.

Gains for the Kingdom

Five baptized in the Norfolk church, Va. **Three** baptized in the Manor church, Md.

Thirty-one baptized and one received by letter in the Everett church, Pa. **One** baptized in the Salunga church, Pa. **Eight** baptized in the Scalp Level church, Pa.

Ten baptized in the Pyrmont church, Ind. **One** baptized in the Happy Corner church, Ohio. **Twenty** baptized and seven received by letter in the Dixon church, Ill.

Four baptized in the Richland Center church, Kansas. **One** baptized and three received on former baptism in the Paint Creek church, Kansas.

News and Comment From Around the Worl

New Houses, New Lives, Arise in Korea

During the years since the end of the war with Japan, a small group of American volunteers has been quietly working in Hiroshima and Nagasaki, building houses for the victims of the first atom bombs. The project has been an expression on the part of its founder, Floyd Schmoe, a Seattle Quaker, and the people who have helped him, of shame and regret that men should so treat their fellow men. Now this little organization, under a new name, has sent a similar relief and reconstruction team into Korea.

The new organization is Houses for Korea. The team of five Americans and five Koreans is working in a group of destroyed villages just south of Seoul. It is headed by Joseph Alter, A Seattle doctor. The motivation behind its work is the same as it was in Japan. It is not only rebuilding homes and lives, but rebuilding friendship.

The need for relief in Korea is terrific. Floyd Schmoe, with thirty-five years of experience in war relief work, said when he went back from Korea to the States for a few months last fall: "I worked with war victims in France, Germany and Poland during and after World War I, in Japan after World War II, and recently I have observed conditions in the Jordan-Israel area, in India and Pakistan, and in Indo-China; and I have never seen such suffering as I saw in Korea this past year."

The Houses for Korea unit joins with a number of other voluntary agencies, all under the general supervision of the United Nations Korean Rehabilitation Agency (UNKRA), to help the Korean people reconstruct the 600,000 homes destroyed during the war, resettle the five million people displaced by the fighting, house the 100,000 orphans created by war casualties, and rebuild the shattered economy of the country. Some of the agencies, such as Church World Service, American Friends Service Committee, the Methodist and Maryknoll missions, are doing direct food, clothing and medical relief. Other agencies, especially the governmental ones, are doing physical reconstruction. Houses for Korea does all these things within the small area it covers.

The team has settled in the Yongin region, which is on the main invasion route a few miles south of the capital. Here the larger villages were entirely wiped out and the people driven south. More and more they are returning and trying to rebuild their lives. Houses for Korean workers are doing sanitation and public health work, rebuilding houses, roads and bridges. They help farmers restore their fields and irrigation systems, secure seeds and fertilizers and, perhaps, improve some of their agricultural methods. They are working with the people of the villages at their jobs — not building villages for them. — WP

British Bible Society Marks 150th Birthday

Bible society representatives from all over the world gathered in London for the British and Foreign Bible Society's 150th anniversary. Bishop Eivind Berggrav, president of the United Bible Societies, presided at the 150th annual meeting. Dr. Eric M. North of New York, general secretary of the American Bible Society, headed a delegation from the United States which also included Dr. Eugene Nida and Dr. Gilbert Darlington.

Church Group to Bar Fellow Travelers

The Conservative Baptist Ministerial Fellowship of the San Francisco area has announced that its member churches would "refuse fellowship to anyone who might be suspected of being a fellow traveler." This means that such persons may not join any of the seventeen churches in the area belonging to the group. The decision does not mean that the churches will start any "loyalty programs," but "left wingers" will be excluded from church membership. The member churches will decide by secret balloting who may join.

Church Women Group Ask Restraint of Weapons

The Board of Managers of United Church Women meeting in Grand Rapids, Mich., urged the U. S. government to "persist in its determination not to initiate thermo-nuclear warfare" and to avoid unilateral decisions to use atomic, hydrogen, cobalt or other weapons of mass destruction. The women also asked the government to conduct no such future experiments as would endanger the lives and food supplies of our own or other peoples.

Church Flourishes Says Korean Paper

More than 44,000 Republic of Korea soldiers have been converted to Christianity since the Korean army chaplains section was established in 1951. Just recently, the National Christian Council of Korea started training 100 chaplains for the armed forces. The first modern Korean translation of the Bible appeared last year in a first edition of 100,000 copies.

The young Nak church in Seoul, one of the world's great Presbyterian churches, has established branches in Pusan, Taegu and Cheju in the past three years. The Seoul church had a prewar congregation of 3,000, of whom 800 were executed by the Communists during their occupation of that city. With many Koreans returning to Seoul, the congregation is again approaching 3,000.

Catholic Women Launch Peace Bond Drive

A Peace Bond Drive, open to members of all faiths, has been launched by the National Council of Catholic Women. Its purpose is to enlist as many "bondholders" as possible who will pledge their prayers and sacrifices in a positive program for peace. Inscribed on the Peace Bond is this aim: "There is only one power greater than the power of man to destroy himself by future wars—the power of God, who is love. By joining prayers to God and sacrifice in love of neighbor, subscribers become shareholders in the peace of the world."

Temple of Good Will Acquires Building

Active Protestants in Columbus, Ohio, who have been seeking to establish a national headquarters for Protestant organizations, have purchased an eight-story building directly across the street from the downtown site of the proposed Temple of Good Will. Dr. B. F. Lamb, Temple president, hailed the acquisition of the structure as "a big, important steppingstone to ultimate realization of the future Temple edifice."

ıstralian States Act Against)jectionable Literature

)ne of Australia's six states has icially banned objectionable litature, and actions to curb the sale distribution of publications emasizing sex, violence and crime e under way in the other five tes. This joint movement is an tgrowth of a meeting of the state emiers called as a result of reated urgings by church, civic and uth welfare organizations that mething must be done about the rming increase in objectionable cket books and comics.

)mmunist Party Publishes "evised and Edited" Bible

The Communist Party in Eastern rmany has published an edition the Bible "revised and corrected." example: "The young Jesus posssed neither money nor land. His other was a good peasant woman, pressed by the big landed proprirs." This "correction" has reinded a French Protestant editor another, offered in a sermon by e Archbishop of Paris at the time e monarchy was restored in France "Not only was Jesus the Son of d, he was, on his mother's side, a very fine family, and there ere good grounds for seeing in him e heir to the throne of Judah."

itarians Asked to un Color Line

A report of the Commission on itarian Inter-Group Relations ised recently at Boston said that he door to Unitarian churches ust be open in spirit as well as ct to Negroes and other minorities. is not enough to help the Negro, is not enough to provide for him. is the responsibility of the local eral church to welcome, to reect his dignity and to treat him as an equal." Unitarian churches in the South were urged by the commission to take a position of leadership in interracial relations even though they may face "a degree of ostracism where, in theological matters, the liberal church is already not understood."



This Guernsey heifer was the 7,000th head of cattle sent overseas by the Heifer Project since its formation in 1944. Sixty-one heifers were in this shipment for Germany, the thirty-first sent to that country by the relief agency. Donated by farmers, church groups and service clubs, the animals will be given to refugees who fled from behind the Iron Curtain and are now starting life anew on small farms in West Germany

Arkansas Baptist Church Becomes Interracial

The Oak Grove Baptist church, a congregation of forty members in a farming community in Arkansas, has become what is believed to be the first interracial Baptist church in that state by admitting ten Negroes to membership. A member of the church said that the congregation took the action because "we would look funny talking about foreign missions if we could not do something like this in our own community." The church opened its doors to twenty-five Negroes for common worship on April 4. Immediately afterward, the church organized a community revival service for 500 Negroes, who previously had no facilities for worship. It was reported to be the first revival meeting for Negroes to be conducted in the area by an ordained minister of any denomination in more than sixty-five years.



Mrs. Nicholas Marchitto and her two children are interviewed at their home by Mrs. Charles St. Clair during a major survey on television viewing habits of youngsters conducted in metropolitan New Haven. The study, held over a period of three years and continuing until June 30, was a joint undertaking of Churches and Yale Divinity School

Quotes in the News

The Hon. Francis B. Sayre: "The only pathway to human progress is through international brotherhood, human freedom, the sacredness of each human personality, and the transcendance of the moral and spiritual over the material, pointing to the living presence of an over-ruling God. In this direction, and in it only, lies the hope of mankind. Our first task must be to make America more genuinely Christian."

Dr. Walter W. Van Kirk, executive secretary of the Department of International Justice and Goodwill, National Council of Churches: "Nations will not give up competitive armaments just because religious leaders cry about what is going on. We've had enough crying about this situation — particularly ecclesiastical crying. It is easy for churchmen to hold politicians and diplomats responsible for the race in arms, but much more difficult for the church to face its task to rid the world of recrimination and retaliation and provide reconciliation and healing instead. It is here that the forces of religion can exercise their curative role."

Dwight D. Eisenhower in a 1952 campaign speech: "We must avoid, ladies and gentlemen, the kind of bungling that led us into Korea and could lead us into others. The young farm boys must stay on the farms; the students must stay in school."

THEY BUILD FOR PEACE



TODAY in Europe there are almost fifty you people helping to carry on the work of t church. These young people represent a progra that has sent over 500 young people into areas of ne around the world — Brethren Volunteer Service. Aft a two-month training period, the volunteers a assigned to projects throughout the U. S. or Euro Wherever they go they strive to bring understandi and friendship to the community.

The first stopping place in Europe for a volunte is usually Kassel, Germany. Here he remains for period of orientation including language study a an insight into the work of Brethren Service. Mo volunteers spend several months living with a famil which results in quickly learning the language, de friendships and a valuable insight into the family li and history of another country. **David Briggs visi with Herr and Frau Gleichman, his German famil who were invited to Kassel Haus.**



After this period of orientation, the assignments a made. Perhaps an agriculturist is needed at the Gre project, a hospital worker in Austria, or a secretary the Kassel office. **June Replogle, assigned to t material aid office, prepares a list for a packa distribution.**

B. V. S. is open to young people of other nationaliti and creeds. Several volunteers from Europe a selected each year to come to the United State European volunteers can also serve in Europ **Gotthard Hoffman, a German volunteer, helps lay t driveway and parking space beside the Kassel Hous**

Conferences for returned student exchangees a held frequently throughout Germany and Austria to giv guidance and inspiration to returnees. **At a recer conference, Wanda Will, Dick Faust and Ruth Hallada (second, third and fourth from left) enter into a seriou discussion with returnees.**





Approximately thirty of the volunteers in Europe are 1-W men, who are serving their term of alternative service for the church, in lieu of serving in the armed forces. Don Miller, who is director of material aid in Austria, has had many significant experiences. **Here Don delivers a box of clothing to a needy refugee family.**



Kassel Haus, which serves as headquarters for the Brethren Volunteer Service program in Europe, is always the scene of activity. At the request of a church group with whom Brethren Service has worked, an evening meeting was held so that they might become better acquainted with our program. The expected crowd was twenty — nearly one hundred came. **The Brethren Service program is being explained by means of slides, with volunteers helping to explain the various projects.**



Occasionally volunteers are assigned to other agencies to help carry on significant programs. Through this system Brethren volunteers are serving in Turkey, Egypt and Italy. **Don Murray is pictured here talking to his Italian co-workers about the settlement house project he is directing in Naples.**

A craft group, which includes volunteers, makes toys to be delivered to a kindergarten. The children are delighted with the toys and find it a new experience to have something to play with.

Two years pass quickly and the volunteer finds himself ready to return home. How can I interpret to the church at home the great needs that still exist? Will I be able to continue my life of service after I return home? These questions and others constantly come into mind. **Jacob Dick, director of Brethren Volunteer Service in Europe, counsels with Ruth Halladay, who returns home in the summer and David Rittenhouse, who returned home in April.** A local church is always urged to give a volunteer who has served in Europe or the United States a chance to tell his story, just as the local church is urged to support its volunteer financially (many local churches already do this). In this way all can have a part of this vital program, which is leaving its impact in many parts of the world.









CHRISTIAN CO-OPERATION at the COMMUNITY LEVEL

NOTHING is real until it becomes local." In the final analysis the great ideals of the Christian faith must become effectve in individual lives as they live out their days in the give and take of life at a specific time and place. The growing edge of the co-operative Christian movement is and must be in local communities. There are many ways in which local church life can be enriched through co-operation — in spirit, in practice and in planning.

In Spirit

—Doing together what we cannot do separately.
—In the future doing separately only that which we cannot do together.
—In unity there is strength.
—There is as much difference within denominations as there is between denominations.
—We are learning to develop a sense of unity in our diversity.
—We have discovered that each denomination has part of the truth—none has all of it.
—Through sharing in common endeavors churches both enrich and correct each other.



Philip Gendreau

Churches guide communities' boys in Christian growth

In Practice

Do This	**Achieve This**
—Religious radio and television	—*Supplements* ministry of YOUR church
—Weekday religious education and vacation church school classes	—*Extend* YOUR church.
—Leadership education schools	—*Provide* specialized training for YOUR leaders.
—Meetings of ministers, laymen, laywomen, youth	—*Enrich* the Christian fellowship of YOUR members.
—Ministry to public institutions (hospitals, jails, homes for young and old)	—*Augments* the services for YOUR church.
—Survey census	—*Discovers* unchurched people for YOUR church.
—Reasearch and planning	—*Locate* new fields for YOUR mission church.
—United church canvass	—*Secures* greater stewardship resources for YOUR church.
—Community service projects	—*Focus* Christian witness on "sore spots" for YOUR church to help clear up.

In Planning

Through This	**Achieve This**
—Annual Conference	—*Elects* delegates to National Council of Churches
—Denominational delegates	—*Develop* co-operative program through National Council, some of which must take place in the community
—General Brotherhood Board	—*Recognizes* resources in local co-operative agencies to help Brethren churches
—Brotherhood Staff	—*Encourages* local church leaders to participate in community endeavors and to use local resources.

The co-operative Christian Program at the community level offers a channel through which your local church can extend its ministry. The Church of the Brethren has a responsibility to furnish its share of leadership and financial resources to help further Christian unity.

Raymond R. Peters
Executive secretary, Church Federation of Greater Dayton, Ohio

Prayer Retreats Are Power Houses

Kirby Page

IN SOUTHERN California extensive use is being made of all-day prayer retreats as sources of spiritual illumination and power. The results are so satisfying that I am now devoting most of my time to extended conversation with groups of twenty to forty people, assembled for serious consideration of the responsibility of being a Christian in such a day as this and in unhurried prayer. As a basis of our exploration, we are using these fourteen ways of finding and doing the will of God in our time:

1. Reflect upon the character of God.
2. Saturate our minds with the record of the doings of Jesus.
3. Enjoy constant comradeship with our living Lord.
4. Expect guidance from the Holy Spirit.
5. Receive forgiveness and power in partaking of the holy communion.
6. Be persistent in private prayer, family prayer, group prayer, and corporate worship in the sanctuary.
7. Experience human fellowship on the highest level.
8. Mellow our spirits by constant exposure to the power of silence, to great music and to the beauty of nature.
9. Read great books and study the experiences of the noblest men and women of the race.
10. Seek understanding of the breadth and depth of the will of God in all areas of life.
11. Run the risks of doing what is right in God's sight, rather than take the consequences of doing what we know to be wrong.
12. Proceed with confidence in God and joyously leave the results in his loving hands.
13. Experience eternal life in the midst of time.
14. Value every hour as a priceless worth and make wise use of time.

The division of time being used follows these patterns: 10:00 a.m.—begin with a long-playing record of great music; prayer and conversation until 12 noon; recess and fellowship until 12:30; luncheon in silence except for great music until 1:30; session until 3:30; tea and fellowship until 4:00 (some groups adjourn at 4:00); sessions until 5:30; recess and fellowship until 6:00; supper in silence except for great music until 7:00; session until 9:00 adjournnment.

An alternate division of time is: begin with a recording of great music at 2:00 p.m.; prayer and conversation until 3:30; tea and fellowship until 4:00; session until 5:30; recess and fellowship until 6:00; supper in silence expect for great music until 7:00; session until 9:00 adjournment.

Some groups meet for an all-day retreat on Saturday, some on Sunday afternoon and evening; some women's groups meet for an all-day session on weekdays, with husbands coming for supper and evening session. Sometimes it is better to meet in a home with a large living room and opportunity for quietness.

In every case several individuals of breadth of experience and depth of spiritual insight participate in the general conversation about the deeper issues of life. The discussion ranges from the will of God in personal relations to the will of God in economic life and world affairs.

Here is a procedure which may be used, with little promotion and little expense, by a pastor or a ministerial association, with deep and enduring results. Experience shows that twenty to forty people in a circle can engage in intimate discussion and fervent prayer over a period of five to seven hours. Fellowship in prayer and discussion and action is the breath of spiritual life in any church where "two or three" spend time together in seeking to find the will of God and to do it. Such a planned period of spiritual training and growth will appreciably lift the whole tenor of the congregation.

I would be glad to correspond with interested individuals about our experiences in prayer retreats and may be addressed: Box 247, La Habra, Calif. Especially would I like to know about the experiences of other groups in prayer retreats.

More things are wrought by prayer
Than this world dreams of. Wherefore, let thy voice
Rise like a fountain for me night and day.
For what are men better than sheep or goats
That nourish a blind life within the brain,
If, knowing God, they lift not hands of prayer
Both for themselves and those who call them friend?
For so the whole round earth is every way
Bound by gold chains about the feet of God.

—Tennyson



School of Temperance

DURING the month of March the West Manchester Church of the Brethren, Middle Indiana, experimented with a school of temperance. Materials were ordered from the General Brotherhood Board for use in the Sunday evening classes. Teachers and materials were selected by the local church temperance committee. Early publicity was given in classes and church services.

Some very profitable discussions resulted during and following the class sessions. One Sunday evening the sound filmstrip, Bill's Decision, was used and discussed with good interest and much profit. This film not only gives the junior highs and youth guidance in their thinking as they meet the problem of drinking and smoking, but it gives parents an insight into the social pressures which their children face daily.

On the closing Sunday Bro. James Renz, the director of temperance education for our Brotherhood, was with us for the day. In the Sunday-school hour the two younger married people's classes were combined and Bro. Renz spoke to them. He preached excellent temperance sermons at the morning and evening worship services. He also led the evening adult forum in a closing discussion on some of the vital issues in the field of temperance.

We believe that considerable interest was aroused and some progress made in this critical area of our modern society. We believe the people of our congregation have been aroused to their responsibilities in this matter and will not sit complacently by and think there is nothing that they can do. — Ethel Piper, chairman of the temperance committee.

In Recognition

At the March meeting of the Foreign Mission Commission, it was requested that resolutions be prepared by the commission and be presented to the three India missionaries retiring this year. The following statements were put into the minutes of the commission and copies were sent to Olive Widdowson, Goldie Swartz and Ella Ebbert in recognition of their long and faithful service.

S. Olive Widowson

OLIVE WIDDOWSON went to India in 1912 as a missionary of our church and has now filled forty-two years full of conscientious service.

Although rather small in stature and quiet in spirit, Olive has shown great strength of body and strength of heart. Few missionaries have been called upon to move about more often and to help out in the work at so many different places as has Olive, but difficult as this may have been for her, she turned these frequent changes into opportunities to learn to do well the various tasks she met.

She was at home teaching in the schoolroom, instructing the teachers who needed training, supervising the classroom work, teaching women and girls to sew, giving medicine to the sick, mothering the babies in the baby home, touring in the villages, having charge of the station work and in conducting Sunday morning services. These and many other lines of work were to be done and she did them quietly and efficiently, and as unto the Lord. Always she felt a deep concern for the women and children and did all she could to improve their condition.

Olive has never sought the acclaim of people, but we are glad for this opportunity to express our appreciation for her many years of faithful service working with the church in India, and to thank her sincerely, and to pray that special joy and satisfaction shall always be hers.



Olive Widdowson touring in the villages

Ella Ebbert

IT WAS in the winter of 1917 that Ella Ebbert sailed for India to serve as a missionary for the church. She was located in the Marathi area and her first home was Dahanu and her work was educational.

Almost from the first, she took charge of girls' school work and during her full thirty-seven years on the field, she worked with the teachers, helpers and girls in the schools. The girls' school was her specific work at Dahanu, Ahwa and Palghar and the girls were her chief concern.

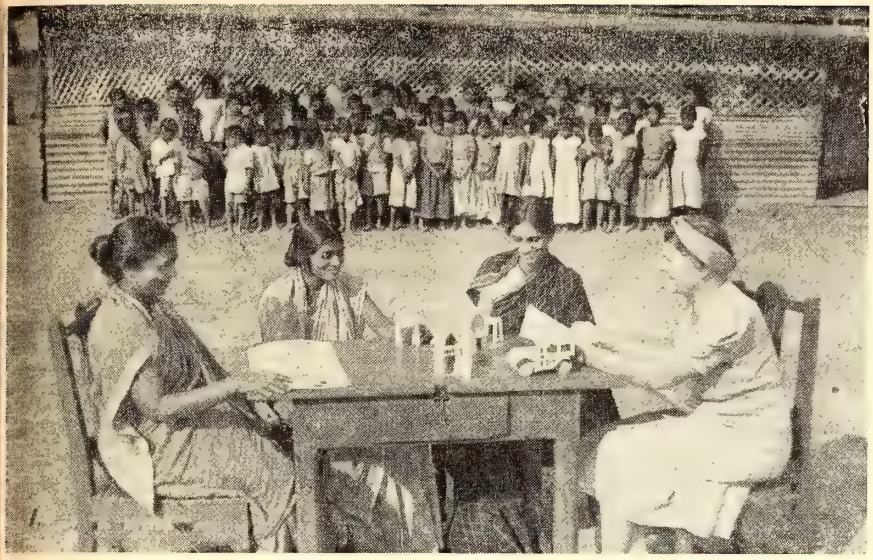
Ella has always been a careful worker. She required a high standard of order and regularity for herself and she helped the teachers to become efficient and dependable and she showed the girls of the school how to become orderly and particular in their class and dormitory rooms. More important than the lessons out of textbooks were the principles of cleanliness, neatness, promptness, order, proper conduct, respect for others, courtesy and Christian attitudes. Christian instruction was regularly given and attendance at church service was an established practice.

When the school girls moved into the new school buildings at Palghar, it was the realization of a hope which Ella had held for the girls for years, for often they had lived in very close quarters and under difficult conditions.

We are most grateful to Ella for the good work which she has done in leaving an indelible impress of right living on the lives of the young women of India with whom she has lived.

• • •

Twenty-four Canadian Baptist missionaries are working in Bolivia. Associated with them are seventy-nine Bolivian Christian workers. The twenty-five churches have one thousand members.



Ella Ebbert (right) and three Indian co-workers select articles which the children have made for the school exhibit

Goldie E. Swartz

FOR thirty-nine years, Goldie Swartz has been a missionary in India for the Church of the Brethren, where she has given her unbounded energy and her love to the simple hearted folk of the hill tribes, such as the Warali caste in the Marathi area of the mission field. From the day of her arrival at Dahanu until the day she said farewell to the little group at Vada, she found joy and reassurance in her witness.

Frequently through the years, she has faced physical pain and suffering but always with fortitude. Also for many months and even years she has faced solitude as far as other missionaries were concerned, for she served alone in the villages and at the Palghar and Vada stations. But life was never lonely or dull for her, for she saw in all about her things which challenged her interest. She and her bicycle were usually seen together as they went forth in the spirit of adventure and of bearing witness for Christ.

The Foreign Mission Commission recognizes the fact that such faithful service rendered in the spirit of humility in the more inconspicuous places brings its own reward and is beyond any expression of appreciation which might be made, but we would have Goldie know that we honor her for her work and thank God for her faithful ministry in India.



Goldie Swartz bearing witness to Christ in India

And Now Abideth—Love

Florence M. Bollinger
Anklesvar, India

IT DID not appear to be very old — that scrap of paper which caught my eye as I looked through an old copy of the Upper Room dated the summer months of 1947. In fact, the paper of that magazine itself was much more noticeably yellow and brittle. But when I read the clipping it was as if a voice out of the past were speaking.

This is what I read:

"From Mary A. Tyson — I was just reading the eleventh chapter of John about Lazarus and his sisters. How sorrowful they must have felt when their dear brother died, but oh, what joy when Jesus came and called him to life again. My little brother Willie thought if Jesus had been here three years ago when my papa died, he could have made him live again. I read in the Brethren at Work today, how poor Brother Hansens are. It made my heart feel sad, and I hope they will soon have enough. Harleysville, Pa."

The contemporaries of Mary A. Tyson are very few. I personally know of only two who would have known her as a girl. Of relatives near and distant there are more; they are likely to think of Mary Alice Tyson in her adult years. Her married name: Fulmer.)

How well I remember as a child going to visit Aunt Mary at Spring Mount, a far trip twelve miles from home! Early on a Sunday morning a span of horses would be hitched to the double-seated carriage and with father driving and mother on the rear seat with the smallest baby, the rest of us scrubbed and shining and decked out in starched best clothes would fill in all the remaining space. Sometimes the road led up a gentle hill, followed a fascinating curve where a small stream had to be forded. We passed through this little village by that well-known landmark. Finally the landscape changed and the familiar mount appeared with the big boulders by the roadside. We often begged to be let out of the carriage at this point, to run alongside finding treasures in odd-shaped stones, until at the big bridge spanning the Perkiomen River we again got into the carriage. And then we were in Spring Mount with Aunt Mary and her family waiting to welcome us! A big special family dinner, a climb up the mountain, rowing on the river, and before sundown we were again ready to start the trip home, tired but so happy.

But it was not always so for Aunt Mary. When she was a little girl she had more than ordinary sympathy for Brother Hansens because they were poor and did not have

enough. She too knew what it meant not always to have enough. How she must have yearned with little brother Willie that Christ's resurrection power could have touched their own dear papa when he died three years before. Mary's mother was a gallant woman wanting to keep together her children, Elizabeth, Allen, Emma Jane, Mary Alice, Andrew and little Willie. But it was too much for the young widow, who in the pages of my family album I see to be beautiful though frail, nonetheless strong in spirit and resolve. My mother (Emma Jane) in later years told me how hard it was for her; how the neighbors wanting to be kind would say, "Go visiting, get away from your home so you can forget." But Sara Tyson, though she tried this, always found the returning home with the loved father and husband absent all the harder. So she stayed home until time had healed grief.

Because there was not enough, the older boys had to go out to work and not many years passed until little Willie too went to join his papa, and there was more pain and grief and more need for courage. Then, when sufficient years had passed that all the children were grown and married and I knew Sara Tyson as my grandma, the silver chord began to break. As a very little girl I remember the funeral procession which followed Grandma Tyson. Allen went next, then in turn Elizabeth, Mary Alice, Emma Jane, and now Andrew as a withered leaf alone remains.

I found this clipping on Good Friday of 1954. I think my mothe in looking through old treasure kept through the years, had com on this and slipped it into he devotional book. She was clearin out in preparation for her goin to her eternal home. I was doin the same thing in anticipation o home going on furlough. Wha memories of her childhood thi must have brought back! Memorie that would bless and burn. Hov many years had passed since Mar A. Tyson wrote this clipping? Ver likely seventy-five or more, but o how little importance the tim element is in this. How muc greater in importance and reality the love element: "All that ha even been yours shall be eternally yours. Everything that you love i part of the strength which is i your heart."

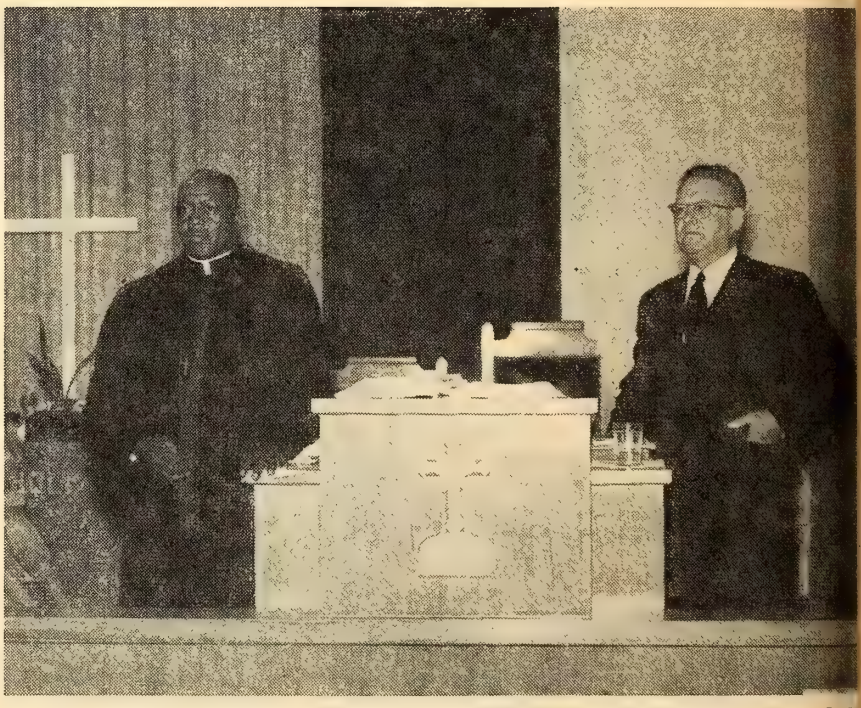
The Church at Home

Edited by Alberta Yode

In Black and White

Russell G. West
Pastor, Wiley church, Colorado

TO CONDUCT our pre-Easter evangelistic meeting this year the Wiley Church of the Brethren in Colorado invited Dr. A. L. Reynolds, Jr., Negro singer and preacher of Colorado Springs, to lead us. The meetings were scheduled to open on Sunday night, March 28, and run for one week. However, owing to a severe dust storm the plane which brought Mr. Reynolds was unable to land that evening, flying back to Colorado Springs for the night. Next morning, flying under a low ceiling the plane was able to land in the community just in time for a radio broadcast at 8:30 o'clock.



Dr. A. L. Reynolds (left) and Russell G. West in the Wiley church pulpit

Few revivals are more widely advertised. Wiley is in an irrigated section of the Arkansas River valley and our community covers around a hundred square miles. Each family in our territory received a card telling of the meetings. Both the radio and newspaper gave us wide publicity. Dr. and Mrs. Reynolds had been in our church on two previous occasions, presenting their program before a packed house. Therefore, every evening our church was packed with eager people who had come to worship.

On the opening night there were eight pastors in the audience. Delegations came from Garden City, Kansas—over a hundred miles to the east; from Rocky Ford, Colo. — sixty- five miles to the west. Practically every town in southeastern Colorado was represented in our audience, night after night. In the audience could be seen lawyers, doctors, judges, businessmen, teachers, farmers and people of various races. On the closing night hun-

dreds of extra chairs were moved in, and many people were standing. Some admitted they came at first through curiosity, but returned night after night to worship.

Dr. Reynolds is pastor of the People's Methodist church in Colorado Springs. Both he and his wife are talented and trained in music. Before entering the Christian ministry to follow in the footsteps of his father he was a radio and concert singer, covering many of the large cities of America. He received his B.A. degree from Rush College, Miss., his B.D. and Th.D. degrees from Burton Seminary in Colorado Springs.

His sermons were scriptural, deeply spiritual and life-centered. During the revival he trained and directed a large youth choir, directed the congregational singing, sang a group of solos each evening, and preached a challenging sermon. He also sang for schools, clubs and shut-ins, and visited in many homes. Wherever he went he conducted himself with such grace and dignity he won the admiration of our entire community.

One thing our people appreciated was his insistence that the Christian Negro is opposed to interracial marriages. He contends that the Negro at his best wants to remain a Negro and make his unique contribution to the cause of Christ. What the colored person wants in America is equality of opportunity.

His oldest son, eighteen, was voted the most valuable player on the Colorado Springs High School basketball team and broke the pole vaulting record in our state. Their other son, nine, was saved from polio through prayer after the doctors had taken him out of the iron lung and laid him out as dead. He came down over the week end with his new ball glove and was the center of interest — a kind of Jackie Robinson — among the boys of our community. It was a rich experience to have these dark-skinned children of God as guests in our Brethren parsonage.

Twenty-four people were baptized, seven came into our church by the transfer of letters, and four young men were reconsecrated. The spiritual tone of our community has reached a new high, as anyone who lives here will tell you. Hundreds of visitors and strangers received a new appreciation of a little church which not only believes in brotherhood but is willing to do something about it. They saw it in "black and white."

Anniversaries and Weddings

Anniversary

Brother and Sister Joseph Holsinger celebrated their fifty-seventh wedding anniversary in their home near Windber, Pa., on Feb. 4, 1954.—Mrs. Warren Hoover, Windber, Pa.

Brother and Sister Samuel Knavel celebrated their fifty-eighth wedding anniversary in their home near Windber, Pa., on March 15, 1954.—Mrs. Warren Hoover, Windber, Pa.

Brother and Sister David Thomas celebrated their fifty-eighth wedding anniversary in their winter home in Tampa, Fla., Jan. 26, 1954.—Mrs. Warren Hoover, Windber, Pa.

Weddings

Bechtel-Fogelman—David L. Bechtel and Donna Marie Fogelman, both of Hummelstown, Pa., April 18, 1954, in the Spring Creek church, by the undersigned.—J. Herbert Miller, Hershey, Pa.

Bomberger-Elliott—Cyrus Y. Bomberger and Sallie V. Elliott, both of Lebanon, Pa., May 8, 1954, in the Westminster church, by the undersigned.—Harold Z. Bomberger, Westminster, Md.

Boyers-Grieser — Marshall Boyers of Wauseon, Ohio, and Helen Grieser of of Archbold, Ohio, in the Swan Creek church, April 17, 1954, by the undersigned.—Mervin Cripe, Wauseon, Ohio.

Carr-Hoover—Benjamin H. Carr of Cootes Store, Va., and Geraldine E. Hoover of Broadway, Va., May 4, 1954, by the undersigned, at his home.—Samuel D. Lindsay, Hagerstown, Md.

Kennedy-Whitmire — Donald Kennedy of Harrisonburg, Va., and Joyce Whitmire of Broadway, Va., in the Linville Creek church, May 6, 1954, by the undersigned.—Ernest E. Muntzing, Broadway, Va.

Kettering-Wagner—Stanley R. Kettering of Lebanon, Pa., and Eula Fern Wagner of Palmyra, Pa., in the Palmyra church, by the undersigned, May 1, 1954. —Carl W. Zeigler, Lebanon, Pa.

McCullough-Swartz — Thomas McCullough and Aileen Swartz, both of Newville, Pa., in the Huntsdale church, Feb. 14, 1954, by the undersigned.—O. J. Hassinger, Huntsdale, Pa.

Middleton-Rentzel — Douglas Franklin Middleton and Yvonne Darlene Rentzel, both of Dover, Pa., in the Bermudian church, April 18, 1954, by O. Wayne Cook. —Grace L. Julius, Dover, Pa.

Myers-Goodwin—D. Dale Myers, Jr., of Cleveland, Ohio, and Florence Elizabeth Goodwin of Lurgan, Ireland, in the Cleveland church, April 30, 1954, by the undersigned.—H. Robert Gemmer, Cleveland, Ohio.

Obituaries

Arnold, Gladys L., daughter of George W. and Bessie V. Zimmerman, was born Oct. 4, 1902, in Washington, D. C., and died April 23, 1954. She was a member of the Washington City church. On June 6, 1923, she was married to Miles William Arnold. Surviving are her husband, one son, her mother, stepfather and two brothers. Funeral services were held at the Chambers funeral home by the undersigned. Interment was in the Cedar Hill cemetery.—Duane H. Ramsey, Washington, D. C.

Bahr, Lillie, daughter of James and Susanna Humes, was born in 1883, in Singers Glen, Va., and died April 7, 1954. At the age of thirteen she became a member of the Singers Glen United Brethren church, and later moved with her family to Lima, Ohio. After her marriage to Henry Bahr, she moved to Marilla, Mich. To this union were born five children. She is survived by her husband, one son, one daughter, her mother, five sisters and three brothers. Funeral services were held in the Marilla church by Bro. R. J. McRoberts. Interment was in the Marilla ceemtery.—Mrs. R. J. McRoberts, Copemish, Mich.

Barriere, Marie E., daughter of Isadore Louis and Nannie Estelle Barriere, was born Jan. 11, 1896, in Washington, D. C., and died May 1, 1954. She was a member of the Washington City church. Surviving are her mother, one sister and one brother. Funeral services were held at the Chambers funeral home by the undersigned. Interment was in the Rock Creek cemetery.—Duane H. Ramsey, Washington, D. C.

Diehl, Rebecca Ann, daughter of Conrad and Frances Baker Long, was born Oct. 8, 1873, in Rockingham County, Va., and died Jan. 29, 1954, at her home. Early in life she united with the Mill Creek church. In 1898 she was united in marriage with Arthur J. S. Diehl. To this union were born nine children. Upon moving to Augusta County in 1920, she became a member of the Middle River congregation. Surviving are two sons and seven daughters. Funeral services were held at the Middle River church by Homer J. Miller and John W. Gosnell. Interment was in the adjoining cemetery. —W. Paul Coffman, Fort Defiance, Va.

Dove, J. A. Clarence, was born at Criders, Va., Aug. 6, 1879, and died at his home at Ft. Seybert, W. Va., April 13, 1954. He was married to Sarah E. Brady on Dec. 4, 1904. He was a member of the Bethlehem church for about forty years. Surviving are his wife, two daughters, one son, thirteen grandchildren and one sister. Funeral services were held in the Bethlehem church by the undersigned, assisted by J. L. Dove. Interment was in the cemetery near the church.—O. F. Bowman, Harrisonburg, Va.

Drake, Cora, daughter of Fred and Lydia Cripe Rowe, was born Feb. 17, 1875, near Bremen, Ind., and died April 27, 1954, in Plymouth, Ind. On March 19, 1893, she was married to Benjamin Drake. To this union were born three sons and two daughters. In early life she united with the church. Surviving are two sons, two daughters, fourteen grandchildren, twenty-three great-grandchildren, two brothers and two sisters. Funeral services were conducted in the Bremen church by the undersigned, assisted by Bro. Wilmer Brubaker. Burial was in the Bremen cemetery.—C. C. Cripe, Bremen, Ind.

Furry, Mrs. Bertha, daughter of James and Margaret Pepple, was born at New Enterprise, Pa., May 30, 1883, and died at Lexington, Ky., April 4, 1954. She was united in marriage to Edgar Furry, who preceded her in death. Surviving are one son, one daughter, one grandchild, two sisters and eleven half brothers and sisters. Funeral services were held at the New Enterprise church by Wayne H. Dick. Interment was in the New Enterprise cemetery.—Sara G. Replogle, New Enterprise, Pa.

Hartman, Katie, widow of Jacob E. Hartman, died April 20, 1954, at her home in Waynecastle, Pa., at the age of eighty-three years. She was a member of the Prices church for many years. Surviving are six sons and daughters, twenty-five grandchildren and forty-three great-grandchildren. Funeral services were held in the Prices church by Milton Hershey and M. C. Valentine. Interment was in the adjoining cemetery.—Mrs. Dorothy Rice, Waynesboro, Pa.

Hershberger, Sara A., daughter of Emanuel S. and Elizabeth Guyer, was born Sept. 15, 1891, in Everett, Pa., and died April 27, 1954, at her home in Martinsburg, Pa. She was married to Claudius A. Hershberger on Feb. 21, 1917. She was a member of the Martinsburg church. Surviving are her husband, two daughters, one son, five grandchildren, five sisters and two brothers. Funeral services were conducted in the church

by her pastor, Bro. Roy Forney. Interment was in the Fairview cemetery.—Mrs. C. O. Beery, Martinsburg, Pa.

Hoover, Louis Replogle, son of John H. and Catherine Replogle Hoover, was born May 15, 1873, in Lawrence County, Kansas, and died April 20, 1954, at his home in Roaring Spring, Pa. On June 21, 1894, he was married to Annie M. Strayer, who died Jan. 20, 1946. He united with the church early in life and served as a deacon since 1911. Surviving are five sons, one daughter, twenty-seven grandchildren, two sisters and two brothers. Funeral services were held in the Roaring Spring church by his pastor, Bro. Carl E. Myers. Burial was in the Albright cemetery.—Mrs. Lena M. Hoover, Roaring Spring, Pa.

Nyce, William G., former pastor of the Harmonyville church, died March 15, 1954, at his home in Harmonyville, Pa., at the age of eighty-four years. For forty-eight years he served as pastor of the Harmonyville church. One of the oldest active clergymen in the country, he was active in church work, teaching the men's Bible class on many Sundays. Surviving are his wife, Mrs. Lena Keim Nyce and one sister. Funeral services were conducted in the Harmonyville church by Brethren Gerald O'Donnell and Benjamin Waltz. Interment was in the East Conover Mennonite cemetery. —Esther M. Taylor, Pottstown, Pa.

Reiley, Hubert S., son of Luther W. and Irene Smith Reiley, was born in Washington, D. C., Aug. 3, 1889, and died March 15, 1954. On Oct. 26, 1923, he was married to Rose Fillius Reiley. He was a member of the Washington City church. Surviving are his wife, one daughter, two grandchildren, three sisters and two half brothers. Funeral services were held at the S. H. Hines funeral home by the undersigned. Interment was in the Arlington National ceemtery.—Duane H. Ramsey, Washington, D. C.

Shirey, Annie M., daughter of William and Eliza Good Shirey, was born Nov. 10, 1871, and died Jan. 16, 1954. For many years she was a member of the Washington, D. C. church. She devoted much of her life teaching young Chinese in Washington. Surviving are two sisters and two brothers. Services were conducted by Brethren C. E. Long, Warren Bowman and Cecil Showalter. Interment was in the near-by cemetery.—Mrs. Otis Bowman, Port Republic, Va.

Shriver, Doris Janes, daughter of Elvin R. and Beulah Smith Shriver, was born Feb. 20, 1931, near Martinsburg, Pa., and died May 4, 1954, at her home near Martinsburg, Pa. She was a faithful member of the Martinsburg church. Surviving are her parents, two brothers, one sister and her parental grandmother. Funeral services were conducted at the Martinsburg church by Roy S. Forney, Emmert Frederick, assisted by Bro. D. I. Pepple and David Lykins. Interment was in the Fairview cemetery.—Mrs. C. O. Beery, Martinsburg, Pa.

Smith, David A., was born in Bremerton, Wash., in 1892, and died at his home in East Olympia, Wash., April 20, 1954. Surviving are his wife, Mary, and three stepsons. Funeral services were conducted at the Millo and Millo memorial home in Olympia, Wash., by his pastor, Bro. Richard Wenger.—Blanche Beigh, Olympia, Wash.

Snyder, Mrs. Lona O,. daughter of Joseph and Sarah Teeter Guyer, was born Dec. 27, 1880, in Martinsburg, Pa., and died April 7, 1954, in Altoona, Pa. On March 8, 1900, she was married to J. J. Snyder, who preceded her in death. She was a member of the New Enterprise church. Surviving are four sons, one daughter, ten grandchildren and two brothers. Funeral services were held at the New Enterprise church by D. I. Pepple, assisted by Wayne H. Dick. Interment was in the Snyder cemetery near Everett, Pa.—Sara G. Replogle, New Enterprise, Pa.

Swartz, Earl, son of Robert and Alice Swartz, was born Aug. 12, 1903, and died at his home in Newville, Pa., March 5, 1954. He was married to Stella Moffitt. He united with the church when a young man and was a member of the Huntsdale church at the time of his death. Surviving are his wife, three daughters, two sons and a granddaughter. Services were held from the Rearick funeral home in Newville by his pastor, the undersigned. Interment was in the Prospect Hill cemetery.—O. J. Hassinger, Huntsdale, Pa.

Trysnicky, Virginia Ruth, daughter of Herbert and Elsie Wirick Weyant, was born Jan. 13, 1919, in Windber, Pa., and died March 29, 1954, in Pittsburg, Pa. On Aug. 24, 1940, she was married to Metro Trysnicky. Surviving are her husband, three children, her parents, five sisters and four brothers. She was a member of the Rummel church, where services were conducted by her pastor, A. Jay Replogle, assisted by C. H. Rosenberger. Interment was in Richland cemetery.—Mrs. Warren Hoover, Windber, Pa.

Wyatt, George Washington, son of Joseph E. and Rebecca McMillen Wyatt, was born in Johnson County, Md., Nov. 24, 1874, and died in Colorado Springs, Colo., May 2, 1954. On Aug. 19, 1902, he was united in marriage to May Leona Shoemaker. To this union was born one son. After his retirement as a farmer rancher in 1944, he and his wife moved to Colorado Springs. Surviving are his wife, one son, two grandchildren, two great-grandchildren and three sisters. Services were held in the Swan funeral home in Colorado Springs by Van B. Wright, and in the Floral Hills Memorial cemetery, Mo., by James H. Elrod of Kansas City, Kansas.—Van B. Wright, Colorado Springs, Colo.; James H. Elrod, Kansas City, Kansas.

Ziegler, John C., son of Daniel and Mary Conner Ziegler, was born April 11, 1867, in Bethel, Pa., and died March 26, 1954, in Pottstown, Pa. He was united in marriage to Sarah Brown, who preceded him in death. A member of the Mingo church, he served as a trustee and deacon. Surviving are one daughter, five sons, twenty grandchildren, thirty-five great-grandchildren and one sister. Funeral services were held in the Mingo church by Joseph Cassel and Samuel Hess. Interment was in the church cemetery.—Mrs. Elmer Haldeman, Eagleville, Pa.

Church News

Northern California

Sacramento—Our pastor conducted a part of the Good Friday services which were held jointly by the churches of the North Sacramento area. Our spring communion service was held on Good Friday evening. Three new members were baptized at this service. On Easter morning the primary department gave a program. In the evening the play, Barabbas, was given. During the past few months a special effort has been made to visit church contacts and parents of children attending our Sunday school. A mother and daughter banquet was held on May 7 and a baby dedication service on May 9. Daily vacation Bible school plans are being completed with the dates being June 21—July 2. The women's work has sent clothing to Church World Service.—Mrs. Arthur B. Journey, Sacramento, Calif.

Yuba City—Our church has been emphasizing growth in the spiritual life during the Lenten and post-Lenten season. David Studebaker of San Francisco led the church in a spiritual life emphasis week. Since Easter the emphasis is upon recapturing the meaning of Pentecost in church and family life. The film, I Beheld His Glory, was shown on May 2. Family life films used were At Home With God and Rim of the Wheel. Funds contributed to the Miriam Shimer memorial fund have been used by the trustees to purchase an outdoor bulletin board. A class in church membership and fundamental beliefs is being conducted on Saturdays by the pastor for children ten years and older. Plans are being made for vacation church school and summer camp at Peaceful Pines. One Sunday morning in May our church exchanged pastors with the Sacramento church. Our congregation is beginning to make plans toward the addition of a fellowship hall to the church plant.—Ward E. Pratt, Yuba City, Calif.

Washington

Olympia—On Palm Sunday evening the choir presented a program of Easter music. The program was also given over our local radio station. Pre-Easter services were conducted by our pastor, closing on Good Friday evening with baptismal services. On Easter evening our spring love feast and communion was held with Bro. Wenger officiating. On April 25 a tea was given for the senior members. At a fellowship dinner on May 2, our high school graduates were recognized and presented with the book, Stories of Brethren Life. Our new members were also honored at this meeting. Mrs. Laurie Kingery attended the United Church Women's national meeting at Grand Rapids, Mich., in April. Approximately twenty of our young people attended the state youth rally at the Richland Valley church.—Blanche Beigh, Olympia, Wash.

Colorado

Colorado Springs—The dedication of our church was held on March 28 with Bro. D. W. Bittinger, president of McPherson College as guest speaker. A basket dinner was served at the noon hour with many visitors from other churches in the district with us. Revival meetings begin on March 29, with Bro. Ralph Hoover of Fruita, Colo., as evangelist. Five persons were baptized at the close of the services on April 11. Our love feast was held April 15. Our Easter observance began with a sunrise service. At the regular morning service a reception was held for all the members who have been received since Sept. 1, 1953. Three new members were received by letter on April 25.—Mrs. Carl J. Reed, Manitou Springs, Colo.

Northern Iowa, Minnesota and South Dakota

South Waterloo—In a recent church council meeting, our pastor, Bro. Clarence Sink, was elected pastor for another five-year term. He will also serve as delegate to Annual Conference. Communion services were held on Good Friday. At Easter time ten were baptized and six received by letter into our church. The cantata, Calvary, was presented on Palm Sunday evening by the choir. Our vacation Bible school will be conducted June 7-12.—Mrs. R. C. Hollis, Waterloo, Iowa.

Michigan

Hope—Bro. Paul Halladay of Manchester College was with us for a week-end meeting. Several from our church accepted the invitation for the Good Friday services in the Alto Methodist church. Three new members were received into our church on Easter by baptism. On April 25 Mrs. Earl Zigler, missionary on furlough from India, showed pictures and gave a talk. Our aid has been preparing materials for the Brethren Service truck. Several dozen cans have been brought for Greece. We have been quilting at our aid meetings which are held every two weeks.—Barbara Miller, Lake Odessa, Mich.

Sunfield—Our young people gave a program with the offering going for the district camp. We used the picture, Return to Faith, one Sunday evening. On March 14 six young people from Man-

ester College were in charge of our vices. Our young married people's ss presented the play, The Crown of orns, in our church on March 28 and er in another church. We held a joint od Friday service with the other two rches of our community. The young ple of these churches also held an ster sunrise service at a near-by lake l served breakfast at our church. On ril 25 two persons were baptized and communion service was held the ne evening. Our pastor continues a ss for church membership. On April Mrs. Rachel Zigler gave a program concerning the work in India. Our men gave a program at our family night supper. Our pastor, Bro. Gandy, has been chosen to represent us at Annual Conference. Bro. Delmond Frantz and Sister Ardis Bursley were elected delegates to district meeting.—Mrs. Virginia Snavely, Vermontville, Mich.

Northeastern Ohio

Akron, Eastwood—Bro. James Beahm of the First church, Chicago, Ill., was evangelist for our meetings during the Lenten season. Our remodeled building will be dedicated on Sunday, June 27; Bro. Russell V. Bollinger of Manchester College will be the guest speaker for both morning and afternoon services. We joined with five other churches in our community for Good Friday services. The offering received from the Good Friday services was given to the city hospital chaplain fund which is being sponsored by the Akron Council of Churches. Miss Wilma Schragg, returned missionary, was with us one Sunday in April. Because of the growth of our Sunday school we have formed another adult class. A class for new members has been started with our pastor, Wilmer Petry, as teacher. Recently seven were baptized, three received by letter and three await baptism into our fellowship. Ronald Petry, student at Manchester College, recently brought a morning sermon.—Mrs. P. J. Remsburg, Akron, Ohio.

Olivet—Since our last report, our minister, Bro. Kenneth Hollinger, has been retained for another term of service. A number of the members responded to an effort of reading the four gospels before Easter. The young people of the church have presented two lights for the parking area. Our young people were in charge of family night; Bro. T. Wayne Rieman of Manchester College was guest speaker for the evening. At the close of our Easter services, with Bro. Clarence Erbaugh as evangelist, seven were baptized into our church fellowship. Communion was observed on Easter evening. On Mother's Day our pastor was guest minister of a radio station in Cincinnati for the seventh consecutive year in observance of Family Week.—Gladys Erbaugh, Logan, Ohio.

Owl Creek—Our aid has held regular meetings each month and has been quilting and sewing for relief. Our Sunday-school and church attendance has increased since the first of April. Several members from our church sang in the community choir at Easter time. Our church joined a neighboring church in an Easter sunrise service and breakfast. Council meeting was held on April 21, with Bro. King, our elder as moderator. We are making plans for a spiritual emphasis week, Oct. 3-10. Community Bible school is scheduled for the first two weeks of June. Delegate to Annual Conference will be our pastor, Bro. Floyd Emrick. Lola Workman and Mary Bechtel will serve as delegates to district meeting. A laymen's stewardship team will be with us on May 16. Two letters of membership have been received. Dedication of babies was held on Mother's Day with special remembrances to all mothers.—Minnie Gilmore, Fredericktown, Ohio.

Northwestern Ohio

Eagle Creek—At our fall business meeting our pastor, Bro. J. J. Anglemyer, resigned and on April 25 Bro. Harold Miller accepted the call to be our pastor. Bro. Anglemeyer will have served us for fifty years when Bro. Miller begins his pastoral duties the first of September. New oil furnaces have been installed in the church and parsonage and extensive remodeling has been done to the parsonage. Our communion services were held May 1, and our mother and daughter banquet May 11. Our senior deacon, Bro. Virden Rodabaugh, died April 25.—Mrs. Fred Sampson, Ada, Ohio.

Southern Ohio

Oakland—Our church joined in the One Great Hour of Sharing. Recent guest speakers were Paul Overcash, Ray Dull and Ray Shank. The children's department had charge of a Sunday evening service, presenting the film, For Every Child. A number from the intermediate department attended the intermediate conference at the Pleasant Hill church. The play, The Fair Family Worships, was presented at the women's

A BOOK DIET

For Youth and Their Leaders



ERMA PAUL FERRARI — CAREERS FOR YOU

Here is a book to encourage and help young people to choose a career in the light of their Christian faith. Writing with a sure grasp of the meaning of Christian vocation, Mrs. Ferrari presents the wide range of occupational opportunities open to youth today. She offers wise counsel for getting the proper experience and training for a job, plus help in self-evaluation of personality, abilities, and interests.

For every young person—and for every adult who advises youth—*CAREERS FOR YOU* presents vocational guidance from the Christian viewpoint. It shows how to build a job into a successful career—and a happy Christian life. **$2**

YOUR LIFE COUNTS

Edited by HOOVER RUPERT. Here are 14 challenging, inspiring messages for young people. **$1.75**

TOMORROW IS YOURS

ORVA LEE ICE. Twenty brief talks to youth, applicable to the problems of modern living. **$2**

THIS LOVE OF OURS

LESLIE R. SMITH. These wise and friendly discussions show young people how they can maintain the love and happiness they have on their wedding day. **$1.50**

TALKS TO YOUTH

Edited by GORDON C. SPEER. "These eighteen talks . . . will prove helpful to those who speak to youth."—*The Lutheran.* **$1.75**

THE ADVENTURE OF FINDING GOD

VIRGINIA CHURCH. Letters from a loved and trusted teacher who has inspired young people. **$1.50**

A THEOLOGY FOR CHRISTIAN YOUTH

HENRY DAVID GRAY. "Simple, orderly and easily readable account of the Christian faith and the reasons for believing it."—*Christian Century.* **$1.50**

REMEMBER NOW . . .

WALTER DUDLEY CAVERT. These daily devotional readings for young people offer the proof and the practice of meaningful private worship. **$1.25**

A BOOK OF PRAYERS FOR YOUNG PEOPLE

RICHARD K. MORTON. "A series of very beautiful and significant prayers . . . a spirit of devotion and enlargement throughout."—*Religious Herald.* **$1.50**

THE UPWARD CALL

HENRY DAVID GRAY. Twelve weeks of daily devotional readings based on Paul's letter to the Philippians. **$1.25**

ORDER FROM

BRETHREN PUBLISHING HOUSE . . . . Elgin, Illinois

work Bible study meeting. The Zuecher Accordion Band from Berne, Ind., presented a concert on Sunday evening, April 11. We participated in the union Good Friday services held at the Presbyterian church in Gettysburg and in the Easter sunrise service in the Gettysburg school auditorium. The community choir presented the cantata, King Triumphant. Ten new members were baptized into our church fellowship. A class of instruction for the new applicants will be taught by our pastor. The mother and daughter banquet was held May 4. At our last council meeting, our pastor and his wife, Brother and Sister Earl Hostetter were elected delegates to Annual Conference. The church will send Lloyd Miller, our young people's adult adviser, with the youth group to the National Youth Conference in Anderson, Ind., in August. Mr. and Mrs. Nicholas Kondra and their two children have recently arrived in our community from Germany. A dedication service for babies and young children was held on Mother's Day, May 9. High Pressure Area, a play for parents and young people was presented on Sunday night, May 9. We participated in the district pulpit exchange on May 16. Some of the men from the men's group are donating their time and labor to the building of the additional Sunday-school rooms.—Mrs. Samuel Long, Bradford, Ohio.

Trotwood—Because of the increase in our Sunday-school and worship attendance, a new sanctuary is to be built and several Sunday-school rooms arranged in the present building. Cottage prayer meetings were held in a number of homes during the month of March, ending with a mass meeting at the church. In the absence of our pastor, Bro. Raymond Peters brought the morning sermon. Brother and Sister Roscoe Inman of Bradford showed pictures and gave a talk on the building of the Kassel House in Germany. Bro. Ivan Eikenberry, missionary to Nigeria, held evangelistic services in our church April 4-11. As a result of these meetings and of Bro. Kinsel's classes for juniors and intermediates in Christian life and church membership, nineteen were baptized and one received by letter into our church fellowship. Community Good Friday services were held in our church with six local ministers and Bro. W. Harold Row as speakers. Bro. A. F. Brightbill was with us on April 25 for an all-day meeting. An afternoon session was held for members of the choirs, and in the evening Bro. Brightbill led the choir and congregation in a number of the newer hymns.—Thomas E. Karns, Trotwood, Ohio.

Eastern Pennsylvania

East Fairview—Bishop Henry Ginder spoke and showed slides of his recent trip to Japan. We studied the Book of Ephesians during our Bible institute which was conducted by Bro. R. W. Schlosser of Elizabethtown College. Our church was represented at the community World Day of Prayer service. On March 7 Bro. Stover Kulp, a missionary to Africa, brought our message. The vocational guidance committee sponsored a service with Arthur Climenhagen, a Brethren in Christ missionary, as guest speaker. Sister Martha Fahnestock was elected delegate to a leaders' conference at Ocean Grove in June. Robert Byerly of Elizabethtown College was evening speaker at the union Lenten service in our church. A group of young adults attended the district fellowship in the Bareville church. The Mennonite Revival Singers of Ohio gave a program of songs. The men's work has purchased a heifer for relief. At the April women's work meeting, the White Oak group were guests and conducted the devotions. Our local ministers conducted pre-Easter services. Members of the choir presented an Easter pageant, Lord, Is It I? A district school of family living was held for four Tuesday evenings. On April 25 our church had charge of services at the Neffsville Brethren Home. Our guest ministers at love feast on May 2 were Bro. Ralph Jones and Bro. Roy S. Forney.—Mrs. Anna Graybill, Manheim, Pa.

Hatfield—A six-week leadership training course was held on Sunday evenings in our church. Six students from Elizabethtown College were in charge of a Sunday evening worship service with David Wilson delivering the message. On April 3 Mrs. Charles Weaver conducted a children's conference in our church with the Indian Creek, Shippack, Mingo churches participating. At our regular council meeting, our elder, Ralph H. Jones, was elected delegate to Annual Conference. During the week of April 12, evangelistic meetings were held by Bro. Howard Bernhard. As a result of these meetings, two were baptized into our church fellowship.—Harold L. Kulp, Lansdale, Pa.

Myerstown—We began the Lenten season with an old-fashioned hymn sing and special music by the young couples' octet. Mrs. Robert Hess spoke on Bible study at a recent women's work meeting. A musical program was presented by the Melody trio and the YTC quartet. As the result of the revival conducted by Bro. Robert Hess, two were baptized. The Glory of the Cross was presented by the women's chorus. Four cottage prayer meetings were held during the Lenten season. Our pastor, Bro. Knavel, participated in the Holy Week services. A discussion, The Kingship of Christ, was given by the men's work. On Easter Sunday the junior high Sunday-school classes took part in the morning church service. In the evening a play, The Rich Young Ruler Remembers Jesus, was presented by the young people's class with special music by the quartet. Bro. Robert Byerly and Bro. S. Clyde Weaver were guest ministers at our love feast. Our pastor participated in the evangelistic preaching mission in the Coventry, Harmonyville, Parker Ford and Pottstown churches.—Helen I. Gibble, Myerstown, Pa.

Middle Pennsylvania

Carson Valley—Bro. Henry J. Moyer of Lewistown conducted evangelistic services May 10-16. Our love feast was held Sunday, May 16. Because of the gain in attendance our present church building is no longer adequate. We are now in the process of building a new and larger church building. Our building committee is led by one of our part-time licensed ministers, Bro. David B. Clapper.—Mrs. James B. Grove, Lakemont, Pa.

S.E. Pennsylvania, New Jersey, E. New York and N. Delaware

Philadelphia, Bethany—Since our last writing guest speakers in our church have included Bro. John Grimley, missionary to Africa, Donald McConagher of the European gospel crusade and Mrs. Hedegard of the same group, who spoke at our mother and daughter meeting. On Temperance Sunday Rev. Collier from the Temperance Society was with us. We are studying the Book of John at our midweek prayer meetings. At a special council meeting our pastor, Bro. Landis, was elected delegate to Annual Conference. At a Sunday-school teachers and workers' supper and meeting, it was decided to use the Moody teachers' training course and films. At the morning service on Palm Sunday, seven were baptized into our church fellowship. In the evening of the same day, we observed our spring love feast and communion service. On Easter morning the Sunday school gave a program and in the evening the choir presented the cantata, The Resurrection Morn. Bro. Bruce Bennett was licensed to the ministry. On April 25 we also began a week of evangelistic services with Linford J. Rotenberger of York, Pa., as evangelist. —Mrs. C. S. Bartolett, Philadelphia, Pa.

Brethren Placement and Relocation Service .

This column is conducted as a service to our people. The right to and reject is reserved. Since no ve cation of ads is made no responsibi can be assumed. In writing about ad please give the number. Unless oth wise specified address all corresponde to Brethren Service, General Brotherh Board, 22 S. State St., Elgin, Ill.

No. 962. Wanted: A young man or ol man who can teach high school athle Also a matron for the boys' dormit and regular high school teacher. Any interested in teaching in a real Chris atmosphere, write: G. E. Drushal, Ri side Christian Training School, Inc., I Creek, Ky.

No. 963. Wanted: Ride to West C with Brethren who are returning h from Annual Conference for Ger exchange student who wants to see West Coast. Write: Jacob S. Stoner, 2, Mechanicsburg, Pa.

No. 964. For sale: Grocery store, block from Brethren church, wonde opportunity for man and wife to m $5,000 a year. $7,900 stock and fixtu Selling on account of poor health. Wr A. C. Tritt, 38 Walnut St., Carlisle,

No. 965. For sale: A nursing home the aged, capacity of twenty patie Located in Wisconsin, town of 9, Home filled to capacity, with more quiring for admittance. Buildings business priced to sell. Write: Breth Service Commission, 22 S. State, Elgin,

No. 966. Wanted: Position taking c of old folks doing yard work. Wr David W. Long, Box 244, Quinter, Kan

No. 967. Custodians wanted: One of churches in the Southeastern Reg needs a man and his wife to be cu dians. Must be fully consecrated, relia in good health, willing and able to general cleaning and repair work, as in kitchen with suppers. Annual sala $2,000 plus furnished apartment and u ties. Replies confidential. Write Breth Service Commission, General Brotherh Board, 22 S. State St., Elgin, Ill.

No. 968. For sale: Four acres, f equipped for about three thousand lay hens. Two dwelling houses, fan orchard, including orange and avoc tree, and thirty young walnut trees. miles to Church of the Brethren. W J. S. Kamerer, R. 4, Box 2083, Mode Calif.

No. 969. Wanted: Professor of ho economics and dietician. Desire candid with Master's Degree. Salary, $3,200 maintenance. Desirable quarters in home management house. Contract begin late in August 1954. Contact Adr College, Adrian, Mich.

No. 970. For sale: Anyone desiring picture plate of the First Church Chicago may order them. They are wh china with a sepia colored picture of church on the front and a histori sketch of the church on the back. Pla are $2.00 each, plus 35c for wall hang Order from: CBYF, 3435 W. Van Bur Chicago 24, Ill.

No. 971. Wanted: Person to share housekeeping duties and live with elde couple who are still active. Will rece room and board and some remunerati Modern house and small garden. Cont Brethren Service Commission, Gene Brotherhood Board, 22 S. State St., El Ill.

No. 972. For sale: Shoe-repair shop equipment in a building with mod living quarters on first floor and t apartments upstairs. Also has gara Will sell separately. Must sell because ill-health. Six miles to the Church the Brethren. Write: Roscoe Swank, 1112, Butler, Ohio.

Southern Pennsylvania

Lost Creek—Bunkertown church met regular council on April 22. Bro. Robert Cocklin of the district ministerial board and Bro. David J. Markey of Carlisle conducted election and installation of the following deacons: Bro. Blair Foster and his wife, Bro. Wayne Goodling and his wife, and Bro. Lawrence Benner and his wife. Our delegates to Annual Conference are Brother and Sister David J. Markey. Our pastor conducted our evangelistic services from March 29 to April 10 with love feast on Palm Sunday. Bro. Markey has begun a midweek prayer service with a study on church doctrine. On May 7 our mother and daughter banquet was held. We are planning a joint Bible school with the St. Johns E.U.B. church. — Mrs. Blaine Leonard, McAlisterville, Pa.

New Fairview—Sister Ruth Utz, missionary supported by our congregation, was with us for a morning and an evening service which was sponsored by the women's work group. Our young people were host to the district young people's meeting. The men's work sponsored a program of local musical talent. Our annual mother and daughter banquet was held May 5. At our last council meeting the congregation selected Bro. Eberly of Elizabethtown College as guest speaker for the 1955 pre-Easter services. This year our eight local ministers had charge of the services. We also elected our delegates to Annual Conference Murray Lehman, Erwin Myers and John McWilliams. Our congregation took an offering amounting to about $575 for the Camp Swatara project.—Walter Markey, R. 1, York, Pa.

York, Second—We observed our fourteenth anniversary with our elder, J. L. Miller, bringing the morning message. Six members of the original building committee had charge of the evening service. Our church had charge of the service on Feb. 14 at the Brethren home at Cross Keys. The Sunday school furnished the guests of the home with a dinner and the women's work gave them cookies. A busload of twenty-one people from our church attended the evangelistic meeting conducted by Bob Richards at the Greencastle church. Bro. Myrl Weyant of Claysburg, Pa., held our evangelistic meetings in March. As a result of these meetings, six were baptized. Our church belongs to the 100% Passenger club. We held our annual family night in March. In absence of our pastor, Bro. Henry Bucher, dean of Elizabethtown College, brought the messages on Palm Sunday and Easter. Mae Gaybill of Manheim spoke at the Easter meeting of the women's work. Bro. Robert Turner spoke at our pre-Easter services. At one of the young people's meetings, James Bohn, a 1-W worker, showed slides of the New Windsor Brethren Service center. Other guest speakers have included Benton Junkins, Daniel Haldeman and M. Paul Dennison. The Sunday evening service of April 25 was in the form of a musical with our members participating. — Mrs. Walter Bachman, Jr., York, Pa.

Western Pennsylvania

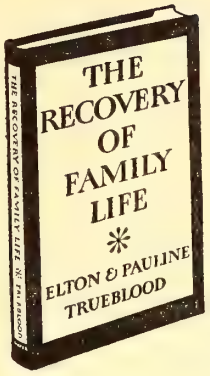
Salisbury—During the winter, our church put tiling on the floor. The church gave a dinner for the choir this spring. The circuit young people were entertained on April 1. Our pastor, Russell K. Showalter, conducted a membership class during Lent. Sixteen members were received on April 11, thirteen by baptism. Two deacons were elected on April 25. Our pastor will be in charge of the community daily vacation Bible school in June. We co-operated with the community union Lenten and Holy Week services. The children's department gave an Easter program.—Mrs. Florence Shoaster, Salisbury, Pa.

Westmont—Plans for remodeling our present church building are progressing. The day's wage a month unified giving plan is successful. The choir presented the cantata, The Garden of Joseph, on Thursday evening of Holy Week, under the direction of Mrs. Mary Louise Wonders. Before sunrise service, a breakfast was served by the young people. Rev. Carlson of the Cambria City mission was guest speaker at the sunrise service. There was a consecration of infants at the morning service. In the evening the children presented a program. Bro. Earl Kaylor was elected to represent our congregation at Annual Conference. Bible school will be held the first of June with our pastor, Bro. Kaylor, as dean. The quarterly family fellowship supper was on May 7. Since our last report twelve persons were baptized and two received by letter into our church fellowship. Baptismal services were held on Easter.—Mrs. Clifford Alwine, Johnstown, Pa.

First Virginia

Roanoke, First—Everette Shober, Elizabeth Ross, David Kessler and Roy Boaz were the leaders for the district training school which was held in our church in February. The Addison Negro high school choir presented a program in our church on Feb. 28, after which our young people entertained the choir. Bro. and Sister Earl Zigler, missionaries to India, were guest speakers on Sunday morning, March 7. Our young people presented the play, One of the Nine, on March 7 at the Cloverdale church. The women's auxiliary had as guest speaker C. Emerson Smith, who showed slides and talked on church work among the migrant laborers. Bro. Paul Fike, pastor of the Cloverdale church, was guest speaker at the father and son banquet. On March 31 the film, Betrayal in Gethsemane and the Risen Lord, was shown as a feature of one of the Lenten devotional services. The new hymnals have been received and a dedication service was conducted at the morning service on April 4. At the morning worship service on April 11, ten were received by baptism and twelve by letter into our church. In the evening of the same day the film, No Greater Power, was presented. Guest speakers in our church during Holy Week were Lawrence Rice, Ralph Bowman and Paul Fike. This was in co-operation with the pulpit exchange program of the churches in the Roanoke area. Our pastor, S. Earl

Growing together in the Family



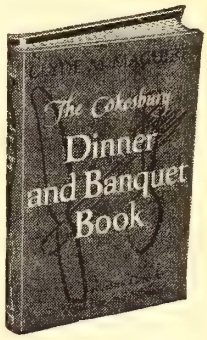
The Recovery of Family Life

Elton and Pauline Trueblood

Here is a book that will point up some of the crucial issues of family life of the everyday garden variety. Solutions to the problems are given. Families will appreciate the help this book will give in pointing them to a more complete Christian family living. Church libraries should place this book on the family reading list. Pastors will find this a refreshing book with an optimistic outlook. 128 pages. **$1.50**

The Cokesbury Dinner and Banquet Book

Clyde M. MaGuire



Ideas for family and group fun are conveniently arranged in this handy book. Written in a warm, easy-to-follow style with attractive drawings suggesting a variety of ways to make invitations, menus, decorations, and program covers. Plans can be easily adapted to fit your individual needs. Homes schools, churches will find here a source of practical plans for: **good food**
good fun
good fellowship
160 pages. **$1.95**

Your Home Can Be Christian

Donald M. Maynard

"Helpful to newly married couples, parents, and even grandparents"—Specific suggestions are given for dealing with such everyday problems as eating, sleeping, getting along with other children, discipline, the fears of childhood, telling falsehoods and many other problems. Special consideration is given to ways by which religion may be made meaningful to children.
160 pages Cloth **$2.00**

BRETHREN PUBLISHING HOUSE . . . . . Elgin, Illinois

MY NEW ADDRESS IS . . .

Name .....

R. D. or St. .....

P. O. ..... Zone ..... State .....

Help us to keep your Gospel Messenger coming by reporting any change in address promptly. **Please do not remove old address.**

Mitchell, assisted in the Easter sunrise services at Natural Bridge. Twenty-two of our women attended the district women's conference at Peters Creek. On Easter evening a concert was presented by the combined choirs of Central, Ninth Street and First churches in our church. Jimmy Hinton represented our young people at the youth seminar in Washington. The deacons' board assisted by the pastor, has divided the city into zones with each deacon and his wife responsible for one zone. Delegates to Annual Conference are our pastor, Mrs. Lena Webster and Jay Bower. Deane Rumberg was appointed director of our vacation Bible school.—Mrs. Lula A. Shickel, Roanoke, Va.

Northern Virginia

Calvary—Bro. Ray Showalter in behalf of Bridgewater College visited in our church and showed the films, The Difference and Fritz Goes to College. Eight members from our church attended the Shawnee district teachers' training school in the Methodist church at Kernstown, Va. During the month of February the women's work groups from our church and the Salem church sent comforters, soap, used clothing and shoes to New Windsor, Md. A hymn festival based on the life of Christ was given on Sunday night, April 4, under the direction of Thelma Haldeman. We have recently completed the remodeling of our church. A basement has been added which provides space for a kitchen, classrooms and heating plant. New pews have been installed in the sanctuary and balcony. An all-day dedication service was held on June 6, with Bro. Warren Bowman delivering the dedicatory address. We are planning for a vacation Bible school in June.—Mrs. Flossie Foltz, Winchester, Va.

Second Virginia

Moscow—During recent months guest speakers have been Bro. M. R. Wolf, Mrs. Greyson Shue, teacher of religious education in the schools, Margaret Glick for the One Great Hour of Sharing; Bro. Cyrus Kiracofe showed slides and gave a talk on his work and travels in the Indian mission in Arizona. Mary Lou Armstrong attended the youth seminar in Washington, D. C., and the UN in New York City. Our CBYF has been sponsoring a Sunday night program each month. In February Henry Solanky, an Indian student at Bridgewater College, gave a talk. In April a ladies' quartet from Bridgewater College, presented a musical program. Our men's organization has secured two heifers for the Heifer Project. All the departments of the church are co-operating in raising the building fund for a new church. Our church attendance is increasing. Our communion was held April 30. The women's group was in charge of the program for Family Life Week.—Mrs. Dewey Byerly, Mt. Solon, Va.

Pleasant Valley—Our church council was held Feb. 20, with the elder, Donald Clague, presiding. Our pastor, S. H. Flora, Jr., and E. B. Craun were elected delegates to Annual Conference. A piano was recently purchased for the junior department. The adult choir gave the cantata, The Holy City, on Palm Sunday, followed by pre-Easter services with an exchange of pulpits with our sister churches. Our love feast was held on April 15. On Easter evening the Easter story was shown in colored pictur Bro. Paul Miller of Iowa will conduct o revival meeting Aug. 15-22. Our wom have made twenty-five comforters a bought twelve blankets. Used clothing being collected for relief work. The d trict women's work conference was h in our church on April 29; Mrs. Willi Willoughby of Bridgewater was speak —Mrs. Frank L. Garber, Weyers Ca Va.

Southern Virginia

Antioch, Rocky Mount—Last Aug the Fairview church called Bro. E. Sherfy of Denton, Md., to be our fu time resident pastor. Installation servic were conducted for Bro. Sherfy by E. Mitchell, Ralph Shober and Bro. G Wampler. The church key and pul Bible were committed to the pastor long as he serves in this capacity. vote of the church, our pastor will rep sent us at Annual Conference. Our you and choir presented a pageant on Eas night. Plans are being made for our cation Bible school again this summer Billie Hodges, Rocky Mount, Va.

First West Virginia

Bean Settlement—On March 5 t women's societies of the Asbury and M Olive Methodist churches joined o women's group at our church in obse ance of World Day of Prayer. Bro. W. Kinzie from the Mathias church show a film on India March 19. A progra and the film, The Resurrection, w shown on Easter evening. On May Bro. Charles Bieber, missionary on fu lough from Africa, showed slides a gave a talk concerning his work. T young people's group presented the te perance play, What Shall It Profit? o Saturday night in May. Mrs. Char Nelson of Circleville gave a pulpit dra ery to the church in memory of h mother, Mrs. Lola Combs Saville. T new Sunday-school rooms have be added to our church.—Mrs. Evel Bean, Rock Oak, W. Va.



Useful Gift for a Bride

Granddaughter's

INGLENOOK COOKBOOK

You will be delightfully pleased to own one of these useful, attractively bound cookbooks. The Granddaughter's Inglenook Cookbook contains recipes covering practically all areas of cookery. Time and oven temperatures are valuable features. Quantities for serving large groups has won for this cookbook wide acclaim. The binding is of durable water-resistant cloth. Color stamping on the cover.



The bride who receives one of these beautiful and useful cookbooks will cherish it for a lifetime. 320 pages. Single copy, **$1.50.**

Write for quantity prices for resale.

BRETHREN PUBLISHING HOUSE

Elgin, Illinois

Church of the Brethren
Gospel MESSENGER
JUNE 19, 1954



Cy La Tour and Son

A Highway Shall Be There

THE desert is the last place you would look for the remains of an old trail across the country. But sometimes the wind will so shift the moving hills of sand that the marks of a former highway suddenly appear. One remembers hat the desert is not entirely lonely or barren but men of faith and vision once valked here.

The people of God have often been a pilgrim people, a pioneer people, a aveling people. They have had to pull up stakes in many a prosperous country nd set out across the trackless wilderness or the uncharted sea in search of promised land. How refreshing must have been the words of the prophet who ssured them that the desert would blossom, that streams would break forth and highway would be there, a Holy Way where the redeemed should walk and here the ransomed of the Lord should come to Zion with singing.

Among the visions that still encourage men to lift their drooping heads and trengthen their weak knees are the dreams of making straight in the desert a ighway for our God.

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

Contributing Editors

ROY D. BOAZ ..... Cloverdale, Va.
A. G. BREIDENSTINE .... Lancaster, Pa.
A. R. COFFMAN ..... La Verne, Calif.
IVAN FETTERMAN ..... Oaks, Pa.
DEAN L. FRANTZ ..... Mt. Morris, Ill.
HOWARD H. KEIM .. N. Manchester, Ind.
MRS. JOHN D. LONG .... Dayton, Ohio
LUCILE LONG STRAYER . La Verne, Calif.
MURRAY L. WAGNER .... Troy, Ohio
LEVI K. ZIEGLER ..... Martinsburg, Pa.

THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Norman J. Baugher, General Secretary, and the Brethren House, Earl H. Kurtz, Manager, 16-24 S. State St., Elgin, Ill., at $3.00 per annum in advance. Life subscription, $50, husband and wife, $60. Entered at the post office at Elgin, Ill., as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

JUNE 19, 1954

Volume 103 **Number 25**

In This Number . . .

Editorial—
A Highway Shall Be There 1
Segregation Must Go 5
"Needing Danger to Be Good" 5
Kingdom Gleanings 16, 17

The General Forum—
The Third Commandment. Fred W. Smith 3
God Makes Demands Upon Life. Glen Weimer 4
Let's Talk It Over. Joseph W. and Dove F. Miller 6
The Family Counselor 8
First Things First. John B. Wieand .. 9
Pacifism in a Western Setting. D. Eugene Lichty 10
Reviews of Recent Books 11
Christ and the Intellectual. E. Fay Campbell 12
Choices. Katie Flory 14
God's Hand in Our History. I. S. Long 15

News and Comment From Around the World 18

Brethren Service—
A Political View of Puerto Rico. Dr. and Mrs. Harold Leppink 20
Special Issue 20
Hebrews Eleven According to Brethren Service. Jacob T. Dick 21
At Home and Abroad 21

The Local Church—
A Technique in Hospital Evangelism. E. G. Carper 22

Our Mission Work—
Show Us a Miracle. Florence M. Bollinger 24
District Meeting at Jamoli. Ishwarlal L. Christachari 25

READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

The Human Side

Thank you so much for that excellent article, "Observations and Impressions of Europe," by J. M. Bennett. It is the best article I ever read about Europe since I am in the U. S. It goes clear to the bottom and faces the problems as they really are—with Christian love and understanding. Most articles about this subject just touch the surface and don't show what is behind, but this permits a look into the souls of the unhappy people in postwar Europe. My family is European too. We lived in Germany for twelve years and went through the war and the terrible air-raids, and we have only one prayer: "No war again." We only wish that more people in America and more and more churches would go the same way the Brethren goes toward understanding and better Christian relationship, which we consider the only way to fight communism. We are deeply concerned about why governments never think and act Christian, even governments of so-called "Christian nations."

Thank you, J. M. Bennett, for your excellent article. I sure wish your article would be widely read and published! Most magazines bring information which is just "propaganda" and have a political purpose and therefore seldom true, because the authors write what they are supposed to write and what the public should know and not more. Of course, most Americans don't realize it, because they only see the one side which is showed to them. But J. M. Bennett saw the human side and wants to help and to understand. — Mrs. Herbert T. Thomas, Lincoln, Nebr.

New Understanding of Baptism

Sixteen years ago the writer of this article was in the home of another Baptist minister of the Fayetteville Baptist church, Fayetteville, Georgia. While looking through his books, I was deeply interested in a pamphlet entitled What the Church of the Brethren (so-called Dunkards) Believe. My eyes were fastened on the title of this pamphlet. The other minister remarked, "There is a teaching in that pamphlet that has put me to thinking and that is trine immersion." I said, "Away with that kind of stuff." But he insisted that I go into the next room and sit down and read it, which I did. I must have read it four or five times before stopping. The more I read it the more convinced I was. I took the pamphlet home and read it some more. After returning the pamphlet I collected other pamphlets, booklets books and tracts on the doctrine Then I went to the Atlanta Carnegie Library and looked up the subject of baptism in the encyclopedias, the lexicons and dictionaries and the best single volume works on baptism like Dr. Alexander Carson on baptism; Dr. J. T. Christian on immersion; Campbell-Rice Debate on Baptism; Christian Baptism, by Alexander Campbell; Debate on Trine Immersion, by James Quinter and McConnell; James Quinter's Trine Immersion; A History of the Modes of Baptism, by James Chrystal; The Doctrines of the Brethren Defended, by R. H. Miller and many pamphlets.

The writer has consulted Greek scholars like Dr. Archibald Thomas Robertson, Dr. William Hersey Davis, Dr. Edgar Johnson Goodspeed, Dr. Ernest Cadman Caldwell Dr. Kirsopp Lake, Dr. J. Gresham Machen and Frederick G. Kenyon the chief librarian at the British Museum, the author of the Chester Beaty Biblical Papyri.

The more the writer studied these things, the more convinced he was "If ye know these things happy are ye if ye do them" (John 13: 17) About a year ago, the writer had the honor and the pleasure of becoming acquainted with his brother and minister, Rev. Reuel B. Pritchett of White Pine, Tenn., who gave him an old Church of the Brethren Year book, from which he secured the name and address of Rev. A. P. Fox former pastor of the Oneonta Church of the Brethren, where he was baptized by trine immersion for the remission of sins this last Lord's day, May 16. Brother Lovic M. Dean is hungry and thirsty (Matt. 5: 6) to be taught the way more perfectly (Acts 18: 26) and is open for doors of service (Rev. 3: 7-8) in evangelistic preaching and singing this summer and fall.—Lovic M. Dean 1116 N. Highland Ave., N.E., Atlanta Ga.

Definitive Statements

I believe the articles by Floyd Bantz and Vernard Eller recently published in the Messenger are definitive statements of contemporary Brethren history and strategy —Wilbur Hoover, Enders, Nebr.

The Third Commandment

Thou shalt not take the name of the Lord thy God in vain, for the Lord shall not hold him guiltless who taketh his name in vain.

Ex. 20: 7

Fred W. Smith

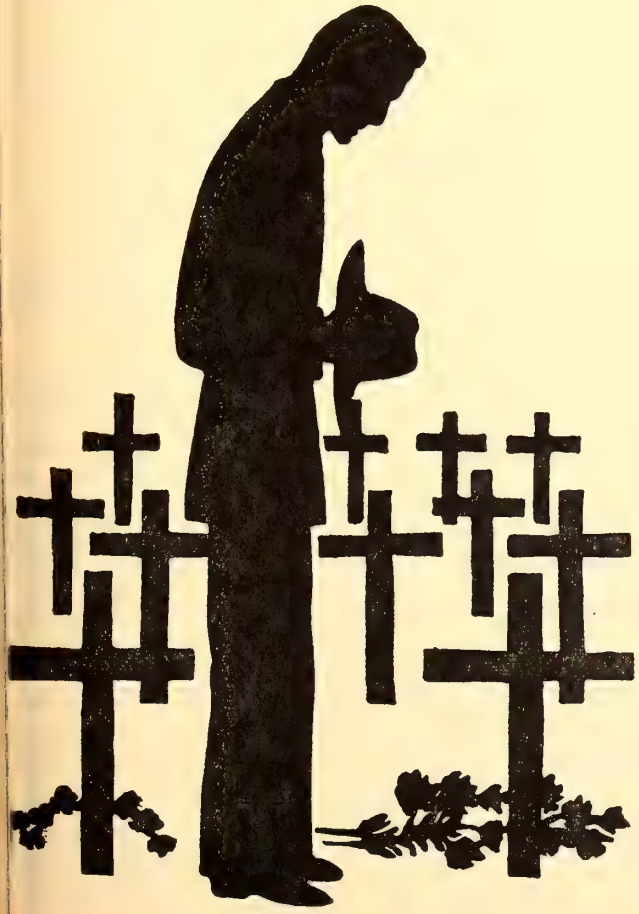
THIS is the third of the ten commandments. What does it mean? Was its purpose to forbid the practice of idle, malicious and obscene cursing? Yes, that is one minor, although basic, purpose of it. Brethren, along with some other groups and individuals, have interpreted it to cover also the practice of oath-taking for legal purposes. For Jesus said that one should swear by no oath of any kind, but whatever is added beyond a simple affirmation or denial must necessarily be of the evil one.

Although both of these types of the profanation of God's name are offences which this commandment covers and was intended to cover, still there is, we believe, an even deeper and weightier point of intention and habit upon which it ultimately bears.

This is a very profound commandment. It penetrates down to the innermost spiritual roots of man's being, perhaps also to the outermost spiritual roots of man's being, perhaps also to the outermost material roots of our universe. What is the right relation of the creation to its divine Creator? If one examines the most common and vulgar forms of cursing, for example, he will find that they are by no means easy to be accounted for. Why should men, who are obviously far removed in heart and mind from any regard for or perception of divine and holy things, still have these so constantly, thoughtlessly and profanely upon their lips? If one considers such persons with their foul speech intently, philologically, psychologically or philosophically, it is very difficult to explain why they are so inwardly motivated to refer continually and profanely as they do, to divine and holy things.

The practice of legal oath-taking is equally illogical, since it seems to increase in about the same proportion that true reverence and fear of God decreases. Who, for instance, believes that any really convinced Communist would hesitate to take an oath of any kind or under any circumstances only so long as it might be thought somehow to advance party ends? But still, innocent men and women who are not by any stretch of the imagination Communists are caught in the toils of this situation because of their conscientious refusal to take such oaths.

In order to understand the origin and significance of cursing one must understand something of the origin and significance of sin and evil in the world. Sin and evil, according to Scripture and theology, did not originate in man but in Lucifer and his hosts of fallen angels who rebelled against God's omnipotence and were finally "hurled," wrote Milton in Paradise Lost,



Do we take God's name in vain when we call upon him to bless our efforts in war?

Harmon

"with hideous ruin and destruction down." If there is, as St. Paul wrote, no power but of God, how could the great and terrible defection of sin have arisen? It could not have done so without an abuse and misuse of divine power. And that is what men say when they profane God's name, that they too would steal and abuse the divine power if they only could. But that is shut and protected against men now, and their cursing only reveals the presence of the original root of sin still active within them.

But still we have not yet reached the real root or end of this commandment. Nor was it this writer's purpose especially to consider profanity, as such. For the power of the divine-speaking word is obviously shut and bolted fast now against the abuses of men. Their idle breath is but idle breath, and the power of its infection is now severely limited. Today men have other and more effective ways of taking God's name in vain and of subverting divine power to serve their own ulterior ends. We are men and not angels; our situation and therefore our techniques must be different. But whoever subverts, or would subvert, divine power and virtue to serve his own ends is in truth and in the eyes of heaven no different from those angels who thus became devils.

There is a very simple, yet profoundly difficult question which all religious persons must answer. It is this: Do I desire to serve God or do I desire that God should serve me? A thousandth of an inch, said an ancient sage, and heaven and earth are set apart. In the first desire stand all holy men and angels, in the second all lost souls and devils. Surely this is elementary, yet it is far beyond the grasp of that spiritual mentality to which the very existence of God is problematical, as it is with a majority in our own day.

We see how that after Jesus was baptized and the spirit of power came upon him he was then led into the wilderness to be tempted. Christ here, as always, is the perfect figure of the rebirth of God in man. First comes the joy of release and forgiveness, or cleansing, as it were, through the baptism of the Spirit. Then comes a period of dryness, of trial to see whether or not this good beginning will remain true to God and advance, or whether it will yield to the insinuations that come to it through its old carnal nature and go back, putting its new-found power to evil uses.

This is the state of him out of whom a devil was cast but which afterwhile returned with seven helpers, making the last state just seven times worse than the first. Here a good and honest beginning had been made, not self-reformation, for no one casts out his own devils, nor does one devil, according to Jesus, cast out another. Many religious leaders, and the leaders of strange and various cults, undoubtedly fall into this category, having once made a good beginning and come to some knowlege of and power over divine things which they put to the devil's service. In return for this they seldom lack either for inspiration or for a fanatical following.

Then finally the commandment, "Thou shalt not take the name of the Lord thy God in vain," comes down to its broadest base, which intimately touches many respectable Americans. It was while listening to the first Sunday broadcast sponsored by the American Legion, ostensibly for the purpose of bringing America back to God, that the topic and form of this article was conceived. Now the work of bringing America back to God is surely and unquestionably worth while and necessary. This program is being given the widest possible publicity, and presents some of the nation's outstanding leaders, including the President of the United States. Surely this seems a

Continued on page 9

Fear Is the Failure of Faith

Glen Weimer

GOD IS SO GREAT that man's greatness is a mere shadow.

God is so alert to man's need that no one ever walks alone.

God posts the sentry of healthy fear in the human heart: The fear that warns of danger; the fear that releases new energies for living; the fear that keeps life clean; the fear that binds the soul to the will of God.

God gives the fear that is a friend to life.

God wants every person to be free from the fears that torment, annoy paralyze, disorder and plunder life.

God wills that we become free from the fears that produce diseases of body, mind and spirit; from the fears that rob the heart of its peace; from the fears that dash life's candle of hope to the ground; from the fears that pull down the temple of life upon us; from the fears that make men enemies of one another. Always when men and nations flee from the God who commands, they fall prey to the fears that dissipate and destroy life.

As a ship without sail and rudder is helpless in a storm, so man is at the mercy of an army of destructive fears without God. Neurotic fear is the failure of faith to keep hold of God's outstretched hands in Christ.

Life without God is as subject to hurtful fears as tumble weed is to the shifting winds of autumn and winter.

Father, often we have chosen to walk in darkness, rather than go with thee into the light. So we have been afraid. But now, we would leave the far country with its shadows and fears, and make our home with thee. Through Christ, our Lord. Amen.

EDITORIAL

Segregation Must Go

ON A historic Monday in May the Supreme Court announced its unanimous decision that segregation in public schools is unonstitutional. The judgment of the high court ad been eagerly awaited for months. While its ecision probably came as no surprise, the forthight manner in which the justices went to the eart of the matter and came out with a unanihous verdict was encouraging to every citizen /ho believes segregation to be wrong.

The court rejected the formula on which a umber of states have operated, the doctrine that separate but equal" facilities for education are dequate and constitutional. The court declared, Separate educational facilities are inherently nequal." Its conclusion was based on the obseration that to separate Negro and white children imply because of their race is a form of discrimiation that creates a feeling of inferiority.

Without referring directly to Christian ideals, ne court has expressed certain convictions with /hich every Christian should agree. We have lways maintained that God is no respecter of the olor of a man's skin, that he made of one blood ll nations, that his grace is offered to every person n the same basis and that it is his will that we hould learn to live as brothers as we come to ecognize him as our Father. Though some Chrisians have defended segregation for practical easons, the weight of the church's teaching has lways been against such artificial separation on ne basis of color. Yet the church has been slow o demonstrate—by actual practice even within s own fellowship—what it claims to believe.

Many Christian leaders in states supporting egregation have helped to prepare their people or the adjustment that must take place if segreated schools are abolished. A number of councils f churches throughout the South have recently een reorganized on an interracial basis so that ome progress has been recorded. Many of us /ould like to have seen the initiative taken by ne churches instead of by labor unions, the armed ervices or the courts in the struggle for racial ustice. The churches should have abandoned segegated ecclesiastical organizations long ago; even ow it can be charged that the Sunday worship our is the most segregated hour of the week. ervices of worship in the name of the Christ in /hom there is neither Jew nor Greek, bond nor ree, should be the normal place to look for integration, not segregation. But unfortunately many hurch members are white neighbors first and Christian brothers last. So the church, while perpetuating the teachings of brotherhood, is slow to put them into daily—or even Sunday—practice.

Segregation, whether in public schools or public transportation or public churches, will give way slowly and not without bitter feelings, times of tension and threats of violence. Here is a new opportunity for the church to work its healing ministry of reconciliation. It is no time for Christians north of the Mason and Dixon line to berate their brothers to the south but rather to join with them in working out sensible and brotherly solutions to many of the human problems that are bound to arise.—K.M.

"Needing Danger to Be Good"

A UNIVERSITY professor was one of the passengers on a transcontinental train that jumped the track and wrecked almost every passenger car. Only slightly injured, he began quickly to aid those who were caught in the wreckage. Newspaper reporters, in writing up the story, made him quite a hero. Some months after the accident he told his friends that as a result of his experience his manner of living was changed. From then on he would concentrate his energies on the most important task before him and let other things go. A few moments of real danger had helped him to order his life.

In times of peril many persons turn to God. In desperation they discover the help of prayer. In the face of death they re-assess their lives and sometimes they discover a new purpose in living.

But is it necessary that we should be frightened into faith? Must our cities be bombed, must we lose our loved ones, must we first suffer before we recognize that we are creatures who are made to love and serve God, not our own changing whims?

In one of the prayer poems of John Donne there is this petition, "From needing danger to be good, O Lord, deliver us." We need not wait until our little world crashes around us to know that God is our refuge and strength. What he offers is salvation—and that is something quite different from personal safety. We should not need danger to be good or to find God. He must be our first choice, not a last resort.—K.M.

• • •

For as many of you as were baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus.—Galatians 3: 27-28.

LET'S TALK IT OVER

Joseph W. and Dove F. Miller

The family council can lay the foundation for mutual respect and growth and comradeship

"COUNCIL will come to order!" And so opened the first family council of the Miller household. A chance remark from a speaker had sowed a seed for an idea. The idea had been discussed over and over by husband and wife and finally with the two children, seven and nine. These two children happened to be a nephew and niece who had come to be our children less than a year before. Like many other parents, we felt a responsibility for their future. Many were the times we had sought guidance from God and the family council idea had come as a partial answer to the problem of creating a happy, joyful home relationship. So on this Saturday evening, as on each Saturday evening thereafter, the Miller household met in family council.

What happened in that first meeting? The evening was spent in formulating some principles —not rules—which should govern our family council. First, a chairman was chosen, whose duty it was to conduct the items of each session in a businesslike manner and according to parliamentary procedure. Thus each member had a right to be heard and each one had an equal vote. There was to be free discussion on all questions brought for consideration. A secretary was also chosen to keep minutes of the meetings. Thus if memory became hazy on a decision, one need only refer to the minute book to determine what that decision was. Each office was rotated in the family so that respect for each one was maintained and the office was held for a month. Then another took office. In case of emergency the council could be called at any time by the request of any member. During the early teens this occurred frequently. A council was usually called at mealtime or any other time when all were together.

What was discussed in family council? Almost anything which affected the family. Finance is one of the big problems in most American homes today. So we were concerned that the children learn to handle their financial problems wisely. Therefore the matter of the family income, the children's allowances, and at a more advanced age their work after school and during summer vacation, spending their allowances, clothes, entertainment, amount for church, all received consideration.

Effective discipline has no easy solution. To develop self-discipline on the part of the child which will result in strong inner control is an end greatly to be desired. Problems of conduct were often discussed in council. The discussion frequently led the child to chose self-imposed disciplines voluntarily. These

Joseph Miller is a minister and a schoolteacher at Broadway, Virginia



The time a teen-ager should be home from a date can be settled agreeably in a family council

Ewing Galloway



Decisions concerning family chores arrived at by the family as a whole help to develop responsibility

The questions of allowances, spending, saving, giving and earning money can receive consideration in the family group



were at times more severe than any the parents would have imposed but were chosen and carried out by the one involved.

Family relationship came in for its share. To develop responsibility we arrived at decisions concerning family chores, care of rooms, hours of sleep and other duties.

The bane of every housekeeper is that period of the day when children come from school, fling their books here and their wraps there, and in so doing play havoc with the appearance of the living room. This too, was discussed in family council. No one wanted to nag or be nagged; so there must be a better way. It was agreed we would have a "hock box." This was kept in a closet out of sight. Any article left lying out of place for a reasonable length of time was put in the hock box and retrieved only by paying a penny fine. The only realm in which this did not apply was one's own bedroom, which was definitely one's own private affair. It also did apply to Uncle and Auntie, who came in for a fair share of paying fines!

It has been said that those we love the best we treat the worst. When we became aware that arguments were arising much too easily and sometimes resulted in a quarrelsome frame of mind, we discussed it in council. Someone came up with the idea of a gripe box. Instead of indulging in heated argument and nasty remarks, the grievance was written on a piece of paper and placed in the gripe box. At regular council the gripes were read and discussed with the broader perspective that time had given. Oftentimes the heat had disappeared and the gripe was resolved with a sheepish grin.

The use of the family car is another universal problem. One evening the son came home wondering if he could take the family car to a ball game. This raised the problem of his use of the family car: How often? Could regular times be arranged? Who was to bear the expense for such use? When the family was involved, who was to drive? When all four members of the family possessed that coveted piece of paper headed "Operator's License" it was indeed well to have discussed this problem.

On another evening daughter, a high school freshman, came home and quietly announced to her auntie that she had been asked for a date. Owing to her youth such an event had not been anticipated so soon and the older members were ill-prepared for the shock at this time. So you can guess an emergency meeting was called. Now, it is refreshing to recall that meeting. Older brother, who at that time had not even been too greatly experienced himself, became very serious about the matter and willingly offered wise counsel from the fountains of his experience when his younger sister was involved. Although the whole philosophy of this experience had been discussed previously as occasion might have suggested, it was now a reality. Such questions as what hour to be home, how often to date at her early age, whether singly or with groups, all came in for discussion and were decided by the council.

The Saturday night regularity gradually disappeared before the onslaught of high school extracurricular activities, dating and the gradual assumption of personal responsibility for decisions on the part of the children. However, it is gratifying to recall how often the children wished to come home from college just to receive the family viewpoint on decisions of importance. Although both children have now established homes of their own there still exists a comradeship which had its origin in those family council sessions of give and take.

What are the values? When the method of wholesome discussion is started so young the foundation is laid for mutual respect and growth during the explosive teen age when so many youngsters come to feel that those who are older do not understand. The feeling of so

many youth that they cannot discuss their problems with parents since they do not understand, is minimized, if ever at all present. On the contrary, the home becomes a mutually enriching experience of growth through the exchange of youth and age viewpoints.

Training in the much needed art of understanding—even with differing viewpoints — without being offensive, grows out of the council approach, or else the council will cease to exist. Understanding so often eliminates the need for parental forgiveness of children. It is one thing to say, "This is the answer," and quite another to share your views with your child and then say, "I understand how you feel. This is to be your decision in the end and whatever it is I will be back of you." So often the final decision will be a happy modification of the parental wish instead of a defiant rebellion or a spiritless submission resulting in a squelched personality.

The much needed spirit of "give and take" will develop in the family council. The child is watching the attitude of the parents in the area of decision. For a senior member of the family to be in the minority is no easier for him than for the child. As the parent shows grace and tolerance in the decision made against him, the child is catching a philosophy of living which will help him to win humbly or lose graciously when a difference of opinion exists. How can we expect our children to carry the spirit of give and take into the world if we as parents cannot take it on the chin in family council?

Yes! Let's talk it over with our children. Talking it over will avoid many of the heartaches of later years and will help to establish that comradeship, growth of personality, rapport and initiative which is the dream of every couple embarking on the road of parenthood.

The Family Counselor

Naomi Will **H. K. Zeller, Jr.** **Jesse Ziegler**

The Family Counselor welcomes letters of inquiry. They may be addressed: Family Life Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Dear Counselor,

Twenty years ago I married a man who belonged to the Church of the Brethren. I belonged to the Lutheran Church. We met at a Brethren college from which we both graduated. My husband knew before we were married that I would remain a Lutheran.

Due to his mother's previous illness and her prejudiced beliefs, my husband did not leave the church at the time of our marriage. I attended the Brethren church with him for many years, during which time I was not permitted to commune, teach or be active in the church. Several years ago we moved into a community that did not have a Brethren church, but did have a Lutheran church.

My husband was invited to commune and teach in the Lutheran church, which he did. Our son has made the Lutheran Church his choice. My husband then decided he too would join, so that we as a family could be working together for the glory of God. He did this of his own volition.

My mother-in-law now writes, and in our visits home tells us, how she weeps, worries and is ashamed of my husband's deed. She says he has trampled on his old mother's heart and neglects her. She asks him to return to his mother's church.

We live a distance of more than fifty miles from her. We try to help whenever we can, making many trips a year, always on week days when we can do work for her. She has a son, a Brethren minister living nearer who visits her on Sunday afternoons. She lives with a daughter who is an angel of mercy and does everything even to the point that her health is impaired to provide for mother's comfort. We all try not to neglect her.

We all read the Gospel Messenger. Perhaps you can write some words of comfort for her and some words of advice to us as how to cope with our problem.

We are not happy this way. My husband is a good Christian and kind and sincere. I feel as if he has not forsaken his God, but has put first things first.

Thank you.

A Messenger Reader.

Dear Friends:

I wish I knew how to say the truth in such a way as to be most comforting and helpful to all of you.

From your letter one would gather that you have a happy home in which Christ is loved and served. You are all three united in the Lutheran Church and you, grandmother, are in the Church of the Brethren. The Lutheran Church has shown more of the real spirit of Christ in this case than the Brethren did in denying one of you the right to commune and give your service (it seems to me). In other situations it might have been exactly the opposite with the Brethren opening wide their fellowship and the Lutherans acting very exclusive. There is no point now either to lament the way the Brethren treated the young wife or the fact that the husband has joined the Lutherans. Let us look to the basis of Christian fellowship.

God, through the life, death and resurrection of Jesus, brought into being the church. It is the church of Christ. All people who have committed their lives to Christ belong to it. The church of Christ is really one. But we have divided it into denominations. These denominations have served a useful function. But being in Christ is one thousand times more important than being Brethren or Lutheran. And all of you, I take it, are in Christ even though some are Lutheran and some Brethren.

There are some very hard attitudes in this situation which need giving up and being forgiven. The young mother writes that she would never have left the Lutheran Church and yet speaks with some concern of grandmother for making a to-do about her son leaving the Church of the Brethren. Both grandmother and daughter would do well to repent for putting denominational loyalty above loyalty to the unity which is in Christ.

There is something to be said for a family being united in their membership in the same church.

Certainly this is a more consistent witness to the children if both husband and wife merge their former loyalties into a supreme loyalty to Christ and readiness to serve him in the church which they can readily and regularly attend. Increasingly families are making a church in their community their "home church" rather than driving thirty to fifty miles to a church of their childhood.

Many of us are praying and working for the time when families will not be divided by conflicting loyalties to different denominations. Until the time when denominations surrender their own sovereignty to the church of Christ let us recognize each other's genuine Christian experience and rejoice in commitment to Christ in whatever church it may be. In your case this will help to restore family unity and fellowship.

Jesse H. Ziegler.

First Things First

John B. Wieand

ONE day I heard a businessman say, "I never mix my money and my conscience." I thought that was a true statement for many church people who are not so frank to admit it.

In 1 Kings 17:8-16 Elijah was in the midst of the struggle between Baal worship and the worship of Jehovah. A refugee from his own country, he was directed to the heart of enemy territory. Drouth and famine were everywhere. He asked a starving widow to "make me a cake first," out of her last handful of meal. She obeyed. He continued as her guest. And they continued to have food. Elijah later saved her son from death.

First is the big word of demand from God, with new emphasis in the New Testament. The first of the first fruits are to be given to Jehovah. Of the first of your dough offer a cake, the first of the fleece of the sheep. Seek first the kingdom of God, then no lack. They first gave themselves, then their gifts. First be reconciled, before you worship. First cast out the beam, before looking for the mote. Cleanse first the inside, then the outside will be clean. He first found his brother. God first is the major rule of creation. Jesus first is his demand from us. And just as the starving heathen woman was blessed for sharing her last meal, so our obedience brings blessing.

When church people will not mix their money and their conscience, then whatever they give is painful. But when people put God first with their money, they enjoy giving and they never lack.

When church attendance is not a fixed habit, then it is a constant strain to decide what to do when the Lord's Day comes. Church attendance under such circumstances cannot benefit very much. The Scripture says, "Not neglecting to meet together as is the habit of some."

It is painful to give a little or to give less than a Scriptural portion. And that kind of giving leads to disaster, either financial or spiritual. It is a constant strain to go to church, and not very beneficial either, unless you go regularly without exception. We should give until it feels good. Let conscience and money mix. We should also let our time mix too.

In this connection let it be said that Sunday-school attendance is no substitute for the service of worship. Souls and churches will die on a diet of Sunday school alone. The words of Jesus are applicable to those who attend Sunday school without participating in the congregational worship when he said, "The last state of that man becomes worse than the first." Worship in the sanctuary is a blessing to children long before they are ready for Sunday school. So teachers and parents should be much concerned and set a good example by putting first things first on the Lord's Day.

The Third Commandment

Continued from page 4

worthy endeavor. And, in fact, each speaker so far, including the President, has had an excellent, inspiring and irreproachable message. But there is also the background introductions, minor speakers, music and songs, which cause one to wonder why, or for what purpose, this nation should go back to God. The answer to this question as given by the sponsoring organization, and as so clearly revealed in all the background themes of the program, is obvious. What is called for or represented here: some deep national, organizational or individual repentance? Certainly not. It seems, rather, one aspect of a vast nationalistic attempt to make God and religiosity serve our own selfish, benighted and egotistical ends and purposes. Such a desire and purpose is the very heartstring of every devil and every legion of devils.

You believe in one God? Well, so what? wrote James. The devils also believe that, and tremble. They are at least on two counts more advanced in religious knowlege than some men. But the important thing is what one's will is. If we do not propose to repent truly of sin and to serve God obediently thereafter, then our knowlege is worse than useless; it only serves to condemn us more thoroughly. But if we hope and expect in some way to make divine and holy things serve our own unrepentant and unregenerate pride, power, lust and prejudices, then that is the very worst of all, and a transgression beside which the willing ignorance of the atheist is relatively pure and harmless.

"Thou shalt not," says the divine law, "take the name of the Lord thy God in vain, for the Lord shall not hold him guiltless who taketh his name in vain."



Rodney Davis

This group of I-W men have chosen the way of nonviolence and are serving their country without bearing arms

D. Eugene Lichty

Pacifism in a Western Setting

SOME of you folks are not going to like this article. (Incidentally, it would not be the first such article that I have written!) It concerns a Hollywood movie, and some people say a Christian has no business in a theater—much less a minister. Furthermore, this was a Western, and if there is any type of picture which is not in keeping with Brethren tradition, it is a rootin'-tootin'-shootin' Western.

It is seldom that I transgress the twelfth—or is it the thirteenth?—commandment in order to attend the movies. Before seeing this one myself I sent the rest of my family. My sermon scout—better known as a wife to laymen—insisted that I might get at least two good sermon illustrations from the script so I gave in and invested thirty-nine cents plus an hour and a quarter of time.

Something impressed me about this show, for here was pacifism put up in a popular package, making a popular appeal. (Please do not quote me in the presence of the producers of this film lest serious cuts be made in the script.) The name of the film is The Boy From Oklahoma. The leading star is Will Rogers, Jr., the son of the late Will Rogers.

The hero is a kind of intelligent ignoramus who never carries a gun. He informed his inquirers that his father taught him never to carry a gun because people who do might get hurt. (Would that more Brethren fathers might impart that advice to their sons!) Tom, as he is called, becomes the sheriff, but still his most deadly visible weapon is nothing more than a lariat. With his wit and wisdom he overcomes the lawless elements and becomes the proverbial hero sheriff that cleans up the town.

Now, I am aware that you must not scrutinize the pacifist motivation too far. It probably would not hold water in a theological discussion. Still, I would like to point out a few scenes in the picture that dramatize, in a sense, our convictions.

First of all consider Tom, himself. I described him in a contradictory way as an intelligent ignoramus. He refused to conduct himself in the accustomed manner. Yet he achieved his ends. He went defenseless where "pistol-packin'" sharpshooters feared to go. As a law student he insisted upon the law of order rather than the law of the pack. He abstained from both tobacco and strong drink. Is that not something of the position of a pacifist? He was a kind of a "fool for Christ" who did not fit well in modern society. Although defenseless he aided mankind in places where angels

Pastor of the Greenwood and Mountain Grove churches, Missouri

eared to tread. He insisted upon noral law and order.

Then, there is the scene at the ar. A good many scenes are at he bar, but Tom drinks only arsaparilla. Tom faces the pub-ic enemy number one, Billy the Kid. How many conscientious bjectors have had to face the uestion from a draft board or earing officer, "What would you lo if a killer were to stick a gun n your ribs?" In this scene you ave dramatized the answer hat most of us would like to ive to that question: Billy the Kid calls Tom yellow, pulls off is sheriff badge, offers him a un to "shoot it out," and gives n illustrated lecture on sharp-hooting. What does Tom do? He keeps his senses. He even osses in a bit of humor. He will ot discredit his office as sheriff. He makes a desperate and par-ially successful attempt to con-ert his enemy. I think we could dd that he even shows love or his offender. Was Tom a-raid? Sure, he was shaking in is boots, but he maintained his oise.

Earlier in the story is the ncounter with crazy Charley. he combination of strong drink, nagging wife and a mental eficiency in this man sent ownspeople scampering for cov-r. Bullets were flying freely om his guns. But Tom, hearing he commotion, walked up to the adman. With a soft voice and he wit characteristic of Will ogers he succeeded in calming harley. What's more, he walked m-in-arm with the sheriff into prison cell. Here was a "situa-on drama" illustrating the chnique of nonresistance. I pect we would be surprised how many cases it would be ually successful.

Perhaps I am making too uch of this bit of fiction. Yet, believe a teen-age boy could tter face his inquisitors after ving witnessed these dramatic enes.

A final lesson that can be gleaned from this story: Killing has become an all too acceptable pattern in our modern world. It may be on the highway or byway, in the gas chamber or on the war front. Still it involves the taking of human life —a sacred gift from God. While this picture has plenty of shooting, the dominant note is not to kill, but to "live and let live." The hero is not Katie, the girl who was taught to shoot first and think second, but a man who used his head at the risk of his life, who substituted persuasion for invasion, whose chief desire was not public acclaim but an honest name.

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Brethren Publishing House, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*).—Editor.

***Program of the Rural Church.** James D. Wyker. Bible College of Missouri, 1954. 72 pages. 50c.

Jim Wyker, a practical rural church statesman, has written this excellent outline of how a rural church may construct and execute a sound and comprehensive program. Many rural churches go on a "business as usual" basis, and have long since ceased meeting the deep needs of the community.

Mr. Wyker gives practical help and guidance in setting up a program. While there are some rough spots in the writing and printing of the booklet, it is of great value to rural ministers and officials.—*—Edward K. Ziegler.*

***The World's Religions.** Charles S. Braden. Abingdon, 1954. 256 pages. $3.00.

Here is a book for the ordinary reader, giving in simple nontechnical language a brief, readable, comprehensive reliable account of the development of the religions of the world, past and present. The book appeared in its original form fifteen years ago but has been brought up to date in the present edition. A chapter on the religions of ancient America—the religions of the Aztecs, Mayas and Incas—has been added. Everything from the religions of primitive peoples to Christianity and Islam is covered in this short history. — *C. Ernest Davis.*

***The Long Quest.** Harry Harrison Kroll. Westminster, 1954. 192 pages. $2.50.

Here, in novel form, is the story of the founder of Methodism, which is published by a Presbyterian house, and which ought to be read by Brethren. It merits the attention of readers from senior high school age on up. Harry Harrison Kroll is one of the top writers in the field of religious fiction, and this story rates among his best. The long quest referred to in the title is John Wesley's search for spiritual peace. The story traces that quest from Wesley's awakening as a student at Oxford, through his trials as a missionary in Georgia, to the culmination at Aldersgate, where he experienced "the second work of grace" that was the determinative influence for Methodism. This story is in no sense narrowly sectarian but an account of the evolution of a faith which will strike fire with anyone who has accepted the Christian quest for himself. For a story that will at one and the same time entertain, educate and inspire, read The Long Quest. *—Vernard Eller.*

***Stewardship and the Tithe.** Costen J. Harrell. Abingdon, 1953. 62 pages. 50c.

Bishop Costen J. Harrell, at the request of the Joint Stewardship Council of the Methodist Church, wrote this sixty-two page book.

In Chapter I, Bishop Harrell describes God as the absolute owner, man as the steward, and responsibility as the key to the understanding of man's dominion over material creation. In Chapter II, Bishop Harrell shows how essentially unchristian the Anglo-Saxon concept of property is, following the pagan Roman law; namely, property is based upon the ability to exclude others from the use of it. He convincingly describes the Christian ideal of property as being a trust from God to be used in accordance with the will of God. For Bishop Harrell the tithe is a symbol of the acknowledgement of God's ownership and man's responsible partnership in the use of material resources.

While this is a vivid and useful book for pastors, superintendents and teachers, it is also a handy little teaching aid in the home.—*Harl Russell.*



Colleges should be communities in which students and faculty learn to know one another as friends and seekers

Christ and the Intellectual

E. Fay Campbell

A Conference Address

IT WAS a great day when Saul of Tarsus became a Christian. From that day it was established that Christ was to be Lord of the mind as well as the heart. Paul, the first educator and the first missionary, was only the first of a long line of scholars who have dedicated all that they knew to the glory of God as revealed in Christ.

Recently, there appeared a little book, Prisoner of God, written by Dietrich Bonhoeffer. It is a book of letters, essays, poems and sermon notes, written in jail. Bonhoeffer was thrown into jail by the German Nazis in 1944 and late in April of 1945 he was taken out and executed. He was a great scholar and a great Christian, another of those martyrs to whom we owe so much.

But it is important to ask why Christ has lost so many of the intellectuals. Of course, the answer is complex and we cannot give it here. Only a short time ago Dr. Robert Oppenheimer, one of the finest humanitarians and scientists of our day, wrote his answer to the charges that he is not a safe man to handle top government secrets. It is a great statement. Oppenheimer must be a very choice person indeed. The Spanish war and the persecution of the Jews aroused Oppenheimer. He somehow came alive to the political, social and contemporary world when he realized that these members of his own race were once again being persecuted. B what a sad statement! A grad ate of Harvard College and o of our best graduate schools, man of great ability — perha our greatest living physicist Oppenheimer had not known the stock market crash of 19 until months after it occurre He never read a newspaper or magazine; he never talked wi friends about the human scen What in God's name is an ed cation anyway? Oppenheim knew the classics; he kne languages and science and liter ture — but he was a schol Please understand that I thi Oppenheimer is a very gre

man and that he deserves all the honors and responsibiliity we have placed upon him. He has learned his lesson. In God's good time, he may well come to see that the Jews and Christians are his home folks really; that all of his learning is but a part of God's truth. But I do point out that Oppenheimer is an illustration of how learning can go astray and be inadequate.

It is a complex story, but this fact is clear. Our nation has put its trust in colleges and universities. We have said that everybody should go to college if he wants to. And for almost fifty years now we have been sending into our society thousands of men and women trained in our centers of learning, able, technically skilled people, but in no sense educated. We cannot afford this much longer. Some day we must make clear the difference between technical skill and a good education.

It is in this setting that we must face our task. What are we to do, those of us who believe that Jesus Christ is the Lord of all life?

We must help to develop a finer and sounder educational program for the church. After all we do know that young people, well grounded in the faith, will stand in spite of all kinds of temptation and pressure.

We must develop a more wholesome and more inclusive church life. What does church membership mean in your fellowship? I am sorry to say that, in the church of which I am a minister, it seldom means very much. We have more than enough church members to do almost anything within reason in this country. But reflect upon the fact that every scoundrel in our present Congress who has been timid and often dishonest in dealing with the recent "anti-intellectual" heresy scandals is a member in good standing of some church. Being a church member seems to have no connection with integrity, generosity or patriotism. Some day we must make church membership mean something. This will help the church to gain some authority.

We must do a better job of drawing evangelism and education together. The evangelist who is not at heart an educator is dangerous. The Christian educator who is not an evangelist does not believe in the truth of his cause.

We must strengthen the Christian witness in the great universities. There is no more needy mission field on earth than the large American universities. Thank God for the fine Christian teachers who live and work there year after year. We must and will recapture these places for Christ. Consider the vast masses of students — sometimes as many as twenty-five or thirty thousand — living in all kinds of places, often with few friends and few contacts, trying to mature. The loneliest place I know is the university campus for the student who is not on the inside of some small social group. We must support the university pastors and the teachers.

We must undertake the expensive and essential job of having a group of Christian educational foundations which will inspire and set standards for education. How to do this will require the help of the ablest people in Protestantism. The state is in the educational business. It has money and can always use tax power to get more money. Yet we must have our Christian colleges or the whole Christian cause will suffer. I am, therefore, appealing to your church and to your Christian education forces not to fail your colleges.

How is this to be done? Here are some fundamentals:

Our church-related colleges must have clearly defined purposes and must keep growing in vitality. The board of trustees must believe in that purpose. The right board of trustees, carefully selected and trained, is the first essential.



Rev. E. Fay Campbell, is secretary of the Division of Higher Education of the Board of Christian Education, Presbyterian Church, U.S.A. Dr. Campbell has a major responsibility in guiding the church's relationship to its forty-three schools and colleges. He is also a leader in student life, both national and international. He is chairman of the board of directors of the Student Volunteer Movement, a member of the advisory council and of the National Student Committee of the Y.M.C.A. and of the Commission on Higher Education of the National Council

The administrative officers must be competent and committed.

The faculty must be well-trained and able and must believe in the Christian college. The most unappreciated and uncared-for citizen in our church life today is the teacher in our colleges. The teacher is a peculiar animal. He does not ask for much. He wants his books, some time to study, a classroom with some students and freedom to teach what he discovers. Modern America cannot understand such creatures. But the teacher is far and away the most important citizen in the democracy. I have debated with myself about putting the minister first. Of course,

the church, the divine community, is first. But it is God's community. I cannot compare the church and its ministry with other institutions. I only say that unless we have free teachers we shall not be a free people. Ours is a period of anti-intellectualism. McCarthyism, Communism, Fascism — all the other brands of irresponsible anti-democratic "isms" in our time indicate the fact that our world has revolted against intellectualism. The teacher must be defended and given his freedom. The church must do that. The state is not able to do it. Only the man who believes in God can really believe in the mind.

The Christian college must give its teachers a living salary and their freedom — that is all they ask.

A course of study must be so arranged as to introduce the students to our great cultural heritage. We must raise up a band of graduates who have a core of knowledge, not just training. The Bible is central to any such program, for it is the center of our culture and our civilization. No one can understand the development of the Western world without a knowledge of the Hebrew-Christian tradition and the Biblical materials. In short, our Christian colleges should be dedicated to the finest in our old liberal arts ideas of an education with the Bible at the center.

The students who attend our colleges must want to come to such a college. And the size of the student body must be limited. We must quit worshiping size. In my opinion, the best sized student body in which to get a sound Christian liberal arts education is somewhere between 600 and 1,000. Our colleges should be a community. The faculty and the students need to know one another as friends and seekers. The churches must help such colleges to get the kind and caliber of students that can profit by such learning.

Finally, the church must support such colleges. Ideally, the church which sponsors the college should provide the way necessary to pay the operating costs beyond tuition and endowment income. This would leave the president and his staff free to raise money for buildings and endowment and to work on the other jobs. This should not be an impossible goal.

What kind of world is this? Who knows what will happen next? Every day is the last day and every day is Judgment Day. We cannot see ahead. But we do know that we must not allow a divorce of the intellect from the Christian church. Mind and faith and loyal devotion must go together. Jesus Christ must be Lord of all or not Lord at all.

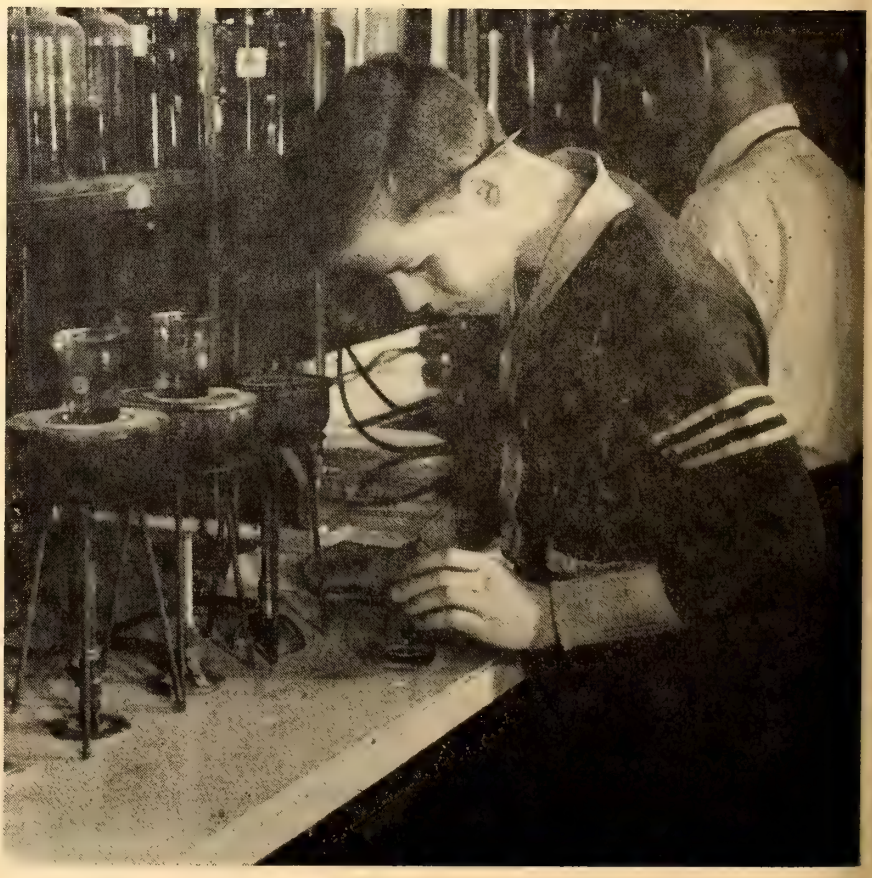
Choices

Katie Flory

WE ARE continually making choices as we go through life and they bring us happiness or unhappiness. When Lot chose the well-watered land along the Jordan and moved up to Sodom he made a bad choice. He was selfish in his choice and some of his family were lost in the destruction of the cities of Sodom and Gomorrah.

Moses made a wise choice when "he refused to be called the son of Pharoah's daughter, choosing rather to share ill-treatment with the people of God, than to enjoy the pleasures of sin for a season, accounting the reproach of Christ greater riches than the treasures of Egypt." Yes, Moses could have lived in ease and luxury with the queen but he chose suffering instead. Have we chosen the easy way or have we chosen the way of the cross?

Ruth the Moabitess came from idolatrous surroundings but had the



Thousands of men and women from our colleges and universities have been absorbed into society in the last fifty years who are able and technically skilled but in no sense educated

J. Henry Long

courage to come out from such practices and say to Naomi, "Your God shall be my God." Ruth must have seen a beauty and power in the life of her mother-in-law to cause her to want what she did not have. We too can help others to choose the true God.

When God appeared to Solomon in a vision by night and said, "Ask what I shall give thee," he chose not honor, riches or fame, long life or the life of his enemies, but he asked for an understanding heart to judge between good and evil. Because Solomon chose wisely God gave him more than he asked for—riches, honor, so that there was none like him among the kings of his day. When we choose wisely God will do great things for us as well.

Pilate was convinced that Jesus was innocent, but for the cry of the mob, he delivered Jesus to them to be crucified after washing his hands in water and saying, "I am innocent of the blood of this righteous man." He had power to release Jesus, but he chose rather to please the people. Pilate was easily swayed by the whims and wishes of the people. Shall we choose to take our stand for Christ when others oppose his life and teachings or shall we be swayed by their scoffings?

Joshua in his farewell address to Israel challenged them to fear God and serve him and to put away the gods of the land. If it seemed evil to them to serve the true God, then they should serve whom they would, "but as for me and my house, we will serve the Lord." We too today may make Israel's choice or Joshua's choice. Which choice shall it be, the true God, or the gods of this world?

We need to feel the hatefulness of all our sins and a deep sense of our personal guilt, in the face of God's love and goodness in leading us to repentance and making us eternally free and saved through Christ's sacrifice. Only then can we come into the full possession of our present spiritual inheritance of the Father's love in our hearts. Vital religion is not complete until love is the joyful and guiding motive in all that we undertake to do.

Let the spiritually indigent, the halfhearted, the sincere and loyal church members who yet lack confidence in their present standing with God, each, be plainly led to perceive his or her actual standing in the amazing grace of God, and each will receive an inward love and joy and peace unspeakable.

God's Hand in Our History

I. S. Long

HE [GOD] hath not dealt so with any nation" (Psa. 147: 20). True, for see how by mighty wonders and by his presence night and day he brought them out of Egypt into Canaan! He gave them the law and prophets to guide and teach them the ways of the Lord. He was a God nigh at hand to hear their cries, to bless and prosper them, if they obeyed. Immediately also he showed his displeasure when his people forsook him.

Cannot we say something of the same concerning our own U. S. A.? Coming in sight of Boston from India the first time, a foreigner said, "See, God's country!" I asked myself, "Is it?"

George Washington, resigning as commander-in-chief of the army said, "A man must be worse than an infidel who does not see the divine goodness or has not gratitude enough to acknowledge it." On his inauguration as president he remarked, "No people can be more bound than we to acknowledge and adore the invisible Hand which conducts the affairs of men."

Had Columbus not turned south following the way birds had flown and come straight on he would have landed in North Carolina, and this nation he would have dedicated to "Castile, to Jesus and Mary." As it is, how different our civilization from that of Mexico or South America! I think God was in this movement. "Man proposes, but God disposes."

Crossing the mighty ocean in the Mayflower the Pilgrims wrote a constitution beginning and ending with the words, "In the name of God. Amen!" They came here to worship God in their own way. They hated tyranny and loved freedom.

The Dutch landed on Manhatten Island but by 1664 New Amsterdam became New York. The Quakers and Germans settled in Pennsylvania, the Cavaliers in Virginia and the Carolinas, the French in Louisiana, while the Dutch scattered like dew over the whole land.

George the Third blundered in taxing without representation, and so the Declaration of Independence, the Boston Tea Party, bloody Valley Forge and Yorktown, all in the will of God no doubt. However, Continental Congress had no thought of independence at first, but only of asking "the inalienable rights of life, liberty, and the pursuit of happiness." "But if Jehu starts the chariot, God holds the reins."

Then think of the undreamed development of our country. Napoleon Bonaparte needed money for his wars in Europe, so he sold Louisiana for the paltry sum of $15,000,000, an area far larger than the thirteen colonies.

The Northwest was held by the Hudson Bay Company, under the British. A missionary, Whitman by name, in the dead of winter came from Oregon to appeal to Congress in Washington and the Northwest, thirty-six times the size of Massachusetts, was saved to the U. S. A. A nation now from ocean to ocean it was. George Washington was right, was he not?

But if slavery holds sway in this great country, is it worth while? Lincoln proclaimed the Emancipation Proclamation in 1863 and some said, "He's a fool." But was he? Our nation was free at last!

God blessed the Israelites without fail so long as they were faithful to him. He has done the same for America to date. We need today to recognize the hand of God upon us, and need a church that prays night and day for the blessing of heaven upon this nation always, and need statesmen who fear God and sincerely seek to follow him as they make laws for the guidance of our citizens.

"And as for his judgments, they have not known them" (Psa. 147: 20). That is even more true of the U. S. A. than of Israel, it seems to me. As a boy we laughed at a statement by some one, "God takes care of fools, idiots and the United States." True, for what does the U. S. A. know of famine so often haunting India and China? What does the U. S. A. know of the sorrows following in the wake of ignorance, superstition and lack of sanitation? What does our country as yet know about the horrors of air raids over our cities? God grant that we may never know!

"If my people which are called by my name, shall humble themselves and pray, and seek my face, and turn from their wicked ways, then will I hear from heaven, and will forgive their sin, and will heal their land." Who, I ask, should be as grateful to almighty God for all His mercies as we of the U. S. A.?

KINGDOM GLEANINGS

The Brethren Publishing House plant will be closed for the two weeks, July 26—Aug. 6, for the vacation period. The issue of the Gospel Messenger for Aug. 7 will be omitted and those for July 24 and 31 will be sixteen-page papers printed at the same time. In order that announcements of scheduled meetings might appear, notices of any previous to Aug. 14 should be in the Gospel Messenger office not later than July 8.

Walter M. Kahle, long a leader in church affairs in the Southeastern Region, died Thursday, May 20.

Roy D. Boaz, pastor of the Troutville church, Va., suffered a heart attack on May 12 and has been in the hospital since. For a time he was better, but he had a set-back on May 22 and his condition is precarious at this writing.

Interest in pilot projects for the rehabilitation of alcoholics is growing. At present there are six men in the projects and the state hospital is requesting more openings in local churches, which indicates their faith in the program and our churches.

All reports and business for the district conference of Northeastern Ohio should be mailed to the clerk, E. G. Diehm, 333 Boardman Poland Road, Youngstown, Ohio, by Aug. 1. All the churches should also send the names and addresses of delegates to the clerk by the same date.

In submitting the latest enrollment in the Brotherhood's Fellowship of Tithers from the Spring Creek church of Eastern Pennsylvania, Bro. J. Herbert Miller writes, "While our seventy-one enrollees are not a large number, I am glad to say that additional names are being added to our list continually."

The board of Christian education of Southeastern Pennsylvania, New Jersey, Eastern New York and Northern Delaware is the first one to name a delegate to the twenty-third International Quadrennial Sunday-school Convention, meeting at Cleveland, Ohio, July 27-31, 1955. Other districts have until Nov. 5, 1954, to assure themselves of representation.

Changes of Address

W. J. Hamilton from Turtle Creek, Pa., to P. O. Box 395, Erie, Pa. Bro. Hamilton, after serving two years as district mission organizer at the Monroeville Community church, became resident pastor of the newly organized Erie Church of the Brethren on June 4. The Erie congregation does not yet have a house of worship.

Lloyd Haag, from Chicago, Ill., to 105 Seventh St., Denton, Md. Bro. Haag, a recent Bethany graduate, is now pastor of the Denton church.

Charles Lunkley, from Ottumwa, Iowa, to R. 1, Agency, Iowa, % John Lunkley. The Lunkleys will be returning before long to Nigeria, British West Africa.

Elder Govindji Satvedi, who spent a year amon the churches in the States, has arrived in Bulsar, India He writes in appreciation for the opportunity of havin visited the church in America: "It has enriched m life and I believe it will help the church here too. thank you for making the Holy Land visit possible fo me. Certainly it was a blessed opportunity."

Dedication and Observance

Grottoes church, Va., a parsonage day observance Sunday, June 27. Bro. Warren D. Bowman, presiden of Bridgewater College, Va., will bring the mornin message at ten o'clock (E.S.T.). Bro. Olen B. Lande of Harrisonburg, Va., will speak at the afternoon serv ice, which begins at two o'clock with music directe by Nelson T. Huffman. A special offering will be take for reducing the parsonage indebtedness.

Panther Creek church, Iowa, Sunday afternoon, Jul 4, 2:30 o'clock. Paul M. Robinson, president of Bethan Biblical Seminary, will speak at the morning and th afternoon service.

Elizabethtown College

President A. C. Baugher announces the purchase of tract of land adjacent to the south campus line in th area between the gymnasium drive and Mount Jo Street. The plot which adds about five acres to th fifty-acre campus lies just north of the plot purchase by the Elizabethtown Church of the Brethren as thei new church site.

Sixty-two baccalaureate and three honorary degree were conferred at the fifty-second commencement, Mon day, May 31. Eighteen two-year students received cer tificates for completion of courses in secretarial science medical secretarial science, and medical technology. Dr Theodore A. Distler, named executive director of th Association of American Colleges addressed the gradu ates. He received the degree, Doctor of Letters. Othe honorary degrees were Doctor of Commericial Scienc to I. Wayne Keller, controller of Armstrong Cork Com pany, Lancaster; and Doctor of Science to U. A Whitaker, president of Aircraft-Marine Products, Inc Harrisburg.

President A. C. Baugher delivered the baccalaureat sermon, Life's Great Incentives, on Sunday, May 3 in the Washington Street Church of the Brethren Elizabethtown.

Faculty, trustees, and recipients of honorary degree and their friends had a fellowship dinner at the Bruns wick Hotel, Lancaster, on Monday, May 31. Dr. Clifford Backstrand, president of Armstrong Cork Company Lancaster, was the speaker.

The National Youth Counselor Training Conferenc was held on campus June 12-15. Eighty counselors wer expected to attend the sessions.

The a cappella choir was scheduled for a number o appearances in the great auditorium at the Ocea Grove Conference. The choir presented twenty-nin concerts in churches, high schools, and over the ai during the second semester. The choir is directed b Prof. Nevin W. Fisher.

Miss Martha Martin was granted the Certificate o Distinguished Service in Higher Education in th Church of the Brethren at the education dinner at th Ocean Grove Conference.

Brotherhood Theme: Win Men to Christ

Robert Young, executive assistant, was in charge of the education exhibit at the Annual Conference.

An intersession of three weeks began with registration, Monday, June 6, and is being followed by a six-week summer session ending August 6. Students carried one course during the first session and two during the second.

Juniata College

Speaker at Juniata's spring commencement was Norman Cousins, editor of the Saturday Review of Literature since 1942. He is a graduate of Teachers' College, Columbia University, and holds several honorary degrees. The commencement exercises were held June 7, in Oller Hall.

A program by the Juniata College choir, under the direction of Prof. Donald M. Johnson, was televised May 12 and May 15, over station WJAC-TV, Johnstown. The half-hour live-audience show was filmed during a choir concert held in Oller Hall the evening of May Day. The program also included a brief interview with President Calvert N. Ellis.

Kaydonna S. Bubeck, of Schuylkill Haven, Pa., a junior elementary education major at Juniata College, was elected president of the Pennsylvania Future Teachers of America at their sixth annual convention held April 23 at the Slippery Rock State Teachers College. As a result of Miss Bubeck's election, Juniata College will be host to the convention which will be held during the spring of 1955.

A group of ministers and high school seniors visited the campus on Saturday, April 24, to visit classes, tour the campus, and confer with college professors about the curriculum at Juniata. A special assembly was also planned for the group at which Dr. John H. Furbay, noted lecturer, author and explorer, spoke. A director of the global education program of T.W.A. on four continents, Dr. Furbay has come to be known as one of America's most dynamic and inspirational exponents of international co-operation.

Juniata College observed its seventy-eighth anniversary by honoring three members of its faculty who have completed ten years of service. Those honored were: Dr. George B. Clemens, chairman of the department of modern languages; Mrs. Sarah Steele Hettinger, librarian; and Prof. Donald S. Johnson, chairman of the department of music.

A new scholarship fund for music students has been established at Juniata College as a memorial to the late infant daughter of a former member of the music department's faculty. Mr. and Mrs. Richard W. Linton, the parents; Mrs. O. R. Myers and Mrs. Stewart Linton, both grandparents, have contributed to the fund as a memorial to Barbara Ann Linton, who was born on Nov. 18, 1952, and died at the Children's hospital in Philadelphia on May 9, 1953. Mrs. Linton was piano instructor from 1942 to 1951 at Juniata College.

Two Japanese cherry trees have been presented to Juniata College by the International Christian University of Tokyo in appreciation of two scholarship gifts given to the university by Juniata students in 1953 and 1954.

Paul R. Yoder, assistant professor of physics at Juniata College, was installed April 10 as president of the Central Pennsylvania Section of the American Association of Physics Teachers at a business session of the group, which was meeting at Juniata College April 9 and 10. Prof. Yoder moved into this position automatically after having served for the past year as vice-president of the association.

The Hope of Peace was the subject of an address by Norman Thomas presented at a special assembly of faculty, students and townspeople on Monday morning, April 12, in Oller Hall. In his address, Mr. Thomas explained the necessity of rapidly achieving a universal, fool-proof disarmament under a strengthened United Nations, and an effective co-operative war against the world's poverty and hunger.

The Church Calendar

June 20

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson: Hosea Pleads with Israel. Hosea 4:6—7:16. Memory Selection: I desire goodness, and not sacrifice; and the knowledge of God more than burnt-offerings. Hosea 6:6 (R.S.V.)

CBYF Topic: Who Will Go?

June 21-24 Leader of leaders' conference

July 4 Independence Day

July 4-7 Workshop for Southeastern Region district officers and directors of women's work, Bridgewater, Va.

July 4-8 Southeastern Region children's workers' workshop, Bridgewater, Va.

July 8-11 District meeting, North Dakota and Eastern Montana, Grandview, Mont.

July 12-16 Pennsylvania School of Alcohol Studies, Juniata College, Pa.

July 13-16 Laboratory school for children's workers, Iowa districts, Waterloo, Iowa

July 15-18 District meeting, Texas and Louisiana, Flour Bluff, Texas

July 26-30 Laboratory school for children's workers, Lincoln, Nebr.

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. Howard Bernhard of Mt. Joy, Pa., in the Oak Grove church, W. Va., June 23—July 4.

Bro. Albert Showalter of Salem, Va., in the Beaver Creek church, Va., July 4-18.

Bro. Charles Heltzel of Johnstown, Pa., in the Smithfield church, Pa., June 23—July 4.

Brother and Sister I. D. Leatherman of Elgin, Ill., in the Worthington church, Minn., June 29—July 11.

Bro. Perry L. Huffaker of West Milton, Ohio, in the Manor church, Md., July 12-18.

Gains for the Kingdom

Three baptized in the Manor church, Md.

Thirty-four baptized and ten received by letter in the Waynesboro church, Pa. **Two** baptized in the Mohler church, Pa. **Thirteen** baptized and one received by letter in the Brothersvalley church, Pa. **Eleven** baptized and two received by letter in the Roaring Spring church, Pa. **Seven** baptized and seven received by letter in the Rouzerville church, Pa. **Fourteen** baptized in the Juniata Park church, Pa. **Fourteen** baptized and two received by letter in the Fredericksburg church, Pa. **Seven** baptized and ten received by letter in the Greencastle church, Pa.

Three baptized in the West Eel River church, Ind. **Three** baptized in the Mansfield church, Ohio. **Two** baptized and three received by letter in the Virden church, Ill.

Four baptized and two received by letter in the Council Bluffs church, Iowa. **Three** baptized in the Clovis church, N. Mex. **Two** baptized and one received by letter in the Quinter church, Kansas. **Seven** baptized and four received by letter in the Beatrice church, Nebr.

Thirty-eight baptized and thirty-four received by letter in the Wenatchee Valley church, Wash. **Sixteen** baptized in the Fruitland church, Idaho.

News and Comment From Around the World



Four hundred layettes and midwife kits were given by the women of Middle Indiana for babies in Austria and midwives in Greece. The packages were presented and dedicated at the spring rally of the women's work held at Flora, Indiana. The district women's work theme for the year, The World Our Field, was carried out in the day's program, at which Mrs. Calvin Bright was the speaker. Shown in the picture, front row, are (left to right): Mrs. Bright, Mrs. Don Holsopple, director of homebuilders; Mrs. John Smith, temperance director; second row: Mrs. Leonard Custer, president; Mrs. Thurl Metzger, Brethren service and mission director, Mrs. Russell Weller, secretary-treasurer; and Mrs. John D. Mishler, director of aid

EUB Leaders Map Expansion Plans

A four-year drive to raise $4,250,000 for the colleges and seminaries of the Evangelical United Brethren Church was approved by the denomination's council of administration. At the same time, the council voted to increase the church's annual budget from $1,000,000 to $1,262,533 each year for the next four years and adopted "Christ and His Church" as the theme to be used by the nearly 3,000 E.U.B. churches during the quadrennium — with a different emphasis for each year.

New Three-Cent Stamp to Bear Motto

A new three-cent stamp bearing the motto, "In God We Trust," will be issued in June for use as regular postage. The stamp will be similar, though not identical, in design to the eight-cent stamp recently issued and will carry a picture of the Statue of Liberty with the word, "Liberty," as well as the slogan, "In God We Trust." It will be purple, like the present three-cent stamp and the same size. The Post Office Department prints an estimated 7,000,000,000 three-cent stamps a year, all of which will be carrying the message of liberty and trust of God after June 24.

Nearly 2,000 Protestant Churches in Philadelphia Area

There are 1,741 Protestant churches with nearly 1,000,000 members in the five Pennsylvania counties comprising the Greater Philadelphia area. This was disclosed in a survey conducted over the past four years by the Philadelphia Council of Churches. The counties covered in the survey have a combined population of 3,150,000. A partial survey of the religious affiliation of 18,000 public school teachers in that area shows that an estimated 95 per cent are church members, at least nominally, and about two-thirds of these are Protestants.

Film Recommended for Pentecost Use

For use during the Pentecost period the New York office of the World Council of Churches is recommending a J. Arthur Rank film The Promise, which is said to deal with the theme of Pentecost in a truly reverent manner, and is especially appropriate for showing at that time. The film follows a search of a social worker as he attempts to find the motivating influence in the saintly life of his predecessor. From jail to tenement to countryside to art gallery to flashbacks of the first Pentecost, the story unfolds step by step until the promise itself is understood. Top British stars appear without credit in this extraordinary religious film.

Training Conference for Outgoing Missionaries

A missionary training conference will be held at Allegheny College, Meadville, Pa., June 23 to Aug. 4. Under the auspices of the Division of Foreign Missions of the National Council of Churches, this conference for newly appointed missionaries, inaugurated last year, brings together about 125 young missionaries of 12 or 15 denominations for a period of training and orientation before they proceed to their various fields of service.

Quaker Spokesmen Oppose Exchange Program Cut

Spokesmen for the Society of Friends have protested vigorously against a proposal to cut $6,000,000 from the President's request for $15,000,000 for the State Department's international exchange of persons program. Dr. Gilbert F. White, president of Haverford College, said that the exchange program enables American students to gain deeper insight into the problems of foreign countries while visitors come to understand American goals and methods.

Report on Theological Seminaries in German Democratic Republic

A recent report from theological seminaries in the East Zone of Germany indicates that since 1948 the number of theological students has more than doubled, although even this number is inadequate to meet the number required. Most of the damage done to the seminar-

and libraries during the war has w been repaired. The budget for oks in the seminary libraries is ger now than before the war, hich makes it possible to extend e libraries considerably. Contacts th the theological faculties in est Germany are good. Visits are equently arranged between the ofessors of the different theologi- l faculties in western and central rmany, so that they can lecture other faculties.

rican Negroes Participate in ethodist Church Meeting

Some 400 Negroes were among e more than 800 participants who tended an interracial meeting in etropolitan Methodist church in petown, South Africa. It was the st gathering of its kind in the story of the South African Metho- st church. Apart from official nod meetings which have always en multiracial, European (white) ethodists and native or colored embers of the denomination have ditionally met in separate urches. The president of the ethodist Conference of South Af- a called on the country's 500,000 ethodists to "emulate the quali- s of greatness that moved Flor- ce Nightingale and Booker T. ashington.

ews Briefs

Virgil Deeter of Greenville, Ohio, as elected chairman of the Rural fe Association at a meeting of its ard of directors in Richmond, Ind. ne association is a co-operative ency of various Quaker, Brethren d related church groups. Other ficers named include Dr. Daryl . Parker of Hollansburg, Ohio, Dr. Edward Hershberger of Vandalia, hio, vice-chairmen.

Membership in the Church of sus Christ of the Latter-day ints (Mormon) increased almost ,000 during 1953. The church now s a total membership of 1,246,000 embers.

"Operation Philippines," a scheme the Lions International, has sent s first shipload of used farm and rden equipment to residents of e farm resettlement project in the ilippines. More than 500 Lions ubs in California and Nevada, mprising about 30,000 members, llected $1,500,000 worth of equip- ent and some $24,000 in cash.

"Pax Men," a team of farm ex- rts from the Mennonite and rethren in Christ denominations of e U.S., have found that many reek wheat farmers plant too thickly for good results, and have showed how better crops could come from better fertilization and the use of tractors. They have demonstrated that savings on seed could pay for a tractor to be used by an entire farm community.

Quotes in the News

Dr. Cameron P. Hall, executive director Department of Church and Economic Life, National Council of Churches: "The churches must contend against communism and its threat to freedom as an evil. Christians also need to choose from among the different kinds of anti-Communists those who have not lost their faith and courage in freedom of thought and speech."

Charles P. Taft, Cincinnati attorney: "None of these visitors [World Council delegates from behind the Iron Curtain] are going to divert, convert or subvert any of us. They are going to find out many things about America contrary to what they have been told, and they are going back home with their Communistic beliefs shaken."

Dr. Howard W. Ferrin, president of Providence-Barrington Bible College: "Twentieth-century man, plagued by the fear that he is going to blow himself to bits, no longer believes it unthinkable that total collapse will overtake our generation. It is no wonder that man today fears himself more than anything else. He begins to realize that his basic problems are moral and theological rather than material."

Editorial in the London Times: "If the possibilities of the hydrogen bomb stretch out to infinity, does national security demand that experiments must continue farther and farther along the road? Surely a point must come at which the knowledge gained should be sufficient to make further demonstrations unnecessary. Moreover, if one side has bombs capable of blowing up half the world, is it necessary as a deterrent for the other side to have bombs capable of blowing up three-quarters of it?"

Dr. Frank C. Laubach: "Since the end of the last war, the Communists have been dragging us down to their level. The time is here to turn and try the way of Jesus Christ—the way of the bomb has failed. I believe the people want to be led in this new direction. They want faith instead of fear. They want love instead of hate. They want co-operation instead of this horrid threat. There is only one answer to Communist propaganda and that is compassion in general service. We can never save the Russians unless we set them a Christian example. We cannot change them by becoming as tough as they are."

Dr. Nathan M. Pusey, president of Harvard University: "Only with an awakening to God's purpose is there likely to be an enduring desire and the courage to stand for freedom, to work patiently against the recurrent restrictions both within and without universities that strive always in opposition to God to hold back the spirit of man. Indifference to religion in the world of education — whatever the situation may have been a generation or more ago — would now seem to be a luxury we can no longer afford."



Dr. Frank C. Laubach, world-famed Christian missionary and literacy expert (center), is presented with a bronze plaque by Wallace C. Speers, chairman of the Laymen's Movement for a Christian World, during the annual conference of the movement. Looking on is Lee H. Bristol, Jr., president of the laymen's group

Religious News Service

A Political View of Puerto Rico

Dr. and Mrs. Harold Leppink
Brethren Service Project
Castañer, Puerto Rico

PUERTO RICO is a possession of the United States, without real representation in Washington. And although the present insular government of the Popular Party of Sr. Munoz Marin has many shortcomings, yet we find ourselves, along with the majority of Puerto Ricans, not actively interested in immediate independence.

The comparatively small Nationalistic Party is loudly clamoring for independence. And to display their impassioned desire, they have twice resorted to violent methods, whose effects were felt in Washington, Puerto Rico and around the world.

Here we see the Nationalists as a small group of fanatics led by a man many responsible people consider mentally ill. He is the only significant leader in the party. They are a small group without a real program except "pro-independence." At a directors' meeting of the local consumers' cooperative when the news of the latest Washington shooting came, the faces of the Puerto Rican members immediately exhibited sadness, and all voiced concern that Puerto Rico's countenance had again been distorted by fanatics. They did not say that they did not want independence, but rather that the Nationalist program and tactics are not theirs. They spoke for the great majority of Puerto Ricans.

The two major significant political groups in Puerto Rico are the Popular and the Independence Party. The Popular Party no longer desires independence. The Independence Party, as its name indicates, does. However, there is little comparison between this latter party and the Nationalists. The Independence Party has a sensible program in the area of domestic problems, and hopes some day to see Puerto Rico become independent — but by civilized, governmental ways. It constitutes the main opposition to the Popular Party, which in recent elections received about eighty per cent of the votes.

This percentage was received in spite of that party's methods of salary "kick backs," patronage, mass arrests and restriction of freedom. It is a sad reflection on the United States that she encourages such actions herself. However, the laborers for the most part are not aware of these practices on the part of the Popular Party, but see only the tremendous improvements which have occurred in their lives and, therefore, are strongly Popular.

Few people here consider the United States a diabolical oppressor as do the Nationalists. However, all too often what the United States has done for Puerto Rico has been to the United States' advantage, not Puerto Rico's. The feeling of the Puerto Ricans towards the United States is more subtle than hatred. One might say it is often an unconscious resentment for our grandiose opinions of ourselves because of our material accomplishments. We fail to understand that their culture has a different emphasis and assigns different values to material things.

Much has been written in the States about Puerto Rico's "wonderful" constitution, now just two years old. On the Insular Government level it does clarify many civil rights matters such as separation of church and state and judiciary procedure. However, it really effects no significant changes in Puerto Rico's fundamental political, social, and econom relationships to the United Stat Puerto Rico is not self-governi on many issues, which the Unit States smoothed over when it ga the impression of "complete ind pendence," so that the Unit States would no longer have give reports on Puerto Rico as "colony."

Also, Puerto Rico did not real choose its present relationship wi the United States. The people ha never been given the opportuni to make a choice as to whether th wish Puerto Rico to remain dependency of the United Stat (its presenst status,) become state, or become an independe nation.

While we personally do not fe that independence would ma conditions better for Puerto Ri (the political and economic pre sures of the United States are great on the "independent" cou tries!), we do feel that the peop should be offered the opportuni of making a real choice. It wou prove whether the United Stat really believes in government the people, by the people and f the people.

SPECIAL ISSUE

THE International Journal Religious Education in Feb ruary printed a special issu devoted wholly to racial an cultural relations. Many organiza tions and writers joined in produc ing this special outstanding issu

The expert writers included Roswell Barnes, Ray Gibbons, Oscar Lee, Stanley I. Stuber, Fran T. Wilson, Alcwyn and Wil mena Roberts, Mildred Eaki Rowena Ferguson, Galen Weave Wendell Kellogg, Helen G. Trage Walter Cavert, William Vicker Allyn P. Robinson, Lester Waldman.

We think many of you will wan to have personal copies. Additiona copies of this special issue ar available for 30c from the Journal' office, 79 E. Adams, Chicago 3, Il A few free copies are availabl while they last from the Depart ment of Social Education, Brethre Service Commission, Genera Brotherhood Board, 22 S. State St Elgin, Ill.



HEBREWS ELEVEN ACCORDING TO BRETHREN SERVICE

Jacob T. Dick
Kassel, Germany

BY FAITH Dick Foust said "Yes" to the church when the call came to serve and, without thinking of himself, he gave of his talents in the construction of the Kassel Haus dedicated to world peace.

By faith Don Miller left the halls of the university to carry out in practice the truths which he believed; God accepted his talents as he labored for mankind in Germany and Austria giving material-aid gifts to those who were forgotten.

By faith Jim Relyea went to New Windsor to learn to know the Brethren for the first time; he volunteered for Europe and God called him to serve with Pastor Mensching at Freundschaftsheim at one of the great peace centers of Europe.

By faith Dave Briggs left Massachusetts not knowing where he was to go; but God called him to serve the homeless of central Europe, first in a work camp in a refugee camp, later as ward attendant in a refugee hospital for old folks and mentally ill patients.

By faith Ben Weese sojourned in the Kassel Center, helping to complete the work started there; but he was living as if in a net, for his heart was out with the fearful youth of the East Zone. By faith he left to live in Sandbostel Camp for East Zone escapees, helping these boys to a deeper faith in God and hope for the present.

By faith Otis Rowe left the industrial Ohio Valley, sold his car, gave up his job to serve the living Christ in Europe. He fixed Brethren Service cars, and when the distant call came for him to go down to Egypt to help set the people free he heeded the call. They needed to be set free from traditions which bind, free to live with friendship and love in the world.

By faith Don Murray left TV and Broadway with her curtain calls and footlights, because he had a glimpse of a city which has foundations, whose builder and maker is God. He found means of telling the story of co-operation and love through drama and sports to the German youth. By faith he left for Naples, Italy, where he directs a community youth house, "Casa Mia," amid thousands of youth waiting for seeds of truth to be planted in their hearts.

By faith Ray Tritt, after serving the world for a while by sailing the seas as a Navy man, felt the tap on the shoulder from Jesus Christ, took heed and helped to construct a house for Brotherhood near the Iron Curtain in central Germany. By faith he labored at common tasks, making them glorious in the knowledge that he was working for the brotherhood of man.

These all lived in faith, and even though their dream of peace is not realized, they have seen it in people's hearts and felt it in their own. These eight made it clear that they are seeking a homeland where peace is lived and where love is practiced. Therefore, God is not ashamed to be called their God, and through them he is working to prepare a brotherhood of peace. Pray for them and all those who are working to make known the love of God in our world.

These eight and all the others who are laboring as servants of Jesus Christ have not received what was promised, the City of Love which has foundations. Apart from each member of the church, they cannot be made perfect.

AT HOME AND ABROAD

New Windsor

On April 5 a modern "Noah's Ark" flew from Oakland, Calif., to Korea, loaded with 75 goats, 500 rabbits and 200 packages of bees. Aerial sprayings of DDT had killed all the bees in Korea and, with sugar prices high from inflation, the bees are badly needed. Martin Strate of Modesto was in charge of the shipment.

The refugee resettlement office reports that the first completed assurance forms for refugee families were received recently from sponsors. The East Dayton church, Ohio, is the first church group and Thurman Hopper, Walton, Ind., is the first individual to send in completed assurances. More sponsors and church groups are still needed to provide homes for these needy people.

Germany

On April 19-24 a teen-age conference was held in Southern Germany under the leadership of Carl Kime. About forty were present to enter into the discussions on vocations, pacifism and other topics of special interest to the group.

Fresno

On May 3 we held our tenth well-baby clinic. Since the first clinic was held on Aug. 3, 1953, attendance has jumped from fifty-two to eighty-nine. Volunteers from the surrounding community are taking a greater part in helping with the clinic.

Paul Weaver at Hilfswerk helped prepare 20,000 food packages. He helped to truck the material aid from the warehouse to the plant at Hamburgerstrasse to be processed.



A Technique in Hospital Evangelism

E. G. Carper
Canton, Illinois

I WAS just about ready to toss aside a daily newspaper, which I had been reading, when my eyes slid across and quickly back again to an article that sounded strangely familiar. "Elizabeth Scott, prominent local citizen died last night at . . ." Elizabeth Scott! Why I know her.

I nestled back in my comfortable chair, my mind wandered back—back some two months to the time I had first entered Sub Ward A in the local hospital. I can see that bottle hanging there yet, high above the bed, with its drip, drip, drip, feeding into a long narrow tube. I followed those bubbles down the long winding tube to the end. There, what looked like a three-inch needle was sticking in the arm of a skinny old lady. I smiled and said softly, "Hello, grandma! How are you feeling today?" Twisting her handkerchief, she replied, "Oh! I'm not feeling so good today; I couldn't sleep last night; can't keep a thing in my stomach — not even a swallow of water." "May I pray for you?" I asked. "Please do," she almost begged. Before I left that morning she managed a smile, and said, "I feel better now. Thanks for coming. Come back. It gets so lonely in here — nothing to do but to think and look at the ceiling."

There were many visits thereafter, in fact, sixty of them. We talked about a lot of things: her home, children, grandchildren, her pretty flowers, the church. One day she asked me about heaven and it was just yesterday she asked me to keep praying for her that she may still gain the victory. A lump came to my throat. I thought to myself, she did, but in a different way.

This little incident is one small segment out of the most exciting drama of my ministry, hospital evangelism. I am not sure, even yet, how it all started, but one day as I walked into the hospital waiting room, I saw a man standing in a corner trying to conceal tears. "Is there something wrong?" I asked. "My wife . . . she's going to die . . . we've been married only a short time." "Is she a Christian?" I asked. "No, I guess that's the trouble." It is not necessary to finish the story, but right then I got a hunch that there were many others in the hospital without pastoral care.

I investigated and found that more than one third of the total admittances had no stated church affiliation. I could see some wonderful possibilities. I talked it over with my evangelism committee and it was not long until I was wandering in and out of rooms, handing out inspirational leaflets, visiting and praying, and enjoying the friendships of many fine people. My visits were staggered—one day during visiting hours (to meet the family), the next when the patient was alone.

In the period of two months in this eighty-bed hospital, I had met 692 patients and families. Out of these 692 patients, 256 of them had no stated church affiliation. In all of these families, I had one or more contacts and in some cases follow-up visits in the homes. What a field for the church if it is properly organized for fellowship and visitation evangelism!

Now if you are an aggressive church and on your toes to new opportunities, you are already surveying the possibilities. But wait, can you and your church qualify?

Pastors Need to Consider These:

(1) Is your church in order and furnished with adequate equipment for the teaching and worship program?

(2) Are the members of the church willing to back you in your evangelistic efforts? You can draw many prospects into your church with the right kind of evangelism and lose them just as quickly if the members are not ready to accept those who respond.

(3) How much time can be given to hospital evangelism? This depends upon the size of the pastor's parish, the number of other church activities and outside engagements. The actual hospital visits must be done by the pastor.

(4) Just as our personality is the expression of our inner feelings, so is our religion the expression of our spiritual understanding. Regardless of what can be said about the many sects and denominations in America, one thing is certain, at the hospital door these lines should cease to exist. If a minister tries yanking seemingly happy church members from "their church" to "his church," the procedure is un-Christian. Casting doubts into the minds of people as to the validity of their Christian experience is unbecoming to a herald of God. Wildcat theology that compels a minister to want to baptize a sick man in a hospital bathroom or his loud and boisterous praying for the little flock that echoes down the hospital corridors or his complete disregard for hospital regulations or the continual stressing of hell-fire and damnation is anything but soothing to the patient. All these are sufficient reasons why the medical profession has not always welcomed the "healing ministry."

Every pastor wants his church to grow. But if this be your only purpose for hospital evangelism, you better forget it. The primary job of the pastor on the healing team is to bring to the patient who is disturbed peace of mind; to the patient who is afraid restfulness; and to the patient who is in need of friendship a spirit of understanding.

The Plan

The minister, it has been said, is always and inevitably the key man in getting done what gets done — but every pastor (sooner or

ater) finds out it had better be layman. About his only hope for successful program is to introduce his ideas to his committees and hope to convince them of their possibilities. Succeeding in this, let the evangelism committee do the actual planning.

(1) Make a careful survey of the local hospital. The outcome of the survey will determine the extent of your anticipated program.

(2) Present the need and a carefully worked out program to the board of administration and the church council. Secure their consent and their moral and financial support.

(3) Using the plan above, the chairman of the evangelism committee and the pastor should submit the plan (including samples of literature) to the hospital superintendent for his approval.

(4) Secure a floor plan, showing the position of the rooms and beds.

(5) Hospital admissions — most hospitals, if asked, would be quite willing to provide a book (placed at a convenient place) with names of admissions, their street addresses, room number and church affiliation. Since all ministers would profit from this information, the request may well come from the local ministerial association.

(6) It is important to know your new patients and their church affiliation. Proceed as follows:

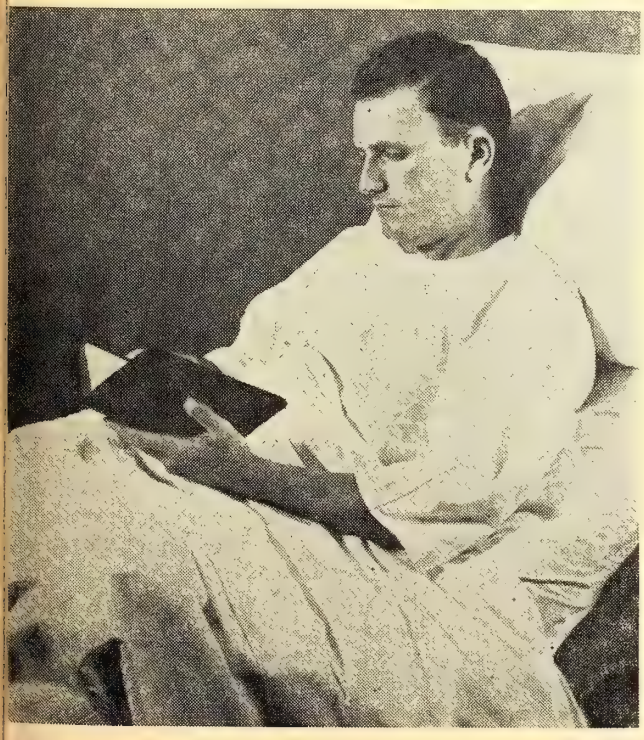
Place floor map under a cellophane sheet and put in a notebook. Make church affiliation name plates by cutting pieces of adhesive tape one-inch long and one fourth-inch wide. Starting from the left margin print the names of all the denominations in your community (at least two for each). Cover the name plate with scotch tape and trim the overlap. Turn the right edge (one fourth inch) under (sticky side together). This will serve as a handle to move the name plate from one position to another. Place all of the name plates on a vacant spot on the cellophane covered map.

Each day, upon entering the hospital, secure names of new admisisons from ministers' admission book (see 5 above). Take a denominational name plate and place it over the room and bed he occupies on your cellophane covered map. While making visits an occasional quick glance at your map will help you identify new admissions and their church affiliations (see 8 below).

(7) Inspirational literature. The type you use will depend on your time and budget. By far the best is to print your own on a regular-size church bulletin. It is cheaper in the long run and adds a personal touch. Do not print the name of your church on it; the patients will eventually find out who you are and it will eliminate any criticism you may get from other churches.

(8) Visiting should be brief; a "Hello there! How are you feeling today?" while pausing by the door will be most appreciated. The feeling will be (as you will soon find out) that here is one who cares. Occasionally the patient will call you into his room and want to talk—then you are justified to continue. Use good common sense, follow hospital regulations, stay out of rooms with closed doors and "no visitors" signs and never proselyte. If you stay on the level and any pastor objects to this ministry, let him seriously reconsider his high calling.

(9) Follow-ups: place the names of all nonchurch families on prospect and assignment cards and pass on to the evangelism committee for fellowship cultivation. Herein lies the wonderful potentialities of hospital evangelism. In no other type of evangelism can the pastor and church contact and make friends with so many nonchurched homes in such a limited amount of effort and time. It is a constant and reliable source of prospects. Conscientious work on the part of the evangelism committee and the church will eventually (by the law of average) keep your church steadily growing.



Friendly calls, Bible reading and other fine literature, cards and flowers help the hours pass more quickly and pleasantly for the ill

An Evaluation of the Plan for Hospital Evangelism

Bro. Carper's experience shows what an alert pastor can do in finding new opportunities for sharing Christ and faith. A wise and sympathetic pastor will find this hospital ministry a most rewarding and greatly needed service. While heartily commending this service to our pastors, we would urge that such planning should, wherever possible, be done by the group of ministers working together, rather than by one minister and church alone. If we go in on our own, other denominations should have equal right to do so. Some who would do it would have a far less kindly and helpful approach than Bro. Carper describes, and the results would be chaotic.

A concerned pastor, therefore, in a community where such a hospital ministry is possible, should work through his ministerial association, and keep the program free from any suggestion of denominational sharpness or competition. Let us use the plan, and bring the gospel into the lives of people in these times of their suffering and spiritual need, with redemptive sympathy, love and spiritual healing.

—Edward K. Ziegler

Show Us a Miracle!

Florence M. Bollinger
Anklesvar, India

SHOW us a miracle; we want to believe! There would be no surer way of Christ finding entrance to the heart of India than through some miraculous sign. The scribes and Pharisees of old Jerusalem expressed the desire of all Oriental peoples when they came to Jesus, saying, "Teacher, we would see a sign from thee." During this Easter week of nineteen hundred forty-four the multitudes would follow and believe, as did the multitudes during passover week long ago, beholding the signs which he did.

A few days ago a notice in one of the vernacular papers set our Christian community astir. In hearing of it one could not say which element predominated in the minds of people — whether speculation as to its truth or simple belief, at least a great desire to believe. It was reported that in a parish church in one of the suburbs of Bombay hung a picture of the Christ, and in this picture tears were actually oozing from his eyes. Here, they said, was Christ literally weeping for the sins and distress of a war-torn world.

"Sahib, did you hear about that picture? What do you think of it?" questioned illiterate but faithful Bhotilal, who looks after the chicken farm, his own words tumbling out too fast for the sahib to give much of an answer. "You are learned and I am untaught, you read many things and think about them. I do not read and when I hear something like this I think it is wonderful!"

"Madam-sahib, did you hear about the picture of Christ weeping?" asks Ratnabai my good helper as we both work at the laundry. Her eyes light up with intense interest as she tells me the story, though I have heard it before. "Do you think it is true? I don't know, but I would like to go and see it." Ratanbai has never been to Bombay in all her life, but to see such a picture would seem worth the trip to her. How much she would like to believe!

Dhanji, the old gardener comes poking around the shrubbery near the veranda where we are working. Planted a year ago, this shrubbery, which has withstood hard dust and wind storms, wilting hot sun, monkeys' depredations and dogs, is now budding out with the new life of spring, beautifying the back lawn. I knew Dhanji too had heard about the miracle of the weeping picture. Every day Dhanji works with miracles and helps God create them, but, like many, his eyes are "holden."

"Dhanji," I said, "right there where you are working is a miracle too; last year that plant was only a little cutting; this year it is a thriving bush. Look up! See the neem trees about you. A few weeks ago they were shedding all their leaves and leaving bare branches. Now they are thick with fresh new green leaves. And see the Gul Mohr coming into a mass of blazing color; for a month or two they looked entirely dead, not a leaf! And think of those onionlike, dead-looking bulbs which you planted, dormant for months and now sending out those lovely red amaryllis blooms. Don't you see the miracle?" Dhanji grunted an assent, and sometimes when I see him stand and gaze I think perhaps he does see a little of the beauty but mostly it is work; there is no miracle. If he could only see the weeping picture, that would provide talk for a lifetime!

From the front of the house sounds the whiny voice of a wandering holy man. He is begging for alms. I recall that during my first few months in India years ago moved to pity by the plight of wandering refugees who because of famine conditions had left their homes, I actually bought some bread for them. But I was to learn that bread from the hands of a Christian foreigner would defile them and they would have none of that. They wanted only money and, discovering this fact, my pity for them dissolved and I have not had too much sympathy for such wanderers since then.

The holy man's voice came nearer and soon appeared near the veranda where I was working. Through the rags and filth of the garments the saffron color was still faintly visible, long hair hung over his shoulders, his forehead was painted and smeared in white and red, the common distinguishing marks of the holy man. But I had neither money nor bread to offer this man; I had only an example of industry to give him as I continued working the hand suction washer over the tub of clothes. He was not at all impressed with this industry; surely begging is easier than that, and soon he went on his way. This man too is expecting a miracle to happen, a miracle in which by the merit he has accumulated during his life as a holy man he will by incarnation in the next life achieve bliss, or at least, a greatly advanced state of happiness.

How blessed is an Easter time, God working the yearly resurrection of nature, proving over and over that by his laws nothing is lost, showing us that as the promise of a beautiful red lily lives in the dead-looking bulb, so through these earthly bodies of ours may come immortal life of the spirit. Christ's trumph over death and the grave that first Easter time makes the garden tomb near Calvary our symbol of faith and hope of life everlasting. Not only two thousand years ago, but "now is Christ risen!" and now for us is immortality. As children of a heavenly Father, heaven will be richer or poorer for us as we understand or fail to understand and appreciate God's miracles of glory and beauty here on earth.

District Meeting at Jamoli

Ishwarlal L. Christachari
Umalla, India

THE fifty-third Gujarati district meeting was held at Jamoli, a rural church in the Rajpipla area, on Feb. 16-19, 1954. A big *mandap* (booth) had been erected for the meeting. Tents and small *mandaps* were put up for the people to live in.

From the twenty-two churches, fifty-six delegates and seventeen elders were present. Three invited delegates each from the Marathi district meeting, the Presbyterian Church and the Methodist Church were present. It was estimated that between three hundred and seven hundred people were present during the meetings. Everett M. Fasnacht was moderator.

The theme of the meeting was "Redeeming the time because the days are evil." (Eph. 5:16). Rev. V. P. Isucharan delivered several inspirational messages during the meeting.

Subjects like evangelism, stewardship, the duty of a rural pastor, and how to make a church self-supporting were discussed.

This year the contribution of the church is Rs. 17,902 ($3,765). Rs. 3,100 ($683) were given in the pastors' fund and Rs. 1,624 ($342) were given for evangelistic work of the Joint Council. During the year 236 were baptized. So now there are more than 9,150 members in the church. Rev. E. M. Fasnacht was elected as moderator again for the next year. The next district meeting will be held at Khergam.

Anniversaries and Weddings

Anniversary

Mr. and Mrs. Samuel Force celebrated their fifty-first wedding anniversary at their home near the Painter Creek church, Ohio.—Mrs. Wayne Eberwein, Arcanum, Ohio.

Mr. and Mrs. Joseph Hummel celebrated their sixtieth wedding anniversary on Feb. 8, 1954, with a buffet dinner at the home of their son in Newark, Del. They are the parents of three children.—Mrs. Edith Maxwell, Woodcrest, Del.

Mr. and Mrs. Jesse Loxley celebrated their golden wedding anniversary on March 14, 1954. They were married by Bro. Isaac Frantz on March 13, 1904, at the home of her parents near Bradford, Ohio.—Mrs. Wayne Eberwein, Arcanum, Ohio.

Weddings

Bryant-Temple—Sherman Eldon Bryant of Pierceton, Ind., and Colleen Colt Temple of Tacoma, Wash., Feb. 22, 1954, by Rev. Joe E. Ross.—Mrs. Alma E. Hanawalt, Pierceton, Ind.

Byrd-Harvey — Edwin Byrd of Dayton, Va., and Flora Belle Harvey of Bridgewater, Va., in the Bridgewater church, Feb. 6, 1954, by the undersigned.—I. James Eshleman, Bridgewater, Va.

Day-Morgan—Earl W. Day and Margaret Joan Morgan, both of LaPorte, Ind., in the LaPorte church, May 8, 1954, by the undersigned.—Charles E. Anderson, LaPorte, Ind.

Dillman-Bagwell—Thomas Dillman and Mary Alice Bagwell, both of North Manchester, Ind., in the Manchester church, April 18, 1954, by the undersigned.—H. F. Richards, North Manchester, Ind.

Foster-Barnhart—Charles Eller Foster of Blue Ridge, Va., and Mandy Jane Barnhart of Wirtz, Va., April 3, 1954, in the Brick church, by the undersigned. —F. B. Layman, Rocky Mount, Va.

Goshert-Dohner — Charles Goshert, Jr., and Mildred Dohner, both of Lebanon, Pa., May 24, 1954, in Baltimore, Md., by Rev. Paul Smith.—Carl W. Zeigler, Lebanon, Pa.

Helser-Stoltz—Gerald Helser and Dorothy Stoltz, both of Thornville, Ohio, at Lancaster, Ohio, April 18, 1954.—Kenneth W. Hollinger, Thornville, Ohio.

Hicks-Royer—Clarence Hicks of Greenville, Ohio, and Miriam Royer of Arcanum, Ohio, March 7, 1954, in the Painter Creek church, by Bro. Byron Miller.—Mrs. Wayne Eberwein, Arcanum, Ohio.

Jones-Yates—David E. Jones and Patsy Ruth Yates, both of Hopewell, Va., in the Hopewell church, April 24, 1954, by the undersigned. — Clyde R. Shallenberger, Hopewell, Va.

Mort-Westafer—Harry Thomas Mort of Pierceton, Ind., and Barbara Lucille Westafer in the Manchester church, Feb. 14, 1954, by the undersigned. — H. F. Richards, North Manchester, Ind.

Neff-Aschliman—Robert Neff of Claypool, Ind., and Marilyn Aschliman of North Manchester, Ind., April 10, 1954, in the Manchester church, by the undersigned.—H. F. Richards, North Manchester, Ind.

Pentecost-Grossnickle—David Pentecost and Carol Grossnickle, both of North Manchester, Ind., in the church parsonage, Feb. 7, 1954, by the undersigned.—H. F. Richards, North Manchester, Ind.

Richwine-Sheller—Jay Richwine of Carlisle, Pa., and Jean Sheller of Newville, Pa., Dec. 31, 1953, by Rev. William Eisenberger, pastor of the Presbyterian church. —O. J. Hassinger, Huntsdale, Pa.

Ryder-Rock—Merle William Ryder of Mercersburg, Pa., and Shirley Jane Rock of Greencastle, Pa., May 1, 1954, by the undersigned, at his home.—Samuel D. Lindsay, Hagerstown, Md.

Stevens-Grayham — Berkley Stevens of Blue Ridge, Va., and Dorothy Grayham, at the home of and by the undersigned. —H. C. Spangler, Roanoke, Va.

Stine-Frantz—A. M. Stine and Hattie Frantz, both of North Manchester, Ind., in their home, March 21, 1954, by the undersigned.—H. F. Richards, North Manchester, Ind.

Stoltz-Leckrone — Fredrick Stoltz of Somerset, Ohio, and Mary Lou Leckrone of Thornville, Ohio, in the Olivet church, April 25, 1954, by the undersigned.—Kenneth W. Hollinger, Thornville, Ohio.

Stoner-Stutes—Walter Stoner of Somerset, Ohio, and Rose Stutes of Rushville, Ohio, at Canal Winchester, Feb. 20, 1954. —Kenneth W. Hollinger, Thornville, Ohio.

Whitacre-Lewis—Robert Wesley Whitacre of Oakland, Md., and Alveta June Lewis of Mt. Henry, Md., by the undersigned, at his home, May 8, 1954.—Ross Speicher, Accident Md.

Young-Houseknecht—Jay Herbert Young of Elizabethtown, Pa., and Ruth Alice Houseknecht of Hazleton, Pa., May 9, 1954, in the Elizabethtown church, by the undersigned.—Nevin H. Zuck, Elizabethtown, Pa.

Zirk-Gochenour—Paul Edward Zirk and Virginia Gochenour of New Market, Va., in the Mt. Carmel church, May 2, 1954, by the undersigned.—O. F. Bowman, Harrisonburg, Va.

Obituaries

Bowman, Joan Marie, daughter of John and Emma Sprout Bowman, was born Oct. 8, 1953, and died May 6, 1954, in Harrisburg, Pa. The funeral service was conducted by the undersigned from the Miller funeral home, Elizabethtown, Pa. Burial was in the West Greentree cemetery.—Nevin H. Zuck, Elizabethtown, Pa.

Burns, Rhetta, daughter of Mr. and Mrs. James Gish, was born in Carroll County, Ind., Nov. 6, 1870, and died at the home of her daughter in Flora, Ind., May 18, 1954. She was united in marriage to William Harvey Burns on Jan. 11, 1890. She had been a member of the church for many years. Surviving are her husband, six children, sixteen grandchildren and nineteen great-grandchildren. Funeral services were conducted in the Flora church with the undersigned officiating. Burial was in the Maple Lawn cemetery.—Glen M. Baird, Flora, Ind.

Chittum, Edward Wilford, was born in Rockbridge County, Va., March 19, 1895, and died in Roanoke, Va., April 20, 1954. He was a member of the Buena Vista church for many years. Surviving are his wife, one daughter and two grandchildren. Funeral services were conducted by his pastor, John F. Graham. Interment was in the Green Hill cemetery.—Mrs. John F. Graham, Buena Vista, Va.

Grossnickle, Warren, son of Jonas and Henrietta Warren Grossnickle, was born April 5, 1895, and died May 1, 1954. He was married to Eloise Peabody on Dec. 30, 1922. He was a member of Manchester church. Besides his wife, he is survived by two sons, three daughters, four grandchildren, two brothers and two sisters. Funeral services were held in the Bender funeral home, North Manchester, by the undersigned. Burial was in the Pleasant Hill cemetery.—H. F. Richards, North Manchester, Ind.

Horton, Dorcas Ruth, daughter of Willie Owen and Goldie Mae Hall Horton, was born Aug. 29, 1938, in Pulaski, Va., and died April 18, 1954, in Winston-Salem, Va., as a result of an automobile accident. At the age of nine years, she was baptized into the church. Besides her parents, she is survived by one brother and one sister. A memorial service was held in the Vaughan Guynn funeral home, Galax, Va., and in the Pulaski church by Bro. Glenn Garner. Burial was in the New Dublin cemetery.—Miss Hattie R. Gardner, Hillsville, Va.

Jennings, Burt H., was born July 16, 1867, in Clinton County, Mich., and died April 6, 1954, in Lansing, Mich. On Feb. 21, 1900 he was married to Rose Baker. To this union were born one son and one daughter. He was a faithful member of the Lansing church. Surviving are his wife, one daughter and one granddaughter. Funeral services were conducted in the Gorsline-Runciman funeral home in Lansing by the undersigned. Interment was in the South Bingham cemetery.—Jack Kline, Lansing, Mich.

Klepinger, Arden, son of Samuel and Rebecca Klepinger, was born near Phillipsburg, Ohio, Sept. 17, 1887, and died April 12, 1954. He was united in marriage to Ada M. Brumbaugh on March 1, 1908. To this union were born four children. At an early age he united with the church at Arlington, Ohio. Surviving are his wife, two daughters, eight grandchildren and one brother. Funeral services were conducted in the Brookville church by Brethren Earl Gorrell and James Boitnott.—Mrs. W. Russell Miller, Brookville, Ohio.

Lehman, William, was born May 17, 1877, and died March 10, 1954, at his home. He was a faithful member of the church. Surviving are his wife, one son, four daughters and six grandchildren. Funeral services were conducted at the Kingsley church by Vernon Powell. Burial was in the Kingsley cemetery.—Mrs. Darrell Shever, Correctionville, Iowa.

Lewis, Henry, son of Mr. and Mrs. Jonathan Lewis, was born June 13, 1878, and died at his home near Lewiston, Minn. On Sept. 12, 1906, he was married to Myra Lingenfelter. He served as a deacon in the church for forty years. Besides his wife he is survived by one daughter, three grandchildren, two brothers and one sister. Funeral services were held in the Lewiston church with D. D. Harner officiating. Burial was in the church cemetery.—Mrs. William E. Wright, Utica, Minn.

Martin, Noah L., son of Melon and Hulda Martin, died at his home in Willis, Va., April 22, 1954, at the age of eighty-three years. On Dec. 19, 1894, he was married to Nettie Slusher. To this union were born nine children. He was a member of the Pleasant Hill church. Besides his wife, he is survived by two sons, four daughters, sixteen grandchildren, twenty-two great-grandchildren, one great-great-grandchild, one brother and one sister. Funeral services were held in Pleasant Hill church by his pastor, C. C. Kurtz, assisted by A. N. Hylton and Hampton Marshall. Burial was in the church cemetery. — Mrs. Ava M. Cannaday, Willis, Va.

McKee, LeRoy, son of Collins and Mary Ickes McKee, was born in Roaring Spring, Pa., and died in Altoona, Pa., April 19, 1954. He was married to Anna Wild in October 1908. He was a member of the 28th Street church in Altoona. Surviving are his wife, one son, one daughter, three grandchildren, one great-grandchild and two sisters. Services were held at the Krish funeral home by his pastor, the undersigned. Interment was in the Greenlawn cemetery in Roaring Spring.—C. H. Cameron, Altoona, Pa.

Miller, Ira Monroe, was born Feb. 23, 1873, at Nappanee, Ind., and died April 1, 1954, in Calgary, Alberta, Canada. He is survived by his wife, Winnie Leavell Miller, one daughter, two sons, twelve grandchildren, six great-grandchildren, two sisters and three brothers. Funeral services were conducted in the Park Memorial funeral home in Calgary by Bro. Willard McDaniel. Interment was in the Queen's Park cemetery, Calgary.—Virginia Cawley, Arrowwood, Alberta.

Mote, David B., son of Emanuel and Fanny Mote, was born Aug. 20, 1867, near Bradford, Ohio, and died May 4, 1954, in an auto accident near Hastings, Mich. On Dec. 29, 1887, he was united in marriage to Ida Jane Speicher, who preceded him in death in 1930. He was later married to Mrs. Mary Hines. He was a charter member of the Beaverton church serving many years as deacon and trustee. Surviving are his wife, two sons, one daughter, five grandchildren and ten great-grandchildren. Services were held in the Pickens funeral home in Lake Odessa, Mich., by Bro. Glenn Fruth of the Woodland church. Burial was in the Lake Odessa cemetery.—Mrs. J. Ray McKimmy, Beaverton, Mich.

Naff, Daniel Christian, an elder in the church for more than fifty years, was born July 5, 1875, in Roanoke County, Va., and died at his home in Roanoke County, Va., March 31, 1954. He taught for eight years in the public schools of Roanoke County. He was elected to the ministry in the Peters Creek congregation on Dec. 28, 1895, and was ordained to the eldership on July 13, 1901. Besides serving his home congregation and neighboring churches, he held a number of revival meetings, participated in district activities and was elected nine times to the Standing Committee. On April 12, 1899, he was united in marriage to Amy Grisso. To this union were born eight children. Surviving are six children, six grandchildren and two great-grandchildren. Funeral services were conducted at the Peters Creek church by Bro. A. H. Hoover and the undersigned. Burial was in the Cedar Lawn cemetery.—Carroll S. Ringgold, Roanoke, Va.

Rinehart, John Howard, son of Maurice and Emma Rinehart, died April 28, 1954, in Philadelphia, Pa., as result of an auto accident, at the age of forty-seven years. He was a long-time member of the Coventry church and at the time of his death a deacon. Surviving are his wife, three sons, his mother, one brother and two sisters. Funeral services were conducted by his pastor, the undersigned, in the Coventry church. Interment was in the East Mennonite cemetery near Kenilworth, Pa.—D. Howard Keiper, Pottstown, Pa.

Rinker, George E., died at his home in Huntington, Ind., April 25, 1954, at the age of eighty-two years. He had lived in North Manchester about twenty years and was a deacon in the Manchester church. His first wife, Nellie Leedy, preceded him in death in 1945. On Dec. 22, 1953, he was married to Lucile Christman, who survives him. Funeral services were held in the Bailey funeral home in Huntington by the undersigned. Burial was in the Pleasant Hill cemetery.—H. F. Richards, North Manchester, Ind.

Ronk, Phoebe Anna, daughter of Mr. and Mrs. Wilson Sperry, was born Aug. 11, 1876, near Oakland, Iowa, and died May 14, 1954, at her home in Cedar Rapids, Iowa. She was married to Leonadice S. Ronk on Sept. 22, 1897. Two sons were born to this union. She was a member of the Cedar Rapids church. Surviving are one son, one grandchild, one great-grandchild and two sisters. Funeral services were conducted by the undersigned in the Cedar Rapids church. Burial was in the Dunkard cemetery at Midway.—John B. Wieand, Cedar Rapids, Iowa.

Seale, George Leonard, son of John and Emma Seale, was born at Stanley, Va., Feb. 11, 1889, and died March 5, 1954. He was married to Ruth Berry on Jan. 6, 1910. He had been a member of the church since early life. He is survived by his wife, ten children, twenty-two grandchildren and two great-grandchildren. Services were conducted in the Oakton church by Bro. Marvin E. Clingenpeel, assisted by Rev. John Corburn of the Baptist church and Rev. Grouber of the Methodist church. Burial was in the National Memorial park, Falls Church, Va.—Mrs. Joel A. Miller, Vienna, Va.

Slusher, Algie C., son of John and Mary Slusher, died at his home in Radford, Va., April 13, 1954, at the age of sixty years. He was a faithful member of the church for thirty-six years. Surviving are his wife, Tempie Dickerson Slusher, six children, thirteen grandchildren, one brother and five sisters. Funeral services were in the Pleasant Hill church by A. N. Hylton, assisted by William Davidson of the Methodist church. Burial was in the Pleasant Hill cemetery.—Mrs. Ava M. Cannaday, Willis, Va.

Church News

Northern California

Raisin—Brother and Sister Robert Sink began their pastoral duties in our church the first of September. The homebuilders' group has sponsored the painting of the church both inside and out, as well as other improvements. Our missionary society meets once each month. We are studying That the World May Know, by Charles W. Ranson. The men's brotherhood meets the first Monday evening of each month. Our love feast was held on the evening of April 25 with our pastor officiating. Since our last report eleven persons have been baptized into our church fellowship. On Sunday morning, April 11, the Choraletts of La Verne College were with us for a program. Several of our church women attended the district women's work retreat in the Lindsay church on May 2. Two deacons were elected at our March council meeting. As a result of the district pulp exchange on May 2, John Hunter, past of the Reedley church, was with us.—Mrs. Sadie Scott, Raisin City, Calif.

Southern California and Arizona

Covina—From the first of the year unt Easter, a special effort was made to in crease our Sunday-school and church at tendance. At a morning service the L Verne College choir, under the directio of Bro. Brightbill, gave a program. At meeting of the home-builders, Mrs. Ea Brubaker, president of the district wom en's work, was guest speaker. A two day workshop in evangelism was i charge of Bro. Edward K. Ziegler of El gin. At one of our monthly fellowshi meals, Bro. Spenser Minnich was gues speaker. At the joint meeting of th homebuilders and the young women' league, Mrs. Sutton of La Verne gave talk and showed pictures of the Navaj Indian mission in New Mexico. Ou church was host to the district men' brotherhood in March. We also too part in the One Great Hour of Sharing A number of our women attended th district women's rally at the San Fer nando Valley church in April. On Thurs day evening, April 15, we held our lov feast and communion. Our church par ticipated in the union Good Friday serv ice. On Easter morning the children' department of the Sunday school gave program. At the evening service, th choir presented an Easter cantata. O April 25, National College Day, the serv ice was in charge of some students fron La Verne College. At the noon hour picnic was held in the park. Since ou last report five have been baptized an eleven received by letter into our church —Mrs. Tempie S. Funk, Covina, Calif.

Glendale—Bro. Harold Fasnacht, presi dent of La Verne College, was gues speaker at an evening service. Edwar K. Ziegler, director of evangelism fo the Brotherhood, was also an evenin speaker. In the absence of our pasto Bro. Harold Kurtz delivered the mornin message on March 7. The church counci passed these recommendations: to sup port the Lynnhaven community churc project in co-operation with the Phoeni congregation, our district and the Broth erhood; to appoint a committee to pro mote interest and enthusiasm in th Lynnhaven church project; and to hav an exchange student in our congregatio for a year. On April 9 a rally banque was held in the interest of the Lynnhave community church project. Bro. G. C Stutsman of La Verne was principa speaker and also conducted a series o services during Holy Week. Our Lord' Supper and communion was held o April 15. We now have an illuminate cross to shine from the front of th church and a bulletin board has bee added to the church lawn. Rachae Young, church historian, is compiling history of our church.—Thelma Heatwole Glendale, Ariz.

Los Angeles, Imperial Heights—Ou pastor, Bruce Flora, conducted thre services on Easter morning. Our Sunday school and church attendance continue to increase. Fifteen members were re ceived by baptism and letter on Palm Sunday. Our communion was held o Maundy Thursday. Bro. Charles Zunke was guest speaker one Sunday. Recentl a memorial picture window, Christ i Gethsemane, was presented for ou church chancel. The parking lot ha been fenced and can now be used fo recreation. The young people have fur nished some equipment for recreatio purposes. A moving picture projecto was presented to the church by the youn adults. Our women's work contribute to the various improvement projects. mother and daughter banquet was hel on May 7. Plans are being made for daily vacation Bible school. On May our pastor exchanged pulpits with Davi Root, pastor of the Bella Vista church —Mrs. Charles Ardinger, Hawthorne Calif.

Northern Iowa, Minnesota and South Dakota

Kingsley—World Day of Prayer was observed in our church. Several of our young people attended the regional youth conference at McPherson. At our council on March 7, our pastor, Vernon Powell, was re-elected for another three-year term. Union services were held in the three cooperating churches during Lent. During Holy Week special services were held at which Bro. Ray Zook, was guest speaker. Bro. Glenn Swinger and the McPherson College ladies' quartet were with us on April 25. As a memorial to Nettie and Albert Kurtz, their children presented a electronic organ to the church. Dedication services were conducted for the organ by our pastor on Sunday afternoon, April 25. Our love feast and communion services were observed Sunday evening, May 2. A service of consecration was held for the babies by the pastor. —Mrs. Darrell Shever, Correctionville, Iowa.

Lewiston—The men of our church have rented land for farming. Pre-membership classes were conducted by our pastor, D. D. Harner. On Easter four were baptized and one received by letter into our church fellowship. We participated with four other congregations in the World Day of Prayer service. Horse-drawn machinery and hand tools are being collected for shipment abroad for relief. One baby was dedicated on April 11. The McPherson College ladies' quartet gave a program on the evening of April 30. Bro. Ray Zook visited our church on April 11 and was present for the anointing services for Bro. Henry Lewis. Our old church building has been dismantled and the ground is cleared and ready to seed for a lawn. Communion was held on Sunday evening, April 18. We shared in a community Bible school the second week in June. —Mrs. William E. Wright, Utica, Minn.

Northeastern Kansas

Buckeye—Several of our women attended the district women's work meeting at the Navarre church. Bro. Clarence Quay, our pastor for the past year, resigned April 18. Since that time Kenneth Evans, a student at McPherson College, has been secured as pastor. On Race Relations Sunday a young man from Samoa, a student at McPherson College, brought our message. An election was held for deacons. We have placed twelve new chairs in the primary department of the Sunday school. The aid society is sewing for foreign relief.—Mrs. Myrtle J. Derrick, Abilene, Kansas.

Lone Star—Our group studied Latin America during our school of missions. One Sunday evening Bob Mays and a male quartet from McPherson College were with us. We also had our birthday banquet on the same evening. In the absence of our pastor, Bro. Earl Frantz filled the pulpit two Sundays and Bro. Ira N. H. Brammell one Sunday. On March 28 Mr. and Mrs. Hylton Harman told of their recent trip to Europe. A children's workers' conference was held at our church on March 29. Since our last report the church has installed an electric organ in the sanctuary and has made some improvements in the kitchen. During the Easter season, eighteen new members were received into our church fellowship. McPherson College day was observed April 25 in our church with a reunion of former students in the afternoon. On May 9 our pastor conducted a dedication service for the babies and small children of our congregation.—Mrs. John W. Daggett, Lawrence, Kansas.

Southeastern Kansas

Fredonia—The McPherson College minister's quartet presented a special evening program. Annaliese Koch and Eugene Lupri, German students at McPherson College, showed slides of Germany. The McPherson College ladies' quartet gave a program of music in February. A number of our Sunday-school teachers took a course on teaching children and young people at a leadership training school which was sponsored by the Ministerial Alliance of Fredonia. Several of our young people attended the regional youth conference at McPherson. The district youth rally was held in our church. Our youth have been active in an effort to complete payments on the lighted bulletin board which now stands outside our church. During the Easter season a total of twenty-four persons were received into our fellowship. Our family life institute featured a series of films which were supplied by the Kansas State Board of Health. Fifteen children were consecrated on Mother's Day.—Mrs. Doris L. Wilson, Fredonia, Kansas.

Southwestern Kansas

Wichita, First—During the past three months we have had several guest speakers at both morning and evening services. The films, Again Pioneers, The Power of Prayer and Faith of Our Families, have been shown. In observance of McPherson College day the college quartet was with us. On young people's Sunday a number of our young people assisted in the services. The playlet, Know Your Neighbor, was given by members of the missionary society. We co-operated with the Wichita churches in World Day of Prayer services. The prayer vigil during Lent was again conducted by the women of the church. The CBYF meets for Bible study each week before choir practice. Fifteen of our youth attended the young people's conference at McPherson. The youth have several projects under way to earn funds for their trip to the National Youth Conference at Anderson, Ind. At our spring council we voted to support Susan Blough and to provide the fellowship fund for Doris annually for the next three years, as they go to the Africa mission field. Bro. Fields was elected delegate to Annual Conference. Some of our members attended the Sunday-school clinic recently at Hutchinson. On Palm Sunday our choir presented the cantata, The Christ Everlasting. Beginning May 30 Bro. D. G. Holsopple of the Salamonie church, Ind., will be our pastor for the summer months. Since our last report fourteen have been baptized and eight received by letter. Bro. Fields conducted evangelistic services during Lent.—Ann Trapp, Wichita, Kansas.

Middle Missouri

Osceola—Our regular council meeting was held on April 4, with our elder, Bro. James Mohler, in charge. We had our first planned fellowship meeting at the home of Lester and Margaret Akers. On March 15 the McPherson College ministers' quartet gave an evening program at the church. Our pastor held a series of pre-Easter meetings which closed with our love feast services on Saturday evening, April 17. Prior to Easter one was baptized into our church fellowship. Charles Lunkley, returned missionary, told of the work on the Africa mission field. Each Thursday evening we have prayer meeting and Bible study. A contribution of sixteen dollars was given for seeds. Two of the Brethren church signs have been erected.—Mrs. Dan Cripe, Osceola, Mo.

Northern Missouri

North Bethel—One Sunday a group representing the district youth cabinet, accompanied by Bro. Paul Mason, met with us. In the afternoon the group presented a program and showed a film. On March 11 Bro. Lunkley showed slides of his work in Africa. The McPherson College ministers' quartet, accompanied by Bob Mays, presented a musical program for us on March 14. Our pastor, Bro. Kenneth Wampler, has resigned to become effective the first of September. On April 1 our elder, Bro. Gnagey, met with us in a special council relative to our securing a pastor. On Easter Sunday morning our junior choir appeared in their new choir robes which were gifts from the ladies' aid.—Mrs. C. M. Driver, Mound City, Mo.

Plattsburg—Holy Week was observed in our church with five evening services which were conducted by Bro. Ralph Skaggs. Other services included a communion service on Thursday evening, community Good Friday services, an Easter sunrise service on our church lawn and a community cantata directed by Mrs. Ira Hoover. Thirteen were baptized into our church during the week. The Missiouri state peace workshop, directed by Ralph Smeltzer, met in our church April 26-29. Our pastor, Eugene Gnagy, who is principal of the grade school, will attend classes at the University of Kansas City this summer. The men have a thirty-acre corn project. Our women continue with their sewing for relief.—Bernice Hoover Cook, Plattsburg, Mo.

Nebraska

Lincoln—Our school of missions was climaxed with an international dinner at which Rev. Shafeek Farag, minister of the Coptic church whose home is in Egypt, spoke on the missionary effort of the church as he observed it in his country. We celebrated the first anniversary in our new church on March 14, with Bro. D. W. Bittinger, president of McPherson College, as guest speaker. On March 27 and 28 our church was host to the district youth rally at which Bro. Glenn Swinger was speaker. On April 11 the McPherson College a cappella choir presented a concert in our church. We held our love feast and communion service on April 16. On the evening of April 25 Bro. Earl Frantz of McPherson College brought our message. On April 27 the council of women's work sponsored a family night and program at the church. Seven from our Sunday school attended the demonstration school for vacation church school workers which was sponsored by the Lincoln Council of Churches.—Mary Ann Eberly, Lincoln, Nebr.

North Dakota and Eastern Montana

Cando—Our church council was held on March 21, with our elder, Ray Harris of Minot, presiding. Brother and Sister Edward Duncan will serve as delegates to Annual Conference. Mrs. Milton Howard and Elmer Smeltzer will represent our church at district meeting at Froid, Mont. We have secured Brother and Sister Ray Zook of Garrison, Iowa, for our evangelistic meetings, July 15-25. On April 24 Bob Mays and the McPherson College men's quartet presented an evening program. The annual pre-Easter service was conducted in co-operation with the Methodist and Assembly of God churches. On Easter evening the choir presented the Easter story in verse and song. On April 28 we held our spring communion service. Our vacation Bible school was held the first week of June. Mother's Day services included the dedication of twelve babies and children.—Mrs. L. R. Maust, Cando, N. Dak.

Carrington—In December Bro. Ernest Walker became our pastor and since that time we have had an increase in attendance. On Easter an all-day meeting was held with a dinner served in the church basement. In April we had the film, The Glories of the Cross. On the evening of April 28, the McPherson College quartet was with us.—Mrs. Alta Everson, Carrington, N. Dak.

Northern Illinois and Wisconsin

Chippewa Valley—Our regular council was held on March 21, with our elder, Walter Miller, presiding. The opening service was the burning of the mortgage which we had secured for the remodeling of the church and parsonage. At our evening services on April 4, the young people sponsored the film, Go Forth, and the filmstrip, Our Newest Neighbors. On April 5 the cabinet for the Wisconsin area

met at our church to make plans for evangelism in our state. Holy Week services were held April 12-14, with Bro. H. N. Whitten of Rice Lake as guest speaker. Bro. William Deardorff officiated at our love feast and communion on April 25. Our mother and daughter banquet was held on May 20. The women's work has been making quilts and comforters for relief at their meetings. Our church participated in the One Great Hour of Sharing.—Blanche Cripe, Rock Falls, Wis.

Sterling—We held our communion service on April 15. On Good Friday evening the CBYF was in charge of the service and showed pictures. On Easter our pastor, Bro. Walter Young, presented baptismal certificates to eight new members who were received into our church on the evening of April 11. The pageant, The Cross Beautiful, was presented on Easter evening. At our church council on April 23, Bro. Lawrence Coats and Sister Marjorie McCoy were elected delegates to district meeting and our pastor was elected delegate to Annual Conference. At a special meeting Brother and Sister Roy Johnson were with us. They will begin their pastoral duties with us the first of September. Our present pastor will become pastor of the Astoria church, Ill. On the evening of May 5 we held our annual mother and daughter banquet. —Katherine A. Miller, Sterling, Ill.

York Center—The eastern section children's conference on the theme of evangelism was held at our church. Bro. Charles Zunkel officiated at the service in which Jerry Royer was licensed to the ministry. Jerry preached his first sermon on March 21. Bill Hinton, who spent six years in China, spoke at our church. Thannis Darner was the social action committee representative to the seminar in Washington, D. C., and the UN. A bon voyage party was held for the David Wieands, who sailed March 6 and will return in July after spending time in the American School of Oriental Research in Jerusalem and visiting other countries. A special council was called to bring specific needs in our church building program. John Eller, Louis Shirky, Earl Griffin, Birton Hoelle and Hardy McDaniel were elected to the building finance committee. Some visitation has been done by this committee to other churches to study various designs. The social commission sponsored the play, Our Early Church, which was directed by Thannis Darner. Our women's work is sewing for relief.—Josephine Landes, Lombard, Ill.

Middle Indiana

Hickory Grove—Bro. Lloyd Cunningham, a returned medical missionary from India and China, gave a talk at a morning and an afternoon service. The various committees of our church are in charge of the morning devotions. Our attendance has increased in the past few months. Four of our women attended the women's work rally at Flora. We sent ten layettes for hospitals in Austria. On Sunday, May 11, the district young people's meeting was held in our church. Our youth group still maintains the banner for attendance. Our elder, Frank Mulligan of Huntington, presided at our council meeting. On April 4 Nettie Senger, a returned missionary to China, was with us for our morning and evening service. Our young people's class gave the pageant, Beneath the Cross of Jesus, on Easter. On April 25, following a carry-in dinner, Samuel Harley, Leonard Custer, Arthur Morris and Mrs. Helen Michael were speakers. Our Bible school was held June 7-11. Our parents' banquet was held on June 6. The children gave a program on Mother's Day. We are still sending used clothing for relief work.—Mrs. Edna Hudson, Portland, Ind.

Monticello—Our young people conducted the morning worship on Youth Sunday and in the afternoon attended a sectional meeting at the Bachelor Run church. The filmstrip, About People, was shown in our church. Our pastor conducted a course of Bible studies starting with the film, Voyage to Rome. On March 19 the annual fellowship supper, honoring new families who have moved into the community, was held followed by a program. Several of our ladies attended the district women's rally at the Flora church. On April 4 we observed love feast and communion services. We co-operated with the local churches in Holy Week services early in the week and on April 15-19 our pastor conducted pre-Easter services in our church. Mr. and Mrs. Jack Harless of Burnettsville, who recently spent six weeks visiting the Brethren Service project in Puerto Rico, gave a talk and showed pictures of the work there. A baby dedication service was held during the morning worship on May 9. In the evening Juergon Klusmann, an exchange student from Germany, gave a talk and showed pictures of his home life in his country. The May fellowship meeting was held in our church with several neighboring churches co-operating.—Mrs. Sadie Dilling, Monticello, Ind.

West Manchester—In the absence of our pastor, Bro. Samuel A. Harley and Bro. James Renz were guest speakers for our services. A number from our church attended the district women's work rally at the Flora church and also the men's work rally at the Clear Creek church. Twenty-four persons from our church participated in the visitation campaign April 5-8. Our three pre-Easter services were followed by our communion service on April 15. Four have been baptized and two received by letter into our church. On April 25 Bro. V. F. Schwalm was speaker for our church rededication service. A consecration service was held for babies on Mother's Day. Our mother and daughter meeting was held on May 10. On pulpit exchange Sunday, May 16, Bro. Vernon Stinebaugh of the South Whitley church was our guest speaker. Besides the regular activities of our aid, they are sending a box of gifts to a home for aged ladies in Austria.—Mrs. Mary C. Young, North Manchester, Ind.

North Winona—Some of our evening meetings have been in keeping with the missionary work of our church. One Sunday evening, Erma Gall, an American exchange student, gave a talk concerning her experiences in Germany. The high school chorus presented a musical program at a evening service in February. On pulpit exchange Sunday Bro. Waldo Kinsel from the Mt. Pleasant church brought our message. Bro. Lester Young presided at our council meeting on April 26. Our communion service was held April 25, with Bro. Mark Schrock officiating. We observed family night with the play, The House on the Sand. The pageant, Peter and the Resurrection, was given on Easter evening. Our mother and daughter meeting was held May 6. At the morning service on May 9, dedication services were held for the babies of our church. Some of our women attended the spring women's rally at Goshen College. We are planning a two-week daily vacation Bible school.—Mrs. Alma E. Hanawalt, Pierceton, Ind.

Southern Indiana

Ladoga—The women's work of the area met at our church on April 21. Juergen Klusman, a German exchange student, showed slides and gave a talk in the forenoon. In the afternoon Sister Homer Bright brought the message. Five of our young people and the pastor and his wife attended the young people's conference at Anderson. Through the district pulpit exchange, Bro. Tom Davis of the Windfall church spoke at our church and Bro. Heeter went to Windfall and Bro. Albert Harshbarger to Indianapolis. A representative from the state temperance league spoke one Sunday. In May Bro. James Renz was with us. Our pastor's resignation will take effect September 1. The men of the church have been remodeling two Sunday-school rooms and the church basement.—Olive Harshbarger, Bainbridge, Ind.

CAP GOODS

We furnish highest quality nylon and silk nets, nylon and ninon chiffons and organdy. All stiff finish. Reduced prices on nylon. Samples free.

R. E. Arnold, Elgin, Illinois

Union Grove—Bro. Norman Baugher was with us in an evening service. The film, Journey Into Faith, was shown at a joint meeting with the Muncie and Antioch churches in our church. Miss Wilma Schrag, missionary on furlough, was with us and showed pictures of her work in Africa. In the absences of our pastor, Bro. E. D. Burnworth was with us. Bro. Henry Long of Elgin was also a recent guest speaker and he also showed pictures of Germany and Austria. A deputation team from Manchester College gave the play, The Dust of the Road. On May 9 Layman's Day was observed in our church with Byron Putman as speaker. Our pastor, Bro. Ebersole, represented our church at Annual Conference. Our aid society is sewing for relief. The men of our church are collecting horse-drawn tools for relief. Bro. James Renz was with us on May 10. On May 12 we had our mother and daughter tea with the ladies of Bethel Center as our guests. On Sunday evenings during the month of May, our pastor conducted a discussion period on why we are Brethren. Our daily vacation Bible school was held May 24—June 4.—Mrs. John D. Ebersole, Muncie, Ind.

Michigan

Onekama—Since our last report, eight have been received into our church fellowship by baptism. On Palm Sunday two babies were dedicated. Brother and Sister Edward Kintner were with us for pre-Easter services. On April 29 our district women's work supported the total Brotherhood Fund for six hours; our local group had a short worship service observing said hours, after which a fellowship supper was held. We welcome the return of those of our number who were in warmer climates during the winter.—Alma Wise, Onekama, Mich.

Pontiac—Our Sunday-school and church services have increased in attendance during the past several months. Our Easter services were held from Wednesday evening until Sunday evening with Bro. Stanley Earhart of Chicago, Ill., as guest speaker. Two were received into our church by baptism. Prayer meeting and Bible study is held each Wednesday evening in the homes of the members with our pastor as director. As the result of a fire in the church basement on April 22, we are unable to hold services. We have rented a junior high school where Sunday school and church services are now held. Evening services will be conducted in the different homes. Plans are to erect a new church building as soon as possible. Our communion service, revival meetings, vacation Bible school and other activities have been canceled for the present time. The women's work group has been mending clothing for relief. Our pastor, Bro. LeRoy Shafer attended Annual Conference as delegate. —Susan Shafer, Pontiac, Mich.

Northeastern Ohio

East Nimishillen—Special events in our church have included a stewardship-fellowship program, a talk concerning the work of B.V.S., films, a fellowship basket supper in observance of family week, a service of baby dedication and a men's fellowship banquet. Four were baptized into the church. Our pastor, Bro. Hess conducted Gems of Devotion over a local radio station. Guest ministers have been

Fun FOR LEISURE HOURS

'HE COKESBURY DINNER AND ANQUET BOOK
y CLYDE MERRILL MAGUIRE
Twenty-three tested, adaptable plans for happy "eating eetings"—telling in detail what to do and how to do it. ine drawings show how to make invitations, program vers, decorations, menus, favors, etc. Some plans are for ecial days and seasons; others for any time of year. **$1.95**

'HE COKESBURY STUNT BOOK, Revised
y A. M. DEPEW
More than 500 clever, original stunts and 100 conundrums, nveniently arranged in 12 groups. A treasury of fresh ideas r camps, church socials, schools, and clubs. ILLUSTRATED. **$2.95**

'HE FUN ENCYCLOPEDIA
y E. O. HARBIN
The complete one-volume encyclopedia of good, clean fun r every occasion and for all ages. Over 1,000 pages with ore than 2,400 plans for parties, entertainments, games, unts, sports—indoor and outdoor, 21 feature sections and 11 illustrations. Alphabetical and classified indexes. **$3.95**

HUNOLOGY
y E. O. HARBIN
Entertainment plans and activities for church, home, club, nd school—games and socials for each month, plus special mmer suggestions. 454 PAGES. **$1.95**

'HE COKESBURY GAME BOOK
y A. M. DEPEW
Six hundred games, plans, and suggestions for leisure-time ctivities—for home, school, club, and church. Includes songs ith music. 411 PAGES. ILLUSTRATED. **$1.95**

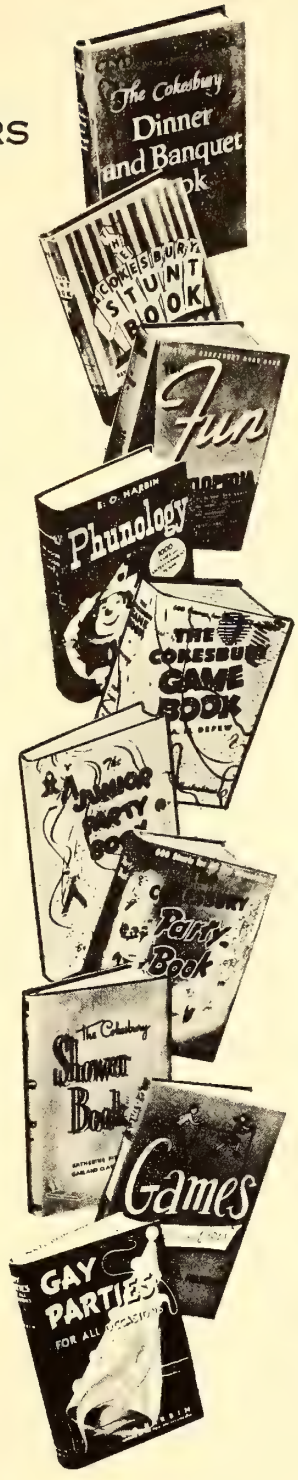
'HE JUNIOR PARTY BOOK
y BERNICE WELLS CARLSON
lustrated by Magdalena Tolson
Clever, inexpensive suggestions for 24 gay parties which hildren themselves can carry out. For ages 7 and up. **$2**

'HE COKESBURY PARTY BOOK
y A. M. DEPEW
Fifty-two completely planned parties—invitations, decora- ons, costumes, refreshments—with more than 600 games nd stunts. 404 PAGES. **$1.95**

'HE COKESBURY SHOWER BOOK
y KATHERINE FITE and GARLAND PAINE
Forty-one unusual, easy-to-give showers—wedding, stork, nniversary, bon voyage—with invitations, decorations, enus, recipes, and other features. ILLUSTRATED. **$1.50**

AMES FOR BOYS AND GIRLS
y E. O. HARBIN
Several hundred games for home, playroom and outdoors. LLUSTRATED. AGES 7-12. **Cloth, $2; Paper, $1.35**

AY PARTIES FOR ALL OCCASIONS
y E. O. HARBIN
Seventy-two original, inexpensive parties and more than 00 additional party games and riddles. ILLUSTRATED. 352 AGES. **$2.95**



Order From

BRETHREN PUBLISHING HOUSE . . . . Elgin, Illinois

rethren Harlan Grubb, Curtis Dubble, Vert Dean and Enos Nolt.—Mrs. A. J. rumbaugh, Hartville, Ohio.

Paradise—Our church was host to a istrict CBYF rally. On March 13 we eatured a birthday party. The men meet t the church each Wednesday evening o work, but on the third Wednesday of ach month a special program is held. ur Sunday evening meetings have been ell attended during the winter. We oined with the community for our pre- aster week services. Bro. Bernard King f Ashland, Ohio, gave the address at ur church on Tuesday evening. On April 11 the children's department gave a program of their work during the past quarter. Four have been received by letter and one was baptized on Palm Sunday. Harold Showalter was licensed to the ministry at the quarterly council meeting on April 9. A mother and daughter banquet was served by our men and boys on May 7.—Mrs. Gladys E. Showalter, Dalton, Ohio.

Southern Ohio

Dayton, Ft. McKinley—At our March women's work meeting, Alfred Hollenberg, M.D. gave a talk on the Apache Indians from his experiences during his alternative service on the Indian reservation. Holy Week services were conducted by our pastor. At the evening service on Easter, eight were baptized and four received by letter. Our love feast was held on April 25. The district children's workers conference was held in our church on April 23. Our church was host on May 6 to the church federation study group. During the month of May, we launched a building fund canvass for the purpose of enlarging our church to meet the demands of a growing community. A dedication service was held on Mother's Day for babies. On June 6 we had a dedication service for our new organ. —Jessie Mobley, Dayton, Ohio.

Painter Creek—We have completed the remodeling of the interior of our church. Dedication services were held on March 28, with Ray Shank as speaker. Max Snider from the Red River church is now serving two years alternative service in Germany. Some of our members sang in the district chorus which presented the Messiah on April 11. Luise Kropatscheck, German exchange student, has been living for the past year in the home of our pastor, Bro. Byron Miller.—Mrs. Wayne Eberwein, Arcanum, Ohio.

Piqua—Our pastor, Bro. Samuel Keller, held our pre-Easter services with Bro. Moyne Landis bringing the first evening message of the series. As the result of these services, eight were baptized and four received by letter. Our love feast and communion services were held on April 15, with Bro. Howard Erbaugh and Paul Noffsinger assisting. Our adult and junior choirs furnished special music for the Holy Week services. Richard Honeyman gave the message at the Easter sunrise service. The adult choir presented the cantata, The Glory of the Cross. On Easter morning the young people's class presented the church with two offering plates containing two hundred dollars. The mother and daughter banquet was held on May 20. Brother and Sister Keller represented our church at Annual Conference. Nine new babies have been consecrated and added to the cradle roll. On pulpit exchange Sunday, May 16, Bro. Otis Landis, pastor of the Springfield church, preached for us and our pastor was in the Sidney church.—Etta Flory, Piqua, Ohio.

West Milton—On Sunday evening, March 14, the cantata, Ruth the Moabitess, directed by Perry L. Huffaker, was presented by our united choirs, assisted by soloists from the district. On April 5 one member was received by letter and on Easter fourteen were baptized and seven received by letter. On Sunday evening, April 25, Neva Hollinger, who spent last summer in a European work camp, gave a talk and showed slides of her experience. On pulpit exchange Sunday Bro. John Good, pastor of the West Alexandria church, was with us and our pastor was at the Trotwood church.—Mrs. Cecil Hemmerich, West Milton, Ohio.

Middle Pennsylvania

Claysburg—Since the first of December Bro. Robert Jones of New Paris has been serving as part-time pastor. On the evening of March 25, the Juniata College women's league presented a program. Bro. H. Stover Kulp gave a message on Sunday evening, April 4. Our church co-operated in the union Holy Week services and on Good Friday services were held in our church with each of the ministers of the town participating. As a result of a week of pre-communion services by Bro. Jones, one was added to the church by baptism. On May 2 Bro. Paul Ritchey of Bethany Seminary brought our morning message. In the evening Bro. Jones officiated at our love feast, assisted by Bro. Ritchey and our elder, C. L. Cox. Bro. Ritchey will begin his pastoral duties on Sept. 1 in our church. A community

vacation Bible school was held during June. Our pastor and elder were delegates to Annual Conference.—Mrs. Edith Cox, Claysburg, Pa.

Lewistown—Our church co-operated with the city ministerium in the Week of Prayer Services and World Day of Prayer. The Mifflin County Council of Church Women held its regular meeting in our church. One Sunday evening the Big Valley men's chorus presented a program in our church. Bro. S. B. Kauffman, regional secretary, was guest speaker and led the congregation in singing some of the hymns from the new hymnal. We had Easter sunrise services which were followed by a breakfast. In the evening the choir gave an Easter cantata. Ten persons were baptized and three received by letter into our fellowship. Our love feast and communion was observed on April 25. Bro. Calvert Ellis, president of Juniata College, was guest speaker at the morning service in observance of Juniata Day on May 2. We are planning our vacation Bible school for June 7-18.—Ruth F. Richards, Lewistown, Pa.

Martinsburg—Since our last report six persons have been baptized. The Sundays during the pastor's absences because of evangelistic services, Brethren Levi Ziegler and Ordo Pletcher were with us. Bro. R. W. Schlosser held a week-end Bible conference on March 21 and 22. The women's work group served a dinner to the members of the Morrison Cove Home. At the March 28 missionary meeting, Berebel Ewe, a German exchange student in our congregation, gave a talk. Delegates to Annual Conference were Mary Forney, Esther Ebersole, Roscoe Wareham and E. B. Kensinger. Bro. Forney served as a member of the Standing Committee. Union sunrise services were held on Easter. In the evening a concert was presented by the Elizabethtown College choir. On April 25 a deputation team from Juniata College conducted a service in our church. Nineteen babies were consecrated at a special service on Mother's Day. The New Enterprise high school chorus presented a program. In the pulpit exchange program Bro. Elmer Ebersole of New Paris preached for us and Bro. Forney was at New Paris. At the morning service on May 23, special recognition was given for those graduating from high school and nurses' training school. In the evening the music department presented a program. The men's work group has purchased a projector and screen for the church.—Mrs. C. O. Beery, Martinsburg, Pa.

Southern Pennsylvania

Codorus—The Prim singers from Harrisburg gave a program for our young people. Brother and Sister R. W. Schlosser conducted a Bible institute with the offerings going for the college. The Pleasant Hill men gave a program at which Glen E. Norris of Hanover was guest speaker. The men's chorus gave a fifteen-minute broadcast over a local radio station each Sunday morning. The women meet once each month to quilt and make comforters for relief. Bro. H. Stover Kulp was with us in a missionary program with the offering used for missions. A temperance program was held with a representative from Harrisburg as speaker. Bro. Jere Cassel talked concerning his trip with a load of heifers for relief. An Easter cantata, King All Glorious, was given by the chorus, under the direction of Lawrence Hartman on Easter evening. Holy Week services were conducted by the home ministers. George H. Keeny and M. M. Hartman are delegates to Conference.—Mary A. Lehman, Dallastown, Pa.

Huntsdale—Rev. Frank Weller of the Anti-Saloon League spoke at an evening service. Sister Ann Schwenk of Carlisle was instructor for the six-week leadership training class. Bro. John Grimley, a missionary on furlough, gave a message and showed pictures of their work in Africa. Glenn Hassinger was licensed to the ministry. A dedication service was held for babies. The young adult class presented an electric clock for the sanctuary. Several of our classes contributed money for meat for our volunteer workers' conference in Germany. The pastor conducted a membership class. A nurse from a near-by hospital, a native of Ireland, was speaker at one of our Sunday evening services. On March 7 the junior high group of our church conducted the morning services. Some of our women attended the district spring women's work luncheon in the Buffalo church. A number of visitation teams called on people of the community prior to our revival, which was held by Bro. Clyde Weaver of the Conestoga congregation. As a direct result sixteen were baptized. The six churches in the community united in the pre-Easter week services. The last service was held in our church on Easter evening and the play, For He Had Great Possessions, was presented. On April 24 our women's work presented a program and refreshments for the Brethren old folks' home. Our love feast was held May 2, with Bro. Kenneth Franklin, student minister from our congregation, bringing the morning message. He assisted in the evening service with the pastor and his son. Our pastor will represent us at Annual Conference.—Mrs. Esther Cohick, Carlisle, Pa.

S. E. Pennsylvania, New Jersey, E. New York and N. Delaware

Quakertown—Bro. William Holsinger has been appointed representative to Camp Swatara from our church. We co-operated in the project, Money for Seeds, a district-wide project. The women's work group has been meeting for quilting and making comforters for relief. Our CBYF sponsored a program by the Gospel Four quartet and Bro. William Longenecker of Mt. Joy. Our CBYF group had an active part in the support of the Brotherhood program for a week. Our church was represented at the junior high and youth leaders conference at the Ambler church. We had a pulpit exchange one Sunday evening with the Allentown church. At the men's work father and son fellowship Ralph Jones was the speaker. Filmstrips on successful teaching methods were shown in four sessions. Several from our church attended the district men's work meeting at the Green Tree church. We participated in the community Good Friday services, which were held in the Reformed church. Easter sunrise services were held in the Springfield church with Allentown and our church co-operating. The pageant entitled Fairest Lord Jesus was given on Easter evening. Our church also co-operated in the district evangelistic program. Bro. Robert O. Hess of Manheim was the evangelist at our church during the sessions for personal evangelism. As a result of this effort, three were baptized. The Elizabethtown College a cappella choir presented a concert in our church. On Sunday evening, May 9, the pulpit was filled by Bennett Kulp. In addition to our own weekly prayer sessions and Bible study, community prayer services are sponsored weekly in co-operation with the Christ for Quakertown Crusade.—Mrs. Blondell Ludwick, Perkasie, Pa.

Royersford—Bro. Curtis Dubble of Canton, Ohio, was our evangelist, April 25—May 2. As a result of these meetings, twelve persons were baptized after our morning service on May 9. Five were also received into our church by letter. At the evening service on May 9, we had our love feast and communion service. The Biebers were in charge of our missionary day service on May 16. In the evening they showed pictures and told of African life. In the pulpit exchange program our pastor talked in the Norristown church.—Ollive Flemings, Royersford, Pa.

Brethren Placement and Relocation Service . .

This column is conducted as a fi service to our people. The right to e and reject is reserved. Since no ver cation of ads is made no responsibil can be assumed. In writing about a ad please give the number. Unless oth wise specified address all corresponder to Brethren Service, General Brotherho Board, 22 S. State St., Elgin, Ill.

No. 964. For sale: Grocery store, o block from Brethren church, wonder opportunity for man and wife to ma $5,000 a year. $7,900 stock and fixtur Selling on account of poor health. Wri A. C. Tritt, 38 Walnut St., Carlisle, Pa.

No. 965. For sale: A nursing home f the aged, capacity of twenty patien Located in Wisconsin, town of 9,000. Hor filled to capacity, with more inquiri for admittance. Buildings and busine priced to sell. Write: Brethren Servi Commission, 22 S. State, Elgin, Ill.

No. 966. Wanted: Position taking ca of old folks doing yard work. Writ David W. Long, Box 244, Quinter, Kans

No. 967. Custodians wanted: One of t churches in the Southeastern Regi needs a man and his wife to be cust dians. Must be fully consecrated, reliab in good health, willing and able to general cleaning and repair work, ass in kitchen with suppers. Annual salary $2,000 plus furnished apartment and uti ties. Replies confidential. Write Brethr Service Commission, General Brotherho Board, 22 S. State St., Elgin, Ill.

No. 968. For sale: Four acres, ful equipped for about three thousand layi hens. Two dwelling houses, fami orchard, including orange and avoca tree, and thirty young walnut trees. Tw miles to Church of the Brethren. Wri J. S. Kamerer, R. 4, Box 2083, Modest Calif.

No. 969. Wanted: Professor of hon economics and dietician. Desire candida with Master's Degree. Salary, $3,200 pl maintenance. Desirable quarters in ne home management house. Contract begin late in August 1954. Contact Adri College, Adrian, Mich.

No. 970. For sale: Anyone desiring picture plate of the First Church Chicago may order them. They are whi china with a sepia colored picture of th church on the front and a historical sketc of the church on the back. Plates a $2.00 each, plus 35c for wall hanger Order from: CBYF, 3435 W. Van Bure Chicago 24, Ill.

No. 971. Wanted: Person to share housekeeping duties and live with elder couple who are still active. Will receiv room and board and some remunerati Modern house and small garden. Conta Brethren Service Commission, Gener Brotherhood Board, 22 S. State St., Elgi Ill.

No. 972. For sale: Shoe-repair shop an equipment in a building with moder living quarters on first floor and tw apartments upstairs. Also has garag Will sell separately. Must sell because c ill-health. Six miles to the Church o the Brethren. Write: Roscoe Swank, Bo 1112, Butler, Ohio.

No. 973. Wanted: To hear from Breth ren who are interested or know good site for collecting Indian relics and stories.

No. 974. For sale: A dairy farm. Cla loam soil. 77 acres open, the rest salabl timber and pasture land. Nearly nev buildings: house—5 rooms and bath, in sulated, furnace, basement, brick siding Barn, 44 x 60, stanchions and drinkin cups. Large chicken house and granary One mile to Guthrie Church of th Brethren. Prefer Brethren family. $8,000 Could give immediate possession o buildings. Farm land rented for this year Write to B. B. Byer, Panora, Iowa, or t I. T. Byer, Bemidji, Minn.

The Bible and Bible Study

THE BIBLE AND YOU

EDWARD P. BLAIR. A guide for reading and understanding the Bible. "There are many books which purport to deal with the subject of how to read the Bible, but there is none that is quite as direct and helpful as this one."—John C. Trever in *International Journal of Religious Education.* **$2**

HOW CAME THE BIBLE?

EDGAR J. GOODSPEED. How the 66 books of the Bible—written by many different authors over a thousand-year period, were collected into a single volume and handed down to us. Dr. Goodspeed, famed Bible scholar and New Testament translator, tells this story clearly and concisely. **$1.50**

THE BIBLE GUIDE BOOK

MARY ENTWISTLE. The climate, geography, plant and animal life, manners, customs, education, religion, and government of Bible lands are made real for present-day readers. Thirty-nine illustrations, an index, bibliography, maps, and index of biblical references increase the book's practical value. **$2.95**

STILL THE BIBLE SPEAKS

W. A. SMART. A brilliant and challenging statement of how God speaks to us through the Bible on the spiritual, moral, and social issues of our day. "Dr. Smart . . . sets forth the value of the Book for the personal life of men in a radiant and convincing manner."—*The Expositor.* **$2**

CRITICISM AND FAITH

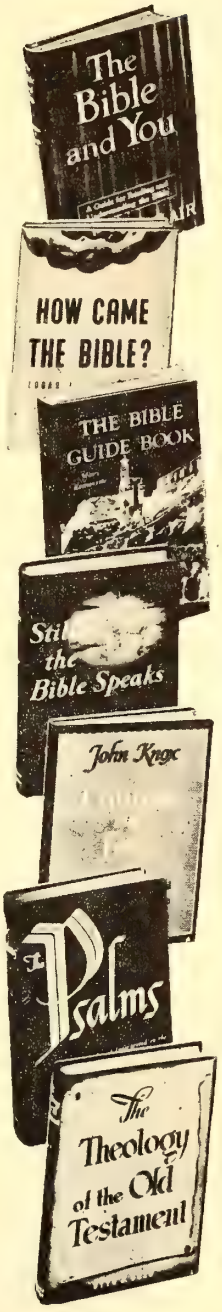
JOHN KNOX. This deeply perceptive book clearly demonstrates that Christian faith has nothing to fear from biblical scholarship—that actually the application of historical methods to the study of the Bible can strengthen faith in many ways. **$1.75**

THE PSALMS

ELMER A. LESLIE. A fresh *translation,* a revealing *commentary,* and a significant *interpretation*—a guide to understanding the Psalms in relation to Israel and the psalm literature of the ancient East, and in applying their deeper meaning to the issues of life today. 448 PAGES. **$5**

THE THEOLOGY OF THE OLD TESTAMENT

OTTO J. BAAB. A complete and integrated picture of Old Testament theology—revealing the faith which lies beneath its historical and textual facts. "One of the best summaries of Old Testament theology in English."—*The Lutheran.* **$3.50**



ORDER FROM

BRETHREN PUBLISHING HOUSE . . . . Elgin, Illinois

Western Pennsylvania

Beachdale—We are using our remodled and enlarged church basement. The women's group quilted during the winter months. Our newly organized young adult class is making plans to purchase new carpet for the church. Our monthly bible study sessions were successful; we are studying the alcohol problem. Our church cemetery has been enlarged and a driveway has been put around it. The church has purchased two church signs from the Publishing House in Elgin. Since our last report fourteen were baptized and four received by letter into our church.—Mrs. Freda Aurndt, Garrett, Pa.

Greensburg—A school of missions was held on six Sunday evenings with the use of films, filmstrips and guest speakers. On Wednesday evenings our pastor has been teaching a course on the Biblical basis of Brethren doctrines. We cooperated in the district pre-Easter pulpit exchange. Classes were conducted by our pastor in preparation for church membership. Since our last report twenty-eight have been received into our church fellowship by baptism. Sunday-school attendance since Oct. 1 shows a twenty per cent increase over the same period of the preceding year. We are planning a vacation Bible school to be held July 19-30. Our church is completing a survey of its needs as it looks forward to a building program. At a recent quarterly council, our pastor, Wilfred N. Staufer, and his wife were elected to represent us at Annual Conference.—Mrs. Galen M. Bittner, Greensburg, Pa.

Johnstown, Roxbury—Week of Prayer services for our area were held in the Derby Street E.U.B. church. At a Sunday-school workers' conference Bro. A. J. Replogle was guest speaker. Delegates to Annual Conference were our pastor, Clarence R. Bowman, Dean Crouse and William Hayes. Recent guest speakers for our monthly missionary meetings were Mrs. Earl Kaylor of Westmont and Mrs. Arthur Moffatt of the Dale E.U.B. church. Various church groups have been sponsoring a fellowship period following our Sunday evening service. Bro. Ralph W. Schlosser conducted a week-end Bible institute. Kenneth Crosby was our speaker on Juniata Day, March 14. During the absence of our pastor, speakers were Bro. George Dilling of Nanty Glo, Rev. Olaf Carlsen, director of the Cambria City mission, and Bro. John Ellis, pastor of the Moxham church. The women's district missionary rally and the annual birthday banquet of the local missionary society was held in our church. The temperance committee of the district were in charge of the evening program. We participated in the union Good Friday, service which was held in the M. E. church. Since Palm Sunday twenty-two have been baptized, four await baptism and one was received on former baptism. Guest speakers for Holy Week services were Galen Blough, Warren Kissinger, Arthur Rummel and John Ellis. Ten babies were dedicated in a child consecration service which preceded our Sunday morning worship on Mother's Day. Following the Sunday morning service on May 16, six men and their wives were elected to the office of deacon. Our mother and daughter banquet was held on May 18 with Mrs. Wilfred Staufer as guest speaker. Our daily vacation Bible school was conducted the first two weeks of June. —V. Grace Clapper, Johnstown, Pa.

Rummel—With the proceeds from the birthday calendars, the crusaders' class presented the church with new offering plates. We again had a service honoring our couples who had celebrated their fiftieth and over wedding anniversaries. Special recognition was also given to those married twenty-five or more years. Our women's council had charge of the morning service on March 14, with Bro. Clyde Carter as the speaker. The money collected through the use of mite bags will be used for missions. We had joint Lenten services with the Lutheran church. Bro. A. C. Baugher, president of Elizabethtown College, was the speaker for our Holy Week services. Sixteen were baptized, three await baptism and three were received by letter into our fellowship. An adult choir was recently organized, and the children's chorus was also reorganized by Mrs. Luana Hiteshew, as director. The choirs presented the Easter evening program entitled What Does Easter Mean to You? The Elizabethtown College choir presented a concert at our church. At our father and son banquet on April 23, Bro. Warren Kissinger was guest speaker with special music provided by the Meyersdale church. On June 4 we observed family night with a covered dish dinner. Our vacation Bible school began May 31. A deputation team from Juniata College was in charge of one of our morning services. Our pastor and his wife and John Statler will serve as delegates to Annual Conference.—Mrs. Warren Hoover, Windber, Pa.

MY NEW ADDRESS IS . . .

Name .....

R. D. or St. .....

P. O. ..... Zone ..... State .....

Help us to keep your Gospel Messenger coming by reporting any change in address promptly. **Please do not remove old address.**

Tire Hill—Since our last report our church has purchased a new parsonage and the pastor and his family have moved into it. From September until June, sixteen have been received into our church, ten by baptism and six by letter. Brother and Sister Olin Brougher were installed in the office of deacon at our January council meeting. Four Sunday evenings during January and February our missionary committee conducted mission study. The film, My Name Is Hans, was shown, the play, The Challenge of "Go Ye," was presented, and Grace Clapper gave a sermon. Our spring love feast and communion was held May 2.—Mrs. Dorothy Blough, Johnstown, Pa.

Sipesville—Brother and Sister Harlan Brooks, missionaries to India, were speakers at our church. Guest ministers for Holy Week services were Brethren Clyde Carter, Dorsey Rotruck, Edward Cauffiel and H. C. Hess. Love feast and communion services were held April 18 by our pastor, Bro. Eli Keeny. Since our last report three members have been received into the church by baptism and three by letter. April 25 was Juniata College Day in our church with Bro. Lewis Knepper as speaker. Our mother and daughter banquet was held on May 14. Our pastor served as delegate to Annual Conference. —Mrs. Jay Wolford, Sipesville, Pa.

Uniontown — Several Sunday - school classes are sponsoring a boy in a school in India for a year with the possibility of a five-year plan. A number of our church people have helped in the work of redecorating the nursery. On April 5 a tea sponsored by officers of the women's work was given for the women of the church. Communion service was held Thursday evening, April 15. Prior to this service twenty-six were baptized and four received by letter. The father and son banquet was in the church social room on May 3 and the mother and daughter banquet on May 7. Quarterly council meeting was held April 26. On Sunday, May 9, the service included the dedication of eight babies. Prof. Padgett of Juniata College was guest speaker at our Sunday evening service on May 16. Installation of six new deacons was a feature of the Sunday service, May 23. —Mrs. Etta Spaw, Uniontown, Pa.

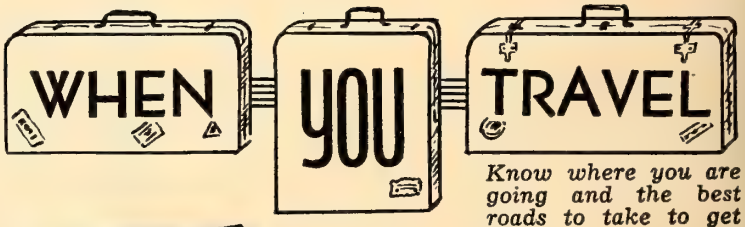
Florida and Georgia

Sebring—We extend an invitation to all summer vacationists who pass through our section to worship with us. A number of our group attended the work camp at Camp Ithiel. Six new members were received recently into our church by letter. Several of them serve in the office of deacon. Bro. Robert Goshorn was re-elected as presiding elder. Our pastor, Bro. H. B. Heisey, will serve on the Standing Committee at Annual Conference. Sister Heisey will represent our church at Conference. Bro. Samuel Brumbaugh officiated at our love feast and communion service. The film, That Boy Joe, was shown at a service. We participated in the union sunrise service. Our youth participated in the city-wide interdenominational youth recreational program which was held at the Highlands Hammock Park. Many of our members plan to attend Annual Conference. The women's work organization sent a contribution to the Puerto Rico mission for the expenses of Ignacio Reviera, who is studying for the ministry there.—Mrs. Lucile Painter, Sebring, Fla.

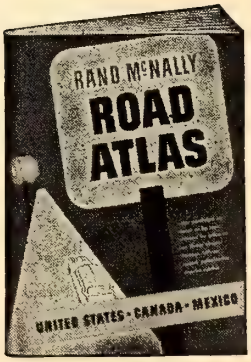
Tampa—Bro. Biddix, pastor of the Orlando church, Fla., held a revival for us the week of April 4-11. We observed Good Friday with our pastor talking on the seven sayings of Christ. After our Easter program, four junior girls were baptized by Bro. Blough. We held our love feast on Easter evening, and several private communions were taken to those who were not able to attend. Bro. Swihart of Lakeland, Fla., was speaker on April 25. Our pastor was elected delegate to Annual Conference. We have installed new choir chairs. The young people have redecorated their classroom. —Mrs. Hazel Cox, Tampa, Fla.

Mardela

Ridgely—Our church was host to the annual district inspirational conference in March at which Bro. Ralph Schlosser was guest speaker. The evening session was a CBYF program with an address by Mrs. Clifton Crouse. Our spring love feast and communion was observed on Good Friday. Bro. Walter Mahan was guest speaker at our Easter service. Five members were received into our church by letter. David Rittenhouse has given talks and shown slides concerning his two years' work as a B.V.S. worker in Europe. The CBYF has given in support of the Brotherhood Fund for a fifteen-minute period. David Rittenhouse was our representative to Annual Conference. On May 2, cradle roll day was observed in our church with eight babies being consecrated in a special service conducted by our pastor. We held our annual family night supper on May 14. Our women's work collected goods for relief. The homebuilders' class is collecting eyeglasses for Austria.—Mrs. Roy Cherry, Ridgely, Md.



Know where you are going and the best roads to take to get there.



Road Atlas

$1.50 per copy

• UNITED STATES • CANADA
• MEXICO

Order your copy of this handy Atlas now so you will have time to plan for the trips you will make this summer. It is complete with a wide variety of road information; names and population of towns; capitals; counties, etc. Educational as well as informative.

BRETHREN PUBLISHING HOUSE . . . . Elgin, Illinois

Church of the Brethren
Gospel MESSENGER
JUNE 26, 1954



Burton Holmes from Ewing Galloway

More Than a Monument

HERE is an unusual view of the cosmopolitan city of Paris from a vantage point on one of the world's greatest cathedrals. High above the Seine River lifts the spire of Notre Dame, like a finger pointing heavenward. The sculptured images of saints look like a procession of visitors leaving the holy heights to walk among men. But the multitudes of men seem to live across the river in so many streets where the church is forgotten.

The cathedral is a monument to faith, a masterpiece of design, a thing of beauty and a joy forever. It stands aloof from the crowded ways, attracting tourists and photographers, perhaps giving sanctuary to those who are overcome by the rush of the city, but its being set apart on an island can be a tragic mistake.

The church may stand as a monument to a historic faith, but it must also be a living witness to a God who still speaks the word of life to men. It must minister not only to those who seek its heights but also to those who cry out of the depths.

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

Contributing Editors

ROY D. BOAZ ..... Cloverdale, Va.
A. G. BREIDENSTINE .... Lancaster, Pa.
A. R. COFFMAN ..... La Verne, Calif.
IVAN FETTERMAN ..... Oaks, Pa.
DEAN L. FRANTZ ..... Mt. Morris, Ill.
HOWARD H. KEIM .. N. Manchester, Ind.
MRS. JOHN D. LONG .... Dayton, Ohio
LUCILE LONG STRAYER . La Verne, Calif.
MURRAY L. WAGNER ..... Troy, Ohio
LEVI K. ZIEGLER ..... Martinsburg, Pa.

THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Norman J. Baugher, General Secretary, and the Brethren House, Earl H. Kurtz, Manager, 16-24 S. State St., Elgin, Ill., at $3.00 per annum in advance. Life subscription, $50, husband and wife, $60. Entered at the post office at Elgin, Ill., as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

JUNE 26, 1954

Volume 103 **Number 26**

In This Number . . .

Editorial—
More Than a Monument 1
Kingdom Gleanings 16, 17

The General Forum—
The Message and Ministry of Reconciliation. William M. Beahm 3
Christian, Renew Your Calling. John Oliver Nelson 6
The Family Counselor 9
Altars Along the Way. Richard N. Miller 10
Geraldine Plunkett Employed on Foreign Mission Staff. Norman A. Baugher 12
Founder and Builder of the Church. Glen Weimer 12
Does Your Church Have a Mission? L. John Weaver 13
Complete Trust in God. Kirby Page .. 13
Bethany Biblical Seminary Presents Class of 1954 14
Reviews of Recent Books 28

News and Comment From Around the World 18

Brethren Service—
They Deserve Something More. Dale Aukerman 20
As I Think of It Now. David B. Rittenhouse 21

The Local Church—
Your Local Publicity Program. Howard J. Burnett 22
The Summer Slump Is Not Necessary . 23

Our Mission Work—
So the Days Go at Bulsar Hospital. Louise Sayre, R.N. 24
The Miracle of Lynnhaven. Frank Durand 25

READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

Flowers at Funerals

I am writing to ask if you might think with your readers on the matter of what seems (almost) to have become a "racket"—truckloads (or carloads) of flowers at Christian funerals.

I am not asking that you publish this unless, in so doing, it will serve a good purpose to arouse a discussion through the columns of our papers to the end that people — and the cause of Christ—can be helped and incidentally that I, personally, and perhaps many others, may know what to say to my children as to my wishes in the matter when "my time comes."

First, is there any other appropriate constructive way to express affection and sympathy without such extravagant spending of say $400, $500 or sometimes — well, there seems to be no limit of money spent.

I am thinking of a dear friend, a conservative, consecrated minister who in his preaching and practice in money matters in stewardship and tithing, was so against extravagance, at whose funeral I figured not less than $500 worth of beautiful flowers were given as an odor of sweet scent —a sort of alabaster box of precious ointment "for his burial," when his widow doubtless will be dependent on her children (largely) to get along.

Another question for someone: We hear of a few who ask that no flowers be brought; but that, instead, the same money, more or less, be given (through the family or church) to a cause once named by the deceased, as missions, relief, a college, or what not. How does that appeal to neighbors and friends? Does anything constructive come of it?

Personally, if I make no mention of this, likely people (friends) will bring to my casket flowers, some, likely not truckloads. But while I have convictions on this matter I hesitate to try to instruct my children as to what to do.

I don't want to embarrass them. On the other hand if some other way is not too "iconoclast" and odd, as for myself and others—both ministers and consecrated laymen—well, I just wonder what to say or whether to say anything.

I wonder if others who may be thinking along this line might express themselves; and whether we might discuss it (constructively o course) through the columns of ou paper, editorially or otherwise.—On Living on Borrowed Time.

A Correction

One of my attorney friends ha called to my attention the fact tha I gave incorrect information to "A Despondent Wife," published in th May 15 Gospel Messenger.

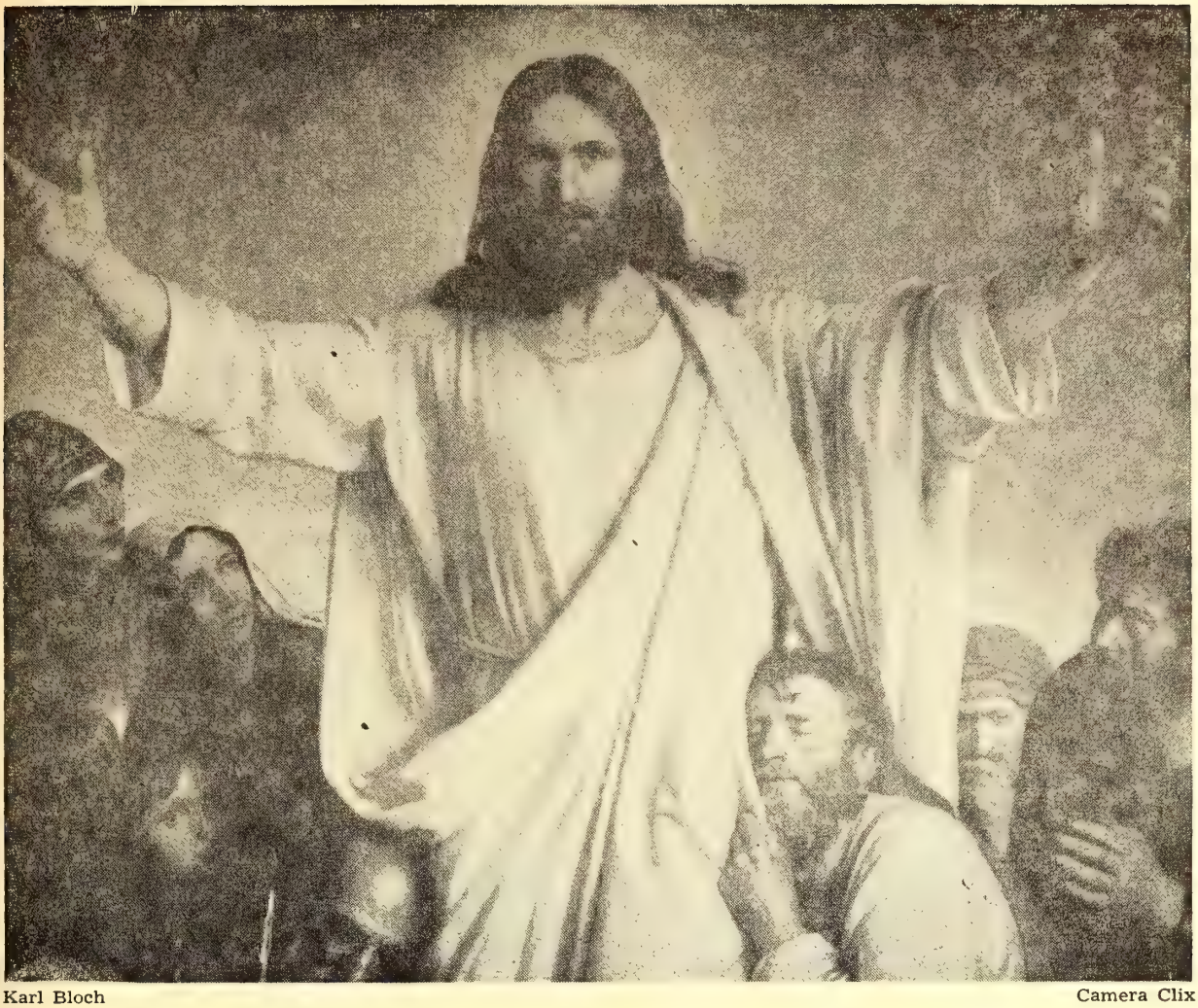
In reference to her question con cerning the disposition of the prop erty in which she and her husban lived, I indicated that her husban could sell the farm without he signature, in event her name wa not on the deed. That is not correct In Kansas—and in most states—th common law would require th signature of the wife for any disposi tion of property. This provisio would inhere even to property o which they had not lived, but whic the husband owned.

To gain a clear title to a farm i Kansas, for example, which i deeded in the name of the husband the prospective buyer would nee either the signature of the wife o an affidavit that she had never live in Kansas. If the wife had lived wit her husband in Kansas, then there would be no way for him to convey the property without her signature In event the husband would insis upon the incompetence of his wife and the courts concur, then he guardian would need to affix the signature.—Harry K. Zeller, Jr., Mc-Pherson, Kansas.

Opportune Editorial

I always enjoy your editorials and no doubt thousands of our people are helped by them, but I did especially enjoy the one in May 22 issue on the subject, "On the Witness Stand." You put it out at an opportune time; you gave such pertinent facts in such an unbiased way that I think our readers received much help and the assistance they need in their thinking on the case in hand.

The Gospel Messenger has greatly improved in recent years and the writers usually point out a Christian, positive and constructive way to approach the issues of life, which I like. I believe the readers of the Gospel Messenger enjoy the pictures and display type you use to illustrate the theme the writer desires to convey. — William E. Thompson, Dixon, Ill.



Karl Bloch Camera Clix

"God was in Christ reconciling the world to himself"

The Message and Ministry of Reconciliation

IN OUR own time as in St. Paul's there are many who discredit or ignore our Christian message. We have to bear witness all the more persuasively to them that God was in Christ reconciling the world to himself. For us as for him there are many who discount or oppose our ministry. We have to reassure them that we are not at our own work but that God gave to us this ministry of reconciliation.

William M. Beahm

Dean Bethany Biblical Seminary; moderator, 1954 Annual Conference

The message of reconciliation stresses the part God plays in the life and salvation of the world. "All things are of God." It is a characteristic of Biblical faith to ascribe the natural and moral order to the creative and sovereign will of God. Not only is God a principle of explanation, he is also the one in charge of the world. He made it and found it good. Our message is based upon God's sovereign control of the world. Man is made by God and for God. "Our hearts are restless until they rest in thee."

This rosy faith in God's providential control is however strained by the sin and evil in the world. It has been regarded as blasphemy to sing, "This is my Father's world." When we learn that Maltbie Babcock committed suicide soon after writing that confident song, we feel even more that the world has gotten

out of God's control. We feel the deep rift which yawns between God and man. Man is indeed restless for he does not repose in God. His restlessness may show up as indifference, resentment or inferiority feelings. They need not be called sin to be such. Wayward man is lonely and restless. He is estranged from God to whom he belongs. This is a modern mood. It is also an ancient one. "All we like sheep have gone astray."

It is the good news of the gospel that God has taken the initiative to overcome this estrangement. "God was in Christ reconciling the world to himself." Not that God condones sin in his wayward children. He is constitutionally unable to approve sin or evil. He rejects it, opposes it, moves to overcome it. Being a holy and righteous God, he can only disapprove sin and evil. But he also loves all his children, both the obedient and the disobedient. When they do evil, he winces and writhes under it and acts always to eliminate it. God is so loving that he cannot let his dear ones go. Consequently suffering occurs in the heart of God. If our saintly parents grieve over the sin of their wayward children, how much more does God act to counteract our evil and sin. Out of his heart's anguish he offers us forgiveness for our sins. In this vicarious suffering and loving forgiveness he seeks to reconcile us to himself, not counting our sins against us because they have been absorbed into his love. All that Christ intended, said, did or was, was the act of God reconciling the world to himself. This is our message of reconciliation.

We also have assigned to us the ministry of reconciliation. It is based on what God has done for us. But it is our own part in salvation. While all things are indeed of God, we are fellow workers with God who has given us this ministry of reconciliation. We have to respond to the message before it takes effect. Thus God's redemptive work awaits our own repentance and faith. God's sovereign omnipotence stops at our threshhold and knocks on our heart's door for entrance. As we open the door and we ourselves become reconciled to him we become "ambassadors on behalf of Christ, as though God were entreating by us."

The range of our ministry of reconciliation is as wide as was the ministry of Christ. It thus includes our ministry of mercy and compassion as we seek in our day to feed the hungry, heal the sick, cleanse the leper and clothe the naked. Our service program is not a recent invention of people who seek to lead the church astray. It is the fulfillment in our suffering generation of the ministry of reconciliation.

It includes our prophetic responsibilities of declaring the principles of Christ's teaching to men and women everywhere. Following Jesus' way of life is not contrary to the gospel nor is it an invention of so-called modernism. It is based on Jesus' own call to discipleship and on the ethical requirements of his kingdom. He set forth these requirements in both word and deed. Even his death on the cross, which does so much for us which we cannot do for ourselves, is set before us as an example that we should follow in his steps. Our prophetic and teaching min-

Continued on page 13



Church World Service

Feeding the hungry, healing the sick, clothing the naked are the fulfillment in our time of the ministry of reconciliation



Religious News Service

Bringing the gospel to individuals everywhere—to our neighbor next door or to those in faraway New Guinea — so that they too become reconciled to God is the keystone of our ministry of reconciliation today

EDITORIAL

Parable for America?

ONE of the parables of Jesus tells of a rich man whose fields were productive, so much so that he had to build larger barns in order to store his grain. The point of the story was the grim reminder that such abundance was no occasion for overconfidence or for revelry. The man was a fool because in spite of his success he could take none of his wealth with him when he died. A man's life must consist of something else. He must become rich toward God.

If Jesus were looking for an illustration now, he might tell of a nation whose lands have been quite productive, so much so that we have the problem of surpluses. We must build more warehouses in order to store such necessities as wheat, corn, vegetable oil, cotton, and dairy products. Our price support policies have resulted in the storage of thousands of tons of commodities, for which there is no market in our overfed nation, but for which there is real need among the two-thirds of the world's peoples who are underfed. Yet these prospective consumers do not have the purchasing power needed to move our products.

Our overabundance does not give us peace of mind any more than the ample goods of the rich farmer in Jesus' parable gave him real satisfaction. Our problem is to discover how to share our abundance wisely, and we Christians would add that our sharing should make us "rich toward God."

In recent months the government has worked with private agencies like our own service commission to aid in the distribution of surpluses. As Christians we are concerned that neither food nor hunger be used as a weapon in any cold or hot war. We do not want to see our surpluses traded for military advantages, but shared rather as an expression of humanitarian and Christian motives.

We have no cut and dried solution to the problem of surpluses, but we think our readers, as taxpayers who must pay storage costs and as Christians with a conscience, will want to express their convictions to their government. We can urge closer co-operation with the Food and Agricultural agency of the United Nations in planning distribution. We can encourage more distribution through the volunteer agencies that are best prepared to help on a person-to-person basis.

Especially is there need for the kind of Christian public opinion that will favor making surpluses available to the hungry in "enemy" or "satellite" countries. We cannot forget the New Testament convictions that apply as much to enemies and strangers as to fellow citizens and brothers. The parable of the rich fool has an obvious lesson for America.—K.M.

Parable for Today

TWO men went into the church to pray, one a leading member of the church, the other a man of poor reputation. The prominent and pious member looked at the gentle patterns in the stained glass windows, then devoutly closed his eyes and prayed, "God, I thank thee that I am not like other men: the alcoholic who sought to borrow money for a drink, the racketeers who interfere with honest business, the politicians who are greedy for power, the silly teen-agers who awaken me at night with their singing, the starry-eyed dreamers who want to remake the world or the dangerous subversives who would betray us to the enemy—or even like this character who now seeks sanctuary from the police. I am a strong supporter of the church. I pay my pledges regularly. I have been strict with my family. No breath of scandal has ever touched me—and I am often called upon to lead in prayer or to serve as delegate to conferences. I am so thankful that I early learned the truth so that I was baptized properly and taught the scriptural practices of the church. So many are in error, either through ignorance or indifference, but I have not forsaken the ancient landmarks and I have remembered to keep the old ways. Others may fail thee but I have kept the faith."

But the man of poor reputation, standing in the shadows, dared not to lift his eyes to the stained glass windows, but he bowed his head and said, "God, be merciful to me a sinner. I don't belong in their church; they would not welcome me if they knew how low I have fallen. They are right to look accusingly at me, and I have no excuses to offer. I have lived unworthily of my parents and my friends. I have failed those who trusted me. I have nothing to bring to their altar, for I have wasted every gift. God, be merciful and forgive me."

The leading member went home to his family. The man of poor reputation went back to walking the streets. How different the parable might have been if the Pharisee had first acknowledged his own sins and then walked over to help his brother. How different would be our churches if we spent less time thinking what wonderful people we are and more time seeking to understand and help others.—K.M.

Christian, Renew Your Calling

- *Recognize that God does have a calling for you and then follow that calling.*
- *Renew your fellowship and your sharing with one another.*
- *Realize the absolute, unyielding demands of the gospel and obey them.*

John Oliver Nelson

Summary of an address given at Ann Conference, June 15

WHAT summons is heard by Christians these days which makes them believe and makes them act as others do not? Do we hear—out under the stars or in a singing congregation or as we read the New Testament or as we kneel in a silent chapel—biddings and commands? Do we see visions and feel promptings denied to others?

As a matter of fact, what separates the Christian—or should separate him—from those about him is exactly that sense of summons laid upon him, of commands which he and only he can fulfill, of a "must," an imperative to know and do. The term *Protestant,* which we used to assume meant something about a negative protest, means that we testify for, witness on behalf of; the Protestant is one who himself says he has heard, himself declares he has seen, himself takes it upon himself to know God and speak for him. This is not something having to do with hearsay or even something we have read in the Bible. The summons under which the Christian stands is a calling, a vocation, vocal and vocative, direct realization of "I am th man" and "God speaks to m a Person speaking to a person

Reclaim God's Intention

Therefore when any of u speaks of "renewing our calling what does this mean? It mea hearing again, distinctly, wh God says to us. It means shu ting out the noises of the wor even briefly—or constantly—t be yielded to what that immed ate calling says to us today. Lik

Director of religious field work a professor of Christian vocation at Ya Divinity School

Our need is to make sure of our sense of directio to reclaim our confidence and regain our missio

Bill Smith



a ship captain opening his orders to see where he is to sail next, like an airman hearing word from the control tower, like a child askng what does this word mean, our need is to refresh and make sure our sense of direction, reclaim our confidence, regain our mission.

To do this, we must first be sure of our assumption, based upon the Bible and the life of the church, that our God is a God who does have an intention for individuals, who does recognize us personally in the crowd, who does call us by our intimate name. The original New Testament realization of calling or vocation was of course that the Father in heaven known in Christ laid his claim upon every person individually. "The very hairs of your head are numbered." "Are you not worth many sparrows?" "Whosoever believeth shall have everlasting life." The most personal and individual act in a human life, really, is that of baptism, when there is symbolized the truth that this person belongs intimately to God, that somehow the Lord of the heavens is related to the very name which is used to denote this human being from all others.

Such a claim seems to most of the race today a fantastic and wistful one. In a great mechanistic universe, in a one-story reality where "all we know is what we can directly see," the idea that a vast moving Person can care about each tiny human being on a remote planet seems fanciful indeed. Almost without exception the other approaches to God in the world—Hinduism, Buddhism, Communism worshiping its sacred "process" as deity, and the other faiths—find him unmoved by human feeling, abstract, unconcerned, unsuffering. Yet the insight about God found in Christ is that he cares, loves, unutterably sympathizes, calls to men, seeking them for fellowship with



From filmstrip, Frontiers Near Home

The relationship among Christians should be deeper and finer than that in a club or among relatives if we are to be the body of Christ

him. "Thou hast searched me and known me," the psalmist says. "Christ died for you," the church has always said to individual people. Once we grasp the wondrous fact that God does have a calling for us, an intention we are to live out in ordinary life, renewal of that calling becomes a deeply important yielding of ourselves to that imperative. The process will not wait. Obedience to God is immediate, now. "Today if ye will hear my voice. . .," God declares.

What would happen in our world if people really did seek their vocation in God's will? As it has been in all the Christian centuries, this would mean working with new vision and energy at some jobs—and refusing to do others. It would mean that the businessman at his desk, the householder at her stove, the teacher in his classroom, the janitor with his broom, yes, and the minister in his pulpit, would see their jobs in a new transfiguring light. Not just my work, the discovery is, but God's work. Many years ago a rueful pagan said, "I should rather meet coming against me a regiment with drawn swords, than one Christian convinced he was doing the will of God!" There is power and dynamic in knowing we are doing that to which God calls us, not just following some choice of our own. It belongs not just to the minister and missionary, but to every lay man and woman called of God to be and do as he wills.

Rekindle the Deep Fellowship

Our renewal of calling means not just our refreshing the Christian insight of God's summoning love and grace, but it means also our renewing the friendship of Christians within which we belong. If we are called, then all find it God's intention that they be together, knit into a fellowship.

If any aspect of our daily life in history needs revolutionary change, it is just this sense of community and sharing. For most of our fellowship is shallow, occasional, half-hearted. Labor and management seem to be getting along fine—until a matter of cold money comes up and places them on opposite sides of a defiant picket line. Even in marriage, court testimony for divorces daily reveals that again and again no deep mutual understanding has bound together the two who seek release from each other. What we call "international understanding" goes along swimmingly until a war breaks out and both

sides suddenly become paranoid, hating enemies. A modern philosopher has said that essentially fear and pride are the only two possible motives we can have for relationships with any other human being.

In this picture, place the fact that, for ages, Christian fellowship, a group of dedicated followers of Christ who belong to one another, has been the deepest kinship uniting multitudes of believers. "Behold how these Christians love one another!" is sometimes said in scorn in the midst of a church squabble—but it was originally a wondering comment of approval. Can it be reclaimed, in the little church at the crossroads or in the big congregation in city or suburb? If our relation to others in a club, or even a family of relatives, is deeper and finer than our kinship among those who pray and give and work as Christians, then our congregational life is too shallow and incidental. The class in church school, the circle of the women's group, the missionary band, the team which visits in the community to win others to Christ—within these, there is a possibility of understanding and mutual trust far more profound than anywhere else. If we find ourselves indeed members of the Body of Christ, what bond can be more intimate?

This involves our doing things not just with fellow-Christians, but for them. When a fellow-member is distraught and nervous, do we bundle him or her off to a therapist or try earnestly and long to provide love and response ourselves? If anyone needs money, do we send him off to a loan office—or accept an economic responsibility for him, perhaps through having a credit union in our congregation? When a fellow-member needs a job, can he turn without embarrassment to his church? Or is



Ewing Galloway

The teacher who sees his vocation as God's will for him will teach with new vision and new energy, with new power and dynamic

Sunday morning the one hour anyone really sees others in the fellowship or is united with them as the body of Christ? We are called into a fellowship, a community—the New Testament *koinonia*—where all are one in Christ. This aspect of our calling needs renewal, also.

Reaffirm Our Obedience

There is much agreement these days that another point for renewal among us is our Christian discipline. We use the word *disciple,* which means "learner," but somehow the term *discipline* or *obedience* is unwelcome in church. Yet modern civilization realizes as seldom before that, without an iron obedience, no great cause can make its way. In war, in science, in directing a national will, the ability—and it is an ability indeed—to obey is absolutely essential.

At the same time, our own obediences in Protestantism have been quietly withering away. Can we obey the absolute gospel demands of peace as instantly and unreservedly as the military man obeys the bitter demands of war? Can we witness as radiantly and steadily to Christian truth as the Communist declares his warped and violent utopias across the world? Does the young person learning Christianity get as definite and crucial a discipline as does the youthful scientist in his laboratory? Can the obediences of Christian democracy rival those of the fascist and the Communist? William Penn's claim is still poignantly true: "If men will not worship God, they will serve tyrants." There are tyrants of the mind and spirit all about us today, seeking those who will obey; the Christian must grasp with new intensity the realization that he too has a discipline laid upon him, an unquestioning response demanded of him.

This discipline may have little to do with the many thou-shalt-nots of past days, the items of personal behavior which once loomed so large that weightier matters of the law were unrecognized. It may mean being "tamed" by vast imperatives and inner compulsions of the Christian message. What about the

The Family Counselor

Naomi Will **H. K. Zeller, Jr.** **Jesse Ziegler**

The Family Counselor welcomes letters of inquiry. They may be addressed: Family Life Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Dear Counselor,

We have a little boy twenty-two months old who is the affectionate, rather sensitive type and we are expecting our second child in a few months. The more I think about the coming of the little new member into our family, the more I am concerned about the effect it will have on our little boy. I have observed the difficulties of jealousy and would like to avoid it. Can you give me some help?

Young Mother.

Dear Friend,

You are wise to think ahead about this problem and do all you can to prevent it. I earnestly hope your husband is as interested in it as you are since it will require a united effort for the best results.

Shortly before the baby is due you and your husband will want to talk over happily with your young son the coming of the baby into your family, not someone with whom he can play now, but after the baby grows awhile. Try to see to it that the family atmosphere is cheerful and reassuring during the days before and after you go to the hospital.

When you bring the baby home, let him look at it and gently touch the baby, the whole family enjoying one another together. Avoid unhappy experiences in connection with the new baby, but try to arrange happy ones instead. Don't get too busy to give him his share of affection during these first days. Have a few small gifts wrapped and ready to give him one when a friend brings a gift for the baby and forgets the two-year-old. Let him look at the baby's gifts without too many "no no's."

I saw a mother of a small boy receive a gift for the new baby from a friend. The friend had not thought to bring one for the little boy who was right there, all eyes. He was so interested in the present, wanted to see it, feel it, and play with it on the floor. While the mother and her friend visited, the little boy was permitted to enjoy the gift. How much better this was for the little boy's happy adjustment to the new baby than a frowning "don't touch" or slapped fingers. The baby dress could be washed, the hurt attitude not so easily cleaned.

If you and your husband could possibly get the film, Preface to a Life, available from Elgin, and see its message, it would be most helpful.

Naomi Will

---

discipline of witness, of evangelism? Of racial understanding? Of pacifism in personal and group relations? Of frugality that others may have enough? Of honesty and deep scholarship and political action and sex integrity and international service and hospitality to outcasts? Granted that many of our disciplines of old have fallen into disrepair. But the demands of the gospel, even in a world of comfortable relativisms, are absolute and unyielding as they deal with inner motive and outer action; we are called—in renewal—to put contemporary content into what the gospel demands that we be and do.

To talk of such renewal of our calling for today's world and today's living faith in God is to talk—frankly—a rising revolution in the church and in our homes and communities. Yet it is in such a day that the Lord God bids us get to our feet and witness to him, testify to the redemption we know in him and the new heaven and new earth he demands among us and through us. Only thus—gloriously—do we renew our high calling of Christ.

ly;[s] never ... one evil for evil, but take ... what is noble in the sight of all. [18] If ... possible, so far as it depends upon you, live peaceably with all. [19] Beloved, never avenge yourselves, but leave it[t] to the wrath of God; for it is written, "Vengeance is mine, I will repay, says the Lord." [20] No, "if your enemy is hungry, feed him; if he is thirsty, give him drink; for by so doing you will heap burning coals upon his head." [21] Do not be overcome by evil, but overcome evil with good.

8 Owe ... love one ... neighb... comma... mit ad... shall ... and ... sumr... shall ... [10] L...

[s] Or *give yourselves to humble tasks* [t] Greek *give place*

218

J. Henry Long

Can we obey the absolute gospel demands of peace?

• • •

Our sins have a way of overtaking us. Dr. W. E. Sangster once told an unusual story in this connection. He said a woman in England found a basket on her doorstep. When she opened the basket she found a pigeon with a note tied on its leg. The note demanded that money be fastened to the pigeon's leg, otherwise her house would be burned that evening. She immediately notified the police who came, tied streaming ribbons on the bird, loosed it and followed it by plane through the air. After considerable flight the pigeon alighted on the barn where its owners were waiting. It was an easy matter for the police to make the arrest. Our sins, like pigeons, have a way of coming home to roost.

—Gaston Foote
in Living in Four Dimensions
(Fleming H. Revell Company)

Altars Along the Way

Sex, entertainment, war, liquor—these are some of the altars on which many use up and waste their money, their energies, their lives.

Richard N. Miller



B. Newman from Three Lions

A visit to the skid row of any city reveals hov many lives are burned out on the altar of liqu

DID YOU make 323 dollars last year? Well, that question is a bit absurd, I know. But do you realize that would have been the average income last year among American Christians had every member's contribution been a tithe? Evidently, not every Christian is giving ten per cent of his income to God. And if Jesus was right—that a man's heart is where his treasure is—then we are not tithing our time or talents either.

The question is, why? What seems to be holding us back? What is wrong?

The author of Deuteronomy was faced with the same question in a similar situation. The Hebrew people were giving God very little of their time and treasure. Now they were in the Promised Land. They were more free than ever before. There was less suffering than ever before. They had more possessions, but they also had more to give to than ever before. God was not the only deity worshiped in Canaan. The high places were filled with altars to gods other than Jehovah.

The problem grew. They came to confuse God with the Canaanite deities who were worshiped at the identical spot. The idea crept in that Jehovah might be one of many gods. Some thought they had better worship the local deities. It might be good insurance. The historian in 2 Kings characterized the Hebrews like this: they feared Jehovah, but served other gods.

What was happening? The Deuteronomist saw it clearly. Jehovah was losing out. The Hebrews were becoming like the world in which they lived. In a sentence that penetrated the heart of the situation, he warned, "Take heed that you do not offer your burnt offerings at every place that you see, but at the place which the Lord will choose."

Needless to say, the day o wayside altars is not past. Ther are many altars that tempt u to sacrifice. Our energies are be ing scattered on every altar tha we see. Our very lives are bein burned up and wasted on alta along the way.

Let us be more specific abou these altars and the gods the represent. Let us name a fe

You have heard of the go called Baal. You read abou him in Sunday school. He wa the Canaanite god of fertility- the god of productivity—the go of sex. It would be difficult t argue that this god is not b ing worshiped today. Sigmun Freud has done his best to sho us what a controlling part se plays in the activities of me Advertisers have discovered tha sex can sell books and songs an even cigarettes. Dr. Kinsey providing this generation wit more than enough data. We ru

The above paper won first place in a stewardship sermon contest for seminary students. Brother Miller will be a senior at Bethany Biblical Seminary next year.

e danger of obeying the call sex, rather than the call of od—of obeying the morality the Kinsey report, instead of e morality of the Bible. You e the judge. Is this an altar ong the way?

There is another god in Amer-a. His name is Pan, the Greek d of music and dancing—the d of entertainment. I would ess that the average American ends more time in the theater an he does in church; that he n be found more often in front the television set than in front the pulpit; and that he reads ore lines from the comic paper an he does from the Word of od. Is this your observation, o? Does not Pan have his hold the high places of America?

Another altar along the way one raised to Mars. This god e all know as the god of war. me believe that our century ill be remembered as the loodiest since the world began. discovered that more lives ere sacrificed on the battle-lds during the second world ar, than were given during the me period at the altar of od in American Protestant urches; over twenty-two mil-n people died in war. Maybe u know that the god Mars claimed over seventy per cent of our national budget last year. Thirty-five times more money was laid on his altar than was laid on the altar to God in these United States. Surely this is an altar along the way.

Bacchus is another god that is worshiped in America. You probably do not recognize his name, but you will recognize his altar. In Greek and Roman mythology he was that noisy, riotous god of wine. The Northwestern National Life Insurance Company reports that the American people are spending twice as much per minute for liquor as they are for religious, charitable and educational institutions. I believe it. One needs only to visit the Skid Row of any major city, or to look in at the divorce courts, in order to discover that lives are being burned out on this altar along the way.

Seeing all these altars in America leads us to conclude that we are not far advanced from the Hebrew civilization so far as this is concerned. It is quite evident that both civilizations—theirs and ours—are guilty of wasting gifts on altars along the way.

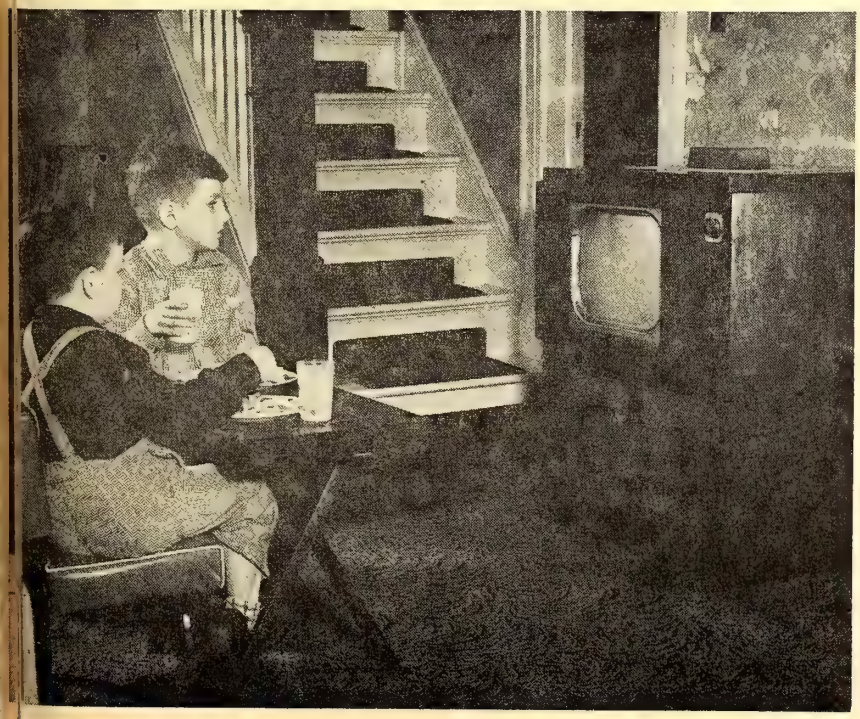
Have you ever picked up a dollar bill and wondered where it has been for the past two weeks? If it could speak, what a story it could tell of the places it had been, or the hands that had received and given it, and of the articles for which it had been spent!

One person discovered a way to make money talk and tell its secret. He pinned a piece of paper on a dollar bill and asked everyone who used the bill to write down what it was being spent for within a two-week period. At the end of this time it came back to the original address and this is the story it told:

"I was spent five times for salary, five times for tobacco, and another five times for cigarettes. I was used to purchase candy three times and meals three more times. Twice I was spent for shaves and clothes. I purchased auto parts once, groceries once, paid for the laundry, and finally was traded for toothpaste. That was the journey."

That dollar bill changed hands twenty-nine times. It had been spent at altars along the way. It had never arrived at God's altar.

But enough with money. Take lives for example. A woman that I know was asked to be chairman of a planning group for an evangelistic crusade last year. She said she could not do it—not enough time. But her problem was not the time, but the altars along the way. You see, she had already given her time to chairing another group — the committee planning the Grape Producers' Ball. We may smile, but often we are like her, offer-



Children spend more time watching television than they spend in the Sunday-school class or church

Ewing Galloway

ing our time on so many altars along the way that there is none left to be given to God.

"Take heed that you do not offer your burnt offerings at every place that you see, but at the place which the Lord will choose." The place which the Lord will chose. The Deuteronomist saw only one way out. Their worship had to be centralized. One altar had to be the center of their lives.

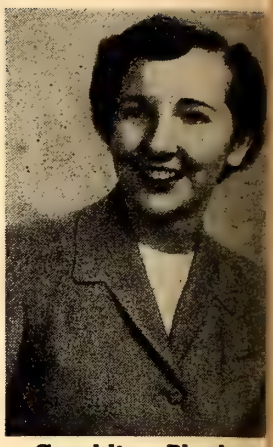
Your life possesses a certain amount of potential power. It's like the potential power that a lake has. The lake may try to release its power through many outlets, and slowly the water and power are used until the lake is drained. But now, think of damming up all but one of these outlets. The water may be used up in the same amount of time, but with five times more power than would have been produced through five outlets. Your life is like that. Real power —the power that gets big things done—is the power that comes from directing your energy down one channel to one altar.

But what are we going to do about it? For Matthew it meant leaving one job and taking one which was more in keeping with his high calling to be a Christian. For Paul it meant leaving old friends behind and choosing new ones. For hundreds of Christians it meant giving all. It meant sacrificing their very lives in the arena at Rome. They gave their lives at the place which the Lord had chosen.

I pray that you have come to the place that God has chosen for you; that you have come to the place where your job is in keeping with your high calling, to the place where you have decided to give God a minimum of ten per cent of your income; and to the place where you feel you must offer at least an hour of your time each week for God to use.

Geraldine Plunkett Employed on Foreign Mission Staff

Norman J. Baugher



Geraldine Plunkett

THE General Brotherhood Board has employed Geraldine Plunkett as administrative assistant in the Foreign Mission Commision office. In this capacity her responsibilities will include management of the mission office work, making travel arrangements for missionaries and assisting the executive secretary of the commission in the administration of the mission program. She assumed her new responsibilities June 1, 1954.

Miss Plunkett comes from the Peters Creek church in First Virginia, where she has been active in both local and district church activities. She served for several years as director of children's work for the district and spent one summer in a wor camp in Austria. She has ha several years experienc teachir in the public schools of Saler Virginia.

Geraldine Plunkett receive her A. B. degree from Roanok College in 1948 and her Mast of Religious Education degr from Bethany Biblical Semina in 1954. She is the daught of Brother and Sister Walt Plunkett of Roanoke, Virgini

Founder and Builder of the Church

Glen Weimer

God is the Founder and Builder of the church:
the fellowship of those called to separate themselves from t world's spirit;
the fellowship of those who make God the Master over all t issues and interests of life;
the fellowship of those who seek to live in terms of God's purpos
the fellowship of those commissioned to live out the meani of love;
the fellowship of those who forgive and are forgiven;
the fellowship of those who penitently struggle against s in themselves, and in the world;
the fellowship of those who live not to be good, but to gi good;
the fellowship of those committed to binding the world the feet of God;
the fellowship of those who help one another grow up into t full maturity of Christ.
God is the author of this community of love with its world-wi outreach.
God is continually veiled or revealed in the life of the church.
God chooses to make himself known through the garment of t flesh, in every generation.
How utterly unyielding the flesh often is to the Spirit's appe and call!
How long must God wait? And will his patience with us end?
The true church is the continuing sign of crucified love in a wor where violence, deceit, falsehood, greed, and lust reign.
O Lord, in whose will is the peace of life, and the life of peace—T heart is restless, and the weary world confused and in confli because it neither seeks nor abides in thy will. Incline o hearts to seek thy will as flowers seek the light. Yea, as Chr sought it. Amen.

Does Your Church Have a Mission?

L. John Weaver

SOMETIME ago a Roman Catholic priest on vacation from another state was visiting with relatives in a home in our congregation. I found him friendly and interesting so I invited him for a walk. It was inevitable as we walked that we should ask each other about our work and our churches. After he had inquired what our membership was and was told that it was about 300, he asked, "Does your church have a mission?"

I knew immediately what he meant, he wondered if a church of our size was sponsoring a mission church in some other community. That, in itself, is a question which ought to be considered by every established Church of the Brethren in the Brotherhood. I had to admit that the Potsdam church had no such mission.

But I had to consider more what really is the mission or purpose of our church. Why is there a Church of the Brethren in our community? What does it hope to accomplish? Is it to "maintain services as usual" merely? Or is it to take the Living Water and Bread of Life and the Light of the World to those who lack spiritual food and drink and live in darkness? Are we not to go forth (like the psalmist) "bearing precious seed . . . and come again with rejoicing, bringing his sheaves with him" (Psa. 126:6)? However else we might view it, the first mission of our church is to save souls. It may be that we must save other souls if we would save our own.

It is our mission, too, to bring the ideals of Christ into local, national and world-wide experience. The world at its worst needs the church at its best. We are called with a high and holy calling to teach by precept and example the way of the Master Teacher. We are called upon to follow the Prince of Peace in a world that is driving madly down the dead-end road of war. How long can our nation call another nation belligerent and feel pious, while our army uses half the world for its private proving grounds for nuclear weapons?

In our insecure and troubled times we must know whom we have believed and be fully persuaded that he is able to keep us. A church without a sense of mission will be more affected by the world than it affects the world. Does your church have a mission? How are you getting on with it?

Complete Trust in God

Kirby Page

THE Christian faith should cause a person to have complete trust in God. Think what we believe: God is utterly good, he yearns over us one by one, he does everything that can be done to enrich our lives, he suffers with us in the hour of sin and pain, nothing can separate us from his love, absolutely nothing. Reflect quietly on these words of holy Scripture:

"The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul; he leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff they comfort me."

Ask yourself: do I really believe these words? Read them over again and inquire: Is this the spirit in which I am facing life?

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." "If God is for us, who can be against us? Since he did not spare his own Son but gave him for us all, will he not with him graciously give us everything else? . . . For I have full assurance that neither death nor life, nor angels nor principalities nor the present nor the future nor evil forces above or beneath, nor anything else in all creation, will be able to separate us from the love of God as shown in Christ Jesus our Lord."

Make a mighty affirmation: I believe this. God can be trusted. I will practice his presence, seek to do what he wants me to do, and leave the results to him.

Ministry of Reconciliation

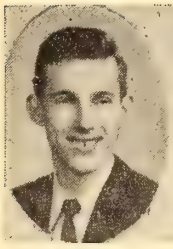
Continued from page 4

istry about peace, justice, goodwill, and understanding are part of our ministry of reconciliation.

To be sure evangelism is the center and heart of our ministry. Thus we bring the message of reconciliation to bear on the world's problems. No program of relief or peace promotion and no effort at social betterment can take the place of bringing the gospel to individuals everywhere so persuasively that they also become reconciled to God. This is the renewing power of the gospel. This is the fountain of new vitality and of understanding in all areas of society. This is the keystone of our ministry of reconciliation. Hence we beseech men "on behalf of Christ, be ye reconciled to God."

It is high time we have done with setting one area of our church program in rivalry with another. All are part of our ministry of reconciliation. It has been said that if we enter the Holland Tunnel from either end and keep on going, we'll come out at the other end. So it is in the wide range of our tasks.

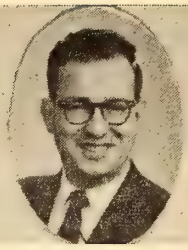
Having received the message of reconciliation let us give ourselves—all that we have and are and all we hope to be—in the ministry of reconciliation.



Earl Atkinson, Jr.



Marlin Brightbill



Willian Dean Crouse



Earle Fike, Jr.



Sylvus Dean Flora



Harry Gardner

Bethany Biblical Seminary Presents Class of 1954

SIXTY young people were graduated at the 1954 commencement exercises of Bethany Biblical Seminary and Training School on Sunday, May 30.

Included among the Seminary graduates were forty-six who received the Bachelor of Divinity degree, and eight who received the degree, Master of Religious Education. In the Training School two received the Bachelor of Sacred Literature degree and four were granted a two-year certificate.

There were eleven Mennonites receiving the Bachelor of Divinity degree and two awarded the Master of Religious Education degree. The remaining graduates were all members of the Church of the Brethren.

Of the thirty-five Brethren ministers who completed their Seminary training thirty-one will be going directly into pastoral work, two will continue graduate study, one will continue as a technician in the speech department of the Seminary, and one will go to the foreign mission field. The Brethren graduates from the Seminary who received their Bachelor of Divinity degree are:

Earl Leroy Atkinson, Jr., son of Mr. and Mrs. Earl Atkinson, Sr.; married to Ruth Gerdes, daughter of the Reverend and Mrs. Galen Gerdes, of Pioneer, Ohio. Earl is a graduate of Bridgewater College and Ruth is a registered nurse. Earl plans to become assistant pastor of the Naperville church in Northern Illinois.

Marlin Strohman Brightbill, son of Mr. and Mrs. John Brightbill of Lebanon, Pennsylvania; married to Eunice Lee Moomaw, daughter of Mr. Charles Moomaw of La Verne, California. Marlin is a graduate of La Verne College and Eunice has taken work at the Training School. Marlin will become the minister of Christian education and music at the Walnut Street church, North Manchester, in Middle Indiana.

Wilmer Eugene Brubaker, son of Doran Brubaker of Virden, Ill.; married to Mava Argabright, daughter of Mrs. J. O. Argabright of Missouri. Wilmer is a graduate of McPherson College, and Mava studied at Monett Junior College, Springfield State College in Missouri, and McPherson. They will continue pastoral work in the Bremen church in Northern Indiana.

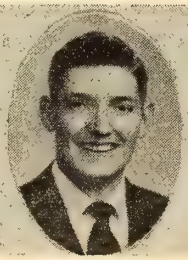
William Dean Crouse, son of Mr. and Mrs. D. A. Crouse of the Roxbury church, Johnstown, Pennsylvania; married to Margarete Lydia Berkley, daughter of Mr. and Mrs. C. C. Berkley of the Roxbury church, Johnstown. Dean is a graduate of Manchester College and Margarete took work one year at Manchester and at the Training School. Dean will become the first pastor of the new Monroeville Community church in Western Pennsylvania.

Earle William Fike, Jr., president of the class, foster son of Mr. and Mrs. Joseph W. Miller of Broadway, Virginia; married Jean F. Keiser, daughter of Mr. and Mrs. B. L. Keiser, of Dayton, Virginia. Earl and Jean are both graduates of Bridgewater College and are taking up pastoral work in the Meyersdale church in Western Pennsylvania.

Sylvus Dean Flora, son of Mr. and Mrs. Norman Flora of Quinter, Kansas; married Martha Mae Lucore, daughter of Mr. and Mrs. Frank Lucore of Arriba, Colorado. Sylvus is a graduate of McPherson College and Martha Mae had two years of college training. They will begin pastoral work at the Broadwater church in Southern Missouri.



Carl Guyer



Lloyd Haag



Lester Hylton



Roy Johnson



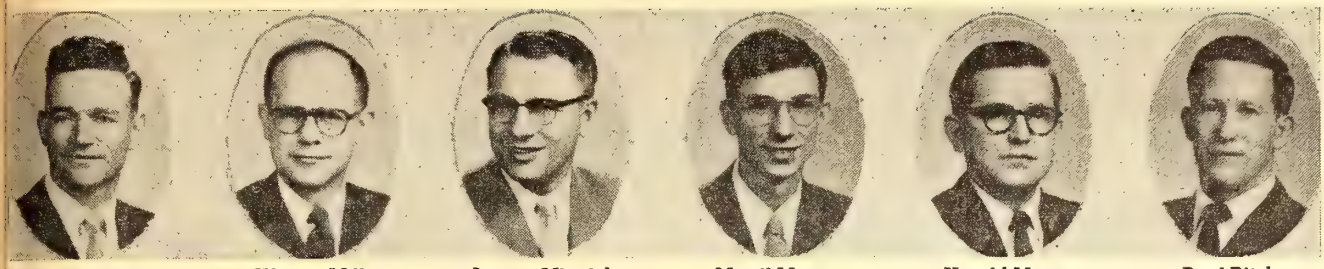
Dean Robert Kindy



Emory B. Kintner

Harry Miller Gardner, son of Mr. and Mrs. Elmer Gardner of Bridgewater, Virginia; married to Glenna Marie Garber, daughter of the Reverend and Mrs. Frank Y. Garber of Waynesboro, Virginia. Both Harry and Glenna are graduates of Bridgewater College and Harry received one year of theological training at Westminster Seminary, Westminster, Maryland. They will begin their pastoral work at the Troutville church in the First District of Virginia.

Carl Albert Guyer, son of Mr. and Mrs. J. Lawrence Guyer of New



Vernon F. Merkey | Wayne Miller | James Minnich | Merril Mow | Harold Moyer | Paul Ritchey

Enterprise, Pennsylvania; married Hazel Irene Beard, daughter of Mr. and Mrs. John P. Beard of Westminster, Maryland. Albert is a graduate of McPherson College and Hazel graduated from Western Maryland College and received a Bachelor of Music degree from the New England Conservatory. They will begin pastoral service in the Myerstown church in Eastern Pennsylvania.

Lloyd Delmar Haag, son of Mrs. Edna S. Haag, Plymouth, Indiana; married to Joan Strawderman, daughter of Mr. and Mrs. Paul Strawderman of Harrisonburg, Virginia. Lloyd is a graduate of Bridgewater College and Joan graduated from Madison College in Virginia. They will enter into pastoral work at the Denton church in Maryland, Mardela District.

go Theological Seminary and the Evangelical Theological Seminary in Naperville, Illinois. Gladys took work in the Training School. They will direct the pastoral service at the Sterling church in Northern Illinois.

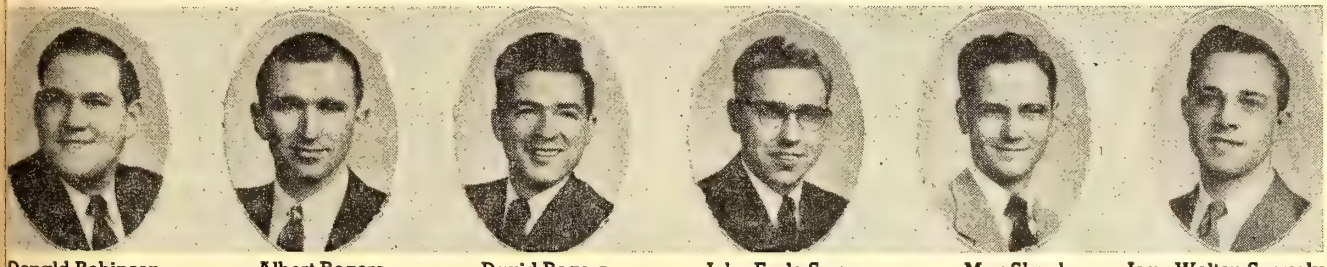
Dean Robert Kindy, son of Mrs. Dessa Kindy of North Manchester, Indiana; married June Zimmerman, daughter of Mr. and Mrs. William D. Zimmerman of Hollsopple, Pennsylvania. Dean is a graduate of Manchester College and will enter pastoral work at New Haven, Michigan.

Emory B. Kintner, son of Mr. and Mrs. Charles Kintner of Byran, Ohio; married to La Moyle Ione Short, daughter of Mr. and Mrs. Joseph Short of Bryan, Ohio. Emory is a graduate of Manchester College and La Moyle had one year of Bible

degree at Purdue University. Gwendolyn is also a graduate of Manchester College. They will take up the pastorate of the new church at Lynnhaven in Arizona in the District of Southern California and Arizona.

James Lowell Minnich, son of the Reverend and Mrs. H. Spenser Minnich of Elgin, Illinois; married to Charlotte Breslich, daughter of Mr. and Mrs. Richard G. Breslich of Elgin, Illinois. James is a graduate of Manchester College and Charlotte also took two years of work at Manchester. They will continue their pastoral work at the Freeport church in Northern Illinois.

David Merrill Mow, son of the Reverend and Mrs. Baxter Mow of Chicago; married to Kathleen Fike, daughter of the Reverend and Mrs. Lester Fike of Dayton, Ohio. Both



Donald Robinson | Albert Rogers | David Rogers | John Earle Sayre | Max Shank | Jean Welton Snavely

Lester Dale Hylton, son of Mrs. E. E. Hylton of Willis, Virginia; married Gladys Stehman, daughter of Mr. and Mrs. Landis Stehman of Lititz, Pennsylvania. Both are graduates of Elizabethtown College and Gladys has taken one year's graduate work in the Seminary. They will enter their pastoral work at the Cerro Gordo church in Southern Illinois.

Roy Arthur Johnson, Jr., son of Mr. and Mrs. Roy A. Johnson, Sr., of Elgin, Illinois; married Gladys Adams, daughter of Mr. and Mrs. Ray S. Adams of Waldo, Ohio. Roy received his college work at Massachusetts Institute of Technology and North Central College. Other seminary work was taken at Chica-

School training in Fort Wayne, Indiana. They will assume the pastorate at the Union and Salem churches in Northern Indiana.

Vernon F. Merkey, son of John R. Merkey of Cloud Chief, Oklahoma. Vernon is a graduate of McPherson College. He will be married in June to Miss Frances Wood of Boones Mill, Virginia. They will enter upon pastoral work at the North Bethel church in Northern Missouri.

Wayne Lowell Miller, son of Mr. and Mrs. Russell Miller of North Manchester, Indiana; married to Gwendolyn Studebaker, daughter of the Reverend and Mrs. Paul Studebaker of Detroit, Michigan. Wayne is a graduate of Manchester College and received a Master of Science

Merrill and Kathleen are graduates of Manchester College. They plan to remain at Bethany for a year, where Merrill will assist in the speech department and Kathleen will teach a course in crafts.

Harold Swanson Moyer, son of Mr. and Mrs. William T. Moyer of Waynesboro, Virginia; married to Hazel Mae Fleeman, daughter of Mr. and Mrs. Roy G. Fleeman of Waynesboro, Virginia. Harold is a graduate of Bridgewater College and will become the assistant pastor at the Washington, D. C., church in Eastern Maryland.

Continued to page 26

KINGDOM GLEANINGS

The Brethren Publishing House plant will be closed for the two weeks, July 26—Aug. 6, for the vacation period. The issue of the Gospel Messenger for Aug. 7 will be omitted and those for July 24 and 31 will be sixteen-page papers printed at the same time. In order that announcements of scheduled meetings might appear, notices of any previous to Aug. 14 should be in the Gospel Messenger office not later than July 8.

Bro. William Longenecker of Mt. Joy, Pa., will conduct evangelistic meetings July 5-18 at the Highland Park camp meeting grounds, on route 309, Sellersville, Pa. These meetings are sponsored by the Springfield and Quakertown churches.

Membership in the Lutheran Church—Missouri Synod topped the 2,000,000 mark at the end of 1953. This represents an increase of 4.1 per cent over 1952. The Missouri Synod is the second largest Lutheran body in the United States.

More than 1,000 young men and women will take part in 45 work projects over the world this summer under the auspices of the American Friends Service Committee. Participants will include representatives of many races, nations and religious beliefs.

"We started giving the tithe. Later we increased it to two-tenths, then to three-tenths and soon thereafter to four-tenths. On January 1, 1954 it was possible to begin giving one-half of income." A good woman includes this in her letter that accompanied another generous contribution to the Brotherhood Fund.

The Washington Federation of Churches sponsored 2,487 radio and TV programs during the past year. Clergymen and lay persons from 150 Protestant churches in the Washington area appeared on these programs. The value of the time donated by local stations, computed at commercial rates was $168,839.

Two issues of LOOK magazine published during May discuss Protestant-Catholic issues. The first article entitled What Disturbs Protestants About Catholics? was prepared by Dr. James H. Nichols of the University of Chicago Divinity School. The second article written from the Catholic viewpoint was prepared by John Cogley, executive editor of The Commonweal.

Peace Builders, an organization which promotes international understanding by providing for volunteer entertainment of young people in, and from, many countries, is stressing a current project of helping Indian rural reconstruction workers study in Danish folk schools. To raise funds for this purpose, Peace Builders is exhibiting a full-length film of Gandhi's life and work to churches, colleges, etc. Address Peace Builders, Box 818, New Haven, Conn.

Licensed to the Ministry

Merle Rummel, in the Florence church, Mich.

Change of Address

Floyd N. Biddix, from 147 E. Esther Ave., to Bo 368, Orlando, Fla.

Berkey Knavel, from 803 S. Railroad St., Myerstow Pa., to 323 Fairview Ave., Ambler, Pa.

More than 155,000,000 pounds of United States surplu foods—given by the American people through thei government for free distribution to the destitute an hungry overseas—were distributed through agencies c Protestant, Roman Catholic and Jewish faiths durin the year that ended April 30.

Religious programs on the Frontiers of Faith teleca during July will focus on problems facing worl churches. The subjects are: July 4, "The Hope of th World," July 11, "The Christian and His Vocation, July 18, "The World Community," and July 25, "Evan gelism." Among the participants will be Charles Malik Lebanese envoy to the U.N. and several delegates wh will be attending the World Council of Churches As sembly later at Evanston.

International work camps will circle the globe th year with the opening of new camps in Hong Kon Brazil, Spain, the Cameroons, Morocco, Tunisia, Egyp Australia and Okinawa. The camps usually compris from twenty to thirty volunteer workers, who labo without pay to restore homes and community building destroyed by natural catastrophes, build new school plant forest trees, restore national monuments, organiz public libraries, and do a great variety of similar con structive tasks.

In the last few years, membership in the Norwegia Section of the War Resisters' International has in creased from 100 to 1,450. A governmental committe has been appointed to consider revisions in the law c 1937 regarding alternative service for conscientious ob jectors. According to the London headquarters of th W.R.I., it is believed that in Sweden there are abou 30,000 conscientious objectors, although only about 1 per cent belong to any peace society and fewer tha 5 per cent belong to the Swedish W.R.I.

Three Interdenominational Institutes on Racial an Cultural Relations will be held this summer: Pepperdin College, Los Angeles, Calif., July 12-17; Lincol Seminary, Lincoln University, Pa., July 19-24; Nationa College for Christian Workers, Kansas City, Mo., Au 2-7. The Institutes are sponsored by the Interdenomina tional Committee on Cooperative Work in Race Relatior of the Dept. of Racial and Cultural Relations, Nation Council of Churches. They will seek to serve th practical needs of the Protestant churches as they mov toward the realization of nonsegregated churches i nonsegregated communities. Cost of the workshops wi be $5.00 for registration and $25.00 for room and boar with special rates for children. Registration fee of $5.0 must accompany application. Send application and fe to J. Oscar Lee, Dept. of Racial and Cultural Relation National Council of Churches, 297 Fourth Avenue, Ne York 10, New York.

Brotherhood Theme: Win Men to Christ

The Pipe Creek church of the Eastern Maryland district which has been completely remodeled will be rededicated on July 11. Dr. Marshall R. Wolfe, professor at Bridgewater College, will speak at 11:00 a.m. Dr. Calvert N. Ellis, president of Juniata College, will bring the dedicatory address at 2:30 p.m. A hymn festival at 7:45 p.m. will bring the day to a close. Lunch will be served free of charge to everyone. All sessions will be held Eastern Daylight Saving Time.

The American Friends Service Committee will sponsor twenty-seven conferences on international relations for adults and young people in the United States and another in Canada during the coming summer. Fifty authorities on international relations from all over the world will participate in the conferences.

La Verne College

Fifty-eight seniors received diplomas at the commencement exercises on June 3. Among them, three received *cum laude* honors: Thomas A. Davis of McFarland, Mary Louine DeLapp of Claremont, and Victoria Celeste Wilhelm of Pasadena. Six departmental honors were granted: Thomas A. Davis and Gerald Holman in sociology, and Mary Louine DeLapp, Paul Junichi Imaizumi and Paul Mitchell in history.

Commencement speaker was Paul A. Dodd, dean of the College of Arts and Sciences, University of California at Los Angeles. Bro. I. V. Funderburgh, Pacific Coast Region executive secretary, delivered the baccalaureate sermon.

Bertha Thomas, junior from Modesto, has been awarded the college's highest annual journalism award, the coveted journalism trophy. Next year's editors of student publications are: Raylene Harmon, Albany, Oregon, Campus Times editor; and Hutzel Mooneyham, Lindsay, Lambda editor.

La Verne College home economics department was host to conferees from more than twenty California college and university campuses represented by more than 150 students and faculty members, at the annual Southern California province meeting of the American Home Economics Association on May 8.

Bob Richards addressed the closing chapel convocation on May 25.

Esther Williams, sophomore from the Sunnyslope church in Washington, will be the president of the Christian Association next year.

A prayer retreat with Dr. Kirby Page was attended on May 22 by a group of students, faculty members and local church leaders.

Prof. O. B. Gregory, who for the past ten years has directed apprentice teacher training, will retire at the close of the summer session. Cleo C. Beery, who has been associate minister and director of religious education in the La Verne church, will succeed him. Beery is a graduate of La Verne, has a Master of Arts degree in education from Claremont Graduate School, a degree from Bethany Seminary, and has done graduate study in education from Los Angeles State College. He has had six years' public school teaching experience.

Other faculty changes: Dean Herbert Hogan will be the first to leave the campus for a year's study under the newly adopted Sabbatical-leave-of-absence program. In his place in the history classroom will be Dr. Harold Humbert (Ph.D., Edinburgh University), widely known historian, lecturer and traveler. Dwight Hanawalt will assume Hogan's duties as acting dean of men for the year. Mrs. Lucile Long Strayer will spend a year at Manchester College, serving there as an exchange professor while Miss Orel Little from that institution spends a similar year at La Verne.

The Church Calendar

June 27

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson: Judgment Comes to Israel. 2 Kings 17. Memory Selection: The ways of the Lord are right, and the just shall walk in them; but transgressors shall fall therein. Hosea 14: 9 (R.S.V.)

CBYF Topic: Who Will Go?

July 4 Independence Day

July 4-7 Workshop of Southeastern Region district officers and directors of women's work, Bridgewater, Va.

July 4-8 Southeastern Region children's workers' workshop, Bridgewater, Va.

July 8-11 District meeting, North Dakota and Eastern Montana, Grandview, Mont.

July 12-16 Pennsylvania School of Alcohol Studies, Juniata College, Pa.

July 13-16 Laboratory school for children's workers, Iowa districts, Waterloo, Iowa

July 15-18 District meeting, Texas and Louisiana, Flour Bluff, Texas

July 26-30 Laboratory school for children's workers, Lincoln, Nebr.

July 27-29 District meeting, Southern Virginia, Schoolfield, Va.

July 27-30 District meeting, Western Canada, Bow Valley

July 30—August 1 Central Region joint workshop for district cabinets of men's, women's and children's work, Manchester College, Ind.

August 2-4 Southeastern Region conference, First church, Roanoke, Va.

Aug. 2-7 Central Region training school, Camp Mack, Ind.

Aug. 2-14 Ecumenical Institute, Bethany Biblical Seminary, Chicago, Ill.

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Brother and Sister Ray Zook of Garrison, Iowa, in the Cando church, N. Dak., July 15-25.

Gains for the Kingdom

Two baptized in the Thurmont church, Md. **Four** baptized in the Mt. Pleasant church, Va. **Three** received by letter in the Mill Creek church, Va. **Three** baptized and two received by letter in the Longmeadow church, Md. **One** baptized in the Woodberry church, Baltimore, Md. **Five** baptized in the Liberty church, Tenn.

Three baptized in the Midway church, Pa. **Four** baptized in the Back Creek, Upton church, Pa. **Ten** baptized in the Fairview church, Pa.

Two baptized and two received by letter in the Flora church, Ind. **Twelve** baptized and two received by letter in the Freeburg church, Ohio. **Six** baptized in the Lena church, Ill. **Eighteen** baptized and nine received by letter in the Troy church, Ohio. **Five** baptized in the Fostoria church, Ohio.

Nine baptized in the Garden City church, Kansas. **Six** baptized and one received by letter in the Omaha church, Nebr.

Nine baptized and one received by letter in the Lindsay church, Calif. **Three** baptized and four received by letter in the Santa Ana church, Calif. **Eighteen** baptized and six received by letter in the Ellisforde church, Wash.

News and Comment From Around the Worl

Students in Universities Reached by Protestant Leaders

More than 83,000 students on 23 university campuses across the nation have been reached by teams of outstanding Protestant leaders who carry a challenge for a new understanding of Christian responsibility and commitment. The church leaders conducted five-day student evangelical programs on campuses in sixteen states under the sponsorship of the University Christian Mission. The University Christian Mission program was started in 1938 and since then has conducted 250 separate campus programs. It is jointly sponsored by the United Student Christian Council and the Commission on Christian Higher Education and Joint Department of Evangelism of the National Council of Churches.

Bible Distribution Reaches All-time High

Distribution of Scriptures in the United States increased by 140 per cent over the past five years. It reached an all-time high of 9,726,391 volumes during 1953. Of the total number of volumes distributed in the U. S., more than 500,000 were whole Bibles, 815,000 were Testaments and more than 8,000,000 were portions of the Bible. In addition, chaplains distributed 1,301,145 Scriptures to members of the armed forces and veterans. Translations of the Scriptures into five new languages were completed during the year and the American Bible Society published them. These brought the total to 1,077 languages and dialects in which some complete book of the Bible has been published.

Urges Churches Erect Buildings Near Schools

Dr. Minor C. Miller, member of the General Brotherhood Board and executive secretary of the Virginia Council of Churches, has proposed that within the next twenty-five years the churches of Virginia construct buildings near public schools in order to teach religion on the released-time plan. He said such buildings also could be used for co-operative church activities. Dr. Miller made the proposal to nearly 1,700 Protestants attending a Virginia Convocation of Churches under the council's sponsorship. He said the churches must develop and supervise a "comprehensive system of Christian education" for all of Virginia's youth. This program must include Sunday, vacation and weekday church schools in order to "make a united approach to the problem of winning unchurched persons into church fellowship."



Religious News Service

This scene showing Luke dictating the gospel is taken from a featu length documentary film on the history of the Bible, which recently w released for rental to churches, Sunday schools and educational i stitutions by the American Bible Society, the producer. Entitled O Bible—How It Came to Us, it is divided into three parts, showing t formation of the Bible, how it spread across Europe and how the En lish Bible came into being

Movie on History of Bible Is Ready

The American Bible Society has just released a feature-length documentary on the history of the Bible. Entitled Our Bible—How It Came to Us, the film is available to churches, Sunday schools and educational institutions. The treatment is divided into three parts—the formation of the Bible, how it spread across Europe, and how the English Bible came into being.

Ohio Churches Launch World Order Program

A program aimed at interpreting U.S. foreign policy and stimulating interest in world affairs has been inaugurated by the Ohio Council Churches. A series of world ord conferences around the state a planned for this fall which will a tempt to train church leaders in e ucation and action on world affai to interpret U.S. foreign policy the light of Christian principles, a to stimulate interest and mobili opinion at the community leve Among those attending the meeti in Columbus was Ernest W. Lefeve associate executive director of t department of international justi and goodwill of the National Cou cil of Churches.

Church Leader Charges Immigration Act Discriminates Against Asians

In addressing the Church Co ference of Social Work, Dr. Walte W. Van Kirk, executive director the National Council of Churche Department of International Justic and Goodwill, criticized the McCar ran-Walter Immigration Act be cause it discriminated agains Asians and some Europeans. H said the restrictive quota provision

Smoking Cancer Divides British Press

Maurice Cranston

THE POPULAR British newspapers, which draw substantial advertising from tobacco manufacturers, have hushed up the government's announcement that a statistical line between smoking and lung cancer has been confirmed by the official medical research organization. Two smaller-circulation papers, appealing to the more educated reader, the Manchester Guardian and the Observer, have, however, given front-page space to this alarming story.

The possibility of a connection between smoking and lung cancer was first suggested in America in 1950. In the same year Dr. Richard Doll and Professor A. B. Hill published in the British Medical Journal the results of a similar inquiry. They found that among 649 male patients suffering from lung cancer, only .3 per cent were nonsmokers, though the percentage of nonsmokers was much higher among female patients. Highest incidence of lung cancer was among men smoking upwards of twenty-five cigarettes a day. Studies in provincial centers backed the London figures.

The Minister of Health has obtained further undisclosed statistical support for the hypothesis that tobacco is one of the causes of lung cancer, and in a statement he warned young people of the possible dangers. Despite efforts of the mass-circulation press to play down the story, the Stock Exchange witnessed a sharp fall in the prices of tobacco shares, and the manufacturers have offered to give $750,000 to the Medical Research Council to find the true cause of lung cancer—which the tobacco manufacturers are of course convinced cannot be tobacco. (WP)

---

the law were "legislative madness." He said that, whether intended or not, the effect of the act was to create in the mind of Asia the impression that the United States regards Asiatics as an inferior people.

Bible Society Honors Woman Missionary

A woman who devoted nearly forty years to translating the New Testament into the language of the million Indians living in the highlands of Ecuador was one of six persons elected honorary life members of the American Bible Society at its 138th annual meeting. She is Mrs. Julia A. Woodward, who retired recently as a missionary of the Gospel Missionary Union, with headquarters in Kansas City, Mo. She began her missionary assignment in Ecuador, starting with the Gospel of St. John, which she finished in 1917. Her complete translation of the New Testament was finished in 1953 and is being published this year.

Poultry to Turkey From Shenandoah Valley

Thirty thousand baby chicks and 500 turkey poults, hatched in the Shenandoah Valley of Virginia, were scheduled to leave on May 6 from New York for Istanbul, Turkey. The shipment was arranged by the Heifer Project and sent to the Turkish people as a gesture of American friendship and goodwill. Accompanying the chicks and turkeys were Charles W. Wampler, Jr., Harrisonburg, Va., and Welby Spencer of Dayton, Va.

Delegation Asks Religious Freedom for Colombia's Protestants

A delegation from the National Council of Churches called at the Colombian embassy in Washington to express hope that Colombia will grant religious freedom to Protestants. The delegation was headed by Charles P. Taft of Cincinnati, who served as spokesman for the group. They expressed concern over proposed changes in the constitution of Colombia, which constitute "a severe restriction of the religious freedom of Protestants."

News Briefs

Around 80 per cent of Southern Baptist churches are located in areas with less than 2,500 population. These churches have fifty-one per cent of the denomination's total membership. These facts were pointed out as Southern Baptists pooled their ideas for rural church growth and improvement at the first denomination-wide rural church conference at Decatur, Ga.

The Friends Committee on National Legislation has expressed to a Senate Judiciary subcommittee its opposition to wiretapping of any sort. The committee told the senators that "even the most democratic governments may sometimes be tempted to use totalitarian methods, always, as we know in the name of self-preservation and security."

Petitions calling for an end to unilateral experiments with the H-bomb were sent to President Eisenhower by the Fellowship of Reconciliation. The petitions bore 1,900 signatures. John M. Swomley, Fellowship secretary, said that 2,800 additional signatures had been received.

Representatives of a number of denominational mission boards recently met with the General Commission on Chaplains in order to discuss ways in which the missions could help meet the needs of American servicemen overseas.

Representatives of the Greek and Coptic Orthodox churches in Egypt have gotten together in discussions which may end a rift between the church which originated in the seventh century. The conference resulted from an appeal by an English theologian who stated that their differences were due to national viewpoints and did not touch essential Christian religious beliefs.



Wenatchee church, Washington, used for the first time on Easter a rich dark blue altar cloth embroidered in gold thread. This cloth is the work of Katherina Huebl, who with her husband and two sons started a new life in America under the sponsorship of the Wenatchee church. The cloth is her expression of gratitude for the many blessings she and her family have found here

They Deserve Something More

Dale Aukerman
Linz, Austria

IT HARDLY seems possible that our refugee resettlement office here in Linz, Austria, has been in operation for several months now. The past month has brought certain important developments. We have nearly completed the registration of the *Volksdeutsch* (ethnic German) families who, though selected by the Brethren under the old law, did not get to emigrate and who want to register again for the new U. S. refugee immigration law. As the registering of these was drawing to a close early in the month, there was a lull; but more and more refugees are learning that we are here and are making use of our services. I go to Camp Stadl Paura every Tuesday to register refugees there who desire to emigrate. During the last month we have registered twenty-nine families, or a total of eighty persons.

But, of course, the measure and aims of our program are presented much better by the particular stories and situations than by the above generalizations. Two incidents reflect the grimness of the Austrian socio-economic background.

It was a beautiful day early in March. A beautiful day to sit in warm comfort looking out at the slush and the falling fragments of melting snow; a beautiful day . . . but not for a poorly clothed refugee with dilapidated shoes and no boots, and without a home. Returning from Stadl Paura, I found such a one sitting in our office. He had come there asking for shoes, for he requires a peculiar size. It was not possible for us to give him any, but my secretary had asked him to stay here in the office for a while before moving on to another organization.

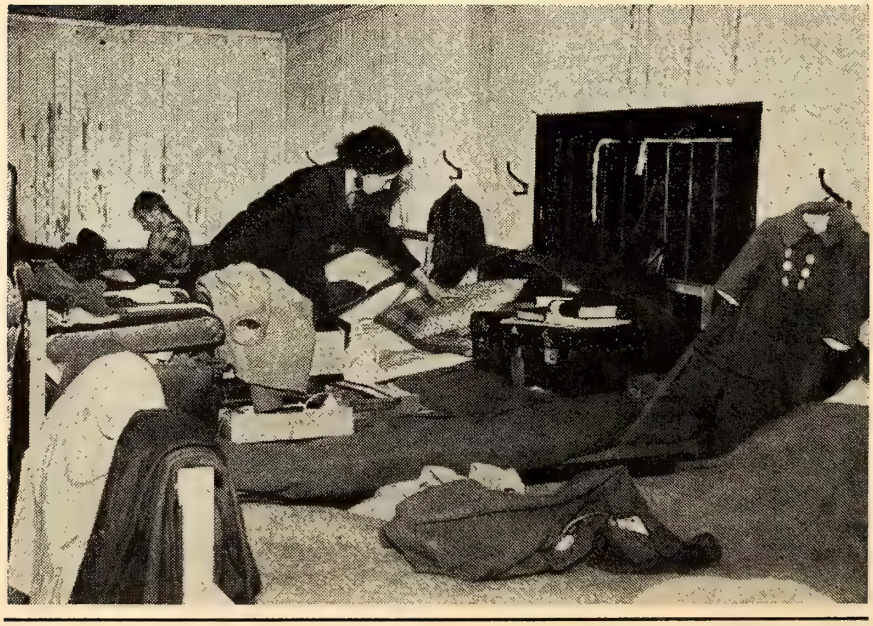
This forty-year-old *Volksdeutsch* refugee from Czechoslovakia was a bookkeeper. He had been ill with rheumatism for six months and lost his job. Then for lack of money he lost his room. He was soon informed that without a permanent address he was not eligible for government relief; yet with no relief aid it was hopeless to find a room.

And so this pathetic vagabond had been going from peasant to peas t pleading for some chores to do n exchange for a place to spend e night. As I looked upon him th , his thin gray scarf draped across s knee, his body slumped in rela i resignation, I felt a humbling a i enfeebling compassion for this fell v creature. We asked whether he h i a place to sleep, and he replied t t in one relief home in Linz, roo s were available at six cents. Stra e to ask a man whether he has x cents, but we did and he had t t much, at least. A few hours later e drew his overcoat about him a i headed out into the sleet.

A husky, blond Yugoslavian n- tional came into the office. He co i not speak German, but there h - pened to be another refugee th e who translated for him. He w s wearing no shoes, only rub r sandals over several pairs of hea y socks. He explained that he h i given his shoes to a cobbler f repairing, but did not have e money to give them back. O y eighty cents was involved, but t t is a sizable sum when a refugee g s no money at all. I loaned him e necessary money, feeling assured f his honesty after noticing his e - barrassment and hesitation ab t taking it. I was most surprised t the close of the church service e next Sunday to turn around and fi t him standing behind me. He is a Methodist and had come to visit e Methodist church which I usua y attend. He was wearing his sho . Though we could talk very lit e together, we could share in the e - hilarating realization of the bond f Christian faith which unites us.

I have had several contacts wi Russians and Russian families cently. Yesterday I (with no end difficulty) interviewed a big-fram , simple-minded Russian who h only a hazy acquaintance with t German language. From all the su cession of fragmentary phrases a his sweeping gestures, I glean that he and his father had be taken from their prosperous farm

A refugee lady and her meager belongings in cramped barrack quarters



1929 and sent to Siberia. After three years he managed to escape, and he and three companions, traveling on foot and daringly under boxcars, made their way to the Caucasus. He eluded the secret police until 1943 and then escaped to Western Europe. Whenever he mentioned Siberia, his eyes moistened and his face grew mellow with the impotent sadness of a crushed child. "My father is *kaput,*" he shouted, evidently feeling that only this term could in its ugly vagueness describe what must have happened to anyone who did not escape from Siberia. He said he would rather sweep streets in America than have ever so good a job here this close to the Communists.

It is heartening also to learn that not only Russian refugees, but also Russian soldiers can occasionally manifest kindness. My landlady, who has a piece of land across the river in the Russian Zone, told of the following encounter. One afternoon she looked around from her scything to see a young Russian soldier standing behind her. He had walked past her watch and wallet, which she had laid on a large flat stone. He spoke out in broken German, "Mother, let me mow a little while." She was at first sceptical, but then gave in. He scythed until the job was completed. He was no doubt a peasant lad longing to swing something more satisfactory than a bayonet.

Early in the month I visited a Polish family in Camp Wegscheid, where our office is and registered them for emigration to America. "Our life has been as a fantasy—but as a very sad fantasy," said the mother. Dramatic it had been. For the husband there has been volunteer fighting against the Russians at the age of sixteen; the Polish underground army in World War II; the Warsaw rebellion, so cruelly crushed by the Nazis while the Russian army waited; captured Dachau; the drab tedium of Austrian refugee life. For the mother—study, university, a doctorate in biology; and during the war years, work as an anatomist, sales clerk and housemaid. Shortly after the war their lives united. The first wife of the husband has been missing since the end of the war and is presumably dead. Since he can get no official declaration of death from Poland, the church does not recognize this second marriage.

"Not that we older ones are so important; but the little ones, they deserve something more than they can ever get here." The mother made some of the most incisively descriptive comments I have heard on refugee living. "The atmosphere of a camp is so bad, so wrong for the children, so spiritually adverse. We feel so foreign here. We are the only Polish family in the camp. Everyone is so unfriendly. For many years now we have thought, Surely we will not need to spend another winter here. But winter after winter has come. A visa was ours to be had, but through the negligence of officials we missed getting it."

In every respect this seems to be a fine family and, with all my heart, I hope too that they do not need to spend another winter here. Indeed that would be one concrete way of viewing our goals in the work here. We work away at eliminating barrack-spent winters.

AS I THINK OF IT NOW

David B. Rittenhouse
Returned Alternative Service Worker
Queen Anne, Maryland

NO LONGER am I sharing life with Bulgarian refugees on a farm in Turkey and speaking their strange language. Nor do I feel their discouragements and hopelessness or their needs as strongly as when I ate, worked and talked each day with men who had left home and families, men without hope or a reason to live.

No longer am I a volunteer or with a group of young people working in the face of physical and spiritual need, looking to God for strength and guidance.

The fellowship of living with youth of other nations as we worked on some community project in Germany is only a memory.

No longer am I a stranger in a community made up of mosques, water buffalo or Turkish life. With the nine months of block laying, truck driving, cement mixing, helping to build the Brethren House in Kassel, the ten months in Turkey, three months with the Brethren in Kassel and two months at New Windsor—my two years of Brethren Alternative Service are finished. I have been at home for almost two months now.

In understanding what this term of alternative service has meant to me, we must mention what the other alternative was—two years of military training. Because at this age in life we young people are forming disciplines, methods of thinking and a way of looking at things, the atmosphere in which we grow is very important.

Let us look at Brethren Alternative Service as a period of training in helping to make a man out of a boy. I think of the Brethren Service worker in Europe, each responsible for his own job and beginning it on time each day, developing disciplines not because he is told to, but out of necessity and interest in his work. No one told me it was right to pray to God while I was working in Turkey, but I could not get along without it. When a person is away from his leaders and a fellowship on which to lean, he must find a source of strength. This type of training develops the creativeness in an individual which will make him a more solid citizen and Christian at home. It is from these things that character and peace grow. Brethren Service has given me the chance to represent our everyday American life and the Christian teachings I have had.

Because under the usual circumstances, the American the average foreigner sees has a lot of money and does not know the value of products in foreign currency, it is easy to understand why they think all Americans are rich. The majority of American families abroad have a maid to do their work; so they would give us a strange look when we said in the United States a man might own his farm, have a car and his wife would still do her own washing, cooking and cleaning.

We do not see ourselves grow. Yet these two years of experiences has had its effect. Sometimes we just traveled through a strange country and sometimes we stayed long enough to learn their language and share life with the people.

These experiences have been valuable, and they came about from taking part in a Brethren way of life which can inspire and guide one in deeds and achievements not only in Brethren Service, but also in camps, church work, and daily living.

From all these experiences has grown a faith, a purpose more down to earth, more related to everyday living.



The Local Church

Edited by Mildred M. Etter

IDEAS—PLANS—METHODS

YOUR LOCAL PUBLICITY PROGRAM

Howard J. Burnett
Anderson, Indiana

THERE is positively no basis for the church to relegate publicity activities to secular organizations and depend solely on the word of mouth and the pastor to advertise the church program. Business places attract newcomers by publicity technics—why should not the church?

Modern-day methods of communication have enabled any church, big or small, rural or urban, to widen its radius of advertising the local program and to deepen spiritual life meanwhile. Were our churches as bold in using such methods as are liquor and tobacco interests, many American communities would indeed awaken to a renewed vigor in their churches.

Three basic media underlie any and all publicity—the printed word for distribution, visual displays and the personal word. And the volume of publicity is divided into two channels—internal and outside use. An alert church group may thus outline its proposed publicity program by studying the "read-see-say" aspects of (1) acquainting its membership and (2) informing nonmembers.

Basically church publicity is the program of evangelism in one of its aspects. Families and individuals attracted to the church program may then come under the power of the pastor, teacher and concerned lay members. God's call to redemption has been carried to a wider audience.

The Printed Word

In organizing a publicity program responsible leadership is a requisite or else inappropriate effort can make all meaningless. A church publicity committee or a community relations



council provides consultation, guidance and reflection. Such a committee headed by a director can plan a lively program. If fortunate in possessing trained writers the church can indeed profitably use them; others of us must read, ask and use what ability our congregation possesses. A Chicago correspondence school offers training in Christian journalism for only fifteen dollars, so it might be possible to interest someone in the congregation to develop more skill in writing.

To list briefly some ways of using printed publicity for your congregation one would suggest a church newsletter, newspaper stories, directory with information about the church families, occasional enclosures in Sunday morning bulletins, Sunday-school class letters, and a church mailing list.

A work schedule handled by the director would in some degree assure the achievement of the above, although co-operation by the committee or council is the focal emphasis.

Church newsletters are found in myriad forms. Whether printed or mimeographed they can regularly—monthly, biweekly, or quarterly—carry the local calendar, condensed group reports, attendance and giving figures, the pastor's column, quotations and excerpts from the Gospel Messenger, etc., and social items. Mailed to resident and nonresident members, twice-appearing guests, and other suggested community names the church letter must be neat and attractive appearing. Handbooks to assist in its planning are available from companies who provide the mimeographing supplies.

Regular church programs appearing in the local newspapers can both invite visitors and remind members. Such accounts, too, make the community aware that your church is one of action. Consultation with the editor is best on deadlines and copy preparation; some small weeklies will accept your church items already written, while larger papers prefer data only. Pictures, calendar of events, current views of visiting "names," conferences and well-



written letters to the editor can focus attention on your congregation's program. The local press coupled with an energetic pastor can be used by God to attract men to preaching services and participation in the program of Christian action.

Incidentally, pictures should not include too much detail—five or six faces with a simple background can impress the reader more than a group of small indistinct faces surrounded with background scenery.

The writer recalls an Ohio church that regularly stapled a page into its Sunday morning bulletin on which was discussed needs and challenges in terse paragraphs. This was given in addition to the order of service and regular announcements.

A Sunday-school class, larger than some, issued a mimeographed class letter each quarter and monthly supplied news to the church newsletter. Class members feel that the congregation's newsletter plus their





class' letter sent over a mailing list of present members, former members, neighbors and names of suggested prospects, combined with personal visits, kept the church fellowship widening.

Visual Displays

Some aspects of a visual publicity program may build understanding, although it is limited to attendants. Graphs indicating comparison and growth may educate when attractively and colorfully prepared to catch attention. Pictures of missionaries, B.V.S. workers, recipients of mission support, and national and world "sore spots" when mounted on an attractive board and clearly lettered may tell more than words could.

Perhaps art students among local members could assist in the foregoing. Posters in advance stating when, where, who, etc., of events may assist in reminding the forgetful. A poster with members of all boards and committees would serve to keep duties posted and suggested.

Personal Word

Oral publicity more nearly approaches evangelism than do the two aforementioned areas of publicity. Therein not only the writers, artists or typists among us can participate, but every concerned member. By the warmth of our words are our neighbors impelled to return again or to appreciate more fully the onward striving program of the church.

The chief tool in this area is the personal invitation to attend the next services, or the quietly spoken words embracing Christian conviction among the group, and the warm welcome with which we are met by every family. In the writer's congregation several visiting families stayed to become members — they enjoyed the fellowship immediately.

The telephone and radio have further strengthened many churches' appeal. Weekly telephone lists rotated among classes and periodic or regular radio broadcasts have touched hundreds of homes. Previously recorded services and special programs, pastor's study and weekly Sunday broadcasts could be inaugurated. Smaller stations are often more accessible and willing to do this than the large network affiliations.

In one Midwest church a score card summed up the weekly personal invitations made by a Sunday-school class, and nearby a second graph showed attendance, visitors and members. Publicity is by no means limited to the written word.

"Plan your work and work your plan" aptly describes a publicity program geared to any particular church. Limitations locally rule out some of the activities described, but almost every church can do more than it is now doing.



Even a few community projects could be initiated by the wide-awake church. These might include the development of a playground or picnic area or a park.

Last, but most import of all are the more people. Children and college students are home, public school teachers are free from their work and a considerable number of folks are free from "club" duties during the summer months. While all of these groups of people likely feel they need a rest, most of them will welcome the opportunities to give more hours of volunteer labor to the church. College students, schoolteachers and mothers often are willing to head up some of the children's activities during the summer — vacation church school, story hours or supervision on community playgrounds.

Aside from the church-centered programs and activities, many church families will enjoy visiting one another either on their own lawns or at a picnic area. After enjoying periods of fellowship and fun, they can worship together in the great out-of-doors.

How will your church plan to avoid any possible summer slump?

The Summer Slump Is Not Necessary

IN THE June 1954 issue of the Presbyterian Survey appears a short article entitled Let's Avoid the Summer Slump. The opening paragraph gives a concise and thought-provoking statement of the church's status as summer begins. Read it carefully and evaluate your own situation frankly. "There is more, rather than less, time for church activities in the summer months. There are more, rather than fewer, things that can be done in the summer months than in the winter. There are more, rather than fewer, people available to do things in the church in the summer. With more things to do, more people to do them, and more time in which to do them, why are our churches getting in the habit of 'closing up shop' for the summer months?"

We notice that three factors of the church's program are listed—time, things, people. Consider time first. Fitting somewhat the school pattern many civic organizations and activities carry on their program over a nine-month period instead of twelve. This means that for three months the children, youth and adults have more free time. The church can well afford to utilize a part of it and to guide its people in the wise use of much of it within their own family groups.

The next item mentioned in the above paragraph is things. What are the added things to do which the church can sponsor or benefit from. Considering it from a fellowship standpoint, the church can plan church or class picnics, out-of-doors worship services, work parties, evening study classes, craft or reading groups and daytime activities for the children of the church and the community, such as the vacation church school, a weekly or daily story hour, craft periods, day camping, etc. The work parties can take on about as many forms as there are churches! Summertime is a good time to give the church house a thorough cleaning—windows washed, painting and redecorating done where needed, church school furniture repaired and refinished, cupboards cleaned, hymnals mended, church lawns well cared for, to mention only a few.

So the Days Go at Bulsar Hospital

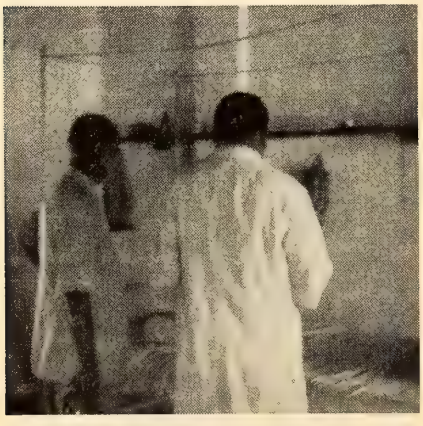
Louise Sayre, R. N.
Bulsar, India



Dispensing medicine in the drug room of the hospito

DAY BY DAY the time goes at the Bulsar hospital but the great variety of patients and the wholesome fellowship among the staff make each day interesting and unforgettable.

While I rush around the bungalow, putting the last few touches on my appearance and saying the last words to the servants or to my housemate, the bell for chapel rings out. From here and there the members of the medical staff gather in one side of the laboratory, where our chapel is held. The voices of the staff ring out as they sing the hymns —patients and members of patients' families gather to hear the singing. After a short devotional period we file out from the chapel and with the greeting of good morning or salaam, for those who do not know English, we go to our various departments and prepare for the day's work.



Dr. Peter and Dr. James make the morning rounds (the patient is in the bed not discernible

The nurse with the charts and the doctors with their stethoscopes walk down the hospital veranda to the patients' rooms. We know that behind each open door lies a patient anxiously awaiting the morning visit of the doctors. The familiar sights and the same questions are to be seen and heard. The patient's family is busy preparing his food for the day in the small room adjoining the patient's room. Perhaps also if the patient is very ill one member of the family is sitting near his bedside. We have no regular visiting hours. Every hour in the day as many members of the family as desire may be at the patient's bedside. The same questions are asked again: "Can I go home today?" "Doctor, I must go home today. I am poor and cannot afford to stay here." Orders for the patient's medicine and treatment are then written and dispensed. With the in-patients taken care of, we begin in the dispensary.

First, let me give a few details about the dispensary which will give you a clearer vision of the work as it is carried on here in the Bulsar hospital. The dispensary is divided into two parts. The women's clinic is on one side and the men's on the other, with the drug room in between. To the rear is the central supply room and the combined operating and delivery room. The laboratory, X-ray and business departments are in the line house which is also made up of the seventeen patients' rooms. One of the most interesting places in th hospital is the veranda at the fron of the dispensary. Here one can se the different castes, religions an dress.

I recall one of the most primitiv patients I have seen here during m work at the hospital. The fe clothes of every color imaginable th woman was wearing were in dis array, not to mention the way the were sewed together and worn. O her arms were about fifty bracelet on her ankles heavy metal bands, i her ears big metal earrings and i her nose was a metal ring. Sh looked like a walking jewel box. should not fail to mention the cast mark she wore on her forehea three straight lines with an oval lin around them. In her arms was small child. She did not sit on th bench but scattered her things ove a good share of the veranda.



Giving out relief powdered mil to the patients in the hospita

Also we see Mohammedans with eir long pajama like pants, a dress ver them and a half-sari over their eads. There are the working-class indu women draped in their dark ris and the men with their supsedly white dhotis. There are also e Anglo-Indians who come from ie railroad compound across from ie hospital. Most of these are atholics and their dress is similar the Americans. As they sit there n the benches, listening to the Bible ories and awaiting their turn to see ie doctors some have a look of nguish and pain written on their ces; others may have one part of ieir body bandaged. By another's ice you can tell that he has known lenty of hard work and perhaps has ad little to eat. There are also hers whose beautiful complexions nd well-formed bodies tell the story good homes, sufficient food and a holesome environment.

Let us visualize the work which taking place throughout the ospital. On the veranda the vangelist and his wife have begun ie telling of Bible stories to the atients who are waiting to see the octors. On each side the two naonal doctors and the missionary octor have begun their work of alling the patients in and hearing ieir complaints and chatting with iem a while, before the examination, laboratory work or whatever may be necessary. Previously the nurse has taken the temperature, pulse and respiration and weighed the patient. The complaints of the patients may be the common ones which lead the doctor to a diagnosis of one of the common diseases as malaria, tuberculosis, hookworm, or lockjaw; on the other hand, it may be a more rare case of arthritis, goiter or encephalitis.



The staff and Mohammedans enjoy tea given by a patient

In the middle of the morning time is taken out to have a little fellowship and to indulge in the Indian custom of drinking tea. It is during this five-minute relaxation period that we have a chance to fellowship with one another. Feeling refreshed we return to our duties and continue our work until the last patient is treated. With a few hours off to rest our bodies and satisfy our hunger, at four in the afternoon the doors of the hospital are opened again and the ill administered to.

The Bulsar hospital is striving not only to relieve human suffering but also to witness for Christ. We are doing this through our teachings given by the evangelists and the daily lives of the hospital staff. We hope and pray that the hospital may continue to shine as a bright light in the community it serves and not only answer the human cry of the suffering but give spiritual guidance as well.

The Church at Home

Edited by Alberta Yoder

The Miracle of Lynnhaven

Frank Durand
Member Glendale Church, Arizona

I SAY it is a miracle! How could it be anything else? For many years the Church of the Brethren as ministered to this fertile valley. he congregation in Glendale is the ldest in fact; the first organized urch in Glendale was the Church the Brethren. And then someone that congregation had a vision— dream; the Spirit breathed upon me soul. And when the Spirit oves into a person's life, things appen.

And something did happen. A uestion was asked: Why should ere not be a Church of the rethren in Phoenix—that young pstart of a metropolis nine miles own the line? And soon there was ie second congregation of the rethren in Arizona.

Time passed swiftly and people began flowing into the valley by the scores, by the hundreds, by the thousands, by the hundreds of thousands! Churches sprang up here and there—scores of them. The Brethren in Phoenix decided to change their location from traffic-ridden Grand Avenue to a new, developing section in town. The Glendale congregation decided to renew its building on the same site. There was a stirring of missionary activity. A study group went up north to Humbolt, Mayer and other towns where there were a few Brethren families settled. And then everything settled down quietly. The Brethren went on serving their flocks in the two sheepfolds.

Meanwhile the valley boomed, mushroomed in growth, big church plants of many denominations were erected.

Not only Phoenix, Glendale and the valley boomed. The whole state of Arizona took on a new complexion. There hundreds of new churches were built. Arizona became the fastest growing state in the nation. The same two Brethren sheepfolds still counted and counseled their sheep in a quiet, effective fashion.

And then the breath of the Spirit shifted. It moved more steadily in the direction of the Brethren. Finally it fanned into flame some embers in the hearts of two men, Brethren preachers. It was the same flame, they know it to be so. There was nought else to do but to call together some of the preachers' families in the valley and share the vision. "Too long we have sat here with our two small sheepfolds while sheep by the thousands upon thousands — many without a fold, many not knowing the chief Shepherd—come flocking into our midst. Do we not have a responsibility? Others have seen their responsibility and erected sheepfolds and established new flocks—and what of us? Yes, two Brethren churches in Arizona, where others had built dozens."

And then it happened. The Spirit moved. On the spot there was formed the Arizona Church of the Brethren Missionary Association. Officers were elected. Plans developed. Sunday-school and preaching points were the height of the association's ambition. That was Jan. 24, 1954. And where should we begin? At someplace where both churches can work conveniently on the project. "Here is a point halfway between our churches," someone pointed. "Yes! And it is clear of comity commitment. That I happen to know," said another.

"Now here is the spot we should have—31st Avenue and Campbell," another counseled. And so they adjourned, having purposed together to begin studies which in three or four years might lead to the erection of a new church of the Brethren in Arizona. The area chosen was excellent—better than anticipated—hundreds of new homes were being built or contemplated. But how to get land? Sometimes there are those who make land available. Well, it will not hurt to inquire. And then things began to happen.

The second inquiry yielded a man —a Christian man who had held a dream of giving a piece of land upon which to erect a church somewhere in the midst of all these new homes, across the street from a brand new school. The school, the church, the home—and what could be a better combination? A community church to serve the whole community!

It was Wednesday, March 3, only one month since the Spirit had fanned an ember into a flame—now into a blaze.

And then in quick succession event followed upon event: the allocation was granted by the Comity Committee.

Representatives of the district board of administration came to visit—to check up on this new missionary association—but they left with a dream tucked under their hats and a flame in their hearts.

Next—news that the Lynnhaven project (by now it had a name) was to be the next district project building.

And next—that a parsonage was to be provided—and that was accomplished.

And next—the Brotherhood had given this property because it was ready to go. This meant a $15,000 grant and a $10,000 loan was available.

But wait—what's this? What is this new news? A pastor by September? Could it be? Ah—it seems so.

Then someone made a mundane offer—he was a stranger. He wanted to dig the cesspools free. He was in that business! The Phoenix women's group started a fund to furnish the parsonage; the men said, "We'll put in the shrubs," the Glendale Sunday-school teachers began thinking of contributing Sunday-school materials. Others wanted to join the Missionary Association.

And so it goes, by the week—no by the day or, rather, by the hour.

And latest news? The first unit o the Lynnhaven Community churcl is anticipated to be a $40,000 unit

You see what I mean that it is miracle—the miracle of Lynnhaven No new congregation for thirty-fiv or forty years and then a new churcl almost overnight — about eleve weeks to be exact. But between th dream and the land—one month!

This is the miracle of Lynnhaven A new Brethren church built on lan first brought under cultivation by Brethren family some forty year ago, in land where Brethren hav been almost as scarce as water!

What do you do with a miracle Thank God—and then get to worl and try to keep up with the miracle Time waits for no man, they say. will change it a bit. "Time—an miracles—wait for no man!"

And now forward—for Christ an his church!

Bethany Seminary Present

Continued from page 15

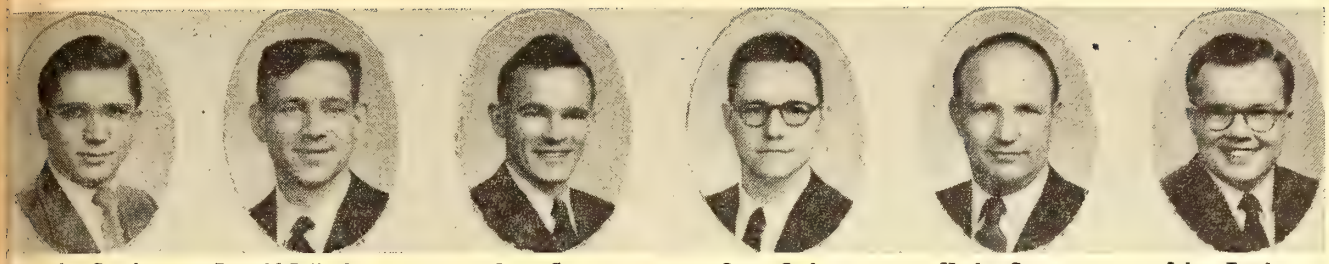
Paul Edward Ritchey, son of Mr and Mrs. Marvin Ritchey of Everett Pennsylvania, is a graduate o Manchester College and will be come the pastor of the Claysbur church in Middle Pennsylvania.

Donald Lee Robinson, son of th Reverend and Mrs. J. A. Robinso of Ephrata, Pennsylvania; marrie Eleanor Judy, daughter of Mr. an Mrs. Ray C. Judy of Eglon, Wes Virginia. Donald is a graduate o Juniata College and Eleanor gradu ated from Bridgewater College They have begun their work a pastor of the Wilmington church Delaware, in the District of South eastern Pennsylvania, New Jersey Eastern New York and Delaware.



Left to right: Harold Wagner, pastor of the Phoenix church, Ariz.; G. O. Stutsman, La Verne, Calif.; Walter Coffman, pastor of the Glendale church, Ariz.; and Frank Durand discussed plans for a new church in their area at a kickoff banquet in the Glendale church

Bruce Heatwole



Graydon Snyder | Donald Sollenberger | Irven Stern | Owen Stultz | Harley Stump | John Tomlonson

Albert Porter Rogers, son of Mr. and Mrs. Harm Rogers of Wilmont, Minnesota; married to Hazel Beryl Hornbaker, daughter of Mr. and Mrs. Vernon Hornbaker of Hutchinson, Kansas. Albert is a graduate of McPherson College and Hazel took one year's work at McPherson. They will take up the pastorate of the Panora church in Middle Iowa.

David Livingston Rogers, son of Mrs. W. D. Rogers of Roanoke, Virginia; married Shirley McDaniel, daughter of Mr. and Mrs. S. A. McDaniel of Patchogue, New York. David is a graduate of Bridgewater and Shirley also had one year of college work. They will begin their ministry in the pastorate of the Fairfax church in Eastern Virginia.

Roger E. Sappington, son of Mrs. R. I. Sappington of Avon Park, Florida; married to Le Verle E. Hochstetler, daughter of Mr. and Mrs. Melvin J. Hochstetler. Roger is a graduate of Manchester and attended Duke University one year. He expects to continue his graduate work in the history department at Duke.

John Earle Sayre, son of Mrs. Nora M. Sayre of Waynesboro, Virginia; married to Gaynell Wampler, daughter of Mr. and Mrs. E. L. Wampler of Mt. Sidney, Virginia. Both John and Gaynell are Bridgewater College graduates and they will begin their pastoral work in the Oak Grove church in the District of First Virginia.

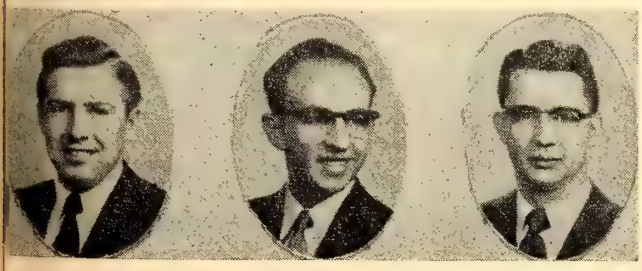
Jean Welton Snavely, son of Glenn M. Snavely of Forest, Ohio; married to Kathleen Gibbel, daughter of J. Paul Gibbel of Greenville, Ohio. Both Welton and Kathleen are graduates of Manchester College. They will continue their pastoral work in the New Salem church in Northern Indiana.

Max Mahlon Shank, son of Mr. and Mrs. Emory M. Shank of Abilene, Kansas; married Elaine Val Vern Wine, daughter of Mr. and Mrs. Lee Wine of Naperville, Illinois. Max is a graduate of McPherson College and will continue his pastoral work in the Beaver church in Middle Iowa.

Graydon Fisher Snyder, son of Mr. and Mrs. Clayton Snyder of Huntington, West Virginia; married to Lois Hannah Horning, daughter of Dr. and Mrs. D. L. Horning of Chicago. Both Graydon and Lois are graduates of Manchester College and will enter the University of Goettingen in Germany for graduate study.

Donald Dale Sollenberger, son of Levi K. Sollenberger of Curryville, Pennsylvania; married Thelma Elizabeth Strite, daughter of Chester A. Strite of Hagerstown, Maryland. Donald is a graduate of Manchester College and Thelma also attended Manchester and served one year in Puerto Rico. They will begin their pastoral work at the Barnum church, Minnesota, District of Northern Iowa, Minnesota and South Dakota.

Irven Fike Stern, son of Mr. and Mrs. Roy E. Stern of Fredericksburg, Iowa; married Patricia Bittinger, daughter of Mr. and Mrs. Desmond W. Bittinger of McPherson, Kansas. Both Irven and Patricia are graduates of McPherson College. They are appointed to the India mission field by the Foreign Mission Commission.



Earl Ziegler

Carl Zigler

Glen Zug

Owen Glennard Stultz, son of Mr. and Mrs. Felix Stultz of Bergton, Virginia; married to Flemmie Eileen Getz, daughter of Mr. and Mrs. John Getz of Linville, Virginia. Owen is a graduate of Bridgewater College and Flemmie also attended Bridgewater College. They will enter pastoral work in the Knobley and Sunnyside churches in the District of First West Virginia.

Harley Harold Stump, son of Mr. and Mrs. Lester Stump of Mountain Grove, Missouri; married Jeanette Slaughter, daughter of Mr. and Mrs. Jerry Slaughter of Perryton, Texas. Harley is a graduate of Southwestern Oklahoma College and received a Master's degree in education from the University of Oklahoma. Jeanette had three years of college training at Oklahoma Baptist University. They will enter the pastorate at the Empire church in Northern California.

John Dean Tomlonson, son of Mrs. Ethel S. Tomlonson of Goshen, Indiana; married Veva May Crumrine, daughter of Mr. and Mrs. Wilford Crumrine of Wabash, Indiana. Both John and Vega are graduates of Manchester College. They will begin pastoral work.

Earl Keller Ziegler, son of Mr. and Mrs. Abraham Ziegler of Myerstown, Pennsylvania; married Vivian Snyder, daughter of Mrs. Kathryn Snyder of Florin, Pennsylvania. Earl is a graduate of Elizabethtown College and Vivian also attended Elizabethtown College and has taken graduate work in the Seminary. They will enter the pastorate of the Woodbury church in Middle Pennsylvania.

Carl Huffman Zigler, son of the Reverend and Mrs. W. H. Zigler of Churchville, Virginia; married Madaline Florence Moneymaker, daughter of Mr. and Mrs. J. A. Moneymaker of Churchville, Virginia. Carl is a graduate of McPherson College and Madaline also took work at McPherson and at the Training School. They will enter



Norma Ruth Dohner | Sarah Fike | Joan Haag | Geraldine Plunkett | Margaret Swadley | Grace White

the pastorate of the Nokesville church in the Eastern District of Virginia.

Glenn C. Zug, son of Mr. and Mrs. Abram G. Zug of Ephrata, Pennsylvania; married Maxine Bowman, daughter of Mr. and Mrs. P. F. Bowman, Sr., of King Ferry, New York. Glenn is a graduate of Juniata College and Maxine graduated from Elizabethtown College. Glenn will become the assistant pastor of the Hagerstown church in Middle Maryland.

Following are brief accounts of those who received the degree, Master of Religious Education:

Norma Ruth Dohner, daughter of Mr. and Mrs. David Dohner of Vermont, Illinois. Norma is a graduate of Western Illinois State College. She anticipates a teaching career.

Sarah Virginia Fike, daughter of the Reverend and Mrs. Oscar Fike of Boones Mill, Virginia. Sarah is a graduate of Manchester College and will probably enter the field of public school teaching.

Joan Strawderman Haag, daughter of Mr. and Mrs. Paul Strawderman of Harrisonburg, Virginia. She is a graduate of Madison College. Joan will enter with her husband, Lloyd, the pastoral ministry in the Denton church, Maryland, in the Mardela District, and will be a part-time teacher in a week-day school of religion.

Nancy Geraldine Plunkett, daughter of Mr. and Mrs. Walter Plunkett of Roanoke, Virginia. Geraldine is a graduate of Roanoke College in Virginia and will become administrative assistant in the office of the Foreign Mission Commission at Elgin, Illinois.

Margaret Katherine Swadley, daughter of Mr. and Mrs. W. H. Swadley of Johnson City, Tennessee. Margaret graduated from East Tennessee State College. She expects to enter into some phase of Christian education.

Mary Grace White, daughter of Mr. and Mrs. Robert J. White of Jonesboro, Tennessee. Mary Grace is a graduate of East Tennessee State College and will probably continue her graduate study at Bethany.

Of the graduates with the two-year certificate E. Russell Beahm will enter into the pastorate of the Lebanon church in Second Virginia.

Betty J. Holsinger will continue her education in Chicago.

Lenora Richardson will become a teacher in week-day education.

Shirley Rogers will enter with her husband, David, the pastorate of the Fairfax church in Eastern Virginia.

The prayers and good wishes of the Brotherhood will be with these young people who are beginning a significant Christian service in these many areas of activities within the life of the church.

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Brethren Publishing House, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*).—Editor.

***Winning Children.** Gaines S. Dobbins. Broadman Press, 1953. 172 pages. $2.00.

A timely book for all concerned with reaching the unreached children with the Christian message.

Dr. Dobbins has a deep awareness of the need but he warns against using pressure and emotional tactics. He offers instead methods which are based on a recognition of the child as a person, and emphasizes the importance of winning the whole life.

Pastors, teachers, all workers with children may profit by reading this book.—*Dessie R. Miller.*

***Protestantism in America.** Jerald C. Brauer. Westminster, 1953. 310 pages. $3.50.

Here is the story of the ups and downs of the Protestant Church in America told in a delightful style that reads like a romance. If you would understand the broad sweep of church history in America and have an articulate knowledge of the record of the past, here is your book. It will tell you what the Pilgrims and Puritans wanted and how the Unitarian schism developed; it will follow the story of the Congregationalists, Baptists, Episcopalians, Presbyterians, Methodists and others from the colonial days until the present. It will take you out on the frontier with the revivalists, take you on a visit to Cain Ridge, acquaint you with the divisions of churches over the issue of slavery and with Henry Ward Beecher and the earnest evangelism of Dwight L. Moody. Struggles over doctrine, social justice and evolution are depicted with clarity and vigor. There are intimate glimpses of quaint sects like the Shakers and Rappites. The story of depression and war is told with sympathy and imagination. Finally the author pictures the church of today facing the future.—*C. Ernest Davis.*

When We Walk With the Lord. Vantage Press, 1954. 110 pages. $2.50.

This book, by an anonymous pastor's wife, is a series of informal sketches out of her own experience concerning trials and adventures of the Christian life. The reader is granted intimate testimonies of how this deeply spiritual and God-aled woman by walking with the Lord has risen above many of the disappointments and difficulties that plague life. Every page testifies to a very immediate and mystical sense of God's presence; here are numerous incidents demonstrating the efficacy of intercessory prayer and divine guidance. For devotional and inspirational reading of a deeply personal and warmly human nature these memoirs of a Christian pilgrim deserve high recommendation.—*Vernard M. Eller.*

bituaries

rebaker, Chauncey E., son of John Catherine Sword Brebaker, died May 1954, at the home of his nephew near gerstown, Md., at the age of seventy-one rs. The funeral service was held in Rest Haven funeral home in Hagers-n by the undersigned. Burial was in Broadfording cemetery.—Samuel D. dsay, Hagerstown, Md.

raun, Karen Sue, daughter of Harold and Kathleen Garst Craun, was born t. 29, 1950, and died March 6, 1954, in noke, Va. Besides her parents, she urvived by one brother and two sisters. neral services were held in the Peters ek church by the pastor, Carroll S. ggold. Interment was in the Cedar wn Burial Park. — Mary E. Naff, noke, Va.

leiss, Annie, was born in 1876, near fsville, Pa., and died April 8, 1954, at home in Landisville, Pa. She was a cher in the Sunday school for thirty rs. Surviving are her husband, Amos, daughter and one grandchild. Funeral vices were conducted in the Fred Koser neral home, Landisville, Pa., by Earl C. baker and N. L. Bowers. Burial was the Salunga cemetery.—Mrs. Stanley Hosler, Salunga, Pa.

filler, Maggie, daughter of Alexander and Sarah Berkey Miller, was born ril 17, 1885, in Richland Township, Pa., d died May 15, 1954, at her home near nstown, Pa. She was a long-time mber of the Scalp Level church. rviving is one brother. Services were d in the R. Owen Ketterer funeral me, Geistown, Pa., by Clarence Rosen-ger. Interment was in the Richland netery.—Mrs. A. J. Casseday, Windber,

Moore, Charles Sylvester, died April 16, 4, in Fresno, Calif., at the age of enty-five years. He was a long-time mber of the church and at the time of death was serving as a deacon and as airman of the ministerial board. rviving are his wife, Elizabeth, two ughters, one son, four grandchildren d two sisters. Funeral services were nducted in the Raisin City church by pastor, Bro. Robert Sink. Burial was the Washington Calvary cemetery. In u of flowers friends donated to the ssion fund of the church.—Mrs. Sadie tt, Raisin City, Calif.

layl, Mary Jane, was born Feb. 14, 3, in Allen County, Ohio, and died ril 25, 1954. She lived in Ada, Ohio, th the exception of the last three years en she was a resident in the Brethren me in Fostoria, Ohio. For many years e had been a faithful member of the unty Line church. Services were con-cted by the undersigned in the Lantz neral home. Burial was in the andler cemetery.—A. G. Freed, Findlay, io.

Roberts, John S., son of Manley and rah Day Roberts, was born Sept. 14, 0, and died May 14, 1954. He was a mber of the White Cottage church. rviving are his wife, one son, one ughter, three grandchildren, seven eat-grandchildren, one brother and ee sisters. Funeral services were held the Cannon and Cannon funeral home th Bro. Quincy Leckrome officiating. rial was in the Woodlawn cemetery. lla Weaver, South Zanesville, Ohio.

Rodabaugh, Virden, son of Solomon and nny Krabill Rodabaugh, was born Sept. 1878, in Van Buren Township, Ohio, d died April 25, 1954, at his home there. April 4, 1908, he was married to Lois acht. He was a long-time, faithful mber of the Eagle Creek church and ved in the office of deacon for many ars. Surviving are his wife, six children, grandchildren and three sisters. neral services were conducted in the gle Creek church by the undersigned, isted by J. J. Anglemyer. Interment s in the Eagle Creek cemetery.—A. G. eed, Findlay, Ohio.

Weaver, Elizabeth, daughter of Henry and Mary Weaver Hostetler, was born July 21, 1868, in Richland Township, Pa., and died May 10, 1954, at her home in Scalp Level, Pa. Surviving are five children, twenty-one grandchildren, twenty-seven great-grandchildren, five great-great-grandchildren and one sister. Funeral services were held at the Shank funeral home in Windber, Pa., by C. H. Rosenberger. Burial was in the Richland cemetery.—Mrs. A. J. Casseday, Windber, Pa.

Church News

Washington

Wenatchee Valley — Sunday evening family programs were held from the first of the year until Easter. A Know Your Church series, the annual school of missions and studies in evangelism were the major programs. We participated in a community visitation evangelism under the direction of Dr. H. H. McConnell of the National Council of Churches. Our eight teams led the entire group in a number of recorded decisions. During the Lenten season our pastor, Loren Bowman, preached a series of morning sermons on Christian affirmations. He also conducted membership classes for adults and children. Love feast was held on April 15. The first public services in observance of our twenty-fifth anniversary was held April 25 with the presentation of the pageant, An Old Church Album, written by Mrs. Jay Eller. Through the Years was the theme for our annual mother and daughter banquet on May 5. An every-home visitation is the next phase in the observance of our twenty-fifth anniversary program. Sixteen babies and their parents were dedicated on Mother's Day. Since the first of the year our membership has increased eleven per cent, thirty-eight by baptism and thirty-four by letter and reaffirmation.—Icel Keim, Wenatchee, Wash.

Southeastern Kansas

Paint Creek—Bro. Glenn Swinger of McPherson College was with us for a series of meetings. One was baptized and three received by former baptism into our fellowship. Our young people have been sponsoring a song service each Sunday evening. This year our daily vacation Bible school will be in co-operation with another rural church. — J. A. Strohm, Uniontown, Kansas.

Nebraska

South Beatrice—Our mission study was held on Sunday evenings with a lunch and special sessions for the children, youth and adults. Some from our church attended the Rural Church in the Changing Community Conference in Lincoln. Governor Crosby spoke at the Farmers' Union, which was held in our church basement. Several of our people attended the meetings by Dr. Thompson, child specialist, which were held in the Centenary Methodist church. Many attended the Beatrice Bible conference. Thirty-one men cut wood for the church while the women served dinner and worked at the church. Our young people attended the youth conference at McPherson and the youth rally at Lincoln. Our group participated in the World Day of Prayer and One Great Hour of Sharing. The home-builders purchased folding chairs for the dining room with the proceeds from their St. Patrick's Day dinner. A craft leaders laboratory school was held with the McPherson College recreation council as directors. The women held a meeting honoring the older ladies of the community.—Mrs. Carl O. Dixon, Beatrice, Nebr.

Northern Illinois and Wisconsin

Dixon—Thirty-two census workers from our church made calls in almost 300 homes. Miniature pews and an altar have been added for the preschool children. Through receipts of the school of missions and the missionary society, $128 were sent toward the support of a missionary's child in India. A music festival was conducted by Alvin Brightbill. The Upper Room was put in all homes represented in our church during the Lenten season. The Manchester College choir gave a concert at our church and also at the high school. Our annual church birthday supper was recently held with the proceeds going into the building fund. James Bales, Lee County state's attorney, was guest speaker at our father and son banquet. Our pastor, Bro. Blough, has accepted the call to become director of evangelism for the Illinois Church Council. We will have a student pastor for the summer months. Bro. Byron Royer was with us for pulpit exchange Sunday in May. The ladies' aid made an appeal for food for the volunteer summer work camps. The mother and daughter banquet was held this spring with the pageant, This Is My Daughter. We were represented at the district men's and junior high meetings at Elgin. Several of our women attended the district women's work meeting at the Cherry Grove church. Twenty-four new members have been received into our fellowship by baptism or letter. Communion was taken to the shut-ins who were unable to attend our love feast service. Baby dedication was held at the morning service on Mother's Day.—Mrs. Dwight Butterbaugh, Dixon, Ill.

Northern Indiana

Elkhart Valley—Revival services were held with Bro. Howard Kreider as evangelist. Fifteen have united with our church. Our pastor is conducting a church membership class. The young people sponsored the Easter sunrise service and breakfast. On May 2 our young people went by chartered bus to the Zion Passion Play. They attended services at the Elgin church and also toured the Publishing House. Our church observed family night on May 5, at which time the young people gave the play, The House on the Rock. The cantata, Easter Heritage, was given for the organ fund. Mrs. Modena Studebaker, missionary to Africa, spoke at a Sunday morning and evening service. Programs have also been conducted by exchange students. Plans are being made for a two-week Bible school. Our pastor was delegate to Annual Conference.—Mrs. John McCormick, Elkhart, Ind.

Michigan

Lansing—On the first of September Brother and Sister Jack Kline began their pastoral duties. Dick Mishler, a student at Manchester College who spent the summer in an European work camp, shared his experiences with us one evening. Bro. Govindji Satvedi also brought a message one Sunday evening. A Manchester deputation team conducted a week-end program in our church. Pre-Easter services were conducted by our pastor. The women of our church attended the district women's rally at Grand Rapids on April 29. Sister Rachel Zigler returned with them and showed pictures of the work in India. Our pastor served as delegate to Annual Conference. He will be broadcasting on Morning Meditations over a local radio station July 26-31 and our morning worship service will be broadcast on Aug. 1. We are planning a vacation Bible school for June 21—July 2. There has been a gain in attendance at both Sunday school and church service since last September.—Mrs. Milton King, Sr., Lansing, Mich.

Southern Ohio

Happy Corner—Brother and Sister Ivan Eikenberry from the Africa mission field were with us for a service. A fellowship

supper was held in the evening followed by a missionary meeting. The women's work made dresses for small children and bought supplies for the hospital in Africa. Two heifers were given by our young people for overseas relief. On March 28 dedication services were conducted by our pastor for the mite boxes for our One Great Hour of Sharing and for the two heifers. Our council meeting was held on April 7, with our elder, Bro. Ira Oren, presiding. Our pastor was elected delegate to Annual Conference. On Palm Sunday Bro. Russell Bollinger of Manchester College gave the morning message. As a result of the special Holy Week services, one was received into the church by baptism. Our women's work sent used clothing to New Windsor for relief. Our mother and daughter banquet was held on May 6, with Mrs. John Long as guest speaker for the evening. Don Bowman showed pictures of his travel in Europe. We are planning a daily vacation Bible school for June 28—July 2. The Montgomery County youth held their spring rally at our church.—Mrs. Albert Oaks, Englewood, Ohio.

Middle Pennsylvania

Everett—On April 7 our quarterly council meeting was held with Bro. L. C. England presiding. Our delegates to Annual Conference were Brother and Sister Robert Mock, Bro. Arthur Furry and Bro. Galen Detwiler. On Juniata day, May 2, Bro. Paul Yoder brought the message. Bro. Nevin Zuck was with us for our spring evangelistic meeting. Thirty-one were baptized and one received by letter into the church fellowship. On May 16, district pulpit exchange, Bro. C. L. Cox brought our message. Our church has hired a part-time secretary, Mrs. Maretta Clapper. On the evening of May 19, family night was observed with a covered dish supper and a program. Twelve babies were recently dedicated. During the absence of our pastor, services were conducted in our church by two young men who were recently licensed to the ministry, Paul Swindell and Clyde Huntsman. The ministry to servicemen, under the leadership of Martha McFarland, has begun in our church. The men will receive a biweekly mailing from the church. At the closing session of our school of missions, Sister Grace Clapper brought the message. The youth department presented the play, In Perfect Peace.—Freda Koontz, Everett, Pa.

Western Pennsylvania

Scalp Level—We participated in the union Lenten services in our community, as well as in the Good Friday service conducted by the local pastors, assisted by M. J. Weaver, M. S. Heinz and N. J. Baugher. We also participated in the district pulpit exchange two evenings during Holy Week with Chalmer Dilling and Charles Hetzel as guest speakers.

Dig or Die, Brother Hyde

(An Autobiography of a Pioneer Preacher)

William J. Hyde

Relive with "Brother Hyde" human situations, from the riotously funny to the deeply tragic as they were experienced during fifty years of service in the ministry.

Situations as he

. . . lands in Dakota Territory with no church, no support and $60.00 in his pocket.

. . . holds his first services over a saloon reached by a ladder.

. . . helps raise a building fund with the help of two grain farmers who don't speak to each other.

. . . starts a Sunday school on the shady side of a sod hut.

. . . preaches a sermon as courtroom evidence.

. . . wangles a free pipe organ from Andrew Carnegie with a 6c stamp.

. . . gives away his wife's "pot luck" supper to some newly-weds.

This is a book packed with anecdotes and the simple joy of life. 256 pages. Cloth. $3.00

BRETHREN PUBLISHING HOUSE

Elgin, Illinois

Brethren Placement and Relocation Service

This column is conducted as a service to our people. The right to and reject is reserved. Since no v cation of ads is made no responsib can be assumed. In writing about ad please give the number. Unless ot wise specified address all correspond to Brethren Service, General Brotherl Board, 22 S. State St., Elgin, Ill.

No. 967. Custodians wanted: One of churches in the Southeastern Re needs a man and his wife to be cu dians. Must be fully consecrated, reli in good health, willing and able to general cleaning and repair work, a in kitchen with suppers. Annual sala $2,000 plus furnished apartment and ties. Replies confidential. Write Bret Service Commission, General Brotherl Board, 22 S. State St., Elgin, Ill.

No. 969. Wanted: Professor of h economics and dietician. Desire candi with Master's Degree. Salary, $3,200 maintenance. Desirable quarters in home management house. Contract begin late in August 1954. Contact Ad College, Adrian, Mich.

No. 970. For sale: Anyone desirin picture plate of the First Church Chicago may order them. Plates $2.00 each, plus 35c for wall han Order from: CBYF, 3435 W. Van Bu Chicago 24, Ill.

No. 971. Wanted: Person to shar housekeeping duties and live with eld couple who are still active. Will rec room and board and some remunera Modern house and small garden. Cor Brethren Service Commission, Ger Brotherhood Board, 22 S. State St., E Ill.

No. 972. For sale: Shoe-repair shop equipment in a building with mo living quarters on first floor and apartments upstairs. Also has ga Will sell separately. Must sell becaus ill-health. Six miles to the Churc the Brethren. Write: Roscoe Swank, 1112, Butler, Ohio.

No. 973. Wanted: To hear from Br ren who are interested or know good for collecting Indian relics and stori

No. 974. For sale: A dairy farm. loam soil. 77 acres open, the rest sa timber and pasture land. Nearly buildings: house—5 rooms and bath, sulated, furnace, basement, brick si Barn, 44 x 60, stanchions and drin cups. Large chicken house and gra One mile to Guthrie Church of Brethren. Prefer Brethren family. $ Could give immediate possession buildings. Farm land rented for this Write to B. B. Byer, Panora, Iowa, o I. T. Byer, Bemidji, Minn.

No. 975. For sale: 2-bedroom maso home, 7 blocks from Highland Commu Church of the Brethren. Large lot, 167. 6 citrus trees. Taxes $9.36. Low d payment and good terms. Write: F Biddix, Box 368, Orlando, Fla.

No. 976. For sale or trade: 7-r modern house, 3 lots, double garage, w house. Within walking distance Church of the Brethren. Price $ Write: W. H. Miller, R. 1, Welda, Ka

No. 977. For sale: Farm with buildings, modern house, also busi corner on farm. ¾ mile from Bret college. Ill-health is reason for sel Write: Brethren Service Commission S. State St., Elgin, Ill.

No. 978. Wanted: Practical nursing a good home near Dayton, Ohio. give references. I am a member of Church of the Brethren. Write: Bret Service Commission, 22 S. State St., E Ill.

No. 979. For sale: Two apartm houses, completely furnished on corner lots, zoned for business, in Sebr Florida. Twelve apartments in all. T blocks from Church of the Breth Write to Bryan Leckron, General livery, Anderson, Indiana.

BOOKS for

Guidance, Study,

Daily Enrichment

PREACHING

BY WALTER RUSSELL BOWIE

One of the greatest preachers of our age brings practical guidance for more effective preaching. Here is concrete help for the man who must preach on Sunday—fundamental principles and their practical application. **$2.75**

THE WORLD'S RELIGIONS: REVISED

BY CHARLES S. BRADEN

Accurate, up to date, concise, this is the account of the great religions by which men have lived and live today. Dr. Braden gives key facts concerning origin, development, sacred literature of each faith, and its status today—vital and unbiased facts for students, teachers, ministers, all who want to increase their understanding of other religions and of their own. **$2.00**

MEDITATIONS OF THE HEART*

BY HOWARD THURMAN

A richly rewarding group of meditations which contains refreshment, challenge and renewal for the spirit. **$2.75**

AFTER DEATH

BY LESLIE D. WEATHERHEAD

A discussion of life after death in the light of modern thought. **$2.00**

STRENGTHENING THE SPIRITUAL LIFE

BY NELS F. S. FERRE

Contains a wealth of helpful Christian wisdom for spiritual growth. **$1.00**

AN AUTOBIOGRAPHY OF PRAYER

BY ALBERT E. DAY

One of the outstanding, concise books on prayer of recent times. **$2.50**

THE RECOVERY OF FAMILY LIFE*

BY PAULINE AND ELTON TRUEBLOOD

This forceful, constructive book deals with the "family idea," above all stressing religion in the home. For all families. **$1.50**

THINK ON THESE THINGS

BY JOHN E. LARGE

In the days when many care for the wrong things, expect the wrong things and emphasize the wrong things, a book such as this will help build faith along sound lines. God does not have "bargain days." **$1.75**

BE STILL AND KNOW

BY GEORGIA HARKNESS

Poems and prayers on Scripture themes for private and public worship. **$1.25**

A JOURNEY INTO FAITH

BY THOMAS S. KEPLER

Forty devotional readings. Willing hearts and open minds will find that this book offers deeper insights into Christian faith and the impetus to put that faith to work in daily living. **$2.50**

THE LIFE OF THE CHURCH*

BY SAMUEL H. MILLER

The author tells what the church really is, what is supposed to happen in a church, and what the various aspects of its life symbolize. **$2.00**

* Starred items selected by Nels F. S. Ferré for the 1954 Protestant Reading List sponsored by the Religious Publisher's Group.

BRETHREN PUBLISHING HOUSE

Elgin, Illinois

Our Easter services included a sunrise service at the Berkey church, children's chorus at the morning worship and the play, Joseph of Arimathea, by the youth fellowship in the evening. Bro. Jere Cassel of Manheim was the speaker for our One Great Hour of Sharing service. Bro. Raymond Martin of Markleysburg was the evangelist for the week of services preceding our love feast on May 2. As a result of the meetings, eight were baptized into our church fellowship. Bro. Raymond Boose of Shelocta has accepted a call to become our pastor and will assume his duties on Sept. 1. Our Sunday evening services have included films, among which was For Every Child, which was used during Christian Family Week. A new site opposite the Old Folk's Home has been secured for our new church building. A shipment of relief materials is made to New Windsor every three months. A consecration service was held for small children and their parents on May 9. A daily vacation Bible school was held for one week in June. Our pastor and several members attended Annual Conference. —Mrs. A. J. Casseday, Windber, Pa.

Tennessee

Easley (Oneonta) — Grant Cornelius, a young minister of another church denomination, preached at our church and at the close of the service applied for membership in the Church of the Brethren. Since then he has been received into the church by baptism and licensed to the ministry. Bro. Cornelius is helping in the work of our church because Bro. Culler and Bro. Fox were unable to be in full active ministry. An Easter program was presented by the boys and girls of our Sunday school and of the neighboring Sunday schools. A youth group has been organized. The church ladies met for work in the church basement weekly during the winter months. The men of the church and church community have begun the building of a parsonage. We observed the One Great Hour of Sharing by giving an offering and two heifers. Guest speakers have included, Bro. Norman McLean of Jacksonville, Fla., accompanied by musicians from Toccoa College, Ga., and two ministers from Southeastern Bible College, Birmingham, Ala. Our minister uses a tape recorder to record the services for shut-ins. Our church is located three miles south of Cleveland and five west of Oneonta, Ala., between highways 231 and 38.—Mrs. Edward M. Culler, Cleveland, Ala.

Western Maryland

Western Port—During our school of missions, a film was shown each Sunday evening. One Sunday morning Ralph Smeltzer gave a message on the future peace program. Our young people were host to the district young people in a fun fest one Saturday evening. On March 14 the film, The Salt of the Earth, was shown at the evening service. At the morning service of the same day, the choir appeared in their new choir robes. On April 23 eight men from our church attended the district banquet at the Pine Grove church. On Easter the morning service was a program by the children. In the evening the young people presented the play, The Resurrection, assisted by the choir. Our spring revival was held April 25—May 5, with Bro. I. S. Long of Harrisonburg, Va., as evangelist; Sister Long told a story to the children each evening.—Leona Smallwood, Western Port, Md.

Eastern Virginia

Fairfax—Our evangelistic services were held by Bro. Frank Williar of Baltimore, Md. There were a number of confessions and reconsecrations. Ten were baptized and eight received by letter. Bro. Walter Bucher was licensed to the ministry and

MY NEW ADDRESS IS . . .

Name .....

R. D. or St. .....

P. O. ..... Zone ..... State .....

Help us to keep your Gospel Messenger coming by reporting any change in address promptly. **Please do not remove old address.**

Edwin Neff and Walter Long were elected deacons. Our delegates to Annual Conference were Walter Bucher and Mrs. E. E. Neff. Prayer services are held each Wednesday night. Union Bible school is scheduled for June 21—July 2. At present preaching is being held at Dranesville each Sunday. Four women's work circles meet monthly in the evening, and an all-day meeting is held for the entire group the last Thursday of each month. The women's work was in charge of the worship service on May 23.—Mrs. Joel A. Miller, Vienna, Va.

Midland—Our church was host to the district children's workers' conference in March. Brother and Sister Earl Woodward of Luray Va., were with us in observance of the One Great Hour of Sharing. Our church was represented at the district men's work banquet in the Manassas church. On April 4 Brother and Sister H. F. Myers spoke in our church on the Brotherhood program of the church. We decided to help support Dr. and Mrs. Joseph Schechter, medical missionaries to India. During the winter months hymn sings took the place of our prayer meetings. Our prayer service and Bible study was resumed the first of April. At our spring council meeting, it was decided to dispose of the Mt. Hermon church property. Our pastor was elected delegate to Annual Conference. The film, For Every Child, was shown in our church recently. Our spring revival was held April 18-25 by Bro. E. D. Dietz of South Carolina. As a result of these meetings ten persons were added to our church. The ministers of our district participated in the pulpit exchange program. Our pastor, Bro. Dettra, spoke in the Manassas church and Bro. Paul Swigart of Manassas spoke in our church. Our spring love feast was held Saturday, May 15.—Mrs. Thelma L. Dettra, Midland, Va.

First Virginia

Norfolk—Our pastor, Bro. L. W. Blackwell, held a series of pre-Easter services. Five were baptized into our church fellowship. Our love feast was observed on April 25. The district board met with us on April 30 to make further plans concerning a new church site. Bro. DeLauter was also with us for the meeting. Bro. Blair Myers was elected delegate to the district meeting. Bro. Blackwell served as delegate to Annual Conference. Anyone having Brethren friends or relatives in or around Norfolk is urged to contact Bro. Blackwell by letter or phone, 4810 Palem Road, Norfolk, Va., phone number 635855. —Mrs. Alonzo Carter, Norfolk, Va.

Trinity—Our church had services the week preceding Easter. On Easter twelve members were received into the church, six by letter and six by baptism. At our last council meeting installation services were conducted by Roy D. Boaz and E. J. Jacobs for the newly elected deacons. The women's group recently purchased new hymnals for the church.—Mrs. H. B. Layman, Troutville, Va.

Northern Virginia

Cooks Creek—One Great Hour of Sharing was observed with the nickel-a-meal box. The youth choir presented the Easter cantata, Cross of Redemption, under the direction of Harold Landis. Union evangelistic services were held in the Dayton Presbyterian church with Roy K. Miller of Staunton as guest minister. The CBYF is organized under the Youth Action Plan. They have sponsored programs by the Clericus Chorus of Bridgewater College, the deputation team and the men's quartet of the Dayton church. In a special service on April 25 in the Garbers church, Howard Miller and Dee C. Flory were licensed to the ministry. The mother and daughter banquet, sponsored by the women's work, was held in the Dayton high school cafeteria. Our women are co-operating with other church women in organizing the United Council of Church Women in our community. The women's circles were guests at the April meeting of the missionary society of the EUB church Dayton. At a called meeting we voted sponsor a delegate to the Church Women Leadership Training School for Neg Women to be held in Richmond. A chi dren's consecration service was a part the morning worship on Mother's Day. the evening service the homebuilders con mittee sponsored a program which i cluded the film, Second Chance. Nurse rooms are being added to the Garbers ar Dayton churches. Love feast was held Garbers on May 16 with Bro. I. S. Lor officiating. On May 23 Bro. Cecil Showalter was with us for the pulpit e change program and our pastor was the Mill Creek church. Two men fro our church, Charles Wampler, Jr., ar Welby Spencer left May 6 to accompar a shipment of 30,000 chicks and 3,0 turkeys to Turkey under the auspices the Heifer Project, Inc.—Olive Flor Dayton, Va.

Mathias—Four have been baptized ar one has been received by letter into o fellowship. A men's work group h been organized and they held their fath and son banquet on Tuesday evenin May 4. On Mother's Day, May 9, t babies were consecrated at a speci service. A new roof has been put the church. We also plan to paint t inside of the church and to purchase ne carpet. On Sunday evening, May 9, t young people of the church presented t play, For He Had Great Possessions. O church joined with the E.U.B. ar Brethren churches for a pre-Easter servi with Rev. Ray Clingensmith of Washin ton, D. C., as speaker.—Mrs. Arno Garrett, Mathias, W. Va.

First West Virginia

Tear Coat—The ladies of our chur bought and sewed cut garments and se a seed packet to Europe. A family nig program was held on Mother's Da Shirley Shingleton was chosen to represe our aid group at Annual Conference. T junior class is using its money to suppo the Brotherhood Fund for three minut Our pastor, Bro. Charles Self, will be charge of the special service in connecti with this junior project. Our local CB group bought shrubbery for the chur ground. They have also purchased a ro sign. We are sending two youth to t youth conference at Anderson, Ind., August. We also sent two young peop to the regional roundtable at Bridgewat in April. Our church was host to Herm Freeland of the Rock Oak congregation the pulpit exchange program on May —Mrs. Ralph Combs, Augusta, W. Va.

JULY SELECTION

Minister's Book of the Month Club

COMMUNICATING THE GOSPEL

(Lyman Beecher Lectures at Yale)

Halford E. Luccock

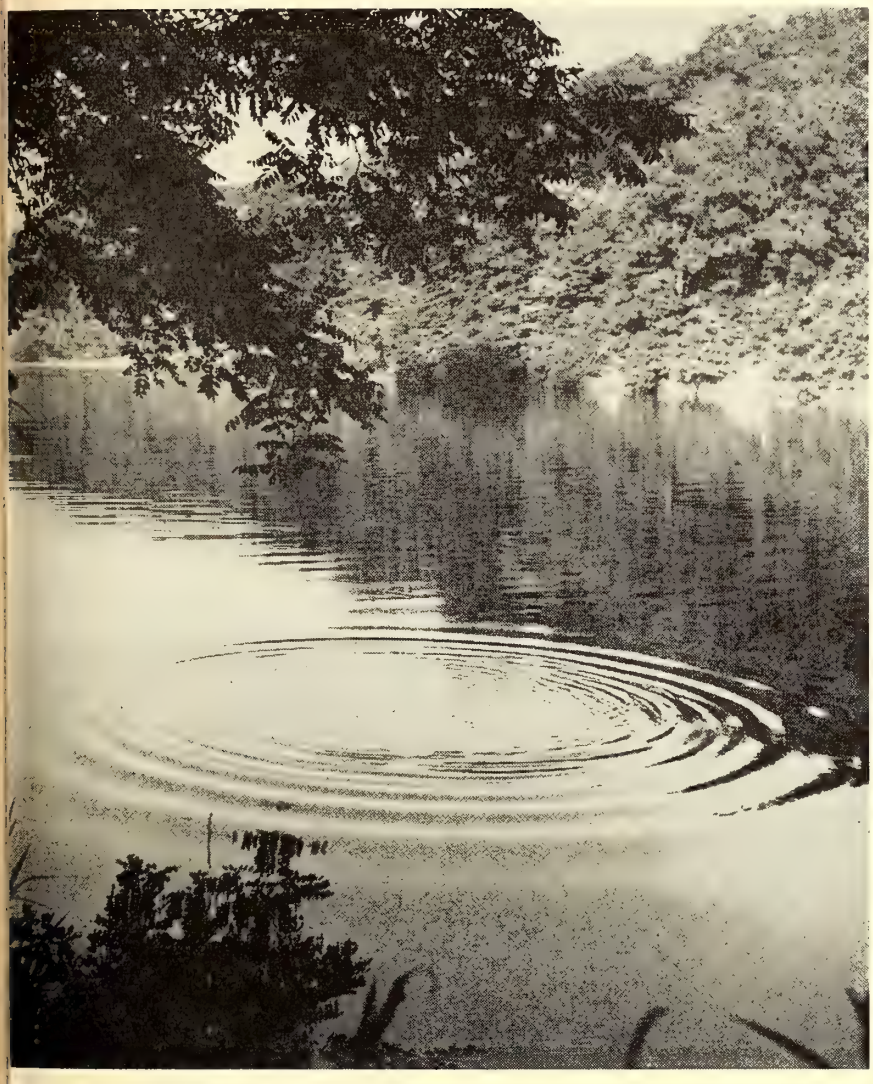
Nothing could be more vital or more urgent to the preacher in the second half of the Twentieth Century than Communicating the Gospel. At the same time, nothing is more difficult or more fraught with misunderstanding in an age of mass communication techniques than to impart the simple gospel of Jesus. Dr. Luccock can speak to this situation with an effectiveness and an appropriateness all but unequalled today. With this book one of the great teachers of homiletics of this generation joins others of those whose wisdom on preaching is given permanent form in a famous lectureship, the Lyman Beecher Lectures on Preaching at Yale. Pastors and others will read this selection for the club with interest.

Regular price $2.50; to members of the club, $1.75 plus postage and handling.

Copies will be mailed to members of the Book of the Month Club on or before July 10.

BRETHREN PUBLISHING HOUSE . . . . . Elgin, Illinois

Church of the Brethren
Gospel MESSENGER
MAY 1, 1954



Eva Luoma

WIDER and WIDER

IS THIS an appropriate picture for the beginning of Family Week? You look in vain for the active figures of father, mother and two or more busy children. The scene suggests quietness and stillness, almost the reverse of normal family situations. But look again. There is the movement of rippling waves, touched off perhaps by a small boy's stone or the leap of a fish. Tiny waves begin at the center, they are ever moving out, increasing in diameter, spreading wider and wider until the distant shore feels their effect. What a contrast to the most recent pictures of hydrogen bomb blasts, tearing a hole in the sea.

Christian families may not make much of a ripple in a troubled world. The results of their sacrifice and denial may not be evident for years. But you can name many a family whose influence still reaches out into wider and wider circles, touching distant shores. Amid the reverberations of the bomb blasts, remember the Christian home.

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

Contributing Editors

ROY D. BOAZ ..... Cloverdale, Va.
A. G. BREIDENSTINE .... Lancaster, Pa.
A. R. COFFMAN ..... La Verne, Calif.
IVAN FETTERMAN ..... Oaks, Pa.
DEAN L. FRANTZ ..... Mt. Morris, Ill.
HOWARD H. KEIM .. N. Manchester, Ind.
MRS. JOHN D. LONG .... Dayton, Ohio
LUCILE LONG STRAYER . La Verne, Calif.
MURRAY L. WAGNER .... Troy, Ohio
LEVI K. ZIEGLER ..... Martinsburg, Pa.

THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Norman J. Baugher, General Secretary, and the Brethren House, Earl H. Kurtz, Manager, 16-24 S. State St., Elgin, Ill., at $3.00 per annum in advance. Life subscription, $50, husband and wife, $60. Entered at the post office at Elgin, Ill., as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

MAY 1, 1954

Volume 103 **Number 18**

In This Number . . .

Editorial—
Wider and Wider 1
Jesus Christ Is Lord 5
Where Is the Center? 5
The General Forum—
The Christian Family in a Troubled World. Ivan C. Fetterman 3
Christian Family Week. Raymond R. Peters 4
Parents' Help for Children. Harper S. Will 6
Family Man (Verse). Alice Martin Lester 7
The Christian Family Can Get Help .. 8
Working Mothers and Day Nurseries. Mrs. Earl M. Bowman 8
Family Vacations. Mr. and Mrs. Amos Hoff 8
Understanding Children's Behavior. Dessie Miller 9
Where to Go for Counseling. Elmer I. Brumbaugh 10
Preparing to Enter School. Caleb W. Bucher 10
The Family and Teen-age Adjustments. Paul M. Weaver 11
Preparation for Marriage. Ed Crill . 11
Adopting a Child? J. Aldene Ecker . 12
Most Fear Is Unnecessary. A. R. Eikenberry 13
Home Remedies for Marriage Problems. C. E. Davis 13
Helping Children Choose. Mrs. Harry K. Zeller, Jr. 14
Situations That May Lead to Divorce. W. Glenn McFadden 15
Conference Business 27
News and Comment From Around the World 18
Brethren Service—
Work Among the Migrants. Jewell Ferguson 20
United Nations—Washington Seminar . 21
The Local Church—
Your Church and the Real Concerns of Families. Ruth Shriver 22
Our Mission Work—
My Visit in America. Govindji K. Satvedi 24
Dedication of the Vada Church. Susan S. Shull 25
Indian Creek Church. J. Wilford Price . 26

READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

Back Up With Votes

An article in the Gospel Messenger of March 27, entitled, "One-Sided Report," ends with the query, What are we going to do about it?

In as much as the liquor control boards or the government are concerned, anything that may be done will avail nothing unless backed up by votes. I believe one of the most peaceful times was during the time of the 18th Amendment. Therefore, my plea is for the return of the 18th Amendment.

And it seems to me that a good slogan for each voter and each temperance organization of any description would be to vote for the party or candidates who are in favor of returning the 18th Amendment. —Mart Sheaffer, Adel, Iowa.

The Glad Resurrection Day

Do we think and talk enough about the resurrection of our Lord and Savior?

Let's talk about our Lord's resurrection when we sit down to eat our Easter breakfast and explain that we are observing our Lord's resurrection from his death on the cross for our sins. Tell them again how Pilate had a large stone sealed in the door of the tomb and set a guard of Roman soldiers to watch the tomb.

But the guards were struck dumb, helpless, when the angel came in shining white to open that grave. The seal was broken and the stone rolled back, because nothing could keep Jesus from coming forth from that grave.—Mrs. M. A. C., Falls Church, Va.

Up to You

I would like to add my "amen" to Donald Royer's comments on "Passing On Our Basic Beliefs." It is a valid and reoccurring warning that should appear more often.

Progress and Poverty, by Henry George, written more than fifty years ago for a modern age, issued the same warning but for economic rather than spiritual reasons. The broad subject includes land reform which continues to be exploited by the Communists all over the world, and with success wherever it is not being met with corrective measures.

America, however, being past the immediate materialistic aspects of the problem, and having no clear conception of the spiritual factors (as Royer outlined) seems to be drifting into the "harmonic" problems of overproduction, free trade ("for America only, please") and militarism.

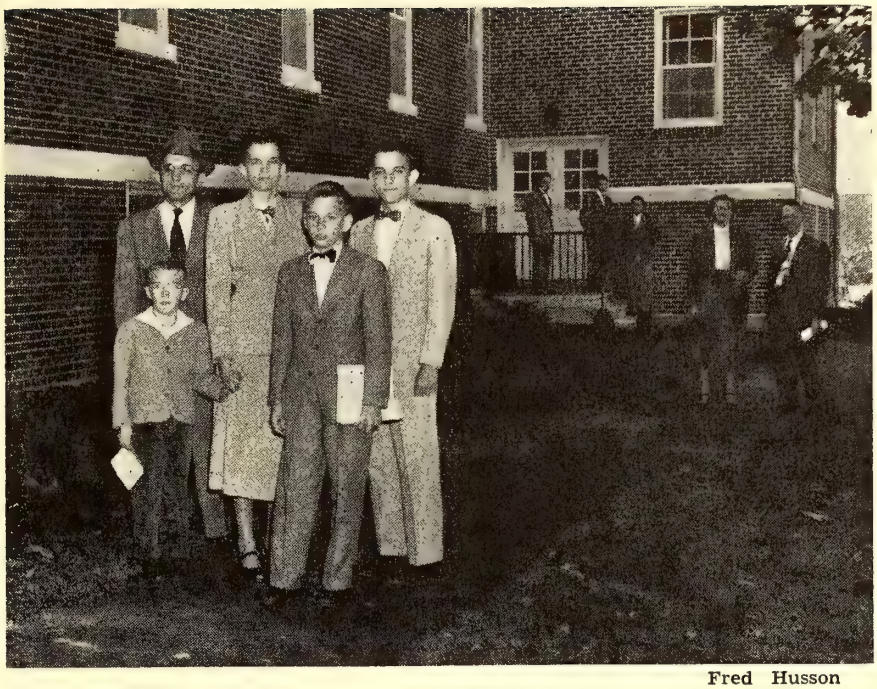
DuNouy, another scientist and Christian, like Royer, warned that any further advance down the road of materialism without corresponding spiritual advances can bring ruin, again, to our age. DuNouy pins his hope on the individual (as more basic than the church). Royer seems to suggest cautiously parochial schools as one solution and I would hasten to say that Kansas City Brethren leaders have said the same thing (perhaps for different reasons) so the general reader should take note and consider accordingly. . .

Other comments could be made but it behooves the interested reader to inquire for himself along these lines. . . .—John W. Hall, Jr., 112 Pacific Ave., Kansas City, Kansas.

Women Ministers

I notice an article in "Kingdom Gleanings" in the March 20, 1954 Gospel Messenger about the number of women ministers in the U.S.A. So I was just wondering what the churches, who allow women ministers, do with Paul's writing in I Cor. 14: 34-35, 37: "Let your women keep silence in the churches: for it is not permitted unto them to speak but they are commanded to be under obedience, as also saith the law. And if they will learn any thing, let them ask their husbands at home for it is a shame for women to speak in the church. . . . If any man think himself to be a prophet, or spiritual let him acknowledge that the things that I write unto you are the commandments of the Lord." Also I Tim. 2: 11-12, in which Paul says: "Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence." The 15th verse tells how women can be saved. Paul says "Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety." This scripture was copied from the King James Version.—Samuel I. Petrie, Wells, Mich.

The church should provide opportunities in its programs for its families to be together and to do things as a family unit



Fred Husson

The Christian Family *in a troubled world*

Ivan C. Fetterman

WE ARE frequently reminded that we are living in a critical age, not that the problems today are more serious than they were a quarter of a century ago, but with the family greatly weakened we are not sure if we can clearly see the problems and know how to solve them. The weakness lies in the family and it is here that we must look for improvement if we are to be sufficient for these troubled times.

Family life in the average American community has undergone profound changes. The old homestead, built to meet all the needs of a family, has almost completely disappeared and on the same premises we have a cluster of abbreviated homes or a mass of inflated trailers. In our cities families are forced to live in impersonal apartments. All of these new type homes have a thousand different gadgets designed to meet the needs of individuals rather than the needs of families.

Consequently, family life today has been reduced to a very secondary position. Even in the Church of the Brethren, the home is a far cry from what it was a half century ago. Then there was a solidarity in the family unit. Through the week, the mother stayed at home, kept the house in order and brought up the children in the fear of God. On Sunday mornings they went to church in families, sat together in the same pew, ate Sunday dinner together, and spent the day with relatives and friends. Children learned to know their uncles and aunts and became acquainted with the family history back through the generations. But I dare say not much of that is common experience today.

Today parental discipline and authority are also conspicuously absent. There is considerable disrespect for elders, disobedience to parents and a dangerous type of individual freedom. In many homes, children are "a law unto themselves." The state and the public schools are expected to mold the lives of children into responsible American citizens. This shift of responsibility is something God never intended. The home was created to meet the needs of family life and to be the basic institution in the community. It is the foundation of all other institutions.

Pastor, Green Tree church, Pa., and contributing editor of the Gospel Messenger

Economic aid has largely been taken over by outside agencies, providing support for orphans and the aged, the handicapped and the unemployed. As a result, in the eyes of the state, the solidarity of the family unit has been broken down to a group of individuals. In many cases, the traditional marks of independence, family pride and self-respect have practically disappeared.

It is also a deplorable fact that the average American home has long since lost the fine art of family worship. Even in some homes, grace is no longer offered at the table for daily food. We are living in a time of hustle and bustle, a day when city families can scarcely find time to eat one meal a day together. The home is merely a place to hang your hat, not a place for family living. Due to the demands of other community institutions, it is increasingly difficult for families to spend long evenings together. How different from the homes of our parents and grandparents, when the family as a unit came together to read from the family Bible and to offer family prayers. It was Robert Burns who gave to us a picture, not alone of Scottish homes, but of American homes as well, when he said:

From scenes like these, old Scotia's grandeur springs,
That makes her lov'd at home, rever'd abroad:
Princes and lords are but the breath of kings,
'An honest man's the noblest work of God.'

Who will deny that the radio and television, newspapers and periodicals, and the demands of other institutions have greatly interfered with family worship? In days of trouble there is no substitute for family worship. It is a well from which there flows a steady stream of confidence and power.

In a number of families, the presence of financial worries, the friction from unhappy marriages, unemployment and the absence of fathers and sons serving in the armed forces have robbed the home of peace and security. Even among children there is the feeling of fear and confusion, the lack of vision and certainty. God meant the home to be happy.

The question arises, What can the church do to rebuild the family spirit? We can, in our congregations, think of our membership in terms of so many families. Instead of saying we have a membership of three hundred, it would be better to say we have a membership of one hundred and twenty-five families. These families are members of the church, not of different churches, not the parents only or the children only, but a united family worshiping God in one place. In unity both the family and the church are made strong.

The church can also provide opportunities for families to be together and to act together in the activities through the week and the year. As we plan the yearly programs and arrange the weekly schedule of events, we will do well to keep in mind the needs of the family unit. The church has been divided and subdivided into many fractions — and there must be age-level activities — but we must also provide for the whole, a whole family, a church of families.

It is through the family that the church can do much to influence the life of the community, the public schools, the social and recreational facilities and the relationships that exist between labor and capital. Without this influence the church will be impotent as an instrument of social control. It will have no way to give its message practical application. The church and the family belong together in the task of building a better community, a stronger nation, and a peaceful world.

As a pastor, it is my responsibility to know and to visit the homes of my parish, especially to bring comfort to the sick and aged, to be present in time of sorrow, to uphold in time of financial trouble and to offer help for every experience. Often it is good merely to sit and listen. As opportunity comes one can give helpful counsel and the pastor ought never to leave without lifting the family

Continued on page 15

Christian Family Week

WHAT would you like to see changed in your home? What changes do you feel the members of your family would like to see take place in your home? What is the greatest need in the homes in your neighborhood? How can your family be better neighbors? How can the church help those families that need help the most? Is there any significance in the fact that Mental Health Week is the same time as Family Week?

It is impossible to overestimate the security and well-being that comes to those who live in a family where they are loved and wanted — where every member of the family is respected for his own worth. The church has a glorious opportunity to help every family become a citadel of love and understanding. Let the church be creative in helping families find spiritual resources.

—Raymond R. Peters
Chairman, Consultative Committee on Family Life

EDITORIAL

Jesus Christ Is Lord

ACCORDING to many New Testament scholars the earliest Christian creed was a simple one composed of the brief affirmation that "Jesus Christ is Lord." To Christians today it seems such an obvious and accepted truth that we may overlook its revolutionary implications. In the early days of Christianity there were many gods and lords, who were worshiped as divine, but they were not historical persons. But there were also persons in public life, like the Roman emperors, who were called lord. For many Christians in the first century to say Jesus Christ is Lord was to choose between Christ and Caesar.

The strength of that early affirmation was echoed more recently when German Christians who would not give in to the nazis said, "God is my *Feuhrer*." Brethren have delighted in the testimony of John Naas, who refused to serve in the army of a German king because he had already enlisted under another captain, his Prince Immanuel. For him, Jesus Christ was Lord.

What do we mean when we sing, "And crown him Lord of all"? Is he Lord of our time, our resources, our loyalties, our thoughts, our hopes and aspirations? When we are faced with a conflict between the claims of Caesar and Christ, are we careful to render to the demanding state only what it can rightfully claim? Before we sign a loyalty oath or pledge our allegiance to a worldly power, do we remember that in the final test "Jesus is Lord"? These are words that cannot be spoken lightly lest we number ourselves among those who cry, "Lord, Lord," but fail to follow his teachings.—K. M.

Where Is the Center?

WHERE is the natural center of family life? Traditionally it has been the hearth or fireplace. In past centuries, of course, the fireplace was the scene of most family activities. There meals were prepared, its flames provided light and heat, and its lights and shadows set many a young heart dreaming. The fireplace in modern homes also extends an invitation to stop and rest but its cheerful hearth must compete with picture windows, rumpus rooms and television corners for attention. Important as a fireplace may be, it is a luxury that many a homemaker must pass up regretfully, simply because he cannot afford to build one.

Some of our Christian friends would nominate the dining room table for the center of activities. There the family gathers, at least to eat but perhaps to talk over their common interests, to make decisions and often to pray together. But those of us who have small children know that an important, but often overlooked, center of home life is the living room floor. Nothing seems to gladden the heart of a preschool child so much as to see Daddy take off his glasses and prepare for a romp on the floor.

> Paul, when writing to the Corinthians, put charity before miracles and prophecy and the tongues of angels. . . . Paul means by charity to edify your neighbor, to count all men members of the same body, to think of them all as one in Christ, to rejoice in the Lord over your brother's good fortune as over your own, to relieve his misfortunes as if they were yours, to correct the erring with gentleness, to instruct the ignorant, to lift up the fallen, to console the dejected, to aid the toiling, to help the needy; in short, to employ all your wealth, all your effort, all your care for this end, that in Christ you may be as useful as possible.—Erasmus.

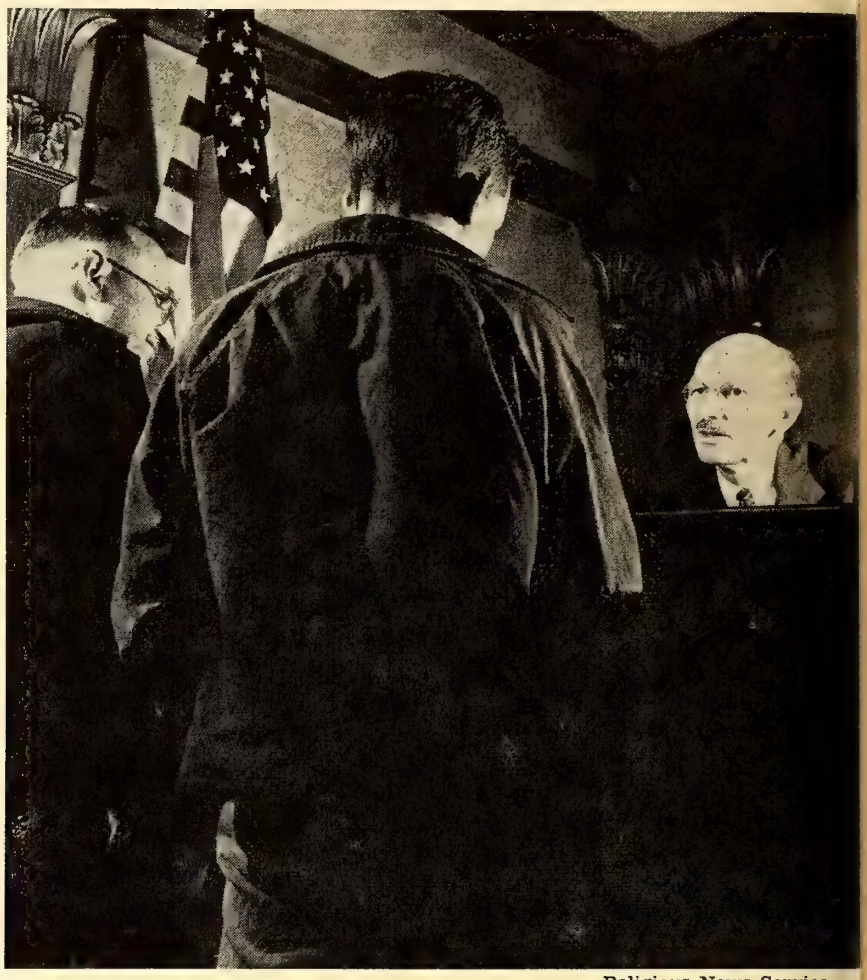
A good many Brethren homes still have a copy of a book that dates back to 1921. It is the life story of J. H. B. Williams, as written by J. E. Miller not long after Bro. Williams passed away at Mombasa, East Africa, at an age when he had only begun to render real service to the mission program of the church. The author wisely selected a few pictures showing the mission secretary playing with his three children—on the floor. Daddy Williams was probably weary enough to fall asleep over the evening paper but his happy smile was as radiant as the faces of the children who were giving him no peace. A man's children may forget his best speeches and they may never read his best articles, but they cannot forget those moments of intimate companionship, sometimes in noisy fun, sometimes in quiet peace, when the cords of love are strongest.

In the final accounting you can take away the hearth, you can destroy the table, you can blast the walls of a house into splinters without destroying the love which binds a family together. God has placed us in families that we might not only be given the protection of home but also grow up understandng that we are sons of his and members, if we choose, of the family of God, from whom every family on heaven and earth is named. —K. M.

Parents' Help for Children

Delinquency needs action in the home and everywhere

Harper S. Will



Religious News Service

Prevention of juvenile delinquency starts with preparation of young men and women for the responsibilitites of marriage and family life

JUVENILE delinquency is not a new problem. It is as old as humanity. A recent newspaper clipping read like this: "Young people do not respect their elders. They are careless as regards the moral law and the future is dark with foreboding." The striking thing about the clipping was not the opinion but its date. It was the translation of a Chaldean inscription dated around 600 B. C.

No one will question the fact that our modern civilization with its technological equipment has multiplied for better or for worse the good or evil intents of our hearts. A lad with no good purpose in a streamlined 1953 convertible can do more damage in a single night than a person could have done in weeks in the horse and buggy days. In an atomic age it will be either integrity and righteousness or hell on earth.

Pastor, First church, South Bend, Indiana

Criminal Age Is Lowering

We are cognizant of the fact that delinquency is on the increase in some quarters, that our penal institutions are full and overflowing and that police records demonstrate that the criminal age level is constantly lowering. In spite of these facts it is my conviction that an approving word should be said regarding our young people. I doubt if there has ever been a finer crop of young people in any generation than those of the present. Most of the young people I know are not delinquents. On the contrary, they are clean and high-minded and motivated by noble purposes.

This is not to say that delinquency is not a serious problem but it is refusing to accept loose generalizations that would indict a whole group. Furthermore, it is regretting that a Barbara Hutton champagne wedding or an angered lad with a beer-soaked brain striking down his father with an ax blow has better front-page news content than a company of young people banned together to clean up a city slum.

)elinquency Is Too Prevalent

Delinquency, to be sure, is all oo prevalent and tragic beyond neasure. "Damaged souls" is he term coined by Gamaliel Bradford to describe this su-reme tragedy. The causes hould be ferreted out and railed to their remotest roots. A spade should be called a pade and no stone should be eft unturned that will throw ight on the problem.

Life is made on an intricate pattern, lived in a more intri-ate setting and there is no ingle and simple statement hat can be given as to the actors leading to delinquency. However, it is generally accepted hat the root cause is to be found in parental delinquency. A noted philosopher a few years ears ago went about the coun-ry lecturing on Childhood the Hope of the World. His conclu-ion was that the real problem s getting the parents to behave hemselves while the children are in their formative years.

The Bible says it in a figure: "The fathers have eaten sour grapes and the children's teeth are set on edge." There are many signs of encouragement hat progress is being made in helping parents to understand and accept their responsibility for the welfare of their chil-dren. I list three such signs.

Opportunities for education for prospective homemakers and parents. Efforts in this field are numerous. A multitude of agencies, marriage clinics, study courses, conferences on child training, journals, government literature, etc., are springing up everywhere to meet the demand and need. Some ministers will not perform a marriage cere-mony without first having a series of interviews with the couple.

Too long it has been assumed that homemaking and child-training required no particular instruction. We know better now. A man may be an expert on soil conservation or banking but an imbecile when it comes to being a husband and father. A good home is like a well-cultivated garden; it is a place where children can grow. That calls for love, security, under-standing and time. A home can never be what it ought to be and be a secondary interest to the father or mother.

Efforts to discourage divorce. Little needs to be said of this. Statistics verify that broken homes and delinquency go hand in hand. A child needs both a father and a mother. Domestic relations courts, a few news-paper columns, some lawyers, most churches and ministers, marriage counselors are render-ing excellent service in re-mak-ing some unstable homes. It is to be regretted, of course, that multitudes are not making use of these available services, but the fact that an ever-increasing number of people is using them is promising.

The growing awakening to a spiritual concept of life. We are discovering that life deteri-orates without a faith in God. Let them get the idea that the real crisis of our time is to be found in the widespread secu-larization of life, attempting to live without a religious faith. Alcohol and freedom perverted into license are a shabby substi-tute for Christian character and an unsteady foundation for a home and parenthood.

Let people think like pagans and take a cheap view of life and they will act like pagans. Let them get the idea that the all-important things are the pleasures of the moment and personal gain and you can expect neglect of responsibility and delinquency to follow.

Turning to the Church

It is heartening to note the increased sensitiveness to spir-itual values and that larger numbers are turning to the church and other institutions that labor to help people live above delinquency. I see no permanent hope for the curbing of delinquency with its tragic toll upon life and society other than that found in the high faith embodied in the life and teachings of Christ. Nurtured in that faith life grows noble and beautiful.

We have in juvenile delin-quency a task that requires the collective action of all of us—parents, teachers, editors, public officials, industrialists, every-body — making the good attrac-tive to our children and the evil repulsive. That calls for under-standing parents, security and love in the home, honor in public life, integrity throughout industry, an outlook that in-cludes all of humanity and dedi-cation to that truth that sets men free.

Reprinted from The South Bend Tribune by permission

FAMILY MAN

ALICE MARTIN LESTER

He gladly spends his hard-earned wage for those
Consuming treasures he can ill afford.
His family and he are in accord:
His pretty daughters dote on pretty clothes.
He sends his sons to college as he dreams
The age-old dream, a better world to come.
The hope he nourishes is but the sum
Of all men's hope, the ever-broadening stream.
His colleagues know him as a man worth knowing.
No ill-famed idols desecrate his life.
His cup is filled with love, and overflowing
Into the soul of her whom he calls wife.

This man is not the hero of a book:
You'll find him living near you, if you look.

Reprinted by special permission of The Saturday Evening Post. Copyright 1951 by the Curtis Publishing Company.

The Christian Family Can Get Help



Religious News Service

Sometimes churches, settlement houses or community welfare agencies sponsor nurseries for children of working mothers

Working Mothers and Day Nurseries

Mrs. Earl M. Bowman

AS ONE who has had some experience with the day nurseries, I am persuaded they offer a much needed ministry to mothers who are compelled to work outside the home. The principal situations which make it necessary for mothers to seek employment outside the home are: widows who have to support and educate their children; low income of the husband in these days of high cost of living; broken homes often leaving small children for the mothers to care for; situations in which the husband is crippled or seriously handicapped or incompetent or in which he is faced with financial calamity.

The advantages which the day nursery offers to children of the kind of homes we have described are: training in habits of co-operative play under competent supervision, with emphasis on out-of-door play in the fresh air and sunshine; play with toys that encourage creative and constructive attitudes; a warm, well-balanced lunch every day to promote physical vigor; the habit of a regular midday rest period of from one to two hours; and character education which many such children would not otherwise receive.

Books

Stop Annoying Your Children, Bauer, W. W.

The Recovery of Family Life, Trueblood, Elton and Pauline

What the American Family Faces, Wood, Leland Foster (editor)

Sources of Helpful Pamphlets

Child Study Association, 221 W. 57t Street, New York, New York

The National Committee for Ment Hygiene, 450 7th Avenue, Ne York, New York

U. S. Office of Education, Depar ment of the Interior, Washingto D. C.

Childrens' Bureau, U. S. Departme of Health, Education and Welfar Washington 25, D. C.

Family Vacations

Mr. and Mrs. Amos Hoff

THE word *vacation* mean to us an opportunity t rest, relax and enjoy th resources God gave us in th creation of his universe. We the people of the U.S., are th sole owners of 180 million acre of national forests, 26 nationa parks and 88 national monu ments.

In this vast domain one ca enjoy breath-taking vistas snow-covered peaks, splashin streams, towering forests, tum bling waterfalls and crysta lakes. These are all tied togeth er by ribbons of highways Some regions are rich in both natural beauty and histori monuments. In one Western state it is possible to see th Petrified Forest, Painted Desert Meteor Crater, Sunset Crater prehistoric Indian ruins of Wal nut Canyon, Oak Creek Canyon and the world famous Gran Canyon, by driving only som 300 miles.

A satisfying vacation can b planned through a family coun cil which considers the interest of all the members and th money budgeted for this pur pose. Then let yourselves enjo the songs of the birds, th whispering of the pines, th music of the streams, the peac of the setting sun and the soft light of the stars.

Housewife; wife of the pastor of the Lititz church, Pennsylvania

Teacher at Phoenix City College and hi wife

ources of help

ummer Vacations U. S. A. Rand McNally. $1.00

/here to Vacation on a Shoestring, Ford. Harian Publications.

xploring Our National Parks and Monuments, Devereux Butcher. Houghton Mifflin

ıe National Parks, Freeman Tilden. Alfred A. Knopf

ur Eastern Playgrounds, Anthony F. Merrill. McGraw Hill

Free pamphlets on all national parks and monuments. U. S. Department of Interior, National Park Service, Washington 25, D.C.

Free pamphlets on all state parks. Write to Regional Forester, U. S. Forest Service, in your own Capitol city.

Most of this information is available at your nearest public library.

Understanding Children's Behavior

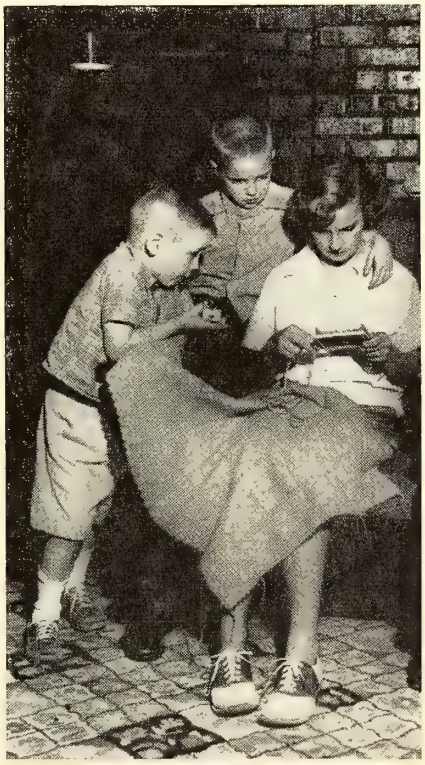
Dessie Miller

BACK of all behavior is a cause. Very often parents and teachers fail to dis-ver this cause or to sense that ere is an underlying need hich has not been met. What e some of the problems which ally bother children and warp rsonality development, caus-g behavior problems? It is ıpossible to list them all, but ere are five areas into which ost problems which bother ildren today fall.

They are (1) feeling unloved, secure or rejected by parents playmates; (2) feeling jeal-s or competitive towards others or sisters in the family cause they cause feelings of ecurity; (3) sensing tensions tween parents and feeling rn with conflict over loyalty ward both, emotionally con-ous of the conflict without derstanding its cause; (4) rs and unanswered questions out death, storms, darkness, k, God and the universe; (5) ling to achieve what is ected according to standards by adults or by the child nself. There are develop-ntal tasks for children, and wing up is far more difficult n adults recognize. If we nembered all the frustrations l turmoil that we went ough, most of us would never ire to repeat the experience. low can adults give under-nding and guidance which l change behavior or help us to understand it? In the first place it is desirable for parents to remember their own childhood as completely as possible. This is easier for some people than others. The adult who is lucky enough to be able to recall how he felt about certain things has far more empathy and understanding in working with children.

The second source of help is from reading. Never have we had as much guidance in printed form as it is now possible to secure. Reading one book about the behavior of children may be a dangerous thing if it happens to be psychological and takes us down one road exclusive of other points of view. It is much better to read widely, and continue to study, evaluate and plan experiences. Children cannot be put into pigeonholes. We do not mold their lives. We provide guidance for the God-given potential with which each child is endowed. A third thing which we must do relates to the evaluation and experimentation which naturally is going on in every home. We must seek the cause behind the behavior and treat that cause rather than the symptom. Behavior is often like a headache. It is symptomatic of an underlying problem or need. It is foolish to treat headache if the treatment does not change the cause.

We are living in an age when much has been written about children. There are clinics, psychiatrists, psychologists, child study groups and all kinds of organizations planning for the welfare of boys and girls. Indirectly all of these groups grew out of the Christian concept of the importance of the child's early years. Happy, indeed, is the home where children are understood and treated as persons.



Courtesy Elgin Courier News

A feeling of jealousy toward other members of the family creates behavior problems that disturbs the unity of the family

To read for help

Understanding Your Child, Hymes. $2.95

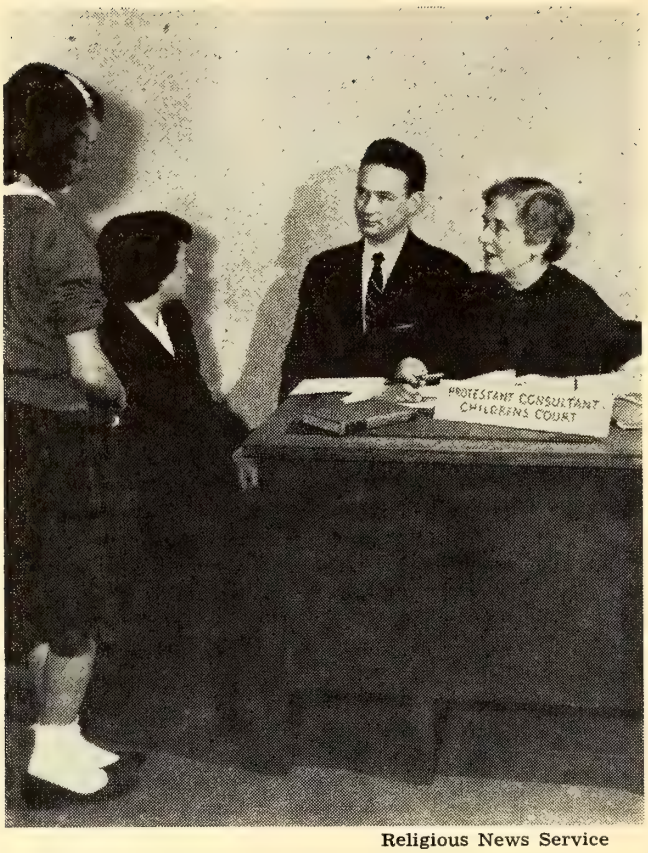
Getting Along in the Family, Mayer. 60c

A Look Ahead

Possessing Our Souls, by Paul Thompson; *These Things I Do Not Miss,* by Kermit Eby; *Chaplain or Prophet,* an evaluation of the section on collective security of the Cleveland Conference on the Christian and World Order, by Kurtis Naylor —in May 8.

The Answer Is With Us, by Floyd Bantz, an answer to the questions of who we are, why we are here and where we are going as a church; *Welcome to Southeastern Pennsylvania,* by B. F. Waltz—in May 15.

D ctor of children's work, Church of th Brethren



Religious News Service

Oftentimes when a child is in trouble the trained, experienced staff of a juvenile court can give help

Where to Go for Counseling

Elmer I. Brumbaugh

OUR people should not hesitate to seek the advice and counsel of the pastor who in most cases is now well prepared to meet the social as well as the spiritual needs of his people. The pastor should be sufficiently well acquainted with the facilities of his community to advise his people where to find the help they seek when he is not equipped by training or experience to give it. In our community we have the following facilities which are available to the public:

(1) The Family Service Society which is well staffed with trained personnel who do marriage counseling and give guidance in all areas of family life, including the budgeting of the family income.

(2) The Child Guidance Center, where parents who face serious behavior problems with their children can get treatment for the child and guidance for the parents.

(3) A local university which provides psychological services for disturbed children and also a diagnostic and treatment clinic for children with speech defects and hearing difficulties.

(4) Our public school system which has a department where psychological testing is done and guidance provided, based on the results of the tests.

We should not overlook the Juvenile Court with its trained and experienced staff, when a child shows delinquent tendencies. The social workers in our better courts often do a fine work of preventing delinquency as well as dealing with the delinquent child. On the state level there are facilities such as the Bureau of Juvenile Research in Columbus, Ohio. The state provides a receiving hospital for each community where psychiatric services ar available to those who nee them on a voluntary basis.

There are many books, maga zines and other publication which are of great help to thos who avail themselves of them The magazines, The Christia Home, the National Parer Teacher, and many pamphlet such as the ones issued by th American Institute of Famil Relations, the Federal Chi dren's Bureau, are just a fev Our public libraries have a ric store of helps for those willin to seek them out.

Youth counselor, Akron Area Council of Church Women

Preparing to Enter Schoo

Caleb W. Bucher

THE small child needs to b prepared to enter th public school. The att tude of the parents determin to a great extent the attitu of the small child toward th new experience. In addition arousing the child's enthusias for school, the parent should certain that the child has h stories, picture interpretatio and many other experienc upon which early childho thrives.

Parents should go to scho to meet the principal and t teacher. In most cases scho are willing to have the pare and the child visit a class session before the term is end and summer vacation begi Most certainly the child shou have a chance to know the n teacher and some of his scho mates before he is thrown ir his new environment.

The Department of Eleme tary School Principals, 1 Sixteenth Street, N.W., Was ington 6, D. C., has an excelle pamphlet entitled Happy Jou ney, which sells for forty cen Parent-teacher Associations m buy lots of 100 or more at t rate of 25c. This pamphlet gi

Principal, M. J. Brecht School, Lancas Pennsylvania

complete report on what the school expects of the child when he enters school.

An excellent book by James L. Hymes, Jr., entitled Effective Home-School Relations (Prentice Hall, Inc., N. Y.) should be read by all parents and teachers. It is an interesting account of the co-operative enterprise of child development in our schools and homes. The book is easy to read and to understand. I wholeheartedly recommend these two pieces of literature to every parent of children of elementary school age and especially to parents whose children are going to school for the first time.

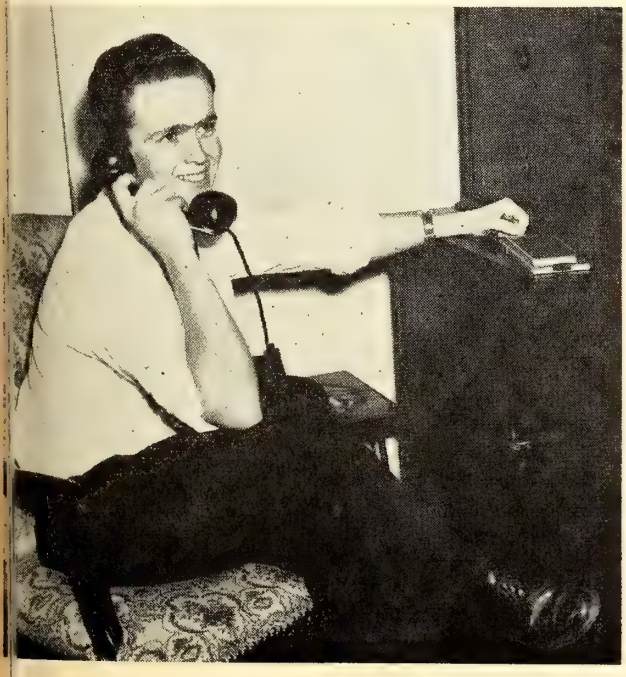
The Family and Teen-age Adjustments

Paul M. Weaver

THERE is no one answer to teen-agers and their problems. Differences have always existed and will continue to do so. While many teen-agers are seemingly only concerned with the car, carousing, chatter, chubbiness, chums, cigarettes, cinema, clothes, clubs, cokes, courtship and "cutting the apron strings," their parents are certain they should be thinking about careers, character, chastity, church, commitments, communism, competency, consecration, conscience, conscription, corruption and curriculum.

These lists of concerns are not inconsistent and closer examination will discover them to be of vital interest to both parents and teen-agers. In the teen-ager's struggle for self-control, self-reliance and independence, the parents must temper his daring with their caution and experience; his physical and sexual adjustments with their understanding and knowledge. What better preparation for adult life could a teen-ager have than to learn to work and live successfully at home? There is need for family emotional security and mutual understanding that can be built up through countless daily encounters. A teen-ager should learn to confide in his parents just as they should learn to give him responsibility and trust.

Director of camping and junior high work, Church of the Brethren



Learning to work and live successfully at home as a preparation for adult life

Minrod

The pastor can give help to parents and teen-agers as can many welfare agencies, mental hygiene clinics, and church and community parents' groups.

Some Reading Helps

The Diary of a Young Girl, Frank. Pocket Books, 1952. 35c

Facts of Life and Love for Teenagers, Duvall. Pocket Books, 1950. 35c

How to Live with Teenagers, Baruch. McGraw-Hill, 1953. $3.75

Ways Youth Learn, Bowman. Abingdon-Cokesbury, 1952. $2.50

Understanding Ourselves, Shacter. McKnight, 1952. 70c

Keeping Up With Teen-agers, Duvall. Public Affairs, 1947. 25c

Living With Teeners, Overton. Broadman, 1950. $1.25

Youth and Alcohol, Rickey. Abingdon-Cokesbury, 1947. 25c

What About Smoking? Hearn. School & College Service, 1952. 50c

Junior-Life Adjustment booklets: Getting Along With Parents, How You Grow, and Life With Brother and Sister. Each, 50c

Life Adjustment booklets: How to Live With Parents, Understanding Sex, Dating Days, and Getting Along With Others. Each 50c

Preparation for Marriage

Ed Crill

IT IS not an easy task to choose a life mate, when so much of life is filled with the sensual freedoms of materialism and romanticism. Marriage is not the satisfaction of "dreamed dreams" idolized during childhood, but it is an opportunity to continue God's creativeness within you and your mate. This God-given quality can be developed only when a couple have had time to explore first themselves and secondly the personality and potentiality of their mate. Many marriages are stunted by early engagements and marriages before the ones concerned have fully understood

Director of youth work, Church of the Brethren

each other and have calculated the future together.

There are many realistic and factual decisions that need to be made. These consist of problems regarding finances, vocation, work, living arrangements, religious ideas and practices, sex, children, honeymoon, wedding and others. It is true that all of these things cannot be definitely decided before marriage but agreements can be reached, harmonized and understood.

The answers to these decisions are to be found: (1) in the kind of person that you bring into the marriage relationship yourself. A marriage is either built or limited by your own personal qualities. (2) In the ability potentiality of your mate. (3) In the church which can provide help in the preparation for marriage in several ways: (a) by inviting young people into the friendly atmosphere and social climate of the church. Many friendships are valuable and helpful in the decisions you make. (b) By providing opportunities for group discussions which center themselves around the "fellowship" idea, "personality development," "dating and courtship," and other such topics. (c) By setting up special classes for young couples. (d) By establishing a counseling relationship with some qualified person in the church. The pastor can often serve as this person. A good counselor can help many young couples to overcome the hurdles that might possibly block their future happiness. (e) In the church library and its ready source of books, pamphlets and helpful periodicals. A church library can do much to help prepare young people for future happiness and homebuilding by including books on this subject.

The fellowship of the church can help young couples face the reality of establishing Christian homes; if the church fellowship does not do this it must face the fact that it is less Christian than it supposed itself to be.



Using a reliable licensed child-placing agency to find a child for adoption means protection for the child and his adopted family

ADOPTING A CHILD?

J. Aldene Ecker

THE adopted child is as precious as the biological child and whenever parents take a child to be their own, it is important that they protect him and themselves by using the formal procedures required by law. Although the legal adoption does not make the child any more lovable, it does protect him and the family life they share together. Therefore, as prospective adoptive parents, you should give up all ideas of finding a child by yourselves. Friends and relatives — or your doctor or lawyer — may be glad to get you one and no questions asked. Firmly turn them down. Go to a reliable, licensed adoption or child-placing agency.

Where can you find the best agency? Write your State Department of Public Welfare located in your state capital. Or, if you live in or near a community large enough to have a council of social agencies, ask there. Either of these sources can give you a list of licensed or approved agencies.

It is best that you choose an agency in your own state. Some state laws prevent placing a child in another state. Also, if the agency is near where you live, it will be much easier for you to go to the agency worker when some question arises or for her to see you in your home. You will find it works out better for both if at any time you are able to sit down and talk it over with someone who knows both the child and you. If a licensed agency helps you in your adoption, you will be surer than by any other way that you go.

Professional service supervisor, Family Service Division, The Salvation Army, Chicago, Illinois

a child normal in body and in mind; legally, everything will be in order; the child will suit your type of family; what you tell and what the agency learns for you will be confidential.

Suggested reading

The Adopted Family, Rondell and Michaels. Crown Publishers, 1951

Adventuring in Adoption, Brooks and Brooks. University of North Carolina Press, 1939

When You Adopt a Child. Pamphlet from the Children's Bureau, Department of Health, Education and Welfare, Washington 25, D. C.

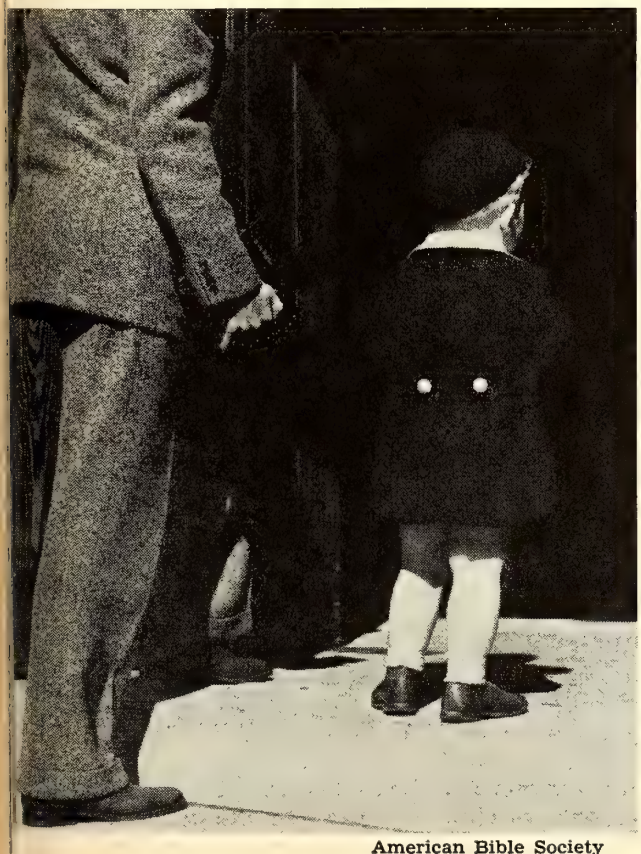
Most Fear Is Unnecessary

A. R. Eikenberry

ALMOST all adult personalities contain a nucleus of fear or anxiety developed in childhood. This condition may be the result of real or imagined threats of loss of love or security. Normally these inclinations to reactions of fear and panic are fairly well inhibited or repressed by the growth of understanding and experience. Many times, however, they are not prevented from expression in some undesirable form such as bragging, domination, cruelty or blustering busyness. Or such tendencies may be observed in fear of not being socially accepted, seclusiveness, illness, etc. Though these neurotic forms of behavior are inadequate, they are held tenaciously because they prevent the more unpleasant experience of anxiety. "Nervous breakdowns" are the result of the inability to maintain longer these defensive barriers.

Continued assurance of love and being wanted by parents and others is the best preventive technique. Psychological counselors can help most mild disturbances. Psychiatrists should be consulted early if the condition seems quite deep-seated. Counselors and psychiatrists are available in all cities and many smaller centers. Mental hygiene organizations are glad to help with suggestions and literature. For free pamphlets and suggestive reading lists, write to: the National Committee for Mental Hygiene, Inc., 1790 Broadway, New York 19, New York, or to The Commonwealth Fund, Division of Publications, 41 E. 57th Street, New York 22, New York.

Head of the department of psychology, Manchester College, Indiana



American Bible Society

Assurances of love and being wanted by parents and others are the best preventive of fears and anxieties that may lead to neurotic behavior

Home Remedies for Marriage Problems

C. E. Davis

TODAY you hear a great deal about psychologists, psychiatrists, marriage counselors and others who are supposed to help you pull your marriage out of the fire or off the rocks. I am all for such help if you need it; however, I believe many couples could avoid such need and thereby save more than just expense.

Marriage partners ought to do more listening to their own consciences and counseling with each other. If I have caused my wife embarrassment or distress of any kind, the best thing I can do is to admit I was wrong, ask her forgiveness and discuss with her how to avoid repeating the mistake. Her help is likely to be as efficacious as that of some counselor and much less expensive.

A husband and wife should learn to recognize each other's danger signals. These signals differ with individuals. With some women, tears are close to the surface and appear rather easily and early; with others, tears are an indication that you have gone much too far in the wrong direction. Heavy damage has been done. You must back up quickly and hasten to make adequate amends. And why should we not try to keep on good terms with someone we

Secretary, Christian Education Commission, General Brotherhood Board

basically love and who means much to us? Not to do so is both plain and fancy foolishness.

We should also avoid allowing tensions to build up to dangerous proportions. It is far better to pop off occasionally and release tension than to repress it until explosive pressure has been built up.

One should not have to go around sputtering and hissing all the time but an occasional brief popping off is far better than screwing down the safety valve and letting pressures rise until you burst your emotional boiler. When that happens your companion will be not only surprised but stunned. Gander sauce should also be available for the goose. If a man benefits from an occasional release of emotional tension, he should allow his wife the same privilege. When it is happening, keep yourself under control, especially your tongue. Don't light a match near escaping high octane gas.

A little give and take, common sense, confession, forgiveness and love will go a long way and do wonders. No fancy marriage cures for me unless home remedies, including religion have failed. Of course, if you have neglected yourself and have become a chronic case with psychopathic complications, you probably need a specialist. In that case, get the best help you can; don't go to a quack.

HELPING CHILDREN CHOOSE

Mrs. Harry K. Zeller, Jr.

LET'S face it. Comics, moving pictures, radio and television are a part of our children's world. We may be tempted to resist these "intrusions," but we shall have to accept these new developments and learn to use them as "helps" in our society.

As parents we need to know more about the "lively arts." What are they doing to our children and for our children? What are their values? Their dangers? How can we best guide our children's comic reading, movie going, and television watching? How can we help develop these forms of education as creative instruments for our pleasure and profit?

We have no way to measure the effect of any one program or movie or comic magazine, yet we must consider the onslaught of this sound and fury to which our children are subjected. Our task is to tip the scales toward the good which can be derived from these colorful media.

Here are a few suggestions:

Understand the basic needs of children — and of your children in particular.

Know what your children are seeing, reading and hearing. Go with them to movies and invite them to watch good television programs or listen to the radio together.

Discuss with them favorite programs, movies and comic magazines. The sharing of interests helps break down barriers and creates understanding.

Help them develop critical standards. With guidance they will recognize differences between the sordid and the best.

Establish a family council to budget time so that homework, music practice, outdoor play and necessary chores are not slighted. Agree on a bedtime.

Offer plenty of opportunities for play, creative pursuits, places to go and real adventure. Encourage their hobbies.

Secure the better books for your children during their formative years. Acquire the habit of going to the library.

Parents will need to be aware of the attempts being made by the church, school and community to co-operate with local radio and television stations to produce more suitable programs. We should keep an eye peeled to the magazine articles which offer constructive helps. (I found at least twenty-three such articles from recent magazines in the local library). The Cincinnati Committee on the Evaluation of Comic Books publishes an annual rating in Parents Magazine. A movie guide is published regularly in many periodicals.

Our job is a big one. Much thought, study and prayer will need to go into the standards we set for Christian parenthood.



Watching television programs and discussing favorite ones with their children will give parents an opportunity to help the children develop critical standards by which to judge what they see

Wife of the pastor of the McPherson church, Kansas; mother of four children

Situations That May Lead to Divorce

W. Glenn McFadden

DIVORCE, an increasing problem in our nation, is invading our Brethren culture. There are also many potential divorce situations which are kept covered until the time of explosion, either because people do not want to reveal their difficulty to anyone or because they do not know to whom to go for help. Some available resources in most communities are:

(1) A good medical doctor. Some doctors are more understanding in this area than others. Make sure that no physical cause is the basis of your trouble.

(2) In some of the larger cities there are good marriage counseling services available. Use them.

(3) The city or county judge in your community will be interested in helping to save your marriage. He can also refer you to helpful counsel.

(4) Your pastor. Most pastors today have had training in counseling and do not condemn people in trouble but rather try to understand them and help them. Be frank with him and you will find help.

(5) There are many good books which do answer questions in a specific way, and give more than pious platitudes. Write to the Family Counselor column of the Gospel Messenger and ask for a personal, confidential reply, listing the books which would be available for your specific needs.

The Christian Family

Continued from page 4

to God in prayer. It is good for him to know the children and to keep before them the importance of attending our own Brethren schools. He should also counsel with those about to be married. Under the pastor's careful guidance, and with the help of God, the home can become more than a match for today's problems. It should not be necessary to add that the pastor's own home should be a good example for his entire parish.

Finally, parents and children have a responsibility to each other and to God. It is the principle of each living for the whole, and the whole for each, and all for Christ and the church. Each shall be riveted to the other, and within them there shall be the love of God, a bond never to be broken. Children must be obedient to parents, and parents must not provoke their children to anger. Above all, Christ must be the Head of the family, and to him shall we give all honor and obedience in this troubled age, until he shall bring us into that home above.

Pastor of the Elgin church, Illinois

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Brethren Publishing House, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*).—Editor.

The Family Problems Handbook. Arnold W. Holmes. Frederick Fell, Inc., 1952. 191 pages. $3.50; paper, $1.49.

This handbook is a guide to finding fuller information about a wide range of concerns and interests of individuals, families, and counselors to persons confronted with special problems. The range includes sixty-three items of concerns about such matters as alcoholism, adoption, deafness, comics, juvenile delinquency, free college education, pension plans and marital conflicts. As a guide, the book gives reliable suggestions and specific instructions for contacting sources of adequate facts needed to make decisions and plans around special concerns and interests.—*J. Aldene Ecker, Elgin, Ill.*

***Marriage: The Art of Lasting Love.** David R. Mace. Doubleday, 1952. 206 pages. $2.75.

There are many books being written about marriage and family life. But here is one that seems to me to be a "must" for many people. Young couples planning marriage, young parents with a new baby, those who want their love to last, those who may feel that their marriage is only "mediocre" (the book has a chapter on the mediocre marriage), and pastors who counsel young people—and many other people ought to read this book. The author gives practical helps, yet he does not believe that marriage, or even life itself, is a matter of knowing "the techniques." He brings in his book many practical insights and much good common sense. One or two quotes: "Parents fanatically preoccupied with psychology may be a menace to the emotional development of their offspring." "Nature had to equip mothers and fathers for their job long before there were any courses in child hygiene or monographs on child psychology." Yet the author does not discourage all the learning from books that parents can get. He rather points up the real factors that go to make a healthy and lasting love and how to keep guard against the insidious evils that are threatening and weakening many of our homes.—*W. Glenn McFadden, Elgin, Ill.*

***Worship Programs for Juniors.** Arlena S. Hall. Warner Press, 1954. 94 pages. $1.25.

Children's workers with juniors will appreciate this series of worship programs. They are organized around eleven themes. Some themes are seasonal while others will relate to unit themes.

The author plans for child participation and insists that workers will want to make changes and adjustments according to need.—*Dessie R. Miller.*

***Effective Home-School Relations.** James L. Hymes, Jr. Prentice-Hall, 1953. 264 pages. $3.50.

A delightful book prepared for teachers and parents in the public school, but containing much guidance for parent-teacher fellowship groups in the church.

It shows us exactly how to build better relations with the homes of pupils.—*Dessie R. Miller.*

KINGDOM GLEANINGS

The following radio stations will broadcast the transcribed series Let There Be Light during the week of May 10, when the Church of the Brethren program in the Baltimore "pilot house" project will be featured. Consult your local newspapers for the time.

Alabama	
Dothan	WAGF
Enterprise	WIRB
Selma	WHBB
Tuscaloosa	WJRD
Eufaula	WVLA
Fayette	WWWF
Cullman	WFMH
Arkansas	
Harrison	WHOZ
California	
Alturas	KCNO
Fort Bragg	KDAC
Berkeley	KRE
Pasadena	KPPC
Petaluna	KAFP
Pittsburg	KECC
San Bernardino	KITO
Ventura	KVEN
Chico	KXOC
Modesto	KBOX
Mt. Shasta	KWSD
Colorado	
Grand Junction	KEXO
Alamosa	KGIW
Salida	KVRH
Connecticut	
New Haven	WAVZ
Waterbury	WBRY
Bridgeport	WICC
Delaware	
Wilmington	WILM
Florida	
Clearwater	WTAN
St. Augustine	WFOY
Live Oak	WNER
Miami	WWPB
Georgia	
Thomson	WTWA
Macon	WNEX
Savannah	WTOC
Idaho	
Idaho Falls	KIFI
Blackfoot	KBLI
Illinois	
Metropolis	WMOK
Elgin	WRMN
Chicago	WCFL
Oak Park	WOPA
Springfield	WCVS
Rockford	WROK
Chicago Hts.	(FM) WCHI
Mattoon	WLBH
Peoria	WTVH
Indiana	
Bedford	WBIW
Evansville	WGBF
Fort Wayne	WGL
Madison	WORX
West Lafayette	WBAA
Washington	WFML
New Castle	WCTW
Lebanon	(FM) WINL
Portland	WPGW
Iowa	
Decorah	KWLC
Ames	WOI
Centerville	KCOG
Dubuque	KDTH
Iowa City	WSUI
Mason City	KGLO
Sioux City	KCOM
Waterloo	KWWL
Keokuk	KOKX
Des Moines	KWDM
Kansas	
Wichita	KAKE
Garden City	KIUL
Hutchinson	KWHK
Ottawa	KTJO
Parsons	KLKC
Manhattan	KMAN
Kentucky	
Corbin	WCTT
Covington	WZIP
Louisville	WINN
Louisiana	
Ruston	KRUS
Maine	
Biddeford	WIDE
Maryland	
Hagerstown	WJEJ
Cumberland	WDYK
Frederick	WFMD
Massachusetts	
New Bedford	WBSM
Attleboro	WARA
Northampton	WHMP
Quincy	WJDA
Springfield	WSPR
Boston	WEEI
Worcester	WORC
North Adams	WMNB
Haverhill	WHAV
Holyoke	WHYN
Michigan	
Jackson	WKHM
Midland	WMON
Port Huron	WTTH
Benton Harbor	WHFB
Grand Rapids	WOOD
Ironwood	WJMS
Kalamazoo	WGFG
Flint	WMRP
Detroit	CKLW
Minnesota	
Thief River Falls	KTRF
Northfield	WCAL
Red Wing	KAAA
Minneapolis	WPBC
Rochester	KROC
Austin	KAUS
Duluth	KDAL
Mississippi	
Jackson	WJDX
Missouri	
Joplin	KFSB
St. Joseph	KFEQ
Springfield	KWTO
Columbia	KFRU
Boonville	KWRT
Montana	
Helena	KXLJ
Billings	KOOK
Nebraska	
Alliance	KCOW
Hastings	KHAS
Scottsbluff	KOLT
Omaha	KBON
Nevada	
Reno	KOH
New Jersey	
Bridgeton	WSNJ
Plainfield	WXNJ
New Brunswick	WCTC
New York	
Kingston	WKNY
Amsterdam	WCSS
Patchogue	WPAC
Patchoque	WALK
Syracuse	WNDR
Albany	WPTR
New York	WCBS
Auburn	WMBO
Buffalo	WEBR
Elmira	WELM
Glens Falls	WWSC
Gloversville	WENT
Ithaca	WHCU
Liberty	WVOS
Poughkeepsie	WKIP
Rochester	WHEC
Fulton	WOSC
White Plains	WFAS
Dunkirk	WFCB
North Carolina	
Ahoskie	WRCS
Chapel Hill	WUNC
Asheville	WLOS
Boone	WATA
Clinton	WRRZ
Dunn	WCKB
Durham	WSSB
Gastonia	WGNC
Monroe	WMAP
Mayodan	WFMB
Reidsville	WFRC
Winston-Salem	WSJS
Leaksville	WLOE
Mt. Airy	WPAQ
North Dakota	
Williston	KWBM
Mandan	KGCU
Dickinson	KDIX
Ohio	
Fostoria	WFOB
Cleveland	WTAM
Columbus	WCOL
Coshocton	WTNS
East Liverpool	WOHI
Findlay	WFIN
Ironton	WIRO
Marietta	WMOA
Marion	WMRN
Middleton	WPFB
Newark	WCLT
Piqua	WPTW
Washington Court House	WCHO
Portsmouth	WNXT
Springfield	WIZE
Toledo	WSPD
Steubenville	WSTV
Akron	WAKR
Elyria	WEOL
Dayton	WONE
Oregon	
Pendleton	KWRC
Corvallis	KOAC
Portland	KWJJ
Tillamook	KTIL
Pennsylvania	
Sharon	WPIC
McKeesport	WEDO
Allentown	WHOL
Butler	WISR
New Castle	WYSN
Charleroi	WESA
Connellsville	WCVI
Doylestown	WBUX
Easton	WEEX
Erie	WIKK
Gettysburg	WGET
Harrisburg	WHP
Indiana	WDAD
Latrobe	WAKU
Stroudsburg	WVOP
Lancaster	WGAL
Washington	WJPA
Wilkes-Barre	WBAX
Williamsport	WRAK
Apollo	WAVL
Philadelphia	WFIL
Shamokin	WISL
Reading	WEEU
Bethlehem	WGPA
Rhode Island	
Providence	WPRO
South Carolina	
Columbia	WIS
Chester	WGCO
Charleston	WTMA
South Dakota	
Pierre	KGFX
Watertown	KWAT
Vermillion	KUSD
Huron	KIJV
Aberdeen	KABR
Tennessee	
Knoxville	WBIR
Maryville	WGAP
Oak Ridge	WATO
Chattanooga	WAGC
Nashville	WMAK
Texas	
Center	KDET
Pleasanton	KBOP
Waco	KWTX
San Antonio	KTSA
Vermont	
St. Albans	WWSR
Brattleboro	WTSA
St. Johnsbury	WTWN
Waterbury	WDEV
Virginia	
Lexington	WREL
Martinsville	WMVA
Arlington	WEAM
Richlands	WRIC
Waynesboro	WAYB
Washington	
Pullman	KBKH
Spokane	KGA
Bremerton	KBRO
Ellensburg	KXLE
Bellingham	KPUG
Chehalis	KELA
Ephrata	KULE
Seattle	KTW
West Virginia	
Morgantown	WAJR
Weston	WHAW
Wheeling	WKWK
Huntington	WLPH
Clarksburg	WHAR
Wisconsin	
La Crosse	WKBH
Madison	WISC
Milwaukee	WTMJ
Oshkosh	WOSH
Waukesha	WAUX
Manitowoc	WOMT
Two Rivers	WTRW
Ladysmith	WLDY
Rhinelander	WORT
Wyoming	
Laramie	KOWB
Sheridan	KWYO

Mrs. J. E. Keller of 119 Poinsettia, Sebring, Fla., requests prayers for her husband who has muscular atrophy, for which the doctors have no help.

A book of stories about native children in Brethren mission areas is scheduled to come from the press on June 1. Written by Modena Minnich Studebaker and illustrated by Hazel Minnich Landis, Of Such Is the Kingdom is intended for junior age and older. The book is cloth bound with a paper jacket and contains 144 pages.

A message calling the people of this country to turn from dependence on the hydrogen bomb to dependence on Christ was released jointly by the Brethren Service Commission, The Mennonite Central Committee and the American Friends Service Commission on Good Friday, April 16. Space was bought in the New York Times on that date and releases were given to the three major wire services, major newspapers, news magazines, columnists and radio commentators in New York, Philadelphia and Washington.

Brotherhood Theme: Win Men to Christ

The 1953 volume of The Massanetta Echoes, a collection of the addresses delivered by outstanding Christians at the Massanetta Springs Bible Conference, has been published. Copies, costing $2.10 each, may be obtained from The Executive Director, The Massanetta Springs Bible Conference, Box 684, Staunton, Va.

Copies of a Brief History of Idaho and Western Montana are wanted by the Brethren Historical Library at Elgin, the Elizabethtown College Library at Elizabethtown, Pa., and Elder W. J. Hamilton, R. 1, Box 50, Turtle Creek, Pa. Bro. Hamilton would also like to secure copies of the district histories of Northeastern Ohio and Southern Pennsylvania. If anyone has extra copies please notify Bro. Hamilton and the places mentioned above.

The Historical Committee of the Church of the Brethren will place a bronze plaque honoring the memory of John Naas in the Amwell church at the morning service of June 13 at 11:00. Bishop Naas established this historical colonial congregation in 1733 and was its first minister. Elder George Wm. Landis, pastor of the church, will preside at the service; M. R. Zigler will give the dedicatory address. The Amwell church is located one mile east of Sergeantsville, N. J.; visitors are invited to attend this service.

Information on lodging for the Annual Conference at Ocean Grove was sent in the pastor's packet of March 1 to be posted in the local church or made available otherwise to interested members. In addition to the information on housing given then, the following trailer park information is now available: Trailer Camp, Route 35 at 18th Ave., West Belmar, N. J., operated by Wm. Carmore; Circle Motor Courts, Route 35 at Wyckoff Road, Eatontown, N. J.; Pine Motor Courts, State Highway 35, Eatontown, N. J.; Hyer's, State Highway 35, Eatontown, N. J.

The Church Calendar

May 2

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson: Judgment on Jeroboam. 1 Kings 12:25-33; 14:1-20. Memory Selection: Beware lest thou forget the Lord thy God, in not keeping his commandments. Deut. 8:11 (R.S.V.)

CBYF Topic: Looking Ahead

May 2-9 Family Life Week

May 7-8 Eastern Region camp leaders' training conference, Camp Swatara, Pa.

May 14-15 Eastern Region camp leaders' training conference, Camp Harmony, Pa.

May 15 Eastern Maryland conference on the church and world order, Brethren Service Center, New Windsor, Md.

May 22 Eastern Maryland junior high rally, Brethren Service Center, New Windsor, Md.

May 23 Rural Life Sunday

May 23 Conference Offering

May 28 Eastern and Middle Maryland CBYF week-end camp, Camp Peniel, Md.

June 1-3 Missouri leadership training camp, Knobnoster state park, Warrensburg, Mo.

June 6 Pentecost Sunday

Love Feasts

Florida

May 2, 7:30 pm, Yellow Creek

Indiana

May 7, 7 pm, Anderson
May 8, 7:30 pm, Beech Grove
May 8, 7:15 pm, Windfall
May 9, 7:30 pm, Buck Creek
May 9, 7:30 pm, Rossville
May 15, 7 pm, Bethany
May 20, 8 pm (DST), English Prairie
May 27, 8 pm, Pleasant Valley

Kansas

May 2, 7:30 pm, Parsons

Maryland

May 1, 7 pm, Stone Bridge
May 1, 4 and 6:30 pm, Welty
May 2, 6:30 pm, Monocacy
May 2, 5:30 pm, Pleasant View
May 2, 6:30 pm, Dundalk
May 2, 7 pm, Sams Creek
May 8, 2:30 pm, Broadfording
May 8, 6:30 pm (DST), Brownsville
May 9, 7 pm (DST), Manor
May 16, 7 pm (DST), Beaver Creek
May 16, 6:30 pm, Westminster
May 16, 7 pm, Locust Grove

Michigan

May 16, Pontiac

Minnesota

May 2, Minneapolis

Missouri

May 25, 7:30 pm, Peace Valley

New Jersey

May 16, 7:30 (DST), Amwell

New York

May 16, 4:30 pm, Brooklyn, First

Ohio

May 2, Springfield (NEO)
May 2, 7:30 pm, Sugar Creek
May 2, 8 pm, Swan Creek

Pennsylvania

May 1, 2 pm, Bachmanville
May 1-2, 1:30 pm, Annville
May 1-2, 10:30 am, Falling Spring, Hades
May 2, Rummel
May 2, 6:30 pm, Altoona, First
May 2, 7 pm, Brothersvalley
May 2, 7 pm (DST), Boiling Springs
May 2, 6:45 pm, Carlisle
May 2, East Fairview
May 2, 7 pm, Greencastle
May 2, 7 pm, Green Tree
May 2, 6:30 pm, Huntingdon
May 2, 6:30 pm, Huntsdale
May 2, 7 pm, Locust Grove
May 2, 6:30 pm, Lower Cumberland, Mohler
May 2, 7 pm (DST), Manor
May 2, 6:30 pm, New Enterprise
May 2, 7 pm, New Fairview, Yorkana
May 2, 7 pm, Parker Ford
May 2, 7 pm, Pittsburg
May 2, 6 pm, Reading
May 2, 7 pm, Roaring Spring
May 2, Scalp Level
May 2, 7:15 pm, Smithfield
May 2, 2 pm, Spring Grove, Blue Ball
May 2, 7 pm, Tire Hill
May 2, 6 pm, Windber
May 2, Woodbury
May 2, Yellow Creek, Bethel
May 2, 7 pm, Martinsburg
May 2, 6 pm, Spring Creek
May 2, 7 pm, Germantown
May 8, 1:30 pm, West Conestoga, Middle Creek
May 8, 2 and 6:30 pm, Indian Creek
May 8-9, 2 pm, Midway
May 9, 7 pm, Norristown
May 9, 7 pm, Philadelphia, Germantown
May 9, 7 pm (DST), Rockwood
May 9, 7:30 pm, Upper Claar
May 15, 2 and 7 pm, Conestoga
May 15, 4 pm, Rouzerville
May 15-16, 10 am and 6:30 pm, Big Swatara
May 15-16, 1:30 pm, Upper Conewago, Mummert
May 15-16, 1:45 pm, Springville, Mohler
May 15-16, 1:30 pm, Fredericksburg, Meyer
May 16, Carson Valley
May 16, 7:30 pm, Center Hill
May 16, 2 and 6 pm, Maiden Creek
May 16, 6:30 pm, Mountville
May 16, 6:30 pm, Palmyra
May 16, 6:30 pm, Quakertown
May 19-20, West Greentree
May 19-20, 1:30 pm, White Oak, Graybill
May 22, 2 and 7 pm, Akron
May 22, 2:30 pm, Mingo
May 23, 6:30 pm, Lower Conewago
May 23, 7 pm, Springfield
May 29-30, 10 am, Chiques, Mt. Hope
May 30, 7:30 pm, Jennersville

Virginia

May 2, 6 pm, Buena Vista
May 2, 7 pm, Greenmount, Mt. Zion
May 2, 5 pm, Peters Creek
May 2, 6:30 pm, Pulaski
May 15, 7:30 pm, Mason Cove
May 15, 7:30 pm, Midland

West Virginia

May 2, 6 pm, Mountain View

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. Wayne Nicarry of Chambersburg, Pa., in the Yorkana church, New Fairview congregation, Pa., May 3-9.

Bro. Henry J. Moyer of Lewistown, Pa., in the Carson Valley church, Pa., May 10-16.

Gains for the Kingdom

Two received by letter in the Sebring church, Fla.

Thirty-seven baptized, five received by letter and one received by former baptism in the Walnut Grove church, Johnstown, Pa. **Five** baptized and eight received by letter in the West Greentree church, Pa. **Five** baptized, six received by letter and two reclaimed in the Amwell church, N. J. **Six** baptized, six received by letter and one received by former baptism in the White Oak church, Pa.

Eighteen baptized and four received by letter in the Elgin church, Ill. **Two** baptized and one received by letter in the Sugar Creek church, Ohio. **Four** baptized in the Lanark church, Ill. **Three** baptized in the Cedar Creek church, Ind. **Thirteen** baptized and six received by letter in the Salem church, Ohio.

News and Comment From Around the Worl

Literacy Committee Adopts Record Budget

An appropriation of $234,000 to finance the work of the committee on world literacy and Christian literature of the National Council of Churches' Division of Foreign Missions was voted at an executive meeting of the committee. The appropriation is an all-time high and contrasts with the budget of $16,000 for 1943, the year the commitee's work was begun. Dr. Frank Laubach, committee literacy specialist, will leave in December for a five-month tour abroad to extend the commitee's work to new areas and new peoples. He will spend December and January in West Pakistan with his team of experts setting up a new literacy program for the Simb people whose tongue has never before been reproduced as a printed language. After launching the Pakistan program, Dr. Laubach and his team will move to other areas in Asia and Africa.

W.C.T.U. Billboards Combat Drunken Driving

Roadside billboards aimed at combatting alcoholism and drunken driving have been erected in fifteen states by churches and local W.C.T.U. and other abstinence groups. Mrs. Glenn G. Hays, president of the National Women's Christian Temperance Union, said the campaign will be extended in an effort to blanket the nation's highways. At present there are two posters in the series and a third is expected to be ready shortly. One of the posters shows a man held captive inside a bottle and bears the caption "Will You Be Next? Four Million Alcoholics Made in the U.S.A." The other depicts a skeleton leaning over a wrecked automobile under the legend "It Was Only Beer but Its Companion Was Death."

Japan's Top Sports Hero to Become Minister

A young Japanese Christian who has been the idol of sports fans since he won the championship of the Orient in the flyweight division last December has announced his decision to retire from the boxing ring and become a Protestant minister. Shigiji Kaneko's interest in Christianity was sparked by his sister, Chiyoshi, who gave him a Bible before he left home and made him promise to read it daily "regardless of what else you may do in Tokyo." Since becoming a national hero, Shigiji has found that many activities expected of Japanese celebrities conflict with his new faith. These conflicts have led to his decision to retire and enter a theological seminary as soon as he attains the world flyweight crown he is confident of winning.

Dr. Elson Named Clergyman of the Year

Dr. Edward L. R. Elson, pastor of the National Presbyterian church in Washington, D. C., was named "Clergyman of the Year" in an award given by Church Management Magazine. R. G. LeTourneau of Longview, Texas, was named "Layman of the Year," and Mrs. Harper Sibley of Rochester, N. Y., a former president of the United Church Women, was named "Lay Woman of the Year." The yearly awards will be presented during the fourth annual Washington Pilgrimage of American Churchmen, May 1-2.

Christian Children's Fund To Expand Korea Work

The Christian Children's Fund, Inc., is enlarging its program in order to aid Korean orphans. Dr. J. Calvitt Clarke, the director, said the agency is adding the names of 1,000 more Korean children to the 6,000 in 60 different orphanages already receiving substantial aid directly from American sponsors. The latest available figures indicate that nearly half of Korea's 100,000 war-orphaned children are still without help.

Society Taking Over Parents' Role, Catholics Told

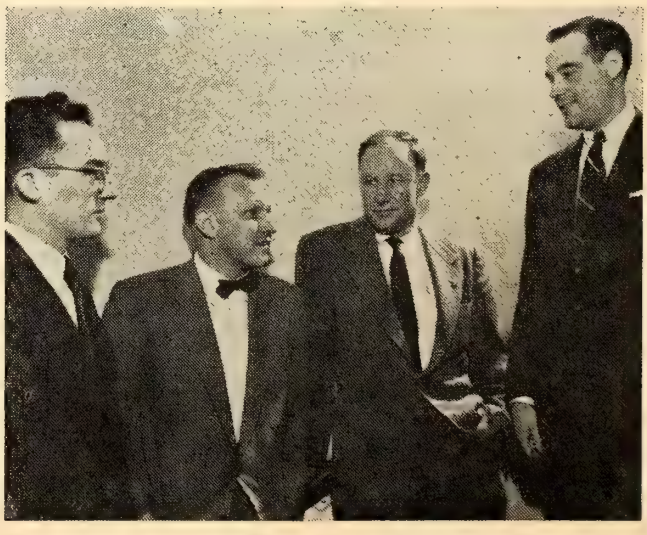
Delegates to the annual meetin of the National Catholic Conferenc on Family Life were told that th increase in juvenile delinquenc might be explained by the fact tha society is taking over the role o the parent. Dr. Helen E. Peixott clinical psychologist at Catholi University in Washington, said tha there are many scapegoats for de linquency. "However, it does seer discouraging that the more theorie we promulgate on rearing childre and the more aids we give parent the greater the hue and cry cor cerning juvenile delinquency. Per haps we, society, are taking ove the role of the parent."

Heifer Project to Ship Bees and Rabbits

The Heifer Project will send planeload of bees, rabbits and goat to Korea on April 3, according to a announcement from Thurl Metzge The plane's cargo of 100 hives o bees, 130 rabbits and 130 milk goat will be distributed in Korea unde the supervision of Church Worl Service. Benefactors of the livestoc gifts will be hospitals, orphanage schools and individuals. The bee will supply an important source o natural sugar, the rabbits meat an fur, and the goats fresh milk.

Form League to Push Family Allowance Plan

A group of parole officers in Ne York City has formed America' first Family Allowance League. Th purpose of the league is to work fo family allowances as an extensio of social security. Some fort nations, including Australia an



A group of youn men between th ages of twenty an forty has been o ganized to aid i the work of the Co umbus area Counc of Churches. Th men, known as th Young Protestan Churchmen, wi function as do th Jaycees for a Cham ber of Commerce Pictured here ar the officers. This i believed to be th first group in th nation founded fo the sole purpose o helping a churc council

Religious News Service

anada, already have such allowice plans. The Canadian and ustralian systems provide a small onthly payment to parents to sist in the support of children. ne basis of the plan is that the ture generation is the nation's ost valuable asset and must be otected.

ew Japanese Bible Translation Be Published April 12

A translation of the New Testaent in modern colloquial Japanese ill be published on April 12. To ark the event, the Japan Bible ociety will hold a reception in the hristian Center for representatives all denominations in the country. he new version is a joint project the American Bible Society, the ritish and Foreign Bible Society nd the Japan Bible Society. It was ndertaken more than three years go by a commission of six leading apanese Christian scholars because the vast changes in the Japanese nguage that have taken place nce the war.

ritain Considers New eligious Television Policy

Under consideration by the Executive Committee of the British ouncil of Churches is a suggested rrangement for religious television rograms under an independent uthority which the British governent now proposes to set up. The ouncil has expressed its satisfaction hat under the proposed plan no eligious body is to be permitted to uy time for television programs; hat no advertisements connected ith religious organizations are to e permitted; and that no advertiseents whatever are to be associated ith any religious programs.

hurch Leaders Urge ongressional Abuse Safeguards

The National Council of Churches as issued a call for reforms to iminate "procedural abuses" by ongressional investigating comittees. At its March 17 bimonthly usiness meeting in New York, the olicy-making General Board of the ouncil adopted a statement listing ght such abuses, as currently reatening American freedom. mong them are stigmatizing of dividuals and groups on the basis unsupported accusations; forcing ersons to testify about their ecoomic and political beliefs; tenencies of congressional committees act as legislative courts to deermine guilt or innocence; denying to accused witnesses the opportunity to present evidence favorable to their side of the case; permitting defamatory material to be read into committee records without requiring the accuser to confront the accused; releasing from committee files unverified and unevaluated data; scheduling committee meetings without the foreknowledge of all committee members. The statement also suggested the setting up of a single joint congressional committee on subversion, to replace rival groups which have created the impression that they seek publicity, rather than basic facts.

German Protestant Laymen To Hold Rally in Leipzig

For the first time since World War II, the Evangelical Church Day movement will hold its big annual rally of Protestant laymen in an East German city. The Soviet Zone government has given the movement permission to meet in Leipzig, July 7-11. The permission is conditional upon church leaders refusing to tolerate statements or actions during the rally which support the West German government's European defense policy or are otherwise contrary to the Soviet Zone political position.

These Agencies Can Help Families

American Institute of Family Relations
5287 Sunset Blvd., Los Angeles, Calif.
Paul Popenoe, director
Periodical: *Family Life*, monthly. $1.00 per year

American Association of Marriage Counsellors, Inc.,
270 Park Ave., New York 17, N. Y.
They will recommend competent and ethical counselors across the country

American Social Hygiene Association, Inc.
1790 Broadway, New York 19, N. Y.
Promotes sound sex education; works against venereal disease and organized prostitution
Periodical: *Journal of Social Hygiene*. $3.00 per year

Child Study Association of America, Inc.
132 East 74th St., New York 21, N. Y.
For advance leaders working in child guidance
Periodical: *Child Study*, journal of parent education, quarterly. $2.25 per year

Christian Social Welfare Associates
297 Fourth Ave., New York 10, N. Y.
Relates to National Council of Churches, covering child welfare, housing, family services, services to the aging, group work
Periodical: Bimonthly upon payment of dues

Family Service Association of America, Inc.
192 Lexington Ave., New York 16, N. Y.
Directory of Member Agencies. Annually, $1.50 per year

Home and Family Life Department and Christian Education Staff
Church of the Brethren, 22 S. State St., Elgin, Ill.
Periodicals: *Gospel Messenger and Christian Home Magazine*. $2.00 per year for latter

Joint Department of Family Life.
National Council of Churches, 79 E. Adams St., Chicago 3, Ill.
Dr. Richard E. Lentz, executive secretary
Periodical: *International Journal of Religious Education*. $3.00 per year

National Association for Mental Health, Inc.
1719 Broadway, New York 19, N. Y.
Periodicals: *Mental Hygiene*, quarterly. $6.00 per year. For ministers, teachers, lawyers, social workers, counselors, and other professional workers.
Understanding the Child, quarterly. $1.50 per year. For teachers and parents

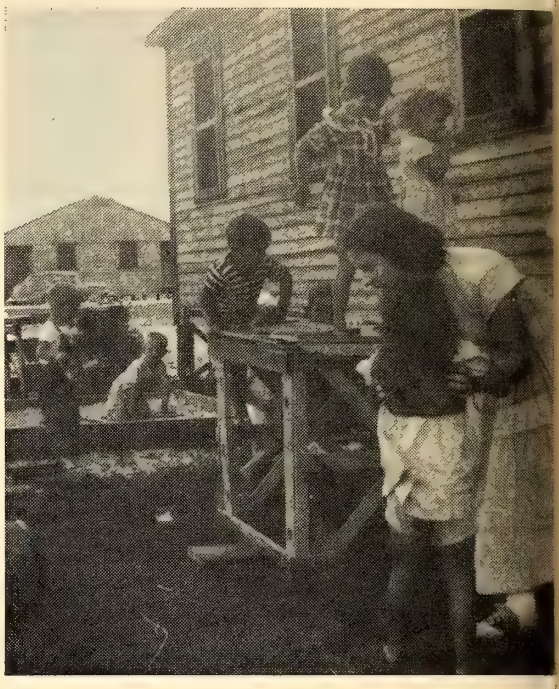
National Council on Family Relations, Inc.
5757 S. Drexel Ave., Chicago 37, Ill.
For professional people; deals with all aspects of family life
Periodical: *Marriage and Family Living*, quarterly. $5.00 per year

National Society for Crippled Children and Adults
11 S. La Salle St., Chicago 3, Ill.
Periodicals: *Bulletin on Current Literature*, monthly. Free.
The Crippled Child, bimonthly. $2.00 per year

U. S. Office of Education, Welfare and Recreation
Washington, D. C.
Publications: Write to Superintendent of Documents, Government Printing Office, Washington 25, D. C., for sample of Selected United States Government Publications biweekly bulletin list

WORK AMONG THE MIGRANTS

Jewell Ferguson, Volunteer
Chosen, Florida



Children play happily with equipment that has been provided for them in the Pahokee, Florida, migrant camp

WORK among the migrants. Shh! Did you say migrant? Why, I guess that is what they are but I never think of them in that way. To me they are just an interesting group of people who have to work for a living and need a chance to show their real worth. Let's pause and give a little thought to their situation.

Just imagine you are an average family living and working in a typical American town and then, in one way or another, you lose everything you have. You must find work of any kind to keep your family in clothing and food. The need for workers to harvest crops sounds alluring. "Yes, maybe I should see what it is all about," and then you seek a new start. But what do you find? An oversupply of workers; poor housing accommodations for you and your family; wages that are sufficient only if the work is steady and the work is not steady.

Or imagine your people have always followed the crops. That is the only way they have of making a living. You have no community roots. You have to attend one or more schools in a year (some places the teachers were helpful and the children nice; in others, they make you hate school). Your parents are always too tired or feel they do not have clothes nice enough to take you to church. Your mother must work and leaves you in the care of older children or someone else. You see her for only a few hours each day or you go with her to work and stay in the car by yourself or follow her in the field. Often you are afraid.

What do we do for such people? First, we encourage the people to establish community roots. We seek to find out all we can about the family. If they have a skill they can use, we try to secure jobs for them and help them get on their feet again. We encourage the families to settle down and get year-round work if possible, either here or somewhere else.

One day, while walking through camp shortly after I came here, I was invited into a home. As we were talking, I asked the little boy present to come to Sunday school. His mother said she would like to send him, but he did not have clothes nice enough. I looked at him and said, "He can wear what he has on now; he doesn't need to be all dressed up." The little fellow seemed pleased and the following Sunday he was at Sunday school and is now in the Sunday-school program and in the boys' club. We were invited to eat Christmas dinner in this home; it did my heart good.

We have Sunday school for children through twelve years of age and a few past twelve are still coming. We encourage the parents to take their children wherever possible to Sunday school in neighboring churches and commend them when they do. It means much to a child to be taken to church by th parents instead of being sen Several of the parents have r marked to me that they do not fe at home in these churches. If on there were a place where the adul could "wear what they have" ar feel that "this church belongs to m I am a part of it." For many chi dren, our Sunday school progra is all they know of the church.

We keep the children from tw to six years old while the mothe work from early in the mornir until late at night during the worl ing season. When a child who h come early in the morning ar stayed until late at night, ask "Where is my mommie? When she coming?" you tuck him in bed and breathe a little prayer. Ho can I answer this child? How ma she know that someone cares ar someone loves her? Her momm wants to come for her and she wi when she gets off from work, b how can you explain that to a chil Sometimes the questions tire yc and you too wonder, "Why do this child's mother have to work?

We have clubs for girls and boy from six through twelve and son a little older still come. Again, ho can you say to a child you hav learned to love, "You are too ol Now we have no program for yc anymore." I like to play ignora of the fact that I know the child age.

One day I was sitting on the steps with a group of the younger girls waiting until time to start club and one of them looked at me and asked, "Do you say your 'blessing' at night before you go to bed?" This started them and we discussed saying the 'blessing' at night, how we say it and what we say. This will linger in my heart for some time. How would I have answered and what would I have said if I did not say prayers at night?

To me, these children are just like any other children. They are baby plants that need a good root system to hold them firm when the winds blow or the floods of life come. They need to stand erect and not bend or sway or be uprooted from all the good and upright in life. We must do all that we can here to give them strong and sturdy roots—in the nursery, in the Sunday school, in the club program and in all other activities. We must live up to the highest Christian principles in every possible way, not only teaching the Christian way, but living it. Our lives are about the only sermons some of these people ever see.

Work among the migrants! What can you do? Do all you can to alleviate the conditions that make migrants out of people. Give that neighbor of yours, who is having a hard time, a little encouragement. Think twice before you have him move from his home because he is behind on rent or in debt. See what you can do to help straighten out his problems and get him on his feet again. Do all that you can to prevent an excess of labor in your state, your community. Where outside labor is brought in, see that the employers provide enough work for them to support themselves, that they have adequate housing and that they can fit into the community life and find a welcome in your schools and churches.

And last, pray for those who administer this program that they may have the strength and faith that comes only from God.

I-W RELEASES

THIRTEEN I-W workers in the Brethren Service program have been granted releases from the conscientious objector civilian work program. All of these men were eligible for an early release because of previous service on approved Brethren Service projects. A number of these men plan to continue serving with the Brethren Service Commission.



Food for International Work Camps

Work campers enjoy the period of fellowship that comes with mealtime, and they do justice to the simple, wholesome fare, after a morning of hard work. American campers pay for their own maintenance; **European campers need the assistance that you can give.** To extend to them the same opportunity for service that American youth have, food needs to be provided for their use. Many of the European campers that apply are students who have had a meager existence for a number of years. Yet they want to serve—they count their blessings and want to help those who are still less fortunate.

Fifteen tons of food are needed to help feed these campers who have come from the East and West Zones of Germany, Greece, Scandinavia, Italy, Holland and Egypt. Church groups can give a boost to this far-reaching program by helping to supply staple foods. For more information write: W. Ray Kyle, Brethren Service Center, New Windsor, Md.

UNITED NATIONS — WASHINGTON SEMINAR

As a result of several requests, a post-Ocean Grove Seminar is being planned. It will **begin at the United Nations in New York City on Monday morning, June 21.** Tuesday morning will be allotted for sight-seeing in New York and Tuesday afternoon for travel to Washington. The Washington phase of the seminar will begin on Wednesday morning at the Washington City Church of the Brethren. A carefully planned program is being prepared for Wednesday and Thursday with an optional program for Friday.

If you plan to attend Annual Conference, include this seminar in your summer travel plans. See New York and Washington with a purpose. Take advantage of the expert leadership which the social education department will provide. Both adults and youth (twelve years or older) are invited to attend.

The United Nations phase of the seminar will consist of a guided tour of the UN buildings, a lecture on the organization and work of the UN, lunch in the delegates' dining room, attendance at the UN committee and council meetings, an address by Dr. Andrew Cordier, executive assistant to the UN Secretary General, what the individual Brethren can do to work for world peace and justice through the UN.

The Washington phase of the seminar will consist of visits to the Supreme Court and both houses of Congress, interviews with legislators, attendance at Congressional committee hearings, conferences at White House, various executive departments, foreign embassies, with Washington church leaders, an address by General Lewis B. Hershey, director of Selective Service, lectures and discussions on the Christian and political action.

The number of registrants will be limited; registrations will be accepted in the order they are received. For further information write: Brethren Service Commission, 22 S. State, Elgin, Ill.



YOUR CHURCH and the REAL CONCERNS of FAMILIES

Ruth Shriver
Family Life Department Secretary

THIS is the season of weddings — of flowers, soft music, radiant brides coming down the aisle to waiting grooms—and of the celebration of home and love and the beauty of family living. The cup of rejoicing for the goodness of family life should be full and running over for all of us!

But the theme for National Family Week in 1954 has a serious note: Christian families for a troubled world! And honesty compels us to admit that part of the reason for our troubled world is families in trouble.

Acknowledgement of this minor note in our rejoicing need not turn us to skepticism, but rather to a greater determination to overcome those barriers which at present point to failure rather than success in family living. If families are in trouble we need to find out the reasons; when we know the reasons, we can help better where there is already trouble. We can also see more clearly what needs to be done for and by those now starting out on the new pathways of marriage and family life if they are to achieve a Christian goal of happiness, self-fulfilment, the rich contribution a good home always makes to the community and the world at large.

Gratitude is due the editor of the Gospel Messenger for a National Family Week emphasis that gives us a sampling of some of the real concerns of both normal families and those temporarily in trouble. As you read through the clear, specific suggestions for strengthening family life in these "sample" areas, you will be made aware of many others not dealt with here—for which all of us seek solutions.

The Church Is Already Doing Something

Let us be fair. Many things are already being done, both within the church and beyond, for the betterment of family life. Some 65 federal and more than 400 national voluntary welfare agencies and foundations are working at some angle of the family's concerns. Further, many local churches have a dynamic concern that is being expressed through classes, school of family living, counseling, church credit unions, committees helping young couples to buy property, strong social and recreational programs. Many pastors and lay leaders are attending conferences and workshops in the family life field; some are doing special study and clinical work in colleges, universities, mental hospitals or special projects.

Still further, whenever a church engages in one of the activities mentioned above, the spark of creative imagination of someone in the group always leaps ahead to new dreams of what could be done to help still more. The dreams grow into new ventures, and thus the program grows.

What Then Is Left to Do?

First of all, not all churches have come alive to the kinds of activities mentioned above; nor even to a concern that something needs to be done about the family. This complacency and inertia must be pierced by the tragedy of everyday



Henle from Monkmeyer

Not a European home—it happens here! What are their real concerns?

occurrences already being witnessed but not yet accepted as a Christian responsibility.

Second, those churches already at work and increasingly enthusiastic will want to pause for inventory and a careful assessment of the next steps to be taken. In the family life program as in every other activity there is danger of activity for activity's sake—without a clear sense of purpose that is related to significant needs within the congregation. It is easy to whip up enthusiasm for almost any worthy project; we need to be sure that what is undertaken is the best possible investment of time, leadership and financial resources as we view the needs of families within our parish.

Clues to Finding the Real Needs

We will do well to assume that the real needs are not apparent on the surface. Even as the constant search for cancer has not yet provided the complete answer, so we do not yet know all of the hidden sources of infection in contemporary family life. Yes, we see the divorce, the mental illness, the juvenile delinquency, the drinking, the crime. But the symptoms are not the causes. What will it take to prevent divorce? What are the causes of the tension that lead to unhappy people, often to mental illness? And what produces the drinking?

One clue to finding out is to ask. We have people before us constantly in our classes and fellowship groups. The written questionnaire, particularly if unsigned, may help. Group discussions often open up concerns of individuals. Conversations often reveal concerns. We cannot count too much on any of these, however. Family concerns are often delicate sensitive matters, not easy to share with another.

Another clue is to keep watching the newspapers, magazines and books for surveys and research on family problems. As a single sample, the Chicago Sun-Times reported not long ago that the Lutheran Church, Missouri Synod, had taken a random sampling of 5,000 families. It had been assumed that drink and sex and religion were the three tension producers among Lutheran families. The survey findings revealed instead that in-laws, money and child training were the biggest trouble makers. To read this statement at once sets one to wondering, "Would these findings be true for my church also?"

The Big Concerns Begin to Emerge

In following the clues mentioned above, certain guide lines begin to appear. For instance, we see that it is not enough to keep talking about "the family" in a general way. For families are different. Some of our church families have just been begun. Others have reached sunset years. Between are various stages of the family cycle—the family with small children, the family with school-age children, the family with teen-agers, the "launching" family with young people ready for vocation and marriage, the "middler" family whose children have left home, the family of older adults, the family broken by death or separation. We begin to see that our church program to be completely significant must take account of the needs of each of these groups. Further, each of these family groups is made up of individual people. The wife and mother, for example, is today very much in the limelight. As a young wife and mother she has a certain group of interests; later she moves into other and quite different experiences. In the later adult years, she has new adjustments to make; new horizons of service to explore. Likewise, brothers and sisters at various stages of growth have relations to one another and to both parents, which call for special guidance. The husband, throughout the family cycle, has needs and interests that call for concern.

Fortunately, the church already has age-group leaders who have a natural concern for the total welfare of their students. If you are one of these leaders, you may already have years of experience and study in the field of the uniform lessons, or the graded lessons for children and youth. You may be a well-grounded student of the Bible. You will be doubly ready, then, to begin to explore further how the truth of the Christian religion can more effectively relate itself to workaday families in a workaday world.

Other Concerns Beyond Age Groups

Some of the real concerns of families are equally true for all age groups and need to be dealt with through the total church program rather than by any one class, department or organization. Take the matter of the timetable of the family. Too much is going on in the community and the school—even in the average church. A prior need of most families is time to be at home and to do things together as a family. But the time problem is complex; the father's job is a part of it. So is the mother's participation in away-from-home activities. So are all the good and constructive activities of club, school, welfare and service agencies in the community. It will take real statesmanship to correct the present timetable.

We cannot begin to enumerate here the total concerns of families. The Family Problems Handbook reviewed in the book column elsewhere in this issue will help. The Plan Book for Better Family Life in Your Church and Mine lists twenty possibilities for program activities in a congregation. Much more important than these is the chart on pages 14 and 15, "A Chart to Help You Check the Needs of Your Age-groups," which can help a family life director, committee, Christian education committee or workers' conference to look at the needs of all groups within the membership—in relation to money, job, housing, sex, neighbors, recreation, health and other needs. Other sources of ideas both as to family concerns and ways of meeting them will be found in the Home and Family Life Packet, 1954 Revision, and the Selected List of Marriage and Family Life Publications, 1954 edition.

* * * *

To order from the Family Life Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.:

The Plan Book for Better Family Life in Your Church and Mine. Revised June 1954. Prepared by the Home and Family Life Department of the Church of the Brethren, in co-operation with the age-group staff and editors of the Christian Education Commission, and the National Consultative Committee on Family Life. Free upon request.

Selected List of Marriage and Family Life Publications, 1953-54 edition. Prepared jointly by the Home and Family Life Department and the Brethren Publishing House. Free upon request.

The Home and Family Life Packet. Revised June 1954. Prepared for local family life directors, family life committees, Christian Education Committees, and all other local church workers wanting to work on the family life problem. $1.50

The Family Problems Handbook. Arnold W. Holmes. 1952. Paper, $1.49. Hard Cover, $3.50



Govindji K. Satvedi's family, just before he left India for America

Govindji K. Satvedi
Bulsar, India

MY VISIT IN AMERICA

DURING the past year, since last June, it has been a great joy to me to visit the mother church in America. It has been a wonderful privilege.

Years ago a missionary talking to his fellow missionary said something like this: "Most of our families in America would receive Govindji in their homes, don't you think so?" That gave me an impression that there must be some prejudice against India skin. I am proud in behalf of the Americans to report that I had no difficulty in any way, anywhere. In the trains, in the planes, in the buses, in the hotels and motels, whether out in public places or in the homes, I found no discrimination.

From the far east to the far west, I have visited more than 120 churches and have been in more than two hundred homes. Some of these homes were the homes of pastors, but mostly they were the homes of laymen. I have attended one Annual Conference, many district meetings and several church camps. Also I have visited hospitals, old people's homes, colleges, schools, etc., and I had a fine time everywhere. Even though I was constantly on the move, there were many people who were disappointed because they did not have me in their homes. My heavy schedule did not permit me to visit all the places I would have enjoyed seeing.

As I have been in the home church, there are several things which have impressed me deeply. Everywhere I found brotherly love. I felt love and unity within the churches. I saw it in the worship services and in business sessions where church questions and problems were discussed. I saw it in the family fellowship dinners, where the families shared their food with one another. This helps to link the members together in love more closely. I saw this spirit of brotherly love whenever the people worked together, when they helped one another whether it was in cooking, serving or in washing dishes. The Brethren Service program and projects revealed this attitude of brotherly love. To bring students from afflicted areas of Korea, Japan, Germany, etc., into their homes as members of the family and educating them is just like Matt. 25:35-36. I hoped that the same privilege might be given to students from India also.

I was pleased when I saw how the church shows concern for the aged people by having old people's homes. Government also helps the old people. It seems to me to be a very thoughtful act. India has a different view in the matter.

The many religious activities of the church made a deep impression upon me. The churches seem to be very much concerned for the spiritual life of the church people. It was encouraging to see the Sunday-school work for every age. In one church it was interesting to me to see on the bulletin board a record of the number who brought their Bibles to church with them. It was a great joy to find both the young and the old laymen giving voluntary service in conducting classes

and in creating new projects for their classes. They give money for missions and church activities. Camps, revival meetings, study courses and various programs are carried on regularly and they keep the church alive and active.

The missionaries on furlough are kept busy continually among the churches. Seeing how they are "kept on wheels," I had to wonder whether the furlough is meant for rest. I was kept on wheels and wings also. Sometimes I visited three of four churches in one day and spoke five times. I had my rest on wheels.

Also I was much impressed with the sacrificial life which I recognized when I saw many of the young people preparing themselves for church work. They pay for their education and choose to come on "daily bread" program. Although people of their qualification earn good wages, these young folks become pastors and receive less than they would in other work, and when they become missionaries, they get still less.

Throughout the Brotherhood, the pastors and workers are well engaged with their church programs and much attention is paid to the Brethren Service project. The junior, youth, women's and men's departments are well and systematically organized. Evangelizing the neighbors needs the same interest.

It was good to see the observation of Thanksgiving Day all over the country, but it seems that Christmas Day should also be observed as a day of worship and spiritual significance. Christmas is the most remarkable and sacred day of the whole world. It should be a day of remembrance of Jesus, the unspeakable gift from God. The doors of the Christian churches should be open on Christmas Day to thank God for his eternal love to sinners.

I loved the fellowship and spirit of Bethany Biblical Seminary. The period I spent there was a great experience for me. The Bethany family and the students' club were wonderfully good to me.

As I say farewell and return to my home at Bulsar, I want to say that all the churches, the leaders and all the homes wherever I went were just good to me, that's all. I thank you all very heartily for your kindness which was shown to me in so many various ways. The memory of your goodness is carved in my heart and I hope it will also prove a blessing to the church in India.



Singing procession leading from the Ranadive Brothers' home to the new church



Standing before the church while Psalm 24 is being read just before Goldie Swartz opened the door for this historic occasion

Dedication of the Vada Church

Susan S. Shull
Dahanu Road, India

FEB. 7, 1954, was a red letter day for the Christians at Vada. The fruition of their dreams and labor was realized in the dedication of the new church building. A full program led by Elder D. J. Bhonsale was carried out, though modifications had to be made for the absence of some scheduled speakers.

Visitors, coming mainly from Palghar and Dahanu, joined with the Vada group assembled at the home of the Ranadive brothers to form the singing procession leading to the church. After surrounding the church several times the group quietly stood before the entrance while Ps. 24 was read and prayer offered before Miss Goldie Swartz, missionary at Vada the past six years, unlocked the door for the dedication service.

After all had been seated on the new grass-matting strips, a gift from the Dahanu church, three girls sang a song of welcome. The Scripture reading by Johnbhai Wadia and prayer by K. M. Salvi were followed by a congregational hymn, My Heart God's Temple, one of the favorite hymns written by Narayan V. Tilak. Ratnakar Ranadive read an interesting history of the Vada church, telling of the early and later workers there since the station was opened in 1905.

After the treasurer's report by Prabhakar Ranadive, the offering was lifted by Shivabhai Wadia and Ganpat Patel, while the congregation sang a hymn of consecration. Y. S. Hiwale led the offertory prayer.

The selected Scripture portions, 1 Thess. 1: 1-10 and Matt. 28: 16-20, were read by Prabhaker Ranadive preparatory for the dedication sermon by Elder C. G. Shull, who spoke on The Task of the Church. This was pointed out as (1) winning men to Christ, (2) teaching them to observe his way of living, (3) worshiping and fellowshiping together, (4) providing spiritual services for marriage, dedication of children, baptism, sickness and death, (5) promoting stewardship and service, (6) interpreting the will of God in the world. The dedicatory prayer was fittingly offered by Miss Swartz, who had given much of her time and energy in helping to promote and direct the work of getting the new church built. The service closed

with Bro. Andrew Holderreed pronouncing the benediction.

Then followed a happy fellowship hour as folk gathered in the shade of the church outside for the reception tea. It was good to meet old and new friends, among the former being Yeshwant Salvi, who used to be the motor driver for the mission at Vada, but who now lives at Nasik.

The evening service provided an interesting and pointed program with the showing of two filmstrips, Fallow Ground and The Story of Three Ten Rupee Notes, the former being about the church, dead or alive, and the other being on stewardship.

On Monday forenoon the dedication of four children was led by Elder Bhonsale, followed by the installation of Prabhakar Ranadive and his wife to the office of deacon. This service, conducted by Elders Shull and Bhonsale, was an outstanding spiritual experience for a assembled. Some felt it to be t climax of the special services as laid a deeper foundation for the o going, growing church.

In the afternoon two boys fro Christian homes were baptized the river and then at night for participated in the love feast a communion service.

Thus closed the spirit-filled ser ices connected with the dedicati of the Vada church.

The Church at Home

Edited by Alberta Yod

Indian Creek Church

Rich in Brethren History

J. Wilford Price



ON SUNDAY, Dec. 27, 1953, the Indian Creek church, near Vernfield, Pa., realized the fulfillment of many years of planning and working as the newly remodeled house of worship was dedicated. For many years we had seen the need of better facilities for the Sunday school and for a better and more beautiful place to worship God.

The dedicatory services started on Christmas evening, continued on Saturday evening and in three sessions on Sunday. The speakers were Galen Kilhefner, A. C. Baugher, S. Clyde Weaver and Frank S. Carper. Bro. Carper preached the dedication sermon on Sunday afternoon to a capacity house. The Sunday evening service was a musical program by the Indian Creek chorus under the direction of Henry B. Moyer. Following the dedication a two weeks' revival was held by Bro. Robert Cocklin. Bro. A. A. Price is the elder in charge, and the present membership is 241.

Rebuilding was started in April 1953. Much work was done by members of the congregation, such as digging, carpentering and painting. Services were held in a nearby unused Schwenkfelder church during the eight months of remodeling.

The remodeling consisted of rearranging the entire sanctuary, and adding a section to the back of the auditorium to be used as an overflow room and Sunday-school rooms. There is now a total of thirteen Sunday-school rooms (two of which are also used as a young people's room and ladies' aid room). There are a nursery, a modern kitchen, a baptistry, new pews and pulpit furniture, a public address system and indirect fluorescent lighting. The seating capacity is about 400. The outside walls are stucco finished in white, the lawn has been graded, and the parking lot enlarged. Shrubbery is to be planted in the spring. The cost of the remodeling is about $75,000 not counting donated labor.

The Indian Creek church is rich in early Brethren history. Geographically the early Indian Creek field was of vast extent, without boundaries of any kind. The moth church at Germantown was orga ized in 1724, and records show t the Indian Creek region receiv early attention, and continued do so for many years. After death of his wife at Germanto in 1746 Elder Peter Becker mo to Indian Creek and resided th until his death in 1758. He is bur a few miles away in the Kl cemetery, within the bounds of Indian Creek church.

Some who assisted in the w before it was organized, besi Peter Becker, were Rudolph H ley, Sr., Alexander Mack, Alexander Mack, Jr. and Chris pher Sower, Jr.

Indian Creek was organized a separate congregation in 17 The first house was a frame str ture of unfinished boards, pain red, not heated or lighted. The modeled building is the fifth on present site. Abraham H. Cas the librarian-historian, worshi in the third building on the s

Several missionaries have g out from the Indian Creek churc Sara C. Shisler to Africa, and H Stauffer to the Chinese in Chic

We were thrilled on dedication Sunday when a telegram from Sister Shisler was read to the audience.

Although the physical building is completed, we feel our task is not completed. A day of great opportunity and service is before us. In the words of Sara Shisler's telegram—"To God be the glory; to the church the joy of the goal attained."

Conference Business

Unfinished Business

Travel Pool for Standing Committee Delegates

Answer to 1953 Query I

After a study of comparative costs to the districts for Standing Committee delegates over a five-year period and of the problems and expense involved in setting up and administering a travel pool, our committee feels that this proposal would create more problems than it would solve. We, therefore, do not advise the establishment of a travel pool for Standing Committee delegates.

We do want to express a concern for those districts whose size and location makes the sending of a delegate more of a problem, particularly in the years when Conference is farthest away from those districts. As a partial answer to this problem we would invite each of the regional boards to consider the advisability of a Standing Committee delegate travel pool for their particular region.

Committee:
E. R. Fisher
Robert Greiner
Graybill Hershey

Study of Problems of Camping

Answer to Query F

The 1953 Colorado Springs Conference committee appointed to study the Query on Camping reports progress. The committee asks for another year to complete its work.

Glen Swinger, Chairman
William F. Smith, Secretary
David K. Hanawalt, Convener

Query

Revision of Ministerial Placement and Policy

Whereas the statement of Ministerial Placement and Policy adopted by the San Jose Annual Conference, 1951, suggests that a pastor counsel carefully with his local pastoral board and/or district and regional placement persons when contemplating a resignation (Paragraph 3 a, p. 76, 1951 Annual Conference Minutes), states that it would be "wise" for the local pastoral board to discuss it with district, regional or national placement persons when the local board takes the initiative (paragraph 3 b), and makes no mention of district, regional or national placement persons when the local congregation takes the initiative (paragraph 3 c); and

Whereas, this is not in complete agreement with the Record of Agreement, nor is it to the best interest of those concerned; and

Whereas the termination of a pastorate is of as great import as the calling of a pastor, which requires "clearance with the district ministerial board and other placement persons";

We, the Elders' Body of Northwestern Ohio District, met in conference at the Swan Creek church, Nov. 5, 1953, recommend to Annual Conference through district conference that the Statement of Ministerial Placement and Policy be revised to state clearly in section 3, Terminating a Pastorate, that the pastor, pastoral board and the local church, each in like manner, be asked to counsel with district and/or regional placement persons before taking action to terminate a pastorate.

Action of district meeting: Recommendation adopted and passed on to Annual Conference for action.

Orville Noffsinger, writing clerk.

Anniversaries and Weddings

Anniversaries

Brother and Sister Elijah F. Bowman celebrated their golden wedding anniversary on Feb. 21, 1954, with an open house in the afternoon and a worship service conducted by their pastor. They have six children and eleven grandchildren.—Mrs. W. F. Bowman, Boones Mill, Va.

Brother and Sister L. A. Bowman celebrated their sixtieth wedding anniversary at the Jones Chapel church, Sunday afternoon, March 28, 1954. Bro. Bowman has served in the ministry for fifty years. They have three sons, eight grandchildren and five great-grandchildren. Bro. W. C. Sweitzer of Ridgeway conducted a service for the occasion.—Mrs. Ruth H. Turner, Martinsville, Va.

Mr. and Mrs. W. F. Sembower of the Rockwood church celebrated their golden wedding anniversary on Sept. 13, 1953, with a family dinner in Jennertown, Pa. They are the parents of twelve children and have sixteen grandchildren and one great-grandchild.—Mrs. Walter F. Berkebile, Rockwood, Pa.

Brother and Sister Elmer H. Witmer of Mastersonville, Pa., celebrated their golden wedding anniversary in their home on Aug. 9, 1953. They have two children, three grandchildren and one great-grandchild.—Mrs. John K. Stauffer, Lawn, Pa.

Weddings

Barker-McHaddon — Marlin Howard Barker and Stella Mae McHaddon, both of Kittanning, Pa., in the Center Hill church, Feb. 27, 1954, by the pastor, W. K. Kulp. —Mrs. Dale McKelvey, Kittanning, Pa.

Brewster-Johnson—Edward Brewster of Burlington, Ind., and Carol Johnson of Flora, Ind., March 19, 1954, in the Flora church, by the undersigned.—Glen M. Baird, Flora, Ind.

Cottingham-Brown—Reuben Cottingham and Donna Brown, both of Springfield, Ill., Feb. 28, 1954, in the Springfield church, by the undersigned.—Gordon W. Bucher, Springfield, Ill.

Derrer-Brunner—Wayne W. Derrer and Fairy Mae Brunner, both of Lanark, Ill., in the Cherry Grove church, Jan. 31, 1954, by Merle R. Hawbecker.—Mrs. Wayne Derrer, Lanark, Ill.

Hayes-Randolph — Clarence Hayes of Battle Creek, Mich., and Patricia Randolph of Flora, Ind., in the Flora church, March 20, 1954, by the undersigned.—Glen M. Baird, Flora, Ind.

Johnson-Adams—Roy A. Johnson, Jr., of Elgin, Ill., and Gladys Adams of Marion, Ohio, March 6, 1954, in the Elgin church, Ill., by the undersigned.—W. Glenn McFadden, Elgin, Ill.

Mitchell-Fair—William Mitchell of Huntington, Ind., and Thelma Fair of Franklin Grove, Ill., in the Franklin Grove church, Aug. 16, 1953, by the undersigned.—Gordon W. Bucher, Springfield, Ill.

Mullens-Vick—Arlie Lee Mullens and Mabel L. Vick, at the home of the pastor, Dec. 3, 1953, by the undersigned.—M. J. Craun, Harrisonburg, Va.

Nelson-Neahan—Benjamin Freely Nelson, Jr., of Marion, Md., and Lillus Joanne Mahan of Rehobeth, Md., in the Green Hill church, Oct. 25, 1953, by Grant Mahan. —Mrs. Fred Johnson, Westover, Md.

Ritschard-Shellenbarger—Roger C. Ritschard and Nila M. Shellenbarger, both of near Freeburg, Ohio, in the Freeburg church parsonage, March 19, 1954, by the undersigned.—John W. Johnson, Paris, Ohio.

Shrock-Mahan—Cecil Omar Shrock of Westover, Md. and Martha Marie Mahan of Rehobeth, Md., in the Methodist parsonage, Pocomoke City, Md., Nov. 15, 1953, by Rev. L. C. Randall.—Mrs. Fred Johnson, Westover, Md.

Williams-Walker—Billy F. Williams of Flora, Ind., and Dorothy V. Walker of Logansport, Ind., at the Flora church parsonage, Feb. 6, 1954, by the undersigned.—Glen M. Baird, Flora, Ind.

Wittig-Renalds — Berlin Wittig and Mildred Renalds, at the Greenmount church, Va., Dec. 12, 1953, by the undersigned.—M. J. Craun, Harrisonburg, Va.

Obituaries

Beach, Hazel Pauline, daughter of Lester L. and Amy Hinish Steele, was born at Martinsburg, Pa., July 16, 1922, and died at her home in Henrietta, Pa., Dec. 10, 1953. She was married to Glenn Beach on April 25, 1943, and was a member of the Diehl's Cross Roads church. Surviving are her husband, two sons, her parents, one sister and three brothers. Funeral services were held in the Martinsburg church by her pastor, Lloyd B. Stauffer, assisted by Paul Yoder of Huntingdon, Pa. Interment was in the Fairview cemetery, Martinsburg. — Mrs. Sophia Hoover, Martinsburg, Pa.

Brown, William S., son of Michael and Sarah Brown, was born June 1, 1874, at Meyersdale, Pa., and died Oct. 1, 1953. On June 9, 1901, he was married to Lucy Bell Bittinger. He came to Iowa in 1902 and farmed in Orange Township until his retirement in 1937. He was a long-time member of the South Waterloo church, where he served as custodian for several

years. Surviving are his wife, two daughters, four sons, twelve grandchildren, five great-grandchildren and two sisters. Funeral services were conducted by the undersigned in the South Waterloo church. Interment was in the Orange cemetery. — Clarence D. Sink, Waterloo, Iowa.

Burget, William W., son of David S. and Sarah Weyant Burget, was born March 9, 1885, and died March 10, 1954, at his home at Curryville, Pa. On June 21, 1909, he was united in marriage to Susie M. Hainley of Roaring Spring. He was a member of the Diehl's Cross Roads Sunday-school and church and served the church as treasurer for a number of years. Surviving are his wife, one daughter, four sons, three brothers and two sisters. Funeral services were held in the Diehl's Cross Roads church by Bro. D. I. Pepple and his pastor, Bro. Lloyd B. Stauffer, and Rufus B. McDannel. Interment was in the Diehl's Cross Roads cemetery.—Mrs. Sophia Hoover, Martinsburg, Pa.

Flora, Darrell E., son of William and Etta Flora, was born at Greene, Iowa, Dec. 6, 1894, and died in Wichita, Kansas, Feb. 25, 1954. He united with the church in his youth. On Jan. 12, 1921, he was married to Grace Roesche of Quinter, Kansas. Surviving are his wife, two daughters, one grandchild, three sisters and two brothers. Funeral services were held by Bro. H. D. Michael, and his pastor, Bro. Charles Dumond, Jr. Interment was in the Fairlawn cemetery.—Mrs. Steve Moyer, Hutchinson, Kansas.

Grimm, Ervin M., was born June 2, 1903, and died March 9, 1954. The funeral service was conducted from the Miller funeral home, Elizabethtown, Pa., by the undersigned. Burial was in the Mount Joy cemetery.—Nevin H. Zuck, Elizabethtown, Pa.

Groff, Mary R., daughter of Wayne and Katherine Rutter Parmer, was born June 21, 1870, and died March 7, 1954. Funeral services were conducted from the Elizabethtown church by her pastor, the undersigned. Burial was in the Weavertown cemetery.—Nevin H. Zuck, Elizabethtown, Pa.

Harmon, Earl, son of Mr. and Mrs. Ernest Harmon, died in Indianapolis, Ind., at the age of thirty-five years. He was a member of the Ladoga church. Surviving are his wife, one daughter and his parents. Funeral services were held at the Cox funeral home in Ladoga by the undersigned. Interment was in Indianapolis, Ind. — Robert L. Heeter, Ladoga, Ind.

Harris, Elizabeth, died in Logansport, Ind., at the age of eighty years. She was a member of the Ladoga church. Surviving are two sons. Funeral services were held at the Cox funeral home, Ladoga, Ind., by the undersigned. Interment was at Ladoga.—Robert L. Heeter, Ladoga, Ind.

Heestand, Salome Lehman, widow of Eli Heestand, was born Sept. 24, 1871, and died Feb. 24, 1954. She had assisted her husband in pastorates at Elkhart, Ft. Wayne, Plymouth and Salamonie churches in Indiana. For twenty-eight years she resided at North Manchester, serving for a number of years as superintendent of the college hospital. Surviving are five children, fourteen grandchildren, five great-grandchildren and one brother. Funeral services were conducted at the Goshen City church by Bro. H. F. Richards, assisted by Clarence Fike. Burial was in the Prairie St. cemetery, Elkhart.—Mrs. E. R. Fisher, Huntington, Ind.

Hornbaker, Emma L., was born near Nickerson, Kansas, Jan. 10, 1875, and died June 20, 1953. After completing nine years of public school teaching, she was married to Omer F. Hornbaker on June 14, 1905. As a member of the Pleasant View church, she was a Sunday-school teacher and later on Sunday-school superintendent. Surviving are her husband, four sons, one daughter, twelve grandchildren, two great-grandchildren, and one sister. Services were held in the Pleasant View church by Charles A. Miller. Interment was in the Pleasant View cemetery.—Omer F. Hornbaker, Hutchinson, Kansas.

Kessler, Estella, died March 9, 1954, at the home of her daughter in Ladoga, Ind., at the age of eighty years. She had been a long-time member and worker in the local church. At the time of her death she was serving as janitor for the church. Funeral services were held in the Ladoga church by Dr. Niles, assisted by the undersigned.—Robert L. Heeter, Ladoga, Ind.

Kestler, Charles Byron, son of V. W. and Jane Porter Kestler, was born Sept. 29, 1872, at Concord, N. C., and died March 14, 1954, at Carlinville, Ill. For a number of years he lived at the Girard Aged Persons' Home and was a member of the Girard church. Surviving are three sisters. Funeral services were conducted by the undersigned in the Bramley funeral home at Divernon, Ill. Burial was in the Auburn cemetery.—Perry R. Hoover, Girard, Ill.

Kettering, Annie Shelly, widow of Samuel Kettering, died at her home at the age of eighty years. She was a member of the Annville church for many years. Surviving are four children, five grandchildren, six great-grandchildren, one brother and two sisters. Funeral services were held at the Annville church with Bro. Hiram Gingrich and Bro. Frank Carper officiating. Burial was in the South Annville cemetery.—Sarah Winters, Cleona, Pa.

King, James Nathan, son of Eugene and Delia King, was born Dec. 10, 1916, and died Dec. 23, 1953, at his home near Copper Hill, Va. On May 23, 1940, he was married to Margie Hale. For several years he was a member of the Copper Hill church. Surviving are his wife, one son, one daughter, his parents and one sister. Funeral services were held in the Copper Hill church by Allen Hoover and Frank Wimmer. Interment was in the church cemetery.—Mrs. Carl Stump, Copper Hill, Va.

Kiser, Susie, daughter of William and Anna Fraker, was born April 5, 1879, and died Aug. 26, 1953. She spent her entire life in Miami County. She was a member of the Covington church. Funeral services were conducted by Bro. M. G. Wilson, assisted by Rev. A. D. Hunt. — Ethel Manning, Covington, Ohio.

Kurtz, Lester A., son of Lewis and Amanda Kurtz, was born Nov. 9, 1899, and died March 14, 1954. He united with the church at the age of eighteen years. Surviving are his wife, two sons and one daughter. Funeral services were held by the undersigned in the West Goshen church. Interment was in the West Goshen cemetery.—Edward Stump, Elkhart, Ind.

Martin, Nancy R., daughter of Joseph and Catherine Mummert Risser, was born March 19, 1854 and died March 10, 1954, in Piqua, Ohio. She had been a member of the church for eighty-eight years, having transferred to Covington from Harris Creek in 1885. On Nov. 8, 1878, she was united in marriage to Emmanuel B. Martin, who preceded her in death in 1920. Through her interest in needlecraft which she took up after she was crippled from polio she had contact with many people many of whom she never saw. Surviving are one son, one granddaughter, one foster granddaughter, four great-grandchildren and two great-great-grandchildren. Funeral services were held at the Eshleman-Duff funeral home by Bro. M. G. Wilson and Bro. Ray O. Shank. Burial was in the Harris Creek cemetery. —Ethel Manning, Covington, Ohio.

McDaniel, George A., son of Matthew and Nancy Brumbaugh McDaniel, was born near Bedford, Pa., and died suddenly at his home in Denton, Md., Oct. 27, 1953, at the age of seventy-five years. For many years he was a member of the Denton church, he also worked in the church in Florida, where he spent some tir during his later years. Besides his wi Bertha Johann McDaniel, he is surviv by one daughter, three sons, eleven gran children, four great-grandchildren, thr sisters and one brother. Funeral servic were held in the Denton church wi Harry Ziegler and Barry Fox officiatir Interment was in the Pleasant Hill cem tery near New Market, Md.—Mrs. Norm L. Rairigh, Denton, Md.

Merkey, Rebecca Minnie Odgen, daug ter of Cyrus and Mollie Gauby, was bo Dec. 19, 1879, in Berks County, Pa., a died March 9, 1954, in Ontario, Am Iowa. She was married on May 12, 19 to Charles Odgen, who preceded her death in 1936. To this union were bo two children. Her second marriage w to Jacob S. Merkey on Feb. 5, 1938, w also preceded her in death in 1943. S was a long-time member of the Washir ton church, in Kansas. While living Ontario she was a faithful worker in t Bethel Chapel church. Surviving are c son, one daughter, five grandchildren a one sister. Funeral services were held the Bethel Chapel by Rev. Glen Akin. second service was held in the Washir ton church, Kansas, by the undersign Burial was at Washington, Kansas.—S. Gauby, Washington, Kansas.

Millhouse, Kathy Jo, daughter of Cly and Norma Welbaum Millhouse, was bo July 25, 1949, and died Sept. 11, 19 Funeral services were conducted by B M. G. Wilson.—Ethel Manning, Covingt Ohio.

Miller, Harry Raymond, son of Benjan and Mary Jane Creager Miller, was bo at Williamson, Pa., and died at his ho near Greencastle, Pa., March 14, 1954, the age of fifty-nine years. Surviving his wife, five daughters, three sons, elev grandchildren, three sisters and t brothers. The funeral was held from Minnich funeral home in Greencastle the undersigned. Burial was in the Ce Hill cemetery. — Samuel D. Linds Hagerstown, Md.

Newcomer, Vernon Melvin, son of and Laura Stouder Newcomer, was b May 23, 1906, in Union Township, Ind., died Feb. 5, 1954, in Fort Wayne, Ind. was a member of the Syracuse chu Surviving are his mother, two sisters three brothers. Funeral services w held in the Syracuse church with Clayton Mock officiating, assisted by undersigned. Interment was in the Ur Center cemetery. — Lovan Symens Syracuse, Ind.

Pifer, Lewis Randolph, son of Le and Barbara Hamstead Pifer, died Ma 13, 1954. Surviving are two sons, stepson, sixteen grandchildren and great-grandchildren. Services were c ducted by the undersigned in the Fairv church. Interment was in the chu cemetery.—Ross Speicher, Accident,

Power, Dan M., was born Sept. 19, 1 at Ollie, Iowa, and died June 30, 1953. was united in marriage to Dora A. W derlich in 1902. Surviving are his w one son, one daughter, one sister one brother. Funeral services were c ducted by Bro. Harley Yates, in the Sc Keokuk church. Interment was in Brethren cemetery.—Mrs. Arthur W lerich, Ollie, Iowa.

Poyner, Susan Ulrey, was born Indiana, July 1, 1863, and died at Bak field, Calif., Jan. 9, 1954. On March 1883, she was united in marriage Thomas Edward Poyner. To this u were born five children. She is surv by two children. Memorial services conducted in the Hopson mortuary the undersigned. Interment was in Union cemetery.—Ralph Turnidge, Bak field, Calif.

Purdum, Nettie Norris, was born M 20, 1872, in Ohio, and died Aug. 22, at Parsons, Kansas. At the age of years she moved to Kansas with parents. She was married to F. M. Pur in August 1908, at Independence, Ka She had united with the church when

as twelve years old. Funeral services ere conducted by Bro. Francis Shenefelt, sisted by Rev. Donovan Speaker. In- rment was in the Elston cemetery.— obert A. Teegarden, Parsons, Kansas.

Church News

Southern California and Arizona

Glendale—Lynn and Mary Blickenstaff nducted our school of missions during nuary. Our love feast was held on the ird Sunday evening in January. On vo consecutive Wednesday evenings ior to Jan. 31 a church membership ass was held to prepare all who desired urch membership. Twenty-one were ceived into our church by letter and ptism. Our church was host for the orkshop on evangelism directed by Bro. dward Ziegler of Elgin, Ill., on Feb. -23; four churches participated in the ogram. Baptismal services were held n Palm Sunday. Bro. Doty has instituted e Fireside Hour every Wednesday eve- ng. The group gathers by the fireplace the social hall for Bible study and ayer.—Orpha L. Sollenberger, Canoga ark, Calif.

Southwestern Kansas

Hutchinson—Bro. Earl Frantz presided our council meeting on Feb. 21. At is time it was decided to start a build- g fund as our Sunday-school and church tendance is growing. Our church held a hool of missions, sponsored by the omen's work, during the month of nuary. Our choir, directed by Lillian eterson, gave a Christmas program. We ave just completed the expanding and building of our kitchen. During the nter a number of films have been used. ro. William Yoder and some students om McPherson have been in our serv- es. Our ladies participated in the World ay of Prayer services in the city, and so attended the district women's rally the Darlow church March 9. At this eeting it was decided to adopt Ana osa Rodriguez of the Brethren Academy Pureto Rico for her four years' stay McPherson College. Our pastor gave ecial emphasis to evangelism during the enten season. — Mrs. Steve Moyer, utchinson, Kansas.

Southern Missouri and Arkansas

Shoal Creek—On Sunday, Jan. 24, a dication service was held for the provements which have been made on ir church building. Bro. Ralph Skaggs, ate fieldman, was the speaker for this casion. One of our members attended e leadership training institute for the ildren's workers held at Kansas City, o., Feb. 4-5. In February we had a nner and program honoring those with rthday anniversaries the first quarter. ur quarterly council meeting was held arch 11. One of our young people tended the regional youth conference McPherson. On Sunday, March 21, ro. Charles Lunkley, returned missionary Africa, was guest speaker for our urch services. We have decided to have filmstrip one Sunday evening a month. ir young people are co-operating with e Methodist youth in union young ople's services on Sunday evenings. Mrs. Ethmer Erisman, Fairview, Mo.

Southern Illinois

Astoria—The play, White Christmas, was esented by the young people. The ildren had a Christmas program with mitten tree. The mittens were sent to ildren of other lands. A mission study ass was conducted during the month January. At the close of the study the ung people sponsored a Spanish supper. ir church participated in the Week of ayer services which were held in the rious churches of our town. Mr. and rs. Gerhard Stuhler were week-end ests in our church. Mrs. Stuhler, former ma Schedel, was a German exchange student in our midst. The men's work has had as their project the making of screens for the parsonage. They also sponsored the installation of a public address system in the church. Besides sewing for relief, the women's work sponsored the seeds for goodwill. Council meeting was held March 8 with Dewey Caves presiding. Our pastor, Bro. Paul C. Lantis, was elected as delegate to Annual Conference. Pre-Easter services were conducted by our pastor with love feast following. Our church co-operated in the program by the Manchester choir on April 11 at the Woodland church. The Christian education committee is sponsoring a day camp July 26-30 for the children of the community. — Lizzie Riebling, Astoria, Ill.

Hurricane Creek—Our church met in regular council on March 14 with our elder, Bro. Dow Ridgley, presiding. Bro. Johnson has resigned as pastor beginning June 1. The ministerial committee is in charge of securing speakers until a pastor can be secured. It was decided to hold evangelistic services. Bro. Johnson conducted a week of pre-Easter services, closing with a love feast on April 17. Two from our church attended the sectional meeting at the Walnut Grove church. —Pearl Parker, Smithboro, Ill.

Panther Creek—Our council meeting was held on Jan. 7. Love feast services will be observed May 1. Our pastor, Bro. Ira Hiatt, and his wife, will be delegates to Annual Conference. We are having mission study in the homes on Sunday evenings. We participated in the World Day Prayer services at the Methodist church. The district spring rally was held in our church April 3. We sent clothing and grease for relief work.—Mrs. J. E. Small, Roanoke, Ill.

Northwestern Ohio

Tiffin—Our annual birthday supper and missionary offering was held on the evening of March 24. We participated in the One Great Hour of Sharing observance. Midweek Lenten devotions were held each Thursday evening. On April 11 Bro. Harold Henricks of Adrian, Mich., began a series of meetings which continued into Holy Week. Baptismal services were conducted on April 14. The meetings closed on April 15 with a love feast service. We joined with the churches of the city in Good Friday services. — Mrs. Sara M. Berlekamp Smith, Bettsville, Ohio.

Eastern Pennsylvania

Indian Creek—After a remodeling program of eight months, we are again meeting in our church building. Dedication services were held Dec. 27, followed by evangelistic services by Bro. Robert Cocklin. Bro. A. A. Price was re-elected elder-in-charge for a three-year term at our March council meeting. A young adult group was organized with Bro. Wilmer Hartley as president. Nine members were received into the church by baptism on Feb. 28. The young people sponsored a service with Bro. William Longenecker of Stevens Hill as speaker. Bro. Joseph Moyer was elected delegate to Annual Conference at Ocean Grove. Bro. Robert Byerly of Elizabethtown College conducted a Bible institute in our church on Sunday, March 7. We receive a weekly letter from Bro. Walton Moyer, who is in alternate service in Germany.—J. Wilford Price, Vernfield, Pa.

Lititz—The Brethren Youth Bible Club (preparation for church membership and the Christian life), which is taught by our pastor, Bro. Earl M. Bowman, began last September. At our Christmas program Miss In Sook Choi told how Christmas is celebrated in Korea. The school of missions was held on six consecutive Sunday evenings. Our church joined with the other



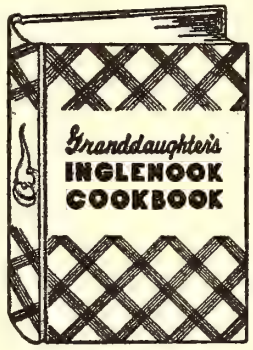
Useful Gift for a Bride

Granddaughter's

INGLENOOK COOKBOOK

You will be delightfully pleased to own one of these useful, attractively bound cookbooks. The Granddaughter's Inglenook Cookbook contains recipes covering practically all areas of cookery. Time and oven temperatures are valuable features. Quantities for serving large groups has won for this cookbook wide acclaim. The binding is of durable water-resistant cloth. Color stamping on the cover.

The bride who receives one of these beautiful and useful cookbooks will cherish it for a lifetime. 320 pages. Single copy, **$1.50.**



Write for quantity prices for resale.

BRETHREN PUBLISHING HOUSE

Elgin, Illinois

churches of Lititz in the Week of Prayer services Jan. 4-8. A student deputation team from Elizabethtown College presented a program. A consecration service was held for four small children. Bro. Leland S. Brubaker of Elgin, Ill., conducted our revival services Feb. 7-14. Cottage prayer meetings were held in various homes prior to the revival services. The young people conducted the morning worship in observance of national Youth Sunday. The Juniata College glee club and instrumental ensemble recently gave a concert. Our father and son banquet was held on Feb. 16, with Bro. W. W. Peters of Elizabethtown College as guest speaker. A district children's workers' conference was held in our church with Mrs. Charles F. Weaver and Dessie Miller as leaders. Since our last report eleven members have been baptized and six received by letter into our church fellowship. The women of the aid department spent a day ironing and mending at the Neffsville orphanage. On Sunday evening, March 7, Bro. H. Stover Kulp, missionary on furlough from Africa, spoke in our church.—Mrs. Louis Huebener, Lititz, Pa.

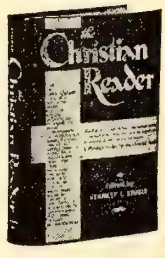
Mingo—The church met in regular council on March 13. Bro. Samuel Hess was elected as our delegate to Annual Conference. A Sunday-school class has packed fruit jars with food for the John Grimleys to take with them when they return to the mission field. The mission picture, A Chance to Live, was shown March 14. Bro. Calvert Ellis preached for us on March 21. On March 28 we used pictures of our work in Ecuador. The ladies' aid meets each Wednesday during the winter months for quilting. On May 2 the play, Finding a Home, will be given at the Skippack church by the homebuilders.—Mrs. Elmer Haldeman, Eagleville, Pa.

Myerstown—The speaker for the Bible institute was Elmer Hoover of Elizabethtown College. Bro. T. E. Paul, the young people's Sunday-school class, YTC and the Willing Worker's Sunday-school class took part in the school of missions services. A birthday social was sponsored by the young people. The CBYF had charge of the devotional period for our Youth Sunday service. Slides and a talk on a work camp in Puerto Rico were given by Jim Miller of Elizabethtown. The proceeds from the men's work annual farm sale were for the building fund. Bro. Robert Hess was our evangelist. Two were baptized into our fellowship. The community World Day of Prayer service was held in our church. At a recent council meeting Brethren Berkey Knavel and Frank Layser were elected as our delegates to Annual Conference. A plot of ground for our new church building was approved for purchasing. We participated in the One Great Hour of Sharing service. Our pastor took part in the Southeastern Pennsylvania evangelistic program. — Helen Gibble, Myerstown, Pa.

Richland—Our women's work group has agreed to spend a day monthly or bimonthly as needed sewing and mending

Twenty Centuries of Choice

CHRISTIAN WRITINGS



- Compiled
- in
- One Volume
- *528 pages*
- *Two-tone binding*
- $4.75

The Christian Reader

Edited by STANLEY I. STUBER

Devotional classics from the first to the twentieth century. . . . the heart of the eternal message in the inspired words of Christ and thirty-two saints, mystics, and prophets. . . . a one-volume Christian reader for the Christian reader.

This book solves the problem of many who cherish our Christian heritage but do not wish to invest means or time to buy and read a vast library of Christian classics. Understanding, enjoyment and appreciation of each great man represented in these basic selections are increased by introductory biographical notes.

Only a scholar like Dr. Stanley I. Stuber, who understands the needs of layman and leader alike, could have compiled this selective collection which captures the essence and continuity of the Christian spirit down the ages. Completely indexed by topic, name, and source.

Also by Stanley I. Stuber

HOW WE GOT OUR DENOMINATIONS

• An excellent primer on church history **$2.50**

BRETHREN PUBLISHING HOUSE . . . . . Elgin, Illinois

Brethren Placement and Relocation Service . .

This column is conducted as a free se ice to our people. The right to edit a reject is reserved. Since no verification ads is made no responsibility can be sumed. In writing about any ad ple give the number. Unless otherwise spe fied address all correspondence to Bre ren Service, General Brotherhood Boa 22 S. State St., Elgin, Ill.

No. 948. Wanted: Men and women elementary and high school teach positions in Front Royal, Va., Church the Brethren community. Beginning s ary $2,200 and maximum salary $3,4 Write: Rev. Fenton H. Platter, 108 W 13th Street, Front Royal, Va.

No. 949. Wanted: The District of Ok homa hopes to establish a church Amarillo, Texas. If you have relati or friends near there or stationed at Amarillo air force base write: Jan Stull, Box 1440, Amarillo, Texas.

No. 950. For sale: New modern br crete house, large living room, two b rooms, kitchen, bath and utility ro located in Mexico, Ind. Four churches the town—Church of the Brethren, Me odist, Baptist, and Brethren. This is n Peru, which is a growing manufactur center supplying work all year. Wr William H. Eiler, Mexico, Ind.

No. 951. Freeport Church of the Bre ren will assist you in securing teach and occupational positions in Freep town of 25,000. Will help families loc farms for rent or purchase in nor western Illinois. Write: Church of Brethren, 819 W. Lincoln, Freeport, Il

No. 952. For sale: 7¾ acres, 6-ro house, outbuildings, garage, well wa electricity, telephone service, mail school bus by door. Located near F Paw, W. Va., 2 miles from Oak Gr Church of the Brethren. Priced to s Write: Forrest S. Moreland, Star Ro Paw Paw, W. Va.

No. 953. Lakeview congregation Brethren, Mich., invites your vaca time fellowship. Employment availa in fruit processing plants June 15 thro October. Beaches, area tourist attracti continuous through summer. Woodl village trailer camps, cottages, cab available by advance registration o Write: M. J. Sturtevant, Brethren, Mic

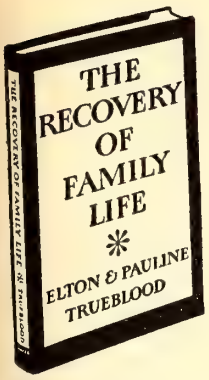
No. 954. For sale: New, beautiful, h quality, 2 bedroom, modern home, ch lot in Brethren Hillcrest division in Verne, Calif. Because of changed p this lovely home may be bought b Christian in retirement age, for less t cost. Write: Niels Esbensen, 736 Fo St., Hermosa Beach, Calif., or Earl Breon, La Verne, Calif.

No. 955. For sale: Funeral home all equipment in Liberty, Ill. Establis since 1899 and serving large territory Protestant and Catholic clientele. Sel because of death of mortician, pr reasonable. Write: Rev. A. L. Whitm Box 154, Liberty, Ill.

No. 956. Motel Roller, a new mod tourist court, owned and operated Brethren people, is open to those travel through the historic Shenand Valley of Virginia. Located on U. S. near Endless Caverns, 3½ miles sout New Market, Va. For reservations, ph or write: Mr. Paul Roller, New Mar Va.

No. 957. Member of Church of Brethren, married, three children, sires employment with Christian busin man or university, preferably on W Coast. Capable of serving as pri secretary, chief accountant and adviser, or related capacity. Ten y clerical-accounting experience. E years recent experience as account auditor-investigator under bond. Ab as grammarian and in public relati Character references submitted on quest. Write: Richard M. Barrows, 1 Louvre St., Pacoima, Calif.

Growing together in the Family

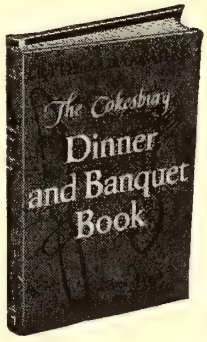


The Recovery of Family Life

Elton and Pauline Trueblood

Here is a book that will point up some of the crucial issues of family life of the everyday garden variety. Solutions to the problems are given. Families will appreciate the help this book will give in pointing them to a more complete Christian family living. Church libraries should place this book on the family reading list. Pastors will find this a refreshing book with an optimistic outlook. 128 pages. **$1.50**

The Cokesbury Dinner and Banquet Book



Clyde M. MaGuire

Ideas for family and group fun are conveniently arranged in this handy book. Written in a warm, easy-to-follow style with attractive drawings suggesting a variety of ways to make invitations, menus, decorations, and program covers. Plans can be easily adapted to fit your individual needs. Homes, schools, churches will find here a source of practical plans for: **good food**
good fun
good fellowship

160 pages. **$1.95**

Your Home Can Be Christian

Donald M. Maynard

"Helpful to newly married couples, parents, and even grandparents"—Specific suggestions are given for dealing with such everyday problems as eating, sleeping, getting along with other children, discipline, the fears of childhood, telling falsehoods and many other problems. Special consideration is given to ways by which religion may be made meaningful to children. 160 pages Cloth **$2.00**

BRETHREN PUBLISHING HOUSE . . . . . Elgin, Illinois

r a hospital in Lebanon. The men's ork group has recently painted the walls, oodwork and floor of the church base- ent. The women paid for the paint. ne men are purchasing tables for use in e basement. All the churches of our wn are considering released-time re- gious instruction during the 1954-55 hool year for grades three, four, five id six. Our recent Bible institute was nducted by Bro. W. W. Peters of Eliza- thtown, Pa. The evening service was voted to an account of Bro. Peters' ree years and Sister Peters' two years work and experiences in Austria. Bro. alph Heisey of Lincoln, Pa., conducted ir pre-Easter services which closed with ir love feast. Our delegate to Annual nference will be Ray A. Kurtz.—ichael Kurtz, Richland, Pa.

Middle Pennsylvania

Cherry Lane—Since the last report our w pastor, Lawrence Thomas, has begun s work with us. As the results of a o-week meeting conducted by our stor, eleven persons were baptized and e received by letter into our fellowship. reception and installation service were ld for Brother and Sister Thomas and eir sons by E. M. Detwiler. We hope to complete the remodeling program in the church basement in the near future. Bro. John Grimley, a returned missionary to Africa, gave a talk concerning his work. We also had with us Bro. Don Bowman, who gave a report of his recent trip to the World Youth Conference in India. At Christmas time the pageant, The Tree, was presented by the primary department under the direction of Kathryn Sollenberger. A service of consecration was held for the new babies of our church by the pastor. The youth of the church have recently organized and have adopted the youth action plan. They have had several meetings studying the organization of our church.—Mrs. Harvey Sollenberger, Clearville, Pa.

Martinsburg—The Loyal Heroes Sunday-school class installed tower speakers and a period of music is played before each service. Bro. Roy S. Forney conducted a service at the state hospital at Hollidaysburg, Pa. Dedication services were conducted by the pastor for the new homes of Charles Corle and Lloyd Quarry. Bro. Paul Yoder spoke on Juniata College day, Jan. 17. Bro. L. K. Ziegler gave a message at the missionary meeting on Jan. 31. Bro. Forney and four young people attended the Brethren youth seminar in Washington, D. C. and New York City. Since our last report three were baptized and two received by letter into our church. A prayer meeting is held at the Morrison Cove Home once each month. The women's work organization gave blankets for relief on World Community Day and in February they gave a contribution to the girls' schools in Africa and India. Bro. Richard W[illegible]am, a former member of our congregation and now a member of the faculty of McPherson College, preached for us. On Feb. 28, the Juniata College choir presented a program. On Sunday evening, Feb. 28, Bro. H. Stover Kulp was speaker at our missionary meeting. Ira O. Reed of Williamsburg was the speaker at our father and son banquet. World Day of Prayer services were held in our church with Sister Forney as leader. Bro. J. W. Hershberger and his wife are going on the Brethren tour to the Holy Land.—Mrs. C. O. Beery, Martinsburg, Pa.

S. E. Pennsylvania, New Jersey, E. New York, and N. Delaware

Coventry—Dedication services for the new educational unit of our church were held with Bro. Calvert N. Ellis, president of Juniata College, bringing both the morning and afternoon message. In the evening of the same day, Bro. H. Stover Kulp talked concerning his experiences on the Africa mission field. The senior, treble and chapel choirs provided special music numbers for the annual Christmas Eve candlelighting service. Other Christmas services included the cantata, The Chorus in the Skies, and a Sunday-school service with the children participating. The Juniata College touring choir and ensemble presented a concert in our church on Saturday evening, Jan. 30. The film, For Every Child, was shown at the Sunday-school attendance recognition dinner in February. The women's work group has been collecting relief goods. A month of missions emphasis was held during March with presentations by Missionaries John Grimley and Velva Jane Dick. The film, A People Without Fear, was shown on March 14. The pastor conducted a preparation for church membership class prior to Easter. Since our last report seven members have been baptized and one has been received by letter. An attendance crusade is being promoted at present with increased attendance both in Sunday school and church.—Mrs. Emma Rinehart, Pottstown, Pa.

Royersford—On March 7 the Bieber family returned to our church from the Africa mission field. Since this is their home church we called it Bieber Day. Sister Bieber spoke during the Sunday-school hour and Bro. Bieber during the church service. A fellowship dinner followed the morning service when the church presented them with a love gift. —Ollive P. Flemings, Royersford, Pa.

Eastern Maryland

Baltimore, North — The community Thanksgiving service was held in the Roland Park Presbyterian church with our pastor, Frank E. Williar, as guest speaker. The children of the Sunday school gave a Christmas program and the young people presented a Christmas play. The Joash Chest service was observed at the morning worship hour, Dec. 20. An offering was received for the building program of our church. The CBYF has adopted the Youth Action Plan. During the co-operative preaching mission in January with Bob Richards as speaker, there were twenty-two applicants for membership in our church, five by baptism and seventeen by letter. A class is being conducted weekly on the meaning of church membership. In the absence of our pastor, Bro. Cline Bowman brought the message on Sunday morning, March 7. Our church will be host to the women's work conference and the ministers of the district on April 22. —Bertha E. Eaton, Baltimore, Md.

MY NEW ADDRESS IS . . .

Name .....

R. D. or St. .....

P. O. ..... Zone ..... State .....

Help us to keep your Gospel Messenger coming by reporting any change in address promptly. **Please do not remove old address.**

Eastern Virginia

Hollywood—The Sunday school presented a Christmas program. The men of the church recently redecorated the interior of our church. The women's work and missionary group sent clothing for relief work. Our church met in council Feb. 14 with our elder, Davis Nolley, presiding. At this time Bro. Nolley was re-elected as elder for a two-year term. We are still without a resident pastor. Bro. O. R. Hersch brought the morning message on Feb. 28.—Bertha M. Quann, Fredericksburg, Va.

First Virginia

Copper Hill—Bro. Henry Eller presided at our recent council meeting. Bro. Earl Zigler met with the Copper Hill church and Sister Zigler with the Mt. Union church on March 5. Several of our young people attended the district banquet at the Ninth Street church in Roanoke. On Feb. 18 Bro. Carroll Ringgold showed a film and led a discussion with our young people. The men's work contributed to the project, Seeds for Relief. Bro. Mark Wolfe will conduct a series of meetings in the Copper Hill church, April 26—May 6. —Mrs. Carl Stump, Copper Hill, Va.

Green Hill—The ladies' aid sent grease to relief. Our revival was conducted by Bro. Robert E. Houff. As a result of the meetings twelve persons were baptized and eight received by letter into our church fellowship. On Dec. 13 the combined choirs of the Green Hill, Oak Grove and Peters Creek churches presented Christmas music in the three churches. The children presented the Christmas pageant, Once Upon a Christmas Time, under the direction of Mrs. Raymond Wimmer. Our love feast and communion service will be observed April 16.—Charlotte Coon, Salem, Va.

Jeters Chapel—Our average Sunday-school attendance has been about sixty for the past winter months. Church attendance has also increased. The project of the CBYF is to landscape the church lawn. They have had two bake sales to raise the funds. The quarterly council meeting was held March 13, with the elder, Carl D. Spangler and the pastor, Elizabeth Broughman, present. A revival is planned for the spring.—Mrs. Thelma Stanley, Roanoke, Va.

Saunders Grove—Our new building is under construction. At Christmas time the Sunday school gave baskets to the shut-ins and elder members of the church and community. Ruth Utz, a missionary to Africa, gave a talk on the life in Africa and showed articles from Africa. Our Lord's Acre harvest sale was used for the building program. Bro. H. C. Eller was in charge of our cornerstone-laying service.—Mrs. E. G. Wade, Vinton, Va.

Northern Virginia

Flat Rock—Our last quarterly council meeting was held with our elder and pastor, Bro. N. J. Miller, in charge. As a result of the revival meetings held by Jesse D. Robertson, four members were received by baptism and four by letter. Bro. Miller held a revival meeting at the Stony Creek church with four members being baptized into the church. Love feast services were held in the St Creek church with our pastor in ch and in the Flat Rock church with Ar Wilkins in charge.—Mrs. Oswald Sho Quicksburg, Va.

Second Virginia

Elk Run—A school of missions was during the month of January. Two fi Our Brethren Missions in Ecuador A People Without Fear, were shown. women's work made comforters for re sent seed packets overseas and is sewing garments for relief. Several our teachers and officers attended district training school at Barren Ridg February. We observed Temperance S day with the film, Bill's Decision, w was followed by a temperance ser Our church participated with the s other churches of the community in Easter services, each Wednesday eve during Lent. Community services v also conducted April 11-16. A. J. Sch spoke at our church on the power prayer. We observed One Great H of Sharing with the Nickel-a-Meal Council meeting was held March 12, Oscar Miller, our elder, in charge.—N McCray, Churchville, Va.

Waynesboro—Five new members v baptized into the church fellowship lowing the meetings at which Bro. ward K. Ziegler was the evangelist. S we do not have a regular pastor, Donald Clague of Bridgewater has our supply minister. Bro. Lawrence D student at Bridgewater College, is sistant pastor. The play, The Blue A was presented on the night of Dec. During the month of January we our school of missions. The women's v has been making comforters for relie well as sending used clothing. They did some mending for the local hos and made a contribution to the ch building fund.—Mrs. R. B. La Waynesboro, Va.

Coming - OF SUCH IS THE KINGDOM



by MODENA MINNICH STUDEBAKER

Illustrated by Hazel Minnich Landis

Stories of native children in Brethren Mission areas. For Junior Age and Older.

Publication Date: June 1. 1954

BRETHREN PUBLISHING HOUSE . . . Elgin, Illinois

Church of the Brethren
Gospel MESSENGER
MAY 8, 1954



Irwin from Monkmeyer

Mother and Child

THE finest madonna pictures are the ones that provide a natural setting for mother and child. Even the most artistic paintings of Mary and the child Jesus reflect the artist's own conception of motherhood, and Mary is pictured sometimes as Italian, French, Dutch, English, Chinese, Japanese or African, seldom as the Jewish young girl that she was. Yet we do not criticize the artist who sees the madonna after his own likeness. We know that just as our Lord belongs to all nations, so is the relationship between mother and child so universal and basic that we can find it everywhere.

Among the madonna pictures of the world we should include photographs like this one from India. Often a mother must strap her infant to her back or lay him on a blanket in the fields while she works in the hot sun. Yet such mothers are often happier than those who abandon their offspring to the cold routine of nurseries. There is no substitute for the close intimacy that binds a young child to its mother.

A home can have no more precious masterpiece than the living picture of a mother and child, for no artist has yet captured on canvas all that God intended to express in motherhood.

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

Contributing Editors

ROY D. BOAZ ..... Cloverdale, Va.
A. G. BREIDENSTINE .... Lancaster, Pa.
A. R. COFFMAN ..... La Verne, Calif.
IVAN FETTERMAN ..... Oaks, Pa.
DEAN L. FRANTZ ..... Mt. Morris, Ill.
HOWARD H. KEIM .. N. Manchester, Ind.
MRS. JOHN D. LONG .... Dayton, Ohio
LUCILE LONG STRAYER . La Verne, Calif.
MURRAY L. WAGNER .... Troy, Ohio
LEVI K. ZIEGLER ..... Martinsburg, Pa.

THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Norman J. Baugher, General Secretary, and the Brethren House, Earl H. Kurtz, Manager, 16-24 S. State St., Elgin, Ill., at $3.00 per annum in advance. Life subscription, $50, husband and wife, $60. Entered at the post office at Elgin, Ill., as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

MAY 8, 1954

Volume 103 **Number 19**

In This Number . . .

Editorial—
Mother and Child 1
Only One Enemy 5
Preparing for Conference 5
Warren W. Slabaugh 5
Kingdom Gleanings 16, 17

The General Forum—
Possessing Our Souls. Paul Thompson 3
A Paraphrase. J. Willard Agee 4
These Things I Do Not Miss. Kermit Eby 6
May Day Prayer (Verse). Ruth Graham 6
Chaplain or Prophet? Kurtis F. Naylor 9
What Religion Means to Me. D. A. Maxcy 11
Social Problems of Alcoholism. DeForest L. Strunk 12
Integrating Worship With Daily Living. Lyle M. Brown 13
The Family Counselor 13
Tribute to Mother 14
Reviews of Recent Books 15
Holiness. Katie Flory 15

News and Comment From Around the World 18
The Return of the Brethren to Schwarzenau. Jacob Dick 20
Food for Work Camps 21
Post-Annual Conference Seminar 21

The Local Church—
The Church Must Train Parents. M. F. Ashley Montagu 22

Our Mission Work—
Spring House Cleaning. Charlotte McKay 24
He Lives — Here Where Men Live and Die. Ada Good 25
A Boy Dreams. Edward K. Ziegler ... 26

READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

Pacifists and the Whole Bible—O. T. and N. T.

Recently in these columns we had a good article—an answer to that thread-bare illogical question: What would you do if your loved ones were about to be attacked?—a question sometimes asked by war-minded selective service boards and others.

There is another question which war-minded people ask: Does not the Bible extol war heroes like David and Samuel—that Samuel who "hewed [chopped] Agag to pieces before the Lord in Gilgal" according to the instructions of "Jehovah of Hosts"? (see 1 Sam. 15:1-3 and vs. 32-33.)

In those days God's people carried on aggressive warfare to "go in and possess the land," even as we did (to our shame) when we took land from the Indians to "possess the land."

We can answer such questions by saying, "Oh, that is in the Old Testament, we are living by the New Testament." And they then ask or say, "Then you accept only that part of your Bible that seems to suit your thinking!"

Some of us who have been through two world wars and have tried to help draftees who (bless their young hearts) struggled with such problems, got help in our thinking and counseling by the approach which our esteemed teacher made to this problem—the late Dr. D. W. Kurtz called attention to Jesus' words in Matt. 5:17, when he said, "Think not that I am come to destroy [set at naught] the law and the prophets; I am not come to destroy, but to fulfill," and proceeds at once to say in six places in that one sermon "It hath been said, but I say unto you."

It has been said (back there in those primitive days with a primitive tooth for tooth culture), "love your neighbor but hate your enemy." But I say unto you, "Go a step farther, love your enemies," i.e. conquer them, as Abe Lincoln used to say, "by making friends of them."

We read also in Heb. 1:1: "God, who at sundry times and in divers manners [in various ways] spake unto the fathers by the prophets, hath in these last days spoken unto us by his Son."

Would we say that those prophets back there were not inspired—that God did not speak through them? I'd be the last man to say that. When "the spirit of the Lord came mightily upon Samson" who would dare claim that God was not with Samson? But who, on the other hand, would even consider that the man who tied foxes' tails to fire brands to destroy the enemy's wheat fields was in a class with Jesus or St. Paul in interpreting the will of God? Who would claim that?

Those men spoke for their day what they understood the will of God to be.

In fact those men, Moses, for example, "had come a good way," for the old law of retaliation had been "If thine enemy knocks out the tooth, knock out all his—if you can." Yes, they spoke for their day when war—even a war of aggression and conquest—seemed right and justifiable.

A little son of a preacher had been taught the pacifist doctrine, until his father saw that among rough-neck children from non-Christian homes, that doctrine for kiddies with a school bus driver who does not care, just will not work.

So God seemed to say to that boy "Better use your fists than lose your teeth—or even your cap."

That same boy is now in high school where a high-school political fight is waged with ballots—and words—not with the strong-arm method.

He has outgrown that childish stone-age method. Can we ever outgrow the outmoded methods of 2000 years B.C.?

Jesus saw, as Samuel could not see in his day, that there is a better way for high school youngsters and high-minded nations; that strife breeds strife; hatred breeds hatred, war breeds more war—and "settles nothing," as Dr. Kurtz used to say.

Yes, God did speak to Samuel the best he could in Samuel's day. Samuel had come "a good ways." But Jesus came much farther in his apprehension of the will of the "Father heart of God." Call that what you will—a "progressive revelation," as Heb. 1:1 seems to indicate. Whatever it is called, it helped at least one young fellow who was about to answer his draft board when they asked about wars in the Bible.—E. F. Sherfy, Rocky Mount, Va.



A confident trust in God brings a patience, a calmness that help to carry one through all kinds of trouble with an assurance of victory

Religious News Service

POSSESSING OUR SOULS

In these days of frustration and crisis comes Jesus' command for victory and security, "In your patience possess ye your souls."

Paul Thompson

IN THE midst of Jesus' prediction of the fall of Jerusalem (Luke 21), which would mark the end of Hebrew significance and the rise to prominence of the Gentile world, he called out a command for victory and security that is appropriate for any time of frustration or crisis. Across the centuries it comes like a ray of sunshine in a storm or a song from out the night. "In your patience possess ye your souls."

To possess our souls means to keep safe and secure that vital, inward part of ourselves that thinks and feels and wills—that which is sensitive to goodness and mercy; that which rebels against evil and injustice; that which responds to the call of the stars.

To do this we must first recognize that our souls are in jeopardy. This center of control is bombarded on every side by enemies who would destroy its ability to feel impulses and to issue commands. There are sins of the flesh such as intemperance and sensuousness that dull this spiritual responsiveness and take away the fine edge of character and the ability to feel keenly toward noble aspirations. Then there are sins of the spirit such as hate, jealousy and pride that eat like a cancer at the heart of man and make him blind to truth and beauty.

Next, we must do our own thinking and accept the responsibility for our own lives. We lose possession of our souls

Pastor of the Lima church, Ohio

when we allow others to assume these functions. Many voices calling for our allegiance will gladly assume what ought to be our responsibility, providing we merely listen and follow, after which they will laugh fiendishly at our inestimable loss. For in the end they offer the despairing heart of man no security; all their promises are lies. Their plot is as old as the Eden story: they say, "Eat the fruit, for thou shalt not surely die."

When we say, "I did it because John wanted me to," we admit we no longer possess our soul. John owns it, and when we forfeit the privilege of making our own decisions we lose the power to determine our ultimate destiny.

Third, to maintain ownership of our souls means that we must endure suffering like a good soldier of the cross. This is precisely why so many lose theirs — they do not like pain and sacrifice so they sell out to escape. The Christian is not promised an easy life or guaranteed social approval. Godly men through the ages have borne the trademark of suffering: Jesus, the early Christians, St. Paul, John Huss, Martin Niemoeller— the list is legion. But there is a gleam of encouragement; if we keep our integrity no significant harm can come to us, for the suffering of today is nothing in comparison to the joy of tomorrow.

Finally, to maintain the deed to our souls, we must learn to be calm and patient. The person whose soul is secure is not excited, anxious, worried; these are the marks of a soul besieged by an enemy. Patience comes by a confident trust in God in which one is certain of victory.

The greatest catastrophe that can befall us in our human experience is to lose the keen edge of sensitivity to righteousness and the power to respond to a divine impulse. When this happens one no longer looks up but down; one seeks darkness instead of light; the song in the heart is turned to mourning; hope degenerates into despair. One then becomes a miserable creature gnashing one's teeth and calling for the rocks and hills to fall upon one because the power to choose is gone and one stands helpless before the onslaught of the vicissitudes of life.

Our victory lies in the words of Jesus: "In patience possess ye your souls."

A Paraphrase

J. Willard Agee

BEHOLD, a seminary student stood up, and said, "Professor, what shall I do to inherit eternal life?" He said unto him, "What did the Master teach? Read Mark 12: 30-31." And he answering read, " 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this, thou shalt love thy neighbor as thyself. There is none other commandment greater than these.' " And the professor said, "Thou hast answered rightly."

But he, still struggling, asked, "And how shall I organize my church to incorporate these commandments?" And the profesor said: "A certain man moved his family into a strange city and when he arrived there he found no church of his own choice. And by chance he visited a church, which, like his own, believed in baptism by immersion. But, lo, they were a seclusive fellowship. It was painstakingly and specifically pointed out that interchurch co-operation could be on their terms only and without compromise on their part. Although he was introduced to the men's fellowship he felt excluded because he belonged to a differen church.

"On another Sunday he tool his family to a church whicl he knew by reputation to b an ecumenical fellowship. Th plant was modern. The sanctu ary was beautiful and suggestiv of worship. A coke machine wa in the parlor and coffee wa available. The facilities fo children were good, if the chil dren were old enough to tak care of themselves. But, lo, hi baby was not welcome. Th sanctuary was too sacred fo infant noises and the educationa plant displayed the philosophy No babies wanted. Although th minister introduced him to th congregation, he felt that be cause his baby was not welcome neither was he.

"Then one day they went t an unpretentious brick churc on the corner. The sanctuar needed redecorating. The faci ities for the children were nc as modern as the other churche The Sunday-school class wa small but their circle quickl opened to include them. And i the sanctuary this philosoph was discovered: 'To all who nee comfort; to all who need friend ship; to all who are lonely an need companionship; to all wh want sheltering love; to all wh sin and need a Savior; and t "whosoever will," this churc opens wide its doors, and in th name of our Lord says, "We come!" ' The minister called i the home that week and tw other visitors from the Sunda school, one bringing a crad roll certificate bearing th baby's name, and the other we coming the entire family to the Sunday school.

"Which of these church would you prefer?" And the stu dent answered, "The one which all people were genuine welcomed." And the profess answered, "Go thou, and in lik manner organize the church your community."

EDITORIAL

Only One Enemy

A NEWS report from London indicates that the largest Lutheran church in Warsaw, Poland, has been converted into a concert hall by Communist authorities. The officials removed a large wooden cross from the dome after it was confiscated for secular purposes.

Christians who have worked hard to build churches rightly feel indignant at the heartless way in which places of worship are taken over by totalitarian governments. Even though we glory in a cross that cannot be defiled because it still towers o'er the wrecks of time, we cannot lightly accept the confiscation of churches and their conversion to places of entertainment.

Yet have we not observed how easy it is, even in our own land of freedom, for churches to be "converted" to purposes that seem far removed from preaching the gospel? It is easy to identify the totalitarian threat of communism. How about the totalitarian threat of indifference, selfishness, pride and hatred? These powerful forces also menace the church as a kind of fifth column that corrupts from within. There may be little we can do about abandoned churches behind the iron curtain, but there are many things we can do to reactivate our neighborhood churches.

Leslie Weatherhead, noted British preacher, put the matter plainly when he told American ministers after his arrival here, "I do not believe there is one evil that wouldn't go down before the united action of the churches of your country and mine. There is only one enemy—sin. What are we waiting for?"—K.M.

Preparing for Conference

BY THIS time several hundred Brethren families have made their preliminary plans for attending Annual Conference at Ocean Grove, New Jersey. The preparation should include far more than early arrangements for lodging facilities or the planning of vacation days to include a trip East. Delegates especially must begin soon to study the items of business that will confront this Conference. For their benefit the Gospel Messenger has again printed the reports of committees and new queries as they have come to us from the secretary of Conference. Next week's issue will contain the main features of the full Conference program.

In recent years the Conference program has recognized a wide variety of interests among Brethren and has provided a rich selection of meetings and activities. It encourages everyone, however, to be present for business sessions, emphasizing the belief that the business of the church is the concern of all members. The program also provides generous opportunities for worship and Bible study. Preparation for Conference this year can be—and should be—a spiritual experience. Christians who are active in the church bring much with them when they come to Conference. Each one should expect to find some way—in discussion groups, informal fellowship meetings or regular business sessions—to make his contribution. In that manner the Brotherhood can move forward together under the power of the Holy Spirit to face some of its heavy responsibilities as a witness for Christ in this generation.—K. M.

Warren W. Slabaugh

JUST a few days prior to the death of Bro. Warren W. Slabaugh we received a manuscript from him which dealt, in his scholarly but readable way, with Jesus' teachings in regard to materialism. When the article appears shortly we are certain that hundreds of our readers, especially those who sat in his classes in Bethany, will be reminded of a beloved teacher. They will also remember him as a Christian gentleman, modest, poised, considerate, often revealing his keen sense of humor. Probably their most characteristic impression will be that of a respected teacher seated at a desk with his Greek New Testament before him and a store of relevant facts at his command to aid in understanding the text.

Many of our lay people may not realize how great a contribution a teacher like Dr. Slabaugh has made in his almost forty years' association with our seminary. The effects of his teaching have been no less marked because they came indirectly through pulpit sermons prepared by his students. Almost every Bethany student learned not only to respect Biblical scholarship but even more to appreciate the unique message of the Bible that years of consecrated study helped to make clear.

Bro. Slabaugh leaves his own testament, not only in the intangibles that his students remember, but also in a manuscript that will appear this fall in book form. He gave it a tentative title, *The Role of the Servant,* a designation that describes its approach to the ministry of Jesus. But the title also suggests the serene and humble spirit of the author—a teacher who was a master in his field, but one who lived among us as one who serves.—K. M.

These Things I Do Not Miss

- *The praise of work*
- *The fear of play*
- *The authoritarian control*
- *The acquisitive attitudes*
- *The cruelty of gossip*
- *The fear of love and of life*

Kermit Eby

SINCE the appearance of my article, entitled These Things I Miss, I keep receiving suggestions to the effect that I should take my own advice, grow a beard and return to the bosom of my fathers. I know, however, that a man cannot really go home again and that the world such a man would return to is not the same world from which he went away.

So, as I reflect over the fact that in many of my writings I have emphasized the kindliness, the beauty and the poetry in the culture which nurtured me, I have been reluctant to portray the things which I do not miss. Since all coins have two sides, let us have a look at the other side.

I do not miss the emphasis which the Brethren (minority) culture placed on work for its own sake. I do not get pleased or excited about the idea that it is important to be the first up in the morning, the first to get the washing on the line, the first to get the most grain threshed or the most fruit canned. That work is necessary, I admit; but that work is an end unto itself, I cannot admit. I doubt that we who came out of this Brethren culture were refined by our constant emphasis on the salutory effects of sheer physical labor. There is too much of the Calvinistic in this and not enough of the truly civilized. Work, yes, but recreation, too. And leisure, when after work and recreation we are free to follow our own bent.

In this instance I know whereof I speak, for my heritage is so much a part of me, that it is almost impossible for me to play and completely impossible for me to loaf. Yes, I can leave the office to cut the grass, but it is hard for me to leave in order to lie down upon the grass, to loo up into the sun. For such a se suous enjoyment of natu smacks of that devilish idlene I was so often warned again in my childhood.

To this day, I have never r ally learned to play. Ironical enough, the athletic contests my youth were intensely cor petitive. Winning was impor ant, just as it was importa when I was a boy to cut one hu dred shocks of corn, or to p in twenty loads of hay. The ot er day I was talking with a you man who had directed athlet activities in a Brethren and Me nonite CO camp. It was th young man who told me that t most fiercely competitive a nonpacifist players in the can were these same Mennonite a Brethren boys. In their desire win, these boys tripped the competitors and occasional gouged. For these young peop had never learned that play c be enjoyed as an end unto itse.

Recently—and only recently have I learned to appreci good music, to allow myself soak my subconscious in Ba and Beethoven. In so doing, have to sit quietly and not about any other business. Y

Teacher in the Division of Social Scien University of Chicago

MAY DAY PRAYER

RUTH GRAHAM

Kind Father,
Stretch our minds and souls as high as the blue, blue sky!
Make our spirits as joyous and free as the blowing, blowing wind!
Give us a radiance as cheerful and warm as the bright, bright sun!
As May is about to fulfill April's glorious promises,
Covering the woods and hills with fragrance and beauty rare,
So may we fulfill thy purposes for our being,
Making the earth more beautiful with deeds of kindness and love.
This is my May Day prayer, kind Father. Amen.



Fred Husson

Recreation and leisure are as necessary to a full life as is work

For me, it is in these relaxed moments when the best ideas come, that the hunches sometimes defined as inspiration lurk in the unconscious, ready to be seized and made use of. I will not go so far as to say that all invention is the product of laziness, but I can see a great deal of validity in the argument that creation is certainly the product of a certain kind of relaxation which might be defined by some as laziness.

Paradoxically, the Brethren placed feet washing in the center of the communion service, and the essence of that ceremony posits that all men are equal. But while this truly democratic expression lay at the center of our religion, our real world was an authoritarian one. Before my own children remind me of it, I should confess that my own life has been a constant attempt to substitute the democratic for the authoritarian values, so deeply embedded are the latter. As long as we put our feet under Father's table, he was boss. Children respected their parents because they were parents, not always because they merited respect. As I recall it, there was more than one tragedy which grew out of the insistence that the parents' wishes should determine the child's life. It was exactly at this point that the strong rebelled, and the weak tended to live out their lives in suffering conformity.

The authoritarian pattern was also the pattern of church government. The elder was the boss, and those immediately below him formed the "caucus." By the very nature of this setup, the elder and his subordinates were often permitted to govern quite ruthlessly. How vividly I recall council meetings where, in the interests of discipline, sisters were sentenced to limbo because they wore hats, and deacons who grew tobacco and sometimes chewed it voted young people out of the church because the young people smoked it.

I know something about Brethren institutions today; I know something about Brethren educational and religious organization, and it is my contention that they are essentially paternalistic and not democratic. They are more the outgrowth of the German tyrant father rather than of the suffering servant of the feet washing. For at this point, we often are hypocritical. We do our political in-fighting in our educational institutions and church boards and yet we are warned that politics is evil. We would be more honest, I think, if we admitted that we are political, and if we did not so often invoke God's sanction for doing what our power interests dictate anyway. For politics, as we too often define it, is what our opposition only engages in.

Further, I know something about the Brethren and a lot about the Mennonites as business managers, and almost without exception their operations are unalterably antiunion. I do not believe that we are God's chosen people, or that there is a correlation between worldly success and our own "chosenness." This last Calvinistic provision is certainly not a real part of historic Brethrenism, for the

historic emphasis of the Brethren church is upon fellowship and mutuality.

I do not miss this emphasis upon worldly success, on big barns and bank accounts. The only justification I have ever been able to discover for money is that it is a commodity which can be translated into travel and books and music and human happiness. I think that there is more virtue in spending money wisely than in saving it. If I were completely consistent in what I believe about money and what it measures, I would say that we are easily corrupted by it. While in our churches we gave lip service to sacrifice, those who wielded the real power were men with large bank accounts.

This I do not miss. And because I do not miss the compelling desire for worldly success which seems to be part and parcel of our culture, the apostolic church of Acts always has had a strong appeal for me. If I could, I would take my Brethren ancestors back to the years of their mutuality: "Lay not up for yourselves treasures on earth, where moth and rust corrupt." More often we Brethren tend to live by that other text, "He who provideth not for his own is worse than an infidel."

Perhaps it is just at this point that the world first conquered the Brethren. It was at this point also that, many years ago, my own social protest began. There is just something about the incompatibility of plain clothes with big barns which I cannot reconcile.

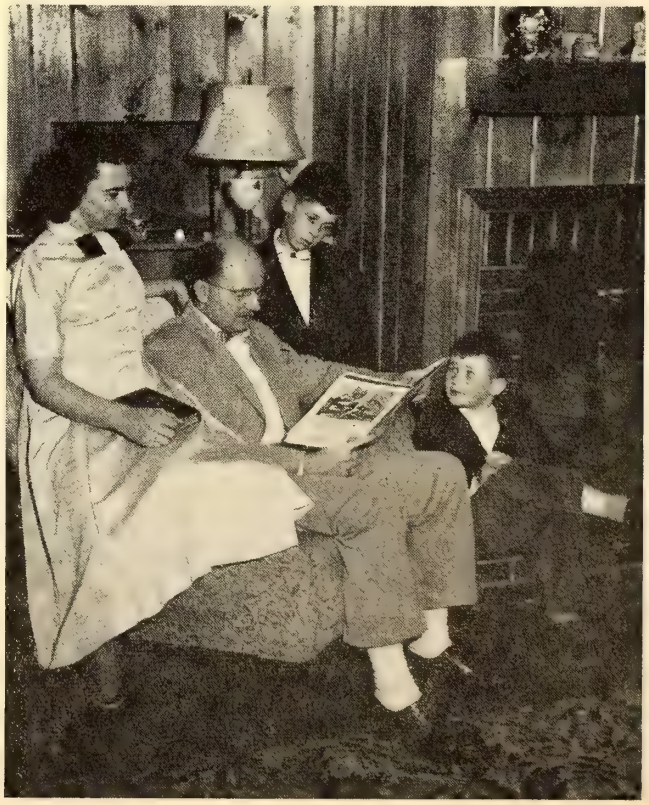
Having mentioned the bitterness which grows out of the acquisitive and personal, I move on to protest the gossip which was so intimate a part of the world in which I grew up. Gossip was the basic form of social control. It was something from which there was no hiding place, no car to take you to the city where one could lose himself. Even today, churches are torn by jealousy and by the character assassination which so often grows out of jealousy.

Gossip was cruel in this world which protested so often and so loudly its belief in brotherhood. To those who read this and deny it, I should like to point out the past which our generation has experienced: the tears produced by those who gave vent to the frustration in their own lives and the consequent attempts to destroy others. In the world from which I came, I do not miss this lack of Christian charity. We loved our brothers whom we could not know, but we also organized our cliques, social and political, to oust the pastor or to gain control of the church. I met my wife at a council meeting in a church which was split over the question of the free versus the paid ministry. To this day, the wounds in that church still fester.

I am not a theologian, but I sometimes think that all these regrettable things are a by-product of too much emphasis o the idea that man is conceive in sin and that we poor mise able creatures live life only a an interim experience and not a a real one. I do not know wh but I have always rejected th idea of being conceived in si It would seem to me much mo hopeful to believe that the co of life lies in joy, that life is goo in the living, that affection something to be expressed, tha if we love we should be able t express our love and that b tween the sexes, there is som thing more than procreation.

I do not like the repression emotion, but neither do I argu for license. Somehow I alway wanted to take life out of th woodshed, believing that if w take it out and look at it, we wi see that it is good, and that lov rather than its negation, nee to be affirmed.

It is these things, therefor that I do not miss: the praise work, the fear of play, the a thoritarian control, the acquis tive and personalistic attitude the cruelty of gossip, and th fear of love and of life itself.



Many of th things that t author values the Church of t Brethren are d cussed in his cently publish book, The God You.

The authoritari pattern of fam and church life giving way to mo democratic pro esses in both t home and th church

M. Edward Clark

We shall never find freedom from the fear of war and the famine and death that come with it unless there is some international organization with power

United Nations



Three Lions

Chaplain or Prophet

Kurtis F. Naylor

IT WAS my privilege last October to join with representatives from many churches in America in the Cleveland Conference on World Order. I participated in the section on collective security which contained the most fireworks and whose report aroused the greatest interest and the most debate.

The crucial point was the debate over the support of NATO, the Rio and Pacific pacts and the collective action in Korea. A motion to delete the reference to NATO was lost by a vote of 149 to 69. A motion to delete the reference to Korea was lost by a voice vote. A third motion to receive the report as a whole and refer it to the churches was passed; only fourteen delegates voted "no." A motion was then adopted to permit a statement of the minority view to be attached as a footnote.

The footnote statement declares that defense pacts and NATO tend "to throw the weight of approval on rearmament rather than on disarmament," "that the system of military alliances will tend to lead to war rather than to peace," that support of alliances jeopardize the UN, that "the extension of the regional defense principle will heighten existing international tensions," and the mission of the church "is to help our country make historic decisions in a spirit of world-wide rather than regional concern," and "that the church should be the church and . . . should refrain from aligning itself in support of military policies based on existing political cleavages and rival military systems among the nations."

This is an admirable statement. Brethren can foster and enthusiastically endorse many of its aspects.

It is obvious that the report on collective security hinged around the idea that the United States has a responsibility equal to her power and that we must not allow our attachment to an ideal to limit us from taking effective action. This means that NATO, the Rio and Pacific pacts and the action in Korea were endorsed as the best possible actions in which the limits of a sinful world permit.

The church did not forget to

Pastor of the Denver church, Colo.

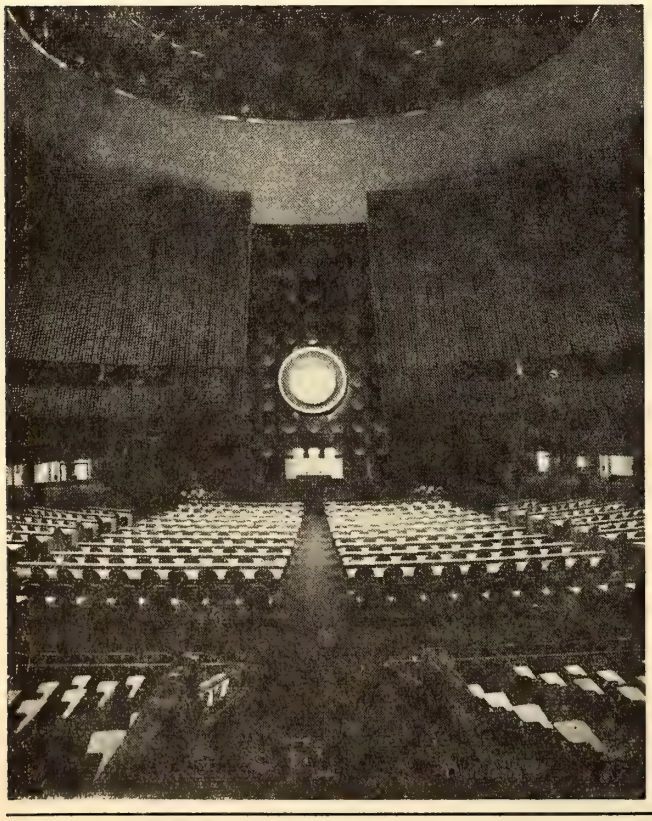
give homage to the great ideals of the Christian faith but we were not really guided by them. The regional pacts and Korea were regarded as steps forward. We apparently forgot that we were echoing ententes in triple edition and regional alliances with holy implications. Neither the Triple Entente nor the Holy Alliance succeeded in lessening tension.

It seemed to your humble representative that we were more concerned with our responsible power and what we could effectively achieve, than we were in discovering the mind of Christ and proclaiming his way among the nations. We were more sensitive to the feelings of the State Department than to the promptings of the Spirit. We became chaplains to the present order rather than prophets of the new day.

In reflecting on the conference and the report, I would like to set forth ten propositions for our study and discussion:

(1) Total and complete disarmament is the key to world peace. The world is now engaged in a race for supremacy in the development and the concomitant threat to use the most ghastly of weapons. We now have nineteen million men in active military service. The annual cost of this program is 110 billion dollars which represents not less than one eighth of the total world production. Gradual reduction in armaments is an impractical approach to this problem. The church needs really to lead out in a program to secure total and enforceable disamament. Disarmament is not the total answer but it is the necessary first step.

(2) Christian people everywhere must encourage the idea that money saved from arms must be used to encourage the education of the people of the world, increase the production of food, foster international trade, cure the world diseases and raise the standard of public health, provide decent housing and develop programs of co-



All nations should have representation in the United Nation Assembly which convenes in this hall

United Nations

operation in meeting the prol lems that face us.

Point Four, technical assis ance, world banks, internation volunteer work camps, worl trade, freedom of movement fc the world's population and th encouragement of world con munity could all be strengtl ened by the use of money i constructive programs rathe than in the debilitating race arms.

(3) World institutions ar necessary and imperative if w are to have real peace instea of an armed truce. We mu never cease to teach that w must consent to minimum r straint on our own nation sovereignty. We can never ex pect to find surcease from th tax burden and freedom fro the haunting fear that natio will murder each other unle we have some type of i ternational organization ar institutions.

(4) We must recognize ar encourage the idea that th logical development of wor institutions and organizatic can come from the Unite Nations. The UN is not perfe and in some respects we migl hope that it could be furth strengthened and develope What we must never lose sigl of is the fact that it is now a actuality and has within it th possibilities of development rapidly as the nations of th world support it.

(5) We must recognize ar work for the inclusion of a nations in the UN. This mea that we should begin to crea a favorable climate for th inclusion of China in the cou cils of the UN. We are on po moral ground to recogni Yugoslavia and profess frien ship with Spain and then refu to recognize China. We wou seek to have China included the UN on the basis that a nations should be represente

(6) We must recognize ar foster the idea that an Atlant

Union or other regional pacts, and the conception of a much stronger UN are incompatible. Regional pacts unify only selected nations; yet they often have such power as to overshadow the UN itself. Regional pacts are almost invariably brought into being by fear and enmity against a nation within the family of nations and the pacts themselves not only perpetuate those fears and enmities but they accentuate them.

(7) The churches must prepare our people for the patience of unanswered prayer. Peace will not come immediately. The goal is not out of reach and it is infinitely worth striving for, but we need to gird ourselves for the many disappointments and failures we will experience. The church does need to hold high the things that are now happening and the infinite hope that greater things will happen. We need to point out the opportunities in the prospective conference to review the UN Charter, which will be voted upon in 1955 and will presumably convene in 1956.

We need to work for the inclusion of all nations and provide a system of taxation that will raise the funds necessary for the work of the UN. Representation which takes account of relative population and other factors should be provided for. We need a system of world courts with power to make and enforce decisions.

(8) The church must become the prophet of the new order rather than a chaplain to the national way of life of the various nations. We much unashamedly work under the banner of Christ rather than under the banner of our own national flags. The church must lead out in creating the climate favorable to advancement in the realm of nations co-operating with one another. We cannot rely on government officials to initiate novel and bold new programs of adventure. Those in authority are too much concerned with everyday administration to be able to plan far-reaching programs of daring adventure. These must really come from the people. The church has the great challenge to create a world community that will undergird our proximity with spiritual foundations.

(9) We must foster the idea that we as people must lead, prod and insist that our officials move. We are the force to which elected officials respond. The government officials are our servants and will go only as far as they are confident we want them to go.

(10) The church must propagate the idea that peace does not mean the arrestment of change and it cannot mean the turning of the clock backwards. Our world organizations must not be such as to encourage no change and leave a protesting group crying for justice no recourse but violence. Peace should mean that all can lay both their claims and their glories on the common altar.

Cleveland was a meeting of representatives from the churches in America. I feel that the conference did and said many excellent things. We ought to encourage the study of the report and make every effort in interdenominational circles to share our concerns. In some ways the conference was surprising in its sensitive concern and its belief in ultimate goals.

To a Brethren pastor it seems that the conference was finally more concerned with our exercising responsibility for the power we have, than it was in really discovering the mind of Christ in matters of international affairs. The conference, when the chips were down, gave expression to its ultimate faith that the intelligent self-interest of America is the best for everyone. As Brethren we need to share our concern that protection of self and nation is a false goal and the surest way to lose our lives, and hold high the challenge that as we and our nations lose ourselves for Christ, we shall indeed and in truth really save ourselves. Brethren should be encouraged to study and attend conferences such as Cleveland in order that we might learn from our fellow Christians and, if it please God, that we might share the faith that is in us.

The challenging opportunity before the churches of the world is whether we can be the prophets of the new day and the cradling fellowship that will nurture the new order desperately trying to be born, or whether we will be but chaplains to the present divided and chaotic sickness of our society.

What Religion Means to Me

D. A. Maxcy

RELIGION to me means more than an outward form or act by which man indicates a recognition of a God to whom honor is due. It means filial obedience to an all-wise Creator, a gracious and loving Father, and a true dedication to the services of the Son whom he sent into this world, that through his suffering and death we might have eternal life.

Religion to me means living day by day in joyful submission to the teaching and example set for us by the meek and lowly Savior—loving our enemies, doing good to those who hate us, praying for those who despitefully abuse and persecute us.

The Book tells us: "If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." So we see there is a religion that is vain and one that is true.

And to me true religion is a living, vital something that buds, blossoms and bears fruit for his kingdom. That, in the truest sense of the word, is what religion means to me.

Social Problems of Alcoholism

DeForest L. Strunk



B. Newman from Three Lions

Most alcoholics begin their drinking in moderation

IN A recent book published by Dr. Robert Strauss and Dr. Selden Bacon entitled Drinking in College it was reported that 74% of the college students questioned (about 17,000) reported using alcoholic beverages to a certain extent. Only 26% reported being total abstainers. Drs. Bacon and Strauss reported that the use of alcohol can produce "very real and painful problems" though not particularly pertaining to students. It is also stated by Drs. Bacon and Strauss that "there is little question that the number of alcoholics runs into millions—that annual figures in automobile accidents where alcohol is involved exceeds the annual deaths in the Korean war and that our jails and workhouses exist primarily for the temporary restraint for those found guilty of drunkenness."

These statements by two outstanding workers in the field of alcoholism point up the tremendous social implications of the problem of alcohol. Furthermore, there seems to be an indication in our society that it is becoming more and more a "custom" to drink, and that one is not a proper person in society unless one indulges in alcoholic beverages. This may have been true in the 1800 to 1850 hard drinking era, but do we want it now?

"Moderation" is constantly being tossed about and proposed as the answer to alcohol and alcoholism. According to its proponents, we can achieve a panacea through this device. If moderation were the answer, then the country of Sweden would perhaps be a leader in moderate drinking. However, according to Dr. Englund, dean of Swedish prohibitionist forces, "the Swedish rationing of alcohol (attempted moderation) has greatly increased the consumption of these liquors. . . ." Therefore, we can see that moderation is not the answer. In the line with the tremendous problem of alcohol, we find that our nation's capital, although only the ninth city in the United States in size, stands second i the number of aggravated as saults and seventh in robbery murder and nonnegligible homi cide and first in per capit consumption of spirits. Accord ing to Mr. Paull, as quoted i Alcoholic Statistics Letter "court officials in Washingto say that court cases trie involving alcohol range fror 50% to 77.8%."

Moderation is not the answe to this tremendous social prob lem, for the main reason is tha most alcoholics begin thei drinking in moderation. Th four million alcoholics in th United States started as moder ate drinkers. It is not safe t say that because a man start in moderation he will continu and never be an alcoholic.

There are actually two thing that we can do to aid in over coming this national problem Probably the best way for eac individual to help to overcom the problems and appeal c alcohol is to provide for childre a safe, happy, and well-adjuste childhood so that when the

grow up they will not have to depend on the artificial device of alcohol to escape boredom of life. By providing children with a sense of well-being and a stable background, we will have adults who are resourceful and do not need to escape.

We can help through temperance programs provided in our churches to give the children, young people and older people the true facts about alcohol and its affect upon the body. We can help by insisting that alcohol education be given in our public schools. Most states have legislation to this effect, but many, many schools are negligent in carrying out the mandates of legislation. We can help by showing our young people that they can have a good time without alcohol, and that they do not need the artificial personality created by this "fire-water."

Each one of us should attempt to develop a wholesome personality in ourselves so that we may do so in others; for it is only through this and the uses of such organizations as Alcoholics Anonymous, the church, missions and the Salvation Army that we can adequately combat this great and total social problem.

Integrating Worship with Daily Living

Lyle M. Brown

THE problem of daily living is a very real problem. It is fraught with many situations, but the one which we wish to consider is that of integrating worship with daily living. Our very being is cause enough for living a life of praise and thanskgiving. We are brought into this world by the hand of God, the Creator of everything and, when we realize this, we are in a condition to worship God for his goodness.

As we realize the importance of God and learn to know his great love for us, we then can begin to let him be a part of us in every phase of our daily living.

We are by nature sinful and make many mistakes, but he is willing to forgive us if we are truly repentant and humble enough to ask for that forgiveness. If we have faith in God and will let our decisions be his decisions, then we can realize the wonderful blessing of integration of worship with our daily living.

God is always with us and

A member of the Fruitland church, Idaho

The Family Counselor

Naomi Will **H. K. Zeller, Jr.** **Jesse Ziegler**

The Family Counselor welcomes letters of inquiry. They may be addressed: Family Life Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Dear Counselor,

Our daughter is of average intelligence and very attractive, but she is becoming more and more difficult to get along with. I have always tried to be an understanding mother, but a few of her school chums are allowed to run the streets at night and when we say she can't do the same there is an awful fussing which eventually upsets the whole household. My aging father and unmarried sister live with us and when my daughter and I have a difference and words are exchanged my father always has to say something to her too. This irritates her all the more and she speaks unkindly to him.

My husband feels it would be better for us to have a smaller home just for ourselves because of pressing finances and the friction. I would so much like to have my little family alone too, but I feel as though my duty is to both sides and my conscience would bother me to let my father and sister on their own.

One With Divided Loyalties.

Dear Friend,

The question of duties and loyalties is often difficult and one which each must decide for herself, but I hope I may be able to say something that will help you see a bit more clearly.

Life at best for a teen-ager is not easy. She is trying to make sense out of adult life with all its perplexities and trying to adjust to it. She feels the strong pressure to follow the conduct of the group with whom she associates and at the same time the pressure of home and church training. She too has a problem of duties and loyalties. Through all this she needs so much the loving understanding and calm, prayerful backing of a Christian family.

It is difficult to be patient and loving with teen-agers when they act as they sometimes do, but that is just the time they need our affection and understanding most. If we make them feel they are a disappointment to us and that we do not love them, it makes the problem worse, and brings out more objectionable conduct. Lack of the assurance of love brings crisis.

It is possible in some homes for several generations to live together happily and helpfully, but in others it is not best. In your situation I believe it would be better for everyone concerned that your father and sister have rooms in a home other than yours. Since your father is of the age he is, he can hardly be expected to see things through the eyes of your daughter; hence, he would probably be happier if he lived elsewhere. If he had no one else to care for him, you would have a question of duty, but your sister is available for that and you can still be of some help even if they are not with you. So I would talk it over frankly and kindly with your sister and see that another arrangement is worked out. Your husband and daughter need this consideration.

Just a few concluding suggestions. Try to get the rest and medical care you need to keep at your best. Spend at least ten minutes, preferably in the morning, reading your New Testament, and praying for patience, grace and wisdom. Keep in your home an atmosphere of cheerfulness. Show your daughter by your words, actions and attitude that you love her all the time. Encourage her to bring her friends in and keep the refrigerator well stocked with food so they can have snacks. Do not criticize her, but look for things for which you can praise her—there are some you know.

"And now abideth faith, hope and love, these three; but the greatest of these is love."

Naomi Will.

we are as near to him as we allow ourselves to be. We are made in his image and each of us has been given some of his Holy Spirit.

God has endowed us with a wonderful privilege, that of decision for ourselves. How blessed, then, it is when we decide to be a worshipful individual and to do the things which God intended for us to do! God is always seeking us and not we seeking him. If, then, we will listen for the guidance of God, we will be rewarded with a Godly spirit, and then our daily living and life will be of great spiritual profit to God and to us. When we have this relation with God our lives will be filled with the graces of the Holy Spirit, which will greatly aid us in dealing with our fellow men.

Finally, it would not be wise to overlook the greatest fact which is the result of a life lived with God. It is life eternal and everlasting with Christ our Savior and God, the Father and Creator of all good.

Tribute to Mother

May Allread Baker

MANY years ago, when I was a child, my mother may have driven past this farm which I own and where my husband and I have lived for more than thirteen years. But never has she set foot on the premises, nor entered into these rooms which I call home. Nevertheless, in memory, she is here.

I know she would approve of my garden and fruit trees. In the spring, she loved the white and pink of apple blossoms, the frothy lace of cherry and plum trees, the different shades of pink peach blossoms, like rosy clouds against the clear, cool blue of early May skies.

The old-fashioned garden flowers that I grow were her favorites: zinnias, ball dahlias, hollyhocks, asters, chrysanthemums. She especially loved roses and lilacs. When the lilacs bloom, in memory I can see her there, standing under the gnarled old bushes, sniffing the heady perfume of the mauve and white starry clusters adorning the gray stems.

For vegetables, she preferred growing crisp, white radishes, mustard and turnip greens, leaf lettuce and summer squash. She favored a small, green-fleshed muskmelon called Emerald Gem. There was always a row of sweet potatoes and a bed of celery plants. And in the corn field nearest the house she planted cutshort and bird-egg pole beans. One of my happiest memories is helping Mother pick these corn beans, walking up and down the rows of tall, rustling corn.

Always Old Jack, our big, white bulldog would go along with us for protection against tramps or a possible snake—Mother feared and hated snakes — and a cat or two would tag after us for company.

Sometimes, one of Mother's best-loved cousins and her small daughter, who was just my age, would help pick beans. Being city folk, they loved visiting at our home in the summer.

If I read a book, I think, "How Mother would love this story!" When I listen to the radio or watch a TV program, I judge the script through my mother's eyes. I think my favorite pictures on the wall would have pleased her. I remember how she loved the moonlight silvering the lawn and garden, or falling on the bedroom floor as an oblong of white linen. When I see the Dipper in the night sky, I recall her pointing it out to me, as a child.

I remember how brave she was in the midst of sorrow. Left a widow in the early forties, when I was a child of three, she carried on. Even when she lost the most of her property in a bad investment, she put her best foot forward and never complained.

Physically, Mother was a small woman. At no time in her life did she weigh more than one hundred ten pounds. She had soft, black hair, lightly streaked with gray, a very fair skin, and large, mild, gray eyes. But the spirit in this small body was great.

All her life, Mother was a hard-working woman. Life, in those days, was not easy. We raised our own meat, grew our own fruit and vegetables, made our own soap. My sister worked away from home, my three brothers were usually busy about the barn or in the fields. As I grew older, school claimed most of my time. So Mother did all of the hoeing in the garden, canned hundreds of cans of fruit and vegetables, made jelly and jam, dried sweet corn and apples. She churned and sold butter as well as cottage cheese. Then she washed and ironed and baked all of our bread, cakes, pies and cookies. She cooked for threshers and corn huskers, and entertained a great deal of company, for Mother was noted for her hospitality.

In addition, she did all our sewing. Mother was an excellent seamstress and never needed a pattern. If I saw a dress in the catalog which we could not afford to buy, Mother would order yard goods and make me an exact counterpart of the longed-for dress.

Mother was proud of our beds. She had several deep, soft

Housewife, author of Willow Brook Farm, a volume of poems

feather-ticks which she piled high over the mattresses; she made her own sheets, quilts and comforters; her snowy cases were always lace-edged. "Just think," she would sometimes remark, a bit scornfully, "the Blanks have a piano in their parlor, but their beds aren't fit to sleep in. You can actually feel the slats under the skimpy strawticks! Mrs. Blank sets a poor table, too."

Pretense and sham she hated. We had no luxuries, but we did have good beds and plenty of good food. Mother took care of that.

A great deal of sorrow and much trouble came her way. But she had the happy faculty of forgetting the past and pressing onward. She loved her God and believed in his promises. It seemed as if she stood, mentally and spiritually on tiptoe, reaching up toward the stars.

In the first year of World War I, my oldest brother met an accidental death. Mother rallied in time from this blow, but her health began to fail. Tenderly cared for by her four remaining children, suffering with patience and fortitude her last illness, she died a few years later at the age of sixty-seven.

Did I say that she died?

No, only her envelope of flesh was laid away in the cemetery. Her bright, brave, courageous spirit marches on with her God.

I can sense her presence in the still, bright, dew-laden summer mornings, in the purple twilight hour, in the whiteness and purity of newly fallen snow, in fields of young, green wheat which had struggled with fall drouths and winter blizzards to reach perfection.

I think of her when I hear a brave little song sparrow pouring out its silvery song from a snow-laden bough, when church bells ring out, on the Sabbath, calling people to come and worship.

Truly it may be said of Mother: "She looketh well to the ways of her household, and eateth not the bread of idleness. Her children arise up and call her blessed" (Prov. 31:27-28).

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Brethren Publishing House, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*).—Editor.

The Church We Love. Wilbur LaRoe, Jr. Abingdon, 1953. 80 pages. $1.25.

The author, an outstanding Christian layman in the Presbyterian Church, U. S. A., writes directly to the laymen of all denominations.

By pointing to outstanding Christian men in the business world, who are making an effective Christian witness among their business associates, the seven-days-a-week Christian is held to be the most effective way of promoting the Christian growth of individuals. Brethren will certainly appreciate this book and its emphasis on Christianity as a "way of life." The church lives only as it is alive in each person. Therefore, since there are more laymen in our churches the success or failure is placed squarely on the shoulders of the laymen. After reading this book each lay person will be challenged to be a harder working Christian churchman.—*Revie Slaubaugh.*

***More Children's Worship in the Church School.** Jeanette Perkins Brown. Harper, 1943. 249 pages. $3.00.

A splendid new resource book which will give children's workers a basic concept of children's worship which is sound as well as give excellent ideas and resources.

The author does not attempt to build worship services which are related to the ongoing program but shows how they emerge.

There is a great emphasis on prayer interpretation for children. There is also a new emphasis on worship in classes. A large section of the book is devoted to helpful source materials.—*Dessie R. Miller.*

Holiness

Katie Flory

ISRAEL was commanded to be a holy people, a people for God's own possession. Many specific commandments were given them to help them so live.

We who live under more favorable circumstances are also commanded to be holy. Someone said at the close of life that if he had his life to live over he would spend more time in trying to be holy.

Holiness means separation from sin unto God. The Christian's standard of living is the highest of any. It is not one that is so high that we take the "better than thou" attitude, but one that is so high that we try to help those in sin to a higher plane of living. "Come ye out from among them and be ye separate." Separate from what? The sins and idols of this world, the idols of pleasure, money and lust.

Rom. 12: 1-2, tells us to present our bodies as living sacrifice to God. When we by an act of consecration do this he takes our bodies for his own possession. Christ comes in and takes full control of every part. Our bodies then become temples of the Holy Spirit. He fills our minds and hearts with holy thoughts and we become beautiful vessels of service. Our bodies are not to be used sinfully, but are to be kept clean and pure and free from defilement by strong drink, cigarettes, lust, adultery and fornication.

Is it possible in times like these for one to live a holy life when sin is so rampant everywhere in school, in factory, in places of business and in homes of ungodliness? If a pure white lily can come forth from the dirt and filth in which it grows, so can a pure life grow even in the midst of the blackness of sin. Daniel remained pure in the sinful courts of Babylon. The holy life can only be maintained by living in close association with God. That is done in seeking his will each day in his Word and by communing with him in prayer, then by putting to practice in daily life the precepts and commandments of his holy Word.

"Without holiness no man shall see the Lord." "Be ye holy for I am holy." "Blessed are the pure in heart for they shall see God." "We know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure."

KINGDOM GLEANINGS

Word has been received in the mission office that the R. H. Millers arrived in India on April 8. They expected to visit the India mission until May 10.

I. C. Snavely of R. 1, Vermontville, Mich., would like to have a copy of the book, Emmanuel B. Hoff, Bible Teacher, which is now out of print. If anyone has a copy he is willing to dispose of, please write Bro. Snavely at the address given.

The pastor of the Long Beach church, Calif., would like to have the names and addresses of members of the Church of the Brethren who have recently moved to Long Beach. Please send them to Robert E. Richards, 3332 Magnolia Ave., Long Beach 6, Calif.

David Brightbill of Elgin, Ill., who has served his term of alternative service in Europe, arrived in New York on April 13. David spent some time with the Brethren Service unit in Kassel, Germany, and was also assigned to other projects for short periods of time.

To deepen the spiritual resources of the minister and to discover new ways of growing in spiritual maturity the Pastor's Association has arranged a retreat for pastors and their wives on Tuesday, June 15, at Ocean Grove, N. J. Part of the day is being planned especially for the wives.

Home mission strategy in both rural and city work and techniques of evangelism and conservation of the fruits of evangelism will be lifted up at the conference on home missions and evangelism to be held at Ocean Grove, N. J., on Monday, June 14. Ministerial and lay workers are urged to attend this conference sponsored by the Ministry and Home Mission Commission.

A call has been issued to members of the Brotherhood's Ten Dollar Club to share in the building of the Beacon Heights church, Fort Wayne, Ind. Located in a developing suburb of the city, the congregation was formed two years ago. With a membership of thirty-six, the church has adopted a budget of $5,600. Ninety per cent of the families tithe. Donald F. Hursh serves as pastor.

A national recreation workshop will be held at Camp Mack, Milford, Ind., during the week of May 24-28. Leaders from across the Brotherhood representing various phases of Christian education and recreational interests, will work on the production of a Handbook for Recreational Leaders in the Local Church, which serve as a guide and resource for strengthening the Christian fellowship of our church.

The motion picture, For Every Child, won top honors for films in the field of religion and ethics at the Golden Reel Film Festival, which was a highlight of the American Film Assembly sponsored by the Film Council of America and held in Chicago on April 1-3. This film, produced by the Commission on Christian Education of the National Council of Churches, was part of over half-a-million feet of film shown to judges and registrants from the United States and Canada.

The will of Hattie Joseph included bequests for the Pleasant View Church of the Brethren in Northwestern Ohio and the General Brotherhood Board.

All adult leaders of youth and junior high groups planning to attend the training conference at Elizabethtown, Pa, June 11-14, are asked to send their names and addresses to the Youth Department, General Brotherhood Board, 22 S. State St., Elgin, Ill., not later than June 1. These registrations are needed in order to complete arrangements with Elizabethtown College regarding food and lodging.

Those pastors or other qualified lay or professional church workers planning to attend the ecumenical institute at Bethany Biblical Seminary—one of six held simultaneously prior to the Second Assembly of the World Council of Churches—should send registration blanks to Chicago Ecumenical Institute, Dr. A. C. McGiffert, Jr., Chicago Theological Seminary, 5757 University Ave., Chicago 37. The registration fee is $7.50.

Plans have been made for a Pennsylvania Brethren men's chorus to appear at Annual Conference. This chorus will be directed by Nevin Fisher. Bro. Fisher will be in each district of Pennsylvania for one rehearsal before Conference and will have one rehearsal at Conference. The schedule for the district meetings is as follows: Eastern, May 9, 3:00 p. m., Lebanon church; Southern, May 16, 3:00 p.m., Gettysburg church; Middle, May 22, 7:30 p.m. Martinsburg church; Western, May 23, 3:00 p.m. Roxbury church; Southeastern, June 6, 3:00 p.m. Green Tree. The second rehearsal will be on Saturday, June 19, the time to be announced later.

Paul M. Robinson, president of Bethany Biblical Seminary, was one of twenty-five Christian leaders to attend an international convocation with a similar group of Muslim leaders at Bhamdoun, Lebanon, April 22-27. The conference was made possible by a grant from the American Friends of the Middle East, Inc. Bro. Robinson addressed the conference on the theme, The Significance of the Spiritual Assets in Christianity for the Individual. He also served on the findings committee. On his way to the Middle East Bro. Robinson visited Kassel, Germany, and conferred with Brethren workers there and met with German pastors in a specially called conference. He also spent several days in Jerusalem.

Ordained and Licensed to the Ministry

Robert Faus, ordained, in the Chiques church, Pa.

Ernest Sheets, Jr., licensed in the Newport News church, Va.

Changes of Address

Leonard Vaughn, from San José, Costa Rica, to Juan A. García 2048, Buenos Aires, Argentina.

Lloyd Hilbert, from Hagerstown, Ind., to Box 81, Jonesburg, Mo.

Robert L. Byrd, from Orlando, Fla., to 837 N. Coalter St., Staunton, Va. Bro. Byrd has been granted a leave of absence by the Winter Park church, Fla., which he has been serving, because of ill-health resulting from injuries received in an automobile accident. He will return to his work on Sept. 1.

Brotherhood Theme: Win Men to Christ

tanding Committee Delegates

Northern California: Wilbur I. Liskey, David H. tudebaker; alternates, Clarence Brubaker, Ralph urnidge.

ational Youth Conference Registration

April 1 marked the beginning of the registration r the national youth conference to be held at Ander- n, Ind., Aug. 24-27. During the month of May blanks r registration are being mailed to every young person n some cases they are mailed to the president of the roup). All young people registering for the conference re urged to use the regular registration form and send to the Youth Department, General Brotherhood Board, 2 S. State St., Elgin, Ill., with the $5.00 preregistration ee. Pacific Coast young people, who will not pay the ee, must send in the registration blank.

cean Grove Conference Choir

Plans have been made to have the choir sing on all vening programs, excepting the first; they will present he major portion of the festival concert on Sunday fternoon. The Conference program lists the times of ehearsals. The following are the chief numbers which he choir will prepare and present. All are published y G. Schirmer, Inc., for four-part mixed chorus: Thine s the Kingdom, from The Holy City, by A. R. Gaul; od So Loved the World, from The Crucifixion, by tainer; Sanctus and Benedictus, from St. Cecelia Mass, y Gounod; Achieved Is the Glorious Work (second horus), from The Creation, by Haydn; How Lovely Are he Messengers, from St. Paul, by Mendelssohn; and Worthy Is the Lamb That Was Slain, from The Messiah, y Handel. All choir music will be obtainable at Ocean Grove. Choir members should bring their own or a orrowed copy of the Brethren Hymnal with them to he Conference. Nevin Fisher, professor of music at Elizabethtown College, will direct the choir and Ruth Weybright of Bridgewater College and Mrs. Miriam C. Frey of Palmyra, Pa., will accompany on organ and iano respectively.

The Church Calendar

May 9

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson: Elijah Challenges Baal Worship. 1 Kings 17:1—19:18. Memory Selection: How long go ye limping between the two sides? if the Lord be God, follow him, but if Baal, then follow him. 1 Kings 18:21

CBYF Topic: Looking Ahead

May 14-15 Eastern Region camp leaders' training conference, Camp Harmony, Pa.

May 15 Eastern Maryland conference on the church and world order, Brethren Service Center, New Windsor, Md.

May 22 Eastern Maryland junior high rally, Brethren Service Center, New Windsor, Md.

May 23 Rural Life Sunday

May 23 Conference Offering

May 24-28 National recreation workshop, Camp Mack, Ind.

May 28 Eastern and Middle Maryland CBYF week-end Camp Peniel, Md.

June 1-3 Missouri leadership training camp, Knobnoster state park, Warrensburg, Mo.

June 6 Pentecost Sunday

June 11-14 Music and worship conference, Palmyra, Pa.

June 11-14 Training conference for youth and junior high leaders, Elizabethtown College, Pa.

June 13 Children's Day

June 14 Conference on home missions and evangelism, Ocean Grove, N. J.

June 15 Pastors' retreat, Ocean Grove, N. J.

June 15-20 Annual Conference, Ocean Grove, N. J.

Love Feasts

Indiana

May 8, 7:30 pm, Beech Grove
May 8, 7:15 pm, Windfall
May 9, 7:30 pm, Buck Creek
May 9, 7:30 pm, Rossville
May 15, 7 pm, Bethany
May 20, 8 pm (DST), English Prairie
May 27, 8 pm, Pleasant Valley

Iowa

May 16, Des Moines, Stover Memorial

Maryland

May 8, 2:30 pm, Broadfording
May 8, 6:30 pm (DST), Brownsville
May 9, 7 pm (DST), Manor
May 16, 7 pm (DST), Beaver Creek
May 16, 6:30 pm, Westminster
May 16, 7 pm, Locust Grove

Michigan

May 16, Pontiac

Missouri

May 25, 7:30 pm, Peace Valley

New Jersey

May 16, 7:30 (DST), Amwell

New York

May 16, 4:30 pm, Brooklyn, First

Ohio

June 6, East Chippewa

Pennsylvania

May 8, 1:30 pm, West Conestoga, Middle Creek
May 8, 2 and 6:30 pm, Indian Creek
May 8-9, 2 pm, Midway
May 9, 7 pm, Norristown
May 9, 7 pm, Philadelphia, Germantown
May 9, 7 pm (DST), Rockwood
May 9, 7:30 pm, Upper Claar
May 15, 2 and 7 pm, Conestoga
May 15, 4 pm, Rouzerville
May 15-16, 10 am and 6:30 pm, Big Swatara
May 15-16, 1:30 pm, Upper Conewago, Mummert
May 15-16, 1:45 pm, Springville, Mohler
May 15-16, 1:30 pm, Fredericksburg, Meyer
May 16, Carson Valley
May 16, 7:30 pm, Center Hill
May 16, 2 and 6 pm, Maiden Creek
May 16, 6:30 pm, Mechanicsburg
May 16, 6:30 pm, Mountville
May 16, 6:30 pm, Palmyra
May 16, 6:30 pm, Quakertown
May 16, York, Madison Avenue
May 19-20, West Greentree
May 19-20, 1:30 pm, White Oak, Graybill
May 22, 2 and 7 pm, Akron
May 22, 2:30 pm, Mingo
May 23, 6:30 pm, Lower Conewago
May 23, 7 pm, Springfield
May 23, Upper Codorus, Black Rock
May 29, 1:30 pm, Welsh Run
May 29-30, 10 am, Chiques, Mt. Hope
May 29-30, 6 pm, Schuylkill, Big Dam
May 30, 7:30 pm, Elbethel
May 30, 7:30 pm, Jennersville
June 6, 7 pm, Mechanic Grove

Virginia

May 15, 7:30 pm, Mason Cove
May 15, 7:30 pm, Midland

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Brother and Sister Galen K. Walker of La Verne, Calif., in the Plum Creek church, Pa., May 30—June 6.

Bro. Irwin Heisey of Fredericksburg, Pa., in the Welsh Run church, Pa., May 16-29.

Bro. J. L. Miller of York, Pa., in the Ligonier church, Pa., May 23-30.

Brother and Sister I. D. Leatherman of Elgin, Ill., in the White Pine church, W. Va., May 18-30.

Bro. B. B. Ludwick of Keyser, W. Va., in the Elbethel church, Pa., May 23-30.

Gains for the Kingdom

One baptized and one reclaimed in the Little Pine church, N. C. **Two** baptized in the Peters Creek church, Va. **One** received by letter in the Boones Mill church, Va.

Three baptized and two received by letter in the West Conestoga, Middle Creek church, Pa.

Thirteen baptized, two rededicated, and two received by letter in the Eaton church, Ohio. **Five** baptized and two received by letter in the Black Swamp church, Ohio. **One** baptized and four received by letter in the Paradise church, Ohio. **Nine** baptized and five received by letter in the Logansport church, Ind. **Three** baptized in the Oak Grove church, Ill. **Six** baptized and three received by letter in the Mexico church, Ind. **Ten** baptized and seven received by letter in the Nappanee church, Ind.

Twenty-three baptized and one received by letter in the Big Creek church, Okla. **Five** baptized and three received by letter in the Scott Valley church, Kansas.

Two baptized in the Glendora church, Calif.

News and Comment From Around the World



Religious News Service

Sponsored by the Washington Federation of Churches, the above float featuring the World Council of Churches was entered in the annual cherry blossom festival in Washington, D. C. The flower-covered float stressed the council's second assembly to be held in Evanston, Ill. In front of the pulpit is the theme: Christ—the Hope of the World

Dr. Jones Enters Indian Missionary Controversy

Dr. E. Stanley Jones, American evangelist, has challenged a statement by the home minister of the Indian government that Christian missionaries in that country should not try to convert Indians. The evangelist said there is a clear distinction between conversion, which he defined as a fundamental inner change accompanied by a corresponding outward change, and proselytizing which he called "a mere change of group labels degrading both the religion and the persons involved in it."

Festival of Faith on Opening Day of World Council Meeting

A large "Festival of Faith" will climax the opening day of the Second Assembly of the World Council of Churches on Aug. 15. Mammoth Soldiers Field in Chicago has been engaged so that 100,000 persons can participate in the service. A cast of over 3,000 is planned, including several massed choirs, a band or orchestra, special trumpeters, an English bell choir, a large speaking chorus and an interpretative pantomine group. With the aid of pageantry, music and drama, the service will deal with the relationship of the human spirit to God and reveal the struggles through which the individual and the church find their fulfillment in Christ. The service will open with a procession of some 1,500 World Council of Churches representatives.

World Neighbors to Increase Foreign Aid Projects

World Neighbors, Inc., an organization which aids backward nations by teaching them to help themselves, hopes to start thirty-five foreign aid projects by the end of 1955. The new projects, like those already in operation, would try to teach primitive people, through simple techniques, to improve their living standard. One of the six projects in India is conducted in connection with the training school at Anklesvar.

Urges Church People "Sponsor" Hard-core Refugees

Church people were urged by the Medway Plan Foundation at Woodbury, Conn., to volunteer as "sponsors" for several thousand European "hard-core" refugees who are ineligible for entry into Americ because of age, illness or permaner incapacity. The nonprofit, nonde nominational organization says tha sponsorship involves only the obl gation to write friendly, informativ letters at regular intervals and send to the extent of the sponsor's ability CARE packages, medicines an clothing. The foundation directo said that the chief thing it asks o sponsors is that they "convey true picture of the freedom an human rights enjoyed in this coun try so that those abroad denied suc blessings may find the will an courage to demand them. In thi way the plan works for internation al friendship, understanding, coop eration and world peace."

Catholic Paper Contradicts Christian Herald Claim

A survey sponsored by the Catho lic Digest National Monthly con tradicts the claims of the Christia Herald magazine that some 4,000,00 Roman Catholics in the Unite States have converted to Protes tantism in the last ten years. Th Digest editor said a survey mad for his publication in 1952 by Chicago marketing and public re search firm shows that only 1,434, 000 Catholics had turned Protestan in the twenty years before th study.

Expect Quaker Groups to Merge Next Year

The Arch Street and Race Stree Yearly Meetings of Friends are ex pected to merge next year. This would end a separation based or religious differences that occurred in 1827. Over the years these dif ferences have been largely resolved leaving mostly administrative dis tinctions between the two. The two Yearly Meetings number about 17, 000 Quakers in 130 local meetings in the Greater Philadelphia area.

Church Progress in Korea in Spite of Setbacks

Nearly a third of the churches in South Korea were severely damaged during the war. Figures given by the National Christian Council of Korea show that out of 3,280 churches in South Korea 973 buildings were severely damaged, nearly a third of the total. Of these 267 were completely destroyed. Many have been rebuilt since the war's end, though often with less ambi-

ous structures; it is a common ght to see a small wooden church all standing inside the ruins of destroyed one of brick or stone. t present there are 1,877 pastors r the churches and the difference made up by lay evangelists. A ew challenge to the Korean urches has been the great spread Christianity in the Korean army.

ewspapers, Magazines Honored r Religious Reporting

Four daily newspapers and a ews magazine were honored for eir reporting of religious activi- es by the National Religious Pub- city Council. The council presented s sixth annual "Awards of Merit" the Louisville, Ky., Courier-Jour- al, the Kansas City Kansan, the Vashington Star and Look maga- ne, with honorable mention going the Elyria, Ohio, Chronicle-Tele- ram. Look is the first magazine to e honored. The award was given r its series of articles on the Role f Religion in American Life, ritten by spokesmen for the faiths iscussed.

ews Briefs

A Quaker leader has praised as ncouraging a report by the Federal ureau of Prisons that fewer ex- cutions were carried out by civil uthorities in the United States in 953 than in any previous year. ifty-eight persons were put to death by the states and four by the federal government in 1953.

Speakers at a meeting of the Central Committee of the Yugoslav Communist party have complained that too many party members in rural districts still are going to church. In discussing ways to combat church going, a party leader called for publication of a series of popular "scientific" booklets to win the masses away from religion.

The Salvation Army operates 19,491 social institutions, day schools, Red Shield clubs and hostels, and religious centers in 85 countries and colonies, according to the organization's 1954 International Yearbook.

One hundred sixty-seven thousand copies of the Gospel of John in Korean have just come from the press for the American Bible Society. The gospel is in magazine form, beautifully illustrated and printed in the Hantoul spelling now being used by the Korean government. Copies are already on their way way to Korea.

The theme for the eleventh annual world-wide Bible reading program sponsored by the American Bible Society is to be Faith for Our Day. Last year the Bible Society inaugurated spot television Bible readings that followed the printed daily schedules. The readings were used by ninety-four stations across the country.



Religious News Service

vangelist Billy Graham addresses a crowd in Trafalgar Square, ondon, in the first open-air meeting since the start of his three-month rusade on March 1. His meetings are held in Harringay Stadium

Quotes in the News

Dr. Edward J. McCormick, president of the American Medical Association: "A doctor who doesn't believe in God and in the dignity of man created in his image and likeness has no business in medicine."

Dr. Elton Trueblood, chief of religious policy for the U.S. Information Agency: "We must learn to wage peace as boldly as we wage war. We are noted for salesmanship but we sell the wrong things. We have kept silent about our spiritual possessions, which really have the power to kindle human minds."

Mrs. Glenn G. Hays, president of the National Women's Christian Temperance Union: "Printing and sales of comic and pocket-sized books have become a multi-million dollar traffic. The publications reek with sex, drug addiction and crime, with 'horror covers' appealing to immature minds. Organized groups of P.T.A., church, and other community leaders trying to fight the filth across the country are having a difficult time of it, since present laws are inadequate, and newsstand distributors refuse to give up profits by co-operating."

Archbishop Patrick A. O'Boyle of Washington: "The H-bomb is symbolical of the widespread perversion of values, of purposes and powers, that finds its most malignant form in the distortion of the human spirit. This process is found in the gradual exclusion of God from whole areas of human life, the refusal to submit to moral conscience and moral law in whole domains of social, economic and political life. The fruits of the process are sickening."

The Governor's Commission on Interracial Problems and Relations in Maryland: "It remains one of the great tragedies of human relations in Maryland and in other states that the chief agency of morality and ethics of the nation is itself too often derelict in its clear obligation to bring into being by example as well as by precept, the goals of religion. The churches in the counties too often content themselves with special interracial days and special efforts on which occasions they pay apparent lip service to the ideal of the Fatherhood of God and the brotherhood of man. This service is not, unfortunately, translated into the communion of believers. Religion in the counties of Maryland remains largely as a segregated worship of a unified God."

The Return of the Brethren to Schwarzenau

Jacob Dick
Kassel, Germany

EIGHT persons from the hill country of central Germany banded themselves together in a fellowship which grew to include 200,000 persons scattered around the world. This happened in 1708 and the group called themselves "The Dunkards" or "The Church of the Brethren." But before a quarter of a century the Brethren fled to America, where they felt the freedom of a new and thrilling adventure.

Brethren visitors have often returned to this river town of Schwarzenau. The return started in earnest only within the last two decades. The little pigeoned-paged guest book in the Bahnhof Hotel on the other side of the tracks records the returnees. The hotel suffered some war damage, but the guest book still remains to carry yet other returnees' names who are conscious that they are the inheritors of a faith which started in Galilee, but which was renewed in this quiet town in the "peaceful valley."

The little town itself is not different from hundreds of little rural villages sprinkled throughout Germany. It does have its own hallmark, however. There are the slate houses so typical of the Marburg area, giving the homes and schools and public buildings that drab, gray blackboard look. There is the castle also, nestled headlong beside the Eder River bank. One could have an interesting time talking with the real live Prince and Princess of Wittgenstein, for they might be out in the rose garden just beyond the new iron gate by the road. Or one could talk with the mayor, Herr Gottschalk, a well-loved, quiet-spoken man with a community mindedness. Within the huge parsonage, which houses not only the pastor, but several other families, you would find a devoted, energetic man who is the shepherd of 850 souls.

But most of the returnees to Schwarzenau have been especially interested in Alexander Mack's old mill. There it stands beside a mountain stream much as it looked in the early part of the 18th century. Some climb the summit and visit the house in which Alexander Mack lived in the little community of Huettental. It is also interesting to speculate where the first eager eight were baptized. The pastor points out that the Eder River has the characteristic of having little holes every so often, just big enough to provide an excellent little baptismal pool.



L. W. Shultz points to the window of the room in the old Mack Mill in Schwarzenau where he believes the first Brethren love feast was held

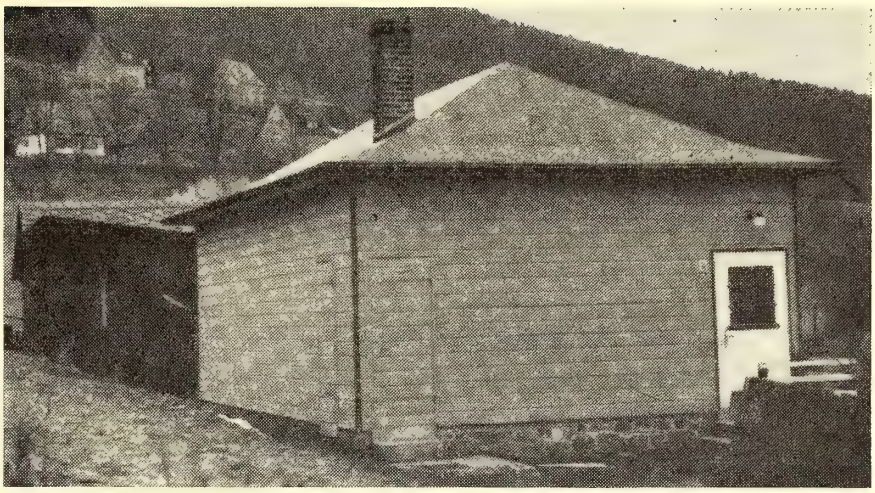
From July 14 to Aug. 15 th Brethren are returning to Schwarzenau! This is the first effort ever mad by Brethren to return for an ex tended period of time to live wit the Schwarzenau people and at th same time to work on a communit project which calls for manual labo The Brethren did return wit bundles of relief clothing for th needy several years ago. The sma town of Schwarzenau has some 60 refugees out of a total population 1,800. The churches across th Brotherhood responded in a nob effort to give help to these need persons of our spiritual "hom town." The visit of the Brethre brought hope and help.

In the summer of 1953 Bob M Fadden returned for a visit of a wee or two to live with the pastor an to learn to know firsthand the fe of Schwarzenau and her peopl His visit is still remembered wit joy and appreciation.

This summer the Brethren are r turning with twenty-five youth many nationalities for the first inte national work camp ever to be hel in this area. The youth will com from about seven different natio with great hearts and willing spiri to build a fellowship across nation lines, religious barriers and raci hatreds. They come to Schwarzena not only to build a fellowship f themselves, but to work, play an worship with the people of the Ede River valley. There is no *Spor platz* in Schwarzenau, but som place, somehow the youth of th community will play with the yout of the camp.

The work project is to pipe wate from the river level up one thousan one hundred meters to the height where Mack once lived in the *Hue tental.* At present there is no wate system in the *Huettental,* and a ver inadequate system in the town Schwarzenau itself. Women an children carry water from the rive several kilometers, as the road goe to their homes on the hill. The princ and princess, the mayor, the pasto

The Schwarzenau community center, where the work campers will live this summer



he schoolteachers, the church members, the youth and children are all eager for the coming of the Brethren Service Commission's international work camp this summer. Bro. M. R. Zigler has helped in the planning of the camp with the local people.

Those youth of our Brotherhood who are taking the work camp tour and who will participate in the international work camp at Schwarzenau have an unusual opportunity and a tremendous responsibility. They must literally help to bring water to thirsty people, but their task can best be done when each camp member realizes that he is the representative of Jesus Christ who said, "I am the living water."

FOOD FOR WORK CAMPS

THE youth do not look back—they are looking ahead. They are proving themselves in the daily fight for existence and are trying to build up their future lives. *We have to take upon ourselves the responsibility to assist these young people in their endeavors.* Despite the many dangers to which they are exposed, they like to gather on Sundays for singing, fellowship, worship and the discussion of vital problems of their daily life. Every year we organize a meeting of all the youth and thus the ones living far away have a chance to meet with all the Christian young people in the area.

"The refugee problem is still a sore spot. Hate, unkindness and carelessness are like salt upon an open wound. Love, kindness and mercy are like a balm. The house which you all helped to build should become a place of peace in which humanity is dominating."

Yes, as Pastor Herwig Harzl of Austria says, we need to take upon ourselves the responsibility to assist these young people in their endeavors. . . . *Here is how you can assist. Between fifteen and twenty tons of staple foods are needed* to feed non-U. S. campers in Brethren Service sponsored camps this summer in Germany, Austria, Greece and Puerto Rico. The campers come from many countries, but they are not so fortunate. They cannot pay their own way. Let's help by supplying this food. **For more information write: W. Ray Kyle, Brethren Service Center, New Windsor, Md.**

POST-ANNUAL CONFERENCE SEMINAR

THIS conference will begin at the United Nations in New York on **Monday morning, June 21.** Tuesday morning will be allotted for sightseeing in New York and Tuesday afternoon for travel to Washington. The Washington phase will begin on Wednesday morning at the Washington City Church of the Brethren. A carefully planned program is being prepared for Wednesday and Thursday, with an optional program for Friday.

If you plan to attend Annual Conference, include this seminar in your post-Conference plans. See New York and Washington with a purpose. **Both adults and youth (twelve years or older) are invited to attend.** The number of registrants which the seminar can accommodate will be limited. If there are more registrants than the seminar can properly accommodate, registrants will be accepted in order of registration. Therefore, you will need to register early!

In New York you will learn of the organization and work of the UN, attend sessions, discussions of present issues before the UN and on what individual Brethren can do to work for world peace and justice through the United Nations.

In Washington you will visit the Supreme Court and both houses of Congress; have interviews with legislators, attend congressional committee hearings; attend conferences at the White House and at various executive departments and visits to foreign embassies.

Cost:

Registration Fee

New York only	$1.00
Washington only	$2.50
New York and Washington	$3.50
Lodging (per night)	$2.00 - $3.00
Food (per day, approx.)	$3.00

Transportation (the amounts given are approximate)

Ocean Grove to New York	$2.00
In New York	$1.00
New York to Washington	$9.00
In Washington	$2.00

Lodging instructions will be sent when application is received.

..... **CLIP AND MAIL** .....

Please enroll me for the Post-Annual Conference Seminar.

Name ..... Occupation .....

Address ..... Age .....

Congregation ..... District .....

Send with $1.00, $2.50 or $3.50 registration fee to the Brethren Service Commission, 22 S. State Street, Elgin, Ill. DEADLINE FOR REGISTRATION IS MAY 25, 1954.



The Local Church

Edited by Mildred M. Etter

IDEAS—PLANS—METHODS

THE CHURCH MUST TRAIN PARENTS

Training for Family Living

M. F. Ashley Montagu

THE family is in trouble, not only in America, but elsewhere in the world as well. In America, one in three marriages ends in divorce, whereas in England the ratio is one in five. Juvenile delinquency rates increase each year with predictable regularity. These are but two of the most conspicuous evidences of family disorganization. Meanwhile, father grows more tired and mother's voice more shrill, while "Junior" and "Sis" go their own way to the uncomprehending bewilderment of their parents.

Modern parents often find it difficult to understand why their children are not what they expected them to be. They blame the comics, the movies, the radio and television programs and other commercial vendors of false values. Shocking and iniquitously bad as these incubi of the modern world so frequently are, in their hearts most parents sense that something much more profound than these is responsible. They know not what, and they are confused, puzzled and worried. Having explored every other possibility, occasionally parents will fall back upon a last quizzical, and generally rhetorical, remark: "Maybe we're to blame. Maybe we haven't done the right thing."

It should be clear, however, that well-meaning parents who have done the best of which they are capable are not solely to blame if the children are pretty much what the parents have made them. Most parents try to do the best they know how by their children. The "best they know how" comes to them from the society in which they have themselves been brought up, quite as much as from the society in which they bring up their own children. Because the parents are the transmitters of the accepted values of society to their children, it is their responsibility to bend every effort to see to it that those values are substantially right. From wrong causes you cannot expect right effects. If potential parents are not taught how to produce well-integrated personalities in their children, whose fault is that if not that of the society whose way of life sets the style and gives the wrong leads?

Society, if anyone, is to blame, not the parent. If any parent prematurely wishes to heave a sigh of relief at this piece of news, let him pause a while, for while he may be exonerated of culpable guilt, he must remember that it is people like himself who make a society. All of us participate in the making of a society by the way we behave in it. And the way we behave has been largely conditioned by the way of life of the society in which we have grown up. . . .

Through thought alone, or merely by wishful thinking, at any rate, man may not be able to add a cubit to his stature. By putting his mind to work, however, there is very little that he cannot do, so far as the understanding and influencing of behavior is concerned. It is because man is capable of learning and modifying not only his own behavior, but also that of other people that we have every hope for the future of mankind's happiness.

Dr. Montagu is chairman of the department of anthropology, Rutgers University. He serves also as a consultant to UNESCO and as senior lecturer in the Veterans Administration postgraduate training program in psychiatry.

It is sometimes good for church leaders to see that able leaders, writing from a nonchurch point of view, nevertheless are pulling for the same spiritual values as are our concern. "As the primary and most intimate social group, the family is potentially the most important means of Christian education for all its members."—From the study, Christian Education Today.

Each Life a Philosophy

Every way of life is a philosophy of life. A way of life is what people do about the process of living—not alone on Sundays, but through every moment of the day. What a person does is what he believes, and what he does is behavior.

Now, many of the things in our way of life in America that we take most for granted and that most of us believe in and therefore about which we behave in certain ways are not all that they should be.

What is the dominant value or drive or goal in life? What is it in this great land of ours that men want most? Think a moment. Yes, you are right. The driving force is success—money. Success is usually measured in terms of money. A man's worth is measured not by his quality as a human being, but by the quantity of dollars he has managed to accumulate. Thus we come to the point at once. Our highest value in the entire industrial world is a purely material one measured in terms of success and money. This is the operative value system of the world in which we live. This is the world into which we have been turned and into which our children, in turn, grow into social, striving beings.

Whatever we may think and say to the contrary, spiritual values play very little, if any, part in our lives. That the greatest success is to be a good, loving, human being is rarely recognized and we never regard anything short of that as a failure.

These ideals constitute a part of the faith of our society. They belong to the covert system of our beliefs, about which we may talk, but they do not belong to the overt system of our beliefs, about which we trouble to do something.

Reprinted from The Technology Review, November 1949, edited at the Massachusetts Institute of Technology, as condensed in Child-Family Digest, December 1953.

It follows, therefore, that if we want our children to grow up to be good human beings, in the only sense in which goodness means anything, we had better take a good look at ourselves. Is it family-centered life that we are really interested in, or is it a self-centered life? Every parent must answer this question for himself. More pertinently, this is not a question for parents but for potential parents.

Children are exacting, exhausting, chore-creating. They cramp one's external activities, and limit the range of one's pleasures. They increase responsibilities and reduce the amount of caviar which one can put on the bread by which, we are told, man cannot live alone. Furthermore, in the modern world there are many who believe that those who travel alone travel farthest and most rapidly, while those who have given hostages to fortune have hung so many millstones around their necks. There are so many people in our society today who have lost all understanding of the true nature of life, particularly of human life, that they consider the family an archaic and unnecessary institution. One result of this attitude is the increase in the number of couples who have no children! Another is the (unsuccessful) attempt of the state to assume the parental role. For those of us who have children the problem remains: How can we integrate the family and properly train our children?

The first thing to realize is that bringing up a family is a full-time job which most of us are attempting to do on a part-time basis. . . . But by a "full-time" job I do not mean devoting every minute of the day to the children. In any event, that would hardly be desirable. It is not the quantity but the quality of attention which parents give their children which matters.

Primary Requisite for Progress

Parents, and even nations, must realize that the family itself is the highest of all the values of any society. Our attitudes (and attitudes are values) toward the family will determine the character of the family. Hence, a primary prerequisite for progress in the right direction must be a reconsideration, a revaluation, of our attitudes toward the family. No state, no institution and no idea can ever take the place of parents within the family. If any of us have ever been disposed to think that the future points in the direction of non-familial life, we may as well abandon all such ideas. We know enough to be able to say that the future must see the development of more, rather than less, thoroughly integrated family life. The future of civilization—of all civilizations and of all societies—depends upon the integrity of the family; and familism must become in itself a way of life, because it has prestige over other ways.

The exhausting domestic chores of mother, the absence of father from the home during the greater part of the day, the fatigue of body and often of soul which he brings home with him at the end of the day, along with economic and other worries incident to daily living, would hardly seem to provide an adequate background against which to care for the characters or the souls of one's children. For I conceive the function of the family to be nothing less than that: the care of children's souls. The bodily needs of American children are at least as well taken care of as anywhere else in the world, though even here some improvements could be made. But further improvements in the child's physical welfare can wait upon the more important task. Meanwhile, what can parents do under the conditions of life in which they find themselves at present, more closely to integrate family life?

Satisfaction of Dependency Needs

I should recommend first, that they love their children more. Of course, I do not refer to the weak-charactered, overindulgence or overprotective "smothering" which frequently passes for love, or the refrigerated kind of formal affection which is brought out for use when the occasion is thought to require it. That kind of affection is not love. Love may be defined as the satisfaction of the dependency needs of the person. Every human being is born with, and subsequently acquires, needs for the satisfaction of which he is dependent upon other persons. By having those needs satisfied from earliest infancy by the mother, the child comes to identify the producer of satisfactions, usually the mother, with pleasure. In this way it comes to love the mother, and in so doing takes its first step toward becoming a social human being. By being loved, it learns to love others. A child that has not been loved never learns to love other human beings, and throughout its life remains a defective human, an inadequate social being. Such a person is incapable of warmth, is cold and awkward in his social relationships, craves affection more than anything else in the world, but is quite incapable of returning it. There is no known psychotherapeutic means for turning such a person into a warm human being.

If such damage can be done to the developing person within the first year or two of life, damage of a not dissimilar kind can be done to the child that has been inadequately loved during later childhood and adolescence. In accordance with the definition given above, inadequate living is here used to mean the inadequate satisfaction of the needs of the child.

One way of looking at a need is as a problem which requires solution. Do we do our very best to solve the problems which our children present to us? Do we do all that we can to help them solve their problems? Let us ask ourselves whether we are part of our children's problem, or whether we are a part of the solution. Children need help in the solution of their problems, and they normally look to their parents for it. They want parental co-operation and security, and they want to have and to be all these differently named things which are really the same thing. It is, above all other things, the function of parents to provide that love. We can go through all the motions of loving a child, perfectly believing that we love it, without in fact really loving it. Mush is not love, nor is love the exhibition of affection which is turned on and off as occasion requires. Love is a positive force and one which never fails. If you love anyone you cannot fail him. Don't talk about love. Be loving. Many of us are too offhand in our relations with our children. We don't have sufficient respect for them as persons, and instead of treating them as developing persons, we often behave toward them as if they were petrified forests of wrongdoing.

Human relationships are problems of adjustment, and that is the function which parents must serve to their children within the family. They must serve as adjusters who help their children to adjust and to adapt themselves to their problems. Where there is the desire to understand and to do this, a way will be found. Life itself is a continuous process of adjustment to changing conditions. And as some all-too-experienced human being once remarked: The process of living is like playing a solo in public the first time you pick up a violin; you have

Continued on page 26

Spring House Cleaning



In Class II at Waka Training Center, Umaru of Garkida, his wife Bata and their son David leave for church. With them is their "nurse maid"

Charlotte McKay
Waka, Nigeria, W. Africa

FALI and I had just returned from our regular periodical inspection tour of the nineteen married students' compounds here at Waka, and as I was thinking back over the various evidences of cleanliness and neatness that we saw, my mind leaped the thousands of miles that separate us and I found myself with you women in your lovely American homes. Suddenly I realized that many of you are busy right now doing the same task that these women have just completed. You see they have been "spring house cleaning."

The materials they have to work with and the things that you use are quite different because of the different localities and backgrounds but there are many similarities too. They get just as hot and tired and at times just as disgusted as do women in other places in the process of spring cleaning. In the end they have the same feeling of pride in their work that you have and their compounds in their way can sparkle and shine just as does your kitchen when the new coat of paint has dried and the new linoleum is cut and put in place.

Maybe you would be interested in knowing something of what takes place in their process of "spring cleaning." At Waka we have this period of house cleaning because a new school year has just begun. With it have come new students who have settled into the compounds which will be their homes for the next three years. The students who were here last year have been at their various home villages for a vacation of about two months and their compounds which have remained empty during that time now are also in need of repairing and redecorating.

Each woman has a straw hut for her kitchen. For the women who have moved into new compounds, their first task is to build a foundation for the kitchen floor which they do by gathering a large quantity of small stones which are so plentiful all around us here. When these are fitted and packed in tightly, the entire surface is covered with loose, dry dirt. Now she is ready to install her various pieces of kitchen equipment.

The two most important are her stove and her grinding stone. Over both of these she will spend many hours as she prepares the food for her family. Her stove is made of three stones set so that the clay pot will fit snugly as it sits over the wood fire that will burn beneath it. Her grinding stone is a very special, large, flat stone which has previously been slightly hollowed out in the center. On this she will put small amounts of grain and with the use of a small flat stone, she will grind and grind until the grain has become a nice fine meal. Then she is ready to take another handful and grind it in the same manner, and so on. As she prepares to install her grinding stone, she again gathers loose dirt and rock until she has built a small platform a few inches high. On this she places the grinding stone. Later when she adds the wet mud mixture to the whole kitchen the grinding stone as well as the stove will look almost as though it had been set in concrete.

In one of the compounds we were visiting one afternoon, we discovered that the woman had her grinding stone all finished, as well as nearly all the rest of the kitchen. At that particular time she was working at another spot along the wall. A few seconds later we realized that she was "muddying" in a little grinding stone. Upon questioning her we found that this was to be the grinding stone for her little two-year-old daughter who is a bright sparkling-eyed little tot. The mother said, "Whenever I grind she wants to grind too." It reminded me of the drawers or cupboards in our own kitchens in which we keep a small rolling pin, little toy pans, the little cookie cutters, etc., so that our own little daughters will have fun learning.

Besides the stove and grinding stone, the Bura woman will probably build a small mud shelf along

part of the wall on which she will later stack her clay pots of staple foods. Also she may add a small mud bench on which a visitor may sit. There may even be a small round mud stool, permanently placed in front of the fire. On this she herself will sit as she stirs the cooking porridge.

When all this is done her work is far from being completely finished. She must carry many loads of a certain kind of "building" mud which she will soak in water. Then she must gather bundles and bundles of fine dry grass which she will then mix with the wet mud. Now she is ready to dab this mud and grass mixture carefully onto her floors around her pieces of kitchen equipment and even part way up the walls to help make the walls somewhat fireproof. When it has had a chance to dry partially she will give it a good hard rubbing with a flat stone until the mud surfaces literally shine. For final color and decoration she may cover part of it with a white clay, or some other parts with a certain kind of red clay.

These fourteen women of the Waka campus have worked hard and they have every right to be proud of the good looking results.

Spring house cleaning is an annual task but keeping a house or compound clean is a daily task. Keeping our own spiritual lives bright and shining is a continual task too. Just as in house cleaning there are periods of more thorough reshining and repolishing — those times when we climb the mountaintop and our lives are rededicated to a closer walk with God. But there is that daily cleaning that is necessary if our lives are to stay fresh and shining.

Most of us have been following in the Christian way for a long, long time. Many of us do not even remember a special beginning because our parents surrounded us with a Christian environment. For these women in Nigeria following the Christian way is very, very new. Only four of them have yet been baptized, but the rest are covenant Christians, during which time they are learning what it means to be followers. Later they will be ready for baptism also. Being new in the way means that bumps and scratches come easily and the process of staying bright and shiny is a difficult one. Will you pray with us that God will help them to remain strong and true? When they leave Waka and go out into their various villages where their husbands will be teaching they will have the opportunity to witness to the other women round about them in a way that we missionaries will never have. They need your prayers!

He Lives — Here Where Men Live and Die

Ada Good

Marama, Nigeria, W. Africa

TO READ and to study about the death and resurrection of our Lord is, indeed, inspiring to every sincere Christian. But how much more challenging it is to know that they are not merely memorable triumphant events in history, to know that the same resurrection power of God is still working here where men live and die.

Yes, he lives! Recently a teacher said to me, "You know, we do not celebrate our birthdays as you do; so to celebrate the day of one's death seems very strange." Why do these people celebrate the death of Christ? It is the certainty of the new life which follows death. It is the knowledge that as Christ rose and is living so they, too, through the same loving, omnipotent power of God can be cleansed from all their sins and live now and eternally.

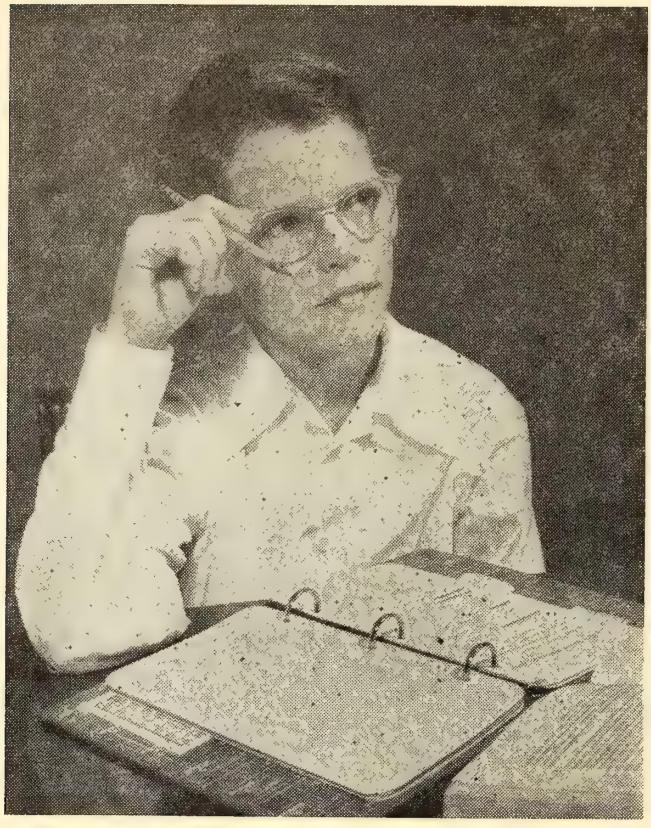
Under the present educational system in Nigeria it is the goal of those who have the opportunity to attend school (not nearly everyone goes to school) to complete Standard IV. Owing to the present lack of facilities and staff, continuing one's education in Standards V and VI is a coveted privilege available to only a very few of those who finish IV. Consequently, upon hearing that his name was among the names of those who were accepted for admittance to Standard V, Hyelni beamed and literally danced with exuberant joy. The days ahead meant excitement, preparation, adventure. Quickly this picture changed! A medical examination revealed that, instead of going to school, Hyelni would soon be leaving his family and his friends to enter a leprosarium.

If God could raise Christ from the dead, what can he do for us? This is what he did for this fifteen-year-old Bura lad. Hyelni received the heart-rending news on Saturday. On Sunday morning when the opportunity was given to make announcements, he walked to the front of the church. With a serious mien he related how his joyous ambitions for the immediate future had been pierced by the leprous spots discovered on his body. And then, suddenly his face shone, his eyes sparkled victoriously, every part of his body gesticulated the triumph he had achieved. He continued, "However, all of you here today know that I want to follow Jesus. I want to tell you that last night I could not sleep—at first because I was thinking of my bitter disappointment, but later because God was near me and reminded me that he is always close to those who love and serve him. How I rejoice that I have learned about this promise! Now I am trusting him to lead me in whatever path he chooses. Meanwhile, I shall try to be a faithful witness in the Leper Colony."

Having heard this fervent testimony, was there any need for a sermon? Is it necessary to say any more than "he lives here where men live and die."



The future of Africa will be in the hands of the generation of Thliatawur, son of the best student at Waka Training Center. With him is Becky McKay, daughter of Missionaries Robert and Charlotte McKay



A BOY DREAMS!

Edward K. Ziegler

THINKING is fun! And I've been thinking about some big ideas. As I sit here in school, so many of the things I study make me wonder. I've been reading about Lincoln—his honesty and his plans to make all men free.

And about wars—when our country and others tore at one another with guns and bombs, with planes and ships, now with flaming jellied gasoline and with hydrogen bomb threats. It seems to me the world was worse and more afraid each time after a war was over. I want no part of that!

And I have been reading about other people—in many countries. They seem like us in so many ways. I think I would like to know fellows named Ivan, and Toyohiko and Juan and Hans and Magaulal and Farid. Language could not keep us apart long. We would get along. And we do depend on one another so much. I would like to help us all to understand each other.

What is ahead for teen-agers like us in our world? I hear so many people talk of being frightened. Some think there is not any hope for this old world. Our teachers, though, talk to us about the great future that may be ahead.

What shall I get ready to do? I would like to do something really important with my life, something that would help people.

I would like to help make this a world where mothers like mine would not be afraid their boys would have to go away and fight.

I would like to do something that my life would help to make peace and understanding instead of hate and destruction.

I want to do something with my life that I shall never be ashamed of! And I want to help people be better people, who know God and are helped by him.

As I think of all the people I know who are helping people and having a wonderful time doing it, I think often of my pastor. What a guy!

He is my friend; I can go and talk to him about these big, deep questions. He listens and understands. He always seems to be going around doing something helpful fo people. They straighten up thei shoulders after he has talked wit them.

I like to hear him preach. H makes God and Christian livin seem so good and—well, important He seems to talk right to me! An at our home, we often talk abou the wonderful new ideas he give us about how we can work at bein good Christians.

I remember how he talked to ou junior high bunch on our overnigh camp last fall. He just made us al want to be true and real friends o Jesus, I guess. I know I am trying

You want to know something? am going to be a minister! I think if I can be a minister, that is th best way in the world to help Go get done what he wants done in ou world. I know I will have to spen a long time getting ready. But like to think of that picture of Jesu calling young fellows and girls painted by Burnand. It is in ou Sunday-school room. I would like to think I am the boy who has pu his hand in Jesus' hand!

Yes, I think I am going to be a minister. Is that okay with you Dad and Mother?

The Church Must Train Parents

Continued from page 23

to learn the music and how to play the instrument all at the same time. . . .

What of religion? Fifty-two and one half per cent of the American population are members of some religious organization. It is believed that this is a larger proportion than ever before. Nevertheless, it has been obvious for some time that many of us have been coasting along on a somewhat perfunctory obeisance to the ideas of the Christian ethic without much conviction or will to transmit the full meaning of that ethic to our children. All of us are acquainted with the spiritually rudderless person of today who finds himself adrift in a sea of conflicting values, unable to steer a straight course. Religion is a way of life. As such it is best taught in the family, and the church will co-operate. The good life as laid down in the simple tenets of each great religion should be taught in the home, so that every child may be provided with that spiritual rudder which he will need in order to steer his course successfully in relation to his fellowmen. The ultimate purpose of all

religious teaching, as most great religious teachers have seen it, is the perfection of human character. In this, the schools, the church and parents can serve to complement each other's work.

If we will train our young people for family living by these means and toward these ends, we shall have trained them for living with their fellow men everywhere, in love, in peace, in goodwill, and in happiness. This is the challenge of the day. And it is no less a challenge than to be or not to be. It is up to us to take it up, to construct deliberately that future, for upon what we do now the future of mankind depends.

Weddings

Brown-Newhouse — Lowell Thomas Brown and Patricia Newhouse, Feb. 12, 1954, in the Fostoria church, by the undersigned.—Oliver Royer, Fostoria, Ohio.

Fralin-Carter—Marvin Israel Fralin of Boones Mill, Va., and Sally Ann Carter of Callaway, Va., April 2, 1954, in the home of and by the undersigned.—Oscar R. Fike, Boones Mill, Va.

Hammer-Hershey—Paul Richard Hammer and Mildred A. Hershey, both of Manheim, Pa., in the East Fairview church, March 21, 1954, by the undersigned.—H. A. Merkey, Manheim, Pa.

Kreider-Williams — Glenn Kreider of Quarryville, Pa., and Shirley Williams of Lancaster, Pa., in the Mechanic Grove church, March 20, 1954, by the undersigned.—V. L. Schreiber, New Holland, Pa.

McConnaughey-Boyd — John McConnaughey and Deloris Elaine Boyd, both of Ligonier, Pa., in the Ligonier church, March 14, 1954, by Dale Zimmerman and the undersigned.—Glenn A. Heckman, Ligonier, Pa.

Miller-Crowe—Leo Francis Miller and Owena Margaret Crowe, both of Jennings, Md., on Feb. 13, 1954, by the undersigned, at his residence.—J. C. Beahm, Grantsville, Md.

Wagner-Arehart — Charles Wagner of Quarryville, Pa., and Edna Arehart of Manheim, Pa., in the home of and by the undersigned, March 20, 1954.—V. L. Schreiber, New Holland, Pa.

Walker-Brumbaugh—James Walker and Bonnie Brumbaugh, in the Salem church, Ohio, March 27, 1954, by the undersigned. —Foster M. Bittinger, Union, Ohio.

Obituaries

Baker, Samuel Adam, son of Adam and Sarah Baker, was born in Shenandoah County, Va., March 28, 1872, and died at his home near Nokesville, Va., March 3, 1954. On Dec. 13, 1894, he was married to Almira Fitzwater, who preceded him in death in 1942. To this union were born five daughters and one son. Surviving are four daughters, one son, twelve grandchildren, eight great-grandchildren and two sisters. Funeral services were conducted by D. D. Fleishman and G. W. Beahm at the Valley church. Interment was in the adjoining cemetery.—Mrs. G. W. Beahm, Nokesville, Va.

Besecker, Virgie Mae, daughter of Christian and Susan Gipe Frey, was born March 29, 1884, in Marion, Pa., and died Feb. 28, 1954, in Chambersburg, Pa. She was a member of the Chambersburg church. Surviving are her husband, Harry F. Besecker, one son, six daughters, seven grandchildren, one great-grandchild and two sisters. Funeral services were held at the Sellers funeral home by Joseph M. Long. Interment was in the Quincy cemetery.—Rebecca Foutz, Chambersburg, Pa.

Bowser, Ida Belle, daughter of Edward and Lidia Bowser, was born in North Buffalo Township, Pa., and died at her home near Kittanning, Pa., Oct. 19, 1953. She is survived by six brothers. Funeral services were held in the Center Hill church by W. K. Kulp. Burial was in the church cemetery.—Mrs. Dale R. McKelvey, Kittanning, Pa.

Callane, Lewis, son of Thomas and Mary Harter Callane, was born Nov. 27, 1874, in Monroe Township, Ind., and died March 14, 1954, at his home near Flora, Ind. On Sept. 9, 1899, he was married to Daisy Maxwell. Surviving are his wife, two sons, one granddaughter and one brother. Funeral services were conducted by the undersigned in the Flora church. Interment was in the Maple Lawn cemetery. —Glen M. Baird, Flora, Ind.

Crissman, Abraham Elias, son of G. W. and Susanna Crissman, was born Sept. 29, 1873, at Green Oak, Pa., and died at his home in St. John, Kansas, March 2, 1954. He was married to Ola Johnson in 1927. He was a member of the Eden Valley church. Besides his wife, he is survived by three brothers. Services were held in the Eden Valley church by the undersigned. Burial was in the Fairview Park cemetery, St. John.—Russell E. Jarboe, St. John, Kansas.

Crist, Ernest V., son of Michael and Elizabeth Flemming Crist, was born Feb. 18, 1886, at Timberville, Va., and died March 23, 1954. In 1912 he was united in marriage with Marguerite Thomas. He was a member of the Timberville church. Surviving are his wife, two sons, two daughters and seven grandchildren. Funeral services were conducted in the Timberville church by his pastor, Joseph Michael Mason, assisted by Paul H. Bowman. Interment was in the near-by cemetery.—Martha Huffman, Timberville, Va.

Eldridge, Edward E., was born Sept. 1, 1892, near Garrett, Ind., and died March 2, 1954, near Kendallville, Ind. He was a member of the Cedar Lake church. Surviving are one daughter, two sons, two sisters and one brother. Funeral services were conducted in the Cedar Lake church by A. F. Morris and his pastor, the undersigned.—William H. Loucks, Auburn, Ind.

Endress, Susanne, daughter of Samuel S. and Martha Brown Rhodes, was born Feb. 25, 1880, near Curryville, Pa., and died March 1, 1954. Her first husband, Andrew Brumbaugh, died May 14, 1914. Her second marriage was to Howard Endress on May 19, 1942. She was a member of the first church in Altoona. Surviving are three daughters, one son, six grandchildren, five great-grandchildren, three brothers and two sisters. Funeral services were conducted at the home by Bro. Stephen Margush, assisted by Rev. Harry McFarland. Interment was in the Martinsburg cemetery, Pa.—Mrs. Hazel B. Maloy, Altoona, Pa.

Farrenberg, Alta Mae, daughter of Mr. and Mrs. Henry Happe, was born in southern Illinois, Dec. 8, 1895, and died March 1, 1954. She was married to Harold Farrenberg, who preceded her in death on Nov. 22, 1950. To this union were born nine children. Early in life she became a member of the church. Surviving are two sons, four daughters, ten grandchildren, her mother, one brother and one sister. Services were conducted in the Farrenberg church by the undersigned.—A. W. Adkins, Mountain Grove, Mo.

Flora, William F., son of J. E. and Sallie Mitchell Flora, was born Oct. 22, 1877, in Franklin County, Va., and died March 20, 1954. On Feb. 5, 1903, he was united in marriage to Sallie Sink. To this union were born three children. Surviving are his wife, one son, one daughter, three grandchildren, one great-grandchild, one sister and three brothers. Funeral services were conducted at the Boones Mill church by I. D. Hoy and G. W. Bowman. Burial was in the Mountain View cemetery.—Mrs. Owen Ikenberry, Rocky Mount, Va.

Frank, William, was born Aug. 14, 1870, and died Jan. 30, 1954. He was a member of the church. Surviving are three daughters, two sons, twenty-five grandchildren, eleven great-grandchildren, and one brother. Memorial services were held at the Singers Glen Baptist church by the undersigned, asisted by Rev. Gary Baldwin. Interment was in the Singers Glen cemetery.—M. J. Craun, Harrisonburg, Va.

Geib, Oscar Monroe, was born Nov. 3, 1895, and died March 16, 1954. He is survived by his wife and one son. Funeral services were conducted from the Boyer funeral home in Elizabethtown and the Palmyra church by Bro. A. C. Baugher and the undersigned. Burial was in the Gravel Hill cemetery.—Nevin H. Zuck, Elizabethtown, Pa.

Hausenfluck, Pearl, daughter of John and Christina Ryman Wine, was born Dec. 27, 1879, in Nebraska, and died at her home in Flora, Ind., March 20, 1954. She was married in 1911 to O. L. Hausenfluck, who preceded her in death. For sixty years she was a member of the church. Surviving are four children, six grandchildren, two sisters and two brothers. Funeral services were held in the Flora church by the undersigned and Walter Stinebaugh. Interment was in the Maple Lawn cemetery.—Glen M. Baird, Flora, Ind.

Huffman, Cora, was born Sept. 25, 1887, and died Nov. 5, 1953. She was a long-time member of the church. Services were held at the Linville Christian church by the undersigned. Burial was in the church cemetery.—M. J. Craun, Harrisonburg, Va.

Keck, Niles J., son of Clark D. and Annie Keck, was born near Blain, Pa., May 26, 1891, and died Jan. 17, 1954. He was a member of the Three Springs church and served as a deacon for more than twenty years. On Feb. 3, 1914, he was married to Orpha Shumaker. Besides his wife, he is survived by seven children and fourteen grandchildren. Memorial services were held in the Three Springs church by his pastor, the undersigned. Interment was in the adjoining cemetery.—Glenn L. Gingrich, Blain, Pa.

Livingston, James Irvin, son of Alfred W. and Mary Berkebile Livingston, was born Feb. 3, 1879, in Paint Township, Pa., and died March 23, 1954, at his home in Windber, Pa. He was a member of the Scalp Level church. Surviving are his wife, Minerva Shaffer Livingston, two children, four grandchildren, one sister and two brothers. Funeral services were conducted by C. H. Rosenberger. Burial was in the Berkey cemetery.—Mrs. A. J. Casseday, Windber, Pa.

McCoy, Alice Bertha, daughter of George and Jenny Biddle Stine, was born March 3, 1896, at Unionville, Pa., and died Feb. 20, 1954, in Altoona, Pa. She was a member of the Methodist church. Surviving are seven daughters, two sons and ten grandchildren. Funeral services were conducted by Bro. Stephen Margush. Interment was in the Bellwood cemetery, Pa.—Mrs. Hazel B. Maloy, Altoona, Pa.

Noel, Charles Wesley, son of Harry and Margaret Ann Rhoades Noel, was born Oct. 17, 1885, in Altoona, Pa., and died March 4, 1954. Surviving are his wife, one sister and one brother. Funeral services were in charge of Bro. Stephen Margush. Burial was in Mapleton Depot cemetery, Mapleton, Pa.—Mrs. Hazel B. Maloy, Altoona, Pa.

Petry, Sallie, was born Sept. 17, 1872, and died March 13, 1954. She was a long-time and faithful member of the church. The last year and four months of her life she spent in the Neffsville Home. She is survived by one nephew. Funeral services were held in the Richland church by Ray A. Kurtz and the undersigned. Interment was in the Heidelberg cemetery. —Michael Kurtz, Richland, Pa.

Risser, J. Raymond, was born May 12, 1897, and died March 18, 1954. He is survived by his wife, two daughters, one son and his mother. Funeral services were conducted from the Miller funeral home in Elizabethtown by the undersigned. Burial was in the West Greentree cemetery.—Nevin H. Zuck, Elizabethtown, Pa.

Royer, William Elsewere, son of Samuel and Mary Hebb Royer, was born April 28, 1878, in Darke County, Ohio, and died Dec. 7, 1953, at Petersburg, Pa. He was installed into the ministry at Bradford, Ohio, and served as superintendent of the Brethren Home at Martinsburg, Pa., for two years. On Nov. 27, 1902, he was united in marriage to Elizabeth Landis, who preceded him in death in 1946. Surviving are one son, one daughter, eight grandchildren, five great-grandchildren, one sister and three brothers. Funeral services were held at the Green funeral home in Huntingdon, Pa., by John C. Middlekauff. Burial was in the Riverview cemetery at Huntingdon, Pa.—Mrs. Harry Royer, Bradford, Ohio.

Seals, Patricia Elaine, daughter of Max and Dorothy Rothrock Bowers, was born Dec. 16, 1933, at Highland Park, Mich., and died March 9, 1954, in Mt. Carmel, Ill. She was a member of the Walnut Grove church. On Jan. 14, 1950, she was united in marriage to Verdayne Seals. To this union were born four children. Surviving are her husband, three children, her parents, two brothers, her paternal grandmother and her paternal grandparents. Funeral services were conducted by the undersigned.—F. E. McCune, Calhoun, Ill.

Shoemaker, Maggie, was born March 24, 1879, and died Jan. 5, 1954. She was a faithful member of the church. Surviving are seven children, nine grandchildren, seven great-grandchildren, one sister and two brothers. Memorial services were held in the Greenmount church, by the undersigned, assisted by I. C. Senger and C. T. Good. Burial was in the Mt. Zion cemetery.—M. J. Craun, Harrisonburg, Va.

Slabach, Menno D., son of John and Elizabeth Schrock Slabach, was born July 26, 1879, near Conway, Kansas, and died Feb. 13, 1954, at his farm home near Conway, Kansas. He was a member of the Monitor church. On March 5, 1902, he was united in marriage to Laura White. Surviving are his wife, one daughter, one brother and two sisters. Funeral services were held in the Monitor church by the undersigned, assisted by J. J. Yoder. Burial was in the Monitor cemetery. —James M. Berkebile, McPherson, Kansas.

Souder, Frances Wohlgamuth, was born Dec. 8, 1864, at West Lebanon, Ohio, and died Dec. 13, 1953, at the home of her daughter in Lattasburg, Ohio. On Dec. 22, 1887, she was united in marriage to Joseph A. Souder, who preceded her in death in 1926. She was a faithful member of the Mohican church for seventy-four years. Surviving are one daughter, two grandsons and four great-grandsons. Funeral services were held at the Mohican church by her pastor, Bro. Henry A. Krommes, assisted by Bro. J. Herman Reinke. Interment was in the church cemetery.—Mrs. Avery Morris, West Salem, Ohio.

Sypolt, Rachel, daughter of John I. and Sarah Jane Bucklew, was born July 3, 1870, and died Feb. 24, 1954. She was married to Jacob Sypolt, who preceded her in death about two years ago. Surviving are six children. Funeral services were held in the Keiger-William funeral home in Kingwood, W. Va., by the undersigned.—Emra T. Fike, Terra Alta, W. Va.

Taylor, Ethel Williams, died at her home in Carroll County, Va., Jan. 10, 1954, at the age of forty-four years. She was a member of the Pleasant Hill church for many years. Surviving are her husband, Birchie Taylor, and two sons. Funeral services were conducted in the Island Creek church by her pastor, C. C. Kurtz. Interment was in the Jennings cemetery. —Mrs. Ava M. Cannaday, Willis, Va.

Togasaki, Stewart Nozomi, son of Susuma and Yoshiko Togasaki, was born June 12, 1950, and died Jan. 10, 1954. Besides his parents he is survived by three brothers and two sisters. The funeral services were conducted in the Times funeral home chapel by Bro. Grant T. McGuire. Interment was in the Alameda cemetery, Calif.—C. T. Noffsinger, Richmond Annex, Calif.

Towe, Albert Sidney, son of Frank and Larthenia Payne Towe, was born in Carroll County, Va., and died March 4, 1954, at Winston-Salem, N. C., at the age of eighty-four years. He had been a member of the Saint Paul church for twenty years. Surviving is his wife, the former Iris McMillian. Funeral services were held at the Moody funeral home chapel by W. J. Payne and Bristo Osborne. Interment was in the Oakdale cemetery near Mount Airy, N. C.—W. M. Leftwich, Mount Airy, N. C.

Turner, Ernest J., son of James D. and Mettie Turner, was born Oct. 28, 1896, in Fruita, Colo., and died Feb. 19, 1954. He was married to Clara Sylvia Austin on April 12, 1936. Surviving are his wife and two children. Services were conducted in the Fruita Methodist church by Ralph Hoover. Interment was at the Elmwood cemetery.—Mrs. L. E. Crider, Loma, Colo.

Via, Prudence, daughter of James and Ruth Smith, was born Feb. 6, 1867, in Floyd County, Va., and died Sept. 1, 1953. She was the mother of fifteen children. Since 1918 she had been a member of the Covington church. Surviving are her husband, twelve children, forty-five grandchildren, forty-six great-grandchildren and four great-great-grandchildren. Funeral services were conducted by Bro. M. G. Wilson.—Ethel Manning, Covington, Ohio.

Wade, Sarah Helms, died at her home at Willis, Va., March 13, 1954, at the age of eighty-two years. For many years she was a member of the Pleasant Hill church. She is survived by one son, one daughter, four grandchildren and nine great-grandchildren. Funeral services were held in the Pleasant Hill church by her pastor, C. C. Kurtz, assisted by Bro. A. N. Hylton. Burial was in the Pleasant Hill cemetery. —Mrs. Ava M. Canaday, Willis, Va.

Werstler, Phyllis Elaine, daughter of Mr. and Mrs. Chester Werstler, was born April 9, 1951, and died March 6, 1954. She was enrolled in the kindergarten class of the East Nimishillen church. Besides her parents she is survived by one sister, two brothers, four grandparents and two great-grandmothers. Funeral services were held in the church by the undersigned. Burial was in the adjoining cemetery. —Arthur H. Hess, North Canton, Ohio.

Woodmansee, Edith E., daughter of Thomas and Laura Priest, was born March 2, 1895, at Harwood, Ohio, and died Feb. 6, 1954, in Cincinnati, Ohio. She was a long-time member of the Lexington church. On Sept. 6, 1911, she was united in marriage to Richard W. Woodmansee. Surviving are her husband, one daughter, one son, one stepson, four grandchildren, one sister and three brothers. Services were conducted in the Highland church by Bro. John M. Garst, assisted by Rev. J. J. Ellsberry. Interment was in the adjoining cemetery.—Mrs. Naomi Garst, Dayton, Ohio.

Wright, Emmert C., son of J. M. and Mary C. Wright, was born at Mt. Sidney, Va., April 23, 1901, and died at Waynesboro, Va., Oct. 26, 1953. For many years he was a member of the Middle River congregation. He was a graduate of Bridgewater College. After his marriage to Carolyn Grove, he became a member of the St. James Lutheran church. He sang in the choir and was president of the men's brotherhood of the St. James church. Surviving are his wife, his mother and five sisters. Funeral services were conducted by his pastor, Rev. C. M. Huddle, of the St. James church.—Minor C. Miller, Bridgewater, Va.

CAP GOODS

We furnish highest quality nylon and silk nets, nylon and ninon chiffons and organdy. All stiff finish. Reduced prices on nylon. Samples free.

R. E. Arnold, Elgin, Illinois

Wysong, Carrie Estella, daughter of James and Addie Brown, was born ne Nappanee, Ind., June 7, 1883, and die in Bremen, Ind., in February 1954. S was united in marriage with Charl Wysong on June 1, 1901. To this unic were born two sons and three daughter She was a member of the Turkey Cree church. Besides her husband, she survived by two sons, two daughters, nir grandchildren and one great-grandchil Funeral services were conducted at t Union Center church by Leroy Fisher, W. Longenecker and Herbert Fisher. I terment was in the adjoining cemeter —Mrs. Leroy Fisher, Milford, Ind.

Church News

Western Canada

Second Irricana—As the result of o preaching mission by Brother and Sist Liskey, three were baptized and tw received by letter into our fellowship. O annual Christmas program was observe with a choir program and the film, Ho Night. This was the first occasion for o church to use the new projector whic was purchased in cooperation with t First Irricana church. An adult Bib school was held during January with Br Willard McDaniel of Arrowwood and o pastor as leaders. Our women's grou continues to send materials for reli purposes. Our young people are plannir to assist in the canvass of the annu Cancer Crusade. Andrew S. Wood of t British and Foreign Bible Society w guest speaker at our church recently. T pastor conducted membership classes ar the choir presented an Easter cantat —Kathryn Dennis, Irricana, Alta, Canad

Middle Indiana

Wabash City—Our church council w held on March 8, with Bro. Charl Oberlin in charge. Two members we received into our church by letter. O delegate to Annual Conference will Bro. W. C. Stinebaugh. On March 28 Manchester College deputation team ga a program on the foundations of peac Our Holy Week services were conducte by our pastor, April 11-14, with our lo feast on April 25. We are planning vacation Bible school to be held in Jun The church building plans were presente and discussed and the fund raisir campaign was authorized. Mission en phasis was observed during four Sund evening services. At the first meeting Br Satvedi of India was with us. Our thr women's circles have made layettes f Austria. The men of our church spe a Saturday cutting wood for the churc —Mrs. Ray Ulery, Wabash, Ind.

Northern Indiana

Blissville—The children of the Sund school gave a Christmas program on Su day morning, Dec. 20, and the play, T Faithful Pioneers, was given in the ev ning. Our women have knotted co forters and continue to collect used clot ing for relief. Several of our ladies spe a day working at the relief center Nappanee. They are now making layett for the Navajo Indian mission. Our Su day evening services have included t films, Let There Be Light and Sunri Over Nigeria; Bro. Merlin Shull show pictures and told of his work in Austri Bro. Owen Price showed pictures a shared with us his summer tour of Europ On Feb. 7, Sister Swank, our pastor's wif had charge of the evening service. C

March 14 Bro. Phillip Kulp brought a message concerning his eighteen years as missionary's son in Africa. Two of our families presented the church with a new desk and two chairs for the pulpit. Our church met in council on March 12, with Bro. Homer Kiracofe in charge. A plan was accepted for the reorganizing of our church work. Our pastor, Bro. Robert Swank, has resigned, to take effect Sept. 1.—Ethel Haag, Walkerton, Ind.

Blue River—On March 11 Arthur Morris presided at our quarterly council meeting. Bro. Wayne Miller was with us for our pre-Easter services, closing with love feast and communion service. During the first two weeks of October, Bro. Harold Miller of Yellow Creek will conduct our evangelistic services. An extensive remodeling program of the church house will begin in the near future. The church bell will be given to the Flat Creek church, Ky. Arrangements are being made for another vacation Bible school this year. During the year our ladies made comforters for relief. The men's work will farm again this year. Our pastor, Bro. Charles Light, was chosen as delegate to Annual Conference. Two were received into the church by baptism. Brother and Sister Herman Frank observed their golden wedding anniversary on March 3.—Mrs. LeRoy Veazey, Columbia City, Ind.

Fort Wayne—Our congregation is anticipating plans for a new church. Bro. Calvin Bright of Richmond was with us the last Sunday of January. Our church cooperated in the National Teaching Mission with Bro. Charles Light as guest leader. The Wells County men's chorus gave a concert recently. The South Side high school choir presented a concert in our church. Bro. Govindji Satvedi of India was guest speaker on March 7. Bro. James Renz of Elgin was with us March 14. Our church participated in the One Great Hour of Sharing. Some of our members attended the D.V.B.S. training school at North Manchester. Mrs. Charles Young of Goshen was guest leader at the children's workers' meeting on April 5. Regular church council was held on April 8. The church choir gave an Easter program on Palm Sunday evening with the communion service April 15.—Mrs. Rex Fultz, Fort Wayne, Ind.

Michigan

Beaverton—In December our choir under the direction of Elma Rau presented the song sermon, Come to Bethlehem. During the months of January and February our pastor, Ernest Jehnsen, conducted leadership training classes on preparing for Christian leadership and Christian stewardship. Two of our young men attended the youth seminar in Washington, D. C. On Sunday morning, Feb. 28, we observed Youth Sunday, during which time the young people conducted the entire church school hour and the morning services. Speakers for the morning service were Lee Knapp and Bradley Schnepp, who gave reports on the youth seminar, and Miss Edith Poedtke, our German exchange student, who spoke of life and customs in her country. At the members' meeting on Feb. 25, Ralph McKimmy and Mary Mishler were chosen as delegates to Annual Conference and Robert Knapp, Edward Schnepp and Mary McKimmy were elected delegates to district conference. A vacation church school is being planned for the first week in June with our pastor and his wife as directors.—Elma R. Rau, Beaverton, Mich.

Northeastern Ohio

Cleveland—At our church night supper on Jan. 31, Roland Wolfe of the Western Reserve University gave a talk about his recent trip to the Holy Land. The activities of Youth Week in Cleveland were arranged by the Cuyahoga County Christian Youth Council of which our pastor, Bro. Gemmer, is adult chairman. The climax of Youth Week was a meeting in the Old Stone church with Rosa Page Welch as speaker. Mrs. Welch, an outstanding Negro who had just returned from a trip around the world as a singing ambassador of goodwill for the United Church Women of America, spoke at our Sunday morning services on Feb. 8 and at our ladies' circle meeting on Feb. 10. On March 10 Bro. Bob Richards was present at a church family supper and gave a talk especially for the young people.—Edna Deardorff, Cleveland, Ohio.

Northwestern Ohio

Lick Creek—Four have been baptized and five received by letter since our last report. A school of missions was held Jan. 1 until Feb. 14, closing with a luncheon and a program of reports and the film strip, The People Without Fear. Wilma Schrag recently presented pictures of mission work along with her work in the Hillcrest school, Africa. National Youth Week was observed with the annual youth banquest. On Feb. 7 dedication services were held for the new choir robes. The Helping Hand class gave a contribution for the support of the Navajo Indian mission. A group of our men attended the district men's work banquet in the Defiance church. The annual birthday party was held recently with the observance of family night. At our council meeting our pastor, Bro. A. P. Musselman, was chosen as delegate to Annual Conference. Pre-Easter services were conducted by our pastor with our communion service on April 15. Our women's work has been sewing layettes and making comforters for relief and for the Red Cross. Plans are being made for our daily vacation church school to be held in June.—Mrs. Leo Stombaugh, Bryan, Ohio.



Basic Religious Truths

presented in washable plastic

books for little children

25 cents each

Twelve pages (5½ x 6¾ inches) lithographed in full color Every book can be wiped clean with a damp cloth.

Order by number

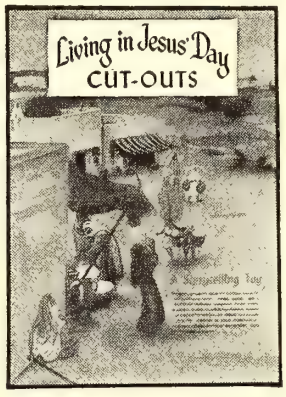
1401/1 "Thank You"
1402/1 "Noah's Ark"
1403/1 "Baby Jesus"
1404/1 "Little Boy Jesus"

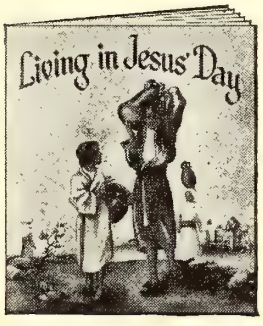
A Story-Telling Toy

Living in Jesus' Day CUT-OUTS

Over 50 Biblical figures in full colors. A complete house, typical of 2,000 years ago to be assembled. Six sheets, 13½ x 19 inches in envelop.

2136 **Price $1.10**





Living in Jesus' Day Story Book

13 realistic stories about Bible characters from cut-outs above. 32 pages, two colors, 30 illustrations. Four-color glossy cover. Your child will delight in this combination presentation of Bible Stories.

3015 **Price $.60**

BRETHREN PUBLISHING HOUSE . . . . Elgin, Illinois

Eastern Pennsylvania

Akron—The play, The Light of Men, was presented by the young people on Sunday evening, Dec. 20. As a result of the evangelistic meetings conducted by Jesse Whitacre, three persons were baptized into our fellowship. On Jan. 31 Bro. Milton Hershey told of his experiences as an attendant on a cattleboat to Germany and in helping to distribute heifers to refugee families. Our men's work reported that the eighteenth heifer sent from our church was in this shipment. A member of the Pennsylvania Temperance League was guest speaker at our worship service on Feb. 14. At our recent quarterly council, Harry S. Dohner was elected delegate to Annual Conference. The various treasurer's reports showed an increase in our giving. At our March 21 Bible institute, Bro. W. W. Peters from Elizabethtown College was the speaker. —Mrs. Harry H. Reitz, Akron, Pa.

Bareville—Our church met in regular council meeting on March 11 with S. Clyde Weaver presiding. Paul Buckwalter, Melvin Poff and Edward Hershey were elected to the office of deacon. Carl Zeigler and Amos Heisey were present for this service. Anna Hess and Ethel Myer were chosen to represent our church at Annual Conference. On March 20 the young people spent the day working at the New Windsor relief center. With the money received at the Christmas party, the young people papered a room at the Neffsville orphanage. They also had complete charge of the Sunday school on Jan. 31. A deputation team from Elizabethtown College presented a program on Sunday evening, Jan. 10 with Jay Gibbel bringing the evening message. Bro. Robert Cocklin of Newville, Pa., conducted our pre-Easter services April 11-18. The Elizabethtown College a cappella choir was with us for a morning worship service. Brother and Sister Harlan Brooks, missionaries on furlough from India, were with us on Jan. 10. At a Sunday evening service Bro. Milton Hershey talked of his experience with a shipment of heifers to Europe, and on March 7 he brought a message on missions. On Jan. 17 the Kreider quartet of Mechanics Grove presented a program of songs. During January and February the women of our church participated in the mission study of the book, Within the Borders, which was sponsored by the women of the community. Leroy Myer showed pictures and told of his recent visit to Europe and the Holy Land. Since our last report two have been baptized and two received by letter into our church fellowship. Our love feast will be held May 15.—Mrs. Ivan Sheaffer, Bareville, Pa.

Harrisburg—Our school of missions was sponsored by the women's work group. Programs given were That the World May Know, by Ransome, presented by Mrs. W. A. Willoughby; the migrant work in Pennsylvania told and showed in pictures by Rev. Donald W. Schlicher, executive secretary of the State Council of Town and Country Churches; a panel discussion of the ministry to the Navajos by the youth fellowship; Witness Through the Ages, given by the Christus choir; the sound film, A People Without Fear; and the missionary tea—Spanish American in tone with primaries, juniors and junior high groups participating. Bro. Caleb Frantz showed pictures of Puerto Rico. The project for these groups centered about school supplies and rabbits for the Puerto Rico mission. Spiritual life covenant cards helped prepare for our evangelistic meeting at which Bro. Carl Zeigler of Lebanon, Pa., was the evangelist. Thirteen were baptized into our fellowship. Bro. Raymond Sollenberger was guest speaker for our father and son banquet. Questionnaires pertaining to building plans have been circulated for study.—Lilian F. Willoughby, Harrisburg, Pa.

Middle Pennsylvania

New Enterprise—The third anniversary of the dedication of our church was observed on Feb. 7, with Bro. H. Stover Kulp, our first pastor, with us for the day. The evening service was the opening session of our school of missions which was held during the month of February. Our pastor, Bro. Wayne H. Dick, accompanied by two adults and four young people attended the youth seminar in Washington, D. C. A report of the seminar was given at a Sunday evening service. The father and son banquet was held on March 2. Belva Ebersole is doing volunteer service at the reformatory for women at Alderson, W. Va. The Juniata College choir gave a program at the morning service on March 21.—Sara G. Replogle, New Enterprise, Pa.

Park View—When Bro. Henry H. Moyer began his pastoral duties, five teams of two each were sent out to canvass the entire community. The last Sunday in March our attendance at Sunday school was 117 as against 84 the same Sunday of last year. At our last council meeting Bro. Archie Harpster and his wife and Bro. George Fink and his wife were elected and installed as deacons. We are having morning and evening worship every Sunday. Eighteen new members have been baptized and three received by confession of faith and former baptism into our church fellowship. Our vacation Bible school will be held in June. Our pastor is representing us at Annual Conference.—Minda Tubbs, Lewistown, Pa.

Southern Pennsylvania

Chambersburg—Youth Sunday was observed on Jan. 31 with the young people of the church participating in the services. On Feb. 7 Rev. C. H. Wilson and the choir of the local St. James A.M.E. church were in charge of the evening service. In the absence of our pastor, Bro. Elmer Hall of Shippensburg was with us. The father and son fellowship dinner was held on Feb. 18. A revival was held Feb. 22—March 7. Eight were baptized and one was received by letter into our fellowship. Bro. Long is conducting a church membership class. At the church business meeting on March 17, it was decided to incorporate the church property. The planning committee presented preliminary building plans. Joseph M. Long and C. W. Foust were elected delegates to Annual Conference. On March 21 the Elizabethtown College a cappella choir presented a program.—Rebeca Foutz, Chambersburg, Pa.

Waynesboro — A school of missions, sponsored by the director of missions of the women's work, was held in our church during the first four Sunday evenings of January. On the last Sunday morning of the school Bro. H. Stover Kulp, pioneer missionary to Africa, brought the message. In the evening the film, Wings to the Word, was shown to the entire group. Our young people participated in the evening service, Jan. 31, in observance of Youth Week. Nevin H. Zuck of Elizabethtown, Pa. conducted a week of evangelistic services on Feb. 7-14. The meetings were preceded by a program of home visitation. Our pastor, George L. Detweiler, conducted classes in preparation for church membership. The father and son banquet, sponsored by the men's work, was held on the evening of Feb. 18. Bro. Bob Richards was guest speaker at a youth rally held in our church on Sunday afternoon, Feb. 21. We participated in the union pre-Lenten services of the town, Feb. 21-26, with Rev. Adam Nagay of Falls Church, Va., as guest minister. The members of the Boy Scout troop, with their mothers, attended the morning worship service on Feb. 28 in recognition of Boy Scout Week. Cubs and Scouts, sponsored by our church, participated in the charter presentation service in the evening. At a vesper service on Sunday, March 14, the Juniata College choir presented a program of music in our church.—Mrs. J. Harold Engle, Waynesboro, Pa.

Brethren Placement and Relocation Service . .

This column is conducted as a free se ice to our people. The right to edit a reject is reserved. Since no verification ads is made no responsibility can be sumed. In writing about any ad ple give the number. Unless otherwise spe fied address all correspondence to Bre ren Service, General Brotherhood Boa 22 S. State St., Elgin, Ill.

No. 956. Motel Roller, a new mode tourist court, owned and operated Brethren people, is open to those w travel through the historic Shenando Valley of Virginia. Located on U. S. near Endless Caverns, 3½ miles south New Market, Va. For reservations, pho or write: Mr. Paul Roller, New Mark Va.

No. 957. Member of Church of t Brethren, married, three children, c sires employment with Christian busine man or university, preferably on W Coast. Capable of serving as priv secretary, chief accountant and t adviser, or related capacity. Ten ye clerical-accounting experience. Eig years recent experience as accounta auditor-investigator under bond. Abil as grammarian and in public relatio Character references submitted on quest. Write: Richard M. Barrows, 13 Louvre St., Pacoima, Calif.

No. 958. Wanted: A woman, age to 50 who wants a home and can dri a car. Two in family. Members Church of Brethren. Give referenc Write: Ethel Thomas Whitehair, Te Alta, W. Va.

No. 959. Man teacher, wide experien in elementary grades, desires position the 1954-55 school year not too far fr Northern Indiana, but not in India Would like to be near Church of t Brethren. Fifteen years experience principal of rural consolidated schoo Highest references. Write: P. O. B 265, Goshen, Ind.

No. 960. Housekeeper who is a Chr tian wanted. One in family. Will change references. Write: Brethr Service Commission, 22 S. State, Elgin,

No. 961. Wanted: Young man w management ability to operate large sto farm. Must be able to operate tract baler and other modern machinery. M also be capable of supervising other fa labor. House, garden, meat furnish Living wage, with profit sharing set Write: C. A. Zimmerman, Bridgewat Va.

No. 962. Wanted: A young man older man who can teach high sch athletics. Also a matron for the bo dormitory, and regular high sch teacher. Anyone interested in teaching a real Christian atmosphere, write: G. Drushal, Riverside Christian Traini School, Inc., Lost Creek, Ky.

No. 963. Wanted: Ride to West Co with Brethren who are returning ho from Annual Conference for German change student who wants to see West Coast. Write: Jacob S. Stoner, R. Mechanisburg, Pa.

No. 964. For sale: Grocery store, o block from Brethren church, wonder opportunity for man and wife to ma $5,000 a year. $7,900 stock and fixtur Selling on account of poor health. Wri A. C. Tritt, 38 Walnut St., Carlisle, Pa.

No. 965. For sale: A nursing home the aged, capacity of twenty patien Located in Wisconsin, town of 9,0 Home filled to capacity, with more quiring for admittance. Buildings a business priced to sell. Write: Brethr Service Commission, 22 S. State, Elg Ill.

No. 966. Wanted: Position taking c of old folks or doing yard work. Wri David W. Long, Box 344, Quinter, Kans



SHE DARED TO BARE HER SECRET



HE WOULD NOT BE SILENCED



HE WAS NERO'S "SCAPEGOAT"

Your teen-ager will discover new spiritual horizons in the romantic, exciting lives of these timeless

Heroes of God

Every teen-ager loves a hero—*learns* from heroes. Yet, what does your teen-ager know of Peter, David, the Whitmans, Luther, Wycliffe . . . of the scores of great heroes who created our religious heritage? In the HEROES OF GOD series, successful popular writers present the men and women whose colorful, dramatic lives are the basic, *human* element of our religion.

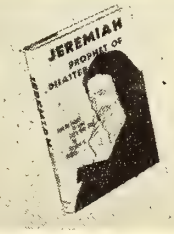
Here is the story of our religion told in a way that cannot fail to fascinate and inspire your teen-ager. Each of the many volumes planned will be carefully checked by religious scholars. Here are the first three titles, just published.

QUEEN ESTHER, Star in Judea's Crown

LAURA LONG

The unforgettable romance of a radiantly beautiful girl who stole a forbidden look at a king—became his wife—and dared to reveal her true identity to save her people from destruction. $2.00





JEREMIAH, Prophet of Disaster

VIRGINIA GREENE MILLIKIN

The dramatic story of a man who renounces personal happiness and popularity to his prophetic mission. His name a by-word of pessimism, Jeremiah is revealed here as a figure of dauntless hope. $2.00

PAUL, The World's First Missionary

ALBERT N. WILLIAMS

Follow Paul through his perilous missionary journeys. Admire his unswerving loyalty and courage as he spreads the Gospel of Jesus in the face of threats, violence and treachery—until his final martyrdom. $2.00



USE THIS CONVENIENT COUPON NOW

BRETHREN PUBLISHING HOUSE . . . . Elgin, Illinois

Send me the books I have checked for 10-day free examination.
_____QUEEN ESTHER, Star in Judea's Crown @ $2.00
_____JEREMIAH, Prophet of Disaster @ $2.00
_____PAUL, The World's First Missionary @ $2.00
After 10 days I may return any of the books, or keep them and remit $2.00 for each book kept plus a few cents for shipping and handling.

Name .....

Address .....

.....

☐ SAVE POSTAGE CHARGES. Payment enclosed. Send postpaid. Same return privilege with refund.

MY NEW ADDRESS IS . . .

Name .....

R. D. or St. .....

P. O. ..... Zone ..... State .....

Help us to keep your Gospel Messenger coming by reporting any change in address promptly. **Please do not remove old address.**

Western Pennsylvania

Scalp Level Brethren Home—We are grateful to the many groups and individuals who brought gifts and programs for the residents at the home during the Christmas season. Recent church groups who have been with us at the home are the Moxham congregation with their pastor, John D. Ellis, Berkey CBYF with Millard Weaver, Scalp Level CBYF and the Sunday-school orchestra of the Walnut Grove church with the pastor, Clyde L. Carter. On several evenings Galen Hoffman of the Scalp Level church showed pictures. Regular prayer meetings are held each Wednesday evening. With the money received through the sale of some aprons and other articles, new hymnbooks were purchased for the chapel and a contribution made to the March of Dimes. Brother and Sister Howard Alley of Greenville, Ohio, who were employed as farmhand and cook at the home, left for New Windsor in December. The board secured Brother and Sister Thomas Zeger of Chambersburg, Pa., to replace the Alleys. The board accepted the resignation of the present superintendent, Mrs. O. M. Spaugy, who has served with the home for fifteen years. She has accepted a similar position with Juniata College. Bro. I. Clifford Paul, pastor of the Meyersdale church, Pa., and his wife have been secured as superintendent and matron of the home and will begin their duties on May 1. At the present time we have seventy-one guests at the home.—Mrs. Laura E. Bopp, Johnstown, Pa.

Mardela

Bethany—Our evangelistic services were conducted by Bro. Joseph Rittenhouse of Queen Anne, Md. Four members were baptized, two reclaimed and four received by letter into our fellowship. On the Sunday evening before Christmas, a white Christmas giving pageant was presented at the church.—Violet Schrock, Farmington, Del.

Middle Maryland

Broadfording—The ladies' aid of our church meets once each month. At various meetings they packed Christmas toys for relief, as well as clothing, comforters and nine pairs of eyeglasses. At our men's work meeting we voted to give ten per cent of the farm project income to missions and relief. A contribution was also given to the heifer project. Bro. A. Stauffer Curry talked with us concerning the peace position of the church and its relationship to the government. We held our business meeting March 24. Our love feast will be held May 8. Bro. David R. Petre was elected our delegate to Annual Conference.—H. J. Wishard, Hagerstown, Md.

Martinsburg-Vanclevesville — Christmas was observed in our church with a program by the children's department and a play by the young people. The adult choir presented a musical program during the Christmas season. At our Sunday evening services during the month of January, our pastor brought a series of sermons on prayer. The films, Bible on the Table and The Martin Family Discovers Family Worship, were shown at our church. A school of missions was held each Sunday evening during the month of February. Several Sunday-school rooms have been painted and plans are under way for painting the church auditorium. A radio play, Mother India, was presented by the youth department one Sunday evening. During the Lenten season our church theme was Give God a Chance Now. An attendance crusade began the first Sunday in March and continued throughout the Lenten season. At an earlier service each Sunday evening in March a training course was held for our Sunday-school teachers. A film strip on teaching the Bible has been used to open each period. Bro. Warren Bowman, president of Bridgewater College, was with us for a series of meetings during Holy Week. Our love feast was held on Thursday evening of the same week. The ladies' aid is sewing for relief. We have a 100% Messenger club again this year. Recently our pastor was an instructor in the Southern Berkeley County leadership training school. Our pastor continues to preach at the Vanclevesville house the first and third Sundays of each month. —Mrs. Clifford Honsaker, Sr., Inwood, W. Va.

Tennessee

Cedar Creek—We have preaching every Sunday morning and evening. Our Wednesday night Bible class has finished the study of the Acts and will begin the study of Old Testament characters. Bro. Lester Beery of Hammond, Ill., who is in charge of the Heifer Project in his district, was our guest speaker Sunday night, Feb. 28. He told of his recent trip to Germany. —Mrs. Ernest Brannan, Sr., Citronelle, Ala.

Fruitdale—The young people of the church presented the play, The Scarlet Ribbon, on Christmas Eve. They followed this service by caroling to shut-ins and others. The ladies of our church have sent clothing to relief and are planning to make layettes. The film, A Woman to Remember, was shown on Jan. 31. Eldo Henricks of La Place, Ill., held a two-week evangelistic meeting on Feb. 7-21. As a result of the meeting four were received into our church by baptism. On Feb. 28 Lester Beery of Hammond, Ill., told of his work with the Heifer Project and showed pictures of his trip to G many in connection with the project. the March council meeting, Mrs. Rhett Petcher was elected delegate to Ann Conference. Plans are being made for vacation Bible school.—Mrs. Rhett Petcher, Fruitdale, Ala.

Pleasant Hill—At Christmas time women of our church sent towel k friendship kits and comforters for rel Our Christmas offering was used for indebtedness on the new church p sonage. The film, Thy Will Be Done, used during our school of missions. various classes conducted the wors services. On Sunday morning, March Bro. H. Stover Kulp was our gu speaker. Guest speakers in our pul during the last few months have b F. C. Rohrer, Robert Edwards, E. J. Ro Paul White, Guy Presley, Reuel Pritch and Rhett Petcher. Bro. E. J. Rowe c ducted our pre-Easter services. pastor, Bro. Charles Rinehart, has b re-elected for the fifth year as pastor. visitation teams are going out one nigh week. Every active family is making call a week to the sick, the nonchu members and the inactive church me bers. Since the last report our attenda has increased fifteen per cent and t members have been received into church fellowship by letter. At the pres time we are writing our report for church development program which church has entered.—Mrs. Louise Han ton, Bristol, Tenn.

Northern Virginia

Greenmount — Revival services w Bro. I. D. Leatherman as evangelist w held at the Greenmount church April 1 May 2, concluding with a communion se ice on Sunday at the Mt. Zion church which Bro. Leatherman was the gu minister. On Jan. 31 a one-day traini institute for teachers and directors v held at the Greenmount church with E Bowman, district director of childre work, speaking during the morning a the films, The Teacher Prepares and T Growing Teacher, shown in the afterno The Clericus Chorus from Bridgewa College presented a program on April The Greenmount CBYF has sponsored men's quartet of the Mill Creek chur the deputation team from Bridgewa College, a cancer film and the Spri Creek chorus. The Bethel church v have a series of meetings in May w Bro. Richard Grumbling of Franklin, Va., as evangelist. Melrose church h pre-Easter services April 11-18 with local ministers having charge of the se ices. One week of evangelistic servi will be held beginning June 7, with M Fisher as the evangelist. Bethany chur has been doing some remodeling. The Zion church has a building project unc way. The ladies' aid and CBYF sponsor a supper with the proceeds going to building fund. A W.C.T.U. institute a supper was held March 3; Melton Wrig of Harrisonburg high school was speaker. A Y.T.C. institute was h March 18 and concluded with the pictu Bill's Decision. The Mt. Zion CBYF organized under the Youth Action pl and has charge of the worship service regular prayer meetings. They present the pageant, Bartimeus, on the evening April 18. Plans are being made for Chr tian Family Week. Our churches v observe family night at the Mt. Zi church on May 5 with a supper, worsh and the picture, How the Church Ser the Home. The churches joined in observance of the World Day of Pray with a service at the Mt. Zion chur Many from our churches attended youth mission held at the Broadway hi school in February with Bob Richa as evangelist. The ladies' aid groups sewing and making comforters, as well collecting food and clothing for reli Seed packets were sent to Europe. Bil schools are being planned for the Gre mount, Mt. Zion, Fairview, Bethel a Bethany churches. — Mrs. Glenn Arm trout, Linville, Va.

Church of the Brethren
Gospel MESSENGER
MAY 15, 1954

"Much remains to be done," says Moderator William M. Beahm, "to answer the deep hunger for God which marks the wistful faces of many people today"



CHURCH OF THE BRETHREN
22 South State Street, Elgin, Illinois

Annual Conference Officers 1953-1954
William M. Beahm, Moderator, 316 S. Harvard Ave., Villa Park, Ill.
A. Stauffer Curry, Alternate Moderator,
1909 Nineteenth St., N.W., Washington 9, D. C.
Chalmer E. Faw, Secretary, 404 S. Homan Ave., Chicago 24, Ill.
Robert G. Greiner, Treasurer, 22 South State St., Elgin, Ill.

To the Membership
of the Church of the Brethren

We have been working during the year under the banner "Win Men to Christ." In fulfillment of this theme much has been done by ministers and by others in the varied forms of evangelism and for this we can be grateful. Much still remains to be done to answer the deep hunger for God which marks the wistful faces of many people today. Let us pray God that we shall be faithful in our evangelistic task and that he will bless us with a new pentecost.

Our Conference last year approved a present budget goal of $1,275,000 to carry on our program and to fulfill our theme. This was an eleven per cent increase over the year before and it was thus increased to enlarge our ministry to men. This goal was made in faith that the membership would respond by at least an eleven per cent increase in their giving. It is required of a steward that he be faithful. Let us fulfill our commitments at home and abroad by practicing the joyous privilege stewardship.

Sincerely yours,
William M. Beahm
William M. Beahm
Annual Conference Moderator

1954 Conference—Ocean Grove, N. J.—June 15-20

CONFERENCE OFFERING—MAY 23

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

Contributing Editors

ROY D. BOAZ ..... Cloverdale, Va.
A. G. BREIDENSTINE .... Lancaster, Pa.
A. R. COFFMAN ..... La Verne, Calif.
IVAN FETTERMAN ..... Oaks, Pa.
DEAN L. FRANTZ ..... Mt. Morris, Ill.
HOWARD H. KEIM .. N. Manchester, Ind.
MRS. JOHN D. LONG .... Dayton, Ohio
LUCILE LONG STRAYER . La Verne, Calif.
MURRAY L. WAGNER .... Troy, Ohio
LEVI K. ZIEGLER ..... Martinsburg, Pa.

THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Norman J. Baugher, General Secretary, and the Brethren House, Earl H. Kurtz, Manager, 16-24 S. State St., Elgin, Ill., at $3.00 per annum in advance. Life subscription, $50, husband and wife, $60. Entered at the post office at Elgin, Ill., as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

MAY 15, 1954

Volume 103 **Number 20**

In This Number . . .

Editorial—

Will Conference Give Us New Perspectives? 5
Kingdom Gleanings 16, 17

The General Forum—

The Answer Is With Us. Floyd E. Bantz 3
I Believe in Tithing. D. Eugene Lichty 6
Southeastern Pennsylvania Welcomes Conference Goers. B. F. Waltz 8
On Finding One's Self. Clyde E. Weaver 9
Not Indulgence but Discipline. Kirby Page 9
Jesus Speaks on Materialism. Warren W. Slabaugh 10
The Redeeming Radiance of God's Love. Glen Weimer 12
The Family Counselor 13
Conference Program 14
Standing Committee Delegates 14
Reviews of Recent Books 15

News and Comment From Around the World 18

Brethren Service—

Youth in Action 20
UN—A Lasting Impression. Ralph McFadden 21

The Local Church—

Observing Annual Conference Sunday. Bernard N. King 22
Stories and Helps on Family Life 23

Our Mission Work—

The Good News From Nigeria 24
Theology in Names. Bassey Minso .. 24
The Emerging Church. J. Benton Rhoades 25

READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

Camping at Conference

The list of hotels and rooming houses in Ocean Grove has arrived and I am reminded of a suggestion that our family would like to make.

In 1951, we arrived at San Jose with our tent and were prepared to camp, but when we inquired at the auditorium about campgrounds, we were told none existed. Without too much trouble, we found a satisfactory motel-trailer park three miles from the auditorium where we paid $1.00 per day. A family from Indiana had set up their tent in this place after an experience similar to ours.

Last year we wrote to the Chamber of Commerce in Colorado Springs well in advance of conference time in order to locate a campground. Their reply by letter stated that there were no camp grounds in the Colorado Springs area, but their enclosed booklet listing all motor courts, etc., had one campground listed. It was three miles from the auditorium and we found it entirely satisfactory with wood furnished for outdoor stoves, shade trees, and sand which absorbed the unusual rainfall. We paid $11.00 for one week. Another Brethren couple found the same campground.

Since last summer, our family has looked forward to loading the tent and traveling to Ocean Grove for Annual Conference. We had already written to the Chamber of Commerce in Ocean Grove about camping facilities before your list arrived and were told that there are none but suggested we try Neptune.

We expect to find a campground but our suggestion is that the committee of arrangements each year locate a campground where tents can be used. We feel that if more attention is given to this type of lodging for Conference that other families would be encouraged to attend.

Just recently, in a list of activities for strengthening family life was included: Go as a family to Annual Conference. How many families can travel very far to attend Conference with motel bills of $8.00 to $10.00 per night besides restaurant meals and gasoline? Camping is the only answer for our family with six children. Camping affords many experiences that nothing else can, and is the only way we can afford to have the whole family go to Conference.—Mrs. Jewel McDaniel, Arrowhead, Alberta, Canada.

Wrong Vision

It is ironic how easy it is for al of us to be seduced by the times, t write and accept the argument of D Elton Trueblood (Gospel Messenger April 24), who describes Klaus Fuchs as a "traitor." To dismiss Fuchs s easily is to miss the point entirely.

Klaus Fuchs, in embracing communism, believed — as do many others like him—that he was giving himself to a greater vision of world unity. The tragedy lies not in his betrayal of the nationalist interests of his own country; rather, the tragedy lies in his felt necessity to turn to communism for vision. The tragedy, too, occurs in the failure of our own culture to provide an equally challenging alternative to communism.

In terms of treachery, is it not a great betrayal to threaten the whole world with atomic destruction? I am shocked by the "we or they" emphasis in Mr. Trueblood's article. May I ask once more (and somewhat wearily, for sanity on such issues seems to have almost disappeared in this country)—is it we or they? Are Russians or Communists any less God's creatures? As Bertrand Russell has aptly put it, "In order to save ourselves, we must spare our enemies."

If I understand the Judæo-Christian ethic at all, I believe that it applies as much — if not more — to those described as enemies, as to admitted friends. Certainly, I was subpoenaed by Senator Jenner, and I did not enjoy it. But I am convinced that the ethic needs to include him as much as Professor Burgess who stood up with me at the investigation.

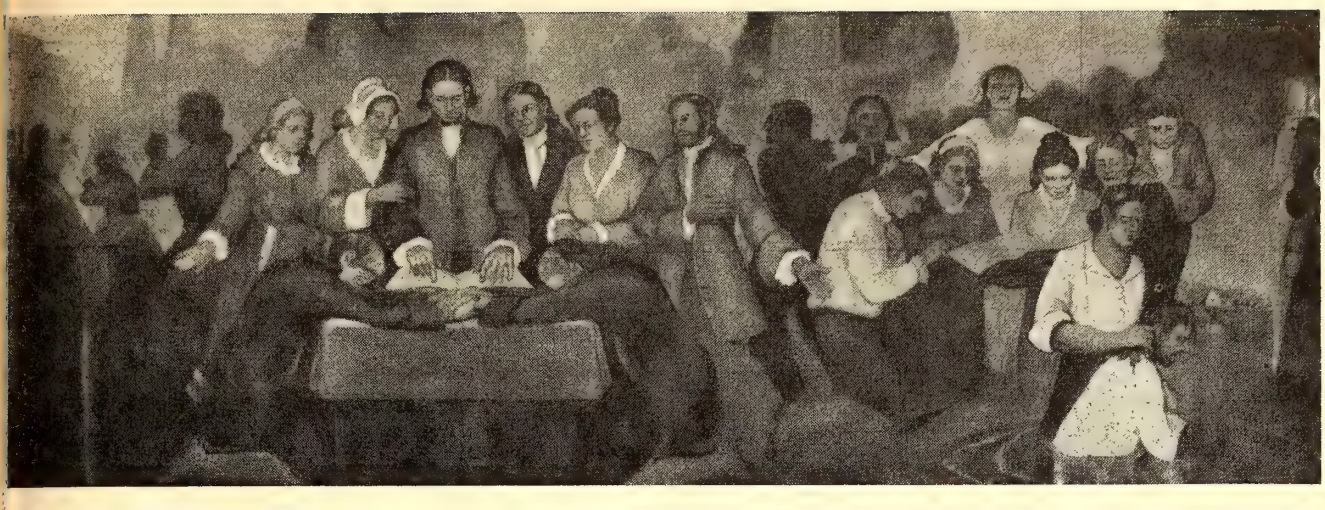
And if we believe in forgiveness at all, let us begin by understanding that Klaus Fuchs was a refugee; his relatives were victims of Nazism. His sufffering was colossal, and his guilt, if any, lies in choosing the wrong vision of world history.

Mea culpa.—Kermit Eby, Chicago, Ill.

• • •

I want to express my appreciation for your splendid editorial, "What Is Out of Control?" It is thought provoking and timely.

Also, I feel that you have given us one of the finest Christian college numbers that we have had for many years. I have enjoyed it thoroughly.—Moyne Landis, Pleasant Hill, Ohio.



From mural by Medford Neher — J. Henry Long

We are the spiritual descendants of the Schwarzenau brethren, the Dunkers of the modern world

Who are the Brethren? Why is the Church of the Brethren here? Where are we as a church going?

THE ANSWER IS WITH US

Floyd E. Bantz

ONE OF the most rewarding aspects of the Church of the Brethren ministry is the opportunity one gets to attend church conferences. At the same time, a conference among the Brethren can become a very frustrating experience for often one comes away striving to answer for himself three questions about our group. Who are we? Why are we here? Where are we going? The future of our church as a denomination may depend upon how we answer these questions.

Who are we? Bro. Floyd Mallott of Bethany Biblical Seminary says we are a "company of people, churchly in form, a democratic aspiration toward the kingdom of God, based upon the New Testament." Stimulated by an atmosphere of religious revolt, Alexander Mack and his followers, whom we now honor as our founders, separated from the creedal churches of Germany. Their philosophy had many facets. They insisted that the only adequate creed for the Christian was the New Testament, which they also used as a guide to Christian conduct and practice. To them Christianity was not the recitation of certain word formulas but was the imitation of Jesus in daily life. They lived the "good life" by eliminating doubtful conduct from their daily routines. They firmly held that the practices, ordinances and organization of the church should be based on what they had discovered to be apostolic in their study of the New Testament and contemporary historical research papers. These apostolic practices they attempted to adapt to their own world.

As a result of their philosophy they developed rites that became distinctively their own. Believing infant baptism to be invalid, they baptized adults by immersing them three times forward. This practice earned for them the name *The Dunkers.* They developed James 5:13-18 as an ordinance of the church and used the resultant anointing service frequently among the ill. The Lord's Supper took on new proportions and they insisted that the only proper Lord's Supper was the entire enactment of the upper room event. The early Dunkers were convinced by their study that Jesus would not have used violence against human personality; so they embraced wholeheartedly the doctrine of nonresistance.

Many more things could be added here by people who are better versed, but what has been said helps us to see who we are. We are the spiritual descendants of this group of people. We are the Dunkers of the modern world.

This leads us to a question not as simply answered. Why are we here? Since we are here, there must be a unique mission to fulfill which varies from that of the many other denominations.

We are here because the philosophy, practices and ideals of our founders became a cohesive force that molded a fellowship with strength enough to hold to-

Pastor of the Kansas City church, Missouri

gether for nearly two and one-half centuries. This fellowship, though never large, has become a significant influence in the communities where its adherents live. We are here because common basic religious ideals and common basic religious practices put us here. We are the product of a historical fellowship.

We are here to remind the world that Christians are a "separate" people. Much of Christendon has forgotten that the Christian is "chosen" of God, set aside from the world. W. Norman Pittenger, an Episcopalian seminary professor, after a summer tour of the United States observed in the Christian Century that the churches have failed to bring sharply and plainly to their numbers the fact that a Christian is different. In spite of this failure, the fact still remains that the true Christian *is* different. He cannot be a part of the hate, violence and moral weakness of the world. We dare not apply this concept of "separateness" to Dunkers alone, as some have tried, for we are not the "separate" people. We are only part of the "separate" or "chosen" people of God. Although we, too, have many times forgotten that Christians are "separate," we do stand in a strategic position because this sense of "separateness" has been so much a part of our history. Our task, as a denomination, is to keep the fact of "separateness" present in the thinking of the church universal.

We are here to demonstrate that the central act of Christianity is not adoration but service. Let there be no doubt, the love of God, as expressed by worship, is central to Christianity, but it is not the only expression of one's commitment to God. There is another expression equally as valuable, for it is what we do to our fellow men that reflects how much we love God. All the *Ave Marias* one can utter, all the formal liturgy one can read and all the prayers one can breathe are fruitless if they do not result in deeds of service. The central emotion of Christianity is love, but the central act is service.

We are here to bring into contemporary focus the values of the apostolic church. Some of these practices have been rejected by the modern world on the grounds they no longer apply. Indeed, if one is to be intellectually honest, he must recognize that things of value in a first century church do not necessarily fit a modern one. At the same time, we must be aware of the fact that there were basic practices and attitudes that revealed the character of the Christian movement and became its world-wide trademark. They served not only to bind congregations of different countries and cultures together, but also kept Christianity in touch with its heritage.

These apostolic practices still serve in much the same way. They cannot be retired from duty because of old age, for al of the fundamental symbolism of Christianity has come from ages gone past. It becomes ou task, not to reject them, but t reinject them into the modern church.

Who are we? Why are we here? Where are we going? Each question becomes more difficult to answer. Although prediction is risky business for an amateur, I shall gingerly attempt it. We can go in one o three directions. As the Church of the Brethren faces the modern world, it can drop those parts of its philosophy that are a bi unique in order to become increasingly more palatable to others. When we do, the things tha hold us together in a fellowship will soon be gone and our reason for existence will swiftly disappear. Our particular contributions to the church universa will cease. Certainly this is no the way we want to go.

The second direction is backward. We can try to recapture

Continued on page 9



The central emotion of Christianity is love and the central act is service to our fellow men at home, on the mission field, wherever men are hungry, suffering, in need

EDITORIAL

Will Conference Give Us New Perspectives?

WE LOOK forward to meeting many of our readers at Ocean Grove just one month from today. Perhaps you will be one of the several thousand persons who will be able to attend at least a few of the Annual Conference sessions. In that case, we know you will be interested in finding a preview of the program on page 14 and an outline of business items on page 26. If you are a delegate we suggest that you refer to the back issues of the Messenger that carried business items for this Conference.

If you cannot attend Conference this year, the Gospel Messenger hopes to be of service by reporting what takes place. We expect to be on hand for the preliminary meetings and we will not leave until we get a picture of the new moderator accepting the gavel as a symbol of his office, which will just about wind up the story for Ocean Grove. Each day we'll send our stories back to the editorial office so that the record is published just as soon as our printing schedule permits.

Looking over the program we are impressed with the manifold interests of Brethren—and we know that many vital aspects of our church life cannot be reviewed every year. But there are excellent opportunities for our local church leaders to get help for their responsibilities and so many ways to learn more about our total Brotherhood program. Even those of us who are not delegates feel that we have a share in making decisions for the church because we find opportunities to express our views.

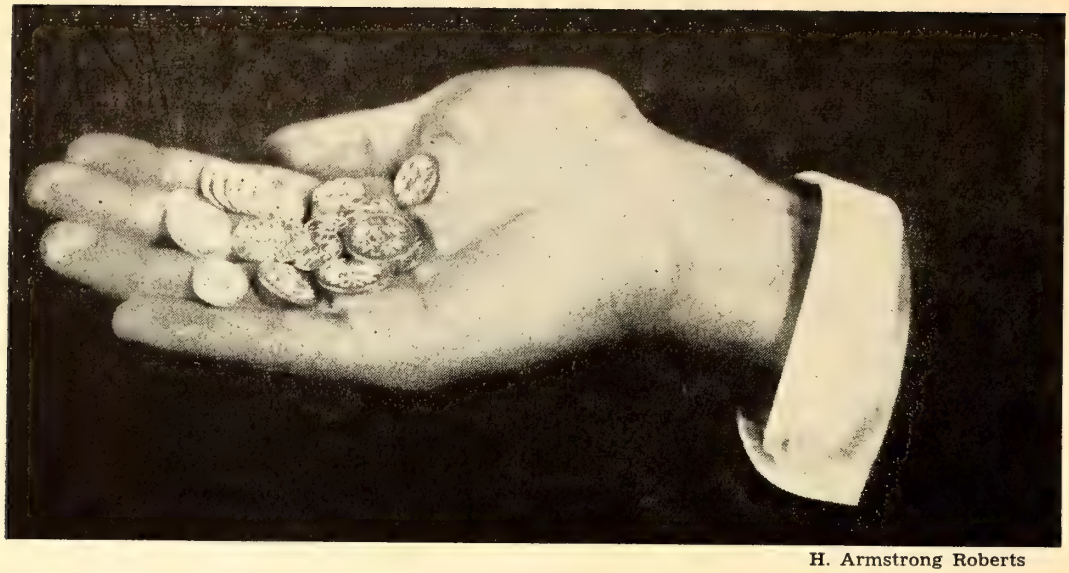
But with all the values of our annual "big meeting" we wish it might do more. We like the family reunion atmosphere of Brethren conferences and believe it is a quite legitimate expression of brotherhood. But we sometimes wonder if Conference should not take more heed of the problems which people, both inside and outside our Brotherhood, are facing but which hardly ever become the subject of queries or Bible hour meditations. This Conference's agenda of business is concerned mostly with the internal workings of our church. Perhaps that is to be expected, but we believe many people follow our sessions closely not only to see how we care for housekeeping details, but also to get a sense of direction in a bewildering world. We doubt if many of our business discussions will help them gain a better perspective because they will be limited to rather minor issues.

We should give more attention to Conference resolutions than we have in recent years. In many church conferences the resolutions are presented in tentative form at an early session. Delegates consider them and discuss them and prepare to debate them when they come up for adoption. We hope our resolutions can be forthright and specific, addressed not only to situations in the church but to the nation as well. They should seek to express the mind of Christ on matters that are of most urgent timeliness to Christians. Resolutions of church bodies carry more weight with the general public than many members realize, particularly if they take a courageous, prophetic approach and pull no punches. We dare not forget that the church has a message for the world and if the church is too engrossed in its own affairs or too timid to give its provocative witness, that message will go unheeded. But, of course, the resolutions we adopt must be more than words. They will be most effective as we find ways to implement them in a program of action.

We hope that Conference speakers will remember that we average members are called on to make many troubling decisions. We have a part—a small but significant part—in forming public opinion on current issues. We have more influence than we realize, more responsibility than we will admit. We are not likely to take up our full duties as Christian citizens, however, if we are not repeatedly challenged to pray, to work, to think, to vote and to speak for the kingdom of God.

Many of us will go to Ocean Grove with questions in our hearts. We may not worry much about the duties of an elder or the need for a monument in Schwarzenau, but we are concerned about the threat of mass destruction and the imminence of war for the Far East. We are disturbed because we must deal with surpluses at home while we know that large segments of the world's population are underfed. How shall we find the truth in the welter of charge and counter-charges that make the headlines? What shall we do about the threats to our civil liberties? How can a Christian face all kinds of evils, including communism and also the evils of anti-communism? How can we do our daily work and give our daily witness so that we put our weight on the side of truth and righteousness, so that we contribute to life and not death, to faith and not futility?

When the business is transacted, when the resolutions are adopted, when the speeches are over, when we say our last good-bys, will we have a clearer vision of our calling as Christians? Will we have new perspectives by which we can walk in hope during the coming year?—K. M.



H. Armstrong Roberts

Picking a coin from a handful of change when the collection plate is passed — haphazard giving, with no thought of stewardship OR . . .

I BELIEVE IN TITHING

D. Eugene Lichty

A LAYMAN addressed the general assembly of his denomination with the words, "Let's challenge our people to bring God's tithes to him. To many it will be a spiritual adventure when they begin to give God's way." Most of us like adventure. We want to explore new fields. I should like to challenge those of you who have not yet done so to explore the practice of tithing and to begin a new spiritual adventure as I share a few reasons for believing in tithing.

The five reasons which I shall present are not exhaustive. They are not the same as the ones you might present. Neither are they the same as the reasons which originally led me to the practice of giving a tenth. My hope is that they might challenge you to greater stewardship and to an examniation of your own motives in giving.

First, I tithe because I need a "specific." Many people give "as the spirit leads" or "by faith." Usually such giving is spasmodic and not very generous. In life's adventure jack rabbits and kangaroos go by leaps and bounds, but men walk one step at a time. We live by specifics rather than by generalities.

When we buy a car "on time" we commit ourselves to a very specific payment regularly. The monthly notices are specific and likewise the contract is very specific about what shall happen in case the payments are not met. Uncle Sam is specific about the amount of withholdings he will keep from each pay check. Many people shy away from stewardship commitments, but in most other areas of life we commit ourselves regularly.

The tenth is a very specific amount. If one is honest with himself there is little queston as to the portion which "is the Lord's." It is easier for me to withhold for the Lord a specific amount than to give in generalities.

My second reason comes as a student of history, particularly Bible history. If a given practice has proved effective for hundreds of years that is evidence that it must have some merit. The Jews began tithing almost from the beginning of their history. It has been an instrumental factor in the continuance of their faith. I have witnessed the tremendous relief program which the Jews continue to carry on around the world. Without an effective stewardship program this would be impossible. Somewhere I read that the law of the Sabbath and the practice of the tithe have done more than all other of the Levitical laws together in perpetuating the Jewish religion.

Tithing has passed the test of time. Although there is little in the New Testament to show Jesus' thinking on tithing, there is no reason to believe he did not approve of it. Does Christianity ever ask less than Judaism?

The third reason for tithing is that it challenges me towards sacrificial giving. I do not think of the tithe as a maximum. As I understand it, the Jews gave tithes and offerings. Actually, they did not give the tithe. That

Pastor of the Greenwood and Mountain Grove churches, Missouri

belonged to the Lord. What they gave was beyond the tenth.

I chose to tithe about the time I began college. My income was low. Incidentally, it is much easier to begin tithing with a small income. Since that time my income per year has never averaged over two hundred dollars monthly. Seven years were spent working most of my way through college and seminary. During those years the tenth was often based on the outgo rather than the income. Two years were devoted to volunteer service. Throughout it all the tithe has stood as a challenge. "This obligation we must meet."

The spiritual adventure of planned systematic giving of tithes and offerings acknowledging God as the Giver of all we have

The fourth reason is selfish, but I am trying to be honest with myself. Tithing has given me a sense of satisfaction in having accomplished something for the Lord and humanity. So often the question comes to a pastor after some hilltop experience, "But what can I do?" Well, this is one thing, small as it may be, that every Christian can do. He can tithe. Please do not misunderstand me. Tithing is not the entire formula for living a Christian life, but it can be a part of the recipe.

Paul tells us that God loves a cheerful giver. I think those of us who have practiced tithing can have the satisfaction of knowing that we have found favor in his sight.

There is also a bit of pride, if I may use such a word, as one follows his tithe. Not only does it help to keep a local fellowship alive; it goes throughout the States and unto the uttermost parts of the world. We can read of the girls' school at Anklesvar and realize that our tithing helps to staff that school. We read an article from the pen of M. R. Zigler and inwardly rejoice that we help to keep this peacemaker on the European scene. We watch a young couple leave our community for Brethren Volunteer Service and think that, except for the Fellowship of Tithers across the Brotherhood, B.V.S. would be impossible. There is a warming of one's heart which accompanies the systematic sharing of the labor of one's hands.

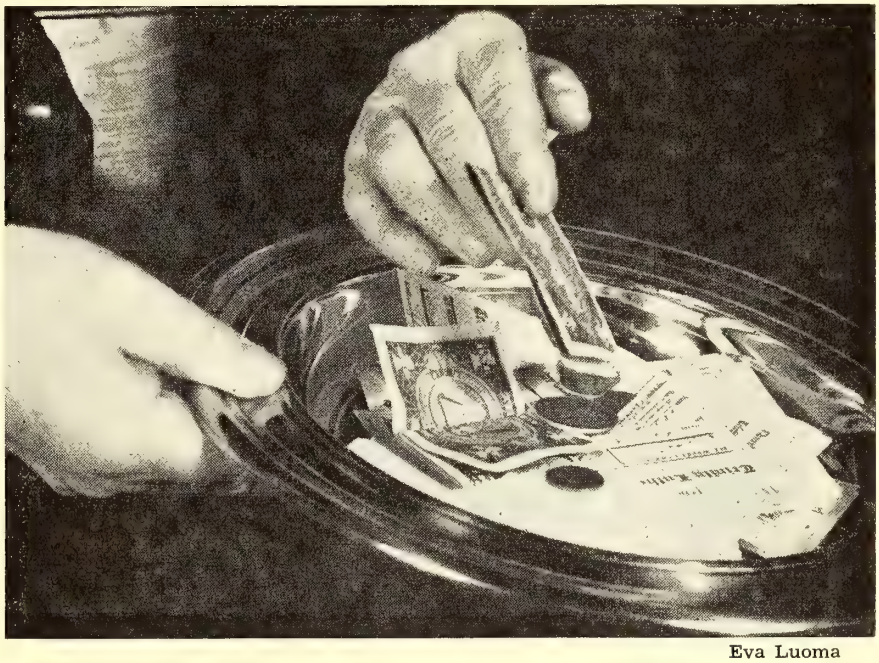
And last of all, I believe in tithing because I am convinced that it leads towards a growing church. This is not invariably the case, but once tithing gets into the spiritual veins of a Christian it stimulates his zeal for Christ and the church. His job takes on a new significance or perhaps he will be led to change jobs. He has received blessings that he wants to share with others; so he becomes an evangelist—not the preaching kind, but the living kind.

Dr. Paul J. McConkey has said, "If my experience has taught me anything, it is that tithing is far more important as a method of developing souls than a method of church finance." Let us never forget that. If we limit the emphasis to methods we shall lose tithing in the valley of legalism. If we stress the spiritual benefits we shall find in tithing a source of vitality.

I believe it altogether logical that our emphasis upon evangelism and tithing should go hand in hand. Those churches which have made tithing a tenet of their faith have also led in evangelism. Tithing leads to a growing church.

Even though I firmly believe in tithing, permit me to add in conclusion, that I believe in it only in a qualified way. It is not the end of giving. Christian brotherhood would compel an individual earning five hundred dollars monthly to give more than a tithe. On the other hand, a widow with several children living on a state allowance should not feel compelled to give a tenth. Yet, it is a funny thing. My guess is that a higher percentage of widows with low incomes will tithe than those individuals more favorably situated in the upper income brackets.

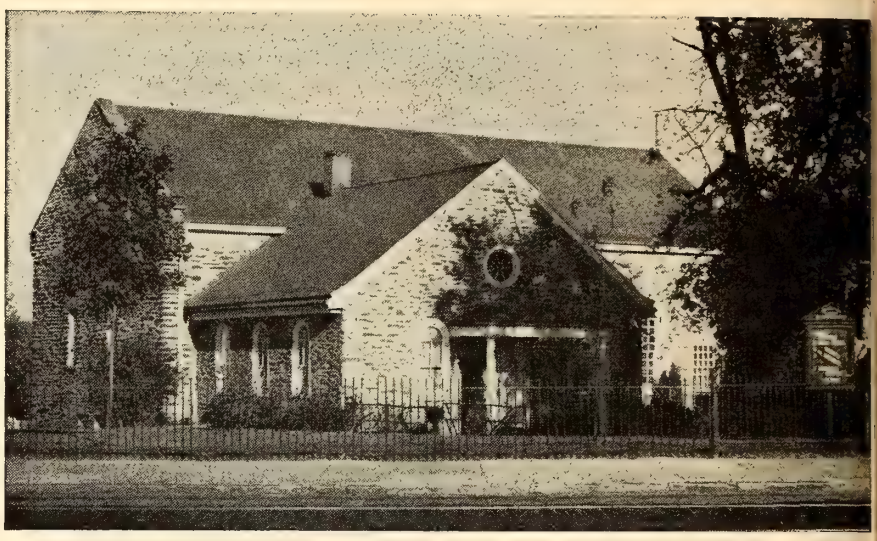
Tithing in the end is more of a matter of faith than of finance. "I will give thee *faithfully* a tenth of all that thou givest me" (Gen. 28:22, Moffatt).



Eva Luoma

Southeastern Pennsylvania Welcomes Conference Goers

B. F. Waltz



The first congregation of the Church of the Brethren in America was organized in Germantown; the original house of worship with additions is still standing

TO ALL who will attend our Annual Conference at Ocean Grove, New Jersey, there is a welcome awaiting you in the twenty churches of the District of Southeastern Pennsylvania, Delaware, New Jersey and Eastern New York.

Philadelphia is not only the place of the beginning of our nation, but also the birthplace of the Church of the Brethren in America. You will want to visit Independence Hall and see the Liberty Bell. The assembly room was used when the Declaration of Independence was adopted and the Constitution of the United States was framed. The Betsy Ross House was the home of Betsy Ross and the place where she made the first American flag. In Christ church close by you may sit in the pews where General Washington, Franklin and many early colonists worshipped.

The Germantown church, organized in 1723, will be of great interest to every member attending the Conference. During the 1949 Conference at Ocean Grove, more than 1,500 people registered either on their way to the conference or on their return home. This church, the first in this country, is located in northwest Philadelphia, at 6611 Germantown Avenue, not too far from the exit of the Pennsylvania Turnpike at Conshohocken. The locality has more than one hundred colonial buildings standing, more than any comparable area in the United States.

The original church built in 1770 is in perfect state of repair. New library shelves housing many valuable books are being installed. Antiques of the early church will be on display. Alexander Mack, the founder of the church at Schwarzenau, Germany, is buried in the cemetery to the rear of the church. Five other churches are in Philadelphia: First, 1813, Geiger Memorial, 1906, Bethany, 1910, Calvary, 1919; Drexel Hill, 1953.

The second church organized in this country is Coventry, 1724. It is located forty miles directly west of Germantown, near Pottstown. The Urner cemetery donatel by Martin Urner, Sr., in 1743 is located about a quarter mile from the church. The Coventry church erected the first meetinghouse in 1772 just twenty-nine years after starting its burying ground.

The Amwell church, sixty miles from Ocean Grove, New Jersey, is our one church in that state. It was founded in 1733. It is located about forty miles north of Germantown, near Ser-



The only congregation of Brethren in New Jersey is the Amwell church

Pastor of the Germantown church, Philadelphia, Pennsylvania

geantsville. The old cemetery in which John Naas lies buried is about two miles east of the Amwell church. The young people of the region plan to have a work day there shortly before Annual Conference. It is planned that a marker in memory of John Naas will be erected by the Brotherhood Historical Committee on the Sunday prior to the Ocean Grove Conference.

In addition to the churches mentioned we have four others organized prior to 1900. Ambler, 1840; Green Tree, 1845; Springfield, 1868; and Parker Ford, 1898. There are ten other churches organized since 1900: seven in Pennsylvania, one in Delaware and two in Brooklyn, New York. The locations of all of our churches are given clearly in the 1954 Church of the Brethren Yearbook.

On Finding One's Self

Clyde E. Weaver

WHO am I? Where am I going? How am I going to get there? Self-consciousness lies at the doorstep of all redemption. To "know thyself" is not only an old Greek saying but a need as current as our weekly pay check. One of the outstanding aspects of Jesus' ministry was his ability to share in his friends' inner lives. He broke through the cultural and psychological shell in which people unconsciously imprison themselves. He went right to the root of the problem. Once this was taken care of, he knew that the person's behavior would have to express it.

How easy it is to treat ourselves Pharisaically—acting as if our external behavior was a matter of life or death. We stop the behavior leak at one spot only to find it leaking again at another. Only to the degree that we get on the inside of ourselves and deal with that part of us which is really us, can we save ourselves—and others.

This is not easy. It takes courage and more courage because we may not like what we will find. Our efforts may merely issue forth a flow of rationalizations which may relieve our souls but can never cure them. Spiritual surgery is needed. And this is where we can call upon our fellow men for help. To do this alone is noble but to do it with a true friend is divine. As you share in the healing atmosphere of acceptance, the locked doors of your heart will slowly open and the sunshine of inner security will replace the darkness of disillusionment. Christ invites you to take him along on this courageous journey of the soul. He is always waiting but refuses to come without an invitation.

The Answer Is With Us

Continued from page 4

the "religion of our fathers." We can attempt in dress and custom to regress to an earlier day. If this happens, the church may disappear even more quickly. Neither is this the path we want to follow.

Our heritage and our mission points us to a third way. If we follow it we will keep intact the real nature and character of our denomination. We will preserve those things within our church that will help us fulfill our mission. We will strengthen ourselves spiritually and meet each generation with the ancient practices of the apostolic church reinterpreted in light of the contemporary culture. We can become an apostolic church in the modern world, preserving things of value, but also being ever progressive and eager to use the modern techniques of Christian propagation and expression.

Who are we? We are the Dunkers of the modern world. Why are we here? We are here to remind the church universal of its "separate" nature, to demonstrate that the central act of Christianity is service and to bring into contemporary focus the apostolic church. Where are we going? We can break loose our moorings and rush madly into oblivion, we can attempt to regain a lost childhood or we can carry our ministry into the world to come with a new sense of joy at the contributions we shall make toward the universal church of Christ. Where are we going? The answer is with us!

Not Indulgence but Discipline

Kirby Page

THE gate is narrow and the way is hard that leads to life and not many ever find it. Thus did Jesus stress the truth that discipline, not indulgence, is the price to be paid for life indeed. The animal appetities are clamorous and strive constantly for domination. The love of beauty, the love of truth, the love of goodness are latent in human nature, but they must be cultivated and nourished before they come into full bloom.

To live as a mere animal does not take arduous training, but to be a good member of God's home requires alertness, sensitivity and responsiveness to the appeals of affection.

The love of music is buried within the spirit of man, but the highest enjoyment of harmony and the creation of great music demand training and practice, practice, practice. Many a child is gifted with potential skill as a surgeon, but rare is the individual who devotes himself to the study and training required of a great practitioner. The makings of a beloved minister are inherent in the endowment of many a person who never pays the price of being a physician of souls.

Truly, the gate is narrow and the way is hard that leads to creative life. Not indulgence but discipline, not yielding constantly to physical stimuli, but responding to holy aspirations and pursuing lovely dreams of life as it can be. No price is too high to pay for life on the pinnacle.

Jesus Speaks on Materialism

Warren W. Slabaugh



The rich young man had put his trust in material wealth and though earnestly desiring to improve his life could not give up his possessions as Jesus suggested

Hofmann

IN HIS book, Religion in a Changing World, Rabbi Abba Silver makes this striking assertion, "The main position of religion itself, of all religion, the liberals included, are now attacked by the ancient and bitter and powerful enemy—materialism and atheism." This was written in a time of bitter religious controversy, the supposed conflict between science and religion, and the even more bitter feud between fundamentalism and modernism. But the learned rabbi declared that these issues were by no means as serious as the conflict with materialism and its attendant atheism. For the conflict is age old; it is inherent in the very nature of man. He is physical, sharing with the animals his physical constitution, with its appetites and reactions to the stimuli of a material world. On the other hand, man is a spiritual being, capable of movement in the realm of the Spirit. It was Paul who described most vividly this essential conflict when he wrote, "For the desires of the flesh are against the Spirit, and the desires of the Spirit are against the flesh; for these are opposed to each other, to prevent you from doing what you would" (Gal. 5: 17, R.S.V.).

It is a striking fact that Jesus, without being abstract, thought deeply and spoke often about this ever-present problem of mankind, a problem which he as a man shared. He did not fall into the error of Gnosticism, which found its way into the thought of his church at an early date; it was a system of thought based on the idea of an extreme dualism between the spiritual and physical sides of man's nature. According to this theory, the flesh is inherently evil and therefore man's spiritual good can best be attained through punishment of the body. Jesus was no ascetic; but he did maintain stern control over the desires of the flesh. He was not like John the Baptist, whose austerity of life stemmed from his being a Nazirite and who was also probably influenced by the Essenes, whose colonies were in the area where he grew up. Je sus was more free in his manne of life, earning the reputatio from his enemies of being " glutton and a drunkard." Jesu would deny that the natural cr ation including man was evil i its creation, for it came from th hand of the Creator, who pr nounced it all as very good. Bu the dual nature of man, thru into a material world, created problem; and Jesus, who share the physical nature of humanit had to face it in his own exper ence as a temptation ever pre ent. But he alone of all the so of men faced it successfully; h possessed no property and whe he came to die his sole posse sions were the clothes he wor He was not complaining whe he said, "The son of man has n where to lay his head." When h was tempted to satisfy the i sistent pangs of hunger after h fast in the desert, he rejected th suggestion to turn a stone into loaf of bread, finding his autho ity in the Scripture text, "Ma shall not live by bread alone

In the Synoptic Gospels th problem is stated in terms

This article was received in the Gospel Messenger office just two days before Bro. Slabaugh's passing on April 9.

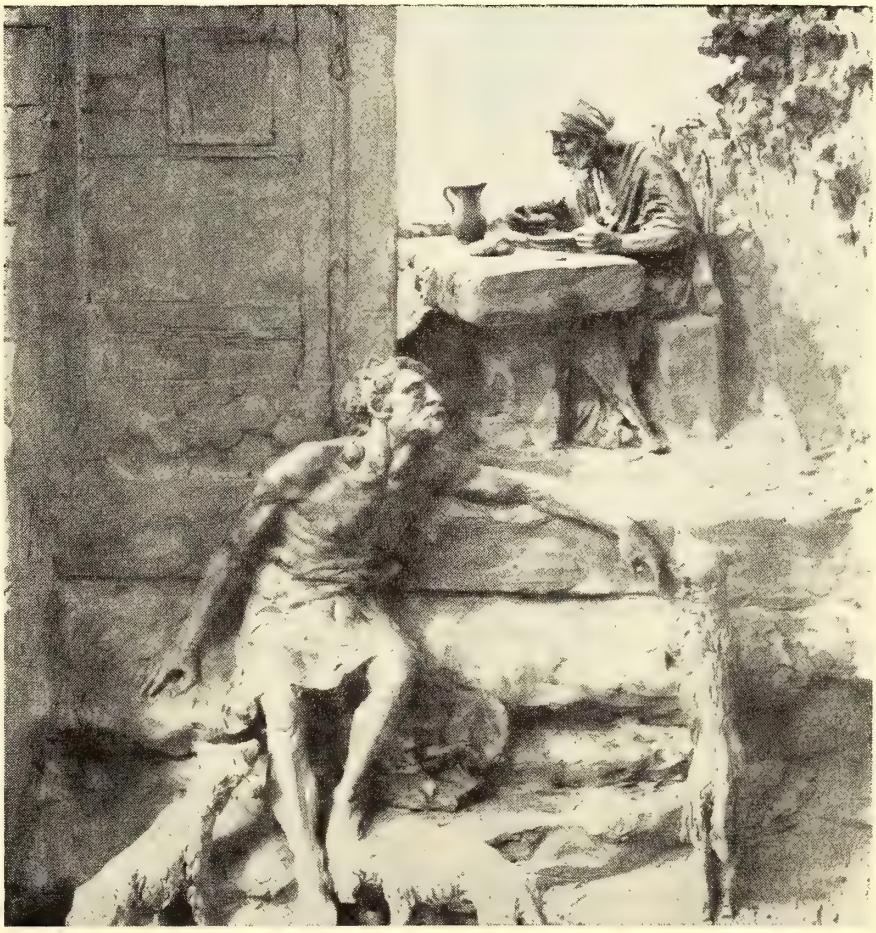
wealth and poverty. The Aramaic word *mammon* represents the material things of this world, and twice Jesus is recorded to have said, "You cannot serve God and mammon." It was Walter Rauschenbusch in his book, Christianity and the Social Crisis, who remarked on the strange fact that Jesus never spoke of the moral dangers of poverty, but dwelt so often on those of material possessions.

Perhaps nothing of Jesus' teachings presents more difficulty, even for devout Christians, than his strictures on material wealth. That his disciples found it difficult is shown by their words, "Then who can be saved?" if it is so hard for a rich man to enter the kingdom. It is true he was using the extravagant language of the East when he spoke the hyperbole of the camel and the needle's eye. But he was in sober earnest; he solemnly warned against concern for earthly treasure as over against heavenly, declaring that man cannot hold both in equal esteem. "You cannot serve God and mammon."

In his words, "Do not be anxious about your life," food, drink, clothing, he seems almost to mock the misery of men who have always been haunted by the specter of poverty and starvation; for the question, "What shall we eat . . . what shall we put on?" does not have the meaning which we in our "American way of life" put on such a question, namely a choice between bread and cake, hamburger and steak, Ford and Cadillac. It is the cry of a mother in despair who has no food for her hungry children; and yet Jesus dared to put it in this rough fashion to teach the great truth that the important thing is the kingdom and its righteousness with the assurance that physical needs will be satisfied in the providence of God who feeds the birds and clothes the lilies of the field.

Jesus is equally severe in the parable of the rich farmer (Luke 12). The request from the man in the crowd was not unreasonable; very likely, it was a case of a younger brother who rebelled at the inequalities of the inheritance laws which gave the lion's share to the oldest son. But Jesus saw a greater danger than the loss of money; he warned against covetousness, the desire for more of material wealth, even when secured honestly. Paul makes the same point in 1 Cor. 6:7, when he insists that a man may lose even if he does win a lawsuit. The fault of the man in the parable was not in the amount of wealth a good crop brought—that was indeed small in comparison with American agriculture under price supports. And his gains had come in part as the reward of honest toil and good management. The fault lay in his trust in them as his treasure; material wealth has two weaknesses; it does not provide true security even in this life; its benefits are unsure now and must be left behind at death. Money does not make us "rich unto God."

Perhaps Jesus' sternest teaching on wealth is found in the incident of the young ruler who came to Jesus with the question, "What shall I do to inherit eternal life?" It is the story of a good man who was sincerely trying to improve his life. But being a Pharisee, who regarded wealth as almost necessary in that it provided leisure to devote oneself to ceremonial requirements,



Religious News Service

The wealth of the rich man separated him from the beggar, Lazarus, in this world and after death

he was taken aback at Jesus' demand that he divest himself of his wealth in order to "have treasure in heaven." He found the conditions too hard to accept, though he turned away reluctantly; even the twelve who were not burdened with money could not understand. And surely we who are living in a culture which makes money the standard of values have even greater difficulty to understand such an unreasonable demand on Jesus' part and have attempted to find easier ways of getting the camel through the needle's eye.

The parable of the unrighteous steward, though one of the most difficult, is different in that it has a positive teaching on the use of wealth, expressed in the words, "Make friends by means of the unrighteous mammon." The teaching here is that wealth may be a means to spiritual ends; it is not the only means, nor the most important, but surely a lawful one. The story of the rich man and Lazarus, found in the same chapter, may well have been spoken as an application of the above parable. It does illustrate Jesus' sympathy for the poor, a sentiment already expressed in Luke's version of the Beatitudes: "Blessed are you poor, for yours is the kingdom of God . . . But woe to you who are rich for you have received your consolation." Jesus is teaching that there may be a reversal of lot in the world to come. Certainly the rich man's wealth and selfish luxury had created a chasm between himself and the beggar at his door, and that chasm persisted beyond death, but the two actors in the drama had changed sides. The rich man's wealth could not buy a few drops of water now.

The central emphasis of Jesus' thought about material wealth is that its possession constitutes a hazard rather than a benefit. However, man cannot rid himself of the material; he must therefore muster his spiritual resources to keep the physical and material in submission. "Serve God and make mammon your servant." Jesus' thought on the positive use of wealth takes a social turn, as shown by his many mentions of almsgiving. The ruler was told to give his wealth to the poor. Zacchaeus was commended for his resolve to share. Jesus' bade his disciples on one occasion, "Sell your possessions and give alms; provide for yourselves purses that do not grow old."

Jesus' teaching on materialism in the John gospel is more inclusive and general. The key text is 6:63: "It is the spirit that gives life, the flesh is of no avail; the words that I have spoken to you are spirit and life" (R.S.V.). That the John gospel differed from the others was noticed as early as Clement of Alexandria, who in commenting on the gospels said, "But John . . . perceiving that what has reference to the body in the gospel of our Savior was sufficiently detailed . . . and urged by the spirit, he wrote a spiritual gospel." The word *spiritual* for many of the Christians at Alexandria carried the meaning of allegory, and that is not absent from this gospel. But it also connoted the nonmaterial and that is a dominant note here as also in Paul's writings. God is spirit and so cannot be contained in any material shrine. The new birth is of spirit of which the water of baptism is a symbol. In John the word translated *truth* means reality; reality is not found in material things but in the spiritual.

It is a striking fact that the author makes all his characters teach this lesson; no one understands Jesus and his teachings. This is not limited to the writings of John; it is found throughout the New Testament and is a matter of common experience that no one can fully understand and know him who was the in-

The Redeeming Radiance of God's Love

Glen Weimer

GOD is never beyond the reach of human need, never outside the pain, distress, sorrow, tragedy and joy of any soul.

As the earth is in the light and the light is in the earth, so we are in God and God is in us!

God enters into the heart-break, heart-yearning and heart filled joy of all persons.

God comes into our lives on the footsteps of peace.

God's coming, at times, is awakening: much like the sound of a trumpet; at other times, it is comforting, much like the whisper of summer winds.

God wants his very life to flow freely through every man's life, as it did in Jesus.

As leaves absorb the sunlight, so exposing life fully to him, divine help and blessing pour into one's being, indeed the real presence of God pulsates in one's body, mind and spirit.

Thus life's powers are marshalled for new endeavor; the organs of the body function with new harmony; life's self-imposed limitations are broken down and we have strength greater than dream or desire; life's hates, angers, resentments and fears die away like fires no longer fueled;

And life abounds and overflows with love. Love is that other name for healing and health for which all people yearn.

Always when men forsake love, life slips away, health declines, and the fountain of joy in life ceases to flow. Why? Because love is the soul of health and health is love become flesh and life.

Merciful Lord, thou didst not fail to love, and thy love is unfailing. Translate thy love into the fiber and tissue of my life, and transform my life into the redeeming radiance of thy love. Amen

carnate one. Our humanity is a veil through which revelation must break. But John dramatizes this. The learned rabbi, Nicodemus, the teacher of Israel, makes the ludicrous blunder of mistaking the new birth for a repetition of the physical. The woman at the well could think of nothing but water. To her credit, she quickly came to an understanding of Jesus' words and presently forgot her waterpot in her eagerness to tell her thrilling experience to all of her neighbors.

In contrast, the Jews who ate of the loaves and fishes persisted in their blindness and finally were repulsed at the thought of eating the flesh of the son of man and drinking his blood. Pilate only dimly understood when Jesus declared that his kingdom was not of this world: he was neither inclined nor capable of discussing truth and would have dismissed Jesus as a religious fanatic. The twelve did not understand Jesus' teaching of the kingdom; for them, as with Pilate, a kingdom is political with its concerns for political preferment. They did not understand the acted parable of the feet washing; it was only after the coming of the Spirit that they forgot about chief seats and the preferred position.

This spiritual gospel did not fall into the error of a Greek gnostic sect. Iranaeus says that John wrote to combat certain heresies. It has generally been accepted that both in the gospel and the first epistle that he is striking at docetism, that strange theory that the incarnate Christ only seemed to be physical. The author, without making specific mention in the gospel, does in skillful fashion declare that the Christ was both flesh and Spirit. Jesus became weary and thirsty; the author makes much of the spear thrust to demonstrate that the body of Jesus differed in no way from that of other men. The writer of Hebrews says, "Since therefore the children share in flesh and blood, he himself likewise partook of the same nature." But he alone of all the sons of men was able to resolve perfectly the conflict between spirit and the material, and it is only through his example and power that we may attain a measure of freedom of Spirit from the slavery of material things which this world imposes on us.

The Family Counselor

Naomi Will **H. K. Zeller, Jr.** **Jesse Ziegler**

The Family Counselor welcomes letters of inquiry. They may be addressed: Family Life Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

My dear Friends,

As a preacher sent me your name I am writing you in regard to my trouble. I have been in a hospital for several years. I had a wonderful husband, but since I have this housekeeper in my home he has changed completely.

I asked her to leave so we would be alone Christmas but she would not and my husband would not ask her to, afraid he would hurt her. Just when I am feeling good she does something to upset me. What can I do?

How can I make my husband see what he is doing to me? I crocheted and sold things and bought my children all their toys for Christmas. But am I appreciated by my husband? No; he never even thanked me. Before he would have. How can I get him back? I love him and I need him so much right now. I do not even feel like fighting any more. What rights do I have?

A Despondent Wife

Dear Friend,

I am certain you have faced many difficult problems during these four years of isolation and limited companionship as you have sought to regain your health. You have our earnest prayers and high hopes that in this struggle you may be successful.

The marriage bond—in sickness and in health—with your husband should be as strong and as valid now as it has ever been. You should recognize, however, that the problem of the husband falling in love with another woman is not necessarily related to illness. Illness may be a strong contributing factor, but you ought not to use your illness as a rationalization for the unhappy state of your marital affairs. It is always most difficult to look at ourselves first, rather than last, but I suggest you check on personality traits which, aggravated by years of illness, may also have been contributing factors. Utilize these lonesome hours to find spiritual strength to make your life more cheerful and pleasant.

Certainly your children will be some comfort and companionship to you. They will have some sense of justice concerning what is happening. You do not mention their ages, but it seems quite likely that they are old enough to possess that sense of fairness and sympathy so characteristic of children. Do not drive a wedge between them and their father, but maintain the closest possible relationship with them. You can be interested in their interests—and growing children will have interests as wide as the earth! You will do well not to be obviously despondent or dwell on your unfortunate situation most of the time. When your family visits you make an honest effort to be as outgoing in your personality as possible, enjoying the time while it is still yours to enjoy.

The disposition of the property in which you and your husband have lived depends entirely upon how the farm has been deeded. If your name is on the deed, you will need to sign it before any disposal is made. If not, then your husband could sell the farm without your signature.

Some people have discovered in the very difficult hours of illness spiritual resources beyond their imagining. Faithfulness to the ideals of your marriage, confidence in the goodness and justice of God, your love and desire for your husband, your joy and satisfaction in your children—all these ought to be a constant inspiration and incentive to prayer and thanksgiving. These all will certainly contribute to making your life more radiant and happy. And perhaps these are the most effective handles which you now have to win back your husband's love.

Harry K. Zeller Jr.

Conference Program

June 15-20

Conference Theme: Win Men to Christ

TUESDAY EVENING, JUNE 15

5:00 **Pastor's Dinner.** North End Hotel.
Speaker: John Oliver Nelson.

6:30 **Choir Rehearsal.** Great Auditorium.

7:30 **General Session.** Great Auditorium.
Chairman: Vernon F. Miller.
Address of Welcome.
Message: John Oliver Nelson.

WEDNESDAY MORNING, JUNE 16

7:15 **Postbreakfast Conferences**

1. Men's Work. Thornley Chapel.
2. Women's Work (district and regional women's work officers). Youth Temple.
3. Children's Workers. North End Hotel (Solarium).
4. Youth and Junior High. North End Cafeteria.

8:30 **Bible Hour:** "Unto the Fullness of Christ." Great Auditorium.
Chairman: Frederick C. Hollingshead.
Speaker: D. Eugene Lichty.
Topic: God's Intention in Christ (Eph. 1: 1-10).

9:30 **Sectional Conferences**

1. Adult Work. Great Auditorium.
   Joint Session, Men's Work and Women's Work. Great Auditorium. 9:30-10:30.
   Women's Work Business Session. Great Auditorium. 10:30.
   Men's Work Business Session. Great Auditorium. 10:30.
2. Children's Workers. St. Paul's Methodist church sanctuary.
3. Junior High Leaders. St. Paul's Methodist church junior department.
4. Stewardship and Local Church Finance. Thornley Chapel.
5. Rural Life. St. Paul's Methodist church Sunday-school room.
6. Brethren Service. Youth Temple.

WEDNESDAY AFTERNOON

2:30 **Sectional Conferences**

1. Youth Work (youth and adult leaders of youth). St. Paul's Methodist church sanctuary.
2. Home and Family Life. St. Paul's Methodist church Sunday-school room.
3. Foreign Missions. Great Auditorium.
4. Urban Life. Seaside Hotel.
5. Christian Education (superintendents and local and district boards). Thornley Chapel.
6. Brethren Service. Youth Temple.

5:00 **Brethren Medical Workers' Dinner Conference.** North End Hotel.

6:00 **Brethren Journal Post-dinner Meeting.**
Consideration of publication of a Brethren journal.

WEDNESDAY EVENING

7:30 **Business Session.** Great Auditorium.
Chairman: A. Stauffer Curry.
Speaker: William M. Beahm, moderator.

THURSDAY MORNING, JUNE 17

7:00 **Committee on Higher Education.** Arlington Hotel.

7:15 **Postbreakfast Conferences**

1. Brethren Service. St. Paul's Methodist church sanctuary.
2. Children's Workers. North End Hotel (Solarium).
3. Foreign Mission. North End Hotel (No. 2 Solarium).
4. Women's Workers (local district and regional). Youth Temple.
5. Men's Work. Thornley Chapel.

8:00 **Youth and Junior High Program.** North End Cafeteria.

8:30 **Bible Hour:** "Unto the Fullness of Christ." Great Auditorium.
Chairman: Kenneth S. Frantz
Speaker: Carroll S. Ringgold.
Topic: Regeneration in Christ (Eph. 2: 1-10).

Standing Committee Delegates

Africa	H. Stover Kulp
California, Northern	Wilbur I. Liskey, David H. Studebaker
California, Southern, and Arizona	Ernest Carl, Lee Whipple
Canada, Western	Willard McDaniel
China	
Colorado	Ralph W. Hoover
Florida and Georgia	H. B. Heisey
Idaho and Western Montana	Edwin Glover
Illinois, Northern, and Wisconsin	James Beahm, Robert Reif
Illinois, Southern	Dwight Enberg, Kenneth Frantz
India, First	
India, Second	Goldie E. Swartz
Indiana, Middle	R. V. Bollinger, E. R. Fisher, E. Paul Weaver
Indiana, Northern	S. W. Longenecker, Arlo Gump, George Heeter
Indiana, Southern	Kenneth Hartman, J. Calvin Brigh
Iowa, Middle	Dale Brown
Iowa, Northern, Minnesota and South Dakota	Warren Hoover
Iowa, Southern	Harley Yates
Kansas, Northeastern	Milton Early
Kansas, Northwestern	Earl R. Myers
Kansas, Southeastern	
Kansas, Southwestern	Harry K. Zeller, Jr
Mardela	
Maryland, Eastern	Harold Z. Bomberger, A. Joseph Caricofe
Maryland, Middle	Emmert F. Bittinger, Newton L. Poling
Maryland, Western	Ted Metcal
Michigan	Robert Ebey, Carl Welch
Missouri, Middle	Floyd E. Bantz
Missouri, Northern	Harold G. Correl
Missouri, Southern, and Arkansas	George W. Harvey
Nebraska	
North Dakota and Eastern Montana	Mark Emswiler
North and South Carolina	David Cleary
Ohio, Northeastern	Elmer I. Brumbaugh, Arthur Crone, G. S. Strausbaugh
Ohio, Northwestern	Mervin Cripe, Alvin Kintner
Ohio, Southern	Oliver Dearing, J. B. Flora, John H. Good
Oklahoma, Pandhandle of Texas and New Mexico	
Oregon	
Pennsylvania, Eastern	R. W. Schlosser, Phares J. Forney, J. Herbert Miller
Pennsylvania, Middle	E. Myrl Weyant, Wayne H. Dick, Roy S. Forney
Pennsylvania, Southeastern	Wilbur A. Martin, D. Alfred Replogle
Pennsylvania, Southern	W. A. Keeney, C. H. Royer, David J. Markey
Pennsylvania, Western	Clyde Carter, William K. Kulp, Dorsey E. Rotruck
Tennessee	Rhett Petcher
Virginia, Eastern	D. D. Fleishman, M. E. Clingenpeel
Virginia, First	B. J. Wampler, Jr., H. Lawrence Rice, Everett R. Shobe
Virginia, Northern	M. J. Craun, Joseph W. Miller, Olen B. Landes
Virginia, Second	Robert E. Houff, E. M. Wampler, M. R. Wolfe
Virginia, Southern	H. D. Robertson, C. C. Reed, Guy E. Wampler
Washington	Richard Wenger
West Virginia, First	Charles Self, Robert Bane
West Virginia, Second	Oral Spurgeon

9:30 **Business Session.** Great Auditorium.

11:45 **Luncheon Conferences.**

1. Brotherhood Fund. Seaside Hotel.
2. College Students. Ardmore-Summerfield Hotel.
3. Temperance Workers. North End Hotel.
4. Gospel Messenger Contributing Editors. North End Hotel.

THURSDAY AFTERNOON

2:00 **Business Session.** Great Auditorium.

5:00 **Foreign Missions Dinner.** North End Hotel.

5:30 **Brethren Volunteer Service Picnic** (including all youth). On the beach.

THURSDAY EVENING

7:30 **General Session.** Great Auditorium.
Chairman: Howard A. Merkey.
Address: Was It Not at Your Disposal? James K. Quay.

FRIDAY MORNING, JUNE 18

7:15 **Postbreakfast Conferences**

1. Brethren Service. St. Paul's Methodist church sanctuary.
2. Children's Workers. North End Hotel (Solarium).
3. Foreign Missions. North End Hotel (No. 2 Solarium).
4. Women's Workers (local, district and regional). Youth Temple.
5. Men's Work. Thornley Chapel.

8:00 **Youth and Junior High Program.** North End Cafeteria.

8:30 **Bible Hour:** "Unto the Fullness of Christ." Great Auditorium.
Chairman: Arthur Scrogum.
Speaker: Archie L. Patrick.
Topic: Growth in Christ (Eph. 4: 1-16).

9:30 **Business Meetings**

11:45 **Luncheon Meetings**

1. Fellowship of Growth in Service. North End Hotel.
2. Brethren Welfare Workers. North End Hotel Solarium.
3. Youth and Adult Leaders. Ardmore-Summerfield Hotel.

FRIDAY AFTERNOON

2:00 **Business Session.** Great Auditorium.

5:00 **Brethren Service Dinner.** North End Hotel.
Address: Responsibility of Freedom, M. R. Zigler.

5:30 **Youth Picnic.** On the Beach.

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Brethren Publishing House, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*).—Editor.

Sex Ethics and the Kinsey Reports. Seward Hiltner. Association Press, 1953. 238 pages. $3.00.

If the American people are going to study the Kinsey reports Hiltner's volume offers a satisfactory handle because (1) this is an excellent condensation, (2) it carries running comparisons of the male and female reports and (3) the critical analysis is within the Christian framework.

Sex Ethics and the Kinsey Reports contain a valuable section on the existing attitudes toward sex, the child-of-nature, the respectability-restraint, the romantic, the no-harm, the toleration, and the personal-interpersonal.

Hiltner obviously accepts much of the Freudianism upon which the Kinsey report is based. His analysis does not contain caustic and cynical analyses of Kinsey and his reports as, for example, Sorokin, who rejects much of the Freudian concept. Hiltner insists that the reports point to certain valid directions which cannot be denied. He holds that sex is a big part of the God-given instrumentality of life and ought to be used for better personality development. He expressed the hope that the Kinsey studies will precipitate more serious discussion of sex matters within the church. It is my judgment that Hiltner's creative study will do more than the original volumes in helping people consider the place of sex in the fuller understanding a man shall have of himself.—*Harry K. Zeller, Jr.*

***Let's Talk It Over.** Frank E. Davison. The Bethany Press, 1953. 160 pages. $2.50.

Here is a book that is both entertaining and instructive. With rare good sense and keen humor, the author discusses fifty-two questions that were asked him. They range from as old as the requirements for church membership to as recent as the Revised Standard Version. To give you an idea, here are samples of the ground covered: How would you meet a whispering campaign that you are a Communist? What should be done when the new minister's wife refuses to accept any of the assignments carried by the former minister's wife? What can be done when your pastor continually rides a hobby? Should a minister have a vacation? What should we call our minister? Is it right or wrong to hold rummage sales, bake sales, and the like, when the money goes for kingdom purposes? Why don't the churches sing the good old songs that everyone knows? Should a parsonage be built close to the church or farther away? From personal experience, I predict that, when you pick up this book, you will not want to lay it down until you have read it all.—*C. Ernest Davis.*

FRIDAY EVENING

7:30 **General Session.** Great Auditorium.
Chairman: D. W. Bittinger.
Address: All the World Is a Family, Rosa Page Welch.

SATURDAY MORNING, JUNE 19

7:15 **Postbreakfast Conferences**

1. Men's Work Council. Thornley Chapel.
2. Children's Workers. North End Hotel Solarium.
3. Foreign Missions. North End Hotel (No. 2 Solarium).
4. Family Life. Youth Temple.
5. Brethren Service. Arlington Hotel.

8:00 **Youth and Junior High Program**

8:30 **Bible Hour:** "Unto the Fullness of Christ." Great Auditorium.
Chairman: Joe E. Campbell.
Speaker: Wilbur R. Hoover.
Topic: Full Maturity in Christ (Eph. 6: 10-20).

9:30 **Business Session.** Great Auditorium.

11:45 **Adult Workers' Luncheon.** North End Hotel.

SATURDAY AFTERNOON

2:00 **Business Session.** Great Auditorium.

5:00 **Educational Dinner.** North End Hotel.
Address: "Christ and the Intellectuals," E. Fay Campbell.

5:00 **Picnic for Alternative Service Workers** (I-W). On the Beach.

Continued on page 26

KINGDOM GLEANINGS

The love feast of the Pontiac church, Mich., scheduled for May 16, has been postponed indefinitely because of a fire in the church.

Mrs. Anna Slabaugh wishes to express her appreciation for the many remembrances sent to her at the passing of her husband, Bro. Warren W. Slabaugh. She is grateful for both the expressions of appreciation for her husband's significant contribution to the church and for the expressions of consolation to herself in her bereavement. For the present she is continuing her residence at 3446 W. Van Buren St., Chicago 24, Ill.

International relation institutes are being planned for this summer in all sections of the United States by the American Friends Service Committee. Brethren who can do so are urged to attend these institutes. At the request of the social education department of the Brethren Service Commission, the AFSC regional offices will send to each Brethren pastor in its region an announcement of its institutes. Pastors who do not receive their announcements may write to their nearest American Friends Service Committee office, the addresses of which will soon appear on the Brethren Service pages of the Gospel Messenger.

Licensed to the Ministry

Roy Johnson, Jr., in the Elgin church, Ill.
Harold Showalter, in the Paradise church, Ohio.

Invitations to Conference Goers

Quinter church, Kansas, invites those going to or returning from Conference on U. S. 40 to spend the night and enjoy the hospitality of this church.

Donnels Creek church, Ohio, invites those going through that area the Sunday before Conference to worship with the members there and enjoy a potluck dinner. Leaving U.S. 40 at Donnellsville, follow the Church of the Brethren signs, four miles northeast. For further information call or write the pastor, Ross L. Noffsinger, R. 2, Springfield, Ohio. Telephone, North Hampton 6-1912.

Social Security for Ministers

It is urgent to write the Honorable Daniel A. Reed, Chairman, Ways and Means Committee, House of Representatives, Washington 25, D. C., expressing your views on provisions in bill HR7199 for Coverage of Ordained Ministers in Social Security.

Annual Conference anticipated such congressional action in its amendment to our ministerial pension plan (see 1951 Conference Minutes, p. 78), (also in the Conference Resolutions of 1953, see Minutes, p. 65). Supported by favorable Pension Board action (Conference Minutes 1953, page 33) and by Annual Conference, it is now timely and immediately urgent for ministers and lay members to express their views to the Ways and Means Committee. Do it now. Your message could be stated simply, "I favor the inclusion of ministers on a voluntary basis within the provisions of Social Security." Any further personal convictions could be stated. Other members of the Ways and Means Committee are listed on page 18 in the 1954 pamphlet, Register Christian Opinion, which was sent to ministers in March 1954.

Twenty-eight districts have reported their plans to participate in a pulpit exchange this month. In addition, many individual pastors and churches will participate in some way. In each case either the regular pastor or minister or a visiting pastor will present the world-wide work of the Church of the Brethren. Through this project congregations will become better informed about our Brotherhood work.

Sadie Miller, who served the church in India for forty-six years, died April 27, at La Verne, Calif., after a month's serious illness. Funeral services were held at La Verne on April 30, by Earl Breon and Galen Ogden. Four brothers and two sisters survive Sister Miller, among them Arthur and Eliza, who also served as missionaries in India. More about Sister Miller's life and work will appear in a later issue of the Gospel Messenger.

Dedications, Anniversaries, Home-comings

Defiance church, Ohio, dedication, May 16. Bro. V. F. Schwalm, president of Manchester College, Ind., will be the speaker.

Eglon congregation, Sunday, June 13, at the Maple Spring church, near Eglon, W. Va. A sermon by Foster M. Bittinger in the morning and a short historical drama and an address by Emra T. Fike in the afternoon will mark the one-hundredth anniversary of the founding of the congregation.

Bethany church, Philadelphia, Pa., fiftieth anniversary services, June 11-13. A reunion of former members and pastors, with district and regional visitors begins the celebration on the evening of the 11th. On the 12th there will be a fellowship dinner in the evening. Children's day on Sunday morning will honor Brother and Sister Croft, who started Bethany church; Paul H. Bowman, the first pastor of Bethany, will have charge of the Sunday evening service.

Elizabethtown College

President A. C. Baugher announces that the trustees of the college have approved the conferring of honorary degrees upon the following at the fifty-second commencement, May 31: Dr. Theodore A. Distler, president of Franklin and Marshall College, Doctor of Letters; I. Wayne Keller, comptroller of Armstrong Cork Company, Lancaster, Doctor of Commercial Science; U. A. Whitaker, president of Aircraft-Marine Products Inc., Harrisburg, Doctor of Science. Dr. Distler, who will become executive director for the Association of American Colleges on July 1, will deliver the address to the sixty graduates.

Elizabethtown College and Pennsylvania State University have completed arrangements for a joint program to train students in engineering. Students will enroll for a three-year liberal and scientific program at Elizabethtown, then transfer to Penn State for the final two years of their college work. They will qualify for a bachelor of arts degree from Elizabethtown and a bachelor of science degree from Penn State. The program will provide a student with the advantages of a general education in a liberal arts college as well as a technological education in a college of engineering in five instead of the six or more years that might be required if both degrees were obtained separately. Curriculums which Elizabethtown students will be qualified to enter at Penn State include aeronautical,

Brotherhood Theme: Win Men to Christ

ivil, electrical, industrial, mechanical and sanitary ngineering.

Prof. Nevin W. Fisher has been chosen to be director f music for the Ocean Grove Annual Conference, June 3-20. Robert Young, administrative assistant, will serve s a press informant at the same conference.

The College Community Chorus of 100 voices resented Mendelssohn's oratorio, Elijah, in the college uditorium at 8 p.m. on April 25. Under the direction f Prof. Nevin W. Fisher, the chorus was accompanied y Mrs. E. G. Meyer, piano, and Mrs. Raymond Fetter, rgan, all of the college music department. Guest oloists were Mrs. Arthur Smith, Carlisle, soprano; Miss Mary Jane Zimmerman, Lancaster, contralto; Abram Longenderfer, Lancaster, baritone; and Dr. ames Martin, Lancaster, tenor.

Ardis Alling, dramatic interpreter of Bible stories, resented an Easter program on Monday, April 12, t 8 p.m., in the college auditorium. Her program, the nal number in the Community Program Series offered ointly by the college and the Patton School for Boys, vas done in authentic costume. Program numbers n Scenes From Our Golden Heritage included The egend of Saul and Miriam, The Woman of Samaria, nd The Resurrection.

The eighth college May Day program was scheduled or May 8 beginning with the crowning of the queen on vest campus at 1:30 p.m. and concluding with an 8 p.m. rogram of light opera bits to be presented by Virginia ard, soprano, and Harry Wayne, baritone, in the uditorium-gymnasium. Sallie Mae Johnson, a senior najoring in secretarial science, was chosen queen in an ll-campus election. Miss Johnson, a transfer from 'iney Woods Junior College, Miss., is a member of the ommittee on women's affairs.

Elizabethtown College will honor students who par- icipated in the extramural program of the college at n all-college recognition luncheon, May 18, in the ymnasium. The activities E will be awarded to nine tudents. Four have done outstanding work in student ublications, one in religious activities, two in music nd two in political science. The varsity E, an athletic ward, will be presented to students meeting the re- uirements in any one of five sports: hockey, basketball, occer, baseball and tennis. Luncheon speaker will be William T. Swaim Jr., executive secretary, Presbyterian Homes of Central Pennsylvania.

The Church Calendar

May 16

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson: Elijah Rebukes Ahab. 1 Kings 21: 1-4, 17-18, 20. Memory Selection: Thou shalt not covet. Ex. 20: 17 (R.S.V.)

CBYF Topic: Looking Ahead

May 22 Eastern Maryland junior high rally, Brethren Service Center, New Windsor, Md.

May 23 Rural Life Sunday

May 23 Conference Offering

May 24-28 National recreation workshop, Camp Mack, Ind.

May 28 Eastern and Middle Maryland CBYF week-end Camp Peniel, Md.

June 1-3 Missouri leadership training camp, Knobnoster state park, Warrensburg, Mo.

June 6 Pentecost Sunday

June 11-14 Music and worship conference, Palmyra, Pa.

June 11-14 Training conference for youth and junior high leaders, Elizabethtown College, Pa.

June 13 Children's Day

June 14 Conference on home missions and evangelism, Ocean Grove, N. J.

June 15 Pastors' retreat, Ocean Grove, N. J.

June 15-20 Annual Conference, Ocean Grove, N. J.

June 21-24 Leader of leaders' conference

Love Feasts

Indiana

May 15, 7 pm, Bethany
May 20, 8 pm (DST), English Prairie
May 22, 7:45 pm, Middletown
May 27, 8 pm, Pleasant Valley

Iowa

May 16, Des Moines, Stover Memorial

Maryland

May 16, 7 pm (DST), Beaver Creek
May 16, 6:30 pm, Westminster
May 16, 7 pm, Locust Grove

Michigan

May 16, Pontiac
May 23, 7 pm, Flint

Missouri

May 25, 7:30 pm, Peace Valley

New Jersey

May 16, 7:30 (DST), Amwell

New York

May 16, 4:30 pm, Brooklyn, First

Ohio

June 6, East Chippewa

Pennsylvania

May 15, 2 and 7 pm, Conestoga
May 15, 4 pm, Rouzerville
May 15-16, 10 am, Back Creek, Upton
May 15-16, 10 am and 6:30 pm, Big Swatara
May 15-16, 1:30 pm, Upper Conewago, Mummert
May 15-16, 1:45 pm, Springville, Mohler
May 15-16, 1:30 pm, Fredericksburg, Meyer
May 16, Carson Valley
May 16, 7:30 pm, Center Hill
May 16, 2 and 6 pm, Maiden Creek
May 16, 6:30 pm, Mechanicsburg
May 16, 6:30 pm, Mountville
May 16, 6:30 pm, Palmyra
May 16, 6:30 pm, Quakertown
May 16, 7 pm, Raven Run
May 16, 2:30 and 6:30 pm, Salunga
May 16, York, Madison Avenue
May 19-20, West Greentree
May 19-20, 1:30 pm, White Oak, Graybill
May 22, 2 and 7 pm, Akron
May 22, 2:30 pm, Mingo
May 23, 6:30 pm, Lower Conewago
May 23, 7 pm, Springfield
May 23, Upper Codorus, Black Rock
May 29, 1:30 pm, Welsh Run
May 29-30, 10 am, Chiques, Mt. Hope
May 29-30, 6 pm, Schuylkill, Big Dam
May 30, 7:30 pm, Elbethel
May 30, 7:30 pm, Jennersville
June 6, 7 pm, Mechanic Grove

Virginia

May 15, 7:30 pm, Mason Cove
May 15, 7:30 pm, Midland

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Brother and Sister I. D. Leatherman of Elgin, Ill., in the Beaver Run church, W. Va., June 1-13.

Bro. Bernard N. King of Ashland, Ohio, in the Codorus church, Pa., May 19-30.

Gains for the Kingdom

Eleven baptized and one received by letter in the Hopewell church, Va. **Nine** baptized in the Schoolfield church, Va. **Nine** baptized and five received by letter in the Mill Creek church, Va. **Seven** baptized and six received by letter in the Jacksonville church, Fla. **Four** received by letter in the Sebring church, Fla.

Eleven baptized and four received by letter in the Hyndman church, Pa. **Two** baptized in the Lake Ridge church, N. Y.

Eleven baptized and seven received by letter in the New Carlisle church, Ohio. **Seven** baptized in the La Place church, Ill. **Four** baptized and two received by letter in the Tiffin church, Ohio. **Four** baptized in the Arcadia church, Ind. **Six** baptized and eight received by letter in the Greenville church, Ohio. Three baptized in the Yellow Creek church, Ill. **Twenty-eight** baptized, received by letter and reaffirmation of faith in the Cleveland church, Ohio.

Sixteen baptized and one received by letter in the English River church, Iowa. **Two** received by letter in the Kansas City church, Mo. **Seven** baptized and four received by letter in the Salem church, Kansas. **Twenty-four** baptized and one reclaimed in the Falfurrias church, Texas. **Three** baptized and two received by letter in the Minneapolis church, Minn. **Eighteen** baptized and four received by letter in the Fredonia church, Kansas.

Seven baptized and six received by letter in the Phoenix church, Ariz. **Five** baptized and two received by letter in the Twin Falls church, Idaho. **Eighteen** baptized and six received by letter in the Ellisforde church, Wash.

News and Comment From Around the World

Young Protestant Churchmen Formed to Aid Council

An organization of Young Protestant Churchmen has been formed to assist in the Columbus, Ohio, Area Council of Churches. The organization's first meeting was attended by some 100 men between the ages of 20 and 40, representing 32 of the churches affiliated with the council. Its construction stipulates that members shall be a "working force" to perform those tasks requested by the council or suggested and sponsored by this organization toward helping the council attain fulfillment of its goals. It is expected to aid the council in the same way that Junior Chambers of Commerce help in community betterment programs.



Homer Hilty (left) and Benjamin W. Bollinger arrive early at the Mansfield church in Northeastern Ohio to present messages during the worship hour. The two men comprise one of nine teams of laymen who are engaging in a district-wide program of men's work to present the claims of stewardship and the Brotherhood program in local churches. After undergoing training in preparatory workshops the nine teams and a reserve group of laymen ar faced with calls to appear in twenty-four of thirty-five congregations in their distri

Beauty Queen Promotes Religion Among Youth

Neval Jane Langley, who was named Miss America in 1953, has made many recent public appearances telling young people about her religious faith. Usually she tells her audiences of her own religious experiences—how God has been good to her. Miss Langley, who is a student at Wesleyan College in Georgia, has been active in church work for quite a while. She is a member of the Baptist church at Lakeland, Fla.

Catholics, Protestants Share Church Buildings in Germany

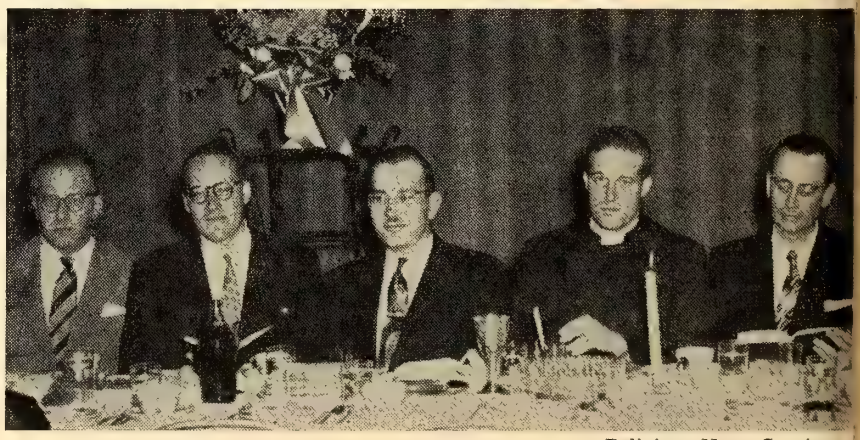
In West Germany the Roman Catholic, German Evangelical and Free churches have all put their buildings at each other's disposal for use as places of worship. This is largely due to the influx of refugees. In the predominantly Protestant parts of Western Germany it is the Protestants who help out their Catholic and Free Church brethren, while in the districts with a Protestant minority they themselves are guests in Catholic and Free Church places of worship.

Convocation of Muslim and Christian Leaders Held

Dr. Paul M. Robinson, president of Bethany Biblical Seminary, was one of several Christian leaders taking part in an international Convocation of Muslim and Christians, which was held at Bhamdoun, Lebanon, April 22-27. The Convocation brought together outstanding leaders of the two faiths from Australia, Egypt, Canada, France, Germany, Greece, Holland, India, Indonesia, Iran, Iraq, Italy, Lebanon, Pakistan, Scotland, Spain, Syria, Turkey and the United States. This is the first time in history that this type of group has been convened on a world scale. The theme of the convocation is the Spiritual Qualities and the Eternal Values of Religion Versus the Barren Philosophy of Materialism. Participants will seek to find the extent of the common ground on which the two faiths can co-operate in facing the mutual opportunities, challenges and dangers of life in the 20th century. The convocation has been mad possible by a grant from the Amer ican Friends of the Middle Eas an organization which attempts t promote better understanding o the peoples of the Middle East.

Half Million Englishmen Hear Billy Graham in Five Weeks

Nearly a half million person attended Dr. Billy Graham's evan gelistic meetings during the firs five weeks of his scheduled three month crusade in London. In hi first open air meeting he stoo under Lord Nelson's Column i Trafalgar Square and led thousand in a prayer to save the world fro



Religious News Service

For the first time in this country a joint Passover Seder and Easte communion demonstration was held at the Washington Park Commu nity church in Denver, Colorado, sponsored by the Denver Council c Churches and the Anti-Defamation League of B'nai B'rith. The pictur shows the principal table set with symbolic emblems of each group the Seder plate, wine bottle, matzos (unleavened bread), bread plate chalice and communion cups. Representatives of the Jewish an Christian faiths explained their traditions

the hydrogen bomb. During this initial five-week period almost 12,000 persons responded to the evangelist's appeal issued at each meeting to make "decisions for Christ."

British Society Reports 150 Years of Bible Work

The British and Foreign Bible Society began celebrating its 150th birthday on March 7th. A message from Queen Elizabeth was read at a meeting in Melbourne, Australia, on that day. During these 150 years the British and Foreign Bible Society has effected the translation of the Bible, or parts of it, into no less than 820 languages, and it has assisted the distribution of these translations among all the peoples represented by these languages. The third jubilee meeting of the society will be held on May 5 in Westminster Central Hall. Representatives of over thirty countries will be present and addresses given by leaders in the society and by representatives from other countries.

Sees Swing Toward Temperance in U. S.

Dr. Selden Bacon, director of the Yale University Studies on Alcoholism, has reported that the United States is experiencing a discernible swing toward temperance in its drinking habits. He gave the Alcoholics Anonymous movement partial credit for the new trend away from alcoholism, although he said the drinking habits of a nation or a civilization follow certain cycles. The Yale studies indicate that a peak in alcohol consumption may have been reached in this country about 1949.

Citizenship on Pearl Street

The Laubach literacy method, which has helped millions read their own languages in places as remote as Afghanistan and New Guinea, will be used soon in Hartford, Conn., to help Italian-born adults become U. S. citizens. The new project is designed to help adults who have been unable to pass citizenship tests because they cannot read even in their own language. The project will be conducted under the leadership of Dr. J. Maurice Hohlfeld, who is associated professor of linguistics at the Kennedy School of Missions at Hartford. His students who are learning the method developed for literacy work aboard will put their training to practical use in adult literacy classes at Hartford.



Religious News Service

At the awards presentation to four daily newspapers and one news magazine for their reporting of religious activities were, left to right: William N. Hearn, who accepted for Ora Spaid of the Louisville Courier-Journal; Kenneth H. Constant, accepting for Mrs. Ruth E. Riley for the Kansas City Kansan; Casper Nannes of the Washington Star; William B. Arthur, managing editor of Look; Mrs. Grace Tulk of the Elyria Chronicle-Telegram, Ohio; Rev. Marvin C. Wilber, chairman of the National Religious Publicity Council which presented the awards; Dr. Oswald C. J. Hoffman, president of the council

News Briefs

Four cities in the United States are currently being studied by a committee of the National Council of Churches seeking to establish headquarter offices for the council. The four cities are New York, where most offices are located now, Cleveland and Columbus, Ohio, and Chicago.

Dr. Ralph T. Templin, a former missionary to India, has been transferred from the Methodist Church's Delhi Area to the Lexington Conference of its Central (Negro) Jurisdiction. He is believed to be the first white minister ever received into a Negro Conference of the Church. Since 1947 he has been a teacher at Central State College, a Negro institute.

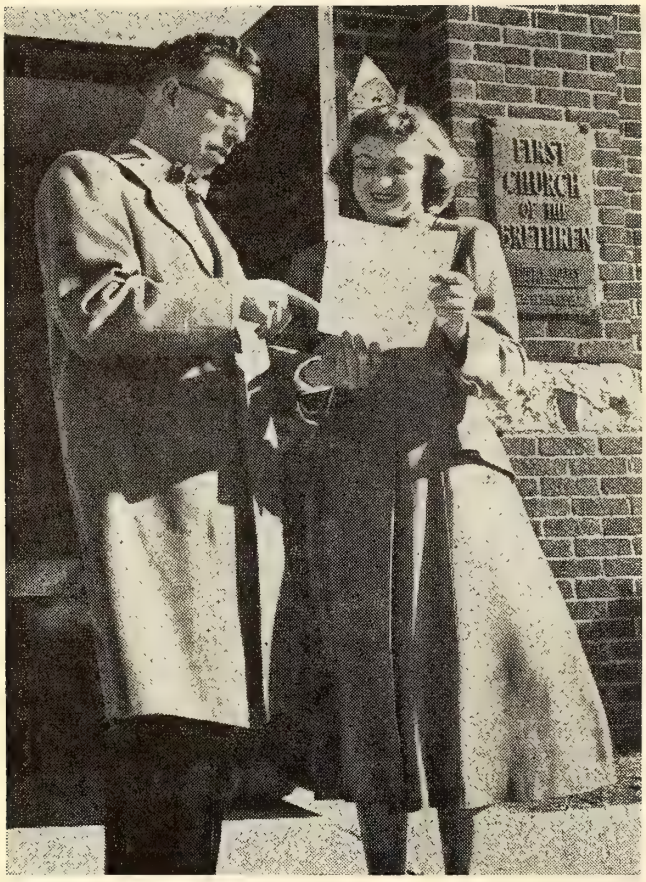
The Methodist Board of Education plans to launch a nation-wide series of Bible study conferences this summer. The study projects will be held in co-operation with local churches on a community and district basis. Eminent Bible scholars, mostly professors in theological schools, will serve as lecturers.

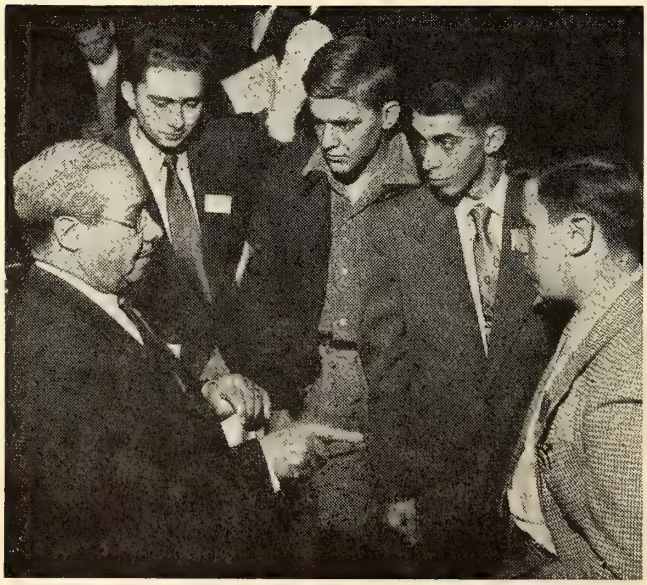


Religious News Service

This statement urging youth to attend Sunday school, attributed to J. Edgar Hoover, FBI chief, is prominent along the outfield fence of the Little Leaguers' baseball diamond in the Canal Zone

YOUTH IN ACTION





FROM Feb. 1-5, 1954, a group of 276 Brethren youth gathered in Washington, D. C., for the annual youth seminar, sponsored by the Brethren Service Commission and the youth department. These young people came from many sections of the country — Eastern, Southeastern, Central and Western regions. Some traveled by automobile, bus or train; some by chartered bus and some hitch-hiked. But all were there for one purpose — to learn more about their own government and the people who are in office.

The first three days were spent in Washington visiting governmental agencies, foreign embassies, sessions of the House of Representatives and the Senate. Many Brethren youth realized for the first time how much weight public opinion carries in the policy making of our government.

Follow-up discussions were conducted after some of the sessions to help crystallize thinking on the issues and to discuss the implications of the facts brought out. Each young person seemed eager to learn as much as he could and thought in terms of what helpful information could be taken home for the benefit of others.

Robert L. Sherfy, pastor of the First Church of the Brethren, Harrisonburg, Virginia, talks with a member of his Youth Department, showing her the information about the seminar and urging her to plan to attend.

Such a seminar is held each year for youth, and several months later one is held for adults. This year immediately following Annual Conference at Ocean Grove, another such conference will be held for both adults and youth (over twelve). June 21 and 22 will be spent in New York, while a program for June 23 and 24 is being planned in Washington. An optional program is being planned for Friday, June 25, for those who desire it. (For further information write: Brethren Service Commission, General Brotherhood Board, 22 S. State, Elgin, Ill.).

The seminar program is primarily concerned with acquainting Christians with their government and to help them understand how the average individual can help influence governmental policy. It is the type of seminar which would be equally enlightening to the lay workers of the church — farmers, teachers, youth, housewives, factory workers — as well as to the minister. Most churches should plan to have representatives — both youth and adults — at each Brethren seminar.

After the session, an interested group continues to talk with Eugene Davidson, Washington Chapter, National Association for Advancement of Colored People on civil rights and the judicial, executive and legislative branches of the government.

Photos by Bill Smith

UN—A Lasting Impression

Ralph McFadden
North Manchester, Indiana

WE CERTAINLY must have been an eager looking bunch — thirty-seven heads looking up, down and around as the Central Region bus approached New York City, thirty-seven young people just fresh from a vital experience at Washington where we had attended the first session of the Brethren Youth Seminar. Our busload was comprised of college students from Manchester and high school students from Indiana, Ohio and Illinois. All of us, now quite well acquainted, looked forward to a day and a half of sight-seeing and meetings in New York and at the United Nations.

During that day and some of the next we saw Rockefeller Center, Radio City and other sights, but the most lasting impression was the United Nations Assembly where we spent a good part of our time.

Our first view of the headquarters was the soaring, glass-walled Secretariat Building and the doomed General Assembly Hall; later we saw the beautiful Conference Building. Entering the General Assembly Hall, where we were to take a guided tour, we were awed to silence by the unique, modern lobby. However, we were to be even more amazed as we started our tour. We soon learned that our competent guide with the strange accent was a college graduate from Athens, Greece. After we had viewed the tourist restricted Secretariat Building from a distance, we were conducted into the Conference Building where the Trusteeship Council, Economic and Social Council and Security Council of the UN met.

Leaving these rooms, we entered into the large General Asembly Hall, the UN Assembly was then not in session. Here we rested while our guide finished telling about the United Nations. Here, too, we could reflect on what we had just seen. We had noticed that each of the conference rooms, the exterior and even the walls, were of individual design. Each was planned by top architects from countries around the globe. The room we now sat in had murals created by a French artist. The co-operation of these men of different nations could be seen embodied in these buildings of unadorned beauty.

Our guide gave us a final observation on which to reflect. "How many," she asked, "know the budget on which the UN operates each year?" She answered her question by giving an example.

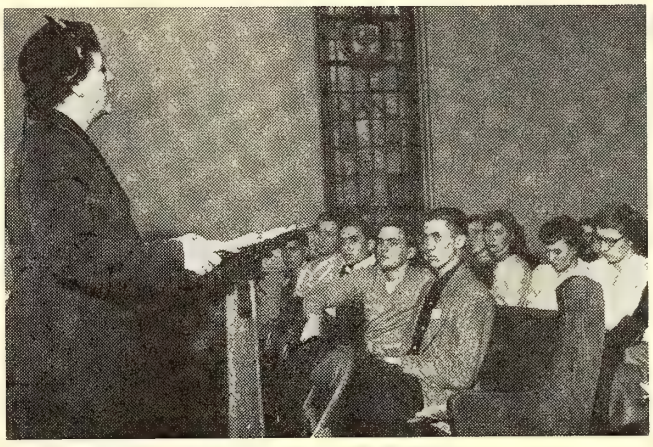
The United Nation's budget, forty-seven million dollars, is less than the budget of the street cleaning department of New York City, which is forty-nine million dollars. If to this forty-seven million dollars are added the specialized agencies of the UN, it then comes to about seventy-nine million dollars. The United States' assessment of this seventy-nine million is about one third, amounting to about sixteen cents per person in the United States per year.

Does this seem to be too much to pay for peace? The United States pays one hundred million dollars for a single aircraft carrier. Is seventy-nine million dollars then too much for a lasting venture for our children and young people?

The United Nations left more than just a good impression with us. It left me and many other youth with a new faith and hope in what had seemed a not-too-bright future. We can now face, with new vitality, the problem of men living in this world together — the problem of lasting peace.

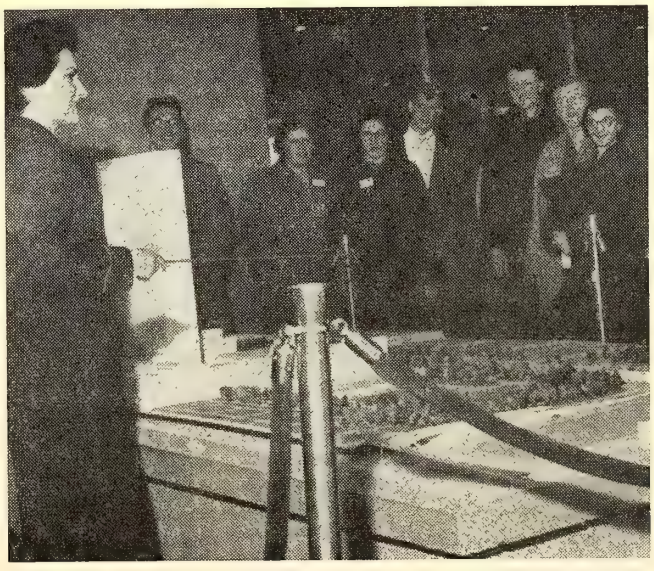


Seminar participants talk with home state senators or representatives. Each legislator had been asked to discuss legislative problems of interest to Christian youth



Mrs. Alexander Stewart discusses militarism and related problems as seen by a Methodist minister

Starting on its tour of the UN, the group sees a miniature of the three UN buildings and the surrounding grounds





The Local Church

Edited by Mildred M. Etter

IDEAS—PLANS—METHODS

Observing Annual Conference Sunday



Harmon

Local church members observing Annual Conference Sunday at home can be led through the services to a fuller consecration of their own lives, talents and time to Christ's work in their own community

Bernard N. King
Ashland, Ohio

FOR more than a century the Annual Conference of the Church of the Brethren has brought into focus our best preaching, inspirational worship, vital Christian fellowship and problems of church administration. Our Conference is unique in size, lay participation and democratic procedure. It has been a decided factor in the unity and brotherly spirit of our denomination. Those who attend testify to great mountaintop experiences, both while at Conference and in travels across the brotherhood.

Now a concern on the part of many is how to bring the values of these Conferences into the life of the local church. The real church is never at Ocean Grove or at Colorado Springs or even at the headquarters in Elgin, but it is located in local communities. Obviously, the majority of the Brethren never attend an Annual Conference; many never attend a regional or even a district conference. Their church is pretty much confined to their local situation and the church leaders are constantly faced with the problem of interpreting the world-wide work of the church to all the people.

Besides the reports of Annual Conference on the Sunday following, or at some other time, some find definite values in observing Annual Conference Sunday while the Conference is in session. How might this observance be planned?

How Observe the Sunday?

Consider, first, the aims of such an observance. Is it not to inform people of our denominational work and to attain a higher plane of commitment and service through planned activities on a Brotherhood-wide scale? Every church was at one time a mission. Seek out of appreciation of what your local church has attained a spirit of sacrifice and service to share the gospel to all mankind.

In the absence of the pastor (he should always be sent to Conference) usually the local ministerial board is responsible for the day's services. In many instances, the ministerial board can invite people who have attended Annual Conference in previous years to participate in the service. They can revive and relive memories and share through their enthusiasm the enriching experiences they had. To make the service vital, those in charge must know how to make the meeting interesting, inspirational and not encumbered with trivial details.

Hold central in the morning worship service the Conference theme which again this year is Win Men to Christ. This is indeed a heartsearching and challenging theme. As nearly as possible use the Scriptures the hymns and anthems that will be used in the Sunday morning Conference worship service. (Watch for the announcement of these on the Kingdom Gleanings page of the Gospel Messenger as soon as they are available.)

Tape recordings of Annual Conference singing in other years can be purchased from the Audio-Visual Education Department, 22 S. State St., Elgin, Ill. Write for details on what is available and how to obtain it. In the local churches prayers need to be prayed for the outpouring of the Spirit on the Conference and our workers around the world. Conference coming so near Pentecost carries a spiritual challenge.

To capture other aspects of Annual Conference on this day besides the inspiration, a carry-in dinner may be held following the morning services. Our local churches need to cultivate vital Christian fellowship. One of the best places to do it is around a common table and working together in kitchen and elsewhere. Feature fellowship in a well-planned congregational dinner. Let this fellowship cross racial and nationalistic barriers.

One of the hardest tasks pertaining to Conference is to stimulate interest in business matters. Behold the poor attendance at most of our council meetings! Following the dinner, "conference" could be called into session by having the usual officers, moderator, assistant moder-

ator, reading clerk and secretary. Since time will be limited just the most important business matters can be selected and lifted up for discussion. It would be helpful to procure the 1954 Conference Booklets from the Brethren Publishing House just as soon as they come from the press. (Orders can be sent in any time; then the booklets will be mailed as soon as they are available.) Either from the booklets or from the preliminary announcements of the business given in the Gospel Messenger, choose the business for discussion. Encourage members to express their own views on the queries before Conference. The official board might serve as the "Standing Committee" and review some of the business beforehand. Bring matters to a vote and compare with the actual Conference action later when the reports are made.

Sunday night's service might be planned on the pattern of the traditional missionary or church convocation. The presence of retired or former missionaries or featuring newly commisioned young persons just going to the mission field will be helpful. Or a film such as My Peace I Give to You" depicting the world-wide work of our denomination, could be used impressively. The local church members should in this service be brought to a fuller consecration of their own time, talents and lives to the work of Christ's church in their community.

Any special offerings given during the day might well be given to the Brotherhood Fund to extend the total program of the Church of the Brethren throughout the world.

Values of the Day

A full day, or just the forenoon service, spent in such an observance can bring rich rewards to those participating. Knowing that thousands of folks at Ocean Grove and many more thousands across the Brotherhood are all singing the same hymns, aspiring to the fulfillment of the challenge, Win Men to Christ, giving offerings for the total program of the church, hearing read the same scripture and a message on the same theme, praying for divine guidance in the lives of all Christians and participating in a truly great fellowship of Brethren could motivate every local church to a higher plane of genuine Christian service.

Stories and Helps on Family Life

What You Should Know About Parenthood by Ralph G. Eckert, Science Research Associates, 50c, 1953. This forty-eight page booklet is an excellent discussion to be used with senior high and older youth as they look ahead to marriage. Many young married couples will find it helpful, too. It weighs the many values that are needed by each person to make the most of his life in preparation for being a good parent. It can serve as an excellent study book for a group or fellowship class.

• • • •

Audio-visual materials are one of the promising new channels for working on the family life in your church.

Paul M. Weaver, the new junior high and camping director, has this to say about **The Family Next Door:** "I would strongly recommend this film to any church group, especially when all ages are present. Some typical family problems, such as choice of vocation, selfishness and choice of companions are clearly shown and solutions offered.

"The film is well done. Our church group found that it held the attention of young and old the full thirty minutes. The scene of Patty, age eight, and her kitten was especially appealing to the little folks.

"It is a good discussion stimulator and could be successfully used with parent groups, youth groups or whole church groups."

Why don't you try it in your church soon? Order from the Audio-Visual Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

• • • •

A Packet Service for program planners in Family Life, Human Relations and Mental Health has been launched by the National Association for Mental Health, Inc. with the following panel of advisors: Eva Grant, editor, National Parent-Teacher Magazine; J. D. M. Griffin, M. D., general director of the Canadian Mental Health Association; J. L. Hymes, Jr., Ph. D., professor of education, George Peabody College for teachers; Rev. R. E. Lentz, executive director of Joint Department of Family Life, National Council of Churches of Christ; Ralph Ojemann, Ph. D., professor of psychology and parent education, University of Iowa; Robert H. Sutherland, Ph. D., executive director of the Hogg Foundation for Mental Hygiene; Frank F. Tallman, M. D., professor of psychiatry, University of California.

Every three months subscribers receive a packet containing materials which are actual samples of family life and human relations pamphlets, reprints of addresses, pictures of posters, descriptions of films and other audio-visual aids, suggestions on how these selected materials can be used, information on where to obtain the material.

The mailing dates are Jan. 1, March 15, Aug. 15 and Nov. 1. The subscription price is $6.00 a year for four consecutive packets.

The packet is recommended for all kinds of professional leaders planning for family life, human relations and mental health. Send orders directly to Human Relations Aids, 1790 Broadway, New York 19, N. Y.

• • • •

I know a strange family. The father has never missed church or Sunday school in twenty-three years. The mother has had a perfect record for eleven years. A son has not missed for twelve years. A daughter has been teaching Sunday school and has not missed for nearly seven years.

What is the matter with this family, anyway? Don't they ever have company on Sunday to keep them away from church?

Don't they ever feel tired on Sunday morning?

Don't they belong to any clubs that keep them out late on Saturdays — or that invite them out for weekends?

Don't they ever have headaches or colds or nervous spells or tired feelings or sudden calls out of the city or business trips or picnics or such things?

Don't they even have a radio (or TV), so that they could get good sermons from out-of-town preachers?

Don't they ever get a lot more out of reading a sermon in a book?

Don't they ever get disgusted with hearing the same old gospel Sunday after Sunday, or don't they get fed up with some of the members?

What's the matter with this family anyway, and why are they so happy and cheerful?

—from "Just a Minute"

Printed in The Brethren Journal, Church of the Brethren, Uniontown, Pa.

Our Mission Work

The Church Abroad

Edited by Anetta C. Mow

The Good News From Nigeria

From Marama

Monroe Good has been getting his initial experience in trekking. Several weeks ago he left at daybreak Thursday morning and returned Sunday evening. During the mornings and afternoons he visited the local schools and tried to help and encourage the teachers in their work, and in the remaining daylight hours he greeted and became acquainted with many of the village people. Every evening there were services. His trek included four villages. The climax as far as he was concerned was Sunday. At 6:30 a. m., he preached his first sermon to the congregation in the fourth village, then back-tracked to the third village for a service at 10, on to the second one at 12:15 and finally to the first village at 2:15. The combined attendance at the four services was 710. Of course, they all heard the same sermon!

The school and women's work are the big things that occupy the hours of Ada Good. She thoroughly enjoys teaching in Standard IV. She finds it thrilling to see the children representing many villages eager to learn. Among them are some who will probably become the first Christians in their villages because they have learned about Jesus in school. It is then that we are assured that the school has a definite part in the evangelistic task of the mission.

From Waka

The beginning of new school year of the Waka Training Center is already two months past. It hardly seems possible that this is the first week in March. In fact, it just does not seem possible that time can go as swiftly as it has since we arrived in Nigeria about a year and a half ago.

The new school year brought five more women to our women's school here at Waka, making a total now of fourteen. Of these five new women only one has had much school work previously but it is always interesting to see the eagerness with which they tackle the new fields of learning.



Paul Bassey of Marama, one of the eight students in Class II at the Waka Training Center and a third generation Christian

One of these new women has had her first baby since this year began. She wanted to take her reading book home with her and so the first week after her baby was born, her Bura primer was her constant companion beside her on her straw sleeping mat. Her improvement in reading when she returned to school after two weeks of vacation showed that she had really used her book.

Right now the women are busy making final preparations for the domestic science inspector who comes next week to give them their practical domestic science examination. Each of the girls who was here last year will have the opportunity to take a practical two-hour examination which will include some cooking and some washing. That is, provided their sewing of the past year and their compounds pass the examiner's inspection. So it is somewhat with fear and trembling that they make their final preparations.

The scattered clouds we see these days are truly a most welcome sight. A couple of mornings we awoke to find that the air carried with it the smell of rain. It will probably be several months before it really comes, but these reminders are at least refreshing.—*Charlotte McKay.*

From Jos

Here at Hillcrest our term of school is half over and it seems it has only begun. I have never seen time go by so rapidly as it does in Africa. In the school home it is similiar to any home in which you pitch in and do whatever is to be done. Many hours are filled doing many little things.—Dulcie L. Cover

Theology in Names

Bassey Minso

Garkida, Nigeria, W. Africa

EVER since the creation of the world . . . his eternal power and deity has been clearly perceived in the things that have been made. . . ." (Rom. 1:20, R.S.V.)

The Bura word for God is *Hyel*. Delete the *Hy* and the rest of the word is Hebrew. Do the two words have any connection? Who knows?

What really interests me, and the thing to which I wish to call the attention of my readers is the theology in the names by which many of the Bura children are called. Here are some of the names with their literal translations:

Hyel duku—One God (*Hyel*-God *duku*-one).

Hyelapila — God speaks (*Hyel*-God, *pila*-to say or speak).

Hyelni—God gives (*Hyel*-God, *ni*-to give).

Arhyel—Of God, or God's.

Surhyel—Thing of God.

Hyeladzara—God is beside me.

Hyelwuta—God sees.

Hyeladi—God is.

Hyelapamdaya—Is God like man (Hyel-*God*, apa-*like*, mda-*man* ya-?)?

Wapahyel—Who is like God?

Hyeltsilpi—God takes good care of.

Hyelbau—God is wide.

Nzikahyel—Live with God.

Akilahyel—From God.

Hyelashikatara—God comforts me.

There are many other names in Bura like these. If these people called their children by these names from the days before the coming of the gospel to their land, is it not true that God's eternal power and deity has been perceived in the things that have been made?

Does anyone have any excuse to deny his existence or fail to accept his complete revelation, the Chris

ho came to seek and to save the st?

If there still are such people, it time to think seriously about this ing.

When I was in the States six years go I had to give an answer to some-e's question, "Are there atheists Africa?" My answer was an nphatic "No," for I do not know any African tribe that does not el the existence of a Supreme eing. Each tribe does have a name r such a Being.

In Africa, like the rest of the eation, we have been waiting with ger longing for the revelation of e Lord of life.

Thank God that he has now re-aled himself. In every town and illage the life-changing gospel of sus is working wonders in men, omen and children.

The Emerging Church

J. Benton Rhoades

nuary 10

This afternoon the class in Zam-za was interrupted by a group of ntagonists under the influence of quor and of fanatical Catholic aching. For a full half hour they ntinued in the patio shouting in-lts. A few entered the room where e were meeting. They were in earch of devils." When they asked ho was the leader of our band, stor Pedro stood up and said he as. He went on to give his testi-ony of how he himself, an Indian, d been thus enslaved by drink d hate until Christ set him free. e encouraging thing to me was at the Gualoto brothers, in whose me we were meeting and who, understand, have been rough d tumble fighters in their com-unity, today held their peace. ey answered with soft words the sults of their enemies. After a lf hour of this, the attackers left d gathered a larger group to ait us in the road leading from e village. After finishing the dy, we had prayer and left the llage by another path.

nuary 24

Today at Zambiza during the ss we studied the chapter on ristian conduct of the baptismal urse. The subject of Christian ndards of marriage came up. ter some discussion in which ere was keen interest, two of e young believers there declared emselves as being on the eve of ntracting matrimony with non-lievers. The seriousness of the problem was pointed out and also the importance of unity in the faith for successful home building. Both of the young men resolved then and there to notify their fiancees of their new faith and of their desire to continue in it. They expressed gratefulness for the teaching.

February 7

Today a first-aid kit containing also simple cold remedies was placed in the hands of the national pastor for use in his visitations. This came as an answer to a request from the people to the national pastor who in turn took it up with the church some days ago. The kit was prepared by Faye Koontz and Dr. Ovalle, the materials being paid for by the local church with the thought that they can be replaced as necessary by their sale at cost to those needing them.

February 14

The parents of the school children held a meeting at the school beginning at 7:30 with a work project for completion of new swings. Having finished by around 9:00, they passed voluntarily to the new cemetery where they spent an hour cleaning and leveling the ground. Thirty-five of the forty-two families of the school were represented making a total of over a hundred present for the work project as well as for the church service and P. T. A. business meeting which followed. A marimba player from radio station HCJB gave several special numbers in the service. Brother Pedro preached on the parable of the sower, giving a very strong testimony to the effects of the "good seed" in his own life. Our greatest hopes and prayers for conversions are centered in this parents' group — young families of this community.

February 21

The father of two of the first believers came to church this morning for the first time. As one tries to understand what might have brought him, the following comes to mind: the many prayers of the church for his wife who has suffered the past two years from a knee injury, visits in the home especially by Matilde Benalcazar and Ruby, Pedro's sermon of last Sunday on the joys of Christian home life, and the doctor's visit here at the school last Thursday. What a testimony this man could be if his life were changed by knowing God. Tomorrow he and I plan to take his wife for a bone X ray after two years of her not leaving the house.

February 26

Today we got the results of the X ray: T. B. of the bone advanced beyond any hope other than a miracle of God. The husband's heart seems deeply touched by the report and he requests the prayer of the church in their behalf.

This evening at prayer meeting, a middle-aged Ecuadorian mestizo man declared his faith in Christ and his desire to unite with the church. He with his wife have been visiting this week in the Benalcazar home while seeking employment in Quito. Earlier they had been good friends of the Streichs and Benalcazars in Tabacundo, where he has worked in the town clerk's office. If he should be faithful and win his wife also, it would be a real help to the Benalcazar family in the community from which they come.

March 3

The feast of "Carnival" is over and it is safe again to be on the roads. In this Catholic celebration, lasting for three days just prior to Lent, all the people are free to carry on pranks (especially the throwing of water on passers-by). In certain small villages, law is declared null for the duration of the feast which thus becomes a time for taking out grudges on one's enemies without fear of consequences.

Today I met one of the Gualoto brothers of Zambiza in Quito. He told me how two of the brothers, believers, were caught in their house during Carnival by a group of religious fanatics who beat them and threatened them with death unless they desist from the Evangelical faith.

March 7

The church in Llano Grande today held a feast of boiled corn and red pepper sauce in honor of the Reyburn family returning after six months' absence from the community. The Reyburns had occupied the house left vacant by the Rhoades' furlough and helped out voluntarily in the work while doing an anthropological study of the Indian community. They endeared themselves to the people through their warm Christian testimony and their interest in the native Indian language. They have been for the past six months doing linguistic investigation in the Province of Chimborazo and are now leaving for six months of similar work under the American Bible Society

and the Mennonite mission in Argentina.

March 13

The little church here has always transacted business in connection with the weekly prayer meeting and not in special sessions called for business. This evening, after Bible study and prayer, Bro. Pedro asked the group to consider a matter of business. A request for a volley ball and net for bringing together youth of the lower end of the community around his home. He has learned the game through conscientious effort during the past year and, I believe, finds it a good substitute for spending Sunday afternoons in drunkenness as well as tremendous contact with youth of the community. The request was granted and the church treasurer authorized to pay for a new ball and net.

March 22

In class today, Pedro told me of some visits that he has had recently with Indian men "conversing" the gospel. He always refers to his preaching and teaching to the people in terms of "conversations" which points out the way things are done in this culture. Most sermons and all business meetings give way to countless conversations between leaders and individuals and between small groups of individuals. If a difficult matter of business comes before a group, the meeting is often just dismissed. Then the people talk person-to-person and the problem is solved. This somewhat goes against the grain of one trained in North American preaching methods and parliamentary procedure. But to the Indian it is natural. While discussing these "gospel conversations" between Pedro and his neighbors, it became evident to me, as it has doubtless been evident to him all along, that the church, when it once moves out from the shadow of the foreign institution which is the mission, will probably grow faster and on a firmer basis in the community. We look forward to that day and trust that the Christians here will know when the time has come and that the church will soon move out on its own, depending upon the Holy Spirit rather than upon the mission for guidance. We wish we were wise enough to help it at every step to move in that direction.

Agenda of Business for Annual Conference

We are listing below the items of Conference business and for your convenience are giving the date of the issue in which they appeared.

I. Reports

II. Unfinished Business
1. Methods of Financial Promotion. April 10, page 14
2. Membership in Secret Societies. April 10, page 15
3. The Function of an Elder. April 17, page 26
4. Study of Problems of Camping. May 1, page 27
5. Study of District Authority over Churches. April 10, page 15
6. Keeping Church Records. April 10, page 26
7. Travel Pool for Standing Committee Delegates. May 1, page 27
8. Request on Annual Conference Expenses. April 10, page 26

III. Queries
1. Study of Church Membership Standards. Jan. 9, page 14
2. Pastoral Problems and Placement. Jan. 9, page 14
3. Maintain Missions as Primary Work of Church. Jan. 9, page 15
4. Church Memorial. Jan 9, page 15
5. A Brethren Center in Washington. Jan 9, page 15
6. Church Memorial. Jan 9, page 15
7. Ministers' Names in Yearbook. April 17, page 25
8. Stewardship of Accumulated Possessions. April 17, page 25
9. Revision of Ministerial Placement and Policy. May 1, page 27
10. Brotherhood Fund Goal, May 22

Conference Program

Continued from page 15

SATURDAY EVENING

7:30 **General Session.** Great Auditorium.
Chairman: Earl S. Garver.
Speaker: Hylton Harman.
Address: Out of Darkness Comes Light, M. R. Zigler.

SUNDAY MORNING, JUNE 20

6:00 **Sunrise Service for Youth and Junior High.** On the beach.

9:00 **Church School**
1. Nursery. Thornley Chapel.
2. Kindergarten. Thornley Chapel.
3. Primaries. Second floo bank building.
4. Juniors. Choir loft, Grea Auditorium.
5. Junior High. North En cafeteria.
6. Youth. Youth Temple.
7. Adults. Great Auditorium.

10:30 **Morning Worship**
Chairman: Dean L. Frantz
Speaker: W. A. Visser 't Hoof

SUNDAY AFTERNOON

2:30 **General Session**
Theme: Youth Serve.
Chairman: Lauree Hersch.
Talks:
Youth Serve: In the Pastor ate, Earl Wm. Fike, Jr.
Youth Serve: In Mission Irven F. Stern.
Youth Serve: In Secula Vocations, Norman L. Ford
Speaker: W. Roy Breg.
Choir Concert.

SUNDAY EVENING

7:30 **Church Convocation**
Chairman: James H. Beahm
Address: The Church's Call t Missions and Unity, H. Stove Kulp.
Consecration Service.
Adjournment.

The youth choir will meet fo rehearsal at the close of the after noon sessions on Wednesday, Thurs day and Friday.

Wednesday through Saturday th junior high and youth groups wi meet for breakfast at 7:30. Th youth will meet each night, Tuesda through Saturday, for recreation a 9:15.

The choir will meet for rehears Tuesday evening at 6:30 and at 9:0 p.m., Tuesday through Saturday, i the auditorium.

Anniversaries and Wedding

Anniversaries

Brother and Sister Charles Henry Brow celebrated their golden wedding a niversary on March 14, 1954, with op house. They were married in the Boi Valley church, Nampa, Idaho. They ha three children and six grandchildre —Margaret Schmorleitz, Paradise, Calif.

Mr. and Mrs. Charles Gearhart Taneytown, Md., celebrated their gold wedding anniversary with open hou on March 21, 1954, at their home. T occasion was planned by their fi children.—Mrs. Denda Renner, New Mi way, Md.

Mr. and Mrs. Charles W. McCleary r cently celebrated their golden weddi anniversary with open house. They ha six children and five grandchildre —Florine Dell, Windber, Pa.

Mr. and Mrs. Raymond C. Provo cel brated their golden wedding anniversa at the Wenatchee Valley church on D 28, 1953. They have eleven childre

twenty-three grandchildren and six great-grandchildren.—Mrs. Jesse W. Graybill, Wenatchee, Wash.

Mr. and Mrs. A. D. Rowzer celebrated their fifty-ninth wedding anniversary with open house. They are the parents of one daughter.—Florine Dell, Windber, Pa.

Brother and Sister Perry H. Sanger observed their golden wedding anniversary on March 29, 1954. Bro. Sanger is a retired minister, having served for a period of thirty-five years in churches in Virginia and Eastern Pennsylvania. They have eight children, twenty-six grandchildren and four great-grandchildren.—M. Lucile Painter, Sebring, Fla.

Weddings

Amick-Bradley—Robert Amick of Rainelle, W. Va., and Marian Bradley of Lindside, W. Va., in the Spruce Run church, Jan. 23, 1954, by Mark Wolfe of Crab Orchard, W. Va.—Mrs. Selma Booth, Peterstown, W. Va.

Beiler-Brubaker — Raymond Beiler of Honey Brook, Pa., and Eva Brubaker of Ephrata, Pa., in the Frystown church, Jan. 2, 1954, by the undersigned.—Ralph Z. Ebersole, Reading, Pa.

Buck-Cole—Freeman L. Buck of Flemington, N. J., and Mary D. Cole of High Bridge, N. J., in the Amwell church, Jan. 2, 1954, by the pastor, Bro. George W. Landis. — Frances H. Landis, Sergeantsville, N. J.

Bussard-Morgart — Richard F. Bussard and Shirley Ann Morgart, in the Everett church, Pa., April 3, 1954, by the undersigned.—Robert G. Mock, Everett, Pa.

Graham-Gardon — James Graham of Kent, Wash., and Verla Gardon of Outlook, Wash., in the Outlook church, Feb. 27, 1954, by the undersigned.—Joe E. Campbell, Outlook, Wash.

Greene-Slaubaugh—Leslie Don Greene of Slaton, Texas, and Jean Louise Slaubaugh of Elgin, Ill., April 11, 1954, in the McPherson church, Kansas, by Bro. D. W. Bittinger.—Revie Slaubaugh, Elgin, Ill.

Hartman-Beck—Martin M. Hartman and Mrs. Lottie Beck, both of York, Pa., April 6, 1954, in the Westminster church, by the undersigned and Franklin F. Glassmoyer of Spring Grove, Pa.—Harold Z. Bomberger, Westminster, Md.

Harvey-Bowers—Ray Orville Harvey and Virginia Helena Bowers, both of Gormania, W. Va., April 10, 1954, at the home of the bride, by the undersigned.—Ross Speicher, Accident, Md.

Humphreys-Booth — Johnny Humphreys of Greenville, W. Va., and Joan Booth of Lindside, W. Va., at Narrows, Va., Dec. 17, 1953, by Murell Carson.—Mrs. Selma Booth, Peterstown, W. Va.

King-Toot—Robert W. King of East Berlin, Pa., and Daryl Mae Toot of Hanover, Pa., March 27, 1954, in the Westminster church by the undersigned.—Harold Z. Bomberger, Westminster, Md.

Kiskurno-Hewitt — Paul Kiskurno of Flemington, N. J., and Shirley Hewitt of Stockton, N. J., in the Amwell church parsonage, Aug. 14, 1953, by the pastor, George Landis.—Frances H. Landis, Sergeantsville, N. J.

Kochel-Kurtz—Lee Harnish Kochel and Vera Arlene Kurtz, both of East Earl, Pa., in the home of and by Noah W. Martin, Ephrata, Pa., March 20, 1954.—Mary Esther Stoner, Lititz, Pa.

Lindeman-Hauger—Meryl E. Lindeman and Doris Elaine Hauger, both of Rockwood, Pa., Dec. 23, 1953, in the parsonage, by the undersigned.—Walter F. Berkebile, Rockwood, Pa.

Lydic-Miller—Francis Lydic and Betty Lou Miller, in the Walnut Grove church, Johnstown, Pa., April 3, 1954, by the undersigned.—Clyde L. Carter, Johnstown, Pa.

Mammaker-Buchenauer — Robert Loy Mammaker of Harrisburg, Pa., and Eva Agnes Buchenauer of Oberlin Gardens, Pa., March 27, 1954, in the Westminster church by the undersigned.—Harold Z. Bomberger, Westminster, Md.

Matthew-Douple—Clayton E. Matthew of Robesonia, Pa., and Jean E. Douple of West Lawn, Pa., in the Reading church, Dec. 26, 1953, by the undersigned.—Ralph Z. Ebersole, Reading, Pa.

Reid-Glass — Eugene Reid and Gloria Glass, both of Broadway, Va., in the Linville Creek church, Broadway, Va., by the undersigned, April 10, 1954.—Ernest E. Muntzing, Broadway, Va.

Schneider-Hewitt—Robert Schneider and Ruth Hewitt, both of Stockton, N. J., in the Amwell church parsonage, Aug. 14, 1953, by the pastor, Bro. George W. Landis.—Frances H. Landis, Sergeantsville, N. J.

Seiders-Jacobus — Reno H. Seiders of Rahway, N. J., and Shirley J. Jacobus of Westfield, N. J., at the home of the bride, by the pastor, Bro. George W. Landis, March 20, 1954.—Frances H. Landis, Sergeantsville, N. J.

Stansbury-Bair—Charles Alan Stansbury and Dorothy P. Bair, both of Westminster, Md., Dec. 25, 1953, in the Westminster church by the undersigned.—Harold Z. Bomberger, Westminster, Md.

Weyand-Latchaw—Leland G. Weyand and Jeanevana Latchaw, both of Rockwood, Pa., March 30, 1954, in the parsonage, by the undersigned. — Walter F. Berkebile, Rockwood, Pa.

Obituaries

Barton, Robert E., son of John and Pearl Ellman Barton, was born March 30, 1919, in Broadtop Township, Pa., and died Feb. 26, 1954, in Altoona, Pa. On Feb. 10, 1944, he was married to Virgie Ritchey. He was a member of the Yellow Creek congregation. Surviving are his wife, one son, one brother and three sisters. Funeral services were held at the Bethel church by J. H. Clapper and D. I. Pepple. Interment was in the church cemetery.—Mary Stayer, Hopewell, Pa.

Binnie, Berniece, daughter of E. F. and Mary Elizabeth Arnold Wertenberger, was born near Sidney, Ind., Sept. 6, 1879, and died in Rensselaer, Ind., March 25, 1954. She was married to Earl Binnie on April 17, 1906. To this union were born two sons. In 1908 she united with the church. Surviving are two sons, four grandchildren, one brother and three sisters. Memorial services were held in the West Manchester church by the undersigned. Interment was in the West Manchester cemetery.—Howard H. Kelm, North Manchester, Ind.

Brendlinger, Margaret C., daughter of Samuel and Martha Woodsides, was born Sept. 1, 1882, at Germantown, Pa., and died Jan. 31, 1954, at her home in Penn Run, Pa. On Sept. 22, 1898, she was united in marriage with C. D. Brendlinger. She united with the church in 1901, and served with her husband, who is a minister, in Illinois, Oklahoma, Maryland, Michigan and Pennsylvania. Surviving are her husband, two daughters, two sons, twenty-five grandchildren, fifteen great-grandchildren and two brothers. Funeral services were conducted by Dorsey Rotruck. Interment was at Robinson, Pa.—Mrs. Clark Strong, Pen Run, Pa.

Brown, Daniel A., son of James and Sarah Stump Brown, was born Aug. 6, 1864, in Elkhart County, Ind., and died March 17, 1954, at the home of his daughter. He moved into the Mt. Pleasant community near Bourbon, Ind., about the time of his marriage to Mary Eleanor Brown. He was an active member in the Mt. Pleasant church for many years and served for several years as a trustee. Surviving are three children, thirteen grandchildren, twenty-three great-grandchildren and one sister. Funeral services were conducted by the undersigned in the Mt. Pleasant church. Interment was in the Mt. Pleasant cemetery.—Waldo E. Kinsel, Bourbon, Ind.

Brumbaugh, Dorsey, son of Daniel and Charlotte Koontz Brumbaugh, was born Aug. 1, 1893, at Roaring Spring, Pa., and died March 28, 1954, in Roaring Spring, Pa. He was married to Grace Snyder on March 8, 1917, at Altoona, Pa. He was a long-time member of the church, a member of the deacon body of the 28th Street church, Altoona, and served as district secretary-treasurer of the men's work. Surviving are his wife, one sister and two brothers. Services were held in the Replogle funeral home by the undersigned, assisted by Carl E. Myers of the Roaring Spring church. Interment was in the Alto Reste cemetery. — C. H. Cameron, Altoona, Pa.

Cooper, Ada Barbour, was born Aug. 30, 1876, and died Jan. 26, 1954. She is survived by her husband, Isaac Cooper, eight children, twenty-nine grandchildren, thirteen great-grandchildren, three brothers and two sisters. Funeral services were held in the Lotz funeral home in Roanoke, Va., by C. Edward Reynolds and the undersigned. Interment was in the Mountain View cemetery, Vinton, Va.—Oscar R. Fike, Boones Mill, Va.

Dyck, William, son of Henry and Elizabeth Dyck, was born Feb. 8, 1871, in Lee County, Iowa, and died March 13, 1954, in Fresno, Calif. He was married on June 5, 1898, to Rachel Bower, who preceded him in death in 1929. Surviving are one daughter, two grandchildren and one sister. Funeral services were conducted by A. J. Epp in the First Mennonite church, Reedley, Calif. Interment was in the Reedley cemetery.—Gilbert L. Betts, Minneapolis, Minn.

Eshleman, Arthur A., son of Norman and Lizzie Hibshman Eshleman, died March 28, 1954, in Ephrata, Pa., at the age of thirty-five years. He was a member of the Spring Grove church. Surviving are his wife, Lydia Miller Eshleman, five children, his parents, two brothers and four sisters. Funeral services were held in the Esbenshade funeral home, New Holland, Pa., and in the Blue Ball church by the home ministers. Interment was in the Middle Creek cemetery.—Mary Esther Stoner, Lititz, Pa.

Gibson, Irvin J., son of Charles and Susan Neher Gibson, was born March 22, 1890, in Macoupin County, Ill., and died March 31, 1954, in Beardstown, Ill. On Dec. 24, 1919, he was married to Ethel Mummert of Astoria, Ill. To this union were born one son and one daughter. He was a graduate of Mt. Morris College, received his master's degree in education from Western State Teachers College of Macomb and was a graduate of Bethany Seminary. In 1912 he was elected to the ministry and in 1918 ordained to the eldership. Besides his wife, he is survived by one daughter, one son, five grandchildren, two sisters and two brothers. Funeral services were conducted in the Astoria church by the pastor, Paul Lantis. Burial was in the Woodland cemetery.—Mrs. Lizzie Riebling, Astoria, Ill.

Hann, Albert G., of Glen Gardener, N. J., died Feb. 12, 1954, at the age of seventy-five years, in Florida, where he was spending the winter. He was a member of the Brethren church in Philadelphia. Surviving are his wife, two daughters and two sisters. Services were held from the Holcombe funeral home, Flemington, by George W. Landis. Interment was in the Locust Grove cemetery, Quakertown, N. J.—Frances H. Landis, Sergeantsville, N. J.

Hottinger, William Seymour, son of Reuben and Mary Smith Hottinger, was born June 19, 1861, in Rockingham County, Va., and died at the home of his daughter in Keyser, W. Va., Dec. 28, 1953. His wife, **Susan Catherine Hottinger,** daughter of William and Rebecca Hartman High, was born Sept. 16, 1867, at Purgitsville, W. Va., and died Dec. 30, 1953, at the home of her daughter in Keyser, W. Va. They were both members of the White Pine church. Surviving are two daughters and six grandchildren. Funeral services were conducted at the Rogers funeral home,

Keyser, W. Va., by the undersigned. Interment was in the Arnold cemetery, near Burlington, W. Va.—Fred M. Bowman, Keyser, W. Va.

Mishler, Samuel T., son of Benjamin and Nancy Mishler, was born July 25, 1876, in Suffield Township, Ohio, and died Oct. 5, 1953. On Feb. 21, 1897, he was united in marriage to Susie E. Sprankel of Hartville, Ohio. To this union were born eight children. He is survived by his wife, one daughter, four sons, twelve grandchildren and three great-grandchildren. Services were held in the Akron church by the undersigned. Interment was in the Maple Hill cemetery, Mogadore, Ohio.—Ralph B. Martin, Akron, Ohio.

Penner, Myrtle Himes, wife of Elmer Penner of Winber, Pa., died March 19, 1954. She was a member of the Windber church. Surviving are her husband and children. Services were held in the home and at the Windber church by Warren S. Kissinger, assisted by C. H. Gehman.—Florine Dell, Windber, Pa.

Ritchey, George Francis, son of Jacob and Rachel Steele Ritchey, was born July 4, 1867, in Liberty Township, Pa., and died Dec. 30, 1953, at his home in Hopewell Township, Pa. On Oct. 19, 1893, he was married to Fanny Brallier, who preceded him in death in 1937. He was a member of the church and served as deacon for many years. Surviving are four sons, one daughter, three grandchildren, four sisters, one half sister and one half brother. Funeral services were held in the Yellow Creek church by J. H. Clapper and D. I. Pepple. Interment was in the church cemetery.—Mary Stayer, Hopewell,. Pa.

Shelly, Grace E., died Feb. 28, 1954, at Wernersville, Pa., at the age of fifty-seven years. She was a member of the East Fairview congregation. Funeral services were held in the Beck funeral home and in the church by the undersigned and Bro. J. N. Weaver.—H. A. Merkey, Manheim, Pa.

Smith, Myrtle Ellen, daughter of Harrison B. and Matilda Jane Rittenhouse Talbert, was born July 7, 1878, at Shelbyville, Ind., and died March 24, 1954, in Haxtun, Colo. On Oct. 1, 1903, she was united in marriage to Frank H. Smith. She was a member of the Haxtun church. Surviving are her husband, one adopted son, four grandchildren and one great-granddaughter. Services were held in the Haxtun church with George M. Burnworth in charge. Burial was in the Haxtun cemetery.—Mrs. Warren D. C. Wood, Haxtun, Colo.

Spicer, Anna, daughter of David and Malinda Humbarger Henricks, was born Nov. 30, 1869, near Kingston, Mo., and died Jan. 28, 1954, in Abilene, Kansas. She was married to Stephen D. Spicer on Dec. 27, 1891. To this union were born four sons. Early in life she united with the church and was a member of the Holland congregation for more than thirty years. Surviving are three sons, six grandchildren and six great-grandchildren. Services were held by the undersigned. Interment was in the Fairview cemetery near Holland. — Elmer L. Dadisman, Navarrre, Kansas.

Sprock, Peter Paul, son of Mathew and Kathryn Sprock, was born June 6, 1894, in Chicago, Ill., and died Feb. 20, 1954, in Altoona, Pa. He was married to Ruth A. Snyder on Jan. 9, 1917. To this union were born two sons and one daughter. He was a member of the 28th Street church in Altoona. Surviving are his wife, one daughter, one son, two grandchildren and three brothers. Services were conducted at the Laughlin funeral home by the undersigned. Interment was in the Rose Hill cemetery.—C. H. Cameron, Altoona, Pa.

Stump, John Riley, was born Feb. 13, 1871, in Floyd County, Va., and died Sept. 27, 1953. He was one of the oldest deacons in the Mason Cove church. Surviving are five daughters.—Orpha Stump, Salem, Va.

Sutter, Allie, daughter of Conrad and Elizabeth Reitz, was born in October 1864, and died March 19, 1954, in Ames, Iowa. She was married to Percy Sutter in January 1882, and was a long-time member of the church. Surviving are two sons, two daughters, eighteen grandchildren, twenty-six great-grandchildren and three sisters. Funeral services were held in the Adams funeral home in Ames by the undersigned. Interment was in the Maxwell cemetery.—Ben F. Buckingham, Fernald, Iowa.

Wirick, Arthur, died Jan. 15, 1954, at his home in Windber, Pa. He was a member of the Windber church. Surviving are his wife, Carrie, and five daughters. Services were conducted by Warren S. Kissinger, assisted by C. H. Gehman. —Florine Dell, Windber, Pa.

Church News

Northern California

Empire—As a result of the evangelistic meetings conducted by Bro. Claude Dadisman, two were baptized and two received by letter into our church fellowship. The choir presented the cantata, The Holy Child. We also had a children's program and dedication of the church chimes. On Jan. 3 Dr. Donald La Tourette of Cerers, Calif., who for six years served as a medical missionary in Burma, India, talked and showed pictures of his work. During our mission study in January, we had two film strips; the young people gave the play, The Challenge of Go Ye; the picture, People Without Fear, was also used. A Youth for Christ group presented special music and a message on Feb. 7. Our church elected Harley Stump of Texas as pastor; he will begin his duties the first of September. On March 7 and 8 Dr. G. O. Kinneman of Long Beach showed illustrated pictures of the Holy City and A Thousand Years as a Day. A reception for celebrating the golden wedding of Brother and Sister Frank E. Miller was held March 21 in the church basement. —Mrs. Florence Hanchett, Empire, Calif.

Oakland—The women's circle of our church sponsored a bazaar. They have also mended and quilted for Korean relief. Four comforters were made during the year for relief purposes. The Berean Sunday-school class has taken the project of enlarging the church kitchen.—C. T. Noffsinger, Richmond Annex, Calif.

Washington

Seattle, Olympic View Community—We are beginning our drive for funds and pledges for our building program. The women's service guild has been interested in the work of Dr. Frank Laubach. At a meeting of the guild, a sacrificial luncheon was held instead of the regular potluck. The amount of money received at this meeting supplied two library kits for the literacy work in India. Our church was host to five neighboring churches for the World Day of Prayer services. Brother and Sister Dewey Rowe attended the regional conference in La Verne, Calif. The church choir and our pastor appeared on the TV program, And Give Thee Peace, on March 14. In April the men's work sponsored a father and daughter banquet and the women's guild, a mother and son banquet in May. At the Sunday evening service on March 7, the young adult class sponsored the film, I Beheld His Glory. Good Friday services included music by the choir and the film, Peter and the Resurrection. A membership class particularly for intermediates and young people was conducted by the pastor during the winter. Five persons were baptized into the church fellowship.—Mrs. H. W. Vannorsdel, Seattle, Wash.

Middle Iowa

Des Moines Valley—Our regular council meeting was held Feb. 19 with our elder, Bro. Paul Miller, presiding. On Friday, Feb. 26, Bro. Charles Lunkley shared with us some of his experiences as a mission in Africa. The McPherson College cappella choir was with us on April Our Holy Week devotional service held on Wednesday evening, April We observed love feast and commun services on Easter night. — Mrs. Reynolds, Ankeny, Iowa.

Northern Iowa, Minnesota and South Dakota

Ivester—Our church purchased a r organ just before Christmas. We purchased a new piano and chimes wh were dedicated on Jan. 10 at the morn services. During January our school missions study was carried out in evening classes and continued into F ruary. On Feb. 21 Bro. Charles W. Lu ley from the Africa mission field sp at both the morning and evening servi climaxing our mission study with family evening. Adventurers in the Re of Prayer have met this winter at evening service. At the Iowa Ru Pastor's Institute at Ames, Ivester awarded a certificate of merit which accepted by our pastor. World Day Prayer was observed at an evening se ice. A group of our youth and adu attended the regional youth confere at McPherson. The Cheerful Helpers c presented the play, The House on Sand. The youth group sponsored a c supper March 25 with the proceeds go to the CBYF and Glendon Button's w in Brethren Service. During March were baptized into our church fellowsh The McPherson College quartet w with us on March 28, accompanied Bro. Earl Frantz. The One Great H of Sharing was observed on the same d Richard Burger was the evangelist fo week of pre-Easter evangelistic meeti —Mrs. Howard Sheller, Eldora, Iowa.

Southern Iowa

Monroe County—Our young people p sented the Christmas play, The Star. January our pastor, Bro. W. H. Brov and his wife attended the ministers' c ference at the Stover Memorial chu Des Moines, Iowa. Open house was h at our church parsonage on Sunday, J 25. At special evening services on Feb the young people from the Bap Methodist and Christian churches met our church and presented a progr concerning youth work. Our ann church birthday dinner was held Feb in the church basement. Bro. Cha Lunkley gave the morning message showed pictures of the work on Africa mission field. Bro. Ray Zook, s field worker, preached at the Sun evening service, Feb. 14. — Christi Morris, Avery, Iowa.

Salem—Our first council meeting for year was held April 1. Our offering first Sunday of each month is for district. It was decided to have our feast on Sunday evening, June 6. pre-Easter services were held in church. Our pastor participated in Good Friday service in Lenox. observed the One Great Hour of Sha with a special offering. A group f our church gave an Easter program the Mt. Etna church. More stock has b purchased for the church farm. At family night program each month, bi days for that month are recognized. ladies' aid meets every two weeks to for relief. Our church will co-operate the community daily vacation B school.—Mrs. Charles Colyn, Lenox, Io

Northeastern Kansas

Navarre—Sid Smith of McPherson C lege was the speaker at the local m work supper which was sponsored raise funds for calves for relief. district men's work organization promoting the heifer project. At present three calves have been provi by the local group. On Race Relati Sunday Mr. and Mrs. Daniel Onyema Elijah Odokara, African students in Pherson College, were with us for

morning service. A subdistrict women's rally was held in our church. The church approved the group insurance plan for the pastor at the last council meeting. A subdistrict children's workers' conference was held in our church with Dessie Miller and Betty Lou Hershberger as leaders. —Mrs. Elmer L. Dadisman, Navarre, Kansas.

Northwestern Kansas

Burr Oak—Our first quarterly council was held March 28, with our elder, Earl Myers, presiding. Plans were made for a spring love feast. Since our last report, Bro. O. H. Feiler preached for us. Bro. Charles Lunkley showed pictures of the mission work in Africa.—Miss Cora G. Pair, Burr Oak, Kansas.

Southwestern Kansas

Pleasant View—Several of our members attended the family and home life institute at the Salem Community church in Nickerson. Our church was host to the district women's rally on March 9. The women of our church presented the play, Challenge of the Cross, at this meeting. Our women also made hospital gowns for Puerto Rico and Austria and filled a number of children's packets. Recent guest speakers have been Laura Sewell, missionary to India, and Vinay Likhite, an Indian student at McPherson College. A community fellowship was sponsored by our young people with the showing of two films and refreshments in the church basement. The district men's rally at the Eden Valley church was attended by several of the men of the church.—Mrs. Melvin Hornbaker, Hutchinson, Kansas.

Middle Missouri

Warrensburg—Our church met in the regular council on March 1 with our elder, James Mohler, in charge. Bro. Robert Boyer of Bethany Seminary was guest speaker April 11-18, closing with our love feast on Sunday evening. The district men's work rally was held at our church on Feb. 19, with Eugene Gnagy as guest speaker. The local men's group sponsored a chili supper on March 3; Dr. Ter Kurst gave an illustrated lecture of his work and trip in Pakistan. Our women's work council meets one afternoon each week for quilting and sewing and once each month for an all-day meeting of planned study and worship programs for our shut-ins. They packed and sent garments to New Windsor and are preparing another shipment. Our pastor, Ralph Hodgden, and nine of our young people attended the regional youth conference at McPherson. James Baile who is working in international Brethren Service will be stationed in Jericho, Jordan. On March 4 our women's work council and the women's group from the Mineral Creek church honored Jennie Mohler, a retired missionary to India, with a tea. Sister Mohler will be making her home at The Cedars in McPherson, Kansas.—Mrs. J. Lawrence Baile, Warrensburg, Mo.

Southern Missouri and Arkansas

Mountain Grove—Since our last report our church has been host to the district youth rally. The ladies' trio from McPherson College, accompanied by Glenn Swinger, were with us. Deloris Bowman, B.V.S. worker, has been in our church as well as in the Greenwood and Cabool churches. The men's work group of our church is improving the grounds around the church. They are also planning another pig project this year. Brother and Sister A. W. Adkins, who for a period of twenty-seven years worked in our district, recently moved into our fellowship. Wilbur Wills and Deloris Bowman accompanied a group of young people to the regional conference at McPherson. The children are having a regular Brethren Service Club meeting twice each month following the morning service. Brother and Sister P. J. Peterson and Brother and Sister R. E. Williford are the sponsors. Bro. Charles Lunkley, missionary to Africa, gave a lecture and showed slides of the work in that country. Recently Ralph Skaggs, state fieldman, visited in the churches in our part of the state.—Mrs. LeRoy Riley, Mountain Grove, Mo.

BOOKS

for CHURCH WORKERS

***Guiding Workers in Christian Education**

by Frank M. McKibben

Here is a practical, nontechnical guidebook for all Christian leaders who are responsible for training and developing other church workers. Excellent for ministers and superintendents. The local program will be strengthened by the development of more workers. Use this book and lessen the mortality rate of church-school teachers.

160 pages. Cloth. $1.75

***Music in Christian Education**

by Edith Lovell Thomas

This book will give tested, workable suggestions on how, what, and where to sing—inspiring counsel and sound guidance in making music a vital and dynamic part of every Christian's growth. Complete with appendix.

160 pages. Cloth. $2.00

* Suggested for Church Library

BRETHREN PUBLISHING HOUSE . . . Elgin, Illinois

Oklahoma, Panhandle of Texas and New Mexico

Antelope Valley—Our young people sponsored a supper at the church on March 19 to help raise funds for the Spring Lake Camp. Several from our church attended the youth conference at McPherson College in March. At a Sunday morning service the McPherson College quartet and Bro. Robert Mays were with us. Our women's work and the church entertained the Billings school faculty with a banquet at the church. On April 4 the Sunday morning services were attended by a number of guests. Following a dinner the children had an Easter egg hunt.—Mrs. Maggie Cook, Garber, Okla.

Northern Illinois and Wisconsin

Cherry Grove—Our ladies' aid continues to make comforters for relief. Six young adults were received into our membership by baptism. On March 5 an all-day meeting and potluck dinner were held in our church, including the business meeting of the Lanark Council of Church Women and the World Day of Prayer services for the five denominations in Lanark. Dr. Gordon Bell, returned missionary to Tibet and at the present time pastor of the Lanark Christian church, was guest speaker for the World Day of Prayer service. At our semiannual council meeting on March 19, Brother and Sister Robert Stoner and Brother and Sister Wayne Derrer were elected district conference delegates. The district women's rally was held at our church on April 8. The two young adult Sunday-school classes were in charge of our annual sunrise service and breakfast on Easter morning.—Mrs. Wayne Derrer, Lanark, Ill.

Southern Illinois

La Place—During our January school of missions, special programs included Barbara Nickey and Kathryn Ching of Millikin University as guest speakers; the picture, Again Pioneers; and a musical program by our local Okaw Four. During the absence of our pastor in February, Bro. W. T. Heckman and Mr. Al Pigg of Decatur were guest speakers. We observed World Day of Prayer with the Methodist church. Our church participated in the Lenten spiritual life revival service March 11-14 at the Cerro Gordo high school with Bro. Paul Robinson as guest speaker. Seven of our number attended the vacation church school conference in Decatur which was sponsored by the Illinois Church Council. At the family night program on March 21, the home builders gave a missionary play. Some remodeling and redecorating is being done in the church basement.—Estella Emmert, La Place, Ill.

Romine—As a result of the meetings by Bro. James Simmons, four persons were

baptized and two received by letter into our church. Our young people presented the play, Christmas Under the Stars. They also sent Christmas packages to Greece. Guest speakers in recent months have been Paul Noffsinger, Harlan Brooks, Lester Beery, F. E. McCune, Glenn Prosise, and Russell Pepple. We have had our church floor refinished. The filmstrips, A Chance to Live and My Peace I Give You, were shown. Our pastor, Bro. John Martin, was ordained to the eldership with Bro. Dow Ridgely and Bro. Frank McCune conducting the service. The church voted to send the pastor to Annual Conference as a delegate.—Mrs. John C. Martin, Salem, Ill.

Middle Indiana

Pipe Creek—At our March council meeting, we decided to build an addition to our church building. Bro. Forrest Hostetler conducted pre-Easter services which were followed by communion services on April 20. Our delegates to district meeting are Grace Hopper and John Wolf. The primary department of our Sunday school is supporting little Robert Benton Rhoades in South America. They also made packets for relief work in Austria. Plans are being made for a vacation Bible school in June. During the winter comforters were sent for relief and the women are now working on layette packets for Austria. The women's and men's groups held an auction at the community school house.—Mrs. T. A. Hopper, Walton, Ind.

Wabash Country—Our church council met on March 4, with our elder and pastor, Jacob Smith, presiding. Brother and Sister Earlywine were chosen as delegates to the district conference. Our ladies' aid has been sewing for relief. They have also collected clothing for relief work. Our church participated with six other churches in our township in pre-Easter services. Plans are being made for a community tent meeting with all the churches participating.—Mrs. Pearl Hasty, La Fontaine, Ind.

Southern Indiana

Maple Grove—Our church met in council March 17, with our elder, Albert Harshbarger, presiding. Bro. Harshbarger preached for us on Sunday morning. Wilma Schrag talked and showed pictures of her work in Africa. In March Bro. Henry Long gave a talk and showed slides of the relief work in Germany and Austria. The women's group has been making comforters, collecting clothing and canned goods for relief. Several packets of seed were sent for oversea relief from our church. On Sunday, March 25, the district CBYF cabinet was with us in an all-day meeting. Bro. William Eberly has been preaching for us every two weeks.—Dora Mitchel, Clay City, Ind.

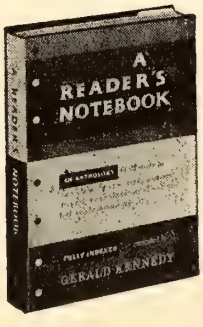
Muncie—The women sponsored the re-

An anthology of illustrations for preachers and other public speakers, drawn from a wide variety of sources, both classic and contemporary.

☆ A Reader's Notebook

Compiled by GERALD KENNEDY.

This volume is fully indexed and classified under 302 topics. 1225 entries—pithy statements, remarkable remarks, and notable utterances from prominent persons, little stories and episodes from magazines, and illuminating excerpts from modern fiction. The book contains new, fresh material—gems from the author's reading through the years.



Gerald Kennedy is a bishop of the Methodist Church living in Los Angeles, author of many books and a regular contributor to a number of magazines.

Improve your speaking and listener's interest by using this resource book. 340 pages. Cloth. **$3.95**

BRETHREN PUBLISHING HOUSE . . . Elgin, Illinois

Brethren Placement and Relocation Service . .

This column is conducted as a free service to our people. The right to edit a reject is reserved. Since no verification ads is made no responsibility can be sumed. In writing about any ad plea give the number. Unless otherwise spe fied address all correspondence to Bret ren Service, General Brotherhood Boa 22 S. State St., Elgin, Ill.

No. 956. Motel Roller, a new mode tourist court, owned and operated Brethren people, is open to those w travel through the historic Shenando Valley of Virginia. Located on U. S. near Endless Caverns, 3½ miles south New Market, Va. For reservations, pho or write: Mr. Paul Roller, New Mark Va.

No. 957. Member of Church of Brethren, married, three children, sires employment with Christian busine man or university, preferably on W Coast. Capable of serving as priv secretary, chief accountant and adviser, or related capacity. Ten ye clerical-accounting experience. Ei years recent experience as accounta auditor-investigator under bond. Abil as grammarian and in public relatio Character references submitted on quest. Write: Richard M. Barrows, 13 Louvre St., Pacoima, Calif.

No. 958. Wanted: A woman, age to 50 who wants a home and can dr a car. Two in family. Members Church of Brethren. Give referenc Write: Ethel Thomas Whitehair, Te Alta, W. Va.

No. 959. Man teacher, wide experie in elementary grades, desires position the 1954-55 school year not too far fr Northern Indiana, but not in India Would like to be near Church of Brethren. Fifteen years experience principal of rural consolidated scho Highest references. Write: P. O. B 265, Goshen, Ind.

No. 960. Housekeeper who is a Chi tian wanted. One in family. Will change references. Write: Breth Service Commission, 22 S. State, Elgin,

No. 961. Wanted: Young man w management ability to operate large st farm. Must be able to operate tract baler and other modern machinery. M also be capable of supervising other fa labor. House, garden, meat furnish Living wage, with profit sharing set Write: C. A. Zimmerman, Bridgewa Va.

No. 962. Wanted: A young man older man who can teach high sch athletics. Also a matron for the bo dormitory, and regular high sch teacher. Anyone interested in teaching a real Christian atmosphere, write: G. Drushal, Riverside Christian Train School, Inc., Lost Creek, Ky.

No. 963. Wanted: Ride to West Co with Brethren who are returning ho from Annual Conference for German change student who wants to see West Coast. Write: Jacob S. Stoner, R Mechanisburg, Pa.

No. 964. For sale: Grocery store, block from Brethren church, wonde opportunity for man and wife to m $5,000 a year. $7,900 stock and fixtu Selling on account of poor health. Wr A. C. Tritt, 38 Walnut St., Carlisle, Pa

No. 965. For sale: A nursing home the aged, capacity of twenty patie Located in Wisconsin, town of 9, Home filled to capacity, with more quiring for admittance. Buildings business priced to sell. Write: Breth Service Commission, 22 S. State, El Ill.

No. 966. Wanted: Position taking of old folks or doing yard work. Wr David W. Long, Box 344, Quinter, Kan

ecorating of the church basement. On eb. 7 John Sprinkle participated on the elaware County church hour on tele- ision in observation of Youth Week. amily night was observed with a carry- n dinner. On Feb. 21 Wilma Schrag, eacher at the Hillcrest school, Nigeria, poke to us. On March 7 silver candle- olders were presented to the church in emory of Lewis Moomaw. Bro. Sollen- erger is conducting a class at the Sunday- chool hour in preparation for church nembership. The area CBYF met in our hurch on March 21 for dinner and an fternoon meeting. In the evening there vas an union fellowship service. One reat Hour of Sharing was observed on larch 28.—Elizabeth Sprinkle, Muncie, nd.

Northeastern Ohio

Maple Grove—Our quarterly council neeting was held Jan. 12. As a result of he evangelistic meetings conducted by Bro. S. Clyde Weaver, eight members were eceived into our church by baptism. Our adies' aid sent a box of gifts to the ybrook mission in New Mexico.—Mrs. ames Tucker, Ashland, Ohio.

Southern Ohio

Mack Memorial—In the past several nonths eighteen have been baptized and eventeen received by letter into our hurch. A fellowship meeting was held or the new members by the deacons and heir wives. Other Lenten programs in- luded midweek prayer services, candle- ight baptism, candlelight love feast and ommunion and the presentation of the antata, The Seven Last Words, by the ombined choirs of our church and the eaver Creek church. We held two serv- es on Easter morning with the junior nd chancel choirs singing for the first ervice and the adult choir for the second ne. Our twilight family fellowship meet- ngs on Sunday evenings have started ith a lunch, followed by a program with n emphasis on the home, the family, issions and Brethren Service. The usic emphasis included programs by the dult choir, the chancel and junior choirs ith instrumental numbers and the Mt. non Baptist Negro choir. The young eople are organized under the program rea plan. The Mack Players have given everal productions this winter: The reat Choice, Where Love Is, He Came eeing and The Christmas Lights. The hildren decorated their Christmas tree ith mittens for children overseas. The adies' aid society has bought a new sign f our church for the lawn. We are plan- ing our first community vacation Bible chool in co-operation with a neighboring hurch, First E.U.B., in the latter part of une.—Virginia Royer, Dayton, Ohio.

Eastern Pennsylvania

Springville—Bro. Robert Young was uest speaker at a missionary program. he film, Along African Paths, was shown ecently by Dr. and Mrs. Curtis Bowman f Oak Park, Ill. Paul Hertzog, Eugene lartin, Donald Royer, Warren Kissinger nd Robert Eshleman were recent guest peakers in our church. Our Bible in- itute was conducted by Robert Byerly of lizabethtown College. On Feb. 14 the lizabethtown College choir presented a rogram. A group of women sewed at the eneral hospital in Lancaster. The omen's work made ten comforters for elief. On March 2 slides were shown at temperance program. The men's male uartet from the Lebanon church gave a rogram recently. Our revival meetings ere held April 25—May 9, with Bro. bram Eshelman as evangelist. Our elegates to Annual Conference are Mr. nd Mrs. Harry Gibble.—Mrs. Mark Royer, enver, Pa.

Middle Pennsylvania

Koontz—During the past few months we ave completed a remodeling program in ur church. The young people sent a ontribution to the Kassel House in Germany. The women's work holds regular monthly meetings at the home of the members. They recently sent a contribution to Bethany hospital and to the General Brotherhood Board for alternative service. Bro. R. W. Schlosser of Elizabethtown was with us for a Bible institute on March 6 and 7. Our church furnished and served a dinner at the Morrison's Cove Home on March 10. We were in charge of the afternoon service at the Home on Sunday, March 21.—Mrs. James Baker, New Enterprise, Pa.

Western Pennsylvania

Windber—The circuit young people held a watch night service in our church. Fourteen Boy Scouts went to winter camp this year at Laurel Hill near Trent, Pa. Dedication services were held for three babies on Jan. 3. The Truth Seekers class sponsored a father and son banquet. Our regular spring council meeting was held on April 8.—Florine Dell, Windber, Pa.

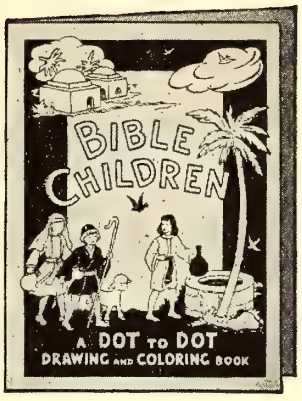
Wooddale—At a special council, two deacons and their wives, Ira G. Crosby and James Hostetler, were elected. Our love feast and communion service was held following a week of meeting by Rev. Stacey, a Baptist minister of Scottdale. The children of the Sunday school presented a Christmas program. The film, Holy Night, was shown. During Holy Week pre-Easter services were held and our love feast and communion was observed on Good Friday. Our church attendance is showing an increase.—Mrs. Ray D. Eutsey, Mt. Pleasant, Pa.

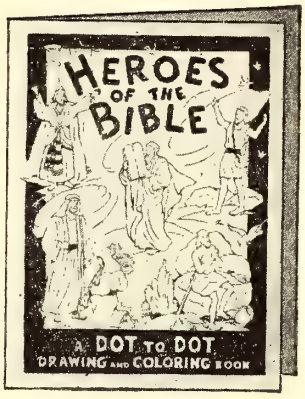
Mardela

Green Hill—Brother and Sister I. S. Long conducted revival meetings in our church. At Christmas time a program was given by the Sunday school and the CBYF

Quiet Play for Children

DOT to DOT

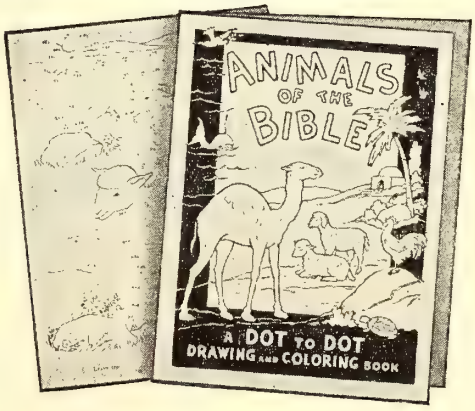




DRAWING and COLORING BOOKS

25 cents each; $2.75 per dozen

Interesting activity books for children presenting Bible animals, Bible children, and Bible heroes. Each book contains large full pages of partly completed Biblical outlines to be finished by the child by following the dots. After the pictures have been completed it is suggested that they be colored. Attractively colored covers. Twenty pages, 8¼ x 11 inches. Order by number.



4651—Animals of the Bible
4652—Bible Children
4653—Heroes of the Bible

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

MY NEW ADDRESS IS . . .

Name .....

R. D. or St. .....

P. O. ..... Zone ..... State .....

Help us to keep your Gospel Messenger coming by reporting any change in address promptly. **Please do not remove old address.**

presented the play, Song of Glory. The ladies' aid had a fellowship supper and sponsored the films, Rim of the Wheel and Frontiers Near Home. They made and sent comforters and clothing to New Windsor for relief. On March 9 a group of our young people spent the day working at New Windsor. The CBYF supported the Brotherhood Fund for an hour, giving $145. Our spring council meeting was held in March. Vernal Hartman will represent our church at Annual Conference. The young adult class is also supporting the Brotherhood giving for an hour. Our church plans to support the Brotherhood program for a twenty-four-hour period. —Mrs. Fannie Johnson, Westover, Md.

Eastern Maryland

Flower Hill—We held our school of missions each Sunday evening during January. On Jan. 12 Bro. John Grimley, missionary on furlough from Africa, gave a program. Three of our young people attended the Brethren youth seminar in Washington, D. C. On Feb. 7 the young people were in charge of the evening service and gave reports of the seminar. We are having regular teachers' meetings. The men's and women's groups of the church meet once a month. The Clericus Chorus from Bridgewater College gave a program in our church on March 7. Six more deacons were elected at our spring council meeting on March 9. Bro. Ralph Warner was licensed to the ministry for a one-year period. The young people have purchased a film projector for the church. The evangelistic committee of the church, under the direction of Bro. George Jarralls, is making plans for the spring program.—Ethel Embrey, Derwood, Md.

Meadow Branch—On Jan. 10 Bro. John B. Grimley, missionary to Africa, showed pictures and delivered a message. Members and friends of our church usually spend an evening each month at the New Windsor relief center assisting in the processing of clothes. Twenty-six people from our church furnished a program and refreshments for the guests in the Fahrney-Keedy Memorial home on March 25. The pastor taught a class on choosing the Christian way prior to Easter. The Gleaners CBYF presented the play, The House on the Sand. Eleven new members were baptized and two received by letter into our fellowship. The church presented the Easter play, A Cloud of Witnesses, on April 4. The pastor conducted Holy Week services with our regular spring love feast and communion on April 15. A special Sunday morning program on tithing was held with a drama, Aunt Margaret's Tenth, and three short talks on tithing by local laymen, climaxing a stewardship and tithing emphasis. Since the use of envelopes, our giving has increased fifty per cent. The spring council discussed plans for church building improvements. They approved a planning committee of fourteen members, and authorized the treasurer to receive funds for church improvement. Bro. Forrest U. Groff, building counselor for the Brotherhood, visited our church and made a study of the over-all needs of our church plant. He has submitted tentative building plans.—Ruth L. Rinehart, Westminster, Md.

Middle Maryland

Beaver Creek — Our representative to district meeting was Mrs. Clarence Fraver. The children of the Sunday school gave a Christmas program on Sunday morning. In the evening the young people gave a play. Recently Bro. Showalter, representing Bridgewater College, was guest in our church, bringing a message and showing slides of the college and visiting in the various homes. Bro. Ralph White of Frederick held a meeting in our church. Mabel Smith was delegate to the youth seminar in Washington, D. C., and New York. Two new deacons and their wives, Brother and Sister Henry Moser and Brother and Sister Clarence Fraver, will be installed at the love feast service t spring.—Mrs. Catherine Valentine, Boo boro, Md.

North and South Carolina

Pleasant Grove—Our church has ente the Town and Country Church Devel ment program. The committees met w our pastor, Phillip Zinn, and decided the program for improvements wh they felt were the most important each of the three phases of the cont Pre-Easter services were held April 11 with our pastor conducting the servic On April 13 Johnny Yelton, a native Mitchell County, delivered the messa Our love feast was observed Saturd evening, April 17, and a sunrise serv was held on Easter morning.—Mrs. A. Harrell, Bakersville, N. C.

First Virginia

Mason Cove — Our church elec Marshall McDaniel, Burney Witt, Jo Bowles and Rudolph Martin as deacc During the past six months our chu attendance has increased. Our aver Sunday-school attendance is 140 and w ship service 175.—Orpha Stump, Salem,

Second Virginia

Buena Vista — During the illness Pastor John F. Graham, Edgar Stauff William Willoughby, Guy Stump, Herm Craig, J. M. Henry and Boyd Cupp w in charge of the morning services. Besi the regular meetings every two wee the young people have sponsored progressive supper, a bake sale and birthday social. The filmstrip, My Pe I Give Unto You, was shown at their l social. The men of the church recen organized with Roy Hickman as preside They had a fellowship supper on Ma 13 at which Joe Craun and J. C. D were speakers. A music festival sponso by the Christian education commission the district was held in our church Sunday, March 28. The junior depa ment has been giving special music the morning worship services the Sunday of each month, and the junior h groups sings the second Sunday of e month. At our recent business meeti the trustee body of the church was larged with Arnold Moore and E Rowsey as new members. Bro. Char Rowland was with us for a music instit the week end of April 23-25. Our chu co-operated with the other churches of town in pre-Easter services.—Mrs. John Graham, Buena Vista, Va.

THANK YOU GOD

Devotional Stories and Prayers for Children

- **Why?**
- **When?**
- **How do we pray?**

This book answers these questions and helps a 3-to-8-year-old child discover his own way of thanking God for all that is good. A book for the home and the family. Reading time: 10 minutes a day. Size 8¼ x 10¾ inches. 18 pages with printed endsheets. All beautifully illustrated in colors. Price $1.00

BRETHREN PUBLISHING HOUSE

Elgin, Illinois

Church of the Brethren
Gospel MESSENGER
MAY 22, 1954



Grant Heilman

ABUNDANCE OF GRAIN

THE picture is a study in textures. The golden kernels of wheat are piled in rich profusion, clean and nourishing and abundant. The folds of burlap seem as natural for holding the harvest as do the weather-beaten, work-hardened hands of the farmer who has co-operated with God in order to reap the promised results of his toil. One cannot escape the feeling of satisfaction — and devout thanksgiving — that must accompany the sensuous touch of ripened grain.

But so often this is the final picture, when it should be followed by another. The sacks remain in the storehouse or the supply speeds on to the elevator. Not often enough do the calloused hands that revel in the feel of grain reach out to share that abundance with hungry hands around the world. But a grain of wheat must die before it lives again to multiply its good. And a harvest must be shared if workmen would respect the Lord of all harvests. The abundant grain must become the bread that is broken in God's name.

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

Contributing Editors

ROY D. BOAZ ..... Cloverdale, Va.
A. G. BREIDENSTINE .... Lancaster, Pa.
A. R. COFFMAN ..... La Verne, Calif.
IVAN FETTERMAN ..... Oaks, Pa.
DEAN L. FRANTZ ..... Mt. Morris, Ill.
HOWARD H. KEIM .. N. Manchester, Ind.
MRS. JOHN D. LONG .... Dayton, Ohio
LUCILE LONG STRAYER . La Verne, Calif.
MURRAY L. WAGNER .... Troy, Ohio
LEVI K. ZIEGLER ..... Martinsburg, Pa.

THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Norman J. Baugher, General Secretary, and the Brethren House, Earl H. Kurtz, Manager, 16-24 S. State St., Elgin, Ill., at $3.00 per annum in advance. Life subscription, $50, husband and wife, $60. Entered at the post office at Elgin, Ill., as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

MAY 22, 1954

Volume 103 **Number 21**

In This Number . . .

Editorial—

Abundance of Grain 1
On the Witness Stand 5
Preceding Penetecost 5
Kingdom Gleanings 16, 17

The General Forum—

Christ's Plowman. Murray L. Wagner 3
Hymns As Aids to Devotions. Morgan Phelps Noyes 6
"That Good Thing . . ." Vernard Eller 10
The Sea of Wheat (Verse). May Allread Baker 11
When Christianity Goes to Work. Maurice Shapiro 12
Reviews of Recent Books 15

News and Comment From Around the World 18

Brethren Service—

Christian Citizens Must Act. Lawrence E. Thomas 20
Racial Institutes 21
News From Austria 21
An Essential Help 21

The Local Church—

1954 Summer Church Camp Schedule 22

Our Mission Work—

Elder Naranji Valji Solanky — Churchman. Wendell Flory 24
We Left the Word With Them. Kathryn Kiracofe 25
Your Invitation Renewed 26

"But now put away also all these: anger, wrath, malice, slander, and foul talk from your mouth. Do not lie to one another."

READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

Brother or Sister

I do heartily agree with Mrs. O. E. Stern in her statement in the Gospel Messenger, April 24, concerning Brother and Sister in place of Mr. and Mrs. being used in connection with names of the members of our church when used in our own paper, or when we meet each other.

In many instances, when used in our paper as Mr. or Mrs. we do not know if they are members of our church or not. I really think it sounds much more Christian-like to use Brother or Sister in our greetings.—R. A. Robinson, Champaign, Ill.

God Dresses the Earth

In the last issue of the Messenger dated April 10 is an article by Mrs. Claudia Click in which she states that she thinks, and I quote, "Many good people are doing wrong by dressing up on Easter when Christ's only robe was taken from him."

I felt somewhat as she does about this matter, thinking it was vanity, until last Easter.

I am president of our Sunday-school class and as I stood up before the class I couldn't help noticing how clean and refreshed they all looked. Not all in new clothes by any means—but fresh clean spring attire. Many with flowers on their hats or dresses or perhaps in a man's coat lapel. It reminded me so much of God's great out-of-doors in springtime and as quickly as the thought came to my mind I exclaimed. "How pretty and fresh everyone looks this morning!" Then I asked; "Why not? God dresses the earth in new life each spring with flowers and colors and perfume. Since we are also a part of his creation why should we hesitate to conform to his divine law of spring?"

Even the animals shed their faded winter coats and it is replaced with bright new covering.

It is true our Savior gave up his robe as well as his life but he didn't ask us to be crucified with him. Why should he ask us to give up our robe?

He did it all that we might have life and have it more abundantly and he asked only that we love God with all our hearts and our neighbor as ourselves and to carry the good news to all the world.

Many people go to church feeling each time as if they are attending our Lord's funeral, forgetting that he conquered death and lives forever more. Easter commemorates his victory over death. Amen!

It used to be an old custom to wear mourning for our beloved dead. If by some supernatural power the loved one was returned to us would we continue to wear it or don colors to conform to our joy?—Gladys Woods, Fresno, Calif.

Garments of Righteousness

In the April 10 issue of the Gospel Messenger, a reader says that good people are wrong in dressing up at Easter because Christ's robe was taken from him; but if Christ had not lost his robe and had not died on the cross for our sins, none of us, as Paul puts it, could put on Christ. "For as many of you as have been baptized into Christ have put on Christ" (Gal. 3: 27). Those who have put on Christ have thrown away their own filthy rags and are wearing the spotless garments of Christ. Where could we find finer raiment than this? There is no costlier attire. And it is received as a free gift from God. This should give us great reason for rejoicing at Easter. "I will greatly rejoice in my God: for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness" (Isa. 61: 10).

However, I see no reason why Christians should not wear new clean clothing on Easter to help remind them that through the resurrection of Christ they have been provided with his garments of righteousness. Now this doesn't mean that we should be clothed in expensive stylish garments. After all, all of nature is beautifully garbed for Easter. Why shouldn't we wear new clothing at this time?

But a far better way to celebrate the true meaning of Easter would be to see that the naked are decently clothed. The "naked" are not only those who are without suitable covering for their bodies, but also those who are still in sin, who have not put on Christ.

In this same issue another reader writes in regard to salvation, that the word disturbs him. Why? A truly born-again Christian should not be disturbed in this way. He should rejoice because his name is written in the lamb's book of life. . . .—Mrs. Paul A. Wanner, Bethel, Pa.

We appreciate the Messenger very much and hope that it can be kept on the high level it now is.—E. H. Leer.



In using a tractor the farmer loses the feel of the soil and drives away the birds, but it can help him fulfill the command, "Feed the hungry"

Courtesy of International Harvester Company

CHRIST'S PLOWMAN

Murray L. Wagner

EVERYONE who has an ear to hear or an eye to see must be aware of the fluctuating fortunes of the American farmer. A politician rises or falls on his stand on parity or tariffs; steel mills work overtime or shut down in proportion to the demand the farmer makes for machinery, fencing, cars and jackknives; the price of bread in India is determined in part by the wheat crop in America. The putt-putt of his tractor is the sound that is heard around the world — and when that sound is not heard men and women tremble in fearful anticipation.

The danger to the Christian farmer is less material than it is spiritual. Market uncertainties may wipe out much of his gain, may even take his home, as it has done for generations of both rural and urban dwellers. Yet the soul lives on after the barns have returned to the soil and the fields have washed into the seas.

The Scriptures have much to say to us. Not content to dwell exclusively on the things of good report they bring to us the whole gamut of human experiences from Eden to Calvary. You see a sin-shamed man hiding in the bushes but you also see a sinless Man nailed to a cross. You read of a king stealing the vineyard of a poor subject but there is also the traveler who picks up the robber-beaten man and cares for him in love. There is the poor shepherd robbed of his one beloved ewe lamb and then the Son of God wiping the blindness from a filthy beggar's eyes. You smell the cedars of Lebanon but there is also the smell of a pigpen in a far-off country — a smell and a country that every one of us would do well to admit is familiar.

Traditionally, the American farmer has been a man of the Book. He has sought and found guidance in it and he has endeavored to abide by it. He will do well to stick by its basic teachings and not attempt to prove personal opinions by it. The perversion of the Scriptures has led men as far from Christ

Pastor of the Troy church, Ohio

as subversion has ever led them from democracy.

What Is the Word for Christ's Plowman Today?

"Feed my sheep," is as valid a command today as it ever was. While it was given in a spiritual sense can anyone reading the Scriptures doubt the application to the physical needs of his children? Jesus fed both the hungry body and the hungry soul.

Before us is set the "economy of scarcity" by the agricultural economists. These men are called to their jobs as economists and not as interpreters of the Word. They wish to "hold the line" and maintain the "standard of living" for Americans and their concerns vanish with the receding coast line.

But the Christian's innerspring mattress is lumpy and his steak is wooden when he meditates on the fact that his high standard may be depriving someone of one needed egg per week or a slice of bread a day or an extra rag to cover his nakedness.

Cadillacs are not necessarily helpful to the spiritual cardiogram. So long as there is such a sharp cleavage between the "haves" and the "have-nots" the no man's land between them is being sown with the seeds of communism. Christ has given his plowmen better seed to sow there and that seed bears a strong resemblance to the golden stream from American combines.

Allotments, crop controls and surpluses all have a strange, counterfeit ring on the marble tile of the Father's house. They speak of emaciated women clutching babies to empty breasts; of scrawny men clawing in starved soils for a wee bit more nourishment — roots, clay, a buried nut; of young men and women who had been close to the kingdom but now listen attentively to the promise of the hammer and the sickle. Ask yourself, What would you do? Remember good, stalwart Americans voted for a "chicken in every pot," "the full dinner pail," "two cars in every garage" and even for a return to liquor under the promise of lowered taxes, elimination of juvenile delinquency, reduced taxes, cleaner politics! Americans, too, fall for propaganda.

Christ's plowmen have indicated again and again their concern for the world's needy. That is their business and it is their spiritual nature. They are uneasy for their generation and their children's world when almost two-thirds of the earth's people are ill-clad, ill-housed and ill-fed.

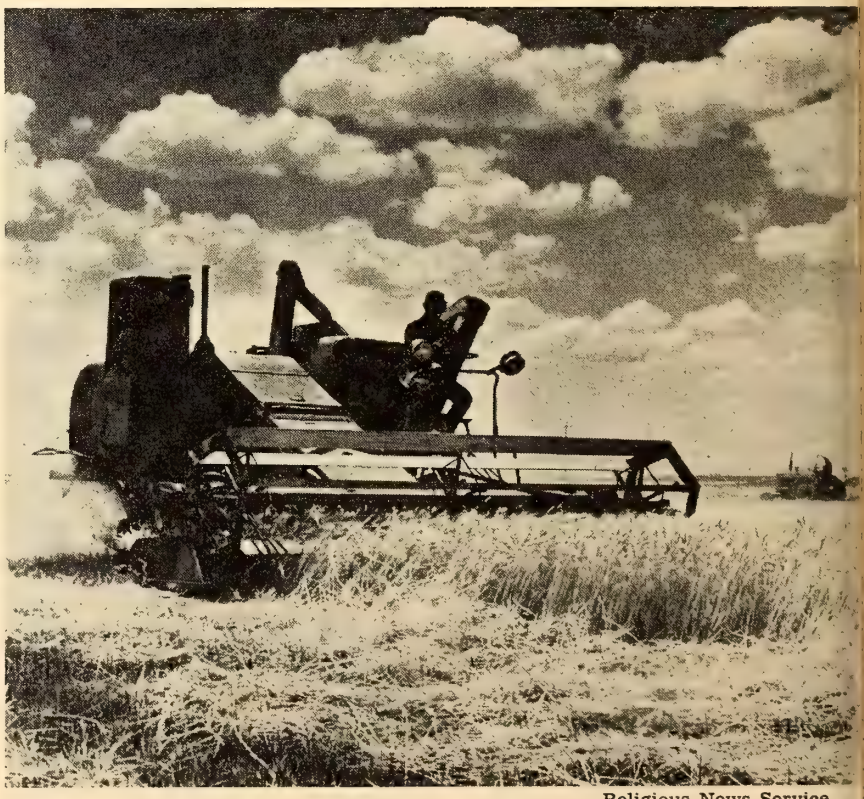
The "economy of scarcity" may enlarge our barns and put television in the living room; it may provide a larger wedding for sister and send son to college but it is a pretty shoddy foundation on which to stand and answer the question: "I was hungry; did you feed Me? I was naked; did you clothe Me?"

"Love Not the World, Neither the Things in the World"

Again, traditionally, the farmer has disliked being called "Rube," "Jake" or other names reflecting on his separateness from the rest of the population. But now he has attained a position and an experience which are little different from his city cousin. He handles himself with aplomb on the subway and the "el"; he is at home with complicated machinery as his father was with a team and wagon; he is as well informed on politics, current events, technological advances and religion (at least he may be!) as is the city man. His house is modernly equipped and his car is as large and as clean as any on the road.

We do not need to consider the cut of a man's clothing to

Continued on page 9



Religious News Service

The "golden seed" from the American farmers' combines would be better "seed" to sow in the no man's land between the "haves" and the "have nots" than the seed of communism being sown

EDITORIAL

Preceding Pentecost

IN JUST a few weeks churches will be observing Pentecost Sunday, reading again the familiar account in Acts 2 of what happened when the first Christians "were all together in one place" and "they were all filled with the Holy Spirit." One of the wonders of that day was the experience of hearing the message of Jesus Christ by each one in his own language.

That experience is recalled in our day by the remarkable progress in Bible translation. Today at least one book of the Bible is available in 1,077 languages and dialects. This includes 200 whole Bible translations and 257 complete Testament translations. But there are at least another thousand languages in which no Bible translation appears.

We can be grateful for the "thousand tongues" with which to sing our Redeemer's praise. But we need still another outpouring of God's spirit if we are to share his Word of life with men everywhere. The first Pentecost was preceded by ten days of prayer. What better preparation could we make for Pentecost this year?—K. M.

On the Witness Stand

COUNT us among the millions of readers, listeners and viewers who put aside other things in order to observe the initial hearings involving Senator McCarthy, his aides, his committee and the department of the army. We read the transcript of one day's hearings, we listened to radio reports, we watched the televised proceedings and we considered the comments of many observers. What were the underlying issues at stake? Who was telling the truth? Could any good come out of it?

At first we looked on from the sidelines as we would watch a football game, noting the strategy behind the plays, trying to assess the prospects for winning or losing. Though it had its lighter moments, this was no game. At first we knew which side we were on, where our sympathies lay. We thought we had spotted the villain and we wanted to boo every time he interrupted for a "point of order." We rejoiced when he voiced his frustration at being so often interrupted, thinking that at last he was tasting some of his own medicine. We sympathized with the witnesses who were pursued relentlessly by questions as to what they thought or said or did on a certain day six months ago.

On a second look we tried not to take sides but to see the human beings involved. In one respect all of them were on trial. Their veracity, their loyalty, their motives were often in question. Either by cruel design or by strong desires to justify themselves, they were subjecting each other to a kind of torture that few of us have experienced because we are not often called to account. Apparently the object of the investigation was truth, but simple factual accounts were so beclouded by accusations that it seemed almost impossible to establish any reliable record of what had happened or why. The result was that more and more public figures came under suspicion.

Call it impractical if you will, but we could not help wishing that right in the middle of the hearings the principal actors in this sorry show could have been granted a respite from talking. Imagine what might take place if these who were so busy making their cases against each other were to go together, under vows of silence, to some quiet retreat where they could look at each other and at themselves in a new light. Could they realize that they were persons, not opponents? Better yet, could they conceive of themselves as children of God, made in his image, created to walk in dignity as free men, not as accusers and accused. Perhaps in the silence they could see the Master writing with his fingers in the sand and hear him say, "Let him who is without sin among you be the first to cast a stone."

At this writing the hearings have made little progress, there are some efforts to speed them up, but there are mostly doubts as to what good, if any, they can accomplish. It should be obvious now to all citizens that the investigative powers of legislators have been abused by men who sought their own selfish ends. They have taken advantage of the mood of suspicion and fear which grips many people and they have contributed to that mood as they sought to use it for their political advantage. The hearings may result in some good if public opinion is turned against such tactics and voters reject the men who use them. Perhaps we will realize that there are other threats besides communism and the best answer to aggression abroad or subversion at home is a positive policy of seeking our neighbor's good, a program undertaken in good faith, expressed in goodwill, seeking understanding and peace. If we are to be called to account for our deeds, we hope we can take the witness stand with the conviction of having done what is best for humanity.—K. M.

Hymns As Aids to Devotion

Congregational singing can be greatly enriched when those who sing together in church have lived and prayed with the hymnbook in their personal devotions.

Morgan Phelps Noyes

CHRISTIAN hymns have a twofold use. Their chief purpose, of course, is to enrich congregational worship. In the singing of hymns men and women of varied backgrounds and all sorts of conditions are drawn together as the family of God before him. This is the only use of hymns known to multitudes of people. But hymns can also be a helpful aid in the devotional life of the individual Christian, and in every generation countless servants of Christ have found them so.

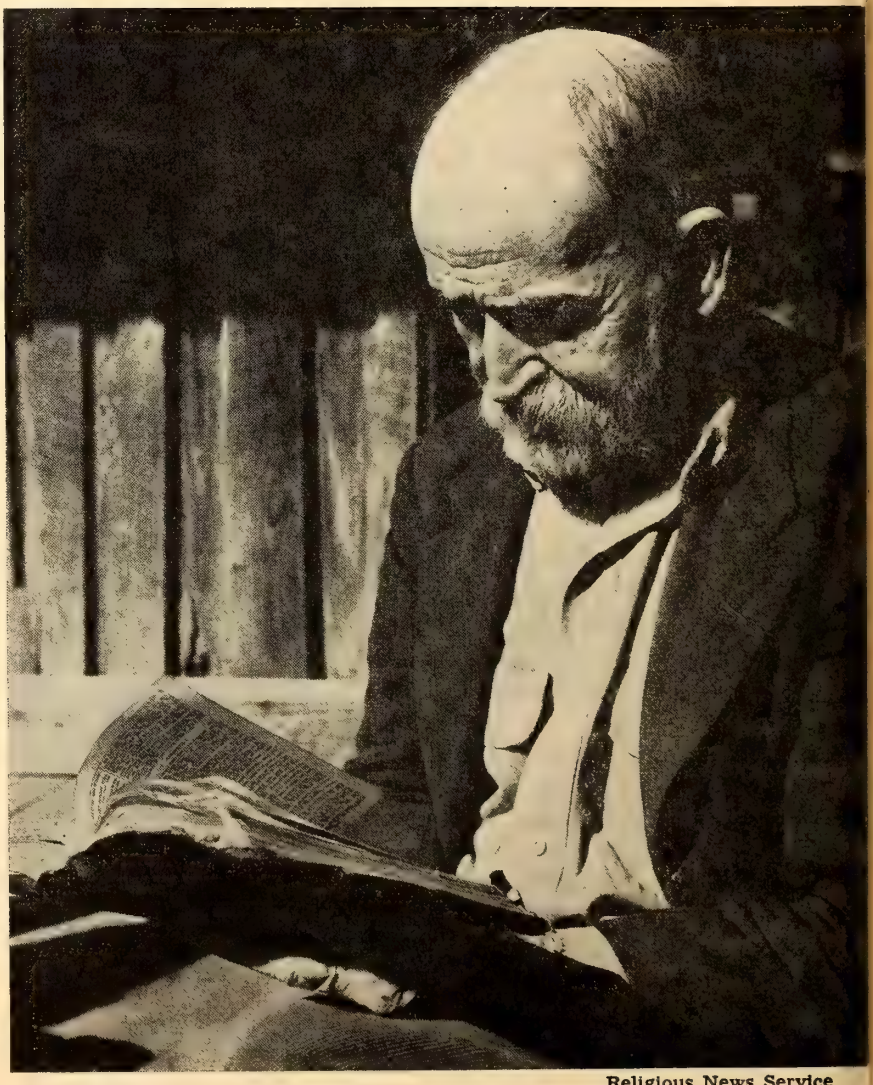
It has often been pointed out that at the time of the Reformation Martin Luther put two books into the hands of the German people — the Bible and the hymnbook. Both books have an indispensable place in the personal devotional life of Christian people as well as in the corporate worship of the church. As a matter of fact, some of the hymns which are most conspicuous today in congregational singing were intended by their authors for personal rather than for congregational use. The fine morning and evening hymns by Bishop Thomas Ken,

Awake, my soul, and with the sun
Thy daily stage of duty run,

All praise to Thee, my God, this night
For all the blessings of the light,

appeared first in 1695 in the bishop's Manual of Prayer for the Use of the Scholars of Winchester College. They constitute part of a trilogy for Morning, Evening and Midnight which Bishop Ken wrote for personal use. He wrote in the manual: "Be sure to sing the Morning and Evening Hymn in your chamber devoutly, remembering that the psalmist upon happy experience assures you that it is a good thing to tell of the lovingkindness of the Lord early in the morning and of his truth in the night season."

Curiously enough, some of our



Religious News Service

Using hymnbooks as well as the Bible in personal meditation will bring a new understanding of the words and messages of hymns and aid in expressing the successive moods and emphases of worship

Reprinted with permission from THE HYMN, Vol. 5, No. 1, and not to be reprinted without additional permission from the editor



J. Henry Long

In the singing of Christian hymns men and women of varied backgrounds and all sorts of conditions are drawn together as a family

best loved church hymns come from the pens of authors who did not believe in the congregational singing of hymns. John Keble, the Vicar of Hursley, believed that congregational singing should be confined to the chanting of the Psalms, but in 1827 he published his volume of devotional verse, The Christian Year. He did not intend it to be used as a hymnal, but from it the poem beginning

Sun of my soul, thou Savior dear,
It is not night if thou be near,

was set to music by W. H. Monk in 1861 and has become a widely used evening hymn in all branches of the Christian church. John G. Whittier, regarded by many as the greatest of American hymn writers, did not consciously write hymns to be sung. He wrote religious poetry, which, being a Quaker, he probably did not expect to hear sung in church. From some of his longer poems others selected certain stanzas which are sung wherever Christians join in worship using the English language. Hence we have his

Dear Lord and Father of mankind,
Forgive our feverish ways,

taken from The Brewing of Soma, and his

Immortal love, forever full,
Forever flowing free,

from Our Master. The fact that Keble, the Anglo-Catholic, and Whittier, the Quaker, did not intend their poems for congregational singing is no reason why they should not be so used by the vast company of Christians who find corporate worship enriched by them. But it is evidence that their lines may appropriately be used also in private devotions.

It might be said without exaggeration that the use of hymns as aids to personal devotion is an essential prerequisite to their use in corporate worship. One of the weaknesses of Protestant worship is that too often the singing of hymns is merely an emotional experience, not always on a high level, without the enlistment of the understanding. People like certain hymns because they like the tunes with which they are associated and frequently pay little attention to the words. The tunes may be ecclesiastical or jazzy and the words vapid, but their incongruity with the worship of eternal God is not realized. Were people accustomed to the use or the words in their private prayers, the inadequacy of such hymnological trivialities would be apparent to some at least who have sung them but never thought much about them.

It is shocking to discover how many people do not think about the words of the hymns they sing, so losing their message. It is also disappointing that so few church members are familiar with more than a few of the finest hymns which are the church's heritage. There is great wealth of inspiration and spiritual strength in the hymnbook untapped because the hymnbook is not more widely studied and known. The resistance of congregations to unfamiliar hymns (which are frequently the hymns of longest and most honored standing in the life of the Christian church) would be measurably lessened if, when such a fine hymn were announced for the first time in a particular congregation, its words at least were already part of the spiritual capital of the worshipers.

Another by-product of the devotional use of the hymnbook would be to recapture for congregational worship that group who are found in every congregation who either cannot or will not or at any rate do not sing. Every minister is familiar with those in his congregation who never open a hymnbook during a service of worship, or if they do open the book either look off into space or gaze at the minister with a hurt and injured expression while the congregation is lifting up its heart to God in song. A man who cannot sing a note can

still be spiritually part of the congregation at worship if he has learned to put his heart into the great words of praise to which other folk are able to add color and heightened feeling through the music to which the words are wedded. For everyone the singing of hymns in corporate worship would take on added richness if the hymnbook like the Bible were part of the daily diet of private devotion. This is all the more important by reason of the fact that the average layman derives his theology from the hymns that he knows to a greater extent than from any other source.

The importance of the devotional use of hymns is all the clearer when one reflects upon some of the fine hymns which fit in so appropriately to the successive moods and emphases of a typical act of worship. (Some hymnbooks hint at this in their arrangement, but I know of no hymnal which in its order follows the pattern of the soul engaged in worship of almighty God revealed in Christ.) The act of worship, whether corporate or private, begins with the contemplation of the greatness and goodness of God which finds expression in praise. This could hardly be better phrased than in the words of the hymn of Henry F. Lyte:

Praise, my soul, the King of heaven,
To his feet thy tribute bring;
Ransomed, healed, restored, forgiven,
Evermore his praises sing:
Alleluia! Alleluia!
Praise the everlasting King.

In the presence of the All Holy, the worshiper is made aware of his own sins, and penitence comes swiftly after praise. Where is there a better prayer of penitence than Ray Palmer's hymn beginning

My faith looks up to thee,
Thou Lamb of Calvary,
Savior divine
Now hear me while I pray
Take all my guilt away;
O let me from this day
Be wholly thine.

The assurance of sin forgiven brings thankfulness to the heart and to the lips, as the manifold grace of God in Christ is remembered. Joseph Addison voiced what every Christian is moved to say when he wrote the familiar words:

When all thy mercies, O my God,
My rising soul surveys,
Transported with the view, I'm lost
In wonder, love and praise.

Paul wrote: "With thanksgiving, let your requests be made known unto God" and the connection between thankfulness and petition is obvious. Grateful for God's goodness, the Christian is moved to pray for a life worthier of what he has received in Christ. He may well express his petition in such words as those of Samuel Longfellow's hymn:

Holy Spirit, Truth divine,
Dawn upon this soul of mine;
Word of God, and inward Light,
Wake my spirit, clear my sight.

As a Christian he feels that the needs of the whole world are his own personal needs — he can draw no line of distinction between petition and intercession. Frederick Hosmer's lines put into words the deep longing of his soul:

Thy kingdom come, O Lord,
Wide-circling as the sun;
Fulfill of old thy word,
And make the nations one.

He cannot conclude his worship without an act of dedication, for which the hymnal supplies a multitude of helpful suggestions, as in George Matheson's

Make me a captive, Lord,
And then I shall be free;
Force me to render up my sword,
And I shall conqueror be.

These selections merely suggest the wealth of helpful material which is at hand in the hymnal for every need of the worshiping spirit.

To understand a hymn one must know *the author*—not only his name but his life. Who can get the full impact of O Lov That Wilt Not Let Me Go he does not know the story George Matheson's blindness One must know *the times* i which a hymn was produce Now Thank We All Our Go takes on new depth when on remembers that Martin Rinck art wrote it after the Thirt Years' War, and Thomas Ken Doxology has an added luste in the light of his ups and down during changing monarchies i seventeenth-century Englan One must know *the religiou problems* out of which it aros "Give to the winds thy fears is not merely pious exhortatio but rings with reality in th light of Paulus Gerhardt's so rowful tragic career. One mus know something of the life c *the church* in which a hym was produced. The ancien Easter hymn,

Come, ye faithful, raise the strai
Of triumphant gladness

takes us back into the churc which had its liturgy in Greek its controversies over ikons, it learning and its follies, a churc which produced pure souls an lyric spirits like John of Damas cus, the author of this hymn To understand many a hymn its *Biblical background* must b known. A helpful index ha recently been prepared for th Presbyterian Hymnal (U.S.A. indicating the Scripture tex with which the hymn text i related. But a hymn like Wil liam Cowper's

Sometimes a light surprises
The Christian while he sings

contains a number of Biblica references of which the ordinar congregation casually singin the hymn is only vaguely aware All of which goes to re-enforc the previously made assertio that congregational singing ca be greatly enriched when thos who sing together in churc have lived and prayed with th hymnbook in their persona devotions.

Christ's Plowman

Continued from page 4

determine whether this Scripture is accepted by him. Listen to his conversation and a moment or two will be enough to learn whether he loves the world or the kingdom. Whom does he quote as his authority? What is his chief reading matter — is it Time or is it eternity? Which claims his loyalty, the church or the Farm Bureau? In the competition for time which one wins—the sports palace or the house of God? Does the Grange take precedence over the prayer meeting or the men's or women's meetings?

Almost every new device which comes on the market has the power to raise or lower us spiritually. When men began riding their plows their feet forgot the feel of the freshly turned loam. When the tractor drove the horse from the land it also flushed the flicker and the bluebird from the apple tree by the creek. Yet tractors and double-bottoms can also be a means of grace, helping fulfill the command to feed the hungry. Television may provide hours of entertainment and instruction but the price we pay for it!

It is quite possible that technological modernization of our lives is a far greater danger to our spirits than is religious modernism. How many people fear a change in theology but try to feed their souls on steers and corn ground. His arms are full and his bank account is fat while his soul shrivels up. It would appear that some people believe the Book of Numbers is the most important in God's Holy Writ and that our interest at the bank is equivalent to our principal in heaven.

It would be well to check up on this: "Love not the world, neither the things that are in the world."

What Can Christ's Plowman Do?

First, let him behold the plight of his generation around the globe. He will be driven to cry aloud, "What must we do to be saved?" Nominal church membership is commonplace and we need to read again that it is not enough for our salvation for us to declare, "Lord, did we not do many wonderful things in thy name?" In this maelstrom of worldliness the farmer is not alone; his city brother and small town sister are being whirled about by this monster. Yet, we have felt that the return to God begins with those who live close to God in the very bosom of Mother Nature. We see no great hope for man apart from the people of the soil. Christ's Plowman and his family must lead the way even more clearly than he is now leading, showing that there is in Christ the power to change the sons of men into the sons of God, sons who will show to the world that the Christian's concern is with sharing his largess rather than in getting a larger share of this world's goods.

Having seen the world's needs as well as those of his own soul the rural Christian should, secondly, reconsider the purposes of his own life. What am I doing here? Where do I get the idea that I am something special that I should be born in America rather than in Siam or Madagascar or India or Moscow? Are these talents, these opportunities, these friends, this education, this strong body, this productive soil, these goods given me because I worked for them? Indians, Zulus, Eskimos, Russians, Peruvians worked just as hard as I — why am I so favored? What does God want of me? Has he lavished his love on me as a silly woman fawns over a lap dog — or is there a purpose behind it all? Somehow, when we think of God's gracious mercy to us we think more and more of the real life-substance and less of subsidies.

While our goods and prayers should cover the earth, yet we find at home many unmet needs. Race, politics, denominational barriers confront us. Many a local church is confronted by men who think they are as wise as Solomon because they, like that worthy, spend "thirteen years" building their own house and "seven" on the Lord's. Perhaps we need a Haggai to come to our farms today and cry again, "Is this a time for you to live in paneled houses while my house lies in ruins?"

Let us examine ourselves for another thing. Neither our good works through Brethren Service, missions programs, building of churches, tithing, or our declared beliefs are of themselves capable of sustaining or saving us. These, our Christian witness, will go a long way to bringing the world to Christ. Yet it is only by the grace of God in Jesus Christ that we have hope. A sharing until we feel the "virtue going out" from us; a receiving of his spirit until we "give or burst" — in such we shall enter into an experience which has no material comparison. It will call for disciplines as yet unexperienced; prayer and study; visiting and listening; digging thorns and planting roses. Such submission will cost in dollars, in times in lesser pleasures and perhaps in friends — but who would not labor for a hundredfold crop?

Christian farmer, look about you! This is the place! Not some far-off Utopia without weeds and insect pests. This is it; you may break a plow point or two; it will cost you much in toil, time and trouble but with the refreshing streams of God's mercy and his warm sunshine on you and your efforts — look unto the harvest. This is the time! This is the place.

Contemporaneousness with Christ is the root concept which unifies and explains Brethren faith and practice—

"That Good Thing..."

which has been committed to us

Vernard Eller

THAT good thing which was committed unto thee guard through the Holy Spirit which dwelleth in us" (2 Tim. 1:14). So Paul enjoined Timothy — referring, no doubt, to "the unfeigned faith that is in thee" (1:5).

Some Brethren are convinced that a good thing has also been committed unto us, that there is a faith in us which is worth guarding. It follows, then, that we must define that faith, set down in precise and definite terms just what it is about Brethrenism that makes it worth while. There are a number of minds currently at work on this problem — and it is one which we will need to be at everlastingly. However, we have lately been given three outstanding statements on the subject: Kermit Eby's The Genius of the Brethren (Gospel Messenger, issues of June 14 and 21, 1952); Dan West's chapter in the new Youth Fellowship Manual (reprinted in Horizons, Decemebr 20, 1953); the *magnum opus* of the trio (since he had more space in which to navigate), Floyd Mallott's recent volume, Studies in Brethren History.

I now take up my pen, though not to take issue with these Brethren or to attempt an improvement over their efforts; I am in essential agreement with them. In fact, I will hereby declare myself: I am ready (1) to stop shaving when Brother Kermit does; (2) to scan seed catalogs with Brother Dan; and (3) even to discuss the Bernadine-Franciscan-Waldensian tradition of imitative primitive Christianism with Brother Floyd. However, in the writings of these Brethren and others, I am vaguely disquieted by some things I find (or more precisely, by some things which I do not find).

There are three sources of my disquietude: (1) I am confident that if Brethren leaders of the past generation had been asked to name the strong points of Brethrenism they would have begun with the rites and ordinances — the full love feast, trine immersion, anointing for healing. Our modern writers, on the other hand, give their attention almost exclusively to areas of ethical conduct — nonresistance, the simple life, temperance, freedom of conscience. Are these two major categories totally unrelated to each other? Is the older emphasis of such little relevance that it need not be considered? I wondered.

(2) In his paper Dan West takes some pains to make the point that the genius of Brethrenism is not in introducing totally unique elements into Christendom but rather in gathering elements from earlier traditions and molding them into a unique combination. Other writers have implied the same thing. And such an observation is obviously correct—as far as it goes. But how did this particular combination come about? Is it completely fortuitous that th founding Brethren took unt themselves certain elements an rejected certain others—or i there an underlying guidin principle that served as a basi for selection? Would not ou "combination" be more signifi cant if we could believe that i was born by design rather tha by chance? I wondered.

(3) It has become somethin of a custom for analysts of ou tradition to observe that Breth ren have no theology. In fac we have been inclined to tak a sort of perverse pride in thi position — as if we could liv above such nonessentials a basic belief. If by the absenc of theology we mean only tha the formulation of creeds ha not been our *forte* or that w have made no notable contribu tion to the conversations a Union or Yale, then little harr has been done. If, however, w mean to imply that no particula interpretation of the Christia gospel can be identified wit Brethrenism, that there is n recognizable, unchanging stran of hard-core belief runnin through our tradition, then th Brethren way is without cont nuity or rootage, and it is shee luck that we have survived fo 250 years. Are we withou theology? I wondered.

It became apparent that needed, not three, but on answer to satisfy my concern I was looking for one basi doctrinal position that woul tie our concept of the rites an ordinances and the distinctiv emphasis of our ethical practic

Editor of youth publications, Church of the Brethren



Eva Luoma

THE SEA OF WHEAT

MAY ALLREAD BAKER

Now far away across the level plains
The fields of growing wheat stretch endlessly.
And one might fancy in this summer heat,
Here lies the border of a cool, green sea.

A lusty south wind stirs the pliant stalks,
And undulating billows toss in glee,
While silken ripples play at hide-and-seek
Upon the surface of this vast, green sea.

Reprinted by permission of the Star Weekly, Toronto, Canada

into a single, logical, coherent pattern.

I think that I have found the object of my search — if not the final answer, then at least a pointer in the right direction. In setting forth this theory I am making no claim to a new and original discovery. Many have hinted at what I believe is the answer, and several have stated it rather explicitly. I am merely trying to make the principle more articulate and to interpret certain aspects of our heritage in the light of that principle. I am convinced that Brethren very definitely do have a distinctive theology, but that, because in essence it is so simple and uncomplicated, we have failed to recognize it for what it was. Also, this position has seemed so natural and obvious to us that we have never quite realized that the rest of Christendom does not see things in quite the same way that we do.

Strangely enough, what to my mind is the consummate statement of a Brethren theology was made by a man who never had the slightest inkling that there were such people as Dunkers. In fact, he was an early nineteenth century theologian of the state church (Lutheran) of Denmark. But Soren Kierkegaard's Training in Christianity might well be read as a Brethren manifesto. The following quotations set forth Kierkegaard's basic position:

It is eighteen hundred years and more since Jesus Christ walked here on earth. But. . . His presence here on earth never becomes a bygone event. . . . But so long as there is a believer, such a one must, in order to become such, have been, and as a believer must continue to be, just as contemporary with His presence on earth as were those [first] contemporaries. This contemporaneousness is the condition of faith, and more closely defined it is faith.

[Speaking of Christ's invitation to come unto Him.] The Inviter. . . is Jesus Christ in His humiliation. . . . It was not from His glory that He uttered them [the words of invitation]. . . . He whose words these are. . . is the humiliated Jesus Christ, the lowly man, born of a despised maiden, His father a carpenter, His kindred people of the lowest class, the lowly man who at the same time (like pouring oil upon fire) declared that He was God.

The past is not reality—for me: only the contemporary is reality for me. What thou dost live contemporaneous with is reality —for thee. And thus every man can be contemporary only with the age in which he lives—and then with one thing more: with Christ's life on earth; for Christ's life on earth, sacred history, stands for itself alone outside history.

For Kierkegaard — and I believe, for the Brethren — Christianity consists simply in living contemporaneous with Christ— keeping in mind the imperative condition that this Christ must be the Incarnation of God dwelling among men as a suffering servant. He is not the exalted, transcendent Christus (whom no man has yet seen); neither is he merely a great religious teacher. He is the Word — made flesh and dwelling among us.

Having proposed contemporaneousness with Christ as the root concept that unifies and explains Brethren faith and practice, we have yet to look at specific items in Brethrenism that confirm the theory. This is the task which we set for ourselves in the concluding installment of this article to appear next week.

• • •

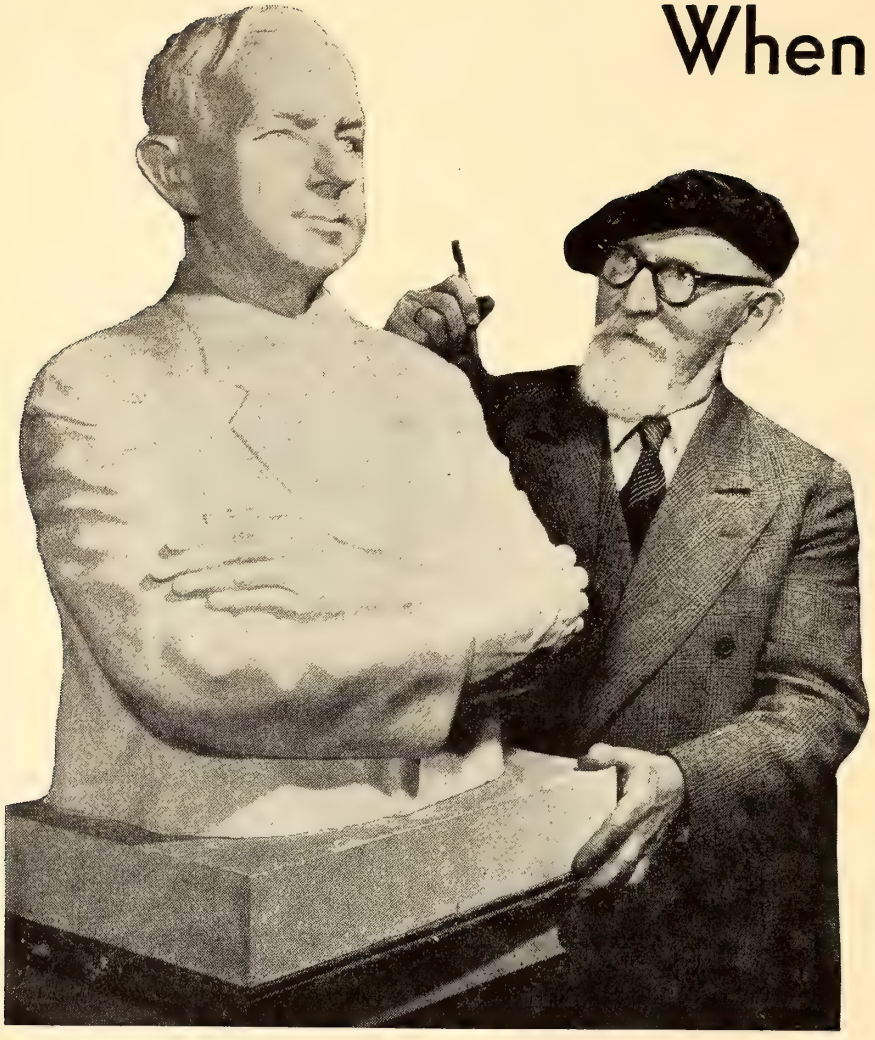
Yes, God is good; in earth and sky,
From ocean depths and spreading wood,
Ten thousand voices seem to cry,
"God made us all, and God is good."
And man in louder notes of praise,
Should sing for joy that God is good.

—John Hampden Gurney

When Christianity

Maurice Shapiro

Photos by Bob Jacobs



A man who looks like a sculpto and actually is one by quality o work is Professor Burkhard Dzeni putting the finishing touches o the bust of Ira Petersime

THERE is a story of Christianity in action that has been unfolding itself since a Gettysburg, Ohio, businessman made a business trip to Poland in 1946.

Ray Petersime is the founder, owner and operator of the Petersime Incubator Company at Gettysburg. Not only that, the industrialist is also a member of the Church of the Brethren, which explains in large part the Christian project which has developed since his trip to Europe seven years ago.

Members of the Church of the Brethren commit themselves to the way of brotherhood; they believe it implies mutual helpfulness and sharing in the realm of the spiritual, the intellectual and the material. Service to their fellow man has been a characteristic of good Brethrenism since the days of Alexander Mack, its founder in 1708 at Schwarzenau, Germany.

In 1946, Poland had been stripped of its poultry by the Russians. Petersime took the initiative to fly to Poland that year with the first postwar incubator and nearly 60,000 eggs to re-establish the poultry industry.

The events since that time have transpired because a businessman was not only interested in furthering economic security but also was committed to service to his fellow man. Petersime saw in Poland the plight of the refugees. He walked through the Jewish Ghetto in Warsaw, where 100,000 people were killed in a few hours.

Turning aside to investigate the agencies of mercy, Peter sime discovered that the Jewis and Catholic relief agencie were hard at work among th remnants of their people. Prot estants, in Petersime's view were "not on the ball."

Conceding that some alleviation of conditions had bee accomplished in Poland, Peter sime turned his attention t Latvia, a country in which h felt little was being done.

Returning to America and hi business, Petersime began th herculean task of correspondin with 1,500 refugees. He had two-fisted program in mind.

His own church, the Oaklan Church of the Brethren with 25 members, undertook the respon sibility of providing the imme diate means of relief. They hav sent fifty-five heifers to Europe One farmer gave five of hi best Guernsey heifers, not, a Petersime tartly said, "hi scrubbiest."

Oakland church members als canned 18,200 cans of food whic they loaded on a frieght ca bound for shipment to Europe

Correspondent for the Dayton Daily News Dayton, Ohio

Goes to Work

A trip to Poland started Gettysburg, Ohio businessman on project of aiding refugees

Clothing, blankets and other family needs followed.

Petersime, while participating in the home church endeavor, took the second step of service and guaranteed that 1,100 Latvians would not become public charges if admitted to the United States. He has opened the door of American opportunity to approximately 900 who have come mostly from Latvia and the Ukraine.

Many came to the Miami Valley and there are still some 120 who live around Gettysburg. Others traveled to other cities where employers gave the needed economic aid. Strange as it may seem, prospective American employers outnumber the available displaced persons. Petersime has approximately 400 applications on hand from employers who would place the immigrants in profitable work.

Petersime, and his eighty-one-year-old father, Ira, own a brick, two-story building on Route 36 which is further evidence of their joint commitment to Christian service. On the second floor there are several rooms occupied by displaced persons and a fellowship hall.

Recently, 70 of the recipients of Brethren aid assembled in the hall with 300 others. Together they sat down to the dinner of Latvian pirags (small rolls filled with meat), Russian peppers and German potatoes.

Modern warfare is no respector of persons and its consequences affect the lives of the talented as well as the ordinary. Many persons who had engaged in highly specialized professions in Europe suddenly found even the most menial tasks by which sustenance could be gained denied them.

Such were the lives of some who are still at the Petersime plant in Gettysburg. For example:

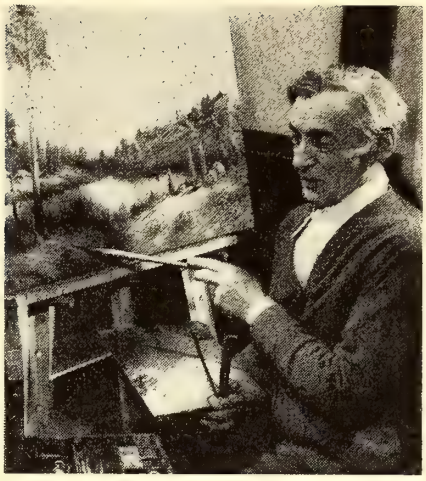
A venerable-looking man works at the factory in the mornings finishing the ends of incubators. This man is Prof. Burkards Dzenis, former director of the Academy of Art and the Art Museum at Riga Latvia. He has been a sculptor for the past fifty years and still plies his profession in the afternoons.

Prof. Dzenis studied at the Petrograd School of Arts in what it now Leningrad, Russia. He, at one time, had his own studio in Paris, where he numbered among his friends Auguste Rodin, France's most famous modern sculptor and creator of The Thinker.

The Latvian professor opened a studio in Riga in 1907 and did work in marble, stone, wood and bronze. He continued until 1914, when he went to Petrograd



Dr. John Golowin works with bees in his spare time



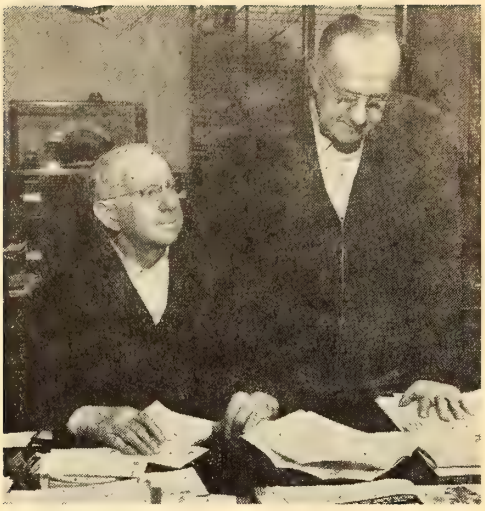




Nicoly Jarme's paintings are given to friends (top)

Adolph Ritius has taken to American ways that makes understanding of English unnecessary (center)

Betty Debels works as a secretary in the Petersime office (bottom)



Ira Petersime (seated), father of Ray Petersime (standing), has not dictated a letter in thirty years because he likes the personal touch (left)



Petersime takes an interest in the lives of his employees. Here (right) he talks with Nicoly Jarme and his daughter

when the Germans invaded Russia in World War I.

After the war ended in 1918, he returned to his Riga studio to find it and his work destroyed. Prof. Dzenis then joined the staff of the Latvian Institute of Art and Sculptor in 1918 and eventually became its director. In 1919 he started the Latvian Art Museum.

Prof. Dzenis came to Gettysburg with his wife, Augusta, and children in January 1950. A daughter, Dagne, works at the Good Samaritan hospital. His son, John, is a draftsman at Monarch Machine Tool Company. Another daughter, Mrs. Aina Putnins, resides in Boston. Her husband, Paul, is a meteorologist now on a rain-making project in Peru.

The small home of Dzenis in Gettysburg contains the marks of this particular genius. He is now working on a bronze memorial plaque for Lincoln University of a side view of a former president of Latvia, Karlis Ulmanis, who was educated in the American university.

Also complete except for a few finishing touches is the bust of Ira Petersime carved from plaster of paris. He has a head of Ray Petersime, also in plaster of paris.

Dzenis is a pleasant individual and looks as most Americans would expect the appearance of a foreign sculptor. He has a white mustache and matching goatee and wears a tam when at work.

He is enthusiastic about America and believes with all his heart it is the land of opportunity. His only difficulty is language. As he said, haltingly, "I speak Latvian, Russian and German. English no."

Then, there is the story of Nikola Jarme from the Ukraine. He came to Gettysburg from a German concentration camp last year and now works at the Petersime factory.

Jarme is a native of Poland and studied at Klev Academy of Art from 1911 to 1915. He evacuated to Russia in 1915 and stayed at Kiev, Ukraine. His father was a Russian Orthodox priest.

Although forced to earn a living by manual labor, Jarme continued through the years to paint. He gave some lessons as a tutor and had an exhibition in Crimea in the 1920's. At the present time he is working on two subjects to be exhibited at an anti-Communist showing in New York City.

Jarme is a slight man whose intense feelings of friendship are quickly extended to all he meets. His spare-time painting brings him little profit in the way of sales but a great feeling of satisfaction comes from those he considers his friends.

Most of his work, and its excellence can only be appreciated by actually seeing it, takes the form of gifts to people whom he feels have befriended him and his family.

His daughter, Julia, who also works in the Petersime plant is his official interpreter. Miss Jarme came to America with her parents ten months ago. She speaks English easily and when asked where she gained her knowledge, replied, "In Germany. I studied German in Russia, and English in Germany."

Miss Jarme has a sparkling personality and an intense interest in the American way of doing things. She confessed, however, that she inherited but little of her father's painting ability. "I tried but it was no good," she remarked.

A secretary in the Petersime office is Miss Betty Debels, a former clerk in the German office of the International Refugee Organization before coming to Gettysburg three years ago.

She speaks Latvian, English, German, French and some Russian. Miss Debels has a sister in Germany and another in England. She has joined the Oakland church and through its service work is contributing her share to those left behind.

This she does by accepting invitations to speak in churches or at other public meetings to

point out the difference between life in a free America and slavery under communism. Although physically handicapped, she finds this no restriction upon her other capabilities as she carries on her work at the plant.

A man who believes he owes his life to bees now devotes his time to caring for the Petersime orchard. He is Dr. John Golowin, 65, one time a physician in the Ukraine. He came to the United States in 1949.

Dr. Golowin practiced medicine for more than forty years in the Ukraine and in Germany after World War II. It was during that conflict that bees provided him and his family with the only sweetening and source of income available to them.

In his spare time, Dr. Golowin cares for fifty-seven hives of bees in an apiary he has established on a part of the Petersime property. He knows bees as well as he does human beings and has a manner of explaining the habits of his winged friends that speaks of a long acquaintance.

The honey gained from his apiary finds its way into many stores and homes and from its appearance looks as if it would add taste to any crop of home baked biscuits.

His sons are employed in American industry. Alex is an electrician in a Troy, Ohio, plant, and Ross is a Columbus pharmacist.

There is Adolph Ritius, who came from Germany three years ago. He also works in the Petersime plant and while he speaks but little English, has made many friends among his fellow American workers.

No discussion of personalities, however, can exclude that of Petersime himself for it has been through his philosophy of life and his realistic application of his convictions that a new life has opened for so many.

He points out that when he was a boy, Europe was the center of civilization. "Now the United States is the center. It is up to us whether it remains here or moves west," he remarked.

"The world is in such shape that if we don't do something about it we will miss the boat. It's all a matter of helpfulness to the other fellow who can't help himself. If we have that motive, the spirit of helpfulness, the world can be saved. Otherwise, it will go on toward destruction," he declared.

Petersime believes everyone has the right to live. He also believes that those who can should provide the opportunities for others. Petersime pointed to the work of thirty churchmen who in one day erected a four-room home for a refugee family.

"That's Christianity at work," he commented.

Petersime started in the incubator business with his father in 1921. They built the present plant, the only industry in Gettysburg, in 1926. These businessmen built the first electric incubator which is replacing the ones operated by oil or coal-fired hot water or steam heaters.

Summing it all up, Petersime said quietly, "I have only one life to live. If I cannot be helpful, what is the use of it all?"

Reprinted by permission of Dayton Daily News

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Brethren Publishing House, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*).—Editor.

Five Acres and Independence. M. G. Kains. Pocket Books, Inc., 1948. 421 pages. 25c

If I were wanting to do some small-time farming along with my job or as a retired person I would use this as a handbook for ideas and techniques. You get a feeling that here is advice that is tried and tested in most cases. There are a few "starry eyed" ideas that I do not believe will stand up to practical test.—*Paul E. Miller, Adel, Iowa.*

How to Plan the Rural Church Program. Calvin Schnucker. Westmintser Press, 1954. $2.50.

In spite of the rapid urbanization of community life, and the decreasing proportion of the people of our country living on the land and farming, the rural church and its needs are still vitally important in American Christendom. Many rural churches, faced with dwindling population and a mounting proportion of nonfarm people, have failed to adapt their programs and have fallen into evil days. Many rural people are totally unreached today by the church.

This excellent and practical book will be of great worth to rural ministers and laymen. Written by one of that scintillating group of sociologist-churchmen who know rural life realistically and love the church and her Lord, it is a book which looks at the church through the eyes of compassion, yet with utmost candor and objectivity.

This book will help the rural minister to study his church and community and to plan the church program with his lay colleagues. It will be a valuable book in the training of seminary men to be ministers to rural people.

The author is a teacher in the University of Dubuque, a real authority on the rural church and the rural ministry.—*Edward K. Ziegler.*

Household of God. Lesslie Newbigin. Friendship Press, 1954. 178 pages. $2.75.

The author of this book also wrote the one, That All May Be One, which is an excellent, intimate book concerning the villagers of South India and the trials of those Christian people growing into a church.

This book, Household of God, reveals the nature of the Christian church as the author shows the relationship between Protestant, Catholic and Pentecostal traditions. His treatment of Christian unity, mission and hope is most valuable. His evaluations are scholarly and they give fact and insight into the nature of the church itself.—*Anetta C. Mow.*

KINGDOM GLEANINGS

The Conference Offering

The $173,964 given in May and June of 1953 was the largest Annual Conference offering in Brethren history. Its size has become a thrilling testimony to Brethren unity and constitutes our rediscovery of the deeper meaning of stewardship.

To answer men's deep hunger for God, to bear strong witness to our faith, and to extend the church into new areas, we would dedicate ourselves to a record achievement in this year's Conference sharing. Conscious of increased responsibilities, ours is an opportunity like that of the Macedonians: to discover an abundance of joy through the riches of our liberality (see 2 Cor. 8:2).

Note: Funds contributed between May 23 and the climactic closing session of Conference on Sunday, June 20, will be counted in the grand total.

Goldie Swartz left Bombay on April 9. She is returning home by way of Europe, where she is visiting Brethren Service work. She expects to arrive in the States early in June.

Needed: Secretarial workers in our Brotherhood offices. One position open late June, another approximately Aug. 1. For information, write Personnel, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Mrs. Norman Seese of Head Waters, Va., died after several months of illness on May 2. Funeral services were held at the Crummet Run church the following Wednesday. Brother and Sister Seese served on the China field from 1917 to 1928.

Mrs. Alice L. Goddard, director of children's work for the National Council of Churches, will be the director of an interdenominational laboratory training school at McPherson College, McPherson, Kansas, June 5-12. Sponsored by the committee on children's work of the Kansas Council of Churches, the school will be the first which is designed to train instructors for laboratory and demonstration schools. These schools, which are held by city church councils, denominations and local churches, prepare workers of all denominations to be better teachers in the Christian education program of their own churches.

The new refugee resettlement program under the Refugee Relief Act of 1953 is finally getting started. The first several completed assurance forms have been received in the Brethren Service resettlement office in New Windsor. The East Dayton church, Ohio, is the first church group and Thurman Hopper of Walton, Ind., is the first individual to send in completed assurances. The General Brotherhood Board has approved the goal of 1,000 families for Church of the Brethren people to help and is urging that each church congregation take at least one refugee family. Write the Brethren Service Commission, Refugee Resettlement Office, New Windsor, Md.

In addition to those anthems which were listed on page 17 of the May 8 Gospel Messenger, these numbers will also be used by the Conference choir at Ocean Grove: Jesus Calls Us, by Olds (Hall and McCreary); Onward, Ye Peoples! by Channing Lefebvre (Galaxy Music Corporation); Lord, Open Thou Our Eyes, by Sullivan (Lorenz); Come, Come Ye Saints, by J. Spencer Cornwall (Pioneer Music Press); The Lord Bless You and Keep You, by Lutkin (Clayton F. Summy). All choir music can be obtained at Ocean Grove.

Two outstanding leaders in church music, Deane Edwards, president of the Hymn Society of America, and George Litch Knight, Presbyterian minister and church musician, will be at the conference on church music and worship to be held at Palmyra, Pa., July 11-14. Other leaders include Glen Weimer, Miriam Frey, Kenneth Morse, Alvin Brightbill, Forrest Groff, Ruth Weybright, Perry Huffaker and Nevin Fisher. Send the registrations with fee of $2.50 to Rev. E. Floyd McDowell, 103 N. Chestnut St., Palmyra, Pa., before June 1. Meals for the conference will be $7.50; lodging is free.

A hymn and anthem contest is being sponsored by Dakota Wesleyan University of Mitchell, S. Dak. A prize of fifty dollars will be awarded in each of three categories: (1) conventional hymn tune to words of metrical Psalm 84, by Rollin Pease, or Shepherd of Eager Youth; (2) hymn tune with modern setting, words the same as conventional hymn tunes; (3) an anthem to be composed to any part and any translation of Psalm 84 suitable for church choirs. Entries must be sent to William Kugel, Dakota Wesleyan University, Mitchell, S. Dak., not later than June 1. Monmouth College, Ill., previously sponsored this contest.

Summer opportunities for further study in the field of family life are many. We call attention to the following: The American Institute of Family Relations, Los Angeles, Calif., Paul Popenoe, director, summer workshop beginning Aug. 2; advanced workshop, beginning Aug. 9. Cost is $25 and enrollment is limited to sixty. Four institutes on family life and marriage counseling in the Middle West and South: Lincoln University, Jefferson City, Mo., week of June 14; week of June 28, Alabama College, Montevallo, Ala.; week of July 12, State College, Emporia, Kansas, Paul Popenoe, director; week of July 19, same place, Roy E. Dickerson, director. Family life workshop, University of California, Berkeley, July 12-23, Judson T. Landis, director.

Licensed to the Ministry

Kelso Atkins, in the Connellsville church, Pa.

Bruce Bennett, in the Bethany church, Philadelphia, Pa.

Allen Snook, in the Lower Miami church, Ohio.

Change of Address

G. B. Clayton, from Fairmont, W. Va., to R. 1, Box 12, Hammond, W. Va. Bro. Clayton has given up the pastorate of the Pleasant Hill church; S. H. Kirk has taken over the work there.

The Galen Wolfes, from Quito, Ecuador, to Bridgewater, Va., % M. R. Wolfe. The Wolfes, who have been serving in the mission at Bella Vista, near Quito, Ecuador, returned to the States on furlough on April 16.

Brotherhood Theme: Win Men to Christ

John I. Cover, son of Mrs. Dulcie Cover of Hillcrest School, Jos, Nigeria, British West Africa, died of a heart attack on May 2.

Dedications

Eastwood church, Akron, Ohio, Sunday, June 27, at 2:30 p.m. (E.D.T.), dedication for remodeled building. Russell V. Bollinger of Manchester College will be the speaker for the dedication service and also for the 10:30 a.m. worship service.

Hillcrest Homes, La Verne, Calif., Sunday, June 6, at 4:00 p.m., dedication of a court of nine apartments. At the same time ground will be broken for the first wing of the large central residence. Hillcrest Homes, owned by the District of Southern California and Arizona, is a Brethren home for older people.

La Verne College

La Verne College student delegates participated in a model United Nations Assembly held at the University of California, Los Angeles, March 26 and 27.

New student body officers for 1954-55 are: Stanley Brooks of Chino, president; Evelyn Reid of Laton, commissioner of forensics; Bertha Thomas of Modesto, publications; Jeaneen Christ of Wenatchee, finance; Gorman Miller of Indiana, athletics; and Carolyn Roberson of Bakersfield, welfare.

Congressman Patrick J. Hillings of California was a campus visitor and speaker on March 24, when he met with a group of faculty, students and community leaders.

Attendance at the New Era banquet on March 5 was 1,030, the largest in the history of the banquet. This included those who served and an overflow group which was fed in the college dining hall and who later joined the banquet audience for the program. Leland Brubaker was speaker.

The Choralettes, La Verne College girls' quartet, toured through Northern California, presenting programs in nine churches during the Easter holidays, April 9 to 19.

The annual Wisteria Tea on Sunday, April 4, drew another large crowd of friends and guests. More than 300 persons visited the beautiful wisteria and rose gardens at the home of Mr. and Mrs. Charles Gordon in Glendora. Sponsored by the college, it is a co-operative effort of students, faculty, alumni and community to raise funds for Miller Hall, women's dormitory.

Baccalaureate and commencement to end the 1953-54 academic year will be Sunday, May 30, and Thursday, June 3, respectively.

Summer session dates are June 21 through July 30. Two special features of the session include a teaching methods observation workshop conducted in co-operation with the La Verne elementary schools, and a political life seminar for church and community leaders and public school teachers.

The Political life seminar in the summer session is a two-week institute to be conducted by Ralph Smeltzer, director of social education, General Brotherhood Board. Its purpose is to improve Christian citizenship understanding through studies of political action organization and propaganda techniques on the local and national level. Political leaders and visiting experts will also participate in the seminar. The course may be taken for one-hour or two-hour credit, or it may be audited.

The Church Calendar

May 23

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson: Miciah Withstands False Prophets. 1 Kings 22:1-40. Memory Selection: As the Lord liveth, what the Lord saith unto me, that will I speak. 1 Kings 22:14 (R.S.V.)

CBYF Topic: Looking Ahead

Rural Life Sunday

Conference Offering

May 24-28 National recreation workshop, Camp Mack, Ind.

May 28 Eastern and Middle Maryland CBYF week-end peace institute, Camp Peniel, Md.

June 1-3 Missouri leadership training camp, Knobnoster state park, Warrensburg, Mo.

June 4-5 Camp leaders training conference, Camp Peniel, Md.

June 6 Pentecost Sunday

June 11-14 Music and worship conference, Palmyra, Pa.

June 11-14 Training conference for youth and junior high leaders, Elizabethtown College, Pa.

June 13 Children's Day

June 14 Conference on home missions and evangelism, Ocean Grove, N. J.

June 15 Pastors' retreat, Ocean Grove, N. J.

June 15-20 Annual Conference, Ocean Grove, N. J.

June 21-24 Leader of leaders' conference

Love Feasts

Indiana

May 22, 7:45 pm, Middletown
May 27, 8 pm, Pleasant Valley

Missouri

May 25, 7:30 pm, Peace Valley

Ohio

June 6, East Chippewa

Pennsylvania

May 22, 2 and 7 pm, Akron
May 22, 2:30 pm, Mingo
May 23, 6:30 pm, Lower Conewago
May 23, 7 pm, Springfield
May 23, Upper Codorus, Black Rock
May 29, 1:30 pm, Welsh Run
May 29-30, 1:30 pm, Antietam, Prices
May 29-30, 10 am, Chiques, Mt. Hope
May 29-30, 6 pm, Schuylkill, Big Dam
May 30, 7:30 pm, Elbethel
May 30, 7:30 pm, Jennersville
June 6, 7 pm, Mechanic Grove
June 6, 7 pm (DST), Middle Creek

Gains for the Kingdom

Ten baptized and twelve received by letter in the First church, Roanoke, Va. **Ten** baptized in the Midland church, Va.

Ten baptized and three received by letter in the Lewistown church, Pa. **Seven** baptized and three received by letter in the Lost Creek church, Bunkertown, Pa. **Four** baptized in the Connellsville church, Pa. **Ten** baptized and four received by letter in the Spring Creek church, Pa. **Twenty** baptized in the Holsinger church, Woodbury congregation, Pa. **Six** baptized in the Second church, York, Pa. **Five** baptized in the Walnut Grove church, Johnstown, Pa. **Twelve** baptized and two received by letter in the Westmount church, Pa. **Three** baptized in the Little Swatara church, Pa. **Thirteen** baptized and three received by letter in the Salisbury church, Pa.

Three baptized in the Lower Miami church, Ohio. **Fourteen** baptized and six received by letter in the Salem church, Ohio. **Six** baptized in the Akron church, Ind. **Four** baptized in the East Chippewa church, Ohio. **Three** baptized in the Oak Grove church, Ill. **Ten** baptized and three received by letter in the Eastwood church, Akron, Ohio.

Five baptized in the Warrensburg church, Mo. **Two** baptized and two received by letter in the Council Bluffs church, Iowa. **Three** baptized and eight received by letter in the Rocky Ford church, Colo. **Four** baptized and one received by letter in the Mineral Creek church, Mo.

Two baptized, one received by letter and two received on former baptism in the Glendora church, Calif. **Fourteen** baptized in the La Verne church, Calif.

News and Comment From Around the Worl

Southern Ministerial Groups Becoming Interracial

A number of ministerial groups in Southern states have moved in the direction of forming interracial organizations. In two North Carolina communities, at High Point and at Asheville, the ministerial associations have arranged for mergers between white and Negro associations. Membership in the Norfolk Ministerial Union has been thrown open to all Negro clergymen of that area. At the same time, the nearby Newport News Christian Ministers Association (white) and the Peninsula Ministers Union (Negro) voted to form a new interracial ministerial group. Virginia state law requires segregation of whites and Negroes at public assemblies and in public conveyances. The Virginia Council of Churches and various denominational and ministerial groups throughout the state have adopted resolutions calling upon the General Assembly to repeal the law.

Urges Religious TV Programs for Teen-agers, Intellectuals

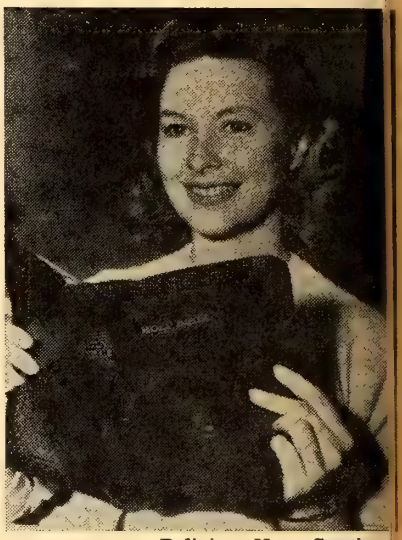
New programs aimed at teen-agers and intellectuals were cited as major needs in religious television programming at Ohio State University's annual Institute for Education by Radio-Television. The advice was given by Albert Crews, director of television for the Broadcasting and Film Commission of the National Council of Churches. Mr. Crews said that too many religious TV programs merely involve a camera turned on while orthodox techniques are employed. They are evaluated on entertainment appeal, without taking the purposes of religion into consideration. They present religion as a cureall, making claims as fantastic as those of the least respectable of advertisers. He urged programs to bridge the gap between intellectual interest in the arts and an intellectual interest in Christianity.

Co-eds Train to Become Pastors' Wives

Oklahoma City University co-eds who frankly admit they want to become ministers' wives have formed a unique club called the Co-Pilots. The girls believe that if they want to marry clergymen they should be thoroughly trained for the job. Some are already engaged to clergymen or ministrial students while several others describe themselves as hopeful of achieving similar status. One of the first principles approved by the club members is that a minister's wife must not gossip or say unkind words about other people. To put the principle into practice, the Co-Pilots have set a five-cent fine as the penalty for every unkind word said at a meeting.

Leprosy Missions Get New Executive Secretary

The Rev. Harold Hayes Henderson, a missionary in Korea for more than twenty years, has been named general secretary of American Leprosy Missions. He succeeds Dr. Eugene R. Kellersberger, who retired on Dec. 1. American Leprosy Missions aids or maintains 166 settlements and clinics in 32 countri where more than 50,000 patier live or receive treatment. This wo is carried on in co-operation wi sixty-two Protestant denominatior and interdenominational missi groups here and abroad.



Religious News Service

Penny Edwards, twenty-five-ye old actress, holds a Bible which she gave up a promisi career in the movies and on t stage in order to "follow Goo will." Miss Edwards plans to missionary work for the Seven day Adventist Church and appe only in religious films hereaf



The first fifty Bibles out of fifteen hundred which will be sent to India by the La Habra Kiwanis Club and the Glendale Seventh-day Adventist church are loaded aboard a TWA liner. In a speech before the Kiwanis Club, Mr. Sherwood Roberts, police commissioner of Lucknow and an Indian convert to Christianity, stressed the shortage of Scriptures in India. The Bible drive resulted from this speech
Religious News Service

New Stamp Launched by President, Religious Leaders

President Eisenhower joined Pro estant, Roman Catholic and Jewi clergymen in a ceremony introdu ing the first regular U. S. posta stamp to bear the motto, "In G We Trust." The President declar that every time an American us the new eight-cent issue he will sending a message of faith to t rest of the world. The stamp w be used mostly on overseas ma

Kagawa Reports on Evangelistic Campaign

Dr. Toyohiko Kagawa, noted Jap nese evangelist, reported to t National Christian Council of Japa at its seventh annual convention Tokyo, that in the first six mont of a nation-wide evangelistic ca paign he has conducted 179 meetin attended by a total of 82,940 perso and received 17,261 "decision" car Dr. Kagawa last November w

named official evangelist of a six-year drive sponsored by the National Christian Council to gain 300,000 new members for Protestant churches by 1959.

Christian Ministry for National Parks Announced

For the third consecutive summer, visitors to the nation's major national parks and monuments will have the opportunity to worship in church services as part of the National Council of Churches' program of a Christian ministry in the national parks. In preparation for the program, a series of four training conferences was scheduled in different parts of the country during April for the more than 100 pastors, students and lay leaders who will take part in it.

Teacher-training Schools Urged to Stress Religion

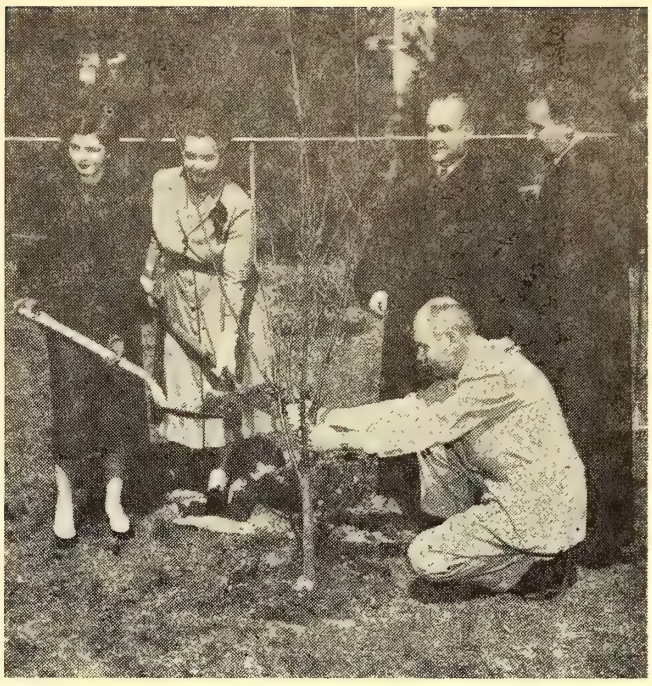
A group of more than seventy Protestant, Roman Catholic and Jewish educators who attended a spring conference at New York University School of Education agreed that teacher-training schools should give potential teachers "more knowledge about religion than they will be called upon to use." They also agreed that there should be more adequate teaching of religion's role in history.

Trueblood to Head Yokefellow Foundation

Dr. D. Elton Trueblood, Quaker philosopher and writer and chief of religious policy for the U.S. Information Agency, was named president and executive secretary of the Yokefellow Foundation at its first annual conference in Richmond, Ind. The foundation, formed by laymen from various parts of the country, is a national movement to stress the practice of Christian principles in everyday life.

Latin-American Evangelicals to Get Sunday-school Curriculum

A comprehensive Sunday-school curriculum for evangelical churches of Latin America which was initiated and developed in Spanish-speaking countries has just been announced. The new curriculum was developed over a four-year period under the auspices of the Committee on Literacy and Christian Literature. The editor-in-chief of the new curriculum was Dr. Gonzalo Baez-Camergo of Mexico City. Major financial support came from the denominational mission boards affiliated with the National Council of Churches.



The first of a number of Japanese cherry trees to be presented to churches across the country in recognition of their support of the new Japan International Christian University is planted in the parsonage yard of the Methodist church at Haddonfield, New Jersey. The planting marked the beginning of what is planned as a "belt of pink blossoms across the nation each spring" symbolizing international goodwill

Religious News Service

Vatican Paper Attacks H-Bomb

The Vatican newspaper, *Osservatore Romano,* in a leading editorial attacked the hydrogen bomb as an uncontrollable weapon which it labeled "a monstrous heresy." The paper said the superweapon has rendered life on earth "a superb civilization of fear." It warned that the church "protests against and denounces" the kind of war which would result from the use of the H-Bomb.

Japanese Christians Ask International Atom Control

The National Christian Council of Japan through its International Affairs Commission has passed a resolution urging international control of atomic power, with the aim of seeing that it is used "exclusively for peaceful purposes." It called upon the National Council of Churches in United States, the World Council of Churches and the International Missionary Council to help enlist Christians everywhere in promoting this aim.

Church of Rhineland Rebuilds War-destroyed Buildings

The Church of the Rhineland, most sorely devastated of all the German regional churches, lost about sixty per cent of its buildings in World War II. Since then it has built or rebuilt more than 1,200 churches, parsonages, parish houses, etc., nearly as many as it lost, at a total cost of about $19,000,000. Sixty per cent of the expense has been borne by the local churches themselves.

News Briefs

More than 400 missionaries related to the United Church of Christ in Japan held a four-day conference which was featured by a series of lectures by Dr. Emil Brunner, noted Swiss theologian now teaching at Japan International Christian University.

Because there is a lively interest in overseas opportunities for service, the Congregational Christian Service Committee, 110 East 29th St., New York 16, has begun the publication of a Foreign Service Bulletin with practical information. A recent issue gave a long list of agencies which can furnish details on work abroad.

Seven Dutch organizations have formed a united "Independent Contact Committee for Peace Work" to intensify their efforts to secure greater activity for war prevention among the members of churches, cultural groups and political parties. Sparked by the new element of risk brought about by hydrogen bomb development, the committee in its initial manifesto declares that more effective peace work is vital to survival.

There are more than forty Protestant Union churches around the world which have been formed spontaneously for the Americans in growing numbers who live as representatives of their government or private industry aboard. In the past fifteen months Dr. Robbins W. Barstow, who is associated with the National Council of Churches, has visited nearly forty Union churches.

Christian Citizens Must Act

Lawrence E. Thomas
Clearville, Penna.

ONE of the most interesting comparisons during the Brethren adult seminar in March was the exchange of ideas between the seminarians who visited the respective embassies of India and Pakistan. At that time the American State Department announced the completed negotiations with Pakistan to establish a strong military force in Pakistan and in turn to provide the struggling Muslim nation with much needed material aid. With each passing day we note the ever-widening rift between India and Pakistan and between India and ourselves as a result of this pact.

Possibly there were Christians, who, at that time, felt that this aspect of foreign policy was of no concern to them. Since then, however, the Indian government has cast aspersion upon American missionaries in India. They have intimated that American missionaries could function as spies. Missionaries may be forced to leave India. The Christian church of India is hastening every effort to place responsibility for the church into the hands of the indigenous population.

Now, perhaps, the Christian who has been indifferent to the political action here involved can see the full effect of this policy move which alienated India.

I have cited this event to indicate the nature of the world in which we live and the impossibility for anyone who wishes to call himself Christian to stand aloof from the political scene. If, because of similar events, we as Christians are drawn inevitably into the making of decisions affecting political action, shall we do so motivated wholly by expediency? Never. This action must be motivated by our Christian faith as established in the Bible, or we shall find ourselves wandering aimlessly and dangerously in a political jungle.

Dr. Lowell B. Hazzard, professor at Westminster Theological Seminary, charted us wisely when we were about to begin our seminar journey. We came to understand that God's people, especially the prophets exercised a democratic right to influence the government throughout the Old Testament era. The Christians of the New Testament, however, were removed from the political scene largely because of the suppressive measures of a totalitarian government which prevailed throughout the New Testament era. It remained for them to witness and this they did gloriously. We are not to conclude, however, that to w ness is more glorious than to fluence. It is the kind of governme under which a Christian lives th shall determine the course he sh take. Living in a democratic cou try, the Christian has a responsibi ty to exert his Christian influen through every channel afforded him; however, in the modern tota tarian state he had on choice but witness for his Christian faith.

The apathy which many Chr tians express when confronted wi their responsibility toward gover ment is not only the result of a la of Bible teaching on the subject, b the result of an erroneous view the Christian life and of life gener ly. Unconsciously we have be conditioned to believe that life c be broken up into many areas. W speak of the sacred and secular, t spiritual and the physical, the me tal and the material. This attem to catalog life so rigidly has i prisoned man in the neat pigeo holes of his own errors. It is litt wonder that men who think th way are wretched. Paul, too, w wretched when he took this view life. In Christ Paul found the secr of deliverance. He discovered t essential unity of man and me Since we are God's creation we a one. Every aspect of our life is r



Participants in the 1954 Brethren adult seminar, which took place in Washington, D. C., and New York, during the first week of March

ligious. Since we are redeemed by the Christ of God we are wholly redeemed. Every aspect of our life is redeemed in Christ so that "to live is Christ."

Spiritual and moral direction in the political conscience can come only from an informed Christian public which acts. Each year the Brethren youth and adult seminars make it possible for a growing number of our people to learn to exercise their Christian citizenship more intelligently and effectively.

The seminar this year was a valuable Christian experience for me. I returned from Washington and New York with a vision of what a Christian should do and can do in the area of political action. This vision is the result of a discovery that belief in the Bible, faith in God and faith in Jesus Christ not only justifies such action, but demands it. The basis of that discovery I have tried to outline in this account. Further, this vision is the result of a discovery that government personnel are eager for an expression of public opinion—and that often on the basis of this opinion, laws are passed and policies are determined. The practical nature of the seminar—actually engaging in political action — "fixed" the vision.

I am no longer in Washington or New York. But what I did there I can do effectively at home. I can keep informed about local, national and international events which demand an expression of Christian conviction. This conviction I can make known to the public servants at each of these levels.

RACIAL INSTITUTES

THE Brethren Service Commission is joining with other denominations through the National Council of Churches in sponsoring three racial institutes at the following places:

Lincoln Seminar, Lincoln University, Pa. July 19-24.

National College for Christian Workers, Kansas City, Mo. August 2-7.

Pepperdine College, Los Angeles, Calif. July 12-17.

The Church of the Brethren is permitted to send a quota of only ten to each institute. **Applications should be sent in early (at least by July 1) to the Brethren Service Commission, 22 S. State St., Elgin, Ill.** Registration costs $5, room and board, $25.

The Brethren Service Commission will provide limited financial assistance to those Brethren who cannot attend without some financial help.

Your application should include your name, address, local congregation, other organizations which you may represent or in which you participate, your positions of responsibility, your occupation and the name of the institute you want to attend.

NEWS FROM AUSTRIA

A letter recently received in the Linz office of the Brethren Service Commission was radiant with joy. **Marie Tritt,** registered nurse and director of refugee health projects in Austria, recently delivered a package of nutritious food for this family wracked with tuberculosis. The refugee writing the letter said that all of their faith in God had been lost because of their wretched condition. "But your visit and gift in the name of Christians from America made me believe again. I was not forgotten."

Paul Weaver and **Howard Ogburn,** alternative service men assigned to Hilfswerk (an Austrian relief agency) write, "We have been very busy at Hilfswerk the past few weeks. We are trying to get all our butter and cheese delivered before warm weather sets in. Last week we made up over 2,000 packages to be mailed out all over Austria. Also almost every day there have been distributions at Hamburgerstrasse for the people of Vienna. These packages contain butter, dried milk, soap, flour and cheese. Today we unloaded two carloads of cheese from the railway station."

The initial meeting of a mother's clinic occurred on Feb. 18 at refugee camp Steyr near Linz. Planned and conducted by **Marie Tritt,** R. N., director of the Brethren Service refugee health program, the course will deal with pre- and post-natal care, using visual aids and lectures. Five BSC sewing machines have been loaned for the course and new materials are being given to the mothers, so they can sew baby clothes and in this way help themselves. Twenty mothers attended the first meeting. The project is receiving encouragement from the camp leader and local health officials.

Yugoslav refugees, the most needy single group in Austria at this time, received clothing at a recent distribution at Lager Asten, reports **Don Miller,** director of material aid in Austria. **Glendon Button** (alternative service) and **Johnny Mischitz** carried out the distribution personally.

A refugee camp in Austria—shaky barracks which held forced laborers during World War II—now contains German ethnic families expelled from their homes after 1944. Brethren Service workers have just completed giving out used but good clothing, warm comforters and other material aid to the aged, children and indigent in the camp. The home of a widow (husband died in the war) and her five children was visited. Her welfare allotment is thirty dollars a month to support the entire family. The widow pressed apples on us as we watched the oldest daughter happily model a dress she had just received. We protested, knowing that the price of these apples meant a sizable portion of the allotment for that month. But Frau S. insisted saying, "Although we are now poor, we would rather give than receive."

AN ESSENTIAL HELP

MY FAMILY belongs to those who have been considered with your clothing distributions. I feel the desire to thank you and your brothers and sisters in your home country for these gifts. Above all, my wife and I felt it to be so wonderful that these distributions were made apart from all red tape and humiliation for us.

"Therefore, we have accepted the clothing, which especially my wife and children were in need of, with thankful hearts and with the knowledge that they were given with good open hearts and we would have liked to thank the donor directly as the materials we received at the Eschwege distribution were real good. The donors would have been happy, I'm sure, to have received a thank you word from us, but as this is not possible, I have to write this letter to you.

After this terrible war there were times when I would not have accepted anything from Americans, I believe. One was full of the wrong feeling. . . . In all of these years we have only once received a very noble and essential help and this was from you. Therefore, we would like to thank you and above all for the spiritual help which contributes that we may believe in the good of human beings."

The above letter was received by Rachel Garner, Brethren Service Material Aid Office in Kassel, Germany.

1954 SUMMER CHURCH CAMP CALENDA

Camp Greenhorn, Glenville

Aug. 16-22	Family	Dan Mahoney, 329 Toll House Dr., Bakersfield

Camp La Verne, Seven Oaks

June 25-27	Family	Lowell Brubaker, 411 W. 141st St., Hawthorne
July 2-9	Junior High Boys	Dan Stover, 1918 Sinaloa, Altadena
July 9-16	Junior Boys	Dan Stover
July 16-23	Junior Girls	Mary Brubaker, 785 Radcliffe, Pacific Palisades
July 23-30	Junior High Girls	Alice Jenkins, 453 Walnut, Pomona
Aug. 20-27	Junior High Co-ed	Lucille Robison, 220 S. 3rd St., Montebello
Aug. 27—Sept. 3	Youth Fellowship	Bill and Mary Everhart, 8665 E. Duarte, San Gabriel
Sept. 3-6	Young Adult	Henry Sheller, 6636 Newcastle, Reseda

Camp Peaceful Pines, Star Route, Sonora

July 4-11	Young Adult	Claude Dadisman, R. 1, Box 84, Waterford
July 11-18	Family Camp	Glen R. Montz, R. 3, Box 3669, Paradise
July 18-25	Intermediate	Hannah Francis Glick, P. O. Box 6, Empire
July 25—Aug. 1	Youth	Emmert Root, R. 1, Box 34, Laton
		Sherlo Shively, 2608 La France Dr., Bakersfield

Camp Canaqua, Water Valley, Alberta

July 12-19	Young People	Willard McDaniel, Box 68, Arrowwood, Alberta
July 19-26	Intermediate	Truman Northup, Box 60, Irricana, Alberta

Camp Colorado, Sedalia

July 25-31	Youth	Robert Walters, Yoder
	Junior High	Ralph Anderson, Box 536, Haxtun

Camp Ithiel, Gotha

July 11-18	Youth and Intermediate	John White, Jacksonville
		William F. Smith, Bridgewater, Va.
July 18-24	Family	John White

Camp Stover, New Meadows

July 5-11	Family	R. E. Blickenstaff, 1023 4th St., S., Nampa

Camp Emmanuel, Astoria

July 4-10	Junior	Ruth Giles, 311 Court Ave., Washington
July 11-17	Junior High	Marianne Rhoades, Astoria
July 20-23	Women	Darlene Bucher, 2158 S. Eleventh, Springfield
July 23-25	Men	L. Wayne Jones, 914 W. Eureka St., Champaign
Aug. 8-14	Youth	Kenneth Frantz, Virden
Sept. 3-6	Young Adult	Jack Kough, 2131 S. 12th St., Quincy

Camp Emmaus, Mt. Morris

June 25-27	Young Adult	Willard Powers, Mt. Morris
July 7-9	Music School	Wilbur Royer, 1312 S. Wilson Ave., Lombard
July 9-11	Family	Evan Kinsley, Mt. Morris
July 25-31	Junior High	Hubert Newcomer, Polo
Aug. 1-7	Junior (younger)	Mary Lou Bowman, 310 S. Villa Ave., Villa Park
Aug. 8-14	Junior (older)	Mary Lou Bowman
Aug. 15-21	Youth	Byron Royer, 833 Community Drive, Lombard

Camp Mack, Milford

June 27—July 3	Junior (M. Ind.)	Wayne Lawson, R. R., Milford
July 4-10	Junior (S. Ind. and Sections 4, 5, 6 N. Ind.)	Richard Speicher, 1405 S. Webster, Kokomo
July 11-17	Junior (N. Ind., Sections 1-2-3)	Roy S. Richey, R. 1, Argos
July 18-25	Intermediate Girls	Mrs. Leonard Custer, R. 2, North Manchester
July 25—Aug. 1	Intermediate Boys	John D. Mishler, R. 2, Decatur
Aug. 2-7	Training School	Galen Lehman, North Manchester
Aug. 8-15	Youth	Lester Young, R. 1, Warsaw
Aug. 20-22	Laymen Fellowship	Wilbur J. Snider, 1041 Forest, Ft. Wayne
	Women's	Mrs. John Metzler, Nappanee

Camp Pine Lake, Eldora

July 26-31	Youth	J. Johnson, South English
Aug. 2-7	Intermediate	Gerald Mease, Greene
Aug. 9-12	Junior	William Gahm, Ottumwa
Aug. 13-15	Adult	Ben F. Buckingham, Fernald

CALIFORNIA

CANADA

COLORADO

FLORIDA

IDAHO

ILLINOIS

INDIANA

IOWA

KANSAS

Mt. Hermon, Tonganoxie

July 12-17	Junior	Milton C. Early, Morrill
July 18-24	Junior High	Mr. and Mrs. Joe M. Zuck, 8722 W. 63rd St., Merriam
July 30—Aug. 1	Family	Robert Zimmerman, 1746 Cleveland Ave., Kansas City

TEXAS AND LOUISIANA

Camp Lake Arthur, Lake Arthur

June 30—July 4	Family	Glenn Harris, R. 1, Box 2, Jennings

MARYLAND

Camp Mardela, Denton

June 12-13	Leaders' Retreat	Esther K. Crouse, Queen Anne
June 25-26	Women's Retreat	Mrs. Frank Ziegler, Denton
June 27—July 4	Youth	Alvin Walbridge, Easton
July 9-11	Young Adult	Grant Mahan, Rehobeth
July 11-18	Junior High	Thelma Bowman, Ridgely
July 18-24	Junior Boys	Jerry Fletcher, Denton
July 25-31	Junior Girls	Annice Fike, Cordova
Aug. 7-8	Family	Carolina Hutchison, Cordova Belva Baker, Greenwood, Delaware
Oct. 8-10	Mardela CBYF Workshop	Esther K. Crouse, Queen Anne

Camp Peniel, Thurmont

May 28-30	Youth Week end	Berkley O. Bowman, Union Bridge
June 27—July 3	Junior	Robert L. Strickler, Myersville Betty Young, R. 5, Westminster
July 4-10	Junior	W. Ray Kyle, New Windsor
July 11-17	Junior	Newton L. Poling, Brownsville
July 18-24	Junior High	Raymon E. Eller, 113 Kentway, Baltimore 22
July 25-31	Junior High	Ralph E. White, 326 W. College Terrace, Frederick 4
Aug. 1-7	Family	Berkley O. Bowman, Union Bridge
Aug. 8-14	Youth	Emmert F. Bittinger, Burkittsville
Aug. 14-15	Young Adult	Lee A. Weaver, 4311 Tuckerman St., Hyattsville

MICHIGAN

Camp Brethren Heights, Rodney

July 2-4	Family	Charles Voorheis, 3509 Larchmont, Flint
July 4-11	Youth	Ernest Jehnsen, Beaverton
July 11-18	Junior High I	Ralph Wagoner, 1846 Catherine, Muskegon
July 18-25	Junior High II	Robert Ebey, Custer
July 25-28	Junior I	Aleene Evans, R. 1, Carson City
July 28-31	Junior II	Aleene Evans
Aug. 6-8	Youth Week end	Lloyd Evans, R. 1, Carson City
Sept. 3-5	Youth Week end	Dean Rohrer, R. 5, Mt. Pleasant

MISSOURI

Camp of the Ozarks, Houston

July 15-20	Junior	D. Eugene Lichty, Mountain Grove
July 20-25	Junior High	Warren Shoemaker, Osceolo
July 25-31	Youth (Senior High)	Floyd E. Bantz, 6238 E. 16th Terrace, Kansas City 26, Missouri

NEBRASKA

Camp Schwarzenau, Kearney

July 12-15	Ministers' Retreat	Mrs. Gordon Yoder, McPherson College
Aug. 9-15	Family	Lewis Naylor, Carleton
Aug. 15-21	Youth	Kenneth Yingst, 3701 Sumner St., Lincoln

NORTH AND SOUTH CAROLINA

Camp Carolina, Linville

July 4-10	Youth	Floyd T. Brady, Scottville, N. C.
July 11-17	Junior	Floyd T. Brady

OHIO

Camp Mountain Lake, Bellefontaine

July 4-10	Junior	Rev. and Mrs. Edgar G. Petry, R. 5, Lima
July 11-17	Intermediate	Glen Crago, 1115 Woodville St., Toledo 5
July 18-24	Youth	Paul Thompson, 625 East Elm St., Lima

Camp Sugar Grove, Covington

June 27—July 3	Junior (age 9)	Etoile Sargent, Bradford
July 5-10	Intermediate (12 and 13)	Otis Landis, 730 Columbia St., Springfield
July 12-17	Junior (age 10 and 11)	Walter Bowman, 4501 Salem Ave., Dayton 6
July 19-24	Intermediate (13-15)	Leland Emrick, Pleasant Hill
July 26-31	Junior (10 and 11)	Paul Kinsel, Trotwood
Aug. 2-7	Intermediate (14-15)	To be selected
Aug. 9-14	Junior (10 and 11)	To be selected
Aug. 16-21	Intermediate (12-13)	James Boitnott, Brookville
Aug. 23-28	Junior 10-11)	To be selected

Camp Zion, East Sparta

July 4-10	Junior I	Mildred Grubb, R. 2, Louisville
July 11-17	Junior II	Don Disler, 1002 Dover Ave., Akron
July 17-18	Homemakers	Kenneth Hollinger, R. 1, Thornville
July 21-22	Women's Work	Mrs. W. H. Miley, R. 2, Ashland
July 23-31	CBYF	Dwight Smith, 486 Indiana Ave., Mansfield
July 31—Aug. 1	Men's Work	Arthur Crone, R. 2, Ashland
Aug. 15-21	Junior High I	Mildred Young, Hartville
Aug. 22-28	Junior High II	Mildred Young
Sept. 4-5	CBYF	Dwight Smith

Continued on page 26

The Church Abroad

Edited by Anetta C. Mo



Naranji and Benabai Solanky

Elder Naranji Valji Solanky - Churchman

Wendell Flory
Bulsar, India

AFTER a lifetime of service to his beloved church, N. V. Solanky's retirement comes this year at sixty-five years of age. Along with P. G. Bhagat and G. K. Satvedi, whom the church in America already knows from their visits there, he became one of the early elders and leaders of the Church of the Brethren in India.

He was born on May 5, 1889, in what was then Baroda State. His family was not Christian. His father worked at the carpentry trade. The great change in their lives came in 1899, when the father was invited by the Brethren to become carpentry teacher in the new mission school in Bulsar. The parents and all five sons soon became Christians. Naranji was baptized by Wilbur B. Stover in 1901, when he was twelve years of age. From that time on his life was devoted to the church.

He set out to secure a good education. After moving to Bulsar, he continued his school attendance. He went to the mission school part time. From 1901-1903 he attended the Bulsar Anglo-vernacular school, where half the instruction was in English. Here he laid the foundation for his excellent command of English, which has served him well through the years. In 1905-1906 he taught in a mission school in Bhat. Returning to Bulsar, he passed his vernacular final examination in 1907, completing his grade school work. After a year in high school, he attended the Ahmebad teacher training school for three years, graduating in 1911. Again returning to Bulsar, he became headmaster and superintendent of the mission boarding schools there. He served here from 1911 to 1916. During these same years he studied in the Bulsar Bible School, under Bro. J. M. Blough, graduating from there with honors in 1914. This completed his formal schooling. He had secured an education which even today ranks well with those who serve the church in India.

His work in the next ten years was varied. In 1917-1918 he was in Wankel and with Bro. A. W. Ross opened a boarding school and a number of rural schools. In 1919 he was supervisor of all Brethren mission schools. From 1920-1923 he served in Jalalpor, opening a girls' boarding school in co-operation with Ida Shumaker and supervising nineteen rural schools. From 1923-1926 he again found himself in Bulsar, serving the schools and the local church.

In January 1927, Bro. Naranji moved to Khergam, thirteen miles east of Bulsar. Here he has served ever since and here he has done h greatest work. At that time th Khergam area was part of the Bu sar church area. He set to work t build churches. Land had been pu chased at Khergam in 1925 and no three years later, in 1928, the Khe gam church was established. Fro its area the Bamanvel church wa established in 1935, and the Dulsa Wankel church in 1950. There ar hopes of yet a fourth congregatio being established in this area in th future.

The area at the present time ha a membership of about 1,100. Br Solanky has been presiding elder o all three congregations since thei founding. He was elected a deaco in 1909, ordained to the ministry i 1916 and to the eldership in 192 Until 1948 he was also pastor of th Khergam church and director of it evangelists. Much of the time durin recent years there was no mission ary resident in Khergam. Bro. So lanky represented the mission an after 1947, the Joint Council, in a educational efforts and the othe multitude of duties carried on by th mission. He was one of the first o our Indian Brethren who was give this responsibility.

Bro. Naranji also served th church at large. He has served o innumerable district and missio committees. Three times he serve

as district meeting moderator. Many times over the years he was chairman of the district elders body. Since the Joint Council was established in 1947, he has served two six-year terms on that body, helping direct the entire work of the church in India. Twice he was vice-chairman of the Joint Council.

His work carried him beyond the church into community activities. He founded the Khergam Co-operative Society and from the beginning has been its chairman. This Credit Union has helped many farmers establish themselves on their own land and aided many others in times of need. Since 1940 it has been recognized as a Class A Society by Indian law. Bro. Naranji also helped found such a society for his county (Chikli) as a whole. He is at present a director of the Chikli Banking Supervisory Union. In his local area he is a member of the Khergam town council, and deputy mayor. He is chairman of the town commission which manages the public schools. Through and because of these activities his circle of friends includes members of every religious group in this area, and his influence for good is widespread.

A good wife, Benabai, has graced Bro. Naranji's home. She too came from a non-Christian home near Ahmedabad. Her father died and she was left by her mother in the mission boarding school in Bulsar in 1901. Shortly thereafter her mother disappeared. Benabai became a Christian in 1902. For this action her brothers disowned her, causing her to give her life further to the church. She passed her vernacular final examinations in 1906, and graduated from the Ahmedabab teacher training school in 1911, in the same class with her future husband and Brother and Sister Satvedi. On Dec. 16, 1912, Naranji and Benabai were married. She went with her husband to Bulsar Bible School and graduated with him from that school in 1914. In the forty years since that time she has shared his life and work in the varied activities. Since 1929 she has been matron of the girls' boarding school in Khergam, mothering hundreds of girls. During the years ten children have come to grace their home, five boys and five girls. All are Christian. One son is Henry, at present studying in Bridgewater College in the States. Seven of the children are married, and there are eleven grandchildren.

Bro. Solanky was recently asked what were the high points of his lifetime of service. He let his mind run back over the years, with their problems and joys. He mentioned contacts with missionaries, Stover, Eby, Forney, Long, Wagoner, Ross, Blough, Shumaker, Zigler and others, bringing to memory turning points in his life's work in which each had his part. Then he said, "Founding churches has been the high point in my life. I have established three and helped in the erection of two church buildings. Before I die I hope yet one more church will be established here and a church building built." He probably will see this other church, for although being retired, he is not stopping work. He expects to move to his own home in Khergam and start to serve the church on a free basis. He is praying that his example may lead others to voluntary free service to the church, thus assisting in making the churches self-supporting. His vision continues to lead him and the church on. This is N. V. Solanky, churchman, one of the first great leaders of the Church of the Brethren in India.

We Left the Word With Them

Kathryn Kiracofe
Anklesvar, India

THE cart is being loaded. Soon we will be moving on. Feelings tug at our hearts as we say good-by to these people. Two weeks ago when we arrived they were all strangers to us. We had a list of the names of those in the village who are supposed to be Christians. This was our only means of contact. No paid worker has been in this village for years. Most of the Christians are illiterate and they have received very little Christian teaching. There was no way of telling them from their non-Christian neighbors except that their names were on the list.

We started out with our list, asking about each one. We found some had moved away and some had died. About forty remained. We sat down with them wherever we found them. "Have you been baptized? When? By whom? In whose name? What did you have in mind when you asked for baptism?" These are some of the questions we asked them. From their answers we explained that Christ, in whose name they had been baptized, is still a living Savior. They have forgotten him, but he has not forgotten them, but has sent us to call them back to him and to show them how they can grow in him.

After several days of such individual teaching a class was started for them after the general meeting at night. In this class we taught, as simply as we could, the way of salvation and growth in the Christian life. Some interested non-Christians also attended the class. Six young men, all educated, four of them sons of Christians, accepted Christ as their Savior and witnessed to new life in him.

Night before last we gave them an examination on what we had taught them. The questions asked were: Give five of the Ten Commandments. What two great Commandments did Jesus give? Who is God and what is he like? What is sin? Tell what you know about sin. What way did God provide for us to be saved? Who is Jesus? What did Jesus do to save us from sin? What must we do to be saved? What things must we give up to become a Christian? What must we do to grow in the Christian life?

Fourteen took the examination. Six wrote the answers to the questions. The other eight were asked orally, one by one. Last night we went over the questions with them and corrected some misunderstandings that were revealed by the answers given. This morning, since it was our last morning here, all gathered early for prayer and to help take down our tent. At this meeting we gave a Bible to the one receiving the highest grade in the examination. Two tied for second place; so they were each given a New Testament. All the rest may have the New Testament at half price. Two came immediately with the money for theirs. We are urging the others to get them. Some of those who are illiterate have already been started on learning to read so that they will be able to read for themselves.

The cart is loaded. It is time to go. We are sorry to leave, but go with a deep inner joy, knowing that we leave the Word with them.

• • •

World-wide control of leprosy by 1974, the centennial of the isolation of the leprosy germ by Dr. Gerhard A. Hansen, was set as the goal of American Leprosy Missions, Inc., at its annual convention at Dallas, Texas. The organization maintains or aids 153 leper colonies, hospitals and institutions in 38 countries with the co-operation of 61 Protestant mission boards. (RNS)

Edited by Alberta Yod

Your Invitation Renewed

THE Ministry and Home Mission Commission of the General Brotherhood Board is planning a one day conference on home missions and evangelism, June 14, at Ocean Grove, N. J., prior to the opening of Annual Conference. Guest leaders will be Dr. I. George Nace, executive secretary of the Division of Home Missions of the National Council of Churches, and Dr. Harry Kalas, associate executive secretary of the Division of Christian Education of the National Council of Churches and formerly director of the National Christian Teaching Missions.

This whole day will be given to home missions and evangelism, lifting up home mission strategy in both rural and city work. Techniques of evangelism and the conservation of the fruits of evangelism will be discussed and implemented.

Every district should see that it has official representation at this most significant meeting which aims to strengthen our church at its grass roots. Plans of many people should be made so that the time of arrival at Ocean Grove will be early enough to take in all of the home missions and evangelism conference on June 14. District officials should thoroughly publicize this important meeting in the district.

PROGRAM

Conference on Home Missions and Evangelism

Ocean Grove, New Jersey
June 14, 1954

9:30 A.M. **General Session**
Forrest U. Groff, presiding
Worship

10:00 A.M. **Address:** NOT OPTIONAL . . . . I. George Nac

10:45 A.M. **Seminars**
1. Home Mission Strategy . Charles E. Zunkel, chairmc
   Regional Strategy . . . . I. V. Funderburgh
   Area Strategy . . . . . Mark Y. Schrock
   Rural Home Mission Opportunities . . . . . Norman L. Harsh
2. Home Missions Among Minority Groups . . . . R. E. Mohler, chairmc
   Negro . . . . . D. Alfred Replogle
   Indian . . . . . Ernest L. Ikenberry
   Latin American . . . . . Ora DeLauter
3. Conservation of the Fruits of Evangelism . . . Edward K. Ziegler, chairmc
4. Evangelism of Children . Dessie R. Miller, chairmc
5. Laymen in Evangelism . F. Willard Powers, chairmc

12:00 M. **Lunch**

1:30 P.M. **General Session**
Charles E. Zunkel, chairman
Worship

1:45 P.M. **Address** . . . . . Harry Kal

2:30 P.M. **Seminars** (as in morning)

7:30 P.M. **General Session**
Edward K. Ziegler, worship chairman
Address . . . . . Harry Kal

1954 Summer Camp Calendar

Continued from page 23

Camp Spring Lake, Cordell

June 2-4	Work Camp
July 18-25	Youth
July 25-29	Junior High
July 30—Aug. 2	Junior
Sept. 3-5	Young Adult

Camp Myrtlewood, Myrtle Point

July 19-26	Family

Camp Harmony, Hooversville

June 29—July 4	Junior I
July 5-10	Junior II
July 11-16	Junior III
July 18-24	Youth
July 30—Aug. 1	Youth Week end
Aug. 1-7	Junior High I
Aug. 8-14	Junior High II
Aug. 15-21	Junior High III

OKLAHOMA

Alvin F. Klotz, Waka, Texas
Nathan Heffley, 1224 E. Harrison, Guthrie
Don L. Stern, 1733 N. W. 38th, Oklahoma City.
Virgil Weimer, Ames .
William O. Hamm, 1732 N. W. 31st, Oklahoma City

OREGON

Edward H. Lander, 4273 Bristol Ave., Klamath Falls

PENNSYLVANIA

Mrs. C. E. Frye, R. 1, Windber
Gladys C. Weaver, 303 N. Lima St., Lancaster
Daniel C. Haldeman, 534 Pine St., Hollidaysburg
Elaine Mock, Alum Bank
Jack Williams, 114 N. Union St., Middletown
Kathryn Widdowson, Bridgewater, Va.
Robert G. Mock, Everett
Raymond E. Martin, Markleysburg

Camp Swatara, Bethel

June 27—July 3	Intermediate I	Martha Bucher, Quarryville
	Junior I	Stanley Dotterer, 746 Philadelphia St., York
July 4-10	Intermediate II	Martha Bucher
	Junior II	Stanley Dotterer
July 11-17	Intermediate III	Martha Bucher
	Junior III	Stanley Dotterer
July 18	Men's Work Rally	Robert A. Byerly, 435 College Ave., Elizabethtown
July 19-21	Ministers	Fred Hollingshead, 215 Hummel St., Harrisburg
	Southern Pennsylvania Women	Mrs. J. Vernon Grimm, York, Pa.
July 21-23	Eastern Pennsylvania Women	Mrs. H. J. Frysinger, R. 1, Harrisburg
July 23-25	Young Adult Camp	Walter Gingrich, 144 E. Washington St., Elizabethtown
July 25-31	Youth I	Joe Long, 254 S. Fourth St., Chambersburg
	Junior IV	Stanley Dotterer
Aug. 1-7	Intermediate IV	Martha Bucher
	Junior V	Stanley Dotterer
Aug. 8-14	Intermediate V	Martha Bucher
	Junior VI	Stanley Dotterer
Aug. 15-21	Youth	Berkey Knavel, Myerstown
	Junior VII	Stanley Dotterer
Aug. 23-24	Farm Women's Camp	Robert A. Byerly

TENNESSEE

Camp Placid, Blountville

July 1-2	Women's Work	Mrs. J. Paul Howell, R. 10, Kingsport
July 4-11	Youth	Grace White, 3435 W. Van Buren St., Chicago 24, Ill. Rhett Pletcher, Fruitdale, Ala.
July 11-18	Junior	Margaret Swadley, 3435 W. Van Buren St., Chicago 24, Ill.
July 18-25	Junior High	Ervin F. Block, 2733 Linden Road, Kingsport, Tenn. Mrs. Rhett Pletcher, Fruitdale, Tenn.
July 25	Family	Ervin F. Block

VIRGINIA

Camp Bethel, Fincastle

June 27—July 4	Senior	Deane Rumberg, 329 N. Market St., Salem, Va.
July 4-11	Youth	Mervin Martin, Box 277, Spray, N. C.
July 11-18	Junior (age 11)	Sam Flora, Weyers Cave, Va.
July 18-25	Junior (age 10)	Charlotte Craun, Bassett
July 25—Aug. 1	Junior High	Mr. and Mrs. George Tinsman, Broadway

WASHINGTON

Bar 41 Ranch, Cle Elum

Aug. 10-15	Family	Kenneth Shamberger, R. 4, Wenatchee

WEST VIRGINIA

Camp Galilee, Terra Alta

Aug. 8-15	Youth	J. P. Judy, 133 E St., Keyser
Aug. 15-22	Intermediate	Fred Bowman, Keyser
Aug. 22-29	Junior	J. P. Judy

WISCONSIN

Wisconsin Camp, Chetek

Aug. 8-15	Junior, Intermediate, Young People	H. N. Whitten, 108 E. Orchard Beach Lane, Rice Lake

Weddings

Baker-Young — Clair A. Baker of Martinsburg, Pa., and Gloria A. Young of Roaring Spring, Pa., April 4, 1954, by the undersigned.—Clyde Bush, Curryville, Pa.

Campbell-Pedersen—John Campbell of Detroit, Mich., and Esther Pedersen of Chicago, Ill., in the Rufus Bowman Memorial Chapel, Chicago, Ill., April 11, 1954, by the undersigned.—William Harold Garner, Chicago, Ill.

Crummett-Wilfong—Jesse A. Crummett of Sugar Grove, W. Va., and Mrs. Emma Catherine Wilfong of Mt. Solon, Va., by the undersigned, at his home near Churchville, Va., April 17, 1954.—W. H. Zigler, Churchville, Va.

Gayer-Cline—Glen Gayer of McPherson, Kansas, and Loreen Cline of Conway, Kansas, April 3, 1954, in the Monitor Church, by the undersigned.—James M. Berkebile, McPherson, Kansas.

Kiddy-Ludwick—Morris Ray Kiddy of Buckhannon, W. Va., and Janet Louise Ludwick of Keyser, W. Va., in the Keyser Church, April 4, 1954, by the undersigned, assisted by B. B. Ludwick, grandfather of the bride.—Fred M. Bowman, Keyser, W. Va.

Mace-Curry — Lewis Mace and Julia Pearl Curry, both of Durbin, W. Va., in the parsonage, Durbin, W. Va., by the undersigned, Aug. 8, 1953. — W. E. Hamilton, Durbin, W. Va.

McLaughlin-Moore — Ray McLaughlin and Doris Jean Moore, both of Durbin, W. Va., at the home of the bride's parents, Feb. 27, 1954, by the undersigned.—W. E. Hamilton, Durbin, W. Va.

Reickard-Campbell—Gordon Dale Reickard of Cleveland, Ohio, and Dorothy Louise Campbell of Bellwood, Pa., in the home of the bride, April 17, 1954, by the undersigned.—Arthur L. Croyle, Bellwood, Pa.

Roth-Di Lucia—Robert Eugene Roth of Florin, Pa., and Shirley Ann Di Lucia of Marietta, Pa., at the home of and by the undersigned, April 7, 1954. — Carl W. Zeigler, Lebanon, Pa.

Rowe-Mecklenburg — David Rowe of Lagrange, Ind., and Karen Mecklenburg of Sturgis, Mich., in the Methodist parsonage, Kendallville, March 1, 1954.—Mrs. Lydia Walters, Howe, Ind.

Wilmoth-Mills — Richard Lee Wilmoth and Charlotte Ann Mills, both of Keyser, W. Va., in the Keyser church, April 11, 1954, by the undersigned. — Fred M. Bowman, Keyser, W. Va.

Pugh-Milton — Freddie D. Pugh and Mary Lou Milton, both of Fairfax, Va., in the church parsonage, by J. H. Carroll, Jan. 15, 1954—Mrs. Fred J. Pugh, Riner, Va.

Obituaries

Burkholder, Harry, was born Nov. 11, 1882, and died March 6, 1954, at his home near Rothsville, Pa. He was a member of the Middle Creek church, where he taught a Sunday-school class for many years. Surviving are his wife, Emma Binkley Burkholder, one son, one daughter, three grandchildren and one brother. Funeral services were conducted in the Middle Creek church by H. B. Markley, assisted by R. E. Myer. Interment was in the adjoining cemetery. — Emma L. Zook, Lititz, Pa.

Garber, Della, wife of Stuart Garber, was born near Harrisonburg, Va., and died March 29, 1954, at the age of sixty-one years. She was the daughter of Charles and Letha Beckone Liskey. She was a member of the church for more than fifty years. Surviving are her husband, one daughter, one son, four grandchildren, three sisters and four brothers. Memorial services were conducted in the South Annville church by her pastor, the undersigned. Burial was in the adjoining cemetery. — Carl W. Zeigler, Lebanon, Pa.

Gary, Paul Dilts, died at his home near Pittstown, N. J., at the age of fifty-three years. He was a life-long resident of Hunterdon County and a member and deacon of the Amwell church. Funeral services were conducted by his pastor, Bro. George W. Landis, from the Holcombe funeral home in Flemington, assisted by Bro. Ira C. Holsopple and Bro. William Anderson. Interment was in the Sandbrook cemetery. — Frances H. Landis, Sergeantsville, N. J.

Gearhart, Laura, daughter of John and Martha Rupert Rhodes, died at the home of her daughter near Mattawana, Pa., March 30, 1954, at the age of seventy-six years. She was a member of the Spring Run church. Surviving are two daughters, one son, nineteen grandchildren, two great-grandchildren and six sisters. Funeral services were conducted in the Booth funeral home, McVeytown, by Bro. Luke Bowser, assisted by Bro. Lawrence Ruble. Interment was in the Spring Run cemetery.—Mrs. Loyd G. Dunmire, Mattawana, Pa.

Hart, Irvin D., was born Feb. 2, 1887, and died March 27, 1954, in Troy, Ohio. He was an active member of the Troy church since moving here with his family about twenty years ago. Funeral services were conducted by D. D. Funderburg and his pastor, the undersigned, in the home and in the church. Mohler Filbrun assisted in the service in the church. Burial was in the Riverside cemetery, Troy, Ohio. — Murray L. Wagner, Troy, Ohio.

Heisey, Annie, daughter of Abram and Lizzie Witmer, was born May 31, 1874, and died April 4, 1954. Surviving are three sons, one daughter, five grandchildren and four great-grandchildren. The funeral service was conducted from the Boyer funeral home, Elizabethtown, Pa., by her pastor, the undersigned, and Rev. John F. Baughman. Burial was in the Mt. Tunnel cemetery.—Nevin H. Zuck, Elizabethtown, Pa.

High, Ada, daughter of Granville and Senora Lee Coppersmith, and wife of William David High, died March 16, 1954, at the age of sixty-one years. She was a member of the Meadow Branch church, the ladies' aid and the Faithful Workers Sunday-school class. Besides her husband she is survived by five children, thirteen grandchildren, seven sisters and one brother. Funeral services were held in the Bankard funeral home and in the Meadow Branch church by A. Joseph Caricofe and George A. Early. Interment was in the church cemetery.—Mrs. Carroll S. Rinehart, Westminster, Md.

Jones, Lydia, daughter of David and Eliza Kinney Brubaker, was born May 29, 1873, near Baldwin, Kansas, and died April 7, 1954, in Ottawa, Kansas. She united with the church many years ago. She is survived by one son and one sister. Funeral services were held at the McVey-Dengel mortuary in Ottawa, Kansas, by the undersigned. Interment was in the Highland cemetery, Ottawa, Kansas.—J. M. Ward, Ottawa, Kansas.

Keith, Clarence E., son of Dura and Ligena Keith, of the Virginia Beach police force, died March 27, 1954, at the age of twenty-seven years. Besides his parents, he is survived by three brothers, six sisters, his paternal grandparents and his maternal grandfather. Funeral services were held in the Pleasant Hill church by A. N. Hylton and C. C. Kurtz. Burial was in the church cemetery.—Mrs. Ava M. Cannaday, Willis, Va.

Kenaga, Ervin D., son of Menno and Alice Kenaga, was born Sept. 23, 1890, and died Dec. 17, 1953. He was a member of the Elkhart City church and a member of the men's quartet. In 1911 he was married to Laura Long. To this union were born two sons and four daughters. Surviving are his wife, six children, ten grandchildren, his parents and four brothers. Funeral services were conducted by Foster B. Statler in the Elkhart City church. Burial was in the Prairie Street cemetery.—John Detwiler, Elkhart, Ind.

Kendrick, Mary Margaret, daughter of James Littleton and Susannah Garber Cool, was born Sept. 6, 1869, and died March 20, 1954, at her home near Harrisonburg, Va. On Dec. 1, 1898, she was married to Charles W. Kendrick. She was a faithful member of the church. Surviving are her husband, two daughters, five grandchildren and two great-grandchildren. Funeral services were conducted in the Garber church by her pastor, Kermit P. Flora, assisted by W. F. Flory. Interment was in the Oak Lawn cemetery in Bridgewater.—Olive Flory, Dayton, Va.

Lecklider, Judd, son of Charles and Barbara Hershey Lecklider, was born Feb. 6, 1875, in Darke County, Ohio, and died April 9, 1954. On Aug. 4, 1904, he was married to Rosella Ashman. He was a faithful member of the Oakland church. Surviving are his wife, three sons, one daughter and six grandchildren. Funeral services were conducted in the Oakland church by the undersigned. Burial was in the East Zion cemetery.—J. Earl Hostetter, Gettysburg, Ohio.

Lerew, Paul P., son of John W. and Mary E. Lerew, died Jan. 13, 1954, at his home in East Berlin, Pa., at the age of seventy-one years. He was a member of the Germantown church, Philadelphia, for a number of years. Surviving are his wife, Louella Smith Lerew, one son and two daughters. The services were conducted by his pastor, the undersigned, and Rev. Karshner, pastor of the Dallastown Lutheran church. Interment was in the Mummerts meetinghouse cemetery near East Berlin, Pa.—Benjamin F. Waltz, Philadelphia, Pa.

Lindsay, Samuel, died March 5, 1954, at the age of seventy-seven years. He was a faithful member of the Welsh Run church. Surviving are his wife and an adopted son. Funeral services were held in the U.B. Macedonia church by Russell Martin and E. B. Wingert. Burial was in the adjoining cemetery. — John D. Martin, Mercersburg, Pa.

Long, Fannie, daughter of Joseph M. and Rebecca Kagey, was born March 17, 1884, near Dayton, Va., and died March 8, 1954. On Nov. 9, 1911, she was married to William C. Long. She was an active member and teacher in the Dayton church. Surviving are her husband, two daughters, one son, three grandchildren and two brothers. Memorial services were held in the Dayton church by her pastor, Kermit P. Flora, assisted by W. F. Flory. Interment was in the Oak Lawn cemetery in Bridgewater.—Olive Flory, Dayton, Va.

Loucks, Peter, son of John and Barbara Myers Loucks, was born Sept. 9, 1861, at Wakarusa, Ind., and died April 17, 1954, at the home of his son. He was united in marriage with Melinda Metzler on Oct. 23, 1887. To this union were born five children. Early in life he united with the church. Surviving are one daughter, one son, seven grandchildren, seventeen great-grandchildren, three brothers, one sister, two half brothers and four half sisters. Funeral services were conducted by the undersigned at a Mennonite church near Wakarusa, Ind. Burial was in the adjoining cemetery.—C. C. Cripe, Bremen, Ind.

Miller, Margaret Ella, daughter of Emmanuel and Joanna Stover, was born Aug. 12, 1873, near Bradford, Ohio, and died March 26, 1954. She joined the church at an early age. On Dec. 25, 1894, she was married to Cyrus W. Miller. To this union were born two sons and one daughter. Surviving are two sons, six grandchildren and three great-grandchildren. Funeral services were conducted in the Oakland church by the undersigned. Burial was in the Harris Creek cemetery. —J. Earl Hostetter, Gettysburg, Ohio.

Mowery, Sarah Oda, died in Troy, Ohio, at the age of eighty-nine years. She was a member of the Troy church for many years. Funeral services were conducted on April 15, 1954, by D. D. Funderburg and her pastor, the undersigned. Burial was in the Pleasant Hill cemetery.—Murray L. Wagner, Troy, Ohio.

CAP GOODS

We furnish highest quality nylon and silk nets, nylon and ninon chiffons and organdy. All stiff finish. Reduced prices on nylon. Samples free.

R. E. Arnold, Elgin, Illinois

Myers, Truman W., son of William and Fannie Stitely Myers, was born Ap 26, 1888, and died Jan. 23, 1954. He w a member of the Union Bridge chur Surviving are his wife, A Catherine Sag Myers, two sons, one daughter, five gran children and one sister. Funeral servic were held in the Union Bridge church the pastor, C. Reynolds Simmons, assist by Berkley Bowman. Interment was the Pipe Creek cemetery.—Mrs. John He Westminster, Md.

Seller, Paul Chester, son of Frank and Emma McKenzie Sellers, was bo Oct. 3, 1900, in Guilford Township, P and died March 31, 1954, in Chambersbu Pa. He was a member of the church thirty-nine years. Surviving are his wi Mary Harrison Sellers, two sons, o daughter, two grandchildren, his moth two brothers and two sisters. Fune services were held at the Sellers fune home by his pastor, Bro. Joseph M. Lor Interment was in the Norland cemete —Rebecca Foutz, Chambersburg, Pa.

Shroyer, Emery M., was born in Shel County, Ohio, and died at his home Troy, Ohio, April 10, 1954, at the a of eighty-two years. He was a memb of the Troy church. Funeral services we conducted by Frank Brower and t pastor, the undersigned. Burial was the Port Jefferson cemetery near Sidn Ohio.—Murray L. Wagner, Troy, Ohio.

Swab, Henry Allen, was born Dec. 1877, at Lanark, Ill., and died March 1954, in Gooding, Idaho. He served as deacon in the church. Surviving are wife, Alice, one son and one daught Services were conducted in Payette, Idal by the undersigned, assisted by Edw Glover of Weiser, Idaho. Interment w in the Riverside cemetery, Payette Arthur Durr, Payette, Idaho.

Sweigart, Mabel, daughter of Mr. a Mrs. Albert Sweigart, was born in Cl Township, Pa., Oct. 21, 1929, and di March 3, 1954. She is survived by h parents, two brothers and three siste Funeral services were conducted in t Eitnier and Hoffman funeral parlor Amos Heisey. Interment was in t Middle Creek cemetery. — Mrs. Ma Royer, Denver, Pa.

Waters, Lola Elva, daughter of Mr. a Mrs. Charles Waters, was born Jan. 1892, in Blackford County, Ind., and di March 30, 1954. She was a member the Bethel Center congregation. Su viving are two brothers and one sist Funeral services were held in the Bax and Morkin funeral home by Bro. John Ebersole of Muncie, Ind.—Mrs. Hon Huffman, Hartford City, Ind.

Werner, Charles M., died Feb. 21, 19 while vacationing in Mexico. He was retired lumber dealer and real est operator. Besides his wife, Pauline Bak Werner, he is survived by one daught Funeral services were held from the F funeral home, Philadelphia, Pa., George W. Landis. Cremation was in t Chelten Hills Crematory. — Frances Landis, Sergeantsville, N. J.

Wolfe, Royer Milton, son of Amos a Lizzie Royer Wolfe, died at his ho in Hampstead, Md., at the age of fif eight years. He was a member of t Meadow Branch church. Survivors l sides his wife, Catherine L. Barnh Wolfe, are six daughters, twelve grar children, one brother and five siste Funeral services were held at the R. Wink funeral home in Manchester, M and also in the Meadow Branch chu by Bro. A. Joseph Caricofe. Burial w in the Meadow Branch cemetery.—M Carroll S. Rinehart, Westminster, Md.

Church News

Southern California and Arizona

Long Beach—After an absence of two nd one half months, our pastor, Robert . Richards, returned to the pulpit on pril 4. During his absence the following ere guest speakers: I. V. Funderburg, aul S. Hersch, Edward K. Ziegler, W. Harold Row, C. Ernest Davis, Harold asnacht, Jack J. Melhorn, Judge Martin e Vries and Ethel Hubler. The ladies' id society sponsored the fund for the urchase of chimes for the church tower nd these were dedicated at the morning orship service on April 4. Those partici- ating in the school of missions, under ne direction of Ivy Killingsworth, were llen Cunningham, Edna Sydnor, Mary wift Beeks, Herman Landis, Enoch Ebey nd Dwight Hanawalt. The school of amily living was conducted by Esther owell. Paul S. Hersch and Jack J. elhorn were speakers and the films used ere For Every Child, Bible on the Table nd As the Twig Is Bent. At a joint meet- ng of the men's brotherhood and the omen's missionary society, Mrs. Sara radjian, a native of Armenia, gave the tory of her life during the first world ar. In observance of National Youth eek, a number of young people partici- ated in the morning worship service. ne Great Hour of Sharing was observed ith the recording of a meeting of three rethren Service directors and a special ffering. A junior choir has been or- anized under the direction of Faye dkins. Evangelistic meetings were con- ucted by our pastor during Holy Week. he sanctuary choir gave a concert during he evening worship hour on Easter.—Mrs. omer E. Fike, Long Beach, Calif.

Southeastern Kansas

Scott Valley—The women's work group aned money to the men to purchase even calves which were cared for at the various members' homes and which were then sold at the sale last fall. Five persons were baptized and three received by letter into our church fellowship. A number of recreational facilities, including a volleyball court, yard light, fireplace and a picnic table, were placed in the church yard. The 4-H and H.D.U. clubs have each improved our church by carrying out community projects. McPherson College was represented at our church in February.—Mrs. Wayne Payer, Westphalia, Kansas.

Southeastern Missouri and Arkansas

Broadwater—On the week end of April 3, Brother and Sister Silvus Flory of Bethany Seminary and Bro. Kenneth Bechtel and his sociology class from McPherson College were with us. On Saturday evening Bro. Flory brought a message on fellowship. Bro. Bechtel and his class were in charge of the programs for Sunday morning and evening. A basket dinner was served at the noon hour on Sunday.—Gladys McDaniel, Essex, Mo.

Northern Illinois and Wisconsin

Lanark—Our pastor, Lorrel S. Eikenberry, conducted a school of missions for four Sunday evenings which included a fellowship banquet, a supper with African fruits and Bro. Curtis Bowman showing his pictures of Africa with the offering going for the Brotherhood Fund. We have been having an attendance crusade since the last of February with an increased attendance of about thirty per cent. The choir presented the Easter cantata, Memories of Easter Morn. On April 15 the Manchester a cappella choir was with us. Recent guest speakers have included Ivan L. Eikenberry, returned missionary to Africa, and Ralph Fry of Shannon. Since our last report four have been received into our church fellowship. Our church met in council on Sunday evening, April 4, with Carl Smucker as moderator. Our delegate to Annual Conference is our pastor.—Milton Kimmel, Lanark, Ill.

Northern Indiana

Cedar Creek—We had our quarterly business meeting the evening of Jan. 11. Our primary superintendent sponsored a tea for the mothers of the children in the Sunday school. One Sunday evening the ladies' aid presented a temperance program with a series of four pictures. We have our cottage prayer meetings each Thursday evening. Our elder, Arlo Gump, gave an account of his recent trip to New Windsor. Wretha Bloom gave a report of the youth seminar and the UN trip. Bro. Bollinger of North Manchester was the speaker for the annual supper that the young people had for their parents on March 7. Bro. Howard Keim of the West Manchester church was with us for our evangelist meetings in March. Three were baptized into the church.—Mrs. Lucile C. Riccius, Avilla, Ind.

North Liberty—Bro. I. D. Leatherman conducted a two-week revival meeting. Sister Leatherman held classes for the children. As a result of the meeting seven were baptized into our church fellowship. During the past year the men's work has sponsored the sending of three heifers for relief. In January a teacher's training course was conducted by Prof. Goodman of Bethel College, South Bend, Ind. The Indiana University extension Bible class, taught by Rabbi Shulman, was held in our church during February. Brother and Sister Earl Zigler, returned missionaries to India, were with us Jan. 23 and 24. In March Mrs. John Metzler was guest speaker at the ladies' aid meeting. The children's workers recently had two Sunday afternoon meetings with Mrs. Charles Young, district children's director, as speaker. The CBYF has reorganized under the new Youth Action Plan. The complete series of films on the life of St. Paul were used during the year on Sunday evenings. Plans are being made to establish a church library. The funds for the library were given by groups and individuals as a memorial to the late Mabel Keiser.—Mrs. Raymond Naragon, North Liberty, Ind.

Southern Ohio

Brookville—Since our last report one member has been received into our fellowship by letter. The guest speaker for our school of missions was Rev. S. E. Warrati, native of Africa and a convert from the Mohammedan religion. A local speaker was Mary Stover, who had spent part of last summer in Puerto Rico in Brethren Service work. Fifteen from our church attended the district school of Christian living in the Troy church on five Monday evenings. During the absence of our pastor, Bro. Boitnott, Bro. Russell Helstern delivered the morning message. Bro. Harlan Brooks of the India mission field gave a talk and showed pictures. Bro. Ivan Ikenberry, missionary to Africa, was speaker for our family night. A few from our church held services for the folks at the Brethren home in Greenville on March 14. As in previous years we participated in the union Lenten services each Wednesday evening. Rev. Clyde Rogers of the Ohio Council of Churches was guest speaker for our local men's work meeting. Two from our church attended a peace rally at the Eversole church at which W. Harold Row was guest speaker. Our love feast and communion service was held April 16. —Mrs. W. Russell Miller, Brookville, Ohio.

Eastern Pennsylvania

White Oak—Milton Hershey and Jere Cassel, who had accompanied a shipment of cattle to Germany, gave us a report of their experiences en route and of Brethren Service in Germany. David Gibble delivered a missionary sermon at the Graybill house. On Feb. 7 Frank

$3.50 Value for $1.75

HOUSE OF EARTH

by DOROTHY CLARKE WILSON

Author of the popular and dramatic novels PRINCE OF EGYPT, THE HERDSMAN, *and* THE BROTHER

This stirring novel of a high-caste Hindu born in a little Indian village presents the young India of today in tragic conflict with the rigid system of the past. Based on a real knowledge of India, it is a story of depth and integrity, significant for these times. 320 pages.



BRETHREN PUBLISHING HOUSE . . . Elgin, Illinois

35 cents single copy; $3.50 dozen

Alleluia



Brethren Songster for Camp, Church and Home. 96 pages packed with appropriate songs especially for Youth. The format is a handy pocket size. Paper bound. This is the new one just off the press.

BRETHREN PUBLISHING HOUSE . . . Elgin, Illinois

Layser of Myerstown, gave the morning message at the Manheim house. Our annual council was held at the Manheim house. Christ Gibel, Graybill Hershey and Ollie Hevener were elected delegates to Annual Conference. The women from our church spent a day sewing at each of the three Lancaster hospitals. A group from the Sunday school conducted worship services at the Neffsville home, the Elmdale rest home and the county home. On Feb. 21 members of the Manheim Fire Company worshiped with us in our evening service. Bro. D. I. Pepple of Woodbury, Pa., held a two-week evangelistic meeting March 14-28 in the Manheim house. As a result of these services six were received into our church. Since our last report six members have been received by letter and one on former baptism. Eugene Martin delivered a temperance sermon at the Manheim house. Graybill Hershey taught a Bible course for the B.V.S. group at New Windsor. In the past three months offerings were received for foreign missions, the Heifer Project and One Great Hour of Sharing.—Mrs. Mabel Diffenderfer, Manheim, Pa.

S. E. Pennsylvania, New Jersey, E. New York and N. Delaware

Amwell—Since our last report eleven persons have been received into the church by letter, baptism and reclaiming. A delegation attended the district men's meeting at the Green Tree church on April 3. On Sunday evening, April 4, the picture, I Beheld His Glory, was shown. Our pastor was in charge of the Easter dawn service at the church. On Sunday evening, April 25, our choir was on the Evangel Hour, a television program. Frances Landis was elected director for the daily vacation Bible school to be held June 21—July 2. We have two prayer meetings each week. The Historical Committee of the Brotherhood is arranging to have a plaque to the memory of John Naas placed in the church. The unveiling and dedication will be held Sunday, June 13, with Bro. M. R. Zigler as speaker.—Frances H. Landis, Sergeantsville, N. J.

Springfield—At our January council meeting, Bro. Ralph Frey was elected elder to fulfill the unexpired term of Bro. Glen Norris. Supply ministers during the past months have been Bro. William Nice, Bro. Harold Jones and Bro. Martin Scholten, who later was elected as part-time pastor. The young people participated in the building program at Camp Swatara. On Feb. 14 our young people sponsored the West Swamp Mennonite church choir. The homebuilders' class had Sister Miriam Steely to show slides of her trip to Puerto Rico. On March 14 Bro. Ralph Frey brought our morning message. The women's work made skirts, blouses and undergarments for relief work. The women's work and the Plus Ultra class gave contributions for the Camp Swatara cabin project. The Plus Ultra anniversary offering was given to the South American missions. The seed bags which were given out by the Sunday school were collected on March 28 the money amounting to nearly fifty dollars.—Minerva Strauss, Richlandtown, Pa.

Florida and Georgia

Okeechobee—A week of revival meetings were held in March by C. G. Erbaugh of New Lebanon, Ohio. Seven persons were baptized and one received by letter. On the closing day of the meetings, dinner was served at the church followed by a dedication service for the Sunday-school annex with Bro. Erbaugh delivering the address. Brother and Sister L. S. Shively were with us in a five-night training course. D. O. Cottrell and his wife of Bellefontaine, Ohio, conducted a three-night study on the Book of John. Bro. E. O. Norris of Anderson, Ind., was guest speaker one Sunday. Our barbecue pit has been completed. Our pastor, Walter Replogle, delivered the sermon at the union sunrise service on Easter.—Mrs. Emma Domer, Okeechobee, Fla.

Eastern Maryland

Pipe Creek—The women's work project was packets for Germany. The women of the church gave a program for the residents at the San Mar home. Nine new members have been added to our Sunday school. The subdistrict CBYF showed a film, Reaching to Heaven. On Sunday night of Brotherhood Week our CBYF gave a supper with Joseph Lee, Negro minister of the Strawbridge Methodist church, as guest speaker. At our last women's work meeting, Mrs. Lewis Robson, wife of the pastor of the St. Paul Methodist church, spoke to us. Our love feast was held April 15. The rededication of our church will be held July 11; Marshall Wolfe of Bridgewater College will bring the morning message and Calvert Ellis of Juniata College will

Brethren Placement and Relocation Service

This column is conducted as a free service to our people. The right to edit or reject is reserved. Since no verification of ads is made no responsibility can be assumed. In writing about any ad please give the number. Unless otherwise specified address all correspondence to Brethren Service, General Brotherhood Board, 22 S. State St., Elgin, Ill.

No. 956. Motel Roller, a new modern tourist court, owned and operated by Brethren people, is open to those who travel through the historic Shenandoah Valley of Virginia. Located on U. S. 11, near Endless Caverns, 3½ miles south of New Market, Va. For reservations, phone or write: Mr. Paul Roller, New Market, Va.

No. 957. Member of Church of the Brethren, married, three children, desires employment with Christian business man or university, preferably on West Coast. Capable of serving as private secretary, chief accountant and financial adviser, or related capacity. Ten years clerical-accounting experience. Eight years recent experience as accountant and auditor-investigator under bond. Ability as grammarian and in public relations. Character references submitted on request. Write: Richard M. Barrows, 1330 Louvre St., Pacoima, Calif.

No. 958. Wanted: A woman, age 40 to 50 who wants a home and can drive a car. Two in family. Members of the Church of Brethren. Give references. Write: Ethel Thomas Whitehair, Teacher, Alta, W. Va.

No. 959. Man teacher, wide experience in elementary grades, desires position for the 1954-55 school year not too far from Northern Indiana, but not in Indiana. Would like to be near Church of the Brethren. Fifteen years experience as principal of rural consolidated school. Highest references. Write: P. O. Box 265, Goshen, Ind.

No. 960. Housekeeper who is a Christian wanted. One in family. Will exchange references. Write: Brethren Service Commission, 22 S. State, Elgin, Ill.

No. 961. Wanted: Young man with management ability to operate large stock farm. Must be able to operate tractor, baler and other modern machinery. Must also be capable of supervising other farm labor. House, garden, meat furnished. Living wage, with profit sharing set up. Write: C. A. Zimmerman, Bridgewater, Va.

No. 962. Wanted: A young man or older man who can teach high school athletics. Also a matron for the boys' dormitory, and regular high school teacher. Anyone interested in teaching in a real Christian atmosphere, write: G. C. Drushal, Riverside Christian Training School, Inc., Lost Creek, Ky.

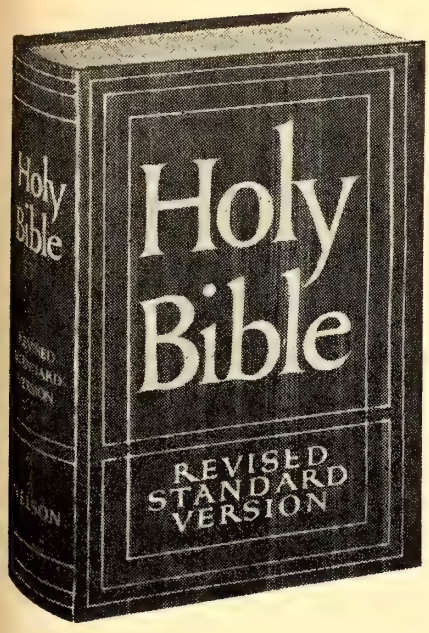
No. 963. Wanted: Ride to West Coast with Brethren who are returning home from Annual Conference for German exchange student who wants to see the West Coast. Write: Jacob S. Stoner, R. 1, Mechanisburg, Pa.

No. 964. For sale: Grocery store, one block from Brethren church, wonderful opportunity for man and wife to make $5,000 a year. $7,900 stock and fixtures. Selling on account of poor health. Write: A. C. Tritt, 38 Walnut St., Carlisle, Pa.

No. 965. For sale: A nursing home for the aged, capacity of twenty patients. Located in Wisconsin, town of 9,000. Home filled to capacity, with more inquiring for admittance. Buildings and business priced to sell. Write: Brethren Service Commission, 22 S. State, Elgin, Ill.

No. 966. Wanted: Position taking care of old folks or doing yard work. Write: David W. Long, Box 344, Quinter, Kan.

New Styles of the Revised Standard Version of the HOLY BIBLE



Now there is an edition of the Revised Standard Version of the Bible the cost of which is low enough that it can be bought in quantities for use in the Sunday-school class and CBYF meeting. This edition also includes illustrations and maps. Make your Sunday-school class "Bible centered" by studying the lesson directly from classroom Bibles.

Awards for Class Promotions

- **NO. 2803 ILLUSTRATED BIBLE**
  It has the limp flexible, black Sturdite, Morocco grained cover. Red edges with round corners. Complete text with footnotes. Presentation page, three colors. Twelve illustrations in four colors and twelve maps in six colors. The overall size 5½ x 7¼ x 1⅛ inches. Each Bible is individually boxed in maroon and gold box. **Price, $3.50 each**
  Quantity prices apply when purchased in quantities of six or more copies.

- **NO. 2800 ECONOMY EDITION**
  Bound in blue washable cloth, white edges, stained top, square corners. Two-color jacket. Same size as above, No. 2803. **Price, $3.25 each**

- **NO. 2801 PEW BIBLE EDITION**
  Bound in black cloth over boards, square corners, red edges. Size, 5⅛ x 7¾ x 1¼ inches. **Price, $3.00**

Individual names imprinted on gift Bibles, **50 cents each**

BRETHREN PUBLISHING HOUSE . . . . . Elgin, Illinois

eliver the dedication message in the ternoon.—Edna Fike, New Windsor, Md.

Middle Maryland

Mountain View—Since our last report a oup from our church spent a Saturday New Windsor. One Saturday evening other and Sister W. W. Peters told of eir work with Brethren Service in ustria. Brother and Sister Charles berts have been called to the office of acon. Our church co-operated in the terdenominational leadership training hool sponsored by the local ministerium. o. Floyd Mitchel of Martinsburg taught course. The Grossnickle CBYF exchanged programs with our CBYF. Plans are under way to do the same with the Myersville church. Morning church services are held three Sundays and evening services two Sundays a month. Each Thursday night during Lent, lay members met at the parsonage for discussion followed by visitation. The interior of the sanctuary is being redecorated. Our church has approved the purchase of the new Brethren Hymnals. On Easter evening the church presented a program of narration, music and dramatization. Our first delegate to Annual Conference will be Lulu Leatherman.—Edna B. Virts, Bunker Hill, W. Va.

Eastern Virginia

Manassas—In January our church co-operated with the county council of churches in a parents' institute. The dedication of our new church was the fulfillment of long planning and hard work. We held a school of missions during the month of February. Six members have been received into our church by baptism. The Manassas community leadership training school was held in our church on March 22-23. We were host

MY NEW ADDRESS IS . . .

Name .....

R. D. or St. .....

P. O. ..... Zone ..... State .....

Help us to keep your Gospel Messenger coming by reporting any change in address promptly. **Please do not remove old address.**

church to the men's work group of the district. Our spring preaching mission was observed during Holy Week with love feast on Thursday. At our quarterly council on March 7, it was decided that the church would have a 75% Messenger club and become a 100% club the following year. On March 13 a number of our ladies attended a children's workers' conference at the Midland church. Our women's work group is contributing towards a relief heifer and support for alternative service. We participated in the One Great Hour of Sharing. The CBYF is sponsoring delegates to the National Youth Conference at Anderson, Ind. A number from our church attended the regional youth round table at Bridgewater in April. A number from our church also attended the youth seminar in Washington, D. C. and the UN in New York City.—Mrs. J. M. Garber, Manassas, Va.

First Virginia

Peters Creek—Since our last report two persons have been received into our church by baptism. On Jan. 24 Miss Ruth Utz, missionary to Africa, was present for the evening service and on March 7 Mrs. Rachel Zigler, missionary to India, was with us for the evening service. A service of installation was held for the deacons with a message by our elder, Bro. Ralph Shober. An electronic organ has recently been purchased and installed in our church. This project is being sponsored by the Berean Bible class. At the service of dedication on March 21 Bro. Earl Rowland, pastor of the Blue Ridge church, brought the message. At the evening service a concert was given by Nancy Byrd Mitchell of Roanoke. New robes for both the adult and children's choirs have recently been purchased. At a recent council meeting Bro. Carroll Ringgold and Mary Naff were elected delegates to Annual Conference. Our spring revival will be held with Roy D. Boaz, pastor of the Troutville church, bringing the messages. — Mary E. Naff, Roanoke, Va.

Roanoke, Hollins Road—The a cappella choir from Bridgewater College presented a musical program at our evening service on Jan. 31. Mrs. Rachel Zigler, one of our missionaries on the India mission field, spoke to us on March 7. The young married people's class has renamed their class the I. T. Hooker class in honor of our former elder. The Epply Sisters of York, Pa., presented a musical program at our March 28 evening service. In the past month we have been making repairs in our basement classrooms and painting the basement walls. We hope to begin construction on additional classrooms sometime in the near future. The men have organized a men's work with their first project being a Lord's Acre. The proceeds from this project will go into our building fund. We have started a fund for an organ for the church. Pre-Easter services were held April 11-18 with guest speakers for most of the evenings. Our morning worship service attendance has increased in the last few months, as has the attendance in the children's Sunday-school department. — Betty J. Davis, Roanoke, Va.

Southern Virginia

Bassett—Bro. McKinley Coffman of Middletown, Ohio, held our evangelistic meeting. Since the beginning of the church year, twenty-three have been added to the membership roll. Dr. and Mrs. Curtis Bowman showed their film on Africa one evening. The Bridgewater a cappella choir recently presented a program in our church. The home and family life department presented the film, The Bible on the Table. Our junior high department was host to the district junior high rally. The various age groups gave materials for relief instead of exchanging gifts at Christmas time. The young adult department gave the living nativity scene for three evenings. The combined choirs of the church gave a candlelight pageant, And Mary Pondered. Our CBYF organized under the Youth Action P... Gloria Faye Smith attended the regi... recreation laboratory, Betty Eanes ... youth seminar and Mary Louise Dollar... the district youth hilltop. A mother's c... has recently been organized. Th... deacons and their wives, Brother ... Sister Timothy Cannaday, Brother ... Sister Taylor Ore and Brother and Si... Vincent Rose, have been added to ... deacon board. The various age gro... are contributing to the building fund. ... church membership is looking forw... to the beginning of work on the edu... tional addition to the church. Our chu... gave generously in the One Great H... of Sharing.—Charlotte Craun, Bassett, ...

Pulaski—Missions were emphasized d... ing the month of January. Miss LaVo... Densmore of the Salvation Army spoke... the CBYF concerning home mission w... Miss Mary Montgomery, who is in cha... of a home for aged colored folks, sp... to us at a midweek service. We used ... film, My Name Is Han, in the yo... group and The African Prince, in a chu... service. Rev. Joshua Ingram of ... Negro New Century Methodist chu... delivered the message at the ever... service on Race Relations Sunday, v... the Negro choir rendering several n... bers. Then one evening our pastor, ... Glenn Garner, delivered a message ... our choir and a mixed quartet and m... quartet gave a program in their chu... The district CBYF cabinet met with ... CBYF group. The board of Christian e... cation launched a program to incre... attendance at Sunday school, church ... midweek services. At the first ser... the filmstrip, Frontiers Near Home, ... used. A visitation campaign was held ... connection with this campaign during ... month of February. The older ad... were honored and recognized at a serv... A renewal of marriage vows was m... by several couples at a special ser... on March 14. The CBYF has assumed ... responsibility of publishing The South... Reporter for the district. Bro. Gar... and seven of our young people atten... the spring banquet at Antioch. ... young people held a church service at ... Fairview county home on March 21. ... an evening service, we used the record... featuring three Brethren Service work... in Europe. We have used the film, D... cated Men. Twenty of our intermedi... attended the rally at Bassett. The f... Barrabas, the Robber, was shown ... March 28.—Mrs. Winford H. Mo... Pulaski, Va.

Minister's Book of the Month Club
Selection for June

PROTESTANTISM IN AMERICA

Jerald C. Brauer

This book of historical significance reads like a romance. The period covered dates from early America to the present time. Struggles over doctrine, social justice, evolution, depression and war are clearly presented. The author does not stop there but pictures the church of today facing the future. 310 pages. Cloth.

Regular price $3.50; to members of the club, $2.10 plus postage and handling.

Copies will be mailed to members of the Book of the Month Club on or about June 10.

BRETHREN PUBLISHING HOUSE . . . Elgin, Illinois

Church of the Brethren
Gospel MESSENGER
MAY 29, 1954



Scheier from Monkmeyer

At the Spinning Wheel

THE spinning wheel is not an antique in the part of Brazil where this picture was taken. It is a useful though simple machine and this one shows evidence of many years of service. It seems to have been operated in rhythm with the life of people who have labored steadily at their allotted tasks, who both toil and spin and yet are closer to the lilies of the field, of which Jesus spoke, than are many of us who quote his words with approval. So there is strength in their homespun cloth and beauty in the patterns they weave. Here is the simple life we applaud but quite generally avoid.

If we lack simplicity, it may be because we resist the discipline of allowing our own tangled strands to be drawn apart and twisted into a tight thread. We want our fabrics ready cut, our patterns ready made, but there are no short-cuts to the experience of single-hearted devotion to the kingdom of God. Only days and days of practicing his presence and years and years of serving in his name will strengthen the cords of faith that bind us to God.

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

Contributing Editors

ROY D. BOAZ ..... Cloverdale, Va.
A. G. BREIDENSTINE .... Lancaster, Pa.
A. R. COFFMAN ..... La Verne, Calif.
IVAN FETTERMAN ..... Oaks, Pa.
DEAN L. FRANTZ ..... Mt. Morris, Ill.
HOWARD H. KEIM .. N. Manchester, Ind.
MRS. JOHN D. LONG .... Dayton, Ohio
LUCILE LONG STRAYER . La Verne, Calif.
MURRAY L. WAGNER .... Troy, Ohio
LEVI K. ZIEGLER ..... Martinsburg, Pa.

THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Norman J. Baugher, General Secretary, and the Brethren House, Earl H. Kurtz, Manager, 16-24 S. State St., Elgin, Ill., at $3.00 per annum in advance. Life subscription, $50, husband and wife, $60. Entered at the post office at Elgin, Ill., as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

MAY 29, 1954

Volume 103 **Number 22**

In This Number . . .

Editorial—
At the Spinning Wheel 1
A Quarter Million Brethren by 1958. Edward K. Ziegler 5
How Harmful Are Comic Books? 5
Kingdom Gleanings 16, 17

The General Forum—
With What Faith Shall We Face the Future? Wilhelm Mensching 3
"That Good Thing . . ." Vernard Eller 6
Wreckers (Verse). Roy White 8
God's Will for Us Is Good. Glen Weimer 9
The Family Counselor 10
They That Behold Marvel. Frances Bowman 11
We Must Grow in Knowledge of God's Will. Kirby Page 12
Observations and Impressions of Europe. J. M. Bennett 13
Reviews of Recent Books 15
Conference Business 26

News and Comment From Around the World 18

Brethren Service—
New Experiences. Eleonore Wagenschwarz 20
Then Can Come If . . . Ruth Early .. 21
Interracial News Service 21

The Local Church—
When You Order Church School Literature Do You Get What You Need? Edith Barnes 22

Our Mission Work—
District Meeting at Palghar. A. F. Salvi 24
Three Views of a Conference. Glen A. Campbell 25
Calling All Pastors and Their Wives 26

READERS WRITE . . . to the edito

The Gospel Messenger welcomes letters commenting on editorials, articles and new Letters should be brief and brotherly.

The Christian Church Should Lead

I have a deep concern which came to a focus after reading and reviewing Wake Up or Blow Up, by Dr. Frank Laubach, well-known missionary to millions of illiterates all over the world. A previous book of his, The Silent Billion Speak, began this interest and concern. Then, part of the editorial in the March 20 issue of the Messenger regarding Point IV set me off on this. Another article by Madame Pandit in another recent Messenger added incentive.

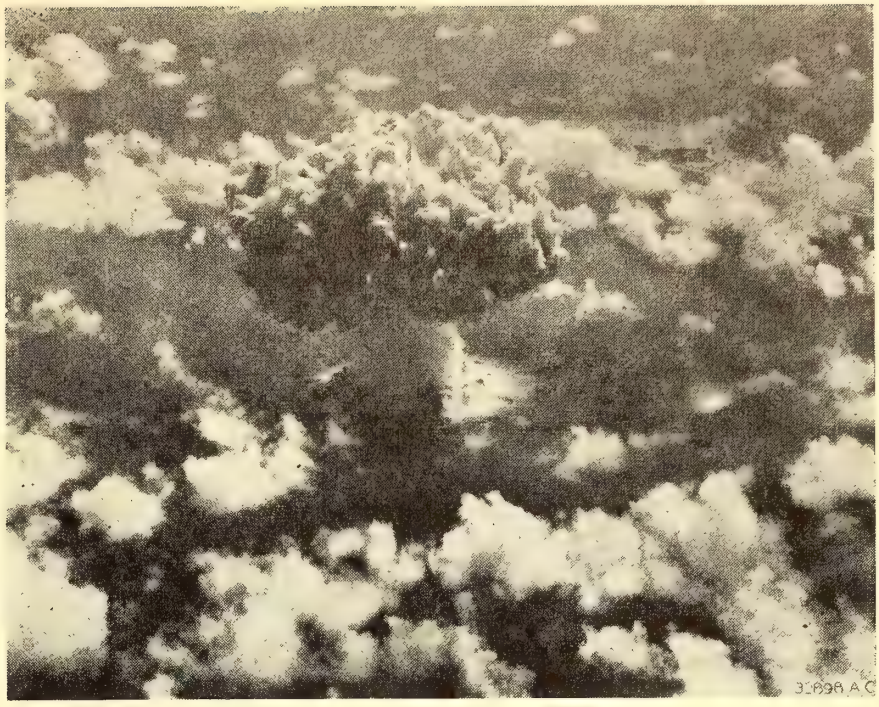
That editorial informed me of a condition of which I was unaware, namely, that now Point IV has had its original purposes subordinated to military assistance. This saddens many of us who know of the constructive work done under Point IV in the past several years; it was born, only in 1950, is also called Technical Co-operation Administration, and was then ratified unanimously by the United Nations. Dr. Laubach, in his recent book, Wake Up or Blow Up, sets forth a plan to save the world, including America, from the bomb and communism, and he was counting much on Point IV for that help. I know that his heart bleeds: yet other great advances are being made so that his January 1954 World Literacy Newsletter ends with these words, "So in this new year I am lifting my face to the skies and am singing!"

In several parts of the world Frank Laubach has worked with Point IV men; one such spot was Nepal last year. For centuries both Nepal and Afghanistan had kept their freedom by keeping out all foreigners. After about two years of attempts Point IV did get a representative into Nepal. He was the right man, bighearted and so democratic that both high and low loved him and in eighteen months Nepal became the most co-operative country—instead of the most difficult. This man, Paul Rose, one day invited the councillors and governors of Nepal to see the 128 varieties of wheat then ripening in the TCA (Technical Cooperation Administration, or Point IV) experimental farms. There were also new, hardy varieties of corn, potatoes, alfalfa, clover and other grains. These leaders had a wonderful revelation when they saw how their farmers could prosper. And when they saw several of their own illiterates taught to read their ow language in a number of minute from charts made by the literac team they told all the city abou the miracle. A farewell party wa given this literacy team by th commanding general of the Nepal ese army. Present were the tw queens and the entire royal family Mr. and Mrs. Laubach met them al and Mr. Laubach talked a lon time with the crown prince. The left Nepal convinced that TCA i doing, as he writes, "the fines public relations job we have see anywhere in the world and als that literacy is off to a good start. Though the presses do not repor the many good deeds of the UN and Point IV, such facts can b gotten from the UN headquarter and from reports of Christian mis sionaries.

Some of you will remembe that this country has sent whea to India; once it happened afte Congress haggled a whole yea about whether to send it or not That first shipment was sent afte enough common Christians like yo and me sent in their desires t congressmen to help our need Indian brothers. That act change India from hate to love in a ver short time; and, writes Dr. Laubach saved India from communism fo another year. Now, it is possibl that if enough of us write to ou congressmen about our concern fo UN and Point IV that its presen status would be altered? Our re fusal to help the needy when we ca has been used by the Communist as a stinging accusation that "w destroy a hundred times as muc food as we feed the poor."

Besides food, one of the dir needs among new literates is Chris tian literature. Dr. Laubach and hi literacy team has done much bu this is only a small beginning. Th Communists have been supplyin their ideas and doctrines to thes people for at least twenty years Dr. Laubach says that it is late, bu not too late for American and na tive Christians to get going, bu it must be this year. We must sen not only charity but our sons to hel the needy to help themselves; t read, to write and publish goo literature for themselves, to gro more and better food, to build dam for irrigation and power, thu utilizing thousands of acres of wast

Continued on page 26



Most men today believe that the evil world can be overcome only through force and military might

With What Faith *shall we face the future?*

"For whatever is born of God overcomes the world; and this is the victory that overcomes the world, our faith." 1 John 5:4

Wilhelm Mensching

HOW shall we overcome the evil in the world? The first letter of John says that the faith that Jesus is the Christ, sent by God to be Savior for all men, is the faith which will overcome the world (1 John 2:22; 4:14; 5:1, 6). At that time, however, only a very few people believed this. Are there more today?

The Jews expected that God would send a Christ who would free their nation from the rule of the heathen, establish himself sovereign of the world, and thereby bring them mastery of the world. Many countrymen of Jesus hoped for such an overcoming of the world. But Jesus lost their favor when he declared that taxes should be paid to the Roman emperor. He was crucified as a false Christ. People thought that such a weakling could not be the Christ sent by God, for he would not conquer the world of the Romans. They expected a warlike Christ.

The majority of men today also believe that the evil world can be overcome only through force and military strength. Most Christians share this opinion. Even professors of Christian theology say that goodness, justice, order and peace can be protected in this evil world only "by the mailed fist."

What does this letter of John from the time of the first Christians have to say on this subject? How shall we overcome the world?

The author of the first letter of John also thinks that the world is very evil. He writes: ". . . the whole world is in the power of the evil one" (1 John 5:19). He warns strongly that one should not let himself be deceived by this world (1 John 2:15). He repeats the word Jesus spoke on the night before his death, "Do not wonder, brethren, that the world hates you" (1 John 3:13—2:15; John 15:18). The world in which this letter

Retired pastor, Lutheran Church of Germany, founder of Freundschaftsheim, outstanding leader of Fellowship of Reconciliation

was written was indeed full of injustice and oppression, which Jews and Christians felt especially. The first persecution of the Jews and Christians by Romans had come at the time of the insane emperor, Gaius Caligula, who insisted on divine worship toward himself. Then Rome had had a better government for a time. But in Palestine, new bloody riots had occurred through the fault of Jews and Romans. Theudas had declared himself to be Christ sent by God and had called the Jews to a battle for freedom. He had been defeated and killed (Acts 5:36). But new Christs had inflamed the people to further uprisings. Paul and Peter had endeavored to preserve peace. Nero, however, had put them to death. Under the arbitrary rule of this emperor, the whole Jewish nation revolted against the Romans. As Jesus had predicted, many prophets appeared and proclaimed a warlike Christ who would overcome the evil world of Nero. In the first letter of John, it is said about such prophets: "Beloved, do not believe every spirit, but test the spirits to see whether they are of God; for many false prophets have gone out into the world. By this you know the Spirit of God: every spirit which confesses that Jesus Christ has come in the flesh is of God, and every spirit which does not confess Jesus is not of God. This is the spirit of antichrist, of which you heard that it was coming, and now it is in the world already" (1 John 4:1-3).

For some Christians of Jewish origin it was very difficult to remain out of the battle for the freedom of their people. Many of their friends took up weapons and pressed them to do the same. They were hated and reviled as cowards and traitors to their people. They read in their holy scriptures that God had helped their people again and again and would continue to do so. The sayings of the old prophets promised a day of God's revenge: "And you shall tread down the wicked, for they will be ashes under the soles of your feet, on the day when I act, says the Lord of hosts" (Mal. 4:3). Some Christians of Jewish background went with their people into the war. The first letter of John reports about this: ". . . you have heard that antichrist is coming, so now many antichrists have come; . . . They went out from us, but they were not of us; for if they had been of us, they would have continued with us; . . . Who is the liar but he who denies that Jesus is the Christ? This is the antichrist, he who denies the Father and the Son" (1 John 2:18-19, 22).

That Christians turned from a belief in Jesus as the Christ to the belief in a warlike Christ was a great sorrow for John. H wrote to the Christians who ha not joined in this turning fro Jesus to express his joy ov their attitude and to strengthe them. He was particularly happ about the faithfulness whic held young people in the co munity of Jesus. "And we ar writing this that your joy ma be complete. . . . I am writing t you, fathers, because you kno him who is from the beginnin I am writing to you, young me because you have overcome th evil one. . . . I write to yo fathers, because you know hi who is from the beginning. write to you, young men, becaus you are strong, and the word God abides in you, and you hav overcome the evil one" (1 Joh 1:4; 2:13-14).

At the same time, he ac monished those to whom h letter was directed to remain i God and Jesus and not to sin ". . . I am writing this to you s that you may not sin; . . . (1 John 2:1—3:4-9; 4:10; 5:1 18). He particularly stressed i his warning against sinning tha Christians should beware hating and killing. "He who say he is in the light and hates h brother is in the darkness stil

Continued on page 9



A cup of water, food for the hungry, clothing for those in need, concern and love for the hopeless —these are the forces that overcome the evil in the world

Church World Service

EDITORIAL

A Quarter Million Brethren by 1958

Guest Editorial by Edward K. Ziegler

IN 1958 we shall celebrate the 250th anniversary of the founding of the Church of the Brethren. Doubtless we shall celebrate this anniversary in many appropriate ways. Proposals have been made for the erection of monuments, markers, buildings and other reminders of a history in which we take some justifiable pride.

If Alexander Mack and the bold group of faithful persons who set themselves to the establishment of a New Testament pattern of church life could give us direct counsel, I suspect it would be in terms of accomplishing major New Testament purposes.

Let us set ourselves to the achievement of a goal in terms of persons—a goal with deep spiritual implications, one which will be worthy of the history which in that anniversary year will crowd in upon us.

Why should we not then set a goal in terms of evangelism, that we might celebrate this milestone in our history by rejoicing in a new and vigorous period of outstanding growth?

I propose for the Church of the Brethren, then, that we set ourselves to achieve by the end of the church year in 1958, a membership of 250,000—a thousand living members of the Church of the Brethren for each year of our elapsed history.

This is a conservative and perfectly realistic goal. Using the resources—of persons, churches, spiritual power—which are now available to us and working along lines now well established in our church, we can, and under God ought to, achieve at least this much growth in a five-year period. We need not be afraid of numbers. If our interpretation and presentation of the gospel is valid and true, if we do an adequate job of preparing persons for church membership and Christian life and witness, we need have no fear whatsoever of a large number of new members in the church. I seem to recall a church of one hundred twenty members which received many times that number of new members in one day!

I believe it to be urgent for the continuing spiritual growth of the church that we set ourselves to the accomplishment of such clear-cut and soul-sized goals.

The large number of children in our families now reaching junior and intermediate age will constitute a major part of this proposed increase. The vast new opportunity for evangelism which surrounds our churches, if we were faithfully to witness, would bring to us many more new disciples of Christ.

The proposed goal would mean a net gain of slightly less than five per cent per year. Any church not in an area of declining population can carry on a program of evangelism and Christian nurture which will achieve such growth. If it does not it is not spiritually healthy.

Let districts and local churches accept this goal and work it out in terms of what each district, each local church ought to do for its achievement.

But at last, it will be accomplished only if a large number of concerned Brethren will covenant together under God to win at least one person a year each, for Christ and the church. This is your invitation to be one of this fellowship of concern—this brotherhood of Andrew and Priscilla.

How Harmful Are Comic Books?

A SENATE subcommittee, asked to study some of the causes of juvenile delinquency, recently held a series of hearings on comic books. One of the witnesses most strongly opposed to crime and horror comics was Dr. Fredric Wertham, a psychiatrist whose study of comics has appeared in a new book, Seduction of the Innocent. He maintains that normal children can be harmed by reading crime comics. He also believes that all comic books "without exception" are bad for readers and cause reading disorders. He thinks that many of the so-called harmless comics "stimulate children to unwholesome fantasies of violence and fear."

The publishers of crime and horror comics defend them on the basis that some have moral sentiments written into the captions. They maintain that they are giving the public what it wants.

It is estimated that around 1,000,000,000 comic books of all types are sold each year. They cost more than the whole country spends on textbooks for elementary and secondary schools. About a fourth of these comic books are classified as crime and horror comics, but many persons, like Dr. Wertham, would find the contents of many of the others to be almost as objectionable.

The best place for the careful screening of comics is in the home. Most parents seem unaware of what their children buy and read. In addition to weeding out the worst comics Christian parents could well afford to take a few minutes each week to encourage the use of our own story papers and reading books. Even our church school teachers seem not to realize what good Christian literature is already at hand. We could all make better use of it.—K. M.

Brethren beliefs and practices gain significance and coherence when viewed in the light of the principle, contemporaneousness with Christ

"THAT GOOD THING . . ."

PART II

Vernard Eller

IN THE previous installment of this article we instigated a search for the basic theological concept that explains Brethrenism, the unifying principle that gives coherence to our faith and practice. We took a cue from the Danish theologian, Soren Kierkegaard, and propounded the theory that, for Brethren, Christianity consists simply in living contemporaneously with Christ — keeping in mind the imperative condition that this Christ must be the Incarnation of God dwelling among men as a suffering servant. He is not the exalted, transcendent Christus (whom no man has yet seen); neither is he merely a great religious teacher. He is the Word—made flesh and dwelling among us.

In the light of this concept, many of our Brethren beliefs and practices gain significance and coherence. The following does not pretend to be a comprehensive outline of Brethrenism. I am only lifting up a few things that gain particular meaning through the Kierkegaard treatment. Also, in these several instances I make no effort to determine whether we adopted the practice because it fit the principle, or whether the practices are what gave the principle its strength. Cause and effect—like the hen and the egg—become all mixed up together in the evolution of a faith.

The Bible

In insisting upon the centrality of the New Testament we are not lifting up the book as an object of worship. We are saying that the Christ presented in that book is the absolute standard for our faith and practice. Likewise, we reject all formulated creeds as human contrivances which tend to obscure or distort the reality of the New Testament Christ.

The Rites and Ordinances

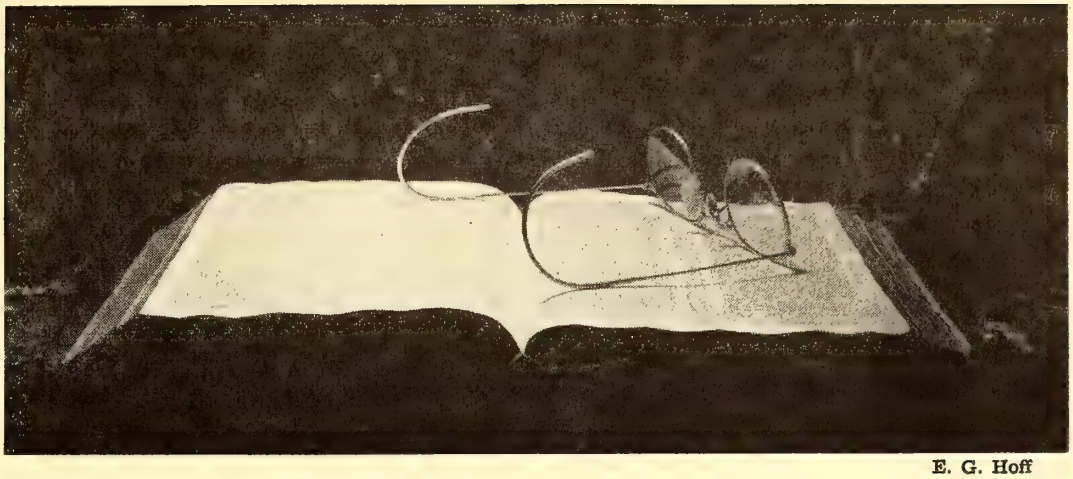
The contemporaneousness-with-Christ concept is particularly significant here. Our observance of the full love feast is the outstanding demonstration of our concept of Christianity—"a religious drama with historical roots and prophetic projections." We attempt an almost literal re-enactment of the upper-room scene; and it is inevitable that such a setting will be more conducive to a sense of contemporaneousnes than will the more popular ob servance. There are two par ticular advantages: (1) Th Brethren method definitely em phasizes the historical Christ whereas other methods tend t call to mind the glorified Christ (2) The Brethren love feast por trays the fact that contempora neousness is a normal spiritua exercise of which every indi vidual Christian is capable— without the aid of a "specia setup."

In the first place, the host [i.e. the bread and the cup] is no localized on an altar, surrounde by a "holy" aura; it is distribute on the tables among the com municants. "The Word becam flesh and dwelt *among* us"—no set apart from us. In the secon



E. G. Hoff

The names and the architecture of the meetinghouses of the Brethre are indications of their belief that the true home of the church is i the realm of contemporaneousness with Christ



The New Testament is central because the Christ it presents is the standard for our faith and practice

E. G. Hoff

place, we do not have a priest or minister who administers the sacrament. In a very real sense, the officiating elder is presiding rather than administering; his duty is merely to help direct the thoughts of the congregation and keep the service running smoothly. The focal point of the Brethren love feast is the transaction among the individual, his brethren and his Christ; attention is not concentrated on a centralized, external act. Through this service we have as direct and personal an access to the historical Christ as did the twelve men in the upper room. And we have much less temptation to leave Christ in the sanctuary after the service than we would with a more formal type of communion.

Insofar as our insistence on trine immersion as the correct mode of baptism is a conscious attempt to imitate Jesus' own pattern, it too will contribute to our sense of contemporaneousness.

Church Polity

Essentially, the Brethren are constituted as a brotherhood, a brotherhood made manifest in our Annual Conference. We strive to have only as much organization as is necessary to express the unity and fellowship of the church and to operate effectively in the world. We studiously avoid any overhead hierarchy that would seem to inject a median element between the believer and Christ. For a greater part of our history, Conference did not include delegates from the churches or even a Standing Committee; the presiding elder was forbidden to take the name of "moderator" or any other title; and the officers of the Conference were not allowed to sit on a level above the congregation.

Concerning the clergy, our ministers were called out of the congregation by the congregation (thus the office was created by the people rather than being the post of a deputy from the church to the people). The free ministry bolstered this concept by safeguarding the office against professionalism. And even with our modern, salaried ministry, a pastor is usually looked upon as a servant of the congregation—without any particular external ecclesiastical authority. Thus, again, the channel is kept open for contemporaneousness.

Our tradition in church architecture also relates here. I heard a minister deplore the fact that the Brethren are so prosaic in naming their churches. For example, we have Dry Valley, Crab Run, Marble Furnace, Lost Creek, Paradise Prairie and Snake Spring—as against Trinity Church, Church of the Redeemer, Zion, etc., in other denominations. But perhaps there is something significant behind this apparent fault. It is obvious that Brethren churches bear names of sheer convenience; and a look at many of these meetinghouses would make it equally obvious that they were designed merely as practical accommodations. As far as Brethren are concerned, the true home of the church lies in the realm of contemporaneousness with Christ; and it would detract from this concept to let the physical, temporal structure and organization gain undue prominence. And is not a plain, functional building a much more appropriate symbol of the humble peasant preacher of Nazareth than is the luxurious ornamentation of a cathedral?

The Simple, Rural Life

Because the simple, rural environment of traditional Brethrenism approximates the Palestinian environment in which the Master lived and worked, the Dunker's very habitat and way of life would tend to give him an intuitive feeling for the Christ. Then too, the simple life gets rid of many of the extraneous worldly pleasures and pursuits that often distract the Christian from his true spiritual exercise of contemporaneousness.

Ethical Emphases

Our principles of nonresistance, personal integrity, brotherhood, temperance, etc., find their source as attempts to make literal application of the ethics

taught and demonstrated by the Master. Insofar as we keep this motivation clear and conscious, the very practice of these ideals becomes a means of strengthening our sense of contemporaneousnesss. We do these things not so much because they seem plausible and an evident means of achieving happiness—we do these things because our Lord Jesus Christ told us to. And we have accepted his purposes and desires as prior to every other consideration.

The concept of contemporaneousness with Christ has many other implications which space does not allow us to go into here. It has implications concerning Bible study, religious education, the nature and manner of worship. But above all, though it implies that many of our Brethren beliefs and practices are well worth the effort it takes to preserve them, it further implies that we had better be conserving them for the right reasons, that we must be conscious of the principle that underlies our practice.

Having set forth the basic theology of Brethrenism, there remains a question to be answered: Is it true that the Church of the Brethren is the only group that accepts this concept of Christianity? No; of course not. In fact, some other churches have helpful things that we could learn from them in this regard. But at the same time, I feel that the Brethren tradition gives us a particular advantage. (In making my point I must of necessity indulge in some rather sweeping generalizations, which are only as true as generalizations can be.)

There are, "above" us in the scale, the so-called "popular churches" ranging all the way from Episcopalianism to Methodism. They are inclined to set up an ecclesiastical organization with clergy, ritual, creeds and disciplines which are to act as mediators between man and Christ. But this very process of mediation tends to distort the original image of the humble Christ and emphasize his exalted, transcendent qualities out of due proportion. A "church" proposes to make Christ contemporary with us; the Brethren strive to make us contemporary with the historical Christ.

Below us in the scale of high-to-low churches are a whole flock of "sects," which among themselves form as conglomerate a picture as can be found. Many of these give much more attention and authority to the Bible than do the "churches." But even so, the greater share of them fall short of the concept of contemporaneousness. They have what might be called the "larval" concept of Christianity. For them, man is a worm or larva (the sects do have a strong sense of sin). But when this larva "accepts Christ" (and this term is used in the rather limited sense of one, conclusive confession), he is therewith swathed in the warm and safe silk of a spiritual cocoon. He here remains in comfortable hibernation until the moment of physical death, at which time he emerges in the full-blown beauty of a butterfly. There is a great deal of truth in this figure; but at the same time, any comprehensive view of the Christian gospel makes it evident that the Christian in the world should be more active than a cocoon.

Having thus so rudely lopped off either end of the scale, we have still to consider our sister denominations—the Quakers, the Mennonites and the other Brethren groups. There is difficulty in judging the Quakers according to the concept of contemporaneousness since in traditional theory if not in practice they have chosen the "inner light" rather than the historical Christ as their ultimate standard of faith. The greater number of Mennonites, the other Brethren groups and many members of the Church of the Brethren have perhaps overlooked Kierkegaard's caution that the Christian must be contemporary with his own age as well as with the historical Christ. These folk have wanted to cling to the 19th century model of contemporaneousness—unmindful of the fact that a change in our historical situation always requires a new solution as to what contemporaneousness specifically involves.

In this regard, any group, or individual, that commits itself to the practice of contemporaneousness will continually feel the tension between the modern world and the world of the historical Christ. His problem—and one which he will never be able to solve once and for all—is to operate as contemporaneously with his own day and age as he can, though only to the extent that he does in no way compromise his contemporaneousness with Christ in the process. A Dunker is like a lumberjack rolling a log in a mill pond—merely to regain his balance is nothing permanently accomplished, since the log continues to spin. It is this which makes being Brethren so very difficult and at the same time so tremendously exciting. This is what is necessarily involved in guarding "that good thing" which has been committed unto us. But, thank God, we are not dependent only upon our human powers in this endeavor, for we, like Paul and Timothy, have the help of "the Holy Spirit which dwelleth in us."

Wreckers

ROY WHITE

Would they break their homes if they knew
This means breaking the children, too?

With What Faith?

Continued from page 4

He who loves his brother abides in the light, and in it there is no cause for stumbling. But he who hates his brother is in the darkness and walks in the darkness, and does not know where he is going, because the darkness has blinded his eyes. . . . We should love one another, and not be like Cain who was of the evil one and murdered his brother. . . . Anyone who hates his brother is a murderer, and you know that no murderer has eternal life abiding in him. . . . If anyone says, 'I love God,' and hates his brother, he is a liar; . . ." (1 John 2:9-11; 3:11-12, 15; 4:20).

The faith in a warlike Christ hoped for a Christ who would judge the world. But the first letter of John did not call Jesus the judge. It called him the Savior of the world, that is, the Savior of all nations (1 John 4:14). This was what the Samaritans had once called him when he, a Jew and "sworn enemy," had lived for a few days among them, and through him they had come to know the brotherhood of Jews and Samaritans as a result of the common fatherhood of God (John 4:42). Jesus himself never forgot the spirit and the "will to save" of his Father, even toward such evil men as Herod, Caiaphas, Judas and Pilate. He did not have ideas or feelings of violence toward anyone but, rather, of intercession for all. He never sought to overcome the evil world through the extermination of the godless, enemies and other evil men. He always warned against such deeds.

This spirit, manifested in Jesus, and the "will to save" of the Father pervade the first letter of John from beginning to end. In the first sentence of the letter, the author shows how he himself, in personal experience with Jesus, has learned of the "life," the life from God. He also called this life the eternal life, or the life that was from the beginning. He appeals, then, to the personal experience of the readers in saying that in a person in whom thoughts of hatred and killing win room, ". . . the eternal life is not abiding" (1 John 3:15). The power which drove Cain to kill did not stem from God (1 John 3:12). John does not discuss the question of whether some hating and killing carry out God's Will, instead of being sin. Jesus had not hated his own murderers, such as Caiaphas, and had not wanted them killed. Instead, he had prayed for them. Should Christians now perhaps hate Nero or any Roman soldier and want to kill them? Would not the Christians then lose the life from God?

John refers repeatedly to the commandment to love, which Jesus impressed on the minds of his friends during the last night (1 John 2:3-5, 7-8; 3:22-24; 4:21; 5:2-3). He clearly does not interpret this commandment to mean that only the disciples, or Christians, should love one another as brothers. Instead he sees in the love of a person proof of life from God.

For the preservation of life from God in man, purification from sins of every kind is important, including the sins of hating and killing (1 John 1:7, 9; 3:3). Otherwise, the danger persists that life from God in us, his love, his spirit and his will to save, which were revealed in Jesus, will be more and more damaged by sin, or even killed, so that also intercession is no longer of any use (1 John 5:16-17). John had experienced that by the blood of Jesus, that is, his blood together with his spirit, every kind of sin is cleansed (1 John 1:7; 5:6-8). Yet in Gethsemane once, the friends of Jesus did not consider it a sin to draw swords for the defense of Christ or the killing of wicked men. On the contrary, they thought it would be an act of faithfulness to their Master, showing their readiness to sacrifice and serving as a contribution for the good of the kingdom of God. They thought it would help to overcome the evil world. Jesus, however, restrained them and showed through his own suffering and dying his way of overcoming evil in the world, a way which would not itself strengthen evil again. Jesus thereby cleansed his companions of the sins of hating and killing,

God's Will for Us Is Good

Glen Weimer

God is always alert to the heart-hunger and heartache of man.
God enters into the innermost feelings and desires of the soul.
God stirs to life the universal hungers of the human heart.
God prompts the yearnings after a full, complete, harmonious and significant life.
God wants everyone to know total well-being.
God's intentional will is man's health in body, mind and spirit.
God wants each person to live a free, full, happy and noble life.
Life lived in the Father's way is whole, with nothing to be further desired, save its continuance. But there are enemies to human well-being; enemies which, like insects eating their way into a log, bore into life leaving a trail of distress, suffering, disease and death.
God alone is the power that conquers these foes of the human spirit.
O God, thy will for me is good. My unhappiness comes when my will and thy will are in conflict. Send me forward in that life of union with thee wherein is health and peace. Amen.

which they had not recognized before as sin at all. The blood of Jesus made them followers of his spirit and life, and during the persecution of the succeeding decades, they never again took up the sword or asked others to do so. They repaid and overcame rebukes with blessing, threats with intercession, evil with good.

The old man who wrote the first letter of John had become a follower of Jesus during his youth. His quick, high-handed and unsociable nature had earned for him the nickname, "son of thunder," and had caused Jesus some displeasure, but it had been answered and overcome by patience and goodwill. Jesus had esteemed, preserved and developed the "life from God" in him. John experienced the disillusion of his pretentious hope for the highest place of honor in the kingdom of Christ. Instead, arrest, whipping, persecution, homelessness, struggle and anxiety were his lot. One after another his fellow disciples came to violent deaths. At last, as his nation arose against the Roman oppression, he did not say, as a disappointed old man: "The world is evil and will remain evil. No one can do anything about it. One should only look out for himself as best he can. Evil cannot be overcome." He affirmed, on the contrary: "We can and must overcome the evil world! It is certain that the faith in a world conqueror and weapons is a deception. By such methods one only tears evil out here and plants it elsewhere—and in oneself anew. But '. . . whatever is born of God overcomes the world'" (1 John 5:4).

Today, as always, the world has its monstrous evils. These can and must be overcome. We are called to the task. Nor are the evils of today invincible. We stand in the danger, however, of ourselves becoming evil, unawares, in the struggle against the evil world—if we fight the wrong way. Evil slumbers in ourselves as well. How should we and can we then overcome the world in and around us? The aged John is an experienced counselor. How much arrogance, unsociableness, quick temper and other wickedness lived in "son of thunder"! Nevertheless, by the influence of Jesus, through his blood and spirit, the life from God overcame the world in John. And what evil lived in the world around him! His experience in the struggle with the world was: ". . . . whatever is born of God overcomes the world; and this is the victory that overcomes the world, our faith" (1 John 5:4).

With this faith today, we also should and can face our task in the world. We can and must preserve, through Jesus, the world overcoming "life from God" in us. We must and can remain in Jesus and, thereby, in love and in God. Then, we can, as we must, speak of brothers instead of enemies. We can and must let ourselves be purified, through the blood and spirit of Jesus from every kind of sin, including hating and killing. We must not and cannot say that we do not sin, that others are wicked and sinful. Love for the Father which is complete, means also love for all his children, leaving none out. This love casts out fear as well as hate (1 John 4:18), even toward the greatest of evils which lie before us.

The Family Counselor

Naomi Will **H. K. Zeller, Jr.** **Jesse Ziegler**

The Family Counselor welcomes letters of inquiry. They may be addressed: Family Life Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Dear Counselor,

We have discovered that our nine-year-old son does not always tell the truth. We have tried to be honest and aboveboard in all of our relationships with him, but when we try to pin him down to actual facts he often dodges the issue or is untruthful. For example, when he had trouble with a neighbor child recently we felt we should have the facts so we could help him but he denied any part in it. Can you help us to help him?

Concerned Parents.

Dear Friends,

The establishing of the habit of truthfulness in our children at an early age is one of the coveted goals of every worthy parent, for we know there can be no happy living together unless we can depend upon and trust one another.

Those who have had experience in dealing with this problem tell us it cannot be cured in one hard lesson, but by the slow, steady method of many clear, firm lessons of truthfulness.

The first requirement is that the parents be scrupulously honest in their dealings with the children and other people. You say this is the pattern you as parents have been following; so you have that in your favor. The next thought to consider is that every child very much wants to be liked and approved of by his parents; so when he discovers that telling falsehoods brings disapproval, he usually decides it is better to tell the truth.

If he continues to be untruthful there is probably an underlying reason. He may feel a brother or sister is getting more of his parents' love and affection than he is and by being untruthful he can get the attention. He may feel his parents' standards are too high for him and he will deceive to avoid not measuring up.

Calling him a liar or making him feel wicked or washing his mouth out with soap, we are told, will not help; but explaining to him the unhappiness lying will bring to him and those about him, exercising patience and understanding when he slips and trying in every way to build up his assurance that you love him and appreciate his good qualities will help.

Remember, too, God is even more interested in your son's becoming a trustworthy individual than you or his parents are; so seek earnestly his wisdom and guidance through prayer.

Naomi Will.



No one marvels so deeply at the birth of a new baby as does the new mother

Don Knight

They That Behold It Marvel

Frances Bowman

THE young boy and girl discovered that they had come to mean a great deal to each other, and as friendship deepened into love they knew they wanted to build a life together. Their new home was created, and because of their love for each other a new life began to grow according to God's plan. On the day that their baby began to make his way into this world, the boy and girl were separated. The boy was asked to remain in one part of the hospital, where he experienced anxiety and real concern for his loved one; the girl was placed in another part of the hospital where she not only suffered from fear, but from loneliness and real pain as well. When the miracle of birth was actually accomplished, the only witnesses were some medical doctors and nurses — comparative strangers — while the supreme characters of the drama, the creators with God of the wonderful new life, were cut off from the experience, the mother by unconsciousness, the father by hospital walls.

This is not the happy ending which we had hoped for in our story. Every day thousands of young couples have their faith in God's plan for happy homes shaken as did this boy and girl. Is it his will that courtship and married love shall be so fine and satisfying, while the fruits of that love shall bring great suffering, fear and even unconsciousness? The hearts of many Christian men and women cry out, "If God is love, where is he during the birth of a baby?"

He is there. And they that behold a birth, marvel and know not. But no one marvels quite so deeply as a new mother who has just seen, heard and felt her child being born, unless it is a father who has seen, heard and experienced vicariously the hard work and the supreme reward. Upon being congratulated by her doctor after she had worked well and produced her child, one mother could only say, "But . . . I didn't do anything. It's just that . . . God is love!"

The name for this new-old method of bringing a baby into the world is natural childbirth. It is not my purpose here to give

Wife of the pastor of the Ft. McKinley Church, Ohio

more than a brief non-technical description of the essence of natural childbirth. It is a process by which a trained mother brings forth her baby with a minimum of pain and with little or no anesthesia. Part of her training consists in learning the art of complete relaxation and deep breathing which permits the baby to make his journey into the world with little discomfort to the mother. Other exercises strengthen and train the muscles which are called into action during the birth itself. Another vital part of the mother's training consists in coming to understand fully all the aspects of the childbirth experience from beginning to end. When she understands the meaning of her sensations she is not afraid; when she is not afraid she can relax and be comfortable or, when the times comes, work hard and be comfortable. A strong emphasis in the natural childbirth movement is the participation in a fellowship group where a would-be natural mother can continually shed the many fears and wrong ideas concerning childbirth to which she is constantly exposed in the outside world and can rekindle her faith that God planned for childbirth to be a glorious and satisfying adventure. Natural childbirth is not for most women completely painless, but it is certainly an experience without prolonged and unbearable pain. Natural mothers may always have an analgesic or anesthetic whenever they desire it, but they seldom want it.

A few further words of explanation are needed. Natural childbirth is not merely having a baby without anesthetic, and it is not "being brave." It takes much more courage to have a baby the conventional way—facing longer and painful labor without the natural analgesic, relaxation; by-passing the great adventure of participating actively in the actual birth; enduring the common after-delivery depression; having to overcome a feeling of aloofness or rejection for your baby who has caused you suffering. Natural childbirth is not accomplished by mere reading, no more than the Christian way is learned by merely reading the Bible. Natural childbirth exercises must be practiced daily, just as Christian disciplines need to be practiced. Many natural mothers, including the writer, have been self-trained; that is, they have studied carefully the natural childbirth literature, practiced faithfully the brief daily exercises and carried through a successful natural birth. Most of us are tremendously helped, however, by the moral support and increased knowledge which comes from a fellowship group—a sympathetic doctor, an exercise class, a natural childbirth club or even one other friend who is a believer.

How fortunate are those women in a relatively few places who have the privilege of attending natural childbirth classes or of having help during childbirth from a person trained in natural childbirth methods! What a pity it is that a natural mother often has to buck the whole hospital to achieve her purpose, only because the staff does not understand. Conventionally we place the greatest event of our lives in the hands of medical people many of whom have never been privileged to witness the happiness and finer health, both for mother and baby, of natural childbirth. For example, a nurse who assisted a natural mother as she brought forth her child, said, "I read about this, but I never expected to see it."

So it is seen that natural childbirth is a pioneering movement. It is not really popular, it is widely misunderstood both by medical people and lay people and those who advocate it are likely to be thought "faddists" or "very brave" or a little queer. A couple said to me recently that they would be glad when natural childbirth would be more widely accepted so that they could consider it more seriously. We cannot wait until it

We Must Grow in Knowledge of God's Will

Kirby Page

WE MUST grow in our knowledge of God's will. Growth is the law of life. From infancy to childhood to youth to maturity our bodily development continues. Likewise, moral insight and spiritual power come by stages of growth.

It is written in the record that Jesus grew in stature and in wisdom and in favor with God and man. We also must grow in knowledge of God's will. Just as a human mother cannot reveal herself fully to the babe in her arms, so it is with our Father. He can reveal as much as we can receive and no more. Day after day we must become more at home in the invisible world of the spirit. Bit by bit we must apprehend the mind of Christ, little by little we must capture his spirit, step by step we must toddle and then walk confidently down his way. We must alternate from silence to activity, from communion with God to service among men.

God's opportunity to provide guidance in the hour of decision is measured by our total sensitivity. We come to know what is right in a given situation as habitually we endeavor to do God's will. Day after day we must seek to know, and week after week we must do. Right action comes from knowledge, but fuller knowledge of God's will comes from fidelity in action.

We must learn to do God's will because it is right, not because of calculations that such action will be pleasant or successful. Discipline of mind and emotion is required if we are to persist in doing what is right in God's sight because it is right and leave the results in his hands.

is widely accepted; we must work to make it so. God has to wait for men to reveal his purpose. Christians do not wait for popular approval. It has always been our commission to leaven the whole lump.

My faith in natural childbirth is based not only upon my own experience but upon the experiences of a constant stream of ordinary flesh and blood girls in the city where I live—girls who train, succeed and pass the good word along in the form of testimonials at regular natural childbirth association meetings. Natural childbirth is something you do not keep still about. When it happens to you you want to shout it from the housetops. It is an experience which natural mothers covet for all mothers everywhere. After the fine experience of my daughter's birth my first deeply satisfying thought was, "Some day she too can have a baby like this!"

And natural fathers—what of them? Most of us will probably have to wait and work for a long time before fathers are universally permitted to share in the experience of the delivery of their children, although persistent couples sometimes find a way of remaining together during their big moment. What a sad commentary on the secularization of modern life is our practice of making the co-creator, the father, feel that he is irrelevant!

Whatever the circumstances, there is always a sense of awe and wonder whenever a baby is born. After delivering a baby one nurse said, "You just feel that God has given you something right there in your own hands." Mothers and fathers, let's not be cheated out of the wonderful experience for which we were created. Come, let us meet God face to face in the person of our new born. For they that behold it marvel.

To get literature and information

Association for Childbirth Education, Y.M.C.A., Fifth and Seneca, Seattle, Wash.

Natural Childbirth Association, 2519 N. 49th St., Milwaukee 10, Wis.

Canadian Mothercraft Society, 341 Bloor Street W., Toronto 5, Canada

Childbirth Education League of Philadelphia, 135 S. 17th St., Philadelphia, Pa.

Mrs. J. H. Laning, Jr., 27 Forest Street, Stoneham 80, Mass. (for those in Boston area)

Parents Unlimited, % Mr. and Mrs. Rico Pallotta, 2627 Idlewood Road, Cleveland Heights 18, Ohio

Cradleland, % Mrs. Margaret Gamper, R.N., 4344 N. Oakley Street, Chicago, Ill.

Claire Louise Foundation, Flint, Mich.

"Prepared Parents," course available at Minneapolis Maternity Hospital.

Natural Childbirth Association, Y.W.C.A., 3rd & Wilkinson, Dayton, Ohio.

Books

Introduction to Motherhood, Dr. Grantly Dick Read. Harpers, $1.75

Birth of a Child, Dr. Read. Vanguard Press, $1.50

A Way to Natural Childbirth, Helen Heardman. Williams & Wilkins Co., $2.50

Pamphlets

Exercises for Natural Childbirth, Milwaukee Natural Childbirth Association, 25c

Childbirth Is Natural, Barbara Francis. Ave Maria Press, 10c.

Observations and Impressions of Europe

J. M. Bennett

AS A tourist journeys through Europe from city to city, visiting the old castles, enjoying the great cathedrals, attending the crowded theaters and night clubs and stopping at the big hotels, he could easily conclude that prosperity abounds everywhere. The hotels are comfortable, often luxurious, food is not only ample but served in abundance, the theaters are often full, the night clubs are progressing, business seems to be normal, factories are running and the people are generally well dressed, polite, cheerful and apparently prosperous.

When one ventures behind this dazzling and deceiving front of illusion, the picture is quite different. The terrible devastation of war is still evident in the war-stricken countries. I happened to be in a badly bombed city on the night of the tenth anniversary of its horrible bombing. I attended the memorial services held in honor of the 20,000, mostly women and children, whose lives were snapped out on that dreadful night just a decade ago. This city of some 200,000 inhabitants had 67% of its homes wiped out and 22 of its 24 churches destroyed. Emphasis seemed to be placed on the bombing of homes instead of on the military objects and industrial centers. Hundreds were buried by their falling homes and many still remain beneath the debris.

As I stood there that night among the thousands gathered amidst the ruins of their once beautiful and beloved city, to honor the memory of their loved ones, I looked out over the hideous remains of a once lovely residential section and then back to the sad faces of those around me. Bells tolled in the distance; an awful hush fell upon the great throng, making it as silent and still as the tomblike walls of the Old St. Martin church that loomed in the shadows. Many silently wept, for there was scarcely a person there who did not have among the killed a dear relative, a friend or an acquaintance.

This is the true result of war. Why civilized people stoop to such barbaric and diabolical methods of settling their disputes remains a mystery.

The housing problem created by the destruction of homes has been greatly augmented by the influx of the homeless wanderers. In little Austria, with a population of some 7,000,000, there are upwards of 300,000 displaced persons, refugees and aliens. In West Germany the percentage is much greater and rapidly growing. War prisoners, most of them physical and mental wrecks, being released by the communists are being welcomed by the people but are adding to their burdens. Statistics show that since 1912 more than sixty million Europeans, one out of every nine, have been expelled, abducted or resettled.

Much has been done and is being done to replace destroyed buildings and repair damaged ones. The women as well as the men are working almost day and night to construct for themselves simple homes. Everywhere from their improvised shelters in the rubble and ruins of their

Farmer of Wyoming, Delaware



Out of the rubble of their bombed cities, many Germans are building new homes and new churches

former homes, men and women emerge to aid in construction. The regularly employed work after hours, often long into the night. The displaced are also working whenever and wherever possible. Occasionally two or more families join in the erection of a dwelling to be owned and occupied jointly.

Yes, these people have the will, the energy and the ability to rebuild Europe and they are doing it with such speed and efficiency that the most optimistic are surprised.

Though a few criticisms are leveled against the Marshall Plan most of the people seem grateful for what it has done and are frank in admitting that they never could have made the progress they have without it. Many people in West Germany oppose re-arming, but in every other respect seem to prefer Americanism to communism. The Italian and French do not seem quite so positive.

The Ford Foundation Fund is doing much to help the common man by enabling him to borrow money to purchase material for his home and other worthy purposes. The various churches are not only assisting in handling and distributing this money but are also putting on a rehabilitation program of their own, either alone or collectively, that is reaching many of the needy and is doing much to help them help themselves and others.

In most countries in Europe there is much unemployment. In Italy alone there are more than 2,000,000 idle today. In Austria and Germany, of course, the problem of unemployment is greatly increased by the influx of refugees, expellees and returned prisoners-of-war.

Perhaps there are fewer out of work in Switzerland and Holland than in any other countries on the continent and, therefore, less misery and more contentment are in evidence.

Inflation, which can be easily overlooked by a casual tourist, is another curse to many European countries. So many people have seen their investments vanish and their savings dwindle that they have lost their initiative to either invest or save. A generation ago the French franc was worth around twenty cents in U.S. money. Today it takes 370 franks to equal our dollar, while 625 Italian lire are required to amount to the same value. And it should be remembered that the buying power of our dollar has also greatly decreased.

In spite of the depreciation of the value of currency, salaries and wages are very low in most of the countries we visited. The average weekly wage fell between seven and ten dollars, while monthly salaries often ran as low as fifty or sixty dollars.

Many who do not know the facts conclude that since wages are low the cost of the necessities of life, such as food, clothing and shelter, would be proportionately low in price. This, however, is not true. I was greatly surprised to observe that with the possible exception of England the prices of clothing, food and rent were as high and sometimes higher than in the states. Nowhere was gasoline less than seventy-five cents a gallon and often much more. The cost of living index in Austria is eight times that of 1938, while wages have increased only threefold. And Austria is no exception. Perhaps we could get a better understanding of the plight of the poor working people if we would consider that the average American laborer has to work only one day to buy a pair of shoes while his European cousin must labor a week or more to make a similar purchase. The same ratio would hold for almost any other article purchased.

To the average American, European farming appears to be primitive. The farms are generally small and often the land of a farmer is not in one tract but in sections scattered over the neighborhood and sometimes miles apart. Naturally this peculiar division of land does not lend itself to the best farm methods nor does it encourage the owner to buy modern machinery but, together with other traditionalities and the lack of funds, tends to make the small farmer's life one of drudgery. Grain is still often cut with the sickle and thrashed with the flail. Sometimes the hoe is the only instrument the poor peasant has with which to break the ground, dig potatoes or harvest sugar beets and the scythe his only implement for mowing hay. Women work in the fields as well as in the home and their homes are far from modern. Their kitchens remind the American visitor of the days of his great grandmother and their homes in general of our colonial days. Sometimes cooking is still done over an open fire and often the good housewife does the family wash in a near-by stream by dipping the soiled clothes into the cold water and rubbing them on a smooth stone.

It should be stated, however, that there are some large and well equipped farms and modern rural houses. Neither should we overlook the fact that most farm land is kept clean and tidy in appearance and that production per acre is often very high.

The Brethren Service Commission program, initiated and being executed by the Church of the Brethren is a good example of what one small American church is doing to help Europe recover. The Brethren House at Kassel, Germany, erected in the midst of ruins of the bombed-out city, stands as a monument to the work being done by the Brethren with native co-operation. For some two years volunteers, work campers, returned exchange students, regular laborers, German workers, visitors and other friends have toiled hard to complete this energizing center.

The Brethren House at Linz, Aus-

tria, completed in 1950, is another example of the results of, labor sacrifice and co-operation.

Besides supplying office and living space for the B.S.C. Staff, these centers are being used in many ways to enrich the lives of those living in these countries for the entertainment of both foreign and German and Austrian guests.

The Brethren are playing an important part not only in caring for the refugees, while they are crowded in their improvised, temporary camps, but also in helping to find them permanent homes. Many are being located in Europe, but often under very unfavorable conditions. I talked to an educated man who was fortunate enough to lease a few acres of waste land that never before was considered worth farming. Here he, his wife and several children live in a shack and by tremendous effort are able to exist.

Many still look with hope toward America. The new U.S. Refugee Relief Act is doing much to encourage them. In the meanwhile escapees are pouring across the "Iron Curtain." The camps are still crowded and conditions bad. Each community is compelled to absorb a certain quota each month. The poor homeless creatures, seldom getting away with little more than the clothes they wear, are in some cases permitted to remain in camp only a few days. Room must be made for the newcomers. While remaining in camp they are fed from a common kitchen and live in a crowded condition. It is bad enough for the adults but for the children it seems inhuman. They are pleading for a chance to start life anew and the Brethren are trying to help them.

The Heifer Project, which has been praised in both prose and poetry, is an excellent endeavor. For several years members of the Church of the Brethren have either given heifers from their flocks or contributed money to purchase them for distribution among the needy families of Europe. These heifers are collected and taken overseas by volunteers and distributed according to a well-formulated plan. Generally these heifers are given in trust to families with children, with the understanding that the first female calf will be passed on to another needy family recommended by the committee.

In one center where careful records are kept, the original 1,500 heifers coming from America have increased to 5,000. More than twenty new families are now receiving heifers each month. One recipient wrote, "No one who hasn't been hard pressed can know what a cow means to a family with children."

Brethren Service is also doing much to help alleviate the great health problem confronted by the refugees and their neighbors, by assisting in the furnishing of medicine, craft materials and clothing, as well as helping with the X-ray program, establishing clinics and hospitals and supplying artificial limbs. No one except an eyewitness can appreciate what all this means to these poor, distressed people.

Food and clothing are still greatly needed and the Brethren are helping to supply them. A lasting impression is made on most observers witnessing the distribution of these gifts from America to the most needy families. Many seem plainly embarrassed; tears of gratitude fill the eyes of others. One can readily see that here are no professional beggars, but the victims of unfortunate circumstances.

Too much cannot be said in praise of the student exchange program. Through it a teen-ager has an opportunity to come to America, live in an average home and attend one of our high schools. Perhaps nothing being done to promote goodwill exceeds this. Former exchange students met our party all along the way. Many traveled for miles by bus, on bicycles or even on foot just to spend an evening with American friends. Some told of the task they were having to convince their neighbors that Americans are not all bad. Everywhere a spirit of excellent fellowship and brotherly love seemed to exist. If these young students will remain in their native land after returning from America, there is no end to the good this program will do.

It was an exchange student who told his skeptical neighbors that if they permitted a work camp to be established in their community Americans would come and work for nothing. From what these natives had heard from other sources about the money-grabbing Americans, this seemed unbelievable. They argued against it and for a time refused to allow it. Eventually, the camp was established and now the community is begging for more Americans.

The work camps are a godsend to these poverty-stricken and bewildered people. The work these camps are doing varies. Some establish and promote recreational centers for the refugee children and otherwise try to add a little sunshine to the lives of these poor little wretches. Some help in the construction of much needed homes or in repairing or building churches regardless of denomination. Trade schools for the handicapped are started and supervised by others. Backward agriculture sections are being supplied with modern equipment and improved seeds and the peasants given scientific instructions and physical aid. In brief, assistance is rendered in the vicinity of the camp wherever the need exists.

Here is being done a noble, unselfish work that is doing much to promote friendship and good will between the Old World and the New and to cause the most skeptical to change their attitude toward America.

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Brethren Publishing House, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*).—Editor.

***Treasure in the Andes.** Alfred Lewis. Abingdon, 1952. 127 pages. $1.50.

This is an exciting story of Pepito, an Indian boy who lives in the Andes mountains of Peru, South America. The book is valuable because it gives so much information about the life of the country along with the fascinating account of this boy and his family. Although the setting is in Peru, the story will help us to understand life better in Ecuador, where our mission work is carried on. Juniors will find the story interesting.—*Anetta C. Mow.*

Human Development and Education. Robert J. Havighurst. Longmans, 1953. 338 pages. $4.00.

This book discusses education as related to the achievements of persons at various age levels.

It will be of interest to parents and teachers who desire to study the development tasks of education and gain more insight concerning the guidance of children and youth. —*Dessie Miller.*

KINGDOM GLEANINGS

Brethren churches in Southern Missouri and Arkansas are planning to sponsor a weekly radio broadcast over station KWTO on Springfield, Mo. The first program is tentatively scheduled for Saturday, May 29, at 8:30 a.m.

Roy Hiteshew returned to his work at the Brethren Service Center, New Windsor, Md., on May 4, after a short time in Europe visiting Brethren Service work there. Bro. Hiteshew had gone to Europe as a cattle attendant with a load of heifers.

June 6 is the date set for the mass meeting at Camp Mack, Ind.; services will be held in the afternoon and evening. Speakers will be M. R. Zigler and C. E. Davis for this thirtieth anniversary of the camp. Lunch will be served in the evening for a free-will offering.

Leaders for the camp leaders training workshop for Missouri and the Western Region will be Ralph Skaggs, Paul Weaver, Elsie Hall, Ed Crill, Glenn Swinger, Betty Lou Hershberger, Joe Kimmel and Eugene Lichty. The workshop is to be at Knobnoster State Park, near Warrensburg, Mo., June 1-3.

Twelve seminaries in the Chicago area are cooperating in arranging an ecumenical institute to be held at six centers simultaneously, Aug. 2-13. Three lecture classes are scheduled for each morning and three afternoon seminars. There will be opportunities for conferences with faculty leaders and visits to places of ecclesiastical interest in the city. The faculty for the first week at Bethany Biblical Seminary will be D. Martin Niemoeller of Germany, V. E. Devadutt of India, and L. John Edwards of England; for the second week, H. H. Farmer of England, Tetsutaro Ariga of Japan, and G. Baez-Camargo of Mexico. Registration blanks should be sent to The Chicago Ecumenical Institute, Dr. A. C. McGiffert, Jr., The Chicago Theological Seminary, 5757 University Ave., Chicago 37, Ill. Registration fee is $7.50 per week.

For Conscientious Objector Registrants

Conscientious objectors, even though they are eligible for some deferred classification, should have SSS Form No. 150 (special form for conscientious objectors) completed and in their file if they want to be considered as conscientious objectors by their draft board even at some future date. Failure to do so until they have been removed from a deferred class often indicates to a local board that a registrant's convictions are not sincere.

The Selective Service law requires every young man, if he is conscientiously opposed to participation in war, to sign Series XIV of the General Classification Questionnaire and to fill out SSS Form 150 before he is classified. If Form 150 is not sent him after a reasonable period of time, he should again request it from his local board. By filling out SSS Form 150 at the proper time the registrant will eliminate many difficulties. A number of young men have been denied I-O classifications because they have not followed the outlined procedures. However, every registrant still should seek the lowest classification to which he is entitled, even though he has made SSS Form 150 a part of his file.

The seven churches in the Baltimore area invite those going to and returning from Annual Conference at Ocean Grove to stop over in Baltimore to visit the Brotherhood Pilot House or attend services in any of the churches. All morning services are at 11:00 (EDT); Reisterstown and Dundalk have evening services at 8:00 (EDT). The addresses are given here for your convenience. The *Brotherhood Pilot House* 1213 N. Durham St., in east Baltimore, ORleans 5-1671 or DIckens 2-4607, Vern Hoffman, director; *Dundalk church,* Yorkway and Shipway in Dundalk, Raymon E. Eller, pastor, Dundalk 2681; *First church,* 4500 Liberty Heights Ave., Jacob F. Replogle, pastor, FOrest 7-5968; *Friendship church,* Hammonds Ferry Road and Maple Ave., Linthicum Heights, Carl Seidler pastor, Glen Burnie 2570-W; *Long Green Valley church,* 1 mile west of Long Green station, J. M. Prigle, pastor, Glen Arm; *North Baltimore church,* Roland Avenue and Oakdale Road, Frank E. Williar, pastor, HOpkins 7-8251; *Reisterstown church,* Berryman's Lane, Reisterstown, J. H. Lau, pastor, HUnter, 6-5350; *Woodberry church,* 36th and Poole Streets, Albert C. Schue, TUxedo 9-6892.

Annual Conference Information

Time

Ocean Grove, N. J., the location of the 1954 Annual Conference, is on Eastern Daylight Time. Those coming to Ocean Grove should take into account both the Eastern time zone and the daylight time.

Transportation

Round-trip clergy tickets from points in the west and southeast to Ocean Grove, N. J., can be purchased upon presentation of Western or Southern clergy permits. The dates of sale are June 9 to June 18 inclusive; the return limit is thirty days in addition to the date of the sale. Fares are on the basis of one-way first-class fare for the round trip according to route, using fares in effect on authorized selling dates.

Facilities for Tape Recorders

Facilities for a limited number of tape recorders will be available at Ocean Grove Conference. As in former years provisions will be made so that the recorders can feed off the recording equipment used by the department of audio-visual education. Anyone wishing a reservation for his recorder should send his name and address with a $2.00 recording fee to the Department of Audio-Visual Education, General Brotherhood Board, 22 S. State St., Elgin, Ill., as soon as possible.

Brethren Service Dinner

The Brethren Service dinner at Annual Conference is scheduled for Friday evening, June 18, 5:00 to 7:00 p.m., at the North End Hotel. M. R. Zigler will be the speaker. Tickets are $2.00.

Brethren Welfare Workers' Luncheon

A luncheon for Brethren welfare workers is being sponsored by the Brethren Service Commission on Friday, June 18, at the North End Hotel Solarium, Ocean Grove, N. J. Dr. John Parks Lee, director of the division of welfare agencies, Board of Pensions, Presbyterian Church, U.S.A., will speak on the subject, Older People Challenge the Church. The luncheon, tickets for which are $1.50, is open to any Brethren who are interested or are working in private or public welfare work or are managers, matrons and board members of our homes for the aged. Those interested write: Brethren Service Commission, 22 S. State St., Elgin, Ill.

Brotherhood Theme: Win Men to Christ

From the estate of Ressie Z. Harrison the General Brotherhood Board has received a bequest of $7,518.39. Ressie Z. Harrison was a resident of Brownsville, Oregon, and her death occurred Sept. 4, 1952.

Anniversary and Celebration

Conewago church, Pa., will observe its one-hundredth anniversary on May 29 and 30, with services Saturday evening and all day Sunday. This congregation was formerly known as the Conewago meetinghouse (Hoffers).

Bristolville church, Ohio, will observe "a joyous celebration of a debt-free church" on June 6. The pastor will conduct the morning service and a guest speaker has been secured for the afternoon service. District and local persons will take part in the services. A basket dinner will be held at noon.

Manchester College

Paul Noffsinger, who has served as financial field secretary for Manchester College for the past five and a half years, has resigned to accept a position with the Everyday Poultry Supply Company at Sidney, Ohio. Paul has traveled over the Central Region many times and made many friends for the college. Desiring to spend more time with his growing family, he has taken a position that takes him off the "road." Our good wishes accompany him and his family.

Some of the faculty members spent the spring vacation in holding Holy Week services: Paul Bowman at the South Whitley church in Indiana, T. Wayne Rieman at Hartville, Ohio, David Waas at Springfield, Ill., Galen Lehman, the regional secretary, at Girard, Ill. President V. F. Schwalm, who was hospitalized a short time for eye surgery in March, is back at work at his desk on a nearly full-time schedule.

Manchester College will graduate 144 seniors in this year's class. Commencement activities began with the junior-senior reception on May 7; the final faculty reception was May 25; alumni banquet is May 29; the baccalaureate address will be May 30; commencement address, May 31.

Manchester College sponsored a Science Fair for the fourteen northeastern counties of Indiana on April 24. This was part of a nationwide movement. The two winners in the contest will have their way paid to the National Science Fair. Dr. Holl was chairman of a committee promoting the affair. Dr. Weimer and Dr. Morris served with him.

More than 400 attended the Mother's Day banquet on March 20. Other activities on the same day were a concert given by the String Symphony under the direction of Prof. Vernon Stinebaugh. Nearly 100 high school students from some 15 schools played along with the college symphony. Vacation Bible school leaders of the region were on the campus in conference at the same time, March 19-20.

Chapel speakers at the college in recent weeks were William Beahm of Bethany Biblical Seminary; Mr. and Mrs. William Muir, who spoke on Approach to Sculpture and Painting; Dr. Samuel Nichols; Dr. Joseph Evans; Dr. Benjamin Mays; Dr. Albert Shirky. These four last named were Methodist ministers brought here in a pre-Lenten service by the Methodist church on loan to the college.

On April 2 the college held another of its United Nations programs. Mr. Ali Othman of Jordan gave the address and nearly 300 high school students from surrounding Indiana high schools participated. Julian Gromer gave a travelogue on April 21.

The Church Calendar

May 30

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson: Elisha Reveals Spiritual Resources. 2 Kings 4:8-37; 6:8-23. Memory Selection: If God is for us, who is against us? Rom. 8:31 (R.S.V.)

CBYF Topic: Looking Ahead

June 1-3 Missouri leadership training camp, Knobnoster state park, Warrensburg, Mo.

June 4-5 Camp leaders training conference, Camp Peniel, Md.

June 6 Pentecost Sunday

June 11-14 Music and worship conference, Palmyra, Pa.

June 11-14 Training conference for youth and junior high leaders, Elizabethtown College, Pa.

June 13 Children's Day

June 14 Conference on home missions and evangelism, Ocean Grove, N. J.

June 15 Pastors' retreat, Ocean Grove, N. J.

June 15-20 Annual Conference, Ocean Grove, N. J.

June 21-24 Leader of leaders' conference

Love Feasts

Indiana

June 6, 7:30 pm, Wawaka

Ohio

June 6, East Chippewa

Pennsylvania

May 29, 1:30 pm, Welsh Run
May 29-30, 1:30 pm, Antietam, Prices
May 29-30, 10 am, Chiques, Mt. Hope
May 20-30, 10 am, Schulykill, Big Dam
May 30, 7:30 pm, Elbethel
May 30, 7:30 pm, Jennersville
June 6, 7 pm, Mechanic Grove
June 6, 7 pm (DST), Middle Creek

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. William M. Beahm of Bethany Biblical Seminary, Chicago, Ill., in the University Park church, Md., June 21-27.

Gains for the Kingdom

Six baptized and six received by letter in the Trinity church, Va. **Four** baptized in the Greenmount church, Va. **Six** received by letter in the Sebring church, Fla. **Eight** baptized in the Boones Mill church, Va.

Ten baptized and six received by letter in the Tire Hill church, Pa. **Four** baptized in the Allentown church, Pa. **Two** baptized in the Hatfield church, Pa. **Fourteen** baptized and four received by letter in the Beachdale church, Pa. **Two** baptized in the Myerstown church, Pa. **Sixteen** baptized, three awaiting baptism and three received by letter in the Rummel church, Pa.

Ten baptized and three received by letter in the Eastwood church, Akron, Ohio. **Seven** baptized in the Olivet church, Ohio. **Two** received by letter in the Owl Creek church, Ohio. **Two** baptized in the Sunfield church, Mich. **Nineteen** baptized and one received by letter in the Trotwood church, Ohio. **Eighteen** baptized, one reconsecrated and four received by letter in the Kokomo church, Ind. **Thirteen** baptized and two received by letter in the Eaton church, Ohio. **Three** baptized in the Marilla church, Mich. **Eighteen** baptized and one received by former baptism in the West Goshen church, Ind. **Three** baptized in the Hope church, Mich. **Four** received by letter in the Lansing church, Mich.

Ten baptized and six received by letter in the South Waterloo church, Iowa. **Five** baptized and three received by letter in the Colorado Springs church, Colo. **Twelve** baptized and six received by letter in the Lone Star church, Kansas. **One** baptized in the Osceola church, Mo. **Nineteen** baptized and five received by letter in the Fredonia church, Kansas.

Three baptized in the Sacramento church, Calif. **Twenty** baptized and two received by letter in the Olympia church, Wash. **Five** baptized and eleven received by letter in the Covina church, Calif. **Five** baptized and four received by letter in the Twin Falls church, Idaho.

News and Comment From Around the Worl



Religious News Service

A campaign to get motorists to practice the Golden Rule in everyday driving has been started by the adult Sunday-school class of the Cedar Christian church in Cedar Rapids, Iowa. Walter Lake, teacher of the class, is shown in his car with a sticker on the dashboard containing the slogan, "Remember D. L. C."—the initials meaning "Drive Like a Christian"

Editors of Church Papers Meet

The Gospel Messenger is one of the 125 member papers of the Associated Church Press which have a total circulation of 7,000,000 and reach an estimated audience exceeding 20,000,000 readers. Kenneth I. Morse, editor, represented the Gospel Messenger at the annual meeting of the Associated Church Press in New York in April.

A feature of the sessions was a full day spent in United Nation's headquarters. Secretary-General Dag Hammarskjold of the UN told the editors that the UN "needs the inspiration and support of those who represent the great communions of the spiritual world." In welcoming the group he stressed a spiritual approach to world problems which he said was a "common aim" of the churches and the UN.

Andrew W. Cordier, executive assistant to the Secretary-General, told the Protestant editors that their readers weigh heavily in the public opinion of this country. He urged them to continue "to exercise that influence which will guide the UN in the direction it should move." In an appraisal of the role of the United Nations he stressed its work of mediation and conciliation, its teamwork and its policy of technical assistance as opposed to colonization. He said the UN "has accomplished more than the peoples of the world know, but not yet as much as they deserve."

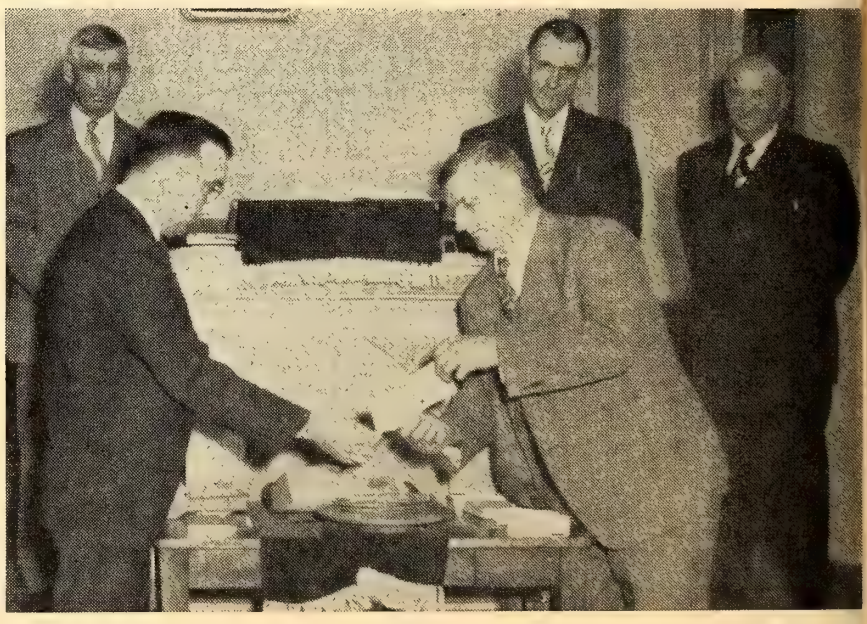
In other sessions the editors were urged to overcome complacency on the part of Christian citizens about crucial national and world matters. Dr. Walter W. Van Kirk, executive secretary of the Department of International Justice and Goodwill of the National Council of Churches, said, "In a world which has the hydrogen bomb, in which there are fifty million refugees, a vast underfed and underclothed population, men's freedoms are assailed, and Marxism is on the march, Christians have no right to be seeking peace of mind. If your readers go to bed without a headache, you ought to be ashamed."

Dr. F. Ernest Johnson, editor of Social Action, contended that social issues are central, not marginal, concerns of the church. He urged editors to focus their attention on issues that are most crucial to the church — not those in which the church has an institutional stake. The number one such issue, he said, was the race question.

Dr. Leo Rosten, Look magazine special editorial advisor, called fo a broad perspective on the part o the church press. He urged its edi tors to speak with "clarity, candor and conviction" on all issues involv ing good and evil whether or no they are directly related to th realm of religion.

The editors heard an analysis o the theme of the World Counci of Churches Second Assembly — "Christ the Hope of the World" — by Dr. Franklin Clark Fry, presiden of the United Lutheran Church. By having a doctrinal theme, he said "we are going to prove to ourselve and to the world that our fellowshi is strong enough to examine funda mental doctrines of faith abou which we are not as yet agreed." He said that the theme echoes th urgency of our times. "With life going faster and faster we can no longer believe that we have forever to accomplish the task of Christian ity."

The Associated Church Press adopted a resolution urging all peo ple to consider "soberly and in prayer" the moral implications of producing and using weapons of



On Nov. 25 Bethany Church, Mo., celebrated the paying off the indebtedness on their church with a note-burning ceremony at the annual Thanksgiving supper. Credit for raising the money to clear the debt goes to the well-organized group of men under the presidency of Everett Hawkins. Twenty projects were undertaken by the men, bringing in a total of $675. One or two items still remain to complete the present building program which began in 1946 after the former building had burned to the ground. Shown in the picture are, left to right: back row E. W. Mason, George Clemens and Laban Hollar; front—Byron Dell, pastor, and Everett Hawkins

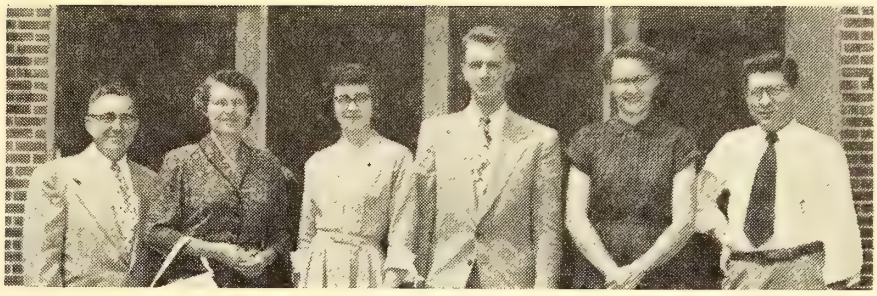
ndiscriminate slaughter." Specifically citing "atomic, hydrogen and cobalt bombs, nerve gases and agents of biological warfare," the resolution called upon the government to continue exploring "every possibility of ending the world armaments contest." It also asked that the government consult with other nations before taking action, such as the recent H-bomb test, that might endanger the lives and food supplies of their people. Another adopted resolution affirmed the editors' faith in "the strength of our democratic principles of government to meet national and international danger." It recorded their conviction that "neither organizations nor individuals should be listed by government agencies or offices as 'subversive' in violation of due process of law as guaranteed in the Constitution." A third resolution commended individuals and agencies that in the year past fought the good fight for the freedom and wholeness of man's God-given personality.

Baptist Churches Sponsor Baseball Broadcasts

Broadcasts of big league professional baseball games are being heard in Louisville this season under the sponsorship of a church group instead of a brewery, as in former years. The Long Run Association of Baptists, a fellowship of 120 churches and missions in the Louisville area, contracted to underwrite radio station WGRC's costs for carrying the program. The association will sublease time on the program to advertisers whom they consider in harmony with the principles for which they stand.

Color Film on John Wesley Dedicated

John Wesley, the 18th century British founder of Methodism, is the subject of a new feature-length color film that was dedicated at a private showing in New York. Attending the world premiere of the seventy-seven minute motion picture were members of the Methodist Council of Bishops and representatives of other denominations and church agencies, the press, radio and television. Following its showing in New York, "John Wesley" is being released to 515 churches across the country for premieres through June. These churches provided the funds to finance the project. After the two-month premiere period the film will be available to other Methodist churches and religious groups. The movie has been described as a teaching film. It is not a complete biographical film, but it is designed to depict some of the significant and dramatic highlights in the eighty-eight year life of the 18th century churchman, educator and evangelist.



Lloyd Hoff

Manchester church, Indiana, has a record few churches can rival: ten resident members who have served from one to five terms on various mission fields of the Church of the Brethren; six active workers, Chalmer and Susan Shull in India, John and Esther Hamer in Africa and Ruby and Benton Rhoades in Ecuador (shown above, left to right); and three young persons in Brethren Service in Europe. The picture was taken last summer when the local church honored the missionaries under appointment with dinner and a special fellowship hour

Unchurched Youth Target of New TV Series

Unchurched youth of the nation are the target of a nine-week series of Sunday-morning television programs to be aired over the CBS-TV network beginning May 2. The programs are produced by the Broadcasting and Film Commission of the National Council of Churches. The Rev. Charles B. Templeton, National Council evangelist, will be the principal speaker on each program of the series to be called "Look Up and Live." The National Council has organized Christian Youth Council committees on TV in major television viewing areas of the country to support the program series and help back up its major aim of getting young people to church.

Methodists Report Church School Gains

Attendance at Methodist Sunday schools in the United States now averages more than 3,000,000, indicating an increase of almost 100,000 over the past year. Dr. John Q. Schisler of Nashville, Tenn., who made the report to the annual meeting of the Methodist Board of Education, said that there was an urgent need for churches to develop special television programs for children. He said that many TV programs are objectionable from the standpoint of moral, ethical and religious content.

Protestant Station Begins Broadcasts From North Africa

An international Protestant radio station has begun broadcasting nondenominational Christian programs to Europe from Tangier, North Africa. Regular broadcasting on a full-time basis was started late in March, after a test broadcast brought favorable reaction from listeners in most European countries. The sponsoring organization is International Evangelism, Inc. Programs are being broadcast in Spanish, Portuguese, French, German and English, but others in Russian, Swedish and the Slavic languages are to be added shortly. The station is powerful enough to reach virtually any point in Europe and North Africa.

Quotes in the News

Pope Pius XII: "There is year by year a mounting anxiety and, one might say, trepidation on the part of the peoples of the world by reason of their fear of a third world conflict and of a dreadful future, placed at the mercy of new destructive arms of unprecedented violence."

Dr. William F. Russell, president of Teachers College, Columbia University: "Much as we keep religion out of the public schools, we Americans, with very few exceptions, would not wish to live in a country where God is banned officially, as in Soviet Russia. It follows, then, that the teaching of religion is a basic purpose of American education. We have chosen not to do it through the public schools; hence, it is a task that devolves on homes, churches and other social institutions."

New Experiences

Eleonore Wagenschwarz
Prairie City, Iowa



Eleonore Wagenschwarz, who has lived this year with the Merlin Brewer family, will return to Germany this summer

I KNOW that many of the people here in the United States don't know too much about this program. I say that because people here are more or less surprised when I tell them how it happened that I got the chance to come over here, and how the whole program works. If somebody asks me to give a clear definition of the exchange program, I would say that it is a program of peace and goodwill. And I don't think I have said too much by making this statement.

I am living here in Prairie City now for over seven months with the Brewer family, and I must admit it is a wonderful experience. The first thing that impressed me when we got here to Prairie City was that our farm was quite a ways from the town, and I didn't think I would like that too well.

But it didn't take me too long to come to the point where I thought that was just the place for me to stay. But I think it isn't just the fact that I come from a farm, and got on a farm again. It is the family relationship that makes me feel at home. But there is something more than just the family; there is the school, the church and the whole community. I am accepted as a member and treated just like everybody else, although they know I will have to leave again. When the time comes for recreation I will join them, but when the time is to work I will gladly work just like anybody else, because I don't want to be a privileged character, for that would be the wrong attitude, and it might lead to just the opposite than what the purpose of this program is.

I found many differences, more than I thought there would be, and I admit, my first week was not easy. But by now there aren't many things any more which I would not know how to handle. School is pretty easy for me in general. Now I am looking forward to graduation which will be something completely new for me again.

I have had a great many opportunities to talk at clubs and other meetings, and give the people a picture of Germany the way I see it, and the way I represent it.

I have made a couple of trips to different states, and talked to a lot of different people. Many things impressed me, but there is one thing which none of all the others could reach in its number one place in all my experiences. And that is the church. It is amazing to see what an active part all its members take, no matter what age they might be. There are the suppers and dinners in the church basement, completely unknown to Germany. There is the youth group, among many other organizations, each one for its use and purpose. I was surprised how much they can do within a church, even a small group, when there is the faith and the will.

One great event so far was the regional youth conference at McPherson, Kansas, which I attended too. I admired those kids, coming all the way from Texas and other states, hundreds of miles away, to attend this conference. I had to stop for a moment, and I couldn't help it to think that there must be faith, or to say the least, there must be interest for the work of the church. Deep in my heart, I wished I could just see forty or fifty more coming to our meetings back home in Germany. There are always the same ten or twenty, who travel on their bicycles to attend our church meetings. This is true especially since the last war. I felt like sinking down on my knees to pray for help so that our German youth and adults, who have not yet found the right way, might stop some day in the near future and start to walk on the narrow road, to speak in the words of the Bible.

After I have seen and participated in all these new experiences which have come my way, I will help to organize our youth in a better way, for I have learned that it really has a meaning.

All in all, it was a year, rich in experiences and opportunities for which I am thankful to those who offered and gave them to me. I am thankful that they had faith enough in me to let me go and visit this country which is so different from what movies show and what some soldiers represent.

As a closing thought, I would like to say this: When two people from different countries can get along so well, when a church and a whole community has such a good international sense of understanding, why should it be impossible for two nations to get along? There is no reason as far as I can see. So let's all get up and work for it. Each person will have to give up a little, but I am sure everybody will be glad to do it when it means peace for all.

THEY CAN COME IF . . .

Ruth Early
New Windsor, Maryland

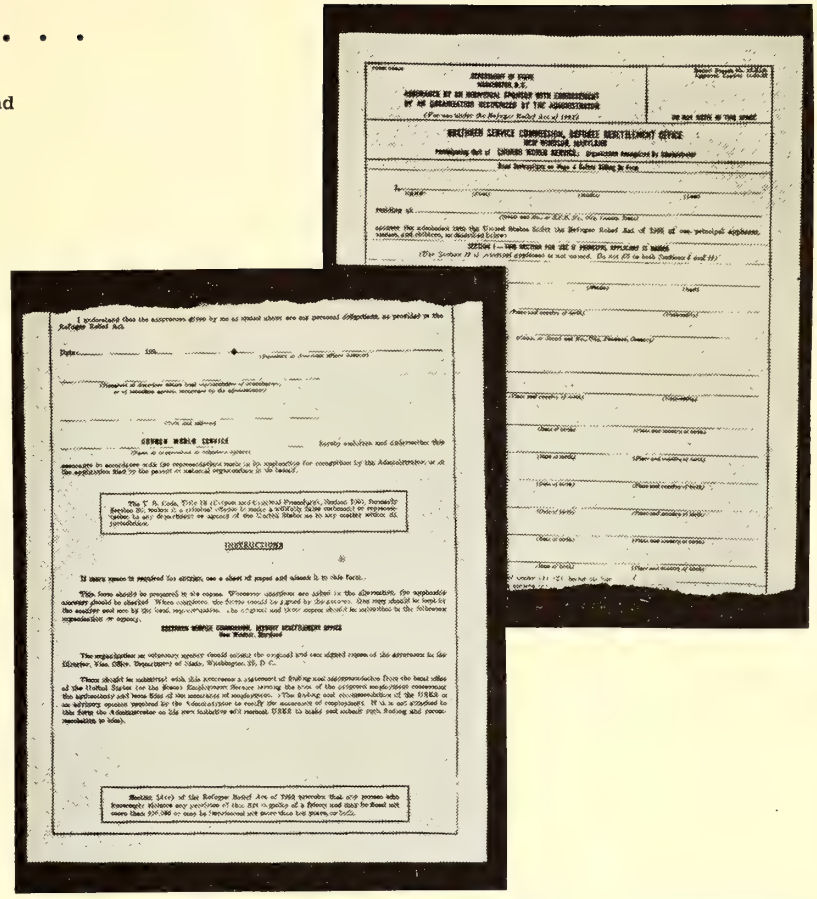
JUDGE not lest you be judged. And yet the people of America are now placed in a position of actually deciding the future of thousands of people presently living in crowded refugee camps in Western Germany and Austria. These masses of humanity have been the results of wars and diplomatic decisions; the victims had no trials or defense. Now opportunity has been given the American people to open the way again for more of these refugees to receive new hope and new life.

America has had a great tradition throughout the years and throughout the world as being a haven for the homeless, the seeker for religious freedom, the industrious and the ambitious. The Church of the Brethren itself would have never existed if the doors had been closed. The tremendous industrial, cultural, scientific and social developments have all come as a result of men with ideas whose roots reached back into other countries. Our history is filled with examples of extraordinary advances which could never have been achieved in any other national community. We must never forget that progress depends upon the cross-fertilization of ideas.

Today, you who read this article are actually faced with the decision as to whether a family, a mother, father and children, are going to spend more years of their lives in an old concentration camp or whether they can come to the United States and become useful, worth-while and productive citizens of our communities. Do not think of them as refugees with patched clothes and forlorn faces, but think of them as carpenters, plumbers, farmers, bookkeepers, and mothers, brothers and sisters.

Ours is a country with tremendous opportunities for those who are willing to work hard. Past experience has shown that these people, for the most part, make dependable and energetic workers with keen appreciation for the assistance given them and the opportunities they find here.

Consider whether or not you feel an obligation to help. The procedure in the new program is different from the former displaced persons program in that an assurance form must be filed by an American citizen for a specific refugee family before the family in Europe can begin the process of securing a visa.



The Agency-Endorsed Assurance Form, DSR-8 (photograph shown) is a simplified form and has been approved by the government for use by churches and voluntary agencies. Contact the Brethren Service Commission, Refugee Resettlement Office, New Windsor, Md., for detailed information on filing an assurance form and for a brief life story and pictures of a refugee family you might help to bring to your community.

There are, of course, difficulties in this program. But life is at stake. They can come only if YOU help!

INTERRACIAL NEWS SERVICE

An excellent periodical in the field of racial and cultural relations, published bimonthly by the Department of Racial and Cultural Relations of the National Council of Churches, 297 Fourth Ave., New York 10. It provides: a selected reporting of race relations news items from all areas of the U. S., comprehensive, substantive information on the racial aspect of international relations, up-to-date information on the churches and racial minorities in the U. S., reports of research and reviews of books and articles. $2.00 per year.



Michael and Ursula Petruk of Elgin, Ill., are buying their own home and establishing themselves in the life of the community. They came to the U. S. several years ago



When You Order Church School Literature

Edith Barnes
Assistant Editor, Sunday-school Publications

WHO does the ordering of church school literature in your church? Does that person and the teachers who use them have common information about pieces of materials? When it is time to order supplies does this person always have a clear understanding of what each teacher and officer needs? Do the teachers ever see the order blanks? If you do not get the pieces of material you need perhaps you should take some time in a workers' conference to acquaint everybody with the listings on an order blank. With mutual understanding of materials and correct filling of orders, you should have the best literature available from the Brethren Publishing House.

The following cases indicate a lack of familiarity with all parts of a lesson series.

An order from one school using the Brethren (Closely) Graded Lessons included Primary Bible Lesson Leaflets for each child. When the order was received, of course, it was discovered that the leaflets did not follow the theme and stories in the teacher's book. There are no leaflets for the Brethren Graded Lessons; the leaflets are materials that belong to the Graded Bible (Group) Series.

In one church school they were using the Brethren Graded Bible Lessons. The pupils' leaflets, handwork for pupils and teaching pictures were ordered, but no help for the teachers! It would be difficult to imagine how the average teacher could prepare a unit of lessons without a guide book.

One group in a church school was using the Youth Quarterly without the teacher's helps in the Bible Study Monthly. Did the teacher not know that the helps for him were found in the Bible Study Monthly?

When the teachers know what they want they should define their requirements in writing to the one who fills in the order blank. He in turn fills in quantity numbers and titles of periodicals, checks the order and sends it on to the Brethren Publishing House.

There are two series of lessons for primary and junior age children. One is the Brethren Graded Series (Closely Graded) and the other is the Brethren Graded Bible Lessons (Cycle or Group Graded).

These Brethren Graded Series is prepared primarily for schools which have one or more classes of children for each grade, as in public school. First Year Course is for first grade children, Second Year Course for second grade children, and the Third Year Course for third grade children. If your school is small and you have only one primary class these courses can still be used. They can be used in rotation — one course after the other. Suggestions are given in each session plan for adapting the materials when there are older or younger children than those for whom the course was specifically written. The introduction in the teacher's book gives instructions on these groupings.

Graded Bible Lessons are departmentally graded and are prepared especially for small schools. These lessons follow the International Cycle Graded outline and are prepared by Brethren writers who emphasize the Brethren program and materials. In this series all children from six to eight years of age have the same lesson; all juniors from nine to twelve have the same lesson.

A Check List for Your Use

Here are some questions that should help you to check on your church school materials. Are you getting for each member of your church school the printed piece of material that has been designed for him?

CHILDREN TWO AND UNDER

____ How many copies can you use of *Messages to Parents of Children Under Two?*

____ Is the teacher supplied with a copy of *The Two's at Church?*

____ Are there copies for each child and teacher of *Four Picture Story Books: My Home, My Friends, God's Outdoors, My Church?*

____ Are you supplied with *Nursery Songs and Rhythms?*

NURSERY

There are two sets of materials provided for nursery children. A choice may be made of the two. One set consists of the following:

____ *Learning in the Nursery Class* (by McCallum) for the teacher

____ *Home Guidance in Religion,* a leaflet for use in the home with the child

____ *Nursery Class Pictures,* one set for each quarter for the teacher

____ *Parents and Teachers Planning for Religious Nurture,* a manual for the home

____ *Covers for leaflets*

The other set of nursery materials is as follows:

____ *Religious Nurture in Nursery Class and Home,* teacher's textbook (by Lloyd)

____ *My Book for Fall, My Book for Winter, My Book for Spring, My Book for Summer,* four books for the children themselves, each including a section for parents

KINDERGARTEN

____ Is there a *Teacher's Textbook* for each teacher?

____ Are there enough copies of *My Bible Leaflet* for each child?

____ Is there a *Kindergarten Picture Set* for the department?

____ Does each child have his packet of *Activity Materials?*

____ Are there copies of *Messages to Parents* for all homes represented in the department?

____ Do the parents wish to receive copies of *Tell Me* to read to the children?

PRIMARY CHILDREN (Brethren Graded Series)

____ Is each teacher and assistant teacher supplied with a *Teacher's Book?*

____ Does each child receive *My Bible Book* for use at home?

___ Are there sufficient copies of *Messages to Parents* for one for each home represented in the class?
___ Is there an *Activity Materials* packet for each pupil?
___ Is there a set of *Teaching Pictures* for the group?
___ Does each child receive a copy of *Tell Me?*

PRIMARY CHILDREN (Graded Bible Lessons)
___ Is there a copy of the *Brethren Bible Study Monthly* for each teacher and assistant teacher?
___ Are there *Bible Lesson Leaflets* for each child?
___ Is there a packet of *Handwork* for each pupil?
___ Is there a set of *Bible Lesson Pictures* for the group?
___ Do the children receive copies of *Tell Me?*

JUNIORS (Brethren Graded Series)
___ Is each teacher and assistant teacher supplied with a *Teacher's Book?*
___ Does each child receive *My Bible Guide* for use at home?
___ Are there sufficient copies of *Messages to Parents* for one for each child represented in the class?
___ Is there a *Work and Study Packet* for each pupil?
___ Is there a *Teacher's Picture Set* for the group?
___ Do you have the set of *Junior Worship Pictures?*
___ Does each pupil receive a copy of *Journeys?*

JUNIORS (Graded Bible Lessons)
___ Is there a copy of the *Bible Study Monthly* for each teacher and assistant teacher?
___ Is there a set of *Teaching Pictures for Juniors* for the group?
___ Is there a *Junior Quarterly* for each pupil?
___ Are there copies of *Journeys* for all in the class?

JUNIOR-HIGH (Intermediate)
___ Is there a *Bible Guide* (Graded Series, Teacher's Book) for each teacher?
___ Is there a *Bible Guide* (Pupil's Edition) for each pupil?
___ Do you use *Horizons* for pupils of this age group?
___ If you are using Uniform Lessons, is there a *Youth Quarterly* for each one in the study group?
___ Is each teacher supplied with the *Bible Study Monthly* for guidance and helps?

YOUTH
___ If you use Uniform Lessons, do you have a copy of *Bible Study Monthly* for each teacher?
___ Is there a copy of the *Youth Quarterly* or *Adult Quarterly* for each pupil?
___ Is there a copy of *Horizons* for each young person?
___ Do the leaders and teachers of youth have copies of the manuals: *Youth Counselor Manual* and *Youth Fellowship Manual?*

ADULTS
___ How many copies of the *Adult Quarterly* are needed?
___ How many copies of the *Bible Study Monthly?* Each teacher needs a copy. Have you included copies for the stay-at-homes who cannot get to the church?
___ How many copies of *Horizons* are desired?
___ Are there sufficient copies of the *International Journal of Religious Education* for teachers, superintendents and other adults who want to subscribe for it?
___ How many copies of *The Christian Home* are desired?
___ How many copies of *Child Gudiance in Christian Living* are needed for teachers and parents of children?
___ Do parents and teachers have opportunity to subscribe for *Children's Religion?*

Elective Units

There are undated units for children, youth and adults. In the children's age groups there are these:

PRIMARY
___ *What Is Peace?*
___ *Stewardship for Primary Children*
___ *Worship Services for Children—Stewardship*
___ *Worship Services for Children—Peace*

JUNIOR
___ *Stewardship for Children*
___ *Learning to Be Peacemakers*
___ *Worship Services for Children—Stewardship*
___ *Worship Services for Children—Peace*
___ *Finding Facts About Alcohol*

JUNIOR-HIGH
___ *Jesus, Our Leader*
___ *Using My Bible*
___ *The Way of Jesus*
___ *This Globe—A Neighborhood*
___ And others

YOUTH
___ The Youth Department has mimeographed listings of elective units in each of the program areas: *Christian Fellowship, Christian Witness, Christian Citizenship, Christian Faith* and *Christian Outreach.*

ADULT
___ *Exploring the Bible*
___ *You and Your Church*
___ *The Way, the Truth and the Life*
___ And others

All materials are available from the Brethren Publishing House, 16-24 S. State St., Elgin, Ill.

Annual Conference Offering



Our Conference last year approved a goal of $1,275,000 to carry on our program and to fulfill our theme. This was an eleven per cent increase over the year before and it was thus increased to enlarge our ministry to men. This goal was made in faith that the membership would respond by at least an eleven per cent increase in their giving. It is required of a steward that he be faithful. Let us fulfill our commitments at home and abroad by practicing the joyous privilege of stewardship.—William M. Beahm, Moderator

General Brotherhood Board, 22 S. State St., Elgin, Ill.
Dear Brethren:
I (we) want to help fulfill commitments of the church at home and abroad. To that end I (we) send $..... to sustain work within the Brotherhood Fund.

Name .....

Street .....

City .....

Church .....

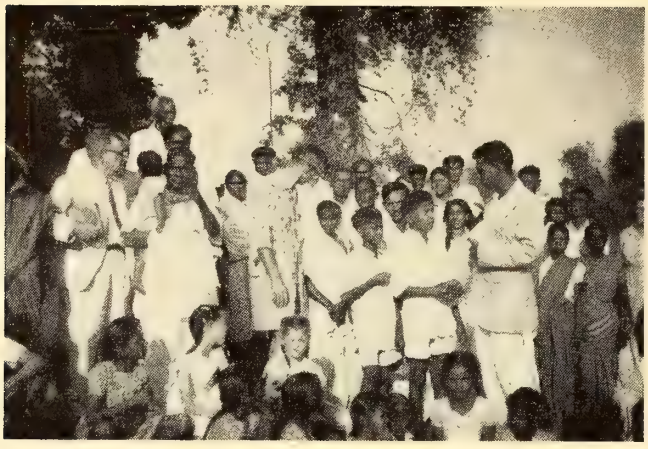
District .....

State .....

Our Mission Work

The Church Abroad

Edited by Anetta C. Mo



Two boys were baptized by Elder Bhonsale, followed by a love feast that night thus bringing to a close the various events connected with the dedication of the Vada church. Other events being installation of two deacons and dedication of four babies

District Meeting at Palghar

A. F. Salvi
Ahwa, Dangs, India

THE Second District of the Church of the Brethren in India met for its thirty-fifth district meeting (Marathi) at Palghar on Feb. 19-22, 1954.

The theme of the meeting was based on the verse from Romans 12:2: "Be not fashioned according to this world: but be ye transformed by the renewing of your mind that ye may prove what is the good and acceptable and perfect will of God."

The district meeting was under the moderatorship of Bro. Ernest M. Shull. The main speakers were Bro. C. G. Shull and Bro. P. G. Bhagat.

On the first evening the meeting was opened by worship and a welcome song given by the Palghar school girls. The delegates from the Ahwa Dahanu and Vada churches were welcomed. Then Bro. C. G. Shull preached the first of his sermons on the first part of the verse, "Be not fashioned according to this world."

The second session of the meetings was held the next morning from 8:00 to 10:00. At this time Bro. Chalmer G. Shull gave much good and inspiring information about the churches in America and about the expectations concerning the churches in India. Then the subject, Young Men and Their Responsibilities, was presented and discussed.

The Sunday services were filled with inspiration throughout the Sunday-school hour, in the morning service as Bro. Premchand G. Bhagat gave an inspiring sermon, in the afternoon group meetings and again in the evening when Bro. Bhagat spoke. After the sermon a play on the Prodigal Son was shown by the young people of the Ahwa church.

During the business sessions of the conference, definite thought, prayer and action were given to a number of important items. Seven delegates from the three churches sat with four elders of the Second District.

Reports were heard from the District Sunday-school secretary, a delegate on the Standing Committee of the Annual Conference in America, the representative to Maharashtra Regional Christian Council, the adviser of the youth group, the district meeting treasurer, the auditor and a delegate from Marathi district meeting to Gujarati district meeting. These reports were encouraging.

An important request came from the Palghar church, asking that an Indian missionary be sent to Africa mission work. This was discussed and decided to ask the Africa mission conference through Joint Council whether there is a need for the Indian missionary or not. In cas there is a need of the Indian mi sionary a request will be made t the Foreign Mission Commissio through Joint Council for sendin an Indian missionary to Africa.

After discussing the need for doctor at the Dahanu hospital, was decided that a request shoul be sent through the Joint Counc that an American lady doctor or on doctor and his family be sent for th Dahanu hospital to carry on th present medical work on a perma nent basis.

Definite consideration was give to a five-year plan for the growt of the kingdom in the Marathi area

A special meeting of the distric meeting delegates and leaders of th three churches was called to discus and make out this five-year pla for growth. The following resolu tions were passed:

1. During one year in one villag to make efforts to bring three fam ilies into the kingdom of God. Eac Christian family should have on Bible and a hymnbook.

2. To select center of an evan gelical work.

3. To make more literates amon our church members.

4. To observe a week of sellin Scripture (first week in March).

5. In each church area to begi another church, i. e., in five years time to have three more nev churches.

6. Each year to send two candi dates to theological college.

7. To prepare three pastors i five years' time.

8. Each Christian family to selec one boy from the family for evan gelistic work.

9. To make efforts to make self supporting churches in five years time.

Charges were given to the churches:

1. Ahwa church should open a evangelical work in Surgana area and keep one evangelistic worke there.

2. Ahwa church should increase its membership up to 500 in five years' time.

3. Dahanu church should prepare a Christian calendar and send i to each church.

4. Palghar church should make efforts to establish a permanent church at Dahanu and Palghar, selling independent Christian homes with land and houses.

The Palghar mission compound open land should be utilized for this purpose. The district meeting offering reached a total of 99 Rupees ($20.84).

The election of officials provided for representatives to the Joint Council, to the Maharashtra Regional Christian Conference, to Gujarati district meeting and for members on the Executive Committee. D. J. Bhonsle, an Indian pastor, was elected moderator for the year 1954-955. The Marathi district meeting of 1955 is to be held at Ahwa. A request was presented to fix the date of the Marathi district meeting to the second Friday in February.

This year's district meeting was an encouraging and enthusiastic meeting. More young people were present and took part in the meetings and that was most helpful.

A vote of thanks was given in appreciation to the management committee and especially to Bro. Andrew A. Holderreed for the good arrangement for lodging and all other accommodations which helped much to make possible such a good district meeting.

Three Views of a Conference

Glen A. Campbell
Bulsar, India

ALMOST every significant event in our lives has three distinct parts or periods. First comes the period of preparation or "previewing." This is followed by the event itself, the "viewing," and finally the period of reflection, or "reviewing." It was due to a fresh observation of this much-used pattern in life that the writer saw our recent mission conference in India in an entirely different light.

The mission conference of the Church of the Brethren in India is an annual event. The conference was held at Bulsar this year as usual. It was my unique personal privilege to be stationed at Bulsar and thus intimately observe the conference in its three stages of development: the "previewing," the "viewing," and the "reviewing."

I had heard many good reports of the fine spirit of fellowship at this conference; so its coming was eagerly awaited. As the date drew near, glimpses of the preview began to drift into our station. Committees met in prayerful consideration to plan the program, to assign various tasks and to make arrangements for the thirty-three adults and twenty-five children of the mission who planned to attend. It was impressive to see the willingness and patient, careful work each member gave in order that the whole group might truly benefit from the conference. It was the first conference I ever experienced in which every person had definite tasks to perform. No one was without a part, either in the arrangements or in the actual functions of the conference. Reflecting upon the conference, it strikes me that the greatest single key to its success was the fact that all were expected to take part.

The time is very near for our beloved Annual Conference of the home church in America. Hundreds of Brethren, perhaps even thousands, are now looking forward to attending this great meeting of our church. For some there will be three parts, three views, if you please, to this Annual Conference. There will be a period of prayer and planning, of personal and communal preparation for its coming. Not all will be involved in the actual program planning and arrangements, as was the case at Bulsar this year, but all can and should have an integral part in the preview of Annual Conference. If you fail to enter heartily into this period of preparation, you will most certainly miss a vital third of the Conference. It is the period of making ready, both in a physical and spiritual sense and in a personal and group sense. "Who shall ascend unto the hill of the Lord? He who has clean hands and a pure heart!" In other words, he who has made himself ready to meet God. Those who only go for what they expect to receive will be "short-changed" and "short-changing" the Annual Conference.

Most of us tend to place the larger emphasis upon the second part of any event, the actual viewing of the event itself. There is certainly no substitute for the concrete and dramatic impressions a good conference makes upon the individual. All faces were gravely earnest at Bulsar this year when Bishop Subhan, our Indian Methodist brother, challenged us with what the missionary call today consisted of. His deep concern at hearing missionaries talk so often of the cries of human needs which have drawn them across the world to serve in Christ's name, and yet so little being said about the call of God upon their lives—that concern struck our hearts deeply at the dramatic moment we heard it, and we would not liked to have missed it. And again, when our own Bro. P. G. Bhagat outlined to us the past and present status of the Church of the Brethren in India and gave us glimpses into future hopes and possibilities for the church here, our "hearts burned within us" and there could have been no substitute for such an experience. Still, in reflection upon these experiences it can be clearly seen that their climactic effect was greatly enhanced by the careful period of preparation each missionary had made. A proper preview had made our hearts ready for the viewing. God grant that each brother and sister who intends to put forth the effort of a trip to Annual Conference may enrich their moments at Conference through proper preparation beforehand.

The third and last period is the reviewing period. No doubt this period is the most varied of all in its effect upon those who attend. For some it will be a guiding light and a source of challenge, inspiration and comfort for years. For others it will be over in a few days with, perhaps, only casual and fleeting remembrances of the experience beyond that time. Here again we are much in danger of short-changing ourselves and our work if we are not fully aware of the wealth to be gained in reliving such high experiences. Where is the call of God in my life to come to India to be a missionary? Since those challenging words came from Bro. Subhan at Bulsar this year, I have thought and prayed daily for an ever clearer and stronger vision of the hand of God on my life and work. How much poorer my missionary colleagues and I would be if we had soon forgotten the challenge of these words.

I would simply hold up for you this age-old pattern which takes place more or less in all events of life and hope that it may help you, as it has helped me, to make this Annual Conference or whatever events you may be anticipating, into a triple worthwhile experience. First take a proper preview, then do the viewing and follow with review.

• • •

U.S. churches have come to the aid of the Pakastani farmer in his efforts to grow a more palatable sweet potato. Samples of four new types developed in this country and suited to the climate of Pakistan, have been shipped there through the Rural Missions Cooperating Committee.

Edited by Alberta Yod

Calling All Pastors and Their Wives

THE MINISTERS' RETREAT

TOWARD a Confident Ministry is the theme for the one-day retreat from 9:00 a. m. to 9:00 p. m. at Ocean Grove, N. J., on June 15, for ministers and their wives. Dr. John Oliver Nelson, director of religious field work and professor of Christian vocation at the Divinity School, Yale University, will be the guest speaker at all the sessions of the day except the panel discussion on the placement program of the Church of the Brethren.

The one-day retreat is planned jointly by the Pastors' Association and the Ministry and Home Mission Commission of the General Brotherhood Board. Last year at Annual Conference the ministers at the Pastors' Association meeting expressed a desire to have a one-day meeting to face the needs of Brethren ministers. It was felt that one of the biggest problems was to prepare one's self to render a more adequate ministry.

The objective of the day is not particularly to find new methods and details in the ministry but rather to deepen the spiritual resources for the opportunities which face the minister so that he may be a better servant of his church. The goal of the day, therefore, is to learn new ways of growing in spiritual maturity. Part of the day will be planned specifically for the wives.

The program is as follows:

9:00-10:15 The Minister and His Pedestal
10:30-11:45 The Minister and His Calendar

Lunch

Afternoon

1:30- 2:45 Discussion Panel: For a Better Understanding of the Placement Program of the Church of the Brethren.
3:00- 4:30 The Minister and His Prayers
5:00 Dinner for pastors and wives
The Minister and the Wider Church
7:30 First General Session of Annual Conference
Christian, Renew Your Calling

The sponsors of the one-day retreat are most fortunate in being able to secure the leadership of Dr. John Oliver Nelson for the entire day. Out of his wide experience and deep spiritual insights he will share intimately with the group. Pastors and those interested in the pastoral ministry will want to make special effort to be present for this whole day of rich experience.

The day will probe such questions as:

What are the spiritual disciplines for a minister?

How can a minister share spiritual disciplines with the laity?

How does a minister see himself as others see him?

How does a minister have ambition without self-centeredness?

How can a minister understand the basic motivations of his life and use the dynamics of personality in a God-centered way?

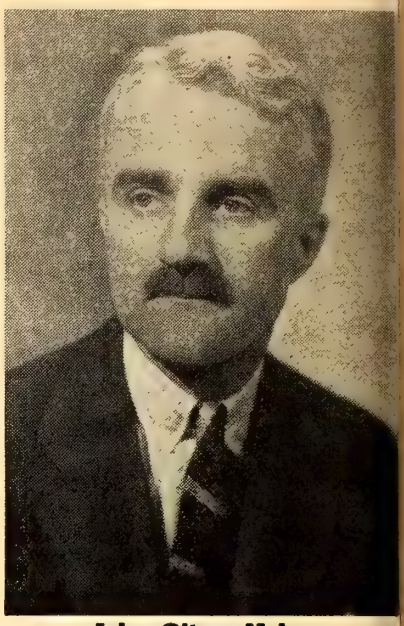
Conference Business

Brotherhood Fund Goal

The General Brotherhood Board recommends to the Ocean Grove Conference of 1954 a Brotherhood Fund Goal of $1,300,000 for the church year beginning Oct. 1, 1954. This is only $25,000 more than the goal for this year.

This is a small advance, and is the amount needed to carry forward the program of the Lord's work in the year ahead.

The Board has carefully studied the plans and projects of the commissions and in view of the great needs would challenge the church to reach this goal.



John Oliver Nelson

Goals for Brotherhood givin seem to inspire response in sharin resources to support the world-wid witness of the church. So many im portant opportunities await Chri tian sacrifice and the Board cal upon the church to give as unto th Lord—to preach the gospel, to teac the children, to build the church an help the needy.

Voting Privileges of Elders in District Meeting

The Second District of India in i annual meeting at Palghar, Feb. 1! 22, 1954, requests that the privileg previously granted for ordained e ders to be voting members of distri meeting be extended for an add tional five-year period, that is, fro 1955-1959 inclusive.

Ernest M. Shull, moderato
S. S. Thorat, secretary

Reader's Write

Continued from page 2

and desert lands, and to control an prevent disease. All this will re quire all the energies of all Amer cans; yet the Christian churc should be the one to lead and carr through such a service. These need peoples will love anyone who help them. "Christians need this servic for their own souls' salvation. Th church languishes for want of burning cause. The youth of th church need a crusade to which the can dedicate their lives with devote abandon. This is the crusade!" say Dr. Laubach. And we older peopl will support those sons and daugh ters with our dollars and prayer

May God help us to rise above denominational lines and unite in his cause.—Mrs. Paul A. Simpson, Elkhart, Ind.

Weddings

Baney-Smith — Walter L. Baney and Shirley A. Smith, both of Ashland, Ohio, Feb. 12, 1954, in the Ashland church, by the undersigned.—Bernard N. King, Ashland, Ohio.

Brown-Kreider — Howard L. Brown of West Lake, Ohio, and Doris J. Kreider of Ashland, Ohio, Feb. 27, 1954, at the Ashland church, by the undersigned.—Bernard N. King, Ashland, Ohio.

Coffman-Keim—Richard H. Coffman of Washington, D. C., and Patricia M. Keim of Wenatchee, Wash., April 14, 1954, in the Wenatchee church, by the undersigned, assisted by S. Loren Bowman.—John I. Coffman, Van Nuys, Calif.

Cook-Brosey — Daniel L. Cook and Arthena Brosey, both of New Carlisle, Ohio, April 21, 1954, in the parsonage, by the undersigned.—Chester I. Harley, New Carlisle, Ohio.

Critzer-Garber—Bobby Critzer of Augusta County, Va., and Shelva Jean Garber of Mt. Sidney, Va., Jan. 22, 1954, in the First Methodist church, Charlotte, N. C.—Mrs. Frank L. Garber, Weyers Cave, Va.

Evans-Coffman—Cris Evans of Williamsburg, Iowa, and Doris Coffman of South English, Iowa, in the English River church, April 4, 1954, by the undersigned.—Jay J. Johnson, South English, Iowa.

Herring-Catterton—Lynn Hasting Herring of Nokesville, Va., and Dorothy Louise Catterton of Washington, D. C., April 10, 1954, in the Washington City church, by the undersigned.—Duane H. Ramsey, Washington, D. C.

Hoffman-Begerow—Paul Willis Hoffman of Roann, Ind., and Margaret Joan Begerow of Woodland, Mich., in the South Woodland church, April 11, 1954, by the undersigned, assisted by the pastor, Glenn Truth.—Ralph W. Hoffman, Roann, Ind.

Huston-Brooks — Albert W. Huston of Elgin, Ill., and Margaret Brooks of Villa Park, Ill., in the Elgin church, April 10, 1954, by the undersigned, father of the groom.—Ora Huston, Elgin, Ill.

Kipp-Alley—Charles Maurice Kipp and Nina May Alley, in the Huntingdon church, Pa., Sept. 12, 1953, by the undersigned.—Howard L. Alley, Altoona, Pa.

Laswell-Sandy—William LeRoy Laswell of Lima, Ohio, and Alyce Ann Sandy of Elida, Ohio, in the Sugar Creek church, April 18, 1954, by the undersigned.—C. O. Brubaker, Lima, Ohio.

McKinnon-Price—Thomas McKinnon and Joan Price, March 27, 1954, in the Bethany church, Philadelphia, Pa., by Bro. John Landis.—Mrs. C. Bartolett, Philadelphia, Pa.

Moyer-Cline—Fred Moyer and Carolyn Byrd Cline, both of Weyers Cave, Va., Dec. 20, 1953, in Hagerstown, Md.—Mrs. Frank L. Garber, Weyers Cave, Va.

Pennington-Wood — Byron Pennington and Ann Wood, both of Jasper, Mo., April 18, 1954, in the Shoal Creek church, Fairview, Mo., by the undersigned. — W. Othmer Erisman, Fairview, Mo.

Roe-Caswell—Charles Lynwood Roe and Juanita Delois Caswell of Carlisle, Ky., March 12, 1954, in the Washington City church, by the undersigned.—Duane H. Ramsey, Washington, D. C.

Schwartz-Wagner—Frank Schwartz and Elsie Wagner, both of Cleveland, Ohio, in the Cleveland church, April 10, 1954, by the undersigned. — H. Robert Gemmer, Cleveland, Ohio.

Sink-Miller—Winfield S. Sink of Robbinsdale, Minn., and Agnes E. Miller of Minneapolis, Minn., in the Minneapolis church, April 18, 1954, by Ralph E. Wiley. —Minnie E. Smith, Minneapolis, Minn.

Williams-Engle—George Merrill Williams of Saginaw, Mich., and Peggy Jane Engle of New Carlisle, Ohio, April 18, 1954, in the New Carlisle church, by the undersigned.—Chester I. Harley, New Carlisle, Ohio.

Wright-Wade—Millard Grove Wright of Weyers Cave, Va., and Ruth Virginia Wade of Crimora, Va., March 19, 1954, in the Mt. Horeb Presbyterian church. — Mrs. Frank L. Garber, Weyers Cave, Va.

Obituaries

Adolph, Nettie, daughter of Alfred and Aseneth Rippon, was born Feb. 22, 1877, and died Dec. 12, 1953. On June 26, 1898, she was united in marriage to Jake Adolph. She was a member of the Worthington church. Surviving are her husband, one son and five daughters. Services were conducted by Edwin Rodabaugh. Burial was in the Brethren cemetery.—Lelsa A. Edstrom, Worthington, Minn.

Custer, Russell R., son of Jacob C. and Malinda Harshberger Custer, was born Aug. 14, 1891, in Johnstown, Pa., and died April 13, 1954, in Johnstown, Pa. He was preceded in death by his wife, Ethel Grumbling Custer, in 1949. He was a member of the Walnut Grove church. Surviving are one son, one brother and one sister. Funeral services were held at the Geisel funeral home by the pastor, Clyde L. Carter. Interment was in the Grand View cemetery.—Mrs. Elizabeth Howe, Johnstown, Pa.

Frantz, John, son of Jacob and Leah Brubaker Frantz, was born July 7, 1870, near Somerset, Ind., and died at Wabash, Ind., April 2, 1954. He was married to Mary Magdeline Pully. For fifty years he served as free minister in the Wabash Country church. Surviving are his wife, three daughters, eight grandchildren, seventeen greatgrandchildren, three brothers and one sister. Funeral services were conducted by J. Edward Smith in the Hoover Miner funeral home in Wabash. Burial was in the Mt. Vernon cemetery. —Pearl I. Hasty, La Fontaine, Ind.

Gingrich, Elva K., daughter of George H. and Minerva Kyser Henning, and wife of John P. Gingrich of East Petersburg, Pa., died April 3, 1954, in Lancaster, Pa., at the age of fifty-six years. She was an active member of the East Petersburg church and served as Messenger correspondent for more than ten years. Besides her husband, she is survived by one son, one daughter, her father and five sisters.—Mrs. Nelson Charles, East Petersburg, Pa.

Morrell, Mrs. Mary, daughter of John C. and Julia Miller Bashor, was born near Jonesboro, Tenn., March 20, 1873, and died Feb. 20, 1954. On Feb. 23, 1898, she was married to Courtney Morrell, who died in 1947. Surviving are three daughters, two sons, twelve grandchildren, three sisters and two brothers. Funeral services were held at the Fairview church by Niles Hilbert and Beverly Smith. Interment was in the church cemetery.—Mary Emma Morrell, Jonesboro, Tenn.

Moyer, Elizabeth R., daughter of Abraham Godshall, was born July 23, 1872, in Hatfield, Pa., and died March 21, 1954. She was united in marriage to David C. Moyer on Nov. 11, 1896. She was a member of the First church, Philadelphia, Pa. Surviving are three children. Funeral services were held in the Fox-Chase funeral chapel, Philadelphia, by her pastor, Alfred Replogle.—Mrs. Christine Rosenberger, Philadelphia, Pa.

Perry, Chester Francis, was born in New York state, Nov. 14, 1862, and died in Colorado Springs, Colo., April 14, 1954. His life work was that of highway and railway construction. Surviving are his wife of forty-eight years, two sons and two daughters. Services were held in Colorado Springs by the undersigned. Interment was at Magnolia, Iowa.—Van B. Wright, Colorado Springs, Colo.

Robison, James B., son of Simeon and Mary Robison, was born April 8, 1876, at Farmington, Iowa, and died in St. John, Kansas, April 4, 1954. He was married to Clare E. Crissman on Dec. 31, 1926. He was a member of the Eden Valley congregation. His wife survives him. Funeral services were held in the Eden Valley church by H. D. Michael, assisted by the undersigned. Burial was in the Fairview Park cemetery, St. John. — Russell E. Jarboe, St. John, Kansas.

Ruff, Mrs. Luetta, daughter of Benjamin and Mary Ann Roose Shaffer, was born Sept. 20, 1879, and died March 10, 1954. On Dec. 3, 1899, she was married to Amos Ruff. She was a member of the church for many years. Surviving are her husband, three sons, five daughters, ten grandchildren, four great-grandchildren and two sisters. Services were conducted in the Nappanee church by her pastor, S. W. Longenecker, and Rev. Everett Pippen. Burial was in the Bremen cemetery.—Hazel Grasz, Nappanee, Ind.

Stuckey, Christian G., son of Joseph and Sarah Pecht Stuckey, was born Dec. 27, 1873, in Fulton County, Ohio, and died April 7, 1954. On April 2, 1899, he was married to Emma Brodbeck, who preceded him in death fifteen years ago. He united with the East Chippewa church at an early age. Surviving are nine children, twenty-three grandchildren, twelve great-grandchildren, one brother and two sisters. Funeral services were held in the East Chippewa church by his pastor, D. R. McFadden. Interment was in the church cemetery.—Sarah Blough, Orrville, Ohio.

Stull, Jennie VanHorn, widow of Judiah Stull, was born Jan. 4, 1869, and died March 18, 1954. She was the second oldest member of the Amwell church and was a life-long resident of Hunterdon County. Surviving are two brothers. Funeral services were held from the VanHorn funeral home in Lambertville by her pastor, George W. Landis, assisted by Ira C. Holsopple. Burial was in the Sand Brook cemetery. — Frances H. Landis, Sergeantsville, N. J.

Thompson, Lewis, son of Andrew J. and Mary Hartman Thompson, was born Oct. 9, 1885, south of Harrisonburg, Va., and died March 20, 1954. On Nov. 30, 1911, he was married to Eunice Kersh. Surviving are his wife, one daughter and one son. Funeral services were held at the Lindsey funeral home by his pastor, Robert Sherfy. Interment was in the Weavers church cemetery.—Mrs. H. E. Mason, Harrisonburg, Va.

Trobaugh, Hunter Claude, son of Peter and Katherine Hollar Trobaugh, was born Aug. 24, 1892, and died March 18, 1954. He was a member of the Frieden's Reformed church, but since living in Harrisonburg he had attended the Church of the Brethren. His first wife preceded him in death on June 16, 1943. Surviving are his second wife, Louise Bryon Trobaugh, one son, two grandchildren, one sister and two brothers. Funeral services were held from the Lindsey funeral home by Robert L. Sherfy. Burial was in Mt. Crawford.—Mrs. H. E. Mason, Harrisonburg, Va.

Wampler, Walter Benjamin, son of Benjamin and Elizabeth Berry Wampler, was born July 8, 1877, near Weyers Cave, Va., and died March 6, 1954. He was a long-time member of the Pleasant Valley church. On Nov. 23, 1905, he was married to Bertie Sanger. To this union were born one son and one daughter. Besides his wife, he is survived by two children, three grandchildren and one sister. Funeral services were held in the Pleasant Valley church by his pastor, Samuel H. Flora, Jr., assisted by Rev. Albert G. Edwards of the Presbyterion church. Interment was in the church cemetery.—Mrs. Frank L. Garber, Weyers Cave, Va.

Weaver, Perry, son of John and Elizabeth Weaver, was born Sept. 7, 1863, in

Miami County, Ohio, and died March 25, 1954. He was married to Samantha Catherine Hawyer on Feb. 27, 1896. He was a member of the Bear Creek church. Besides his wife, he is survived by one son and one daughter. Funeral services were conducted by the undersigned at the Shank funeral home. Burial was in the Bear Creek cemetery.—George W. Phillips, Dayton, Ohio.

Wegley, Mrs. Emma L. daughter of William and Anna Sellers Weller, was born Sept. 28, 1878, in Somerset County, Pa., and died March 27, 1954, at her home in Johnstown, Pa. She was a member of the Walnut Grove church and of the women's Bible class. Surviving are her husband, Quinter, one son and one grandchild. Funeral services were conducted in the Henderson funeral home by Bro. Clyde L. Carter. Interment was in the Husband cemetery, Somerset, Pa.—Mrs. Elizabeth Howe, Johnstown, Pa.

Church News

Northern California

Live Oak—Our pastor and several members attended regional conference and the New Era banquet at La Verne. At our March council Sister Border was asked to continue permanently as pastor. An offering was received for the One Great Hour of Sharing. The men and women co-operated in the work on the Sunday-school classrooms. A cantata, Olivet to Calvary, was presented by the choir under the direction of Ruley Johnson on Palm Sunday. Sister Border held pre-Easter services. Our church was host to the La Verne College Choralettes on April 13. A workers' conference was held to study problems of a growing Sunday school and to plan for a vacation Bible school. A mother and daughter tea, sponsored by the women's group, was held in the church social hall on the afternoon of April 30. At a special council the church voted to ordain David Border, Sr., to the ministry. I. V. Funderberg and Floyd Yearout officiated at the ordination service for Bro. Border on May 1. At this service Brother and Sister Paul Groff were permanently installed into the office of deacon. On the afternoon of May 1 the annual Sunday-school picnic was held, with the young people in charge of the recreation and evening vespers.—Barbara Fillmore, Live Oak, Calif.

Southern California and Arizona

Glendora—Our pastor conducted membership classes several Sundays prior to Easter. Our women participated in the World Day of Prayer at the Methodist church. We gave a contribution to the Seeds-for-Europe project. On the morning of Feb. 28, the La Verne College choir presented a program of music. Following the program they were our guests at a potluck dinner. In the evening the film, My Brother, was shown and a message was given by Bro. C. E. Davis. Our pastor is a chaplain for the Lark Ellen school for boys. The Sunday-school workers met for a dinner and fellowship with the pastor and the director of religious education of the Christian church as guests. Two persons were baptized on Palm Sunday. We held our communion and love feast on April 15. A community Good Friday service was held in the Methodist church with our pastor participating. On Easter morning a dedication service was held for two babies and their parents. The new Brethren hymnals were dedicated. The church choir with Bro. Brightbill directing and a supporting cast gave an Easter pageant in the evening. Our pastor, Henry Esbensen, and his wife will be delegates to Annual Conference. The new organ, given to the church by Mr. and Mrs. Charles Richardson, was installed in time for the Easter services. —Mary E. Ford, San Dimas, Calif.

Phoenix—On Friday, April 9, our church and the Glendale church assembled for a rally concerning the new Lynnhaven Community church. Bro. G. O. Stutsman of La Verne, Calif., was with us for this meeting. We have had several new families move into our congregation from out of state. As a project our women's work group is helping to furnish the parsonage for the Lynnhaven church. Our prayer and Bible study meetings are held on Thursday evening. Holy Week services were held April 11-18 with messages by our pastor, Harold Wagner, special music and films on the latter days of Christ's life. On Easter morning the children gave a program during the Sunday-school hour. Seven members were baptized and six received by letter into our church fellowship. We closed our Holy Week services on Sunday evening with the observance of the love feast and communion. On April 23 we had family night with a program, hobbies and talent show. Our mother and son banquet was held in May. On May 2 our pastor exchanged pulpits with Bro. Walter Coffman of the Glendale church. —Mrs. Edith Bacon, Phoenix, Ariz.

Idaho and Western Montana

Twin Falls—Bro. Arthur Durr of Payette, Idaho, conducted a one-week meeting in our church. As a result of the preaching mission by Brother and Sister J. F. Baldwin, two were received into our church by letter. Our pastor held a membership class for several weeks. On Palm Sunday five young people were baptized into our fellowship. On March 26 Mrs. Ben Miller was elected president of the women's council to succeed Mrs. J. C. Shallwood. The CBYF meets every Wednesday evening for prayer meeting. In February Bro. Harl Russell of Elgin talked to us concerning tithing. Our pastor, Bro. Edwin Crist has resigned as pastor of our church. On March 14 Bruce Tharrington of Caldwell, Idaho, presided at our council meeting. Bro. Robert Keim preached for both services on March 21. Bro. Keim was elected our new pastor. Our church participated in the Easter sunrise services which were sponsored by the Protestant churches of Twin Falls. On Easter evening, the young people gave the play, The Betrayal. A farewell supper was held on April 19 for Bro. Crist and his family. — Etta Melton, Twin Falls, Idaho.

Washington

Seattle, Lakewood Community — Our women's missionary group is doing work for the Garkida hospital in West Africa. The proceeds from the recent rummage sale was used for improvements at the parsonage. Work parties are held on two evenings and on Saturday of each week. Our aim is to complete the church in 1954. The children's sanctuary was ready for use for the Easter worship service and was dedicated on April 25. A project of our newly organized men's club is the sponsoring of a boys' ball team. Our pastor Victor Bendsen, is meeting one evening a week with the married couples' Bible class for Bible study and discussion. The combined junior and senior choirs presented a program of Easter music on Good Friday evening.—Mrs. J. W. Ralston, Seattle, Wash.

Colorado

Haxtun—A musical program was presented by the girls' trio of McPherson College on March 21, with Bro. Glenn Swinger bringing the morning message. The women's work sponsored the film, Home Is Nowhere, at an evening service with the offering going to Brethren Service. Our women's work group is still quilting and repairing clothing for relief. Our church co-operated in the One Great Hour of Sharing on March 28. The pastor is teaching a children's membership class each Saturday afternoon at the church. In the absence of our pastor on March 28, Bro. R. P. Baker brought the morni message. He was assisted by Merl Ko and a recording by M. R. Zigler, D Snider and Jacob Dick of the work Europe. We observed Holy Week wi special services. Our love feast was he on April 15, and we participated in t union services on Good Friday in t Fairfield Covenant church.—Mrs. Warr D. C. Wood, Haxtun, Colo.

Middle Iowa

Des Moines, Stover Memorial—On Mar 7 our pastor, Dale Brown, and his w and a group of young people attended t regional youth conference at McPhers The men's group had charge of t morning services. On six Sunday evenin before Easter our church joined with thr other churches in union services. April 11 our quarterly council meeti was held with Bro. Meredith Rogers Dallas Center in charge. Our delegate Annual Conference will be Vera Koo Easter sunrise services, held in t sanctuary, included baptism of new me bers. The McPherson a cappella ch was with us for the morning service. May 2 our pastor exchanged servic with another pastor in our district. dedication of parents and babies w held on Mother's Day, May 9. Our you group meets each Sunday evening f discussions. At our first youth banqu Dick Burger, missionary and minist from Southern Iowa, was guest speak The junior Sunday-school class sold see for peace. The junior high Sunday-sch class contributed fifty dollars for t parsonage debt retirement fund. T building committee has had plans dra for the parsonage garage and work w begin soon.—Mrs. Russell French, D Moines, Iowa.

Northern Iowa, Minnesota and South Dakota

Curlew—The men's group has rented eighty-acre farm near the church. F one of our Sunday evening services, have been showing one film a month. O women co-operated in the observance the World Day of Prayer. The wom sent seed packets to Europe and roll bandages which were sent to Brother a Sister Ikenberry who are working amo the Navajo Indians. They also sponsor a mother and daughter tea on May 7. T girls' quartet from McPherson Colle were with us on April 26. We had special program in observance of East The young people met at the church f an Easter breakfast. Plans are under w for our vacation Bible school which w be held the first week in June.—Mrs. M Grossnickle, Laurens, Iowa.

Southern Iowa

English River—We united with t churches of the community in the Wo Day of Prayer service. Bro. Earl Frar preached for us on March 29 and spe some time in our community in the terest of McPherson College. The fil Who Is My Neighbor? was shown at o annual good neighbor party. Our pas accompanied nine of our young peo to the youth conference at McPhers College. On Wednesday evening of H Week sixteen were received into o fellowship by baptism. The following e ning we held our love feast. On Frid union services were held and the film Beheld His Glory, was shown on Sund evening. On Easter the young people m for sunrise services which was follow by breakfast at the church. Sister Ve Johnson is our delegate to Annual Co ference. Our church was host to the m isters and children's workers of the d trict on April 27.—Ollie Coffman, So English, Iowa.

Northeastern Kansas

Washington—On March 9 our elder, M. Gauby, presided at our regular busin meeting. We decided to have a series meetings sometime in August. Water h been installed in the church baseme

Our communion services were observed on Friday evening, April 16, with Bro. W. W. Fish of the Belleville church officiating. Bro. Bob Mays and the ladies' quartet of McPherson College presented a program in our church.—Mrs. Charley Mauck, Washington, Kansas.

Middle Missouri

Kansas City—Regular quarterly council was held in January, with Bro. James Elrod presiding. A Sunday-school class celebrated its twenty-fifth anniversary with a dinner. We have recently incorporated our church. The CBYF gave a dinner for the entire church. The women's work gave an offering to alternative service and also to Bethany hospital in Chicago. Our pastor conducted a school of missions on Sunday evenings during January. The film, Shepherd of India, was shown at the last session. On Feb. 7 Bob Mays and the ministers' quartet from McPherson college were with us. Bro. Forrest Groff, building counselor for the Brotherhood, met with our trustees and building committee. We observed Race Relations Sunday by exchanging a group with the Second Baptist Negro church. Bro. Hylton Harman gave a message of his recent trip to Germany for Brethren Service. Bro. Oliver Dilley talked at one of our evening services. Our women's work participated in the World Day of Prayer sponsored by the Council of Church Women. A group of our women helped the Kansas City First Central church tack comforters for Korea. Bro. Charles Lunkley, missionary on furlough from Africa, was with us in March. The film, A Wonderful Life, was shown at our church on April 4. Our love feast was held on Palm Sunday evening with our pastor, Floyd E. Bantz, officiating. We had meetings during Holy Week, and on Easter special music was presented by the choir. On Easter evening a hymn festival was held. A committee has recently drawn up a constitution for our church. —Mrs. Gertrude Gaba, Kansas City, Kansas.

Oklahoma, Panhandle of Texas and New Mexico

Big Creek—In January the women's work served a dinner for the Lion's Club. Our homebuilders' director, Mrs. Clyde Robison, sponsored our annual birthday banquet on Feb. 17. Gwan Jo, a Chinese student at McPherson College, gave the morning message on April 4. Bro. Bob Mays of McPherson, Kansas, held a three-day pre-Easter service, ending on Palm Sunday. Twenty-one were baptized after which we had our love feast service. Our church co-operated with the Cushing churches in Holy Week services. On April 18 we had our annual Easter sunrise service.—Mrs. S. A. Garber, Ripley, Okla.

Texas and Louisiana

Falfurrias—Pre-Easter services were conducted by Raymond Castre, assistant pastor, who preaches in both the Spanish and English languages. As a result of the meeting twenty-four new members were baptized into our church and one reclaimed. Baptismal services were conducted on Sunday evening, April 18.—Mrs. A. Rupp, Falfurrias, Texas.

Northern Illinois and Wisconsin

Franklin Grove—A school of missions was held in our church on Sunday evenings with the study of Spanish-speaking Americans in the U.S.A. At our annual birthday supper, a drama was presented by some students from Bethany Seminary. A community leadership training school was held during February and March. We had the last of our family fellowship suppers on Feb. 7. Govindji Satvedi of India was guest speaker for us on March 4. On April 11 as part of the union pre-Easter services, the Manchester College a cappella choir was with us. A number from our church attended the women's work rally at the Cherry Grove church. Our church voted to support Brethren Volunteer Service in general and especially Frances Miller, who is in B.V.S. Our love feast was held on Thursday evening before Easter.—Mrs. Jay E. Miller, Franklin Grove, Ill.

Middle Indiana

Liberty Mills—Since our last report we have had twenty-three additions to our membership by baptism, letter and by former baptism. The dedication service for our new Hammond organ was held one Sunday evening with Mrs. Paul Speicher of Manchester College presenting the organ recital. We had pre-Easter services April 15-17 and a Good Friday service in co-operation with the E.U.B. church in Liberty Mills. The film, My Brother, was shown in our church by our peace secretary. The men's work sponsored the 100% Messenger club for our church again this year. Plans are being made for our daily vacation Bible school for June 7-12. The film, I Beheld His Glory, was shown on Sunday evening, April 11. We held a special council on April 19 and voted favorably for the remodeling of and an addition to our church building.—Bertha Taylor, North Manchester, Ind.

Logansport—Ten of our ladies attended the district women's rally at Flora. Our pulpit has been filled by Bro. Wayne Miller of West Manchester church, the Manchester College deputation team and Ralph Jackson of the African M. E. church for the Sunday morning services. The church building fund is growing. Bro. Samuel Harley, district secretary, attended our council on March 11, when Bro. Ralph Bish and Paul Ridenour were elected deacons on a trial period and later were recognized at the Sunday morning service with their wives. Bro. Grant Weaver was retained as pastor for another year. Flossie Hartman was chosen as delegate to Annual Conference. We have received five new members by letter. The children sang on Palm Sunday. In the afternoon nine were baptized by our pastor. In the evening we held a candlelight communion service. Several attended the Easter sunrise service at the Berry Bowl. The homebuilders sponsored breakfast at our church. Instead of the regular sermon, the choir presented an Easter program with Faye Martin giving a reading. Our church attendance has been increasing. Bro. Forrest Groff, church building counselor, met with our church on April 22.—Florence E. B. Arnold, Logansport, Ind.

Northern Indiana

Maple Grove—The men's work recently refinished the floors of our church. They also installed a new hot water heater for the baptistry and new front doors to the church. They plan to do farming as a project in the near future. A group of Manchester College students were recently with us for the morning and afternoon program in our observance of Manchester Day. The high school chorus presented a musical program on April 4. Several of our members participated in the district presentation of the Messiah, which was held in Goshen on April 11. Communion was held on April 10 with breakfast the following Sunday morning. We are looking forward to evangelistic services the week of Aug. 22-29 with Bro. Clarence Bowman and his family.—Mrs. James M. Snider, New Paris, Ind.

Southern Indiana

Kokomo—During our school of missions, Bro. Govindji Satvedi of India brought us a message. Our church helps support the weekday religious education program of Kokomo and Howard County. Classes for fifth graders are held each Wednesday morning in our church basement. Wilma Schrag, teacher in the Hillcrest school, Nigeria, W. Africa, talked and showed slides of her work. Our basketball team participated in the church basketball league which was sponsored by the Y.M.C.A. The members and the coach of the team were honored and given awards at a CBYF meeting. On March 7 Bro. J. Henry Long talked and showed slides of Brethren Service work in Europe. A basket dinner and the presentation of the play, The Fair Family Worships marked the observance of family night on March 10. A contribution was given for seeds of hope. Our pastor, Richard Speicher, conducted morning devotions over a local radio station the week of April 5. Bro. Arthur Morris, pastor of the Liberty Mills church, held Holy Week services for us. Eighteen united with the church during the Lenten and Easter season. Beneath the Cross of Jesus, a musical drama, was presented by the CBYF on Easter evening. —Ethel Schelbert, Kokomo, Ind.

Rossville—In observance of National Youth Week the young people of the Pyrmont church met with our young people for a potluck supper with Wilma Schrag, missionary teacher at Hillcrest School, Jos, Nigeria, W. Africa, as guest speaker for the evening service. We participated in the seeds-of-hope project and a dedication service was held for the seeds. A deputation team from the college presented a program on Manchester College day, Feb. 21. World Day of Prayer was observed in a union service in the M. E. church. Our pastor, Bro. A. Wayne Carr, has been chosen delegate to Annual Conference. We shared in the One Great Hour of Sharing program with a special offering for relief. Union sunrise Easter services were held in our church. In the evening the churches of Rossville united in an union service in the M. E. church with a community choir presenting the cantata, The Thorn-Crowned King. A number of our women attended the area meeting on April 21 in the Ladoga church. We co-operated in the pillowcase project for girls in hospitals in Germany and Austria. Our women's work is making comforters for relief.—Miss Clara Metzger, Rossville, Ind.

Michigan

Midland—During the winter many of our members redecorated the basement Sunday-school rooms. Dick Baker and Joan Brown attended the youth seminar in Washington, D. C. and gave a report of their trip during the morning service on Feb. 21. The annual birthday supper was sponsored by the young people. One Sunday evening the Widenmires showed pictures which they had taken in the Holy Land. March 1 was the date of our quarterly council meeting. Eight from our church attended the vacation church school conference at Manchester College. The young people have volunteered to care for our church. On March 28 we received our offering for the One Great Hour of Sharing. Bro. Wayne Wheeler continues to come from Lansing, Mich., to conduct our church services each week end.—Mrs. R. L. Polzin, Saginaw, Mich.

Northeastern Ohio

Mohican—We have been having services each Sunday evening with our pastor and various church boards alternating in conducting them. Our pastor's wife has a special story or flannelgraph for the children on the evenings the pastor is in charge. The men's work and ladies' aid have been active. One family in our church has an exchange student. We have elected our pastor and his wife, Brother and Sister Henry Krommes, as delegates to Annual Conference. — Mrs. Avery Morris, West Salem, Ohio.

Southern Ohio

Cedar Grove—A service licensing Edward Crowe to the ministry for one year and installing C. O. Brubaker, our former pastor, to the eldership was held in our church. Bro. Moyne Landis conducted installation services for our new pastor, Ira Oren. Beech Grove and our church conducted a school of mission. We have

The Bible and Bible Study

THE BIBLE AND YOU

EDWARD P. BLAIR. A guide for reading and understanding the Bible. "There are many books which purport to deal with the subject of how to read the Bible, but there is none that is quite as direct and helpful as this one."—John C. Trever in *International Journal of Religious Education.* **$2**

HOW CAME THE BIBLE?

EDGAR J. GOODSPEED. How the 66 books of the Bible—written by many different authors over a thousand-year period, were collected into a single volume and handed down to us. Dr. Goodspeed, famed Bible scholar and New Testament translator, tells this story clearly and concisely. **$1.50**

THE BIBLE GUIDE BOOK

MARY ENTWISTLE. The climate, geography, plant and animal life, manners, customs, education, religion, and government of Bible lands are made real for present-day readers. Thirty-nine illustrations, an index, bibliography, maps, and index of biblical references increase the book's practical value. **$2.95**

STILL THE BIBLE SPEAKS

W. A. SMART. A brilliant and challenging statement of how God speaks to us through the Bible on the spiritual, moral, and social issues of our day. "Dr. Smart . . . sets forth the value of the Book for the personal life of men in a radiant and convincing manner."—*The Expositor.* **$2**

CRITICISM AND FAITH

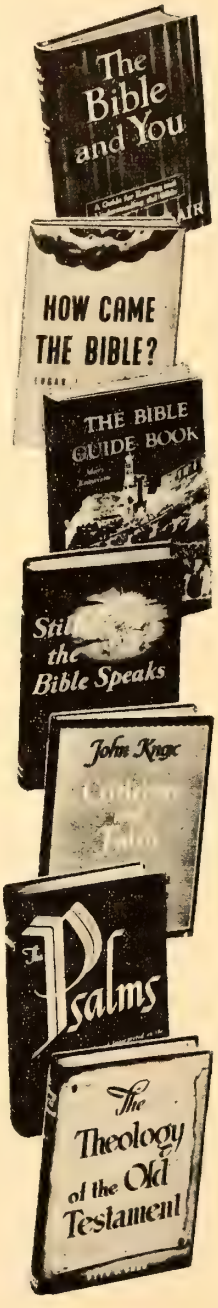
JOHN KNOX. This deeply perceptive book clearly demonstrates that Christian faith has nothing to fear from biblical scholarship—that actually the application of historical methods to the study of the Bible can strengthen faith in many ways. **$1.75**

THE PSALMS

ELMER A. LESLIE. A fresh *translation*, a revealing *commentary*, and a significant *interpretation*—a guide to understanding the Psalms in relation to Israel and the psalm literature of the ancient East, and in applying their deeper meaning to the issues of life today. 448 PAGES. **$5**

THE THEOLOGY OF THE OLD TESTAMENT

OTTO J. BAAB. A complete and integrated picture of Old Testament theology—revealing the faith which lies beneath its historical and textual facts. "One of the best summaries of Old Testament theology in English."—*The Lutheran.* **$3.50**



Order From

BRETHREN PUBLISHING HOUSE . . . Elgin, Illinois

bought a new parsonage. Six of our young people sang in The Messiah which was presented at the West Milton high school by the district music society. The Hollansburg Council of Churches held its pre-Easter services in our church. Our mother and daughter banquet was on May 4 and the father and son banquet on May 7.—Mrs. Willard Deaton, Eldorado, Ohio.

New Carlisle—Since our last report we have received seven new members by letter and eleven by baptism. On March 14 a deputation team from Manchester College was with us for the morning program. Our young people sponsored the film, Golgotha, at the church with the proceeds going to Youth Serves. Recently our pastor gave a series of sermons on the miracles of Jesus. He also taught a class on church membership each Sunday morning. On April 4 Alvin Brightbill was with us for two services. At the Sunday evening service, April 18, the junior choir presented the Easter cantata, Dawn in the Garden.—Mrs. Nora Funderburg, New Carlisle, Ohio.

Sidney—On Feb. 21 Ivan and Mary Eikenberry were with us for the morning and evening services. During the spiritual emphasis week in February, Bro. Leland

Brethren Placement and Relocation Service . .

This column is conducted as a free se ice to our people. The right to edit a reject is reserved. Since no verification ads is made no responsibility can be sumed. In writing about any ad ple give the number. Unless otherwise spe fied address all correspondence to Bre ren Service, General Brotherhood Boa 22 S. State St., Elgin, Ill.

No. 962. Wanted: A young man older man who can teach high sch athletics. Also a matron for the bo dormitory, and regular high sch teacher. Anyone interested in teaching a real Christian atmosphere, write: G. Drushal, Riverside Christian Traini School, Inc., Lost Creek, Ky.

No. 963. Wanted: Ride to West Co with Brethren who are returning ho from Annual Conference for German change student who wants to see West Coast. Write: Jacob S. Stoner, R. Mechanicsburg, Pa.

No. 964. For sale: Grocery store, o block from Brethren church, wonder opportunity for man and wife to ma $5,000 a year. $7,900 stock and fixtur Selling on account of poor health. Wri A. C. Tritt, 38 Walnut St., Carlisle, Pa.

No. 965. For sale: A nursing home the aged, capacity of twenty patie Located in Wisconsin, town of 9,0 Home filled to capacity, with more quiring for admittance. Buildings a business priced to sell. Write: Brethr Service Commission, 22 S. State, Elg Ill.

No. 966. Wanted: Position taking c of old folks or doing yard work. Wri David W. Long, Box 344, Quinter, Kans

No. 967. Custodians wanted: One of churches in the Southeastern Region ne a man and his wife to be custodians. M be fully consecrated, reliable, in gc health, willing and able to do gene cleaning and repair work, assist in kitch with suppers. Annual salary—$2,000 p furnished apartment and utilities. Repl confidential. Write Brethren Service Co mission, General Brotherhood Board, S. State St., Elgin, Ill.

No. 968. For sale: Four acres, fu equipped for about three thousand lay hens. Two dwelling houses, fam orchard, including orange and avoca tree, and thirty young walnut trees. T miles to Church of the Brethren. Wr J. S. Kamerer, R. 4, Box 2083, Mode Calif.

No. 969. Wanted: Professor of ho economics and dietician. Desire candid with Master's Degree. Salary, $3,200 p maintenance. Desirable quarters in n home management house. Contract begin late in August 1954. Contact Adr College, Adrian, Mich.

No. 970. For sale: Anyone desiring picture plate of the First Church Chicago may order them. They are wh china with a sepia colored picture of church on the front and a historical ske of the church on the back. Plates $2.00 each, plus 35c for wall hange Order from: CBYF, 3435 W. Van Bur Chicago 24, Ill.

No. 971. Wanted: Person to share housekeeping duties and live with elde couple who are still active. Will rece room and board and some remunerati Modern house and small garden. Cont Brethren Service Commission, Gene Brotherhood Board, 22 S. State St., Elg Ill.

No. 972. For sale: Shoe-repair shop a equipment in a building with mod living quarters on first floor and t apartments upstairs. Also has gara Will sell separately. Must sell because ill-health. Six miles to the Church the Brethren. Write: Roscoe Swank, B 1112, Butler, Ohio.

mrick was guest speaker. On March 7 ro. W. R. Inman, building superintendent f the Kassel House in Germany, and his ife gave a talk and showed pictures of ie work in Kassel. During Lent our astor, I. C. Inman, held services each Vednesday evening. Six churches in our own held joint meetings with the dif- erent ministers speaking, ending with three-hour service on Good Friday. The oung people were in charge of Easter horning services which were followed y breakfast served by the ladies' aid. uring the regular church service, a edication service was held for the babies. t our last council meeting, Bro. Inman nd Maragret Friend were elected dele- ates to Annual Conference. On April 20 hree persons were baptized into our hurch fellowship.—Mrs. Ira W. Brodbeck, idney, Ohio.

Salem—While our pastor, Foster Bit- nger, was teaching a class at New Vindsor, Moyne Landis filled the pulpit. rother and Sister Clarence Fisher and rother and Sister Albert Landis have oth celebrated their golden wedding nniversaries with open house. Our hool of missions was held in January. ollowing a fellowship meal we had asses for all ages, with special films and peakers. Many of our members attended he school of Christian living in Troy. aymond R. Peters was guest speaker t our family night supper. Dedication ervices were held for the building im- rovement and kitchen project by Moyne andis. Special recognitions and plans or the future were presented by our der, Ray Shank. We participated in a llowship exchange, entertaining various milies in our homes. A school of church embership for four nights was followed y teams of two making personal evan- elism visitations in the homes of our ongregation. On decision day thirteen ere baptized and six received by letter. t a recent council meeting Paul Ullery nd Ralph Warner were elected to the fice of deacon. Plans were accepted for church nursery. Bro. Harold Row was peaker during Holy Week with our com- union services on Good Friday evening. ur Sunday-school attendance continues increase.—Miriam P. Wenger, Union, hio.

Eastern Pennsylvania

Lake Ridge—On Feb. 7 the I-W's serving New York state held a meeting at our hurch with Ora Huston and Charles unkley as guest speakers. We observed he Great Hour of Sharing on March 28. ro. Buch taught a class on church mem- ership. On March 28 two young people ere received into our church by baptism. s a result of our stewardship emphasis, teen members enrolled in the Fellow- hip of Tithers. The children and mem- ers of the choir participated in our aster services. Brotherhood Sunday was bserved on May 23, with Bro. Stewart auffman, our regional secretary, as guest peaker. We are planning a week of vangelistic meetings the last week in ay with Bro. Clyde Weaver as speaker. he meetings will be closed with our mmunion service. Our pastor will serve delegate to Annual Conference. Our d is sewing for relief. They have under- ken the project of remodeling the tchen.—Ruth N. Tyaroha, Ithaca, N. Y.

West Greentree—A Bible institute was nducted at Rheems by Robert Byerly of izabethtown. The women's work group id aid society have been making clothing id comforters for relief. During the st quarter visiting ministers have in- uded Stewart B. Kauffman, regional cretary, Charles E. Weaver, district mperance director, and Milton Hershey Manheim, who gave a talk of his trip Europe. The offering received from is meeting will be used towards the rchase of a heifer for relief. On Feb. 27 r CBYF group spent the day at New indsor. At our March council meeting was decided that the West Greentree ngregation should be divided into two ngregations. The Florin church will form one congregation and the Greentree and Rheems churches will comprise the West Greentree congregation. The new organization will be more completely planned at the August council meeting. Our congregation plans to build a cabin at Camp Swatara this summer. Daily vacation Bible school will be held at both the Florin and Rheems churches. William Walters, Roy Forney and Henry Becker will be delegates to Annual Conference. As a result of the two-week evangelistic services in the Rheems church by Bro. Hartman Rice, four persons were baptized, one was baptized previously and eight were received by letter.—Mrs. LeRoy Hawthorne, Rheems, Pa.

Middle Pennsylvania

Huntingdon—One Sunday in February our church joined the other churches in the area for an exchange of pulpits. We were also host church for World Day of Prayer at which H. Stover Kulp was guest speaker. In March the women's work

A BOOK DIET

For Youth and Their Leaders



ERMA PAUL FERRARI — CAREERS FOR YOU

Here is a book to encourage and help young people to choose a career in the light of their Christian faith. Writing with a sure grasp of the meaning of Christian vocation, Mrs. Ferrari presents the wide range of occupational opportunities open to youth today. She offers wise counsel for getting the proper experience and training for a job, plus help in self-evaluation of personality, abilities, and interests.

For every young person—and for every adult who advises youth—*CAREERS FOR YOU* presents vocational guidance from the Christian viewpoint. It shows how to build a job into a successful career—and a happy Christian life. **$2**

YOUR LIFE COUNTS

Edited by HOOVER RUPERT. Here are 14 challenging, inspiring messages for young people. **$1.75**

TOMORROW IS YOURS

ORVA LEE ICE. Twenty brief talks to youth, applicable to the problems of modern living. **$2**

THIS LOVE OF OURS

LESLIE R. SMITH. These wise and friendly discussions show young people how they can maintain the love and happiness they have on their wedding day. **$1.50**

TALKS TO YOUTH

Edited by GORDON C. SPEER. "These eighteen talks . . . will prove helpful to those who speak to youth."—*The Lutheran.* **$1.75**

THE ADVENTURE OF FINDING GOD

VIRGINIA CHURCH. Letters from a loved and trusted teacher who has inspired young people. **$1.50**

A THEOLOGY FOR CHRISTIAN YOUTH

HENRY DAVID GRAY. "Simple, orderly and easily readable account of the Christian faith and the reasons for believing it."—*Christian Century.* **$1.50**

REMEMBER NOW . . .

WALTER DUDLEY CAVERT. These daily devotional readings for young people offer the proof and the practice of meaningful private worship. **$1.25**

A BOOK OF PRAYERS FOR YOUNG PEOPLE

RICHARD K. MORTON. "A series of very beautiful and significant prayers . . . a spirit of devotion and enlargement throughout."—*Religious Herald.* **$1.50**

THE UPWARD CALL

HENRY DAVID GRAY. Twelve weeks of daily devotional readings based on Paul's letter to the Philippians. **$1.25**

Order From

BRETHREN PUBLISHING HOUSE . . . Elgin, Illinois

MY NEW ADDRESS IS . . .

Name .....

R. D. or St. .....

P. O. ..... Zone ..... State .....

Help us to keep your Gospel Messenger coming by reporting any change in address promptly. **Please do not remove old address.**

presented the play, Two Masters. On March 19 Bro. John Middlekauff and Lee Coffman sailed for Europe and the Holy Land. They will visit Brethren Service work in Europe. The annual women's work banquet was held in April with Mrs. Henry Lee Robinson, Jr., wife of the chaplain of Cresson Sanatorium as speaker. Annual Conference delegates are Clyde Stayer, Lewis Knepper and John Middlekauff.—Mrs. C. Raymond Hetrick, Huntingdon, Pa.

Dunnings Creek—A Jay Replogle, pastor of the Rummel church, conducted a revival in the Paint house, at which time three were received into the church. Elaine Mock helped the young people at the Holsinger house to organize under the Youth Action Plan. Some of our young people attended the fellowship meal at New Enterprise. The Week of Prayer was observed at Claysburg in co-operation with the Upper Claar and Claysburg churches with our pastor as speaker. An all-day service and mortgage burning was held at New Paris with Ralph Ebersole as guest speaker. He also showed slides of the historical bus hike of Eastern Pennsylvania. A number of our folks attended the Sunday-school workers' conference at Curryville. Our pastor showed the filmstrips, Frontiers Near Home and Bill's Decision, at all three houses of worship. In February we sent clothing and grease to New Windsor for relief. Several of our members earned credit cards from the interdenominational teachers' training course held in Alum Bank during March with Bro. Landis Baker as dean. Our pastor held a two-week revival in the New Paris house closing with a love feast service. Four were received by baptism and four by letter. At our council on April 1, Brother and Sister Ebersole were elected as delegates to Annual Conference. We voted to adopt the group insurance plan for our pastor and decided to give one dollar per member for the next five years for the remodeling of the Morrison Cove Home.—Mrs. Robert Barefoot, Alum Bank, Pa.

Middle Maryland

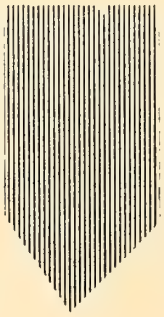
Welsh Run—We held our council meeting on April 3, with Bro. William Hunsberger presiding. Bro. Henry Hunsberger was elected delegate to Annual Conference. Our delegates to district meeting are Henry Hunsberger and John Long. Bro. Irwin Heisey was with us for a two-week meeting May 16-29, closing with the love feast on May 29. In April Bro. Aaron Heisey conducted a Bible conference. —John D. Martin, Mercersburg, Pa.

Northern Virginia

Harrisonburg—During February a effort was made to visit every church member. At the beginning of National Boy Scout Week, the Boy Scouts attended church services as a group. Our father and son annual banquet was held on Feb. 10. A banquet was also served in February for our young people. Bro. Paul M. Robinson was guest minister on Feb. 21 for our building completion celebration. The ceremony of bond burning was a part of the program. After the fellowship meal and mission study classes, Bro. Robinson climaxed the day with another sermon. In the absences of our pastor, Bro. I. S. Long was in charge of the morning wo ship on March 7. On April 4 the me service club was in charge of the eveni service. The sound film, Journey In Faith, was shown. At a recent coun meeting church officers and committeem were elected for the new year. Broth and Sister Robert Sherfy and H. Helbert were elected as delegates to A nual Conference. Bro. Guy Wampler, J will be our assistant pastor for the su mer. Our aid department has given us clothing, shoes, canned goods, garmer and seeds for relief work. Sixty you people, representing eight of the ni Y.T.C. councils of Rockingham Coun met at our church one Sunday night f the annual Y.T.C. institute. Twenty me bers were recently received into o church. A different guest minist preached each night during Holy Wee —Mrs. H. E. Mason, Harrisonburg, Va.

Southern Virginia

Boones Mill—Since our last report o member has been received into our chur by letter. The Bridgewater Cleric Chorus presented a concert on March We had our quarterly official meeting a fellowship supper on March 26. Each the churches in our congregation w represented. The latest improvement our church was the building of a kitch in the basement. Our church met council with Bro. I. D. Hoy as moderat James Flora of Cloverdale was elected our summer pastor, beginning his wo June 1. Nora Cummings and Barba Boitnott were appointed to serve delegates to Annual Conference. T women of our church recently gave offering for dried milk for overseas reli They also gave a contribution to th Bridgewater project. Bro. W. C. Sweitz held meetings April 14-18. He al officiated at our love feast and gave t message at the sunrise service which w held at the Mountain View cemete —Mrs. Owen Ikenberry, Rocky Mount, V



An anthology of illustrations for preachers and other public speakers, drawn from a wide variety of sources, both classic and contemporary

A Reader's Notebook

Compiled by Gerald Kennedy

This volume is fully indexed and classified under 302 topics. 1225 entries—pithy statements, remarkable remarks, and notable utterances from prominent persons, little stories and episodes from magazines, and illuminating excerpts from modern fiction. The book contains new, fresh material—gems from the author's reading through the years.

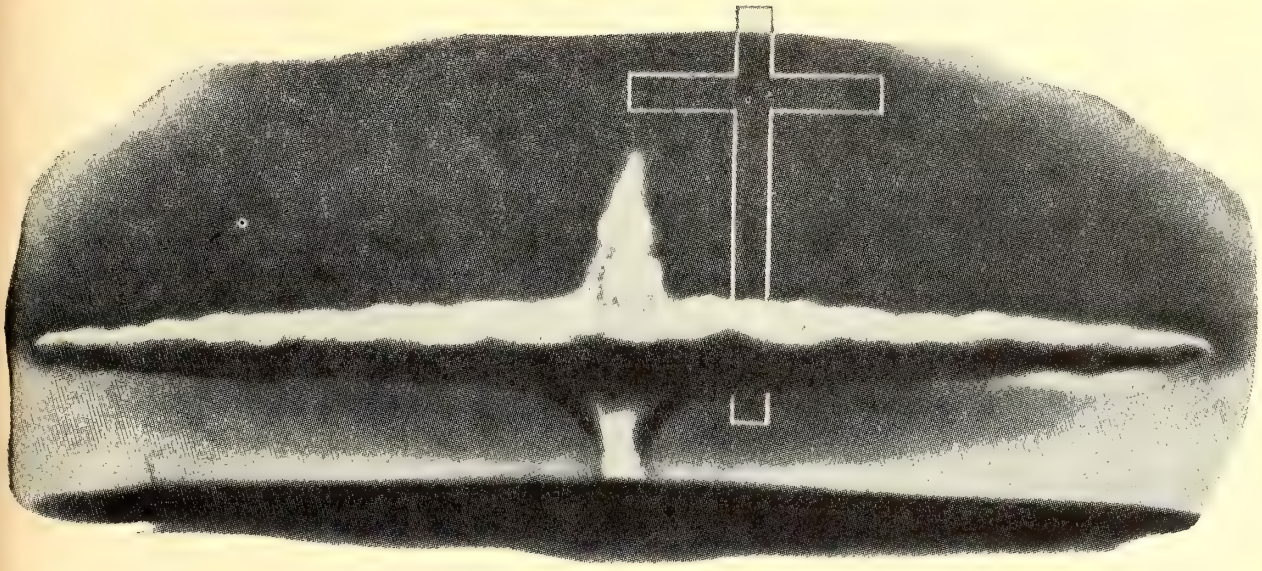
Gerald Kennedy is a bishop of the Methodist Church living in Los Angeles, author of many books and a regular contributor to a number of magazines.

Improve your speaking and listeners' interest by using this resource book. 340 pages. Cloth. **$3.95**

BRETHREN PUBLISHING HOUSE . . . Elgin, Illinois

Church of the Brethren
Gospel MESSENGER
JULY 3, 1954

NO MAN CAN SERVE TWO MASTERS



Today, the cross of Christ stands in the shadow of the cross of hydrogen, calling us back to the meaning of Calvary.

Two crosses: one standing for redemptive love and forgiveness, for the acceptance of suffering, for hope, for life; the other for hatred and massive retaliation, for the infliction of suffering, for fear, for death. One proclaims that evil is overcome with good; the other that evil can only be met with evil.

Man cannot serve both Christ and the bomb. He must choose which is to be his master. Let us choose the cross of Christ. Let us cease deluding ourselves: peace cannot be built from fear. Men do not gather grapes from thorns. Let us be done with these fearful weapons, regardless of what others do. Whether the bomb is a tool to deter or to destroy, it is not the sign by which men conquer.

"Not by might, nor by power, but by my spirit, saith the Lord"

AMERICAN FRIENDS SERVICE COMMITTEE BRETHREN SERVICE COMMISSION MENNONITE CENTRAL COMMITTEE

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

Contributing Editors

ROY D. BOAZ ..... Cloverdale, Va.
A. G. BREIDENSTINE .... Lancaster, Pa.
A. R. COFFMAN ..... La Verne, Calif.
IVAN FETTERMAN ..... Oaks, Pa.
DEAN L. FRANTZ ..... Mt. Morris, Ill.
HOWARD H. KEIM .. N. Manchester, Ind.
MRS. JOHN D. LONG .... Dayton, Ohio
LUCILE LONG STRAYER . La Verne, Calif.
MURRAY L. WAGNER ..... Troy, Ohio
LEVI K. ZIEGLER ..... Martinsburg, Pa.

THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Norman J. Baugher, General Secretary, and the Brethren House, Earl H. Kurtz, Manager, 16-24 S. State St., Elgin, Ill., at $3.00 per annum in advance. Life subscription, $50, husband and wife, $60. Entered at the post office at Elgin, Ill., as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

JULY 3, 1954

Volume 103 **Number 27**

In This Number . . .

Editorial—
Wreckers or Builders 5
A Church for All People 5
A Month of Conferences 5
Kingdom Gleanings 16, 17

The General Forum—
Life's Great Encounter. James K. Quay 4
Can We Improve Our Relations to India? A. Stauffer Curry 6
Agitation Against Missionaries Grows in India 8
The Family Counselor 8
Truly, Truly. Ira S. Petre 9
God's Control Over Free Men. Chester N. Baird 10
God Is the Answer. Glen Weimer 11
Everyday Faith (verse). Ora W. Garber 12
Christ's Prayer for Unity. Barry T. Fox 13
Let a Man Examine Himself. A. L. Sellers 14
Friends of God. Kirby Page 14
Reviews of Recent Books 15

News and Comment From Around the World 18

Brethren Service—
Establishing Peace Church Ties. Jacob T. Dick 20
Visiting British Workers. Mary Ruth Halladay 20
Brethren Meet Quakers. Doris Walbridge 21

The Local Church—
1954-1955 Local Church Program Guide Calendar 22

Our Mission Work—
Lake Geneva School of Missions. Florence W. Yohn 24
Anna Bowman Seese. Sylvia J. Seese 25
The Summer Pastoral Program 26

READERS WRITE . . . to the edito

The Gospel Messenger welcomes letters commenting on editorials, articles and ne Letters should be brief and brotherly.

The Sabbath and the Tithe

This little note to the editor is a sequence to the article by Bro. Eugene Lichty in the Gospel Messenger for May 15, page 6.

I sanction every paragraph of Bro. Lichty's article, but I call attention to one paragraph in particular as the basis for a few questions, the paragraph on the validity of the tithe idea from the standpoint of its long usage as seen in history. The idea of the Sabbath as well as the tithe—the special dedication of one seventh of time as well as one tenth of property also has a long, long history, as Funk and Wagnalls Bible Dictionary indicates. The Assyrians and other nations observed both the Sabbath and the tithe long before the giving of the law (see Gen. 14:20, Heb. 7:4; also Gen. 28:20-22; Gen. 2:1-3).

With these two practices as symbols of devotion to God — or their gods, so long before the time of Moses—could it be that both represent a fundamental in the matter of a spiritual response, a devotion to God that should never be overlooked whether one lives before the law, under the law or "under grace"? See Matt. 5:17, where Jesus said, I came not to destroy the law or the prophets, but to fulfil—or fill full not to "step it down," as it were, but to step it up.

Another question: Which of the two bodies of religious teachings have meant most to the world—and to you and me? The teachings and traditions and practices of the Old Testament or the vital religion of the New—the law or grace? And which is better, to lay one heifer out of ten on a stone altar to be consumed as a ceremonial or one heifer out of ten given to the Heifer Project to save the lives of widows and children and to build goodwill?

Then this question: As Christians, we all recognize the value and validity of the Sabbath idea—one day out of seven as dedicated to God, recognizing that all time is sacred; but why, since there is as much said about the law of the tithe and proportionate giving before the days of Moses and in the days of Moses—the time of the law and prophets — and since history tells us that the early church took for granted the tithe idea and proportionate giving, why w church members accept the Sa bath idea—one seventh of time a not the tithe idea—one dollar o of ten as sacred unto the Lor (See Mal. 3:7-12 as one of a doz such texts and in the New Test ment, 1 Cor. 16:1-2 and Matt. 2 23.) I have never heard a sati factory answer to that question.

And now my final question whic if I may, I would like to ask, a ask it in the light of history a with these other questions in min

If one seventh of our time a one tenth of our property was duty and privilege under the la and before the law as tokens devotion to a loving God "in who we live and move and have o being," could it be that less und grace is a disgrace?—E. F. Sherf Rocky Mount, Va.

"Scared America"

Poor America! How scared s is! First, all employees had to si loyalty oaths and then all teache had to sign loyalty oaths, and no the churches! Such audacity! W are certainly thankful the Quake are not succumbing! What are o Brethren churches doing? Plea do see that they don't!

Poor scared America! If s were doing right she wouldn't scared! — Mrs. Edward C. Bixle New Windsor, Md.

Episcopalians Concerned Over Composition of Membership

Leaders of the Washington, D. Episcopal Diocese have expresse concern over the failure of the churches to draw "a more repr sentative cross-section of the pop lation." They cited results of recent survey that indicated that per cent of their church membe in Washington are white-coll workers, 44 per cent are colle people, 57 per cent are women, per cent are over 45, 13 per ce over 60, and only 16 per cent a "blue-collar" workers.

India Rejects Missionaries

One hundred nine American mi sionaries have been refused permi sion to enter India in the past tw years, according to a high gover ment official. During the same p riod 789 U. S. missionaries ha been approved for entry. Applic tions of the 109 were rejected on t ground that their services "were n required."

Money can make you poor, for devoting all your energies to getting wealth leaves no room for enjoyment of other things. "What shall it profit a man if he gains the whole world and forfeits his life"



Eva Luoma

LIFE'S GREAT ENCOUNTER

The love of God is the beginning and the end of all our giving

James K. Quay

THERE are two brief and very familiar sentences from the gospels with which I wish to begin: "He went away sorrowful"; "He received him joyfully." You recognize them as coming from the records of the encounters of the rich young ruler and Zacchaeus with Jesus.

With dramatic artistry Luke sets side by side the encounters of these two rich men with Jesus. Nothing could be more striking than the contrast between them. One was honored and respected in his community; the other was despised and hated by every decent citizen. One came seeking assurance of salvation and found it not. The other, apparently moved by mere curiosity, was assured of salvation without the asking. One was challenged to give his money to the poor and refused. The other, on his own initiative, proposed to share his fortune with those in need. One went away sorrowful. The other received him joyfully.

But the interesting thing about these two interviews is the one point in which they were similar. Each man was rich and in each case their attitude to money is the test of discipleship. Zacchaeus passed the test and the rich young ruler failed. How eagerly Jesus would have welcomed the ruler into the circle of discipleship is indicated in that poignant sentence, "Jesus looking upon him loved him." But just because he loved him, he drove deep the probe until it reached the sensitive spot which the young man was not willing to bring under the lordship of the Master.

Vice-president, Princeton Theological Seminary

It all happened a long time ago, but how modern it is. For one by one, you and I are still encountering the uncompromising Christ. And, having met him, we can never be the same, for we leave the encounter with the indelible change of a new joy or a new sorrow in our hearts. I want to talk about an area of life affected by this encounter which very often we conveniently overlook, but which to Jesus was profoundly important. It is the area of the relationship between a man's money and his discipleship. Just how important this area was in the mind of Christ is amazingly revealed by the fact that by actual count of words, he talked more about money and material possessions than about any other thing. There are three things that he had to say.

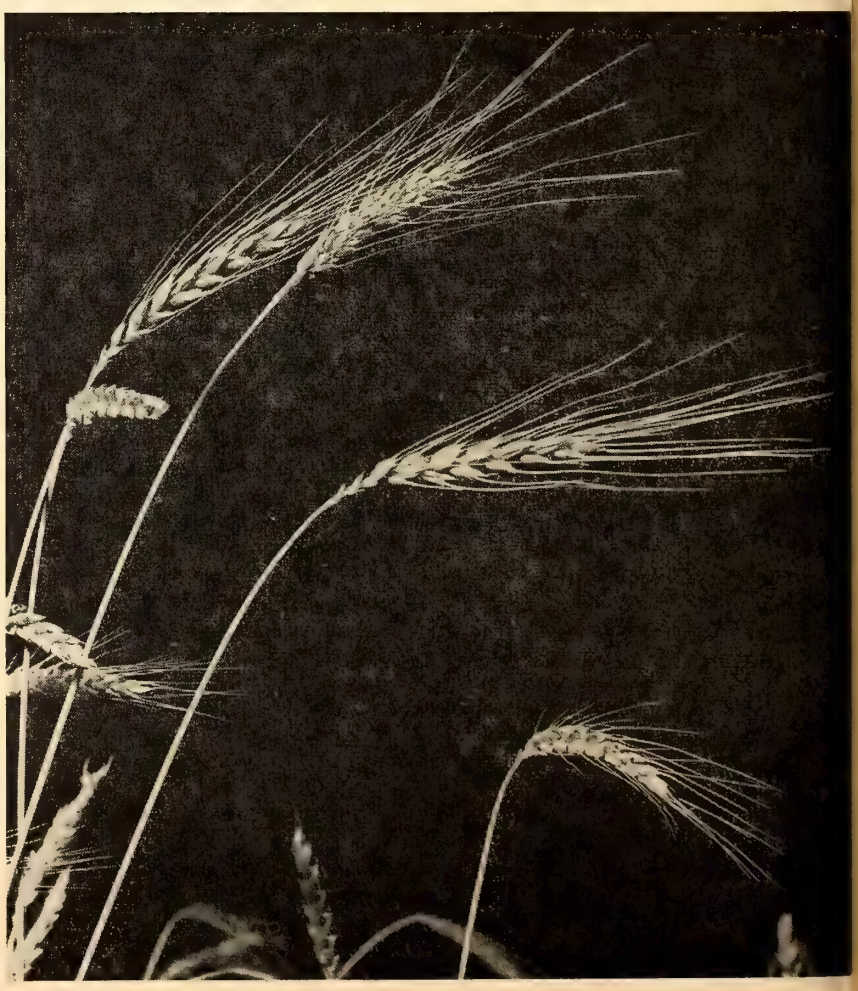
The first of these is that *money can make you poor.* No one has ever warned men against the poverty that money can bring as did Jesus. "What shall I do," said the rich man, "because I have not where to bestow my fruits? This will I do; I will pull down my barns and build greater, and there will I bestow all my grain and my goods. And I will say to my soul, 'Soul, thou hast much goods laid up for many years; take thine ease, eat, drink and be merry.' But God said, 'Thou fool.'" Why? Was it because he had so much? Certainly not. It was because he was satisfied with so little. In all his life he had never found anything worth saving but something he could put in a barn!

"Woe unto you that are rich," says Jesus, "for ye have received your consolation." Does this mean that wealth is a sin? Not at all. The sin comes when riches become a "consolation." A man's life is like an earthen jar. When it is completely filled with gold there is no room in it for the water of life. When he devotes all of his God-given energies to getting wealth, he is sure to end up by allowing the wealth to get him. Richness of life is measured by our capacity for enjoyment. Why is it so many healthy men die or sink into a life of unhappiness soon after retirement? Because they have laid up nothing but money for their old age. The only capacity they have ever developed is the ability to make money. Take him out of the world of finance and the rich man is utterly lost. He travels, but never really sees the world; he goes to a concert and hears nothing but sound; he visits an art gallery and see nothing but daubs on the canva We can appreciate only what w can appropriate, for, as Jesus pu it, "To him that hath, shall b given."

It is deadening familiarity tha for us has taken the sharp edg off the words of Jesus when h states, "What shall it profit man if he gain the whole worl and forfeit his life?" The ma who trades his life for the whol world, says Jesus, has made bad bargain. For money ca make you poor indeed.

The next thing that Jesus ha to say is that *money can mak you rich.* I have a profound con viction that if Jesus were t walk in our midst today one o the great heresies he would de nounce in the church is th heresy of joylessness. The qual ity in the early Christians whic the pagan world about ther simply could not understand wa

Continued on page 12



Total commitment bears much fruit just as the grain of wheat planted brings forth more grain

Grant Heilman

EDITORIAL

Wreckers or Builders

NINE different churches, schools and clubs in Louisville, Kentucky, have been visited by a group of vandals who call themselves "The Wreckers." They have destroyed thousands of dollars worth of property. Each escapade is followed by an anonymous call to the chief of police notifying him of the deed and saying, "We are not thieves. . . we are just wreckers."

Youthful vandalism seems to be on the increase in many of our communities. It is difficult for good citizens, who respect the property of others, to understand why anyone should destroy for the sake of destroying. We can understand stealing much more easily than we can understand wrecking.

But before we waste all our indignation on youthful delinquents, give a thought to some adult wrecking crews you have known. How about the church leader who will throw a monkey-wrench into a meeting if it appears that he cannot have his own way? Or consider the persons who devote practically all their time to wrecking the sincere efforts of Christians to act unitedly for the kingdom of God.

To the credit of young people let us hasten to add that the wreckers among them will disappear if the church gives a stronger call for builders. We have some excellent blueprints to guide us, a Solid Rock for foundation, and the tools we need for building. The church must find ways of turning wrecking crews into construction gangs, who can lift and hammer, rivet and weld to the glory of God.—K. M.

A Church for All People

SOMETIMES when you talk to folks about their church you get the impression that they can have real fellowship only with Christians who are "their kind" of people. They do not deny that some churches can be interracial, for example, or composed of persons in a variety of vocations. In theory they believe that the church must minister to all sorts and conditions of men, but in their community it usually turns out that their fellowship is circumscribed by rather clear-cut lines and the gospel has difficulty in breaking down the social barriers.

It is doubtful if real Christianity can thrive where the barriers are so sharply defined. If you think of the most active New Testament churches, Antioch and Corinth come to mind at once. The Antioch church was cosmopolitan from the start. There are good reasons to regard it as being interracial. One member had been brought up at Herod's court. There were Greeks and Jews. They lived in a bustling pagan city. But they were first to send out relief workers and the first to consecrate foreign missionaries.

Paul won few converts in intellectual Athens but he stayed on for eighteen months in the corrupt city of Corinth, living with other craftsmen and laying the foundation for a church that would grow in the midst of a city with thirty-three taverns and night clubs near its market place. This church, as every reader of Paul's letters knows, had its problems in changing dissolute pagans into mature Christians, but the church grew in spite of its difficulties.

When we hear some folks predicting that the church can never survive in the cities to which our people have gone, we wonder how Antioch and Corinth ever got started, not to mention the churches at Rome, Ephesus, Jerusalem, Damascus and a dozen other cities. Maybe the trouble is with our wanting the church to be like us, forgetting that it is the body of Christ and that its members may be quite diverse and still belong to the body. Instead of campaigning for "our kind" of church made up of "our people" why not let the Holy Spirit work among us to create another New Testament church? That will be a church in which all people are welcome to come and worship, where all can find the Redeemer they need, where all can find encouragement to grow and opportunities to serve.—K. M.

A Month of Conferences

JUNE is the month of church conferences. At least twenty-four national denominational meetings were scheduled for last month. By this time the thousands of delegates who attended have returned home—and few of them can remember more than one weighty resolution or one item of important business. What they are more likely to retain is a sense of belonging to a larger fellowship. They know now what we so often forget, that Christians seldom are entirely alone though they may be in a minority.

But how to turn resolutions into actions, hopes into happenings, dreams into deeds—that is the question. One helpful suggestion is to remember that God is just as eager to work a miracle in the home church as to inspire a mass audience. If you found him at conference, join up with him to work a transformation back home.—K.M.

Can We Improve Our Relations to India?

Differences in the foreign policies of India and the United States have given rise to tensions that need to be resolved through understanding and tolerance.

A. Stauffer Curry

A QUESTION in the minds of many observers in Washington is this: Can we improve our relations with India? It is admitted that our once friendly relations with this Far-Eastern country have deteriorated to some extent in recent months. While India has an internal attitude toward democratic government quite similar to our attitude in the United States, her foreign policy is very different. This difference in foreign policies has given rise to considerable tension. It seems quite clear that further deterioration of our relations with India could spell tragedy for the whole world. It is believed, however, that these relations can be improved.

There are several basic differences in the foreign policies of the two nations, according to competent U. S. government observers now in India. The point over which there is the most bitter feeling is the granting of military aid by the United States to Pakistan, India's neighbor. Our government gave this aid, at the request of Pakistan's premier, to "deter" Communist aggression. India, however, sees this aid as a threat to India, currently at odds with Pakistan. Reliable sources quote Indians as asking Americans in India, "Will you give A- or H-bombs to Pakistan?" "Can your big guns shoot from Lahore [in Pakistan] to New Delhi [in India]?" It is reported that ninety per cent of the Indian people feel bitter about this military aid. Suspicions of the United States run deep. Most of the 3,000 American missionaries are opposed to U. S. military aid to Pakistan.

Another point of difference in foreign policy is that India believes in the recognition of Communist China, while the United States firmly opposes this recognition. A third point of foreign-policy difference lies in U. S. opposition to Indian participation in the Genevan conference on Korean and Indo-Chinese problems. It is reported that India deeply resents this ban on her participation. A fourth difference was evidenced by India refusal of permission of U. S planes to fly over India while taking supplies to help France in Indo-China. A final point of difference lies in India's reported reaction to our attempts at collective security in the Far East. India does not favor collective security. She also is reported to believe the United States is "angry" at her for refusing to join a collective security program. It is reported that Americans in India try to dispel this feeling. They point out that we are not "angry at Sweden and Switzerland for not joining the European collective security plan; similarly, we are not "angry" at India for not joining.

Obviously, ways need to be found to prevent the ill effects that the deep resentments of the Indian people could generate if they are allowed to persist over a long period of time. The interest of Christian people, both here and in India, in the reduction of tensions and the action growing out of this interest will go a long way toward reducing peace-destroying differences between these two democratic nations.



Economic aid and technical assistance may help to ease the tensions if given in the spirit of helping the people of India to realize their desire for a "new day"

Economic Assistance

Many people in our government believe that economic assistance to India will go a long way toward building peace. It must not be assumed, however, that we can "buy" goodwill or friendship. The fact is that this aid may not be, and often is not directly appreciated by many people. The reasons for giving

Executive secretary, National Service Board for Religious Objecters, Washington, D.C.



Irwin from Monkmeyer

The deceptive promises of communism may win this young Indian if the efforts of the government to improve his living standards fail

economic assistance lie deeper than mere attempts to "buy" goodwill, always doomed to failure.

One basic reason for economic aid and technical assistance lies in the deep hope of the Indian people for a "new day." The present government, which brought about independence from Britain, must answer the determined yearning of the people for improvement in their standards of living. If this improvement is not forthcoming the people will turn to the "fellow on horseback" riding under the Communist banner. This fellow, of course, makes promises to fulfill the deep desire for a better living standard.

It is reported that the old fatalism of the Indian people is disappearing. No longer do they believe that the only chance for improvement lies in being born into a higher caste in some future reincarnation. They are beginning to believe they are the "masters of their fate." This feeling is tied up with a growing nationalism; it is tied up with the feeling that the land is theirs and not merely the landlords'. The people are comparing their status with that of the neighboring Chinese. If these hopes and aspirations are fulfilled, the people will be loyal to the present democratic government and not fall victims to Communist promises. It is believed by many in our government that economic aid will help the Indian government to fulfill these aspirations of the people.

The very fact of military aid to Pakistan is a reason for giving economic aid to India. If our government refuses economic aid to one nation, while granting military aid to another, it will tend to confirm the prevalent accusation that the United States is militaristic. Economic aid is regarded as necessary by some simply to "offset" the implications of military aid.

Economic aid is regarded by the administration also as being in the national interest of the United States. A difference in living standards between countries always can create friction. Therefore, any raising of the living standards of India will be for our national interest in terms of greater chances for continuing goodwill between the two countries.

Of course, the most valid reason for giving economic aid, in terms of religious motivation, is humanitarian. Many live constantly in a state of starvation, lack of shelter, lack of land. Many people in the United States are reported to favor aid to India on this basis alone.

The attitude of India on Kashmir is usually reported to be a stumbling block to peaceful relationships between India and Pakistan. Many in our country have great admiration for Indian policy, but cannot understand its reported policy on Kashmir, a little province to the north. A plebiscite was planned for Kashmir already in 1948, whereby the people could vote whether to become a part of India or Pakistan. It is generally thought that India has obstructed, to some extent, the holding of this plebiscite. It is assumed India fears that the populace of Kashmir would vote by a large majority to become a part of

Pakistan. This has caused dissension and has not enhanced United States-Indian relations, and it is hoped the problem can be resolved.

Needs for Good Relations

The chief need for good United States-Indian relations is the inherent need of all persons and groups for amicable human relations. The Christian religion calls for brotherhood and goodwill among all peoples.

A very practical need for good relationship is that otherwise India may fall into the Communist sphere of influence. In world affairs, India is in many respects a kingpin. If she develops a genuinely successful democracy with good relationships with other democracies, such as ours, and if her people feel their basic needs are adequately met under the present system, she will not turn to Communism.

A question now before Congress is the continuation of economic aid to India. Many Congressmen are inclined to cut off economic aid, while at the same time continuing military aid to Pakistan. Congress responds to public opinion. If the American people favor this economic aid, it will be continued. If they do not favor it, or simply remain silent, it may be discontinued. Economic aid is much cheaper and, in the minds of many, much more effective than military aid in the world crisis. Of course, a Christian motivation to undergird economic assistance is of prime importance. A good thing must be done for the right reason. A good act carried out for the wrong reason cannot long succeed.

• • •

W. Glen McFadden, pastor of the Highland Avenue church in Elgin, Ill., received honorable mention for a sermon submitted in a sermon contest sponsored by the Layman Tithing Foundation.

Agitation Against Missionaries Grows in India

DISPATCHES from India tell of a movement formed by Orthodox Hindus in the Poona area near Bombay to oust foreign missionaries from the country. Backers of the "Quit India" movement announced plans to stage demonstrations at missionary centers in the area.

The development was not important in itself. But as a symptom of the ever-growing agitation against foreign missionaries in India, it worried Christian leaders there and in the States.

In India itself, missionary activities have become a subject of frequent and controversial discussion in parliament. Pointing up the significance of the problem to Indian Christians was the call paid on Prime Minister Jawaharlal Nehru a few days ago by a delegation of Christian members of Parliament.

The M.P.'s appealed to Mr. Nehru to take steps against what they called "communal agitation" against foreign missionaries and presented a memorandum listing the grievances of the missionaries. But the most significant result of the meeting

The Family Counselor

Naomi Will **H. K. Zeller, Jr.** **Jesse Ziegler**

The Family Counselor welcomes letters of inquiry. They may be addressed: Family Life Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Dear Counselor,

Ought a husband or a wife who was guilty of improper relations before marriage tell the companion? What should be done if the offender was a minister?

A Reader

Dear Friend,

The marriage bond is based upon absolute confidence. Not all married couples are able to share completely. Some have difficulty in physical identification. Others carry a split religious concept. Still others are unable to share past experiences in confidence of being understood and appreciated. Yet the principle of absolute confidence is fundamental to a happy marriage.

If a husband and wife truly love each other, are dedicated to each other "for better or for worse," are committed to a mutual journey through life together, there ought not to be any grave difficulty in speaking to each other about past experiences or present thoughts. Unhappy recollections or indelicate experiences ought not be constantly dwelt upon. A frank statement, a simple expression of regret and a commitment of love ought to suffice.

The nature of truth is self-revealing. If the experience to which you refer persists in remaining in your thoughts, you should tell your companion about it. It is probably already revealed in your mood, if not in your words.

We hold that all wrongdoing, of whatever nature it may be, ought to be faced frankly, confessed to God and the person who has been wronged, and then forgotten. We hold that God is a forgiving God who hears the prayers of his children in confession and sends a clean wind blowing through the heart of the troubled petitioner to bring freshness to life again.

There is a point where this principle comes to diminishing returns. One school of psychiatry frowns on absolute frankness and confidence, holding that the experiences of immaturity are a part of the growth process and ought not to be regarded with any guilt complex. But certainly a wide segment of the psychological family holds that all wrong experience are productive of guilt complexes and should be faced squarely. We know that when guilt is submerged or when we act as though it does not exist, it finds more devious ways of expressing itself.

The fact that the offender was a minister makes no difference at all. Ministers are men of like passions and guilts with all other men. They are not to be exempt from temptation or confession. We are all children in the eyes of our God and the nature of sin is never altered or set aside by the laying on of hands.

Harry K. Zeller, Jr.



Religious News Service

Christian lepers read the Bible in a leprosarium in Raipur, India

was the release of a statement containing the prime minister's views on missionary activities.

On a request of the parliamentary delegation, Mr. Nehru made public a letter he had written last August to Archbishop Yngve Brilioth, Lutheran Primate of Sweden.

In it, he promised that the Indian government would adhere strictly to its policy of "full religious tolerance." He reviewed the missionary situation and explained his administration's position regarding it. But the prime minister also mentioned, and indicated his belief in, some of the charges that have been hurled against missionaries and which have been used by some Indians to stir up anti-missionary feeling.

While every religion "has complete and equal freedom in India," Mr. Nehru said, the government cannot permit any political activity on the part of missionaries. Nor can it tolerate evangelical work that "gets associated with some form of condemnation of Indian culture," he added.

Mr. Nehru charged that some missionaries serving on India's northeast frontier not only had participated in political activity but "had encouraged the tribal people of these areas to start movements against the government of India."

Noting strong nationalist sentiment in his country, the prime minister argued that as far as possible the Indian churches should be independent, although this, he said, "did not mean that they should not have helpers from abroad."

George V. Allen, American ambassador to India, said in New York recently that the Indian drive to limit the number of foreign missionaries was motivated by "nationalism rather than by religious animosity." He added that leaders of the South Asian country "seek to gain control for Indians of all Indian activities," including those in the religious sphere. Mr. Allen said India had become concerned about the increase in the number of missionaries within its borders since the country became independent in 1947.

A Protestant missionary leader in New York, also stressing the importance of Indian nationalism in the current missionary situation, said most Indians had a greater fear of colonialism, from which they so recently escaped, than of communism.

How far the current antimissionary clamor will go is something no missionary leader cares to predict. Thus far, the Indian government apparently has limited itself to restricting the number of new missionaries in the country. According to Deputy Home Minister Balwant N. Datar, 109 American missionaries have been refused entry permits in the last two years. However, 789 were approved for entry in the same period. Mr. Datar, who disclosed the figures recently in Parliament, said only that the 109 rejected had been told their services "were not required."—Religious News Service.

Truly, Truly

Ira S. Petre
Garkida, Nigeria

RECENTLY in conversation with an old man in the village it was learned that because of his age and illness he had considerable need in his compound. He was lamenting his plight. He had just spun his last cotton and had nothing else to do. A man was sent to the market to buy five shillings' worth of cotton with the seeds in. This was taken to the old man. When he saw the cotton he was so happy that he did not know what to say. He was told that while he worked at this he would forget his troubles. He said, "Truly, truly."

Seeing how little is required to help some people, it makes one think that many opportunities are denied those who need a bit of help. One feels condemned because he leaves undone so many things he should have done.



Don Snider

The co-operative efforts of m are needed to keep back the flo waters that would destroy t land and the troubles and pro lems that plague and wou destroy mankind

God's Control Over Free Me

Chester N. Baird

MOST theologians believe that God created man with freedom to choose good or evil and to choose it in various degrees. If man is actually free, knowing man, how does one dare have faith that God's program will come to ultimate victory? The condition of mankind resembles a herd of cattle inside a fence. The seemingly free cattle are eventually seized by the owner and shipped to market—their freedom taken away. Likewise, man meets death which he attributes to the will of God. The owner of the cattle partially controls them during their lives—drives them to better range, keeps them out of new corn and alfalfa where they would overindulge, keeps them away from poison plants, rescues them from famine and disease. Similarly, God provides for the needs of man thousands of times more lavishly than the cattleman does his cattle. Also, God has a much more elaborate fence than any constructed by men to fence either animals or their fellow men.

God's fence around free mankind can be compared to the ocean pounding at the dikes of Holland, where the land is below the ocean level. It takes strong dikes kept in constant repair to hold back the ocean in normal years. When abnormal years come, the mighty ocean rolls over and through the best dikes that man has devised and wreaks destruction upon Holland and its people. The Dutch are constantly challenged to build better and better dikes, taking more and more of their national resources and the time and effort of their people so that they can retain the prosperity of their land.

Based upon my observations of this world inhabited by free mankind, upon the Scriptures, history and the sciences, it is my contention that God has fenced free mankind with an oceanlike avalanche of problems and troubles which require dikes stronger than Holland's greatest dream, and world wide in scope and responsibility—ar unless this dike is built, ma kind is overrun by a thousar times more misery than that e perienced by the people of Hc land when their dikes give wa

This oceanlike avalanche composed of disease, acciden famine, storm, drouth, flooc war, cold, heat and everythir else that makes life a strugg beyond the ability of the inc vidual man to conquer. In fa the individual man cannot b gin to cope with this avalanch It takes the combined co-oper tive effort of all mankind hold back effectively this av lanche of trouble and make th world the wonderful place G intended for it to be. Yes, takes the co-operative effort millions of people to make tl kind of world we have toda including many who lived ce turies ago. In fact, it could n be made in one generation ev if everybody co-operated full In order to approach perfectio we need every person educat

sufficiently to contribute intelligently his maximum effort against the avalanche of trouble. It would help much if every person were a born-again Christian with the desire in his heart to make his maximum contribution to the welfare of mankind —to become his brother's keeper.

Christians are more likely to spend themselves for others than are non-Christians. Also, Christians offer restoration to those who have fallen by the wayside and to the downtrodden of the earth. Thus, the church must play a vital part in building a better world. And, under the leadership of the King of the kingdom of God who made both the world and us, we can confidently press on to victory, for our God has provided in this world a remedy for every disease, an antidote for every poison, an escape from every type of danger and a rose for every thorn.

The raw materials are here to feed, clothe and house countless billions of people, and keep them in comfort. Making man endure trouble is not God's goal—it is a means to an end. His goal is full co-operation among all men and of all men with God. He prefers that men save themselves from trouble and he has offered plenty of spiritual help to those who will accept it. He wants mankind to discover that it is wise to cooperate and seek divine aid in the battle to complete the world whose foundations God laid and called good.

God turned this new world over to mankind to subdue and finish the job. All evidence points to the fact that God planned the kind of world we now have. The all-knowing God foreknew how man would act. God's plan was no accident or afterthought. He created an undeveloped world, a veritable jungle—and gave man the job of bringing it to perfection—countless generations of mankind to share the job. Man has not done his job well; so he has paid a high price in suffering. There is still hope for the future because recent generations are spending more time and effort on the dikes.

This very avalanche of trouble has been the incentive and force to cause man to build an elaborate civilization, but just when conquest of the physical world seems almost in sight, we recognize that an avalanche even greater than famine, disease and the violent eruptions of nature now confronts us, namely, atomic warfare on a world-wide scale. We have conquered the physical world through the part-time co-operation of large segments of mankind, but we have taken time out for wars with one another in between our efforts to co-operate. Not only have the civilized nations of the West used war to protect their control of the natural resources for the have-not nations, but they have used war to try to grab from one another. Now war itself looms as the greatest threat to a civilization in which man has not learned to get along with man.

World leaders in science universally recognize that we must become masters of human relationships or our scientific gains will destroy us. We must turn the world which science has made a neighborhood into a brotherhood. Thus world leaders are aware of the problem, which is half the battle. Through

God Is the Awakener

Glen Weimer

God is life with the upward, downward and outward sweep of Christ's life.

God is life with sails set to catch the healing winds of the universe.

God is life tuned to the music of the stars and planets in their courses.

God sees every person's life in the wealth of its possibilities for good.

God sets in motion the spiritual impulses that could unlock the latent good in every person.

God projects into the mind of man his own thoughts, yearnings, purposes, desires, dreams, visions and image of life—but man stupidly repels these angel messengers of life. Man blindly exiles these children of promise from his life circle or man disobediently holds them in his life until they are stillborn and lost forever.

God is always the Awakener—who pushes life in the direction of unlimited good. So God stimulates the desire to do something significant, and enduring with life.

God's purpose for man is more than to make a living—basically it is to make a life worthy of being lived, and to open living springs of water in the dry fountain of human hearts.

God's spirit actively strives with every person until that person by willful rebellion loses the power to discern and respond to the divine touch. Life's greatest tragedy is to lose the power of response to God! Then a man is dead even though his years be multiplied sevenfold.

The tides of the spirit are beyond human control—and once the tide starts flowing out, man cannot halt it or call it back.

Childhood and youth is the springtime of planting for a full life; it is the sowing time for the maturer years. It is the time for full, free and fruitful response to God.

As smoke rings encircle and enwrap a log in the grate, so a youth's life may be in the keeping of God.

Every ray of healing sunlight, every feathery snowflake, every drop of rain, every breath of pure air, is a sign of God's love flowing into the world. And the highest sign of that love is a good life, that makes the good to live in this world.

Lord, make my life a fountain of good. Amen.

the United Nations the rulers of the world are working at the solution. Churches all over the world are vigorously attacking the problem. The individual's job is to get enough people cooperating with one another and with God to make brotherhood a reality. We know God wants peace and brotherhood. By the time the dikes are built high and strong enough to give man security against the problems and troubles of this old world, then man will have learned to walk with God, for man alone can never attain it. Then, we shall be truly sons of God, made in his image. God shall have his victory in us as well as in a more perfect world.

Life's Great Encounter

Continued from page 4

their joy. And it was probably this more than any other thing that conquered paganism.

The theme of your Conference is "Win Men to Christ." It is a wonderful theme if it is filled with all the content that Jesus would put into it. But just how much of the man do we propose to win? Is it good enough that a man should be a respectable citizen and go to church on Sunday and put a few dollars in the collection plate? That measure of devotion makes mighty poor listening, when compared with the demands of the ideology against which we are struggling today. What would your church and mine do if some day the modern counterpart of the rich young ruler were to present himself for membership? I am afraid we would accept him with enthusiasm. Or would we have the courage of Jesus in the very first interview to lay down as an unconditional requirement the total commitment of his fortune to God? So far as I know the question of money is scarcely ever raised when a person applies for admission to the church. Even the mention of money in the pulpit is shunned like a plague by many a preacher as the intrusion of something secular and profane in a place where only spiritual matters should be discussed.

Set over against that the unerring instinct of Jesus. "Where a man's treasure is, there will his heart be also." "He that loveth his life loseth it, and he that hateth his life in this world shall keep it unto life eternal." "Except a grain of wheat fall into the ground and die it abideth by itself alone; but if it die it beareth much fruit." This is the heart of it, my friends. In this shortest and most searching of all the parables there lies both for the individual, and for the church, the secret of a rich and abundant and ongoing life.

"But if it die, it beareth much fruit." Here is the answer to much of our joyless and ineffective living. "Much fruit": the fruit of joy, the fruit of peace, the fruit of power, the fruit of an effective testimony to a world that desperately needs God. Yes, a man's money can make him rich.

Finally, Jesus has another and a very surprising thing to sa about money: *you can take with you.* "Lay up for yourselv treasures in heaven," are h words. Just how the coin earth is transformed into the in perishable coin of heaven h does not say, but I think we ma get a clue to the process if w look again at his great princip of the law of possession: "T him that hath shall be given Our enjoyment of heaven is g ing to be measured by th capacity for appreciation whic we take with us. And three time he tells us distinctly that th capacity will depend on our lov for our fellow men. Twice h connects it with the giving alms to the poor.

I wonder what it would do t our program of stewardship, instead of talking about dut we were to use Jesus' motive love? For great giving alway finds its spring in love, not i the imperfect and ofttimes se fish thing that we call huma love, but in the love that flow from the eternal selflessness God himself. "God so loved tha he gave." "We love because h first loved us."

Can you imagine Jesus appea ing to men to give to a budget

EVERYDAY FAITH

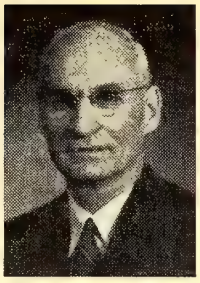
ORA W. GARBER

He who has sown
The seed in springtime's fresh-turned soil
And nurtured it by faithful toil
Deep faith has shown.

He who has trod
The countryside with soul attune
To that sweet lyric which is June
Believes in God.

He who has walked
With open soul and eager eyes
Beneath the blue October skies
With God has talked.

He who has gazed
Upon a snowflake, in deep awe
At all the wonders which he saw,
His God has praised.



James K. Quay

Menzies

even to a board of foreign missions? I cannot. Can you even imagine a modern advertising man using the language of which the church is so often guilty? But the modern advertiser is a poor second indeed to Jesus in the imagination and the vividness with which he made his appeal to men. True, he talked about the kingdom, but the driving power of his ministry lay in his constant awareness that he was the living channel of God's love to men and women. "He anointed me to preach good tidings to the poor; he hath sent me to proclaim release to the captive; and recovering of sight to the blind; to set at liberty them that are bruised." "Go and tell John the things which ye see and hear; the blind receive their sight, the lame walk, the lepers are cleansed, and the deaf hear, and the dead are raised up, and to the poor the gospel is preached." The poor, the hungry, the thirsty, the stranger, the naked, the sick, the prisoner. Can't you see them? People, people, always people. And we talk about budgets and quotas and boards. Somehow we must find our way to talk less about means and more about ends as Jesus did. Why did he do it? Because you never touch the spring of love until you can get men to see with the eyes of Jesus a world of suffering and sin-sick humanity.

Lay up treasure in heaven? Of course you can. You simply cannot shut heaven out of the heart of a man who has become a channel of God's love to a lost world. This, and nothing else, must be the beginning and the end of all our giving, the love of the infinite God himself, his love that will not let us go, his love that will not let us down, his love that will not let us off.

Christ's Prayer for Unity

Barry T. Fox

THE Lord's public ministry was completed. He had no more to say to the world. That is what he meant when, in the course of his communion with his Father, he said that he had accomplished the work the Father had given him to do on earth. He had not then accomplished the full work which he came to do. On the earth level his work was over. He had wrought his last wonder. He had uttered his last word to the listening multitude. Furthermore, he had no more to say to his disciples. His final word to them was full of significance. "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world."

Nothing remained now but the lifting up out of the earth by the way of the cross and the resurrection. To that his face was set. Clouds were gathering around him. He knew the force of the storm that was about to break upon him and it was with that knowledge and that connection he entered into communion with his Father.

For surely if ever heaven was attentive to words of prayer it was when the only begotten Son of God lifted his heart to the Father, who had sent him forth as the great ambassador of goodwill to a race of men who were wandering away from the God who loved them. The first part of this communion with God concerned himself. His second concerned the group that were round about him at that time, the men, as he said, whom the Father had given him "out of the world." The third concerned all who were to believe on him through the apostolic word, that is the whole Christian church. It is my intention to consider our meditation in the light of the main thought of the Lord's desire for the unity of his church.

The call to unity is primarily from God to man. It is for our good that this appeal is made. Through unity alone can the world believe and know that the Father hath sent Jesus Christ to reveal himself to the whole human race. Like all of God's calls it is an invitation to co-operate with him. He lays no compulsion on us. But he waits our co-operative response by which we lay hold of his will and make it our own. If unity has slipped away from our grasp it is the common fault of the Christian world. Every section, home and church must share in the effort to restore it.

The call to unity is like the flow of a river. It never ceases. Will we respond to his call? Will we be obedient to his guidance? May his spirit deepen the convictions of our hearts and make us more loyal to God. It is the call of Christ which should arrest us. The general need of unity is set down by him in a saying: "Every kingdom divided against itself is brought to desolation; every city or house divided against itself shall not stand." In unity there is strength. This is as true today as when it was first written. This has been accepted by the world as applying to every department of life. In many circles men are trying to strive for unity. Lying at the center of all and providing the only enduring cement is religious unity. The gospel pro-

vides for intimate relationship with Christ. The Lord said, "I am the vine, ye are the branches." "Abide in me and I in you." "Other sheep I have, which are not of this fold; them also I must bring and they shall hear my voice; and there shall be one fold, and one shepherd." Paul calls division "carnal"—"For whereas there is among you, envying and strife, and divisions, are ye not carnal, and walk as men? For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal? . . . For other foundation can no man lay than that is laid, which is Jesus Christ." In this prayer in John 17:20-21 the Lord counts unity a necessity. Upon it depends our ability to know Jesus Christ, to do his works and to evangelize the world.

The missionary quality of Christ's prayer is found in the passionate words, "That the world may believe that thou has sent me." What a challenge to Christendom to set its own house in order. When all Christendom recognizes God as Father and looks on the things of others as those of brothers in Christ, the family of God will be complete, a glorious church without spot or wrinkle. God calls man to unity. Man calls to God for unity. How can we make Christianity effective as a peacemaker, a liberator, a universal power to satisfy the mind of God? His will, that they all be one, must eventually be man's will if to do God's will becomes the passion of the human heart. If we accept Christ as supreme, we cannot but walk as companions and friends. "By this shall all men know ye are my disciples." May we rally around the living Christ.

Shall we banish our prejudices, enlighten our understanding and correct our mistakes? We are living in a world that has lost its way. May we turn to him who is the way, the truth and the life. May the spirit of God preside over us individually and as a nation to make us will to do his good pleasure.

In Christ is our hope. It is he who will change for us the impossible into the possible and bring about that consummation of Christian hope in a church that will be one flock under one shepherd.

The appeal of Paul is as applicable today as to the Ephesians to whom it was addressed: "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye were called."

Job said, "Oh that I knew where I might find him! . . . But he knoweth the way that I take: when he hath tried me, I shall come forth as gold." Job was groping for God in the darkness of pain. His difficulties had been many. But through it all, he was sustained by his faith.

Today, many people are groping for God in a world that has largely lost sight of him. Some are discouraged, many are disillusioned, a few have utter given up hope. To those w remain faithful in their sear for him, there comes the assu ance which Job proclaimed: know that my redeemer liveth

One can find God throu prayer, which can flood life wi light. One can find God throu the Bible, the sourcebook of o faith. But best of all, one c find God in Jesus Christ. In h life we see noble living exer plified, in his teaching we cat God's message and in his cha lenge to service we find t means of enriching life.

As you seek today to find Go remember that "the Lord is ni unto all them that call up him."

Let a Man Examine Himse

A. L. Sellers

WE WILL soon enter the se son of communions. The will also be many self-e amination periods. In my time have listened to many examinati admonitions. They have all bee more or less alike, with the them "being in accord with your brother In fact, that particular part of t

Friends of God

Kirby Page

MEISTER ECKHART is one of the most inspiring of all mystical writers. He lived in Germany from 1260 to 1327 and became leader of the mighty spiritual movement known as the Friends of God. Reflect now upon these words:

"For let a man go away or come back: God never leaves. He is always at hand and if he cannot get into your life, still he is never farther away than the door. You need not look either here or there. He stands there, lingering, waiting for us to be ready and open the door and let him in. You need not call to him as if he were far away, for he waits more urgently than you for the door to be opened. You are a thousand times more necessary to him than he is to you. The opening of the door and his entry are simultaneous.

"God is a thousand times mo ready to give than we are to r ceive. Nobody ever wanted an thing as much as God wants t bring people to know him. Go is always ready but we are n ready. God is near to us but w are far from him. God is within we are without. God is at home we are abroad.

"Perfectly to will what Go wills, to want what he want is to have joy; but if one's wi is not quite in unison with God' there is no joy. May God hel us to be in tune with him!

"A pure heart is one that i unencumbered, unworried, u committed, and which does n want its own way about anythin but which rather is submerge in the loving will of God, havin denied self. Just think what a amazing life a man might hav on earth!"

communion service has become more or less a "tradition of the elders" and not taken too seriously.

Paul's admonition was directed to a group of Christians not too far removed from heathendom. Admonitions are in place today but it appears that they could have a more up-to-date tone. Surely after two thousand years Christians ought to show a little improvement.

This examination service as it is observed takes very much the form of a home with several children preparing a special meal for a honored guest. The guest has arrived, the meal is on the table and all are seated, including a neighbor who has come in to help partake of the meal. Then before grace is said, this neighbor arises and, in the presence of the guest, asks all present to show their hands to see if they are clean. Then he emphasizes the fact that if they eat with unclean hands they will be poisoned and, on the other hand if they do not eat they will die anyway. Not a very pleasant setting to enjoy the presence of an honored guest. The irony of the whole affair is that the neighbor goes back home and does not return until preparations are being made to receive the guest again.

This is not making light of Paul's letter. I am sure that if Paul were here today, writing to the Church of the Brethren, he would emphasize some new things. The central theme would be the same, "Are you worthy to sit at the Lord's table in the presence of Jesus?" After all it is the Lord's supper, and our Lord, not our neighbor, should be considered. The Lord instituted the supper and he also instituted the examination. Did you know that? The Lord that night conducted an examination that was far more heart-searching than any thing that Paul ever conducted.

In six words he struck consternation into the heart of his disciples. "One of you will betray me." Jesus was much more concerned about their attitude toward him than their attitude toward one another. It is possible today to be in perfect accord with our neighbors and brethren, and at the same time to be out of accord with Jesus, and thus eat condemnation to our souls. The emphasis then in our self-examination should be whether or not we might be sitting in Judas' seat. Our brethren no longer constitute those within a few miles of us, but society in general. Our attitude toward that society determines our worthiness to eat at the Lord's table. Just to illustrate, what is your attitude toward national enemies, toward drafting our young men in the army, toward liquor corporations, toward radio advertising? This type of examination will require more time than the few minutes allotted at the communion table.

To me the communion is a time and place where I can sit and commune with my Lord to the exclusion of everything and everybody and talk over the problems that concern me. And some of these problems will involve some of my brethren. Jesus says that if you enter into your closet he will hear you. Where could we find a better time and place then at the communion table for all present to agree on something they all desire, and then each shut himself in the secret chamber of his heart and pray earnestly for that thing? Our petty problems well disappear. I saw that tried once; the results were astounding.

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Brethren Publishing House, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*).—Editor.

***Great Ideas of the Bible.** Ryllis Goslin Lynip. Harpers, 1954. 286 pages. $2.75.

This is a delightful book, which, with its forthcoming companion volume should prove most valuable for acquainting modern young people and others with the outstanding ideas of the Bible.

This first volume begins with the nature of God and proceeds to the meaning of right and wrong and concludes with the great ideas of Jesus on human life, love, happiness, power, etc. The Bible is allowed to speak for itself, through the medium of the lively Moffatt translation. Helpful introductions are skillfully interwoven with selected Biblical texts to make a most readable summary of Bible values.

The evangelical Christian, however, will miss anything like an adequate treatment of the Christ of faith, his meaning for the Christian and the church, as well as the way of salvation which has emanated from him. Users of this book will want to supply this deficiency in order to bring a fully rounded New Testament emphasis to the treatment.—*Chalmer E. Faw.*

War, Communism and World Religions. Charles S. Braden. Harper, 1953. 284 pages. $3.50.

The author, a former missionary and mission board executive, took leave from his duties as chairman of the department of history and literature of religions at Northwestern University and spent seven months in 1952 on a trip around the world studying the effects of war and communism upon religion. He interviewed not only outstanding religious leaders but also outstanding editors, educators, political leaders, social workers and labor leaders intimately involved in the life and affairs of the countries under investigation. This book is a very illuminating report on what war and communism have done to the various religions of Japan, China and India; to Buddhism in Southeastern Asia; and to Islam, Judaism and Christianity. This book will help you to appraise the odds in the struggle of communism to take over the world. It will also show you the price we pay for war. —*C. Ernest Davis.*

***Into Manhood.** Roy E. Dickerson. Associated Press, 1954. 116 pages. $2.00.

This is a book written for boys and young men as they come into their early adolescent years. The author discussed with them very frankly "the facts of life" which an inquiring young mind often asks in his development. The book is easily read and explains the meaning of the usual medical and scientific terms so often misunderstood by boys. The book is written from a Christian point of view and can be placed in church libraries and in homes, pastors can use it in their counseling.—*Ed Crill.*

Children in Trouble. Frank J. Cohen. W. W. Norton, 1952. 250 pages. $3.50.

This book not only deals with the treatment of delinquent children; it also gives guidance to parents and teachers which will help them understand and prevent undesirable behavior.

The author has a sound psychological point of view which is in harmony with Christian ideals. His interpretation of "permissiveness" and of the characteristics of the permissive adult is especially helpful.—*Dessie Miller.*

KINGDOM GLEANINGS

The Brethren Publishing House plant will be closed for the two weeks, July 26—Aug. 6, for the vacation period. The issue of the Gospel Messenger for Aug. 7 will be omitted and those for July 24 and 31 will be sixteen-page papers printed at the same time. In order that announcements of scheduled meetings might appear, notices of any previous to Aug. 14 should be in the Gospel Messenger office not later than July 8.

The Annual Conference offering this year amounted to $178,697, the largest on record. This is $5,339 above last year's offering.

Russell E. Jarboe was ordained to the eldership in the Eden Valley church, Iowa, by Earl Frantz, district ministerial secretary, and Earl Jarboe, father of the newly ordained elder.

A. Stauffer Curry, of Washington, D. C., was elected the new moderator of Annual Conference in the opening business session at Ocean Grove. Paul M. Robinson, president of Bethany Biblical Seminary, is the new alternate moderator.

The Council of the Evangelical Church in Germany has called on Christian churches everywhere to urge their governments to halt the development of atomic weapons. The churchmen said that international agreements on atomic power must be made so that "the enormous sorrow which now oppresses humanity" may be ended.

The Christian and Missionary Alliance, which was formed in 1881 as a movement of small churches to pool their missionary efforts, reports that general fund donations in 1953 topped previous records with a total of more than $3,000,000. The denomination now reports 61,683 members in the United States and Canada. It supports 720 active missionaries.

Pennsylvania has more conscientious objectors registered with draft boards than any other state, according to State Selective Service Director Col. Henry M. Gross. There are 1,200 C.O.'s registered on Pennsylvania draft records. About half of them are currently serving in work of national importance in lieu of military training.

The twenty-second National Convention of the American Guild of Organists will be held July 12-16 in Minneapolis and St. Paul, Minn. Churches, civic auditoriums and the University of Minnesota campus will be the sites of many recitals by famous organists. Choral events include an uncut performance of Handel's The Messiah with 250 voices accompanied by the Minneapolis Symphony Orchestra.

The women's work of Northeastern Ohio is conducting a training session and rally on July 21 and 22 at Camp Zion with Mrs. Charles Zunkel and Mrs. Calvi Bright as leaders.

While the United States is troubled about its gre food surpluses, U.N. sources have pointed out an im portant economic fact: that the biggest customer fo U.S. milk is the U.N. Children's Fund. UNICEF i 1953 bought 55,000,000 pounds of skimmed milk powde from the U.S. Department of Agriculture, out of pur chases totaling about 100,000,000 pounds. Bulk of th milk powder goes to Asia, for mothers and childre suffering from floods, drought, crop shortages, etc., es pecially in Pakistan, India, Japan and Korea.

The regional music school for choristers, choir d rectors, pianists, organists, choir members and musi committees, held during the Camp Mack trainin school, Aug. 2-6, offers the following courses: *Moment with the hymnal,* under the direction of A. F. Brightbil for those who lead and plan for the use of the hymna as a manual for worship and praise. *Choir technique and materials,* under the leading of Don Frederick director of music at McPherson College. *Instrumenta techniques and materials for organ and piano,* taugh by Madonna Wine Goss of Dayton, Ohio. *Planning th music year in the church and Sunday school,* taught b Perry L. Huffaker.

Licensed to the Ministry

Paul Leatherman, in the Grossnickles church, Mc

Changes of Address

E. Lloyd Cunningham from La Verne, Calif., to % J. T. Edmister, Rt. 1, Box 1659, Paradise, Calif. Th Cunningham family will be sailing to India in the fall

Dedications and Home-coming

Mason's Cove church, Va., home-coming, Sunday Aug. 1, 10:00 a.m., Albert H. Showalter, pastor of th congregation, will be the speaker.

Berkey church of the Shade Creek congregation, Pa. home-coming and dedication, Sunday, Aug. 29. Berkey Knavel, pastor of the Myerstown church, Pa., will b the speaker.

Pine Creek church, Ind., will observe the one-hundredth anniversary of its organization July 30—Aug. 1. A historical pageant depicting scenes of interest from the time of founding will be given on the evenings of July 30 and 31. Kenneth Morse will be the speaker at the all-day meeting on Sunday, Aug. 1. Friends and former members are invited to enjoy this memorable occasion.

Manchester College

Manchester College held its commencement exercises on May 31. Dr. Clark G. Kuebler, president of Ripon College, gave the commencement address to an audience of nearly 1,700 people, speaking on The Best Things. President V. F. Schwalm gave the baccalaureate sermon the evening of May 30 on A Faith Adequate for Today. Saturday evening at the alumni dinner, Dr. Forrest Shoemaker of Ohio University gave the address titled Unfinished Business. All the exercises were well attended.

The college gave citations at the commencement exercises to five alumni who have distinguished them-

selves in some kind of service. They were nominated by friends and selected by an alumni committee of five. The citations went to Dr. Howard Bosler of Goshen for distinguished service as a physician in the homeland and for his work as a missionary doctor, especially among lepers; to Dr. Garrett Eppley of Indiana University for service in recreational leadership and in the National Park movement; to Dr. Amos Hoff of Phoenix, Arizona, for his work as a teacher, scientist and for his community service; to Dr. Ira W. Moomaw of Madison, N. J., for his work in vocational agriculture training in India and his leadership as secretary of Agricultural Missions Incorporated; to Miss Olga Bendsen for her indomitable courage, her triumph over physical handicaps, her cheerful spirit and devotion to worth-while tasks.

On May 29 Manchester College had a first meeting of a long-time planning committee representing trustees, faculty, alumni and a few other friends. The committee consists of eight subcommittees who are to study the program of Manchester as it now is and to recommend to the trustees of the college the direction they feel the college ought to go.

At the March meeting of the board of trustees Robert M. Stauffer, former basketball coach at the college and now businessman in North Manchester, was elected as trustee-at-large.

Galen Sargent, alumnus of 1923, was selected as alumni trustee of the college on May 29. Mr. Sargent has served as teacher and principal and is now serving as business manager of the South Bend School City. Floyd Cripe, alumnus of 1921, is president of the Alumni Association for 1954-55.

Four new teachers at Manchester College for next year will be Miss Opal Stech, now of the University of Massachusetts, in home economics; Dr. Philip Orpurt, of the University of Wisconsin, in biology; Prof. Henry Glade, now completing his doctorate work at the University of Pennsylvania, in German; and Prof. James Overholt, of North Manchester, in dramatics.

Prof. O. W. Neher, who has been professor of biology for many years, will succeed Mr. R. A. Cussen, and will assume many of the duties that Mr. Cussen carried as superintendent of buildings and grounds.

During the school year 1954-55 there will be an exchange professorship between Manchester College and La Verne College. Mrs. Lucille Long Strayer, teacher of English at La Verne, will teach courses at Manchester College, while Miss Orrel Little of Manchester will be teaching at La Verne College.

Manchester College has two summer terms this year —one from June 7—July 9, and another from July 12—Aug. 13. Special features of the summer school are a coaching school from June 8-11, and an art workshop during the first few days of the second summer term, July 12-16.

Miss Gertrude Wiebe, dean of women, and Mr. and Mrs. Paul Speicher will be traveling in Europe during the coming summer. Arthur Hoffman will be studying in Europe during the next year while his wife teaches there. Dr. Lloyd M. Hoff, professor of English and literature, will be attending a Shakespearean School at Manchester, England, during the latter part of the summer, and will remain in Europe for study during the fall quarter.

The Church Calendar

July 4

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson: Jesus, Our Example and Lord. Luke 2: 40-52. Memory Selection: Jesus increased in wisdom and stature, and in favor with God and man. Luke 2: 52 (R.S.V.)

CBYF Topic: Getting on the Ball Socially

Independence Day

July 4-7 Workshop for Southeastern Region district officers and directors of women's work, Bridgewater, Va.

July 4-8 Southeastern Region children's workers' workshop, Bridgewater, Va.

July 8-11 District meeting, North Dakota and Eastern Montana, Grandview, Mont.

July 12-16 Pennsylvania School of Alcohol Studies, Juniata College, Pa.

July 13-16 Laboratory school for children's workers, Iowa districts, Waterloo, Iowa

July 15-18 District meeting, Texas and Louisiana, Falfurrias, Texas

July 26-30 Laboratory school for children's workers, Lincoln, Nebr.

July 27-29 District meeting, Southern Virginia, Schoolfield, Va.

July 27-30 District meeting, Western Canada, Bow Valley

July 30—Aug. 1 Central Region joint workshop for district cabinets of men's, women's and children's work, Manchester College, Ind.

Aug. 2-4 Southeastern Region conference, First church, Roanoke, Va.

Aug. 2-7 Central Region training school, Camp Mack, Ind.

Aug. 2-14 Ecumenical Institute, Bethany Biblical Seminary, Chicago, Ill.

August 6-7 District meeting, Second West Virginia, Elkins

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. George Phillips of Dayton, Ohio, in the Happy Corner church, Ohio, July 25—Aug. 1.

Bro. Dolar Ritchey of Hollansburg Ohio, in the County Line church, Ohio. July 19—Aug. 1.

Bro. Howard Bernhard of Mt. Joy, Pa., in the Laughlin church, Maple Grove congregation, Md., July 19—Aug. 1.

Gains for the Kingdom

Nine baptized and four received by letter in the Mill Creek church, Va.

Six baptized in the Plum Creek church, Pa. **Seven** baptized in the Mount Joy church, Pa. **Sixteen** baptized in the Schuylkill church, Pa. **Thirteen** baptized in the Newville church, Pa. **Four** baptized and one received by letter in the Lititz church, Pa. **Five** received by letter and one consecrated in the Germantown church, Philadelphia, Pa. **Eleven** baptized and two received by letter in the Albright church, Pa. **Eight** baptized in the Mechanic Grove church, Pa.

Seven baptized, two received by former baptism and four received by letter in the Beech Grove church, Ohio. **Five** baptized in the First church, Canton, Ohio. **Six** baptized in the La Porte church, Ind. **Six** baptized in the Union City church, Ind. **Eighteen** baptized and twelve received by letter in the Mt. Morris church, Ill. **One** baptized and one received by letter in the Brick church, Nettle Creek congregation, Ind. **Fifteen** baptized and seven received by letter in the Pleasant View church, Ohio.

Five baptized and six received by letter in the Independence church, Kansas. **Seven** baptized in the Maple Grove church, Kansas. **One** baptized in the Beaver church, Iowa.

Five baptized in the Payette church, Idaho. **Four** baptized in the Imperial Heights Community church, Los Angeles, Calif. **Sixteen** baptized and sixteen received by letter in the Nampa church, Idaho.

News and Comment From Around the Worl

Begin Construction of Bible Houses in Buenos Aires

Work on building a new eight-story Bible House in Buenos Aires has just begun. Local support to Bible Society work is reported to show rapid signs of advance in spite of economic difficulties facing the country as a whole. The past decade has seen a great increase in Scripture distribution in the chief countries of South America and especially in Brazil and Argentine. A new revision of the Spanish Bible which has been in progress for some four to five years will soon be published in London.

Churches Aid Greek Quake Sufferers

Food, clothing and other relief goods contributed by American churches through Church World Service were sent from Athens to victims of Greece's most recent earthquake in central Thessaly. Dr. Wynn C. Fairfield, executive director of Church World Service, said that 48,000 pounds of clothing was diverted to the stricken area immediately following the quake. In addition thousands of pounds of supplies sent earlier by C.W.S. and kept in storage in Greek warehouses are being used to aid victims of the newest disaster. The April 30 earthquake in Thessaly was the second of major proportions to strike Greece in less than a year.

Korean Prebyterians Hope to Meet in Pyongyang

The General Assembly of the Presbyterian Church in Korea decided to hold its 1955 annual meeting at Seoul or Pyongyang. The latter city is the capital of Communist North Korea. Delegates represented some 2,500 Presbyterian churches with approximately 700,000 members in Korea. They expressed the hope that North and South Korea would be unified by next year under a single free and democratic government.

Brandeis University to Build Chapels for Three Faiths

Protestant, Roman Catholic and Jewish students of Brandeis University, Jewish-founded non-sectarian institution in Waltham, Mass., each will have a chapel of their own in a unique construction project to be undertaken immediately on the university campus. The three buildings will be grouped around a reflecting pool facing a large outdoor area in which joint religious activities can be held. All three buildings will be different in appearance although about the same height and size. Each was designed after consultation with authorities of the faith involved to insure that their special religious needs will be safeguarded.

Anglican Bishops Denounce H-Bomb

The upper house of the Convocation of Canterbury, composed of Anglican bishops, approved a motion denouncing the hydrogen bomb as "a grievous enlargement of the evils inherent in all war and a threat to the basic obligations of humanity and civilization." The bishops called upon statesmen to seek an agreement to limit, reduce and control armaments in order to remove immediate threats of war.

Forbids Clergymen to Sign Political Petitions

Bishop Otto Dibelius of Berlin, head of the Evangelical Church in Germany, has notified East German Premier Otto Grotewohl that he has issued orders prohibiting Evangelical clergymen from signing any political petitions. His action was prompted by a recent incident in which he unwittingly signed a Communist "peace appeal." As he was about to enter a church, two women members of the Communist Soviet Zone Peace Council closed in on him and insisted that he sign a document. Later, the Communist press reported that he had "signed an appeal protesting against the posting of American atomic guns in West Germany and requesting a ban of all atomic and mass destruction weapons."

Sees No Difficulty Over Iron-Curtain Delegates to Evanston

Delegates of churches in Communist-ruled countries are expected to have little difficulty in obtaining American visas to attend the Second Assembly of the World Council of Churches in Evanston, Ill., according to Dr. W. A. Visser 't Hooft. He reported that the State Department had shown "goodwill and a positive attitude" in dealing with the matter. He predicted that the Assembly will be attended by del gates from Hungary, Czechoslova ia, Poland and East Germany. H added that the governments of thes countries will issue passports t very few delegates. The aggregat of Iron Curtain delegations will b a tiny percentage of the total nur ber of official church represent tives at Evanston.

Fiji Marks Centenary of Cannibal King's Conversion

Native and European Christian from all over the Fiji Islands re cently commemorated the conver sion 100 years ago of Ratu (King Thakombau, onetime ruler of th isles and their most renowed an ferocious cannibal. His acceptanc of Christianity at the hands of earl Methodist missionaries is generall credited with being the major in fluence in making the present-da Fijis one of the South Pacific's mos Christianized areas. Some 87 pe cent of the islands' 140,000 nativ Fijians now are Methodists.

Catholic Membership in U.S. More Than Thirty Million

There are now 31,648,424 Roma Catholics in the United States Alaska and Hawaii. This repre sents an increase of more than million in the last year. For th eighth straight year, the numbe of adult baptisms, or converts t Catholicism, passed the 100,00 mark. For the first time, the num ber of members of the hierarchy ha passed the 200 mark. There are no 4 cardinals, 31 archbishops and 16 bishops.

Prayer Room in Capitol Approved by Congress

The Senate voted unanimously t Join the House in establishing prayer and meditation room in th United States Capitol. It will b situated below the Capitol dome just off the main rotunda. It will b about equally distant from the floo of the House and Senate. This i the first time in the 154-year history of the Capitol building that Congress has designated such a prayer room. The resolution which creates the prayer chamber emphasizes that the room must be "a place of retreat for members who seek help from that Power outside themselves." It will not be aavilable for any formal worship services or assemblies.

Quotes in the News

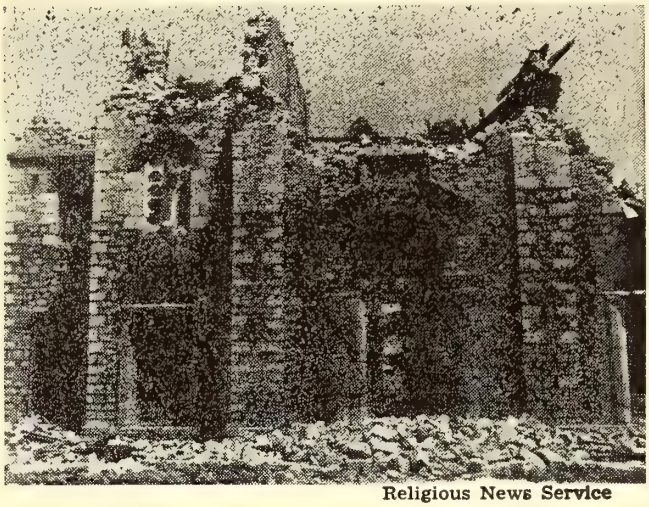
Pearl Buck: "The big family is one of the best safeguards for the child. A child needs more people to love him than just his two parents; in this country the other relatives are more or less distant."

Thomas E. Murray, a member of the Atomic Energy Commission: "The atom will never destroy us. It is man, invading the beautifully ordered, yet inconceivably small precincts of the atom with lust to destroy, who is the scourge and the threat."

The Rev. Charles L. Allen addressing 9,000 members of the Kiwanis International: "By our vast mechanical advancement, we have been sold the idea that if we can possess a washing machine, television set, electric razor, electric refrigerator, automobile and the gadgets we have developed, that we will have a happy and an abundant life. So we set out to buy ourselves into happiness. Many people have swapped God for gadgets; we have failed to develop ourselves inside. But one day some crisis develops. You can't meet a crisis with a Cadillac. You can't heal a broken heart with a refrigerator or clean a guilty conscience with a vacuum cleaner."

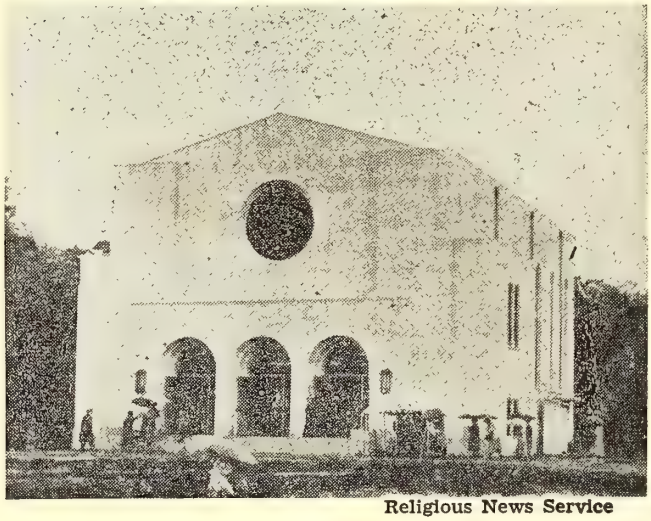
The British Council of Churches: "The consciences of men and women have been stirred and shocked by the terrible possibilities revealed by the hydrogen bomb experiments, which re-enforce the urgent need for a process of general disarmament. In this human situation, the churches have a triple task: to call men to repentance; to assure men that God reigns supreme whatever wickedness is planned or wrought; and to witness in daily living to the peace given by God's spirit which nothing can remove or destroy."

Ruth I. Seabury, American Board of Commissioners of Foreign Missions: "The future mission of the church is in Africa and India, but the church in these lands must never be a 'foreign church'; it must be operated by the natives themselves."



Some 600 persons attending a funeral service in this church in Sophades left the building a couple of minutes before it was destroyed by the second earthquake of major proportions to hit Greece in less than a year. More than 25,000 were left homeless in Central Thessaly

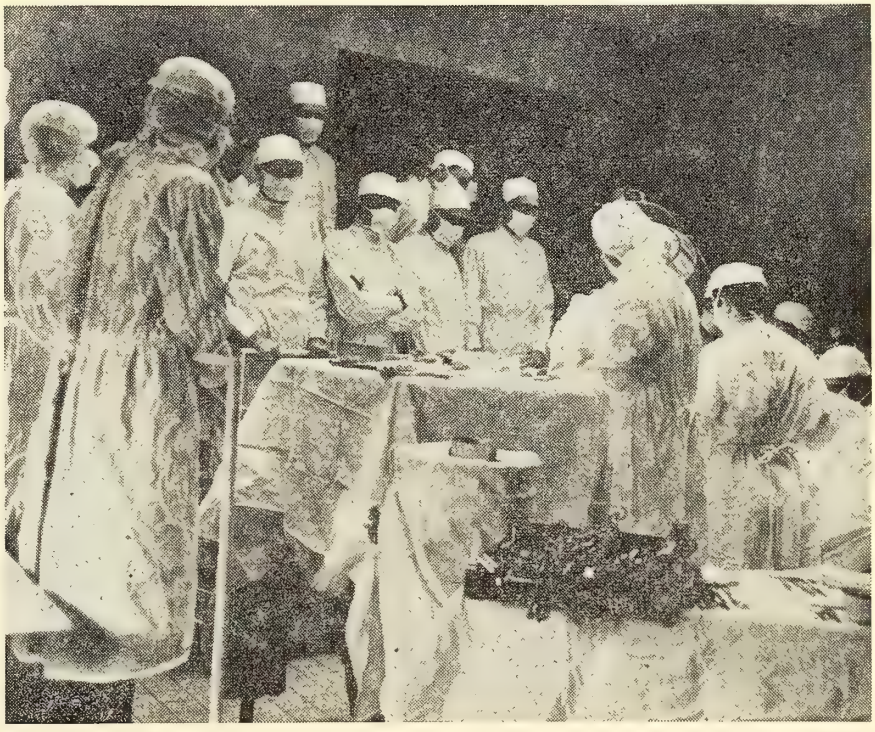
Religious News Service



The University church on the campus of the Japan International Christian University near Tokyo was dedicated at a special ceremony at which Emil Brunner, a member of the university faculty, preached the sermon. The church was financed by Protestants in Iowa who raised $100,000 toward its construction

Religious News Service

Religious News Service



Clergymen in white gowns and masks watch an operation at Baltimore City hospital, Maryland. The demonstration was part of the sixth annual Institute of Religion and Health, sponsored by the Council of Churches and Christian Education of Maryland-Delaware and the Lutheran Inner Mission Society

ESTABLISHING PEACE CHURCH TIES

Jacob T. Dick

THE Mennonites, Friends and Brethren are called the three historic peace churches. Friendship between the leaders of the three groups has been strong in America for years. However, the English Quakers have had little opportunity to develop this friendship because there are no Mennonite or Brethren churches in England. M. R. Zigler, Brethren, Geneva; Ivan Horst, Mennonite, Amsterdam; and Eric Tucker, Quaker, London, have worked together in the "Continuation Committee" in Europe to develop this friendship and a working co-operation for the last number of years. Out of this co-operation a yearly peace conference in Europe has developed among the three peace churches and the International Fellowship of Reconciliation, whose leader is Percy Bartlett of London. In 1951, a peace statement was issued by the four groups entitled War Is Contrary to the Will of God; and in October 1953, a joint statement was issued entitled Peace Is the Will of God.

Youth from the Mennonites and Brethren have attended these peace conferences and as a result the English Friends were inspired to invite a group of these youth to come to England. The purpose of the visit was twofold: first, to build a friendship among the three peace groups by giving information about their faith and life to one another; secondly, to share their peace convictions and service work in an effort to encourage one another in their peace witness.

So from March 15-28, 1954, seven Mennonites and seven Brethren formed two teams, one going south from London, and the other going north. Two Brethren, Mrs. Paul Halladay and Don Miller, went on the southern trip with five Mennonites. The leader of the group was John Howard Yoder. Two Mennonites, Mahlon Amstutz and Chester Heisey, went with the northern car along with five Brethren, Doris Walbridge, Mary Ruth Halladay, Carl Kime, Marlo Oltman; Jacob T. Dick was the leader.

At the end of the two weeks lasting friendships were developed, knowledge of one another's beliefs, faith and action was increased, and the common peace witness of the three historic peace churches was more clearly understood.

Visiting British Workers

Mary Ruth Halladay

THE Quakers in London graciously welcomed the two carloads of Brethren and Mennonite young people from the Continent. From Monday night until the next Thursday morning in London, nearly every mintue was filled with a multitude of new experiences. We were privileged to stay over night and to have several meals with the staff at Kinglsey Hall in Bow, London. We were able to participate in one of the club meetings and several morning worship services with the staff.

Visiting the Friends' general headquarters and planning our program for the next two weeks was another highlight. Teas with various Quaker and Fellowship of Reconciliation groups helped us to get acquainted with peace work in England. This was the beginning of a wonderful spirit of hospitality which pervaded our entire visit in England. A guided tour (arranged by the Quakers) through many of the most interesting places of London was an unforgettable experience. We were so often brought to the realization that every man-made thing which we have in America is so young in comparison to the age-old churche villages and roads one finds in t Old World.



Doris Waldbridge (left) and Mr Lawfield, in whose home Dor stayed in Cambridge, Englan

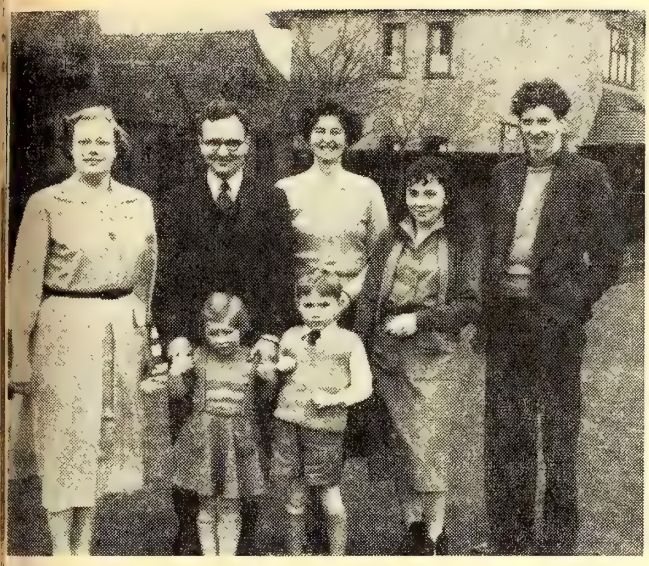
Our real participation in Quak Meetings began on the last evenir in London when we met with t group at Croydon, a suburb. Her for the first time, we shared o story of Brethren beginning beliefs, traditions and work wi a group who knew practical nothing about us. They asked mar questions as did all of the subs quent Quaker groups with who we met. We found the peop genuinely interested in our bac ground and work and there w always a strong feeling of brothe hood which one cannot help b feel among people who have a overwhelming, common aim — t making of peace.

As a part of our deputatic programs we always included t singing of several hymns. So ofte the Friends expressed appreciatic for the music, because they nev use music in their meetings. Son said they wished that music migl be a part of their worship.

We had a real opportunity meet common English folk becaus



A tea at Kendal, England; Marlo Oltman on the left and Carl Kime on the right



The Hitchenbotham family with whom Mary Ruth Halladay (left) and Doris Walbridge stayed in Leicester, England. At right is an art student who lives with the family and next to him the French maid



Jacob Dick, Mrs. Paul Halladay, Mary Ruth Halladay, Don Miller, Carl Kime (left to right) crossing English Channel returning from visit to English Quakers

we were assigned over night to the homes of various members of each congregation. My experiences were with all types and sizes of families. Everywhere I felt completely at home. I had the thrill of feeling myself in another country when typical English meals were served. Also British table manners which are a trifle different from ours give one a "foreign feeling." Often after our evening meetings we sat around the inevitable fireplace — the fireplace is usually their only means of heating their houses — answering and asking more questions.

My visit in England was a wonderful experience which I wish could have been shared by all Brethren young people.

Brethren Meet Quakers

Doris Walbridge

A CHEERY smile and a friendly handclasp were the welcome our peace caravan team of Mennonites and Brethren received as we entered the door of each Quaker Meeting in England. The Friends knew nothing about our churches except that we shared the peace belief with them. But it was not long before each team member, as we sat over a cup of tea, was surrounded by a small group of Quakers, asking questions and learning our names. A warm fellowship was soon developed which made us feel at home.

Our evening programs usually began around 6:00 or 6:30. We followed the procedure of having introductions, the quartet singing two numbers, and then short talks given by a Brethren and a Mennonite on the history and beliefs of the respective churches. Following this the meeting would be thrown open for questions with the team's members giving the answers. The people asked many questions pertaining to our work, beliefs, how our services are conducted, the draft and alternative service program and other interests. We closed the programs with a short worship service and music by the quartet.

The thing that meant the most to me on our tour was being in the Quaker homes. At each place I stayed I was taken into the home and made a part of the family, no matter if it was a surgeon's home with a French maid or a small apartment of two working girls. It seemed they just could not do enough for me — everything from their congenial spirit to the little material things such as breakfast in bed. I noticed the strong family unity that exists in many of the homes — the parents and children sharing the work — and the deep spiritual tone.

I was very glad for the experience of attending a Quaker Sunday morning service. There was an atmosphere of a oneness with God, a spirit of deep communion. I learned to understand how Friends, after meditating with one another time after time, can often sense what the person near them or across from them is thinking about.

Our visit to the Friends meetings revealed that the three historic peace churches have many things in common. Not only did the Quakers learn about us, but the Brethren and Mennonites learned more about one another and about the Quakers. It was very encouraging to find that the Friends in England are strong pacifists and are engaging in positive action towards world peace.

Institutes on International Relations

International relations institutes are being planned for this summer in all sections of the United States by the American Friends Service Committee. Brethren who can do so are urged to attend these institutes. Write to your nearest AFSC regional office for the addresses, dates and programs of the international relations institutes being held in your area. The AFSC regional offices are as follows:

2106 Neuces St., Austin 5, Texas
19 S. La Salle St., Chicago 3, Ill.
P. O. Box 274, Bexley Branch, Columbus 9, Ohio
4211 Grand Ave., Des Moines 12, Iowa
336 Church St., Greensboro, N. C.
144 East 20th St., New York 3, N. Y.
P. O. Box 966-M, Pasadena 20, Calif.
20 South 12th St., Philadelphia 7, Pa.
1108 S. E. Grand Ave., Portland 14, Oregon
Overview, Route 28, Richmond, Ind.
1830 Sutter St., San Francisco 15, Calif.
3959 15th Ave., N. E., Seattle 5, Wash.
2023 University, Wichita 12, Kansas



The Local Church

Edited by Mildred M. Etter

IDEAS—PLANS—METHODS

1954-1955 Local Church Program Guide Calendar

1954-55 Brotherhood Theme: "Seek First His Kingdom"

This guide for activities in the local church is merely suggestive and does not completely cover the total program of the church. Refer to the various program area manuals for additional help.

OCTOBER 1954

Stewardship Emphasis	**Month of October**
Rally Day or Loyalty Sunday	**Oct. 3**
World Communion Sunday	**Oct. 3**
Men and Missions Sunday	**Oct. 10**
Churchmen's Week	**Oct. 10-17**
Laymen's Sunday	**Oct. 17**
World Order Sunday	**Oct. 24**
World Temperance Sunday	**Oct. 31**
Reformation Sunday	**Oct. 31**

Begin the new church and church school year by a carefully planned and promoted rally day or loyalty Sunday and through a rich spiritual experience in the love feast and communion.

The pastor should meet with the pastoral board (or ministerial committee) in regular meetings to plan how best to meet the spiritual needs of the church. Be frank in sharing mutual concerns. This will help the church grow in a happy church-pastor relationship.

The evangelistic committee and the pastor should lay plans for the church's comprehensive evangelistic outreach for the church. This is the time for the pastor to start his class in training for church membership for children, to continue at least to the Easter season, or better to Pentecost. A careful survey should be made to find all persons in the community as yet unreached by the church. Write to the Department of Evangelism for the packet on Conservation of Members.

Your Christian education and leadership training program for the fall and winter months can profitably incorporate the following:

(1) Monthly conferences for all workers and teachers. The Bible Study Monthly, the Brethren Children's Worker, and a series of special workers' conference leaflets prepared by the Children's Work Department carry program ideas.

(2) Supply your church library with books that will be of help to your teachers, parents and pupils. If you cannot buy all the books you want, you can borrow some from the Brethren Loan Library at Elgin.

(3) Book the film, For Every Child, to use some time during the year. Plan, also, to use the new departmental filmstrips.

(4) Plan for a Bible study course or leadership training class.

(5) Be alert to develop potential leaders in your congregation.

(6) Church leaders and Sunday-school teachers could profitably carry out a good visitation program in homes of both church families and prospective church families.

Hold a meeting early in October for parents and teachers of children to explain the use of the closely graded materials and the purposes or goals which we are working for in the church school. Much value and understanding can be gained from parent-teacher meetings of various age-groups.

The Sunday-school class, the evening fellowship, youth socials (everything that youth do together) is the CBYF program. Help the CBYF get started under the Youth Action Plan of Christian Faith, Christian Witness, Christian Outreach, Christian Citizenship and Christian Fellowship. Beginning in October the program units have been taken out of Horizons and are being printed in a separate program kit. See that your CBYF has the new program kit.

Adult leaders of youth should confront and encourage the youth to join the new Youth Division Fellowship of Tithers. Pledge cards are available. CBYFers need to consider the national youth project in their Youth Serves budget.

The 1954 Stewardship and Local Finance Packet which was mailed to pastors in May includes a manual on the every-member canvass and resources for a school of stewardship. Brethren-prepared and selected stewardship education materials are featured along with other guides. Refer to the 1954 packet and call upon the Stewardship Department for further assistance, including help in the enrollment of tithers. (Interested persons may order the 1954 packet.)

Emphasize the values of making a Christian will. Teach the stewardship of accumulated wealth, through sermons, printed leaflets and talks with individuals. Encourage members to remember the church locally and world-wide in the division of their estates. The financial representative of the General Brotherhood Board will be happy to supply you with ideas and materials.

With World Order Sunday and World Temperance

Sunday being observed in October and World Peace emphasized in November, it is suggested that you order and use the undated peace and temperance materials for children. Plan particularly to use the temperance filmstrip, Bill's Decision. Use Hallowe'en as a time when children collect articles for relief.

Churchmen's Week, promoted by the General Department of United Church men of the National Council of Churches of Christ, is a time of special emphasis upon laymen's responsibility in the advance of missions and world order.

Write to the Women's Work Department for materials concerning World Community Day, which comes early in November.

Co-operate with other Protestant churches in observing Reformation Sunday.

NOVEMBER 1954

World Peace Emphasis ..... **Month of November**
World Community Day ..... **Nov. 5**
Armistice Day ..... **Nov. 11**
Thanksgiving Home Mission Offering ..... **Nov. 21**
Thanksgiving ..... **Nov. 25**

Plan for a Sunday evening school of peace this month.

The Music and Worship Committee of the Church of the Brethren urges that every congregation observe Armistice Day (or the Sunday preceding) as a day of singing and worship using a peace theme. A hymn-writing contest is being sponsored to secure more hymns with peace texts. This will appear in the Gospel Messenger and other publications before November so they can be used in the Armistice Day observance.

The Thanksgiving season is a great opportunity to interpret the Brotherhood work in evangelism and home missions. Lift up the Ten Dollar Club and enlist new members. Order copies of the brochure and stories of Ten Dollar Club churches. Write for colorful materials about the Thanksgiving emphasis.

If your church has not used them, use the sound filmstrip, Frontiers Near Home, or the slides on American Indian work, Brethren Beginnings in Navajo-land.

A vigorous program of fellowship cultivation should be carried on, calling upon and inviting in all new persons of the community, to the various group meetings, church school and worship of the church. The repsonsibility list of the church should be kept up to date.

Have a Sunday evening school of evangelism now, or in late winter, to train the entire membership of the church in personal and visitation evangelism—a revival or preaching mission.

Plan ahead to make special days have Christian significance for children through projects and programs. Christmas programs should lift up Christ and Christian values. Order the Christmas stocking coin folders for the children to use until Christmas. The church can give guidance to parents in the selection of books and other gifts for children.

A goodly supply of Carols for World Friendship is still available. Purchasing these carol songsters is an excellent project for Sunday-school departments since all the money goes to help children in our Brethren Service program in Europe.

Begin careful planning for your school of missions in January. Materials can be ordered from the Missionary Education Department. The themes for 1954-55 are India, Pakistan and Ceylon and The City. Also two programs based on these themes pertaining to Church of the Brethren work have been prepared for use along with the general study books. Make definite plans for use of mission study materials in the children's department.

One or more church leaders should be encouraged to attend one of the recreation laboratories during the Christmas holidays. This is an excellent opportunity to train your church school workers in the art of "group" leadership.

DECEMBER 1954

Universal Bible Sunday ..... **Dec. 12**
Christmas World-wide Mission Offering ..... **Dec. 19**
Christmas ..... **Dec. 25**
Watch Night Service ..... **Dec. 31**

Universal Bible Sunday presents an excellent opportunity to encourage intelligent and devoted Bible study in the home as well as in the church. Try to motivate your people to use their Bibles in the Sunday-school classes instead of relying on the brief text printed in the quarterlies.

Use the world-wide mission offering aids at the Christmas season and seek a generous response.

Recognize your college students and others home for the holidays in programs of special fellowship occasions.

New Year's Eve may well be observed as a great fellowship and worship experience for the church through a watch night service.

Write to the Youth Department early for the Youth Week Packet for National Youth Week next month.

Young people should make plans to attend the Brethren youth seminar Jan. 30 to Feb. 4 in Washington, D.C., and New York.

Write for materials to be used in January to tell the story of the Christian Education Commission and Bethany Biblical Seminary at work. Order early as this is the seminary's golden anniversary year.

JANUARY 1955

School of Missions (Home and Foreign) ..... **Month of January**
Week of Prayer ..... **Jan. 2-9**
Youth Week ..... **Jan. 30—Feb. 6**
Christian Education-Bethany Offering ..... **Jan. 30**

Renew your efforts in lay or fellowship evangelism from now until Easter. Get audio-visual materials from the Audio-Visual Department to aid in enlisting the lay people for this work and in training them how to do it.

If you did not begin a church membership class earlier, plan for it now.

Plan now for your summer program in evangelism. If you can use a Youth Caravan team for part or all of their six weeks of service, write to the Department of Evangelism for further information.

Gospel Messenger subscriptions and renewals should be sent to the Brethren Publishing House early this month. Each home should receive the church's weekly paper of inspirational, instructional and informational materials.

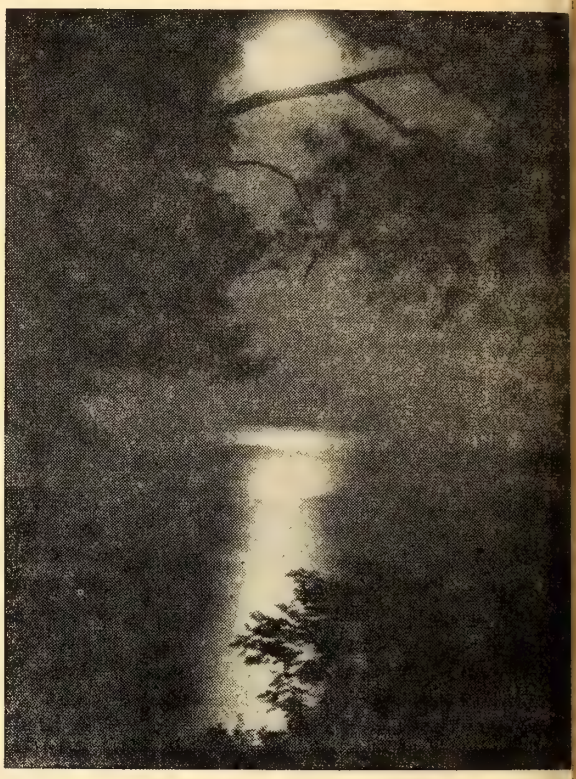
Do you have a parent-teacher fellowship? The Brethren Children's Worker and the Youth Counselor's Manual give practical suggestions for this fellowship. See comments on this under October.

Add books to the church library for leisure-time reading.

To be continued next week

Lake Geneva School of Missions

Florence W. Yohn
Elgin, Illinois



Sunset over Lake Geneva

CONFERENCE POINT, on the shores of beautiful Lake Geneva, Wis., is an ideal place for a vacation, and a wonderful place for a school of missions. It is so quiet and restful there. At night in our room up on second floor, if we listened, we could hear the gentle lapping of the waves against the shore. We seldom saw a car in the driveway and only occasionally did we see a food truck backed up to the kitchen door.

The camp family, who stay there all summer, took care of all our needs. Somehow we were always ready for those wonderful meals that we did not need to give a thought to preparing. The food was excellent, and there was always plenty of it.

Everyone on the conference grounds was so friendly that we soon felt quite at home.

The school of missions was founded thirty-five years ago for the purpose of Christian leadership training and greater interest and zeal for world missions.

An atmosphere for the study of the need of missions was developed by the morning cottage prayer groups and vesper services on Vesper Hill each evening after dinner. There was also a Bible study class each morning after breakfast. Dr. Emily Werner of Dr. White's Bible School of New York City taught studies in the Psalms. Learning to know great personalities is a valuable part of what one learns in any school. It truly was an inspiration to know Dr. Werner. She was able to bring to us nuggets of truth that somehow many of us miss. I came away from her class with a greater appreciation of the greatness and goodness of God as portrayed by the psalmist than I had before known.

Students attending the school are required to attend the Bible class and at least one class in missions each day. There was a two-hour class and a one-hour class in both home and foreign missions. The principal books used were for the home study courses, Within These Borders (Spanish-speaking Peoples in the U. S. A.), by John R. Scotford, and Who, and for the foreign study course, That the World May Know, by Charles W. Ranson, and Where'er the Sun. It is true that one can read these books at home and get much good from them, but one misses the inspiration of the class discussion which was especially helpful as missionaries from all parts of the world were there and gave their experiences and told of needs and made suggestions. These were additional values that could not be included in any one book. The instructors in all the mission study classes were excellent. I enjoyed so much Mrs. Melconian from McCormick Seminary, Chicago, in the home study, and Mrs. Heininger, wife of president of Evangelical Theological Seminary, Naperville, Ill., in the foreign study.

All classes were held in the forenoons. The afternoons were for rest, study and a four o'clock missionary meeting, where we learned to know the missionaries personally.

There is still another reason why I want to attend the school again this year. One realized a day's spiritual enrichment in all the classes, in fact, in each hour of the day. There was the inspiration of being with over two hundred and thirty women and scholarship girls from many different denominations having one purpose, to be of greater service to the Master. Somehow it seemed the Master was very near. Many times while walking along the paths by the lake, one was reminded of another beautiful lake far away, where so many years ago the Master Teacher taught his followers truths that changed their lives. Lives were

changed at Lake Geneva last year and each year. Several scholarship girls at vesper services gave testimony of that transforming power. One missionary told of receiving inspiration for her life's work while attending the Geneva school as a scholarship girl years before.

Of course, it is not all serious thought and study. There are fun and recreation each day for everybody.

Two services that stand out in my memory were the Saturday evening vespers and the communion service. The vesper service Saturday evening was held down in the council circle around a campfire that lighted up the circle. Dr. Emily Werner was in charge of the service. It was a never-to-be-forgotten one. At the close thirty-three scholarship girls with lighted candles led us up the hill as they stood on both sides of the path. As we moved forward up the hill to the driveway, we were singing Follow the Gleam and We are Climbing Jacob's Ladder.

Sunday morning after breakfast the last vesper service was held on Vesper Hill, with Miss Esther Davis leading. The service prepared our hearts for the communion which followed.

The communion service was a fitting climax to the week. Dr. Harold R. Heininger, president of Evangelical Theological Seminary, Naperville, who was in charge used the theme, The Fellowship of the Living Church, with the text, Eph. 2: 14, "For he is our peace." Sixteen missionaries from different denominations who had passed out the Bread of Life to those in dark places over the world, served the Bread and Cup in commemoration of the price he had paid for our redemption. Truly, it was a mountaintop experience.

The school of missions this year will be held Aug. 8 to 15. Our Miss Emma Ziegler of the India field will be there and will teach one of the foreign mission classes. Our church has four representatives on the Geneva Board: Mrs. George Arnold, Mrs. Wm. Beahm, Mrs. Stella Erb and Miss Anetta Mow. The School of Missions has much to offer. Missionary groups in each church of our district would receive much benefit from sending one or more delegates and scholarship girls there in August. If that is not possible, then take a carload to conference Point for visiting day, Wednesday, Aug. 11.



Looking toward the lake from the portico of auditorium

Anna Bowman Seese

Sylvia J. Seese

ANNA B. SEESE, daughter of Dr. S. J. and Sue V. Bowman of Johnson City, Tenn., was born Oct. 24, 1888 and passed away May 2, 1954, after a lingering illness.

Her father was a minister and elder in the church and a pioneer dentist in the South. Her mother was an active member of the church. In her childhood Mrs. Seese had the finest type of Christian nurture. She joined the church early in life and was consecrated



Anna B. Seese

to its work all her life. While in her teens her mother died; so she became mother as well as sister to the younger children in the home.

She attended high school at Boones Creek Seminary, Washington County, Tenn. Later she attended Daleville College for two years, then transferred to Bridgewater College, where she took her B.A. degree in 1914 and her M.A. degree in 1917. From 1914 to 1917 she was instructor in English at Bridgewater College.

As a student in college Mrs. Seese was an outstanding leader. She gave positive contribution to the moral and spiritual atmosphere of the college. The Student Volunteer Movement was one of her most cherished fields of endeavor. She had exceptional talent as a reader and speaker. One year she won the state oratorical contest in the Intercollegiate Prohibition Association and represented Virginia in the southeastern regional contest.

While in college contact with a number of church leaders made a profound impression on her life. The need of the foreign mission field as presented by Brethren I. S. Long and Frank Crumpacker brought the deepest response and led her to choose missionary work as the best place for her to serve the church and the Lord.

At college she met and became engaged to Norman A. Seese and together they decided on China as their field of work. They were

Continued on page 26

Edited by Alberta Yode

The Summer Pastoral Program



From the sound filmstrip, Frontiers Near Home

The experience in a summer pastorate affords the young ministerial student a rich internship in the work of a parish minister

THE summer pastoral program is underwritten by the General Brotherhood Board through the Ministry and Home Mission Commission. Through your giving to the Brotherhood Fund, student ministers are assisted to serve in summer pastorates in strategic areas, strengthening the work of the kingdom and developing strong leadership in the name of the Master.

Every seminary student spends two summers in pastoral work as a part of his training. These summer pastors, thirty-seven this year, fill the pulpits in churches which seek adequate leadership. These three-month periods, brief as they are, give many local churches some of the help they need. Also the young men enrich their training as they work at the grass roots of the local church with its problems.

Immediately upon the close of classes at Bethany Biblical Seminary and our six colleges these young preachers set out for the destination which was to be their field of intensive service for three months. In far-flung areas from east to west and north to south these consecrated ministers in training journeyed to churches where they personally knew no one; however, together with the local people, they knew they had a common objective of service to that community in the name of their Master.

The states to which these thirty-seven young men trekked sound as remote as a train call — Florida, Virginia, Montana, Illinois, Oregon, Maryland, Michigan, Ohio, Indiana, Kansas, Oklahoma, West Virginia, Nebraska, Missouri, Louisiana, New Mexico, California, Pennsylvania ...

To each one it is a new experience. To some it is the first experience in serving a church as its pastor. Some delivered their first sermon! Some performed their first wedding. Some administered for the first time to the ill of body. Some officiated for the first time in the rite of baptism. And to some came the occasion to minister to the bereaved and to officiate at a funeral. The summer is freighted with wide opportunities for Christian service.

Some summer pastors are adding to past experiences but to each young man the summer presents a real challenge to give of his very best service to the church in the name of the Master. Every summer pastor is facing problems and hard problems, too. Pray for these young men that they may have courage and spiritual leadership to be true ambassadors of the Master.

Many ministers now experienced in the leadership of the church attest to the helpful period in a summer pastorate where the people in a local church were patient an gave genuine encouragement an stimulation to service in th Christian ministry.

Churches in which summer pas tors have served are just a enthusiastic about the service an leadership which summer pastor bring to the local church. Everyon who is deeply concerned for th future of the church should giv this program wholehearted suppor

Next week a list of the summer pasto for 1954 together with the place of servic will appear.

Anna Bowman Seese

Continued from page 25

married at her home on June 6 1917. They went to Wichita Kansas, following their marriag and were there commissioned b Conference to work in the Chin field. On the 10th of Septembe they sailed from Seattle for thei new field of work.

The Seese family served a missionaries in China from 1917 t 1928, being stationed with th Church of the Brethren mission i Shansi Province at Liao Chow an Ping Ting Chow.

Because of her congenial an friendly disposition, the Chines were very fond of her and she i turn liked and appreciated them Raising a family of children kep her rather busy in the home, ye there were times when she did hel with the institutional work in th station. This she enjoyed exceed ingly. She always enjoyed havin the Chinese women come into he home so she could mingle wit them.

When conditions on the Chin

ield made it advisable for them to eturn to the States, it was not he end of her missionary work. She soon found herself with her husband helping weak and needy churches. She gladly accepted all he privations and inconveniences ttending such services. She never vanted to live above the economic tandards of the people of the arish. A sense of mission, a mission irected by God, the evidence of ives made richer in spiritual gifts rought joys to her that money ould not buy.

Mrs. Seese had a very simple, et profound, philosophy of life. Home and church, mutually dependent on each other, were the hallenge of her life. On these two hings she would never compromise. Everything else came after she gave er best and highest loyalty to hem. She felt that the Christian vay of life should be one of ongenial and helpful fellowship. She had a broad and deep interest n educational, religious and culturl movements. She was a stimulating teacher and an able leader in ommunity and religious work.

She felt the home should have hildren and that they should be rained in the Christian way of ife first and foremost and then n the way of making a living. She leaves her husband, Norman . Seese, and five children: Norman ., Jr., of Easton, Md., Margaret . Dean of Accident, Md., Sylvia J. eese of Elgin, Ill., Lyman G. Seese f Harrisonburg, Va., and Patricia . Seese of Waynesboro, Va., all f them active members in the hurch of the Brethren and all of hem graduates of Bridgewater ollege. The sacrifices she made o help them through college reflect er devotion to the family ideal.

She is survived by four brothers nd six sisters. Dr. Paul H. Bowman f Timberville, Va., J. Price owman of Troutville, Va., G. Nile owman of Jonesboro, Tenn., Mrs. azel B. Cline of Vienna, Va., H. arly Bowman of Johnson City, enn., Miss Miriam Bowman of oanoke, Va., Mrs. Ruth Bacon of onesboro, Tenn., Mrs. Susie Row f Johnson City, Mrs. Helen enberg of Jonesboro, Tenn., Mrs. arah Denney of Long View, Texas. here are two grandchildren.

During the closing weeks of her fe she was uncomfortable much the time and at times suffered nsiderably. But there never was word of complaint. She apprecied fully everything that was done r her comfort during these weeks. he resigned herself fully to the Lord, that he should call her when He saw fit. She could say with Paul, "For me to live is Christ, to die is gain." With this confident hope she closed her eyes in her last sleep and peacefully went to be with her Lord.

Funeral services were conducted in the Crummett Run church by Ernest M. Wampler and S. D. Glick, elder of the church. Burial was in the Oak Lawn cemetery, Bridgewater, Va.

Christian Amendment Proposal Strongly Opposed

A Senate Judiciary subcommittee has recently held hearings on a proposed constitutional amendment which would recognize "the authority and law of Jesus Christ, Saviour and Ruler of Nations." The resolution was originally introduced by Sen. Ralph E. Flanders in 1951 and is again sponsored by him. Opposition to the resolution has been expressed by the Protestants and Other Americans United for Separation of Church and State, and by the Synagogue Council of America.

Children Attend Pre-School Prayer Sessions

Every morning around twenty-two children and young people crowd into the living room of Mrs. F. E. McDonald's home in Atlanta, Ga. They attend brief prayer meetings there before school each day. The children seat themselves quietly on the living room rug while Mrs. McDonald prays for them, their teachers and their schoolwork. They recite memory work, sing hymns and hold discussions. Many go to church regularly since joining the prayer group.

Increase Attendance Movement

A committee of businessmen in Nashville, Tenn., are spearheading a movement to increase attendance at church worship services during the year. Organized as "Businessmen for Religious Action," the committee has adopted the slogan, "Worship God More in '54!"

UN Guest Book Popular

One hundred thousand men and women have registered in the guest books at the United Nations Meditation Room since Oct. 15, 1952.

Episcopalians Adopt Resolution

Washington, D. C., Episcopalians adopted a resolution pledging its delegates to the church's General Convention in Houston, Texas, next year, to share segregated accommodations with Negro delegates.

Weddings

Bain-Wyrick — Glenn Bain of Tuscon, Ariz., and Saundra Wyrick of Clovis, N. Mex., May 16, in the church manse, in Clovis, by the undersigned.—X. L. Coppock, Clovis, N. Mex.

Davidson-Ross—Walter E. Davidson and Dorothy M. Ross, both of Newport News, Va., in the Newport News church, May 28, 1954, by the undersigned. — Minor M. Myers, Newport News, Va.

Fulton-Zinn — Robert James Fulton of Illinois, and Patricia Jean Zinn of Warwick, Va., in the Newport News church, Va., May 22, 1954, by the undersigned. —Minor M. Myers, Newport News, Va.

Hinton-Fitzpatrick — Marvin L. Hinton and Rose Marie Fitzpatrick, both of Sumner, Mich., in the New Haven church, May 29, 1954, by the undersigned.—Lloyd E. Evans, Carson City, Mich.

Holsberg-Daveler—J. Irwin Holsberg and Sarah K. Daveler, both of Elizabethtown, Pa., May 24, 1954, in the Elizabethtown church, by the undersigned.—Nevin H. Zuck, Elizabethtown, Pa.

Knapp-Hansen — John W. Knapp of Panora, Iowa, and Helen M. Hansen of Bagley, Iowa, March 21, 1954, in the Panora church, by the undersigned.—Earl Snader, Panora, Iowa.

Lyons-Gardner—James R. Lyons, Jr., of Lansdown, Md., and Wanda D. Gardner of Baltimore, Md., May 17, 1954, at the Woodberry church parsonage, by the undersigned.—Albert C. Schue, Baltimore, Md.

McAlister-Rife — Harold McAlister of Chili, Ind., and Nadine Rife of Denver, Ind., Sept. 5, 1953, by Rev. Golden of Denver, Ind., at his home.—Mrs. Myrtle Morphew, Roann, Ind.

Moreland-Flora—Roy Paul Moreland of Ridgely, W. Va., and Ellen Ann Flora of Paw Paw, W. Va., May 5, 1954, by the undersigned, at his home.—J. C. Beahm, Grantsville, Md.

Parr-Claytor—Robert Franklin Parr and Effie May Claytor, both of Waynesboro, Va., Oct. 9, 1953, in the parsonage, by the undersigned.—J. Willard Bowman, Grottoes, Va.

Rife-Zook—Lorraine Rife of Denver, Ind., and Joan Zook of Kokomo, Ind., Oct. 23, 1953, by Rev. Slaughter, in the E.U.B. church near Kokomo, Ind.—Mrs. Myrtle Morphew, Roann, Ind.

Rockwell-Tollman — William Theodore Rockwell and Hellen Ruth Tollman, both of Keyser, W. Va., April 20, 1954, by the undersigned, in his home.—J. C. Beahm, Grantsville, Md.

Schannuth-Bowman — Albert E. Schannuth of Richmond, Mo., and Donna Gaye Bowman of Stet, Mo., at the Rockingham parsonage, May 15, 1954, by the undersigned.—Harold G. Correll, Hardin, Mo.

Smith-Olin—Charles P. Smith and Margaret C. Olin, both of Canton, Ohio, in the Eden church, by the undersigned. —C. C. Louder, Canton, Ohio.

Waldron-King — Charles Waldron and Lois King, both of Bent Mountain, Va., April 17, 1954, by the undersigned, at his home near Salem, Va.—O. D. Eller, Salem, Va.

Obituaries

Ashmore, Harry Benjamin, son of William Howe and Martha Snyder Ashmore, was born Sept. 3, 1883, in Carroll County, Md., and died March 25, 1954, in his home in Baltimore, Md. He was married to Clara D. Barry in June of 1908. To this union were born four children. Early in life he united with the church and was a faithful member, serving the local church as a deacon and in other various offices. Surviving are two sons and two

daughters. Funeral services were held in the Tickners funeral home by the undersigned. Interment was in the Woodlawn cemetery.—Jacob F. Replogle, Baltimore, Md.

Bollinger, Amanda Fry, widow of Aaron Bollinger, was born Aug. 4, 1869, and died May 5, 1954, at the home of her daughter in Ephrata, Pa. She was a faithful member of the church for sixty-one years. Surviving are two daughters, one grandson, two great-grandchildren and one sister. Funeral services were held in the Middle Creek church by John L. Myer, Ames Heisey and Ralph Heisey. Interment was in the adjoining cemetery.—Mrs. Mark Royer, Denver, Pa.

Bollinger, Benjamin B., son of Benjamin and Fannie Brubaker Bollinger, was born Sept. 15, 1874, and died May 1, 1954, at his home at Middle Creek, Pa. He was a faithful member of the church for many years and served as a deacon for forty years. Besides his wife, he is survived by eight sons and daughters, thirty-nine grandchildren, eighteen great-grandchildren and two sisters. Funeral services were held at the Middle Creek church with the home ministers officiating. Burial was in the adjoining cemetery. —Emma L. Zook, Lititz, Pa.

Bousman, Lee Franklin, son of Loranzo and Caroline Bousman, was born April 27, 1887, and died May 13, 1954, at his home near Wirtz, Va. On Oct. 10, 1909, he was united in marriage to Irene Angle. He was a loyal member of the Brick church, serving in the office of deacon since 1918. Surviving are his wife, three daughters, five grandchildren, one brother and three sisters. Funeral services were conducted at the Brick church by F. B. Layman, J. B. Peters, G. W. Bowman, Jr., and Joel Montgomery. Interment was in the Oak Hill church cemetery.—Mrs. Joseph A. Ferguson, Rocky Mount, Va.

Formwalt, Maurice McKinley, son of Mr. and Mrs. Joseph Formwalt, was born Aug. 12, 1900, in Carroll County, Md., and died Feb. 13, 1954. On March 24, 1921, he was united in marriage to LaRue Zile. To this union were born one daughter and four sons. He was a member of the First church, Baltimore, for about thirty years. Memorial services were conducted from the Tickners funeral home by the undersigned. Interment was in the Baust church cemetery, Carroll County, Md.— Jacob F. Replogle, Baltimore, Md.

Frederick, Horace D., died Feb. 17, 1954, at the home of his son at Souderton, Pa., at the age of ninety-four years. He was married to Deborah Stover, who preceded him in death. He was the oldest member of the Hatfield congregation. Surviving are two sons and three grandchildren. Funeral services were conducted in the Towamencin Mennonite church by the undersigned, assisted by Rev. Ellis Mack of the Mennonite church. Interment was in the adjoining cemetery.—William P. Nyce, Lansdale, Pa.

Gribben, Bertha Gay, daughter of Charles and Libbie Trackler, was born Jan. 9, 1890, in Hancock County, Ohio, and died March 15, 1954, at her home in Fostoria, Ohio. She was married to Melvin Gribben on May 12, 1909. To this union were born three children. Early in life she became a member of the Eagle Creek church. Surviving are her husband and son. Services were conducted in the Eagle Creek church by her pastor, the undersigned.—Jesse J. Anglemyer, Williamstown, Ohio.

Grimm, Mathias E., was born Jan. 25, 1872, and died May 8, 1954. Besides his wife, Katie Grimm, he is survived by four daughters, two sons, twenty-one grandchildren, seventeen great-grandchildren, one great-great-grandchild, two sisters and one brother. Funeral services were held from the Miller funeral home in Elizabethtown, Pa., by William Longenecker and Samuel Waltz. Interment was in the Mt. Joy cemetery.—Bertha M. Shissler, Elizabethtown, Pa.

Heffley, Alice, daughter of Christ and Susanna Bitzer Johns, was born Feb. 16, 1868, and died April 25, 1954. She had been a faithful member of the Mohler church for seventy-one years and had been president of the aid society for twenty years. Surviving are four sons, three daughters, twenty grandchildren, thirteen great-grandchildren and two brothers. Services were held in the Mohler church by John L. Myer, Amos Heisey and Ralph Heisey. Interment was in the Steinmetz cemetery near Schoeneck. — Mrs. Mark Royer, Denver, Pa.

Holsinger, Samuel N., son of Jacob and Mary Holsinger, was born March 4, 1876, and died March 17, 1954. He had been a faithful member of the Mohler church for many years. Surviving are two sons, three daughters, twenty-four grandchildren, eighteen great-grandchildren and one sister. Funeral services were held in the Middle Creek church by John L. Myer, Amos Heisey and Ralph Heisey. Interment was in the adjoining cemetery.—Mrs. Mark Royer, Denver, Pa.

Hurst, John Harold, son of John S. and Thelma Kline Hurst, was born Jan. 18, 1948, and died April 2, 1954, as the result of an automobile accident. Besides his parents he is survived by three brothers, one sister, his maternal grandparents, his paternal grandparents and two great-grandmothers. Funeral services were held in the Mohler church by John L. Myer and Harry Gibble. Interment was in the adjoining cemetery.—Mrs. Mark Royer, Denver, Pa.

Kline, Mary Ann, daughter of Michal and Maria Bashore, died April 4, 1954, at the age of ninety-two years. She was a member of the Hanoverdale church for many years, having served with her husband, Emanuel Kline, in the office of deacon. Surviving are two daughters, one son, sixteen grandchildren, twenty-seven great-grandchildren, six great-great-grandchildren and two sisters. Funeral services were held in the Hanoverdale church by Hiram J. Frysinger, assisted by Norman Patrick and Harold Fahnestock. Interment was in the adjoining cemetery.—Mrs. J. Leonard Deitz, Hummelstown, Pa.

Kuntz, Martha, daughter of Emanuel and Mary Kline, was born Jan. 25, 1894, in Dauphin County, Pa., and died Feb. 3, 1954, at her home in Union Deposit, Pa. She was a faithful member of the Hanoverdale church for many years. Besides her husband, Charles W. Kuntz, she is survived by five daughters, one son, two sisters and one brother. Funeral services were conducted in the Hanoverdale church by Harold Fahnestock. Interment was in the adjoining cemetery.—Mrs. J. Leonard Deitz, Hummelstown, Pa.

Little, Emma, daughter of Dr. and Mrs. Louis J. Grove, was born June 6, 1863, and died Nov. 13, 1953, at the home of her daughter. When sixteen years of age, she united with the Woodberry church. On Oct. 25, 1884, she was united in marriage to David Little. To this union was born one daughter, who survives. She was a charter member of both the First church and the Woodberry church in Baltimore. The memorial services were conducted by the undersigned from the Armacost funeral home. Interment was in the Meadow Branch cemetery.—Jacob F. Replogle, Baltimore, Md.

Melhorn, Bertus J., of York, Pa., died March 14, 1954. He was a member of the Bermudian church. Surviving are his wife, Clara, one daughter, one son, three grandchildren, three sisters and one brother. Funeral services were conducted from the Blaine Decker funeral home in York, Pa., by the undersigned. Burial was in the Shiloh cemetery.—J. Albert Cook, Dillsburg, Pa.

Mock, John G., son of David B. and Susan Gochenour Mock and a descendant of Alexander Mack, was born Sept. 15, 1868, near Martinsburg, Pa., and died May 20, 1954, at his home in Martinsburg, Pa. He was a member of the Martinsburg church and was a retired deacon of the church. Funeral services were held in the home with Bro. Roy S. Forney in charge, assisted by Bro. D. I. Pepple. Interment was in the Fairview cemetery.—Mrs. C. Beery, Martinsburg, Pa.

CAP GOODS

We furnish highest quality nylon and silk nets, nylon and ninon chiffons and organdy. All stiff finish. Reduced prices on nylon. Samples free.

R. E. Arnold, Elgin, Illinois

Nolt, Ada Widmyer, wife of David Nolt, was born Sept. 5, 1883, and died Apr 10, 1954. She united with the church 1906. Surviving are her husband, two son two daughters, six grandchildren, tv great-grandchildren and one brothe Funeral services were held in the Mohl church by John L. Myer, Amos Heisey ar Ralph Heisey. Interment was in t Middle Creek cemetery.—Mrs. Mark Roye Denver, Pa.

Pippenger, Dorothy Elisebeth, daught of Isaiah and Eliza Newcomer Sheets, w born Nov. 25, 1875, near Nappanee, In and died April 6, 1954. On Oct. 27, 18 she was married to Edward Pippenge who died in 1936. For the past fifty-ni years she was a member of the Uni Center church. Surviving are five daug ters, three sons, twenty-three gran children and twenty-six great-gran children. Services were conducted in t Union Center church by the past Herbert Fisher, assisted by Samu Longenecker of the Nappanee churc Interment was at the Union Cent cemetery.—Mrs. Loyal Stuckman, Na panee, Ind.

Rosenberger, Mary Ann, widow Artemas Rosenberger, died April 8, 19 in Unionville, Pa., at the age of eight nine years. She was a member of t Hatfield congregation. Surviving are o son, one daughter, thirteen grandchildr and thirty-two great-grandchildren. F neral services were conducted in t Hatfield church by Ralph H. Jones, a sisted by Norman S. Frederick. Interme was in the adjoining cemetery.—Willia P. Nyce, Lansdale, Pa.

Ross, Curtis O., son of William H. a Lydia Carpenter Ross, was born Jan. 1890, in Jackson County, Ind., and di May 22, 1954. On April 28, 1909, he w married to Maymie Williams. He was member of the New Hope church. Besid his wife he is survived by one daught two grandchildren, one great-grandch and one sister. Funeral services were he at the New Hope church by Durwa Hayes and Estel McCullough. Burial w in the Uniontown cemetery.—Mrs. Ha Hildebrand, Seymour, Ind.

Sanger, Rhonda Faye, daughter Merrill and Eulalia Crist Sanger, was bo Oct. 21, 1951, and died Jan. 6, 1954, Quinter, Kansas. She is survived by h parents, one sister, her paternal a maternal grandparents. Funeral servic were conducted in the Quinter chur by J. Wilburn Lewallen. Interment w in the Quinter cemetery.—Mrs. Melv Reinecker, Quinter, Kansas.

Showalter, Barbara, daughter of Nicho and Barbara Neibert Martin, died May 1954, at the home of her sister in Cearfo Md., at the age of eighty-four years. S had been a member of the Broadfordi church for sixty-nine years. Surviving a one son, three stepsons and two siste Funeral services were conducted in t Broadfording church by D. R. Petre a Samuel Lindsay. Interment was in t church cemetery.—H. J. Wishard, Hage town, Md.

Springer, Amelia Wealand, was born O 26, 1874, and died April 7, 1954, at t home of her daughter. She is survived three sons, four daughters, seventee grandchildren and twenty great-grar children. Funeral services were held the Mohler church with Bro. John Myer officiating. Interment was in t adjoining cemetery.—Mrs. Mark Roy Denver, Pa.

Stauffer, Ella H., daughter of William nd Lavina Kuns Hoots, was born at arsons, Kansas, March 31, 1884, and died t Barry, Ill., where she had resided for ourteen years. On June 10, 1920, she was arried to E. J. Stauffer, who is remembered as long-time treasurer of the nnual Conference. She is survived by er husband, two daughters, two brothers nd three sisters. Interment services at ecatur were conducted by Bro. Wilbur antz.—H. Spencer Minnich, Elgin, Ill.

Steif, Katie Fasnacht, widow of Jacob teif, was born Aug. 20, 1868, and died pril 8, 1954. She was a member of the ohler church. She is survived by one on, one daughter, one foster daughter, ine grandchildren, eighteen great-grandhildren and two brothers. Funeral servces were held in the Middle Creek church y Amos Heisey and John L. Myer. Inerment was in the adjoining cemetery. -Mrs. Mark Royer, Denver, Pa.

Church News

Idaho and Western Montana

Fruitland — The interdenominational chool for Christian service was held for six-week period early in the spring. everal people from our church attended he regional conference at La Verne and eports were given of the meeting. Our pring evangelistic meetings were conucted by Bro. J. F. Baldwin. Sixteen embers have recently been added to the hurch by baptism. Our CBYF attended he rally at the Boise Valley church and number of our children's workers atended the conference at Nampa. Our astor, A. M. Baldwin, served in the Vyssa mission and Bro. E. J. Glover of he Weiser church was with us during the istrict-wide pulpit exchange. The men's roup is raising sweet corn as their Lord's cre project. Our local group was epresented at the district women's conerence at Payette. The Little Red School as the program for our mother and aughter banquet.—Reina Downing, Fruitand, Idaho.

Nebraska

Beatrice—Several young people attended he regional conference at McPherson and lso the district youth rally at Lincoln, ebr. The Brethren Service truck picked p the clothing and bedding we had colected for relief. Following the Easter unrise service, a short program was given y the young people. Several improvenents have recently been made at the hurch. A mother and daughter banquet as held the evening of May 16. Seven eople were baptized and four received y letter during the Easter season. harles Zunkel of Elgin was with us May The film, The Prior Claim, was shown riday evening, May 21. Bible school was eld the first of June.—Mrs. Albert Kuhn, eatrice, Nebr.

Southern Illinois

Virden—Our school of missions was folowed with the films, Home Missions and People Without Fear. The CBYF prented the radio drama, Will You Listen? he church council of women held the Vorld Day of Prayer services. Several ttended the spring rally. The Manchester ollege choir presented a program in our nurch on April 10. We held our spring ommunion on Palm Sunday. Union Good riday services were held in the Baptist nurch. On Easter our choir presented a antata. On May 16, district-wide pulpit xchange, Bro. Gordon Bucher was with s. Our quarterly council meeting was eld May 12 with our elder, Gordon ucher, presiding. Dorothy Faus was ected delegate to Annual Conference. A edication service was held for three babies on Mother's Day. Two persons were baptized and three received by letter into our church fellowship.—Elsie Royer, Virden, Ill.

Woodland—We co-operated with the town church in the World Day of Prayer. Some of our members attended the Christian education meeting in Canton. We sent seed packets for relief. Rev. and Mrs. Charles Lief led our services several times, preaching, playing the accordion and singing. The Home Sunday-school class gave the play, A Good Steward. The Manchester College a cappella choir gave a program on April 11. We attended the Good Friday services in the Astoria church and also the sunrise services on Easter morning. We had a special service on Easter morning and in the evening the play, I Made Christ's Cross. On May 13 the Astoria women were our guest at a mother and daughter social. The children gave a program on Mother's Day, followed by a dedication of six couples and their babies. In the evening an all-church program, Mother's Gifts, was given with John Senger as reader. Our young people attended the spring rally at Cerro Gordo. Our vacation church school was held May 31—June 11. Our evangelistic meetings will be Oct. 4-17 with Bro. Floyd Bantz as speaker. We are looking forward to the coming of our pastor, Walter M. Young on Sept. 1.—Fannie B. Stambaugh, Astoria, Ill.

Middle Indiana

West Eel River—Since our last report, three members have been received into our fellowship. Consecration services were held for Brother and Sister Eldred Metzger and Brother and Sister James Hettler, our newly elected deacons. We co-operated in the community pre-Easter services. Our communion service was held on Saturday evening, April 17, with breakfast served on Sunday morning. Our missionary project this year is the sponsoring of a summer pastor. We will participate in a community Bible school. The aid has been making layettes for the district project, as well as quilting and making comforter tops. In the pulpit exchange program on May 16, our pastor, Bro. Leonard Custer was in the Mexico church and Bro. Willis Maugans was with us. The junior aid sponsored the mother and daughter meeting on May 7. Our church has a 100% Messenger club again this year.—Mrs. Walter Yant, Silver Lake, Ind.

Northern Indiana

Florence — Since our last report, our church has received one person as an associate member. At a special council, Merle Rummel was licensed to the ministry. Sister Margaret Metzler, president of the district women's work, met with our local group. On Palm Sunday Brother and Sister Russell Lantz and Brother and Sister Frank Reed were licensed to the office of deacon. Four of our women and the pastor attended the women's rally at Goshen. Our communion was held on Good Friday. On Easter the young people gave a program. The following Sunday the play, The Dust of the Road, was presented by a Manchester College deputation team. The mother and daughter banquet on May 3 was sponsored by our ladies' aid and a community women's club. The following Sunday we had a dedication service for nine young children. We participated in the pulpit exchange; Bro. T. E. George was our speaker and our pastor was with the Wawaka congregation. We are anticipating the lake vacationers worshiping with us again this year.—Mrs. Martha Rummel, Constantine, Mich.

Southern Indiana

Four Mile—Wilma Schrag showed pictures and talked concerning her work in Africa. Mr. L. E. York, former superintendent of the Indiana Temperance League, brought a Sunday morning message for us. The film, For Every Child, was shown. We also had a dedication service for the Seeds of Hope. Our church joined with the Hannar Creek Christian church in observing the World Day of Prayer. J. Henry Long of Elgin was a recent guest speaker in our church. Several from our church attended the area women's work conference at the White Branch church. Our church and the Hannas Creek church held pre-Easter services in our church. The two churches of the township united in honoring members of the 4-H Club. A group of young people from Manchester College conducted a panel discussion. We observed family night honoring the mothers and daughters. The Emerick family of Richmond, Ind., gave a musical program. James Renz of Elgin was with us on May 14. On May 16, district pulpit exchange Sunday, Bro. Estel McCullough was speaker in our church and our pastor was speaker at the Locust Grove church. On May 23 the Piqua, Ohio, church choir and the pastor, Bro. Samuel Keller, presented a musical program and message.—Alice M. Brower, Liberty, Ind.

Northeastern Ohio

Mansfield—Our church met in council May 14, with Bro. Kenneth Hollinger in charge. Plans are being made to enlarge the church building. It was decided to buy twenty-five chairs for the Sunday-school department. Our pastor, W. Dwight Smith, served as delegate to Annual Conference. Our vacation Bible school was held the first two weeks in June. The regional and district young people's cabinets were with us one Sunday. Our two organized choirs are under the direction of Pauline Kennedy and James Cox. We had a week of pre-Easter meetings with Bro. Henry Krommes of the Mohican church as speaker. In the afternoon before our communion service, three were baptized. Our ladies' aid has been making baby layettes and comforters and rolled bandages. Towels have also been made for Camp Zion. Our mother and daughter banquet was held on May 7. We had a covered dish dinner and Mrs. Fernyak, our speaker, showed slides from sixteen different countries. — Mrs. Viola Cox, Mansfield, Ohio.

Eastern Pennsylvania

Fredericksburg—Our evangelistic meetings were conducted by Bro. Wayne A. Nicarry of Chambersburg. As a result fourteen were baptized and two received by letter into our church. During the Bible institute, Bro. A. C. Baugher of Elizabethtown conducted both morning and evening sessions in our church. Bro. Alton Bucher of Heidelburg delivered the message at our Good Friday service. On Easter Curtis Ziegler from the Little Swatara congregation was speaker in the Fredericksburg church and Bro. Mark Wampler of our home congregation preached the sermon in the Meyer church. Bro. A. Eugene Martin of Spring Grove spoke at the Mother's Day program in the Meyer church and the guest speaker for this occasion in the Fredericksburg church was Frank Layser of the Myerstown church. Bro. Howard W. Bernhard of West Green Tree was recently elected elder-in-charge. Officiating ministers at our spring love feast were Wayne A. Nicarry and Harry S. Dohner. Bro. S. G. Meyer served as delegate to Annual Conference.—Grace E. Meyer, Ono, Pa.

Mountville—The district ministers' meeting was held in our church. During our school of missions Brother and Sister Harlan Brooks talked to us concerning their work in India. Bro. Robert Byerly

spoke at our Bible institute. M. Guy West of York, Pa., was guest speaker for our father and son fellowship. Our young adults conducted a worship service at the Neffsville Brethren Home and also presented a Sunday evening program at the Mechanic Grove congregation. Our building fund was increased by the proceeds from our annual doughnut bake. Our CBYF sponsored the Chiques male chorus in a program of song. A program was given by the Elizabethtown College choir. Our Holy Week services were conducted by Norman Bowers of Landisville. Our church participated in the sunrise service which was sponsored by the churches of the community. Mrs. Mark Keeney, a native of Sweden, talked at the quarterly men's work meeting to which the women of the church were also invited. On Mother's Day, a service of dedication was held for children and their parents. Bro. Christ Gibbel from the White Oak congregation officiated at our love feast and communion on May 16. Mrs. M. Guy West of York, Pa., was guest speaker for our mother and daughter fellowship. — Mrs. B. Eugene Musser, Columbia, Pa.

Middle Pennsylvania

Juniata Park—Since our last report, a women's work group has been organized. Ten of our men attended the district men's work banquet at Curryville, Pa. On Easter six children were dedicated at the morning service. A sunrise service was also held. In the evening the cantata, The Golden Dawn, was presented by the adult choir under the direction of our choir leader, Velma Simpson. A youth choir, organized by Sister Simpson, sang for the first time in April. Our church cooperated in the district pulpit exchange program with Bro. Myrl Weyant of the Upper Claar congregation in our pulpit and our pastor, Bro. H. L. Alley, in the Carson Valley church. On Mother's Day the junior department presented a flower to each mother and a special program was given by the Sunday-school department. A class for applicants for baptism was held by Bro. Alley for eight Sundays. On May 16 fourteen were baptized. In the evening our love feast and communion service was held. A steady increase in attendance has been shown in both the Sunday school and church services. At our council meeting, we voted to co-operate with the other churches in the district to support the hospital insurance plan for the pastor. We will also co-operate with the district in the repairs at the Morrison Cove Home. Bro. Alley served as delegate to Annual Conference. Our church held daily vacation Bible school in June.—Mrs. Cleo Hoover, Altoona, Pa.

Roaring Spring—Our church in Africa was the study for the school of missions. Miss Velva Jane Dick was guest speaker one session and we used the film, Sunrise Over Nigeria. Bro. Paul M. Robinson was

LEARNING CAN BE FUN



Geography Funbook

by BEARD and ROBINS

This is one of a series of "Educational Funbooks." It has plenty of picture puzzles, poems, quizzes, board games and stories. The adventures of David Livingstone and Mary Slessor are especially good and entertaining. The 9-14 year old will enjoy reading and working through this funbook. 160 pages. **$1.00**

Fun for One or Two

by BERNICE W. CARLSON

Ideas for fun by yourself or with a playmate. There are games, tricks, stunts, puzzles, things to make—in fact, 200 activities for boys and girls who like to do things. 160 pages. Cloth. **$2.00**

BRETHREN PUBLISHING HOUSE

Elgin, Illinois

Brethren Placement and Relocation Service . .

This column is conducted as a fre service to our people. The right to ed and reject is reserved. Since no verif cation of ads is made no responsibilit can be assumed. In writing about an ad please give the number. Unless othe wise specified address all correspondenc to Brethren Service, General Brotherhoo Board, 22 S. State St., Elgin, Ill.

No. 970. For sale: Anyone desiring picture plate of the First Church Chicago may order them. Plates are $2.(each, plus 35c for wall hangers. Orde from: CBYF, 3435 W. Van Buren, Chicag 24, Ill.

No. 971. Wanted: Person to share housekeeping duties and live with elderl couple who are still active. Will receiv room and board and some remuneratio Modern house and small garden. Conta Brethren Service Commission, Gener Brotherhood Board, 22 S. State St., Elgi Ill.

No. 972. For sale: Shoe-repair shop an equipment in a building with moder living quarters on first floor and tw apartments upstairs. Also has garag Will sell separately. Must sell because ill-health. Six miles to the Church the Brethren. Write: Roscoe Swank, Bo 1112, Butler, Ohio.

No. 974. For sale: A dairy farm. Cla loam soil. 77 acres open, the rest salab timber and pasture land. Nearly ne buildings: house—5 rooms and bath, i sulated, furnace, basement, brick sidin Barn, 44 x 60, stanchions and drinkir cups. Large chicken house and granar One mile to Guthrie Church of th Brethren. Prefer Brethren family. $8,00 Could give immediate possession buildings. Farm land rented for this yea Write to B. B. Byer, Panora, Iowa, or I. T. Byer, Bemidji, Minn.

No. 975. For sale: 2-bedroom masonar home, 7 blocks from Highland Communit Church of the Brethren. Large lot, 55 167. 6 citrus trees. Taxes $9.36. Low dow payment and good terms. Write: Floy Biddix, Box 368, Orlando, Fla.

No. 976. For sale or trade: 7-roo modern house, 3 lots, double garage, wash house. Within walking distance Church of the Brethren. Price $2,70 Write: W. H. Miller, R. 1, Welda, Kansa

No. 977. For sale: Farm with goc buildings, modern house, also busine corner on farm. ¾ mile from Brethre college. Ill-health is reason for sellin Write: Brethren Service Commission, S. State St., Elgin, Ill.

No. 978. Wanted: Practical nursing in good home near Dayton, Ohio. Can giv references. I am a member of the Churc of the Brethren. Write: Brethren Servic Commission, 22 S. State St., Elgin, Ill.

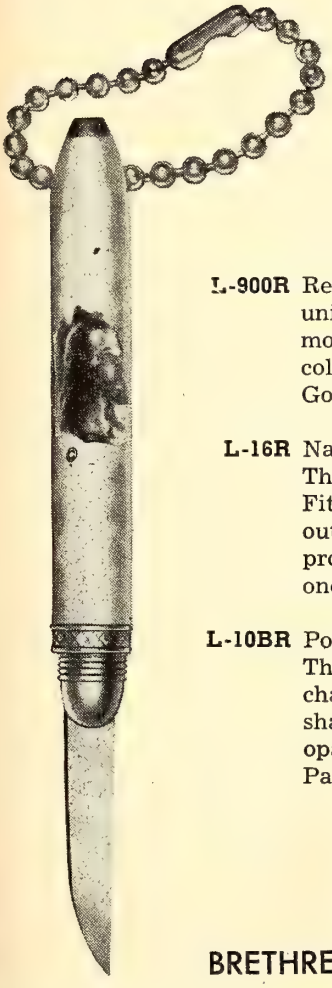
No. 979. For sale: Two apartmer houses, completely furnished on tw corner lots, zoned for business, in Sebrin Florida. Twelve apartments in all. Thre blocks from Church of the Brethre Write to Bryan Leckron, General D livery, Anderson, Indiana.

No. 980. Wanted: A man who ca coach basketball and other athletics ar teach in the high school. A dietician kitchen manager, with girls to assi them. Anyone who knows food valu can handle this work. Also desire regular high school teacher. Anyone in terested in working in a real Christia atmosphere in these positions write G. E. Drushal, Lost Creek, Kentucky.

No. 981. For sale: Five acres of goc land with seven room house in goc condition with basement, modern ba and shower. Two-car garage with lar laundry room. One air-conditione poultry house accommodates 100 layir hens. A small barn fully equipped f three cows. Twenty bearing peach tree Located three blocks from Brethre church and three blocks from consolidate school. Write to E. G. Sellers, Onekam Michigan.



SALLMAN'S "Head of Christ"





Awards and Gifts

L-900R Retractable Ball Point Pen, fitted with a standard length writing unit, refills for which can be purchased over the counter at most stationery stores. The picture of Christ is printed in one color on the barrel. This pen has the handy triggertouch action. Gold cap tempered steel clip. **$1.25**

L-16R Nail File with "Head of Christ" **$ .75**
This item will be a constant companion in your pocket or purse. Fitted with triple cut file of stainless steel that screws in and out of handle with quick thread. Has a rounded adaptor that protects your pocket or purse. White opaque barrel imprinted in one color with the Head of Christ. Packed in gift box.

L-10BR Pocket Knife with "Head of Christ" **$ .75**
This very attractive knife has a reversible blade with bead key chain. High grade carbon—surgical steel blade, ground to razor sharpness. Screws in and out of handle with quick thread. White opaque barrel imprinted in one color with the Head of Christ. Packed in gift box.

Order by number

BRETHREN PUBLISHING HOUSE . . . . . Elgin, Illinois

vith us one Sunday. Bro. C. H. Cameron vas guest speaker at our father and son anquet. The Wells Fund Raising Corporaion was employed to raise the funds ecessary to complete the proposed buildng program. During the campaign pledges or $90,000 were made to be paid over a eriod of 150 weeks. On Juniata College ay Calvert N. Ellis was guest speaker. In he absence of our pastor on Palm Sunday orning, Bro. Levi K. Ziegler brought the essage. In the evening we viewed the icture, I Beheld His Glory. Holy Week ervices were conducted by our pastor. As result of these meetings and the pastor's hurch membership class, eleven were aptized and two received by letter into ur fellowship. Easter services were ecorded and broadcast over a local radio tation. The three combined choirs preented a musical program on Easter vening. We held our communion service n May 2. Our mother and daughter anquet was held on May 11, with the program, Hanging of the Crane. Fourteen babies and their parents were presented at the consecration service on Mother's Day. During the district-wide pulpit exchange program on May 16, Bro. Lloyd B. Stauffer preached for us. A school of Christian family life was held for all groups on Sunday evenings during the month of May. Our delegates to Annual Conference were Bro. Carl E. Myers, Dale Detwiler, Howard Hoover and Bulah Replogle.—Mrs. Lena M. Hoover, Roaring Spring, Pa.

Southern Pennsylvania

Greencastle—Our preaching mission was conducted by Bro. Robert L. Richards of Long Beach, Calif. During our recent evangelism emphasis, seven were baptized and ten received by letter into our church fellowship. The Juniata College choir presented a program in our church. National College Day was observed on April 25, with Albert L. Gray of Elizabethtown College as speaker. Guest speakers for our evening Lenten services were William Kinsey, S. Fred Spitzer, John E. Rowland, C. B. Grossnickle, J. Rowland Reichard and our elder, Ross D. Murphy. During Family Week we held our annual mother and daughter banquet with Mrs. M. Guy West of York, Pa., as speaker. Dedication services were held for twenty small children. Many people from our church attended Annual Conference at Ocean Grove. Our pastor and his wife, Brother and Sister S. D. Lindsay, were delegates to Conference.—Margaret E. Oellig, Greencastle, Pa.

Hanover — A deputation team from Elizabethtown College presented a program in our church. The installation service for the pastor was conducted by Bro. Robert L. Cocklin. A. C. Baugher conducted our Bible institute. The Willing Workers' class held a meeting with a

MY NEW ADDRESS IS . . .

Name .....

R. D. or St. .....

P. O. ..... Zone ..... State .....

Help us to keep your Gospel Messenger coming by reporting any change in address promptly. **Please do not remove old address.**

class at the First church, York. The women of our church participated in the community World Day of Prayer service. The women of the Gettysburg church were in charge of a joint women's meeting at our church. A number of our women attended the district women's work meeting in the Buffalo church. The Appalachian Trail hikers presented a program for us. Velva Jane Dick talked and showed slides of her work in Africa. Our junior boys and girls presented a program at the Brethren Home at Cross Keys. The CBYF of the First church, York, Pa., met with our CBYF and led in an exchange program which included a panel discussion on youth action. Our CBYF sunrise service was held at Rest Haven Park with Bro. Guy West as speaker. This was followed by a breakfast at the church. Our Easter morning service was an adaptation of Beneath the Cross of Jesus. The juniors, intermediates and CBYF were in charge of the evening service. Mrs. Glen E. Norris was guest speaker for our Mother's Day service.—Mrs. Horace E. Walker, Hanover, Pa.

Rouzerville—A hymn sing with all local talent was held with the proceeds going to the ladies' aid society. Bro. David J. Markey of Carlisle, Pa., conducted a one-week evangelistic meeting. Seven were received by baptism and one was reinstated. Since the last writing, seven have also been received by letter. In April the Willing Workers class conducted services at the county home. On May 2 this class visited the home for the aged near New Oxford and served ice cream and cake and presented a program. Several of our women have made comforters for overseas relief. Soap grease and clothing were also gathered for the relief truck. Our love feast was observed May 15 and 16 with our pastor, Bro. John E. Rowland, in charge. — Mrs. K. Mildred McClain, Waynesboro, Pa.

Middle Maryland

Johnsontown—Our church has completed the remodeling and painting of the interior of the church. New lights are to be installed and new hymnbooks are to be purchased. The church kitchen was divided by a slide door to make a Sunday-school room. If needed the door will slide up so the full length of the kitchen can be used. The kitchen was also painted and a new floor was put in it. An Easter program was held in our church. On Mother's Day night, a hymn sing was held in our church.—Mrs. Dolly Crowell, North Mountain, W. Va.

Manor — The spiritual life committee sponsored a series of Sunday evening meetings. The following films have been used: The Choice Is Yours, The Rim of the Wheel, Daybreak, and the Bible on the Table. The W.C.T.U. meeting was held at our church with Bro. Charles Green as leader and Bro. Robert Schriber as guest speaker. On April 4 Bro. Ray Showalter was our guest speaker. In the evening he showed slides relative to the development program of Bridgewater College. At our spring business meeting, we re-elected Bro. Reichard as our elder. Bro. Rowland Reichard and Bro. Walter Green were elected delegates to Annual Conference. Our pastor conducted pre-Easter services. We united with the St. James Progressive Brethren in Easter sunrise services. A number of our members sang in the joint choir for t service. The young people presented program of song and story entitl Crosses and Fine Linen, on Easter evenir As a Mother's Day project the you people presented a corsage to each moth present at the morning service. Prior our communion service on May 9, thr were baptized and received into o church fellowship. On May 10 spec consecration services were held for t fourteen new recruits to the W.C.T.U. the White Ribbon recruit departme under the leadership of Sister E Baker. The men's work group is r modeling and redecorating the chur kitchen and basement. We expect to ha Bro. Perry L. Huffaker of West Milto Ohio, with us in evangelistic services July 12-18.—Naomi H. Coffman, Hage town, Md.

Eastern Virginia

Mt. Carmel. Western — The Evergre church joined with the Mt. Olivett Co gregational Christian and the Blue Rid Episcopal churches in Good Frid services. Brother and Sister M. R. Wo of Bridgewater were with us on April Bro. Wolfe brought the morning messa and officated at our communion servi in the evening. On pulpit exchange Su day, Bro. Marvin Clingenpeel preached our church, and our pastor was in char of the Eastern Mt. Carmel churches. T picture, Men in the Wilderness, was sho at several of our churches during t weekend of May 16. Our regular fami night was observed on April 23 with fellowship meal and a discussion; M Mozelle Brown, welfare worker, w speaker for the evening. The women we in charge of the worship and the offeri went toward the support of our m sionary child in Africa. Our pastor a Harry Graybill served as delegates Annual Conference.—Nelie Wampler, Ge Va.

OF SUCH IS THE KINGDOM

$1.75 per Copy

144 Pages



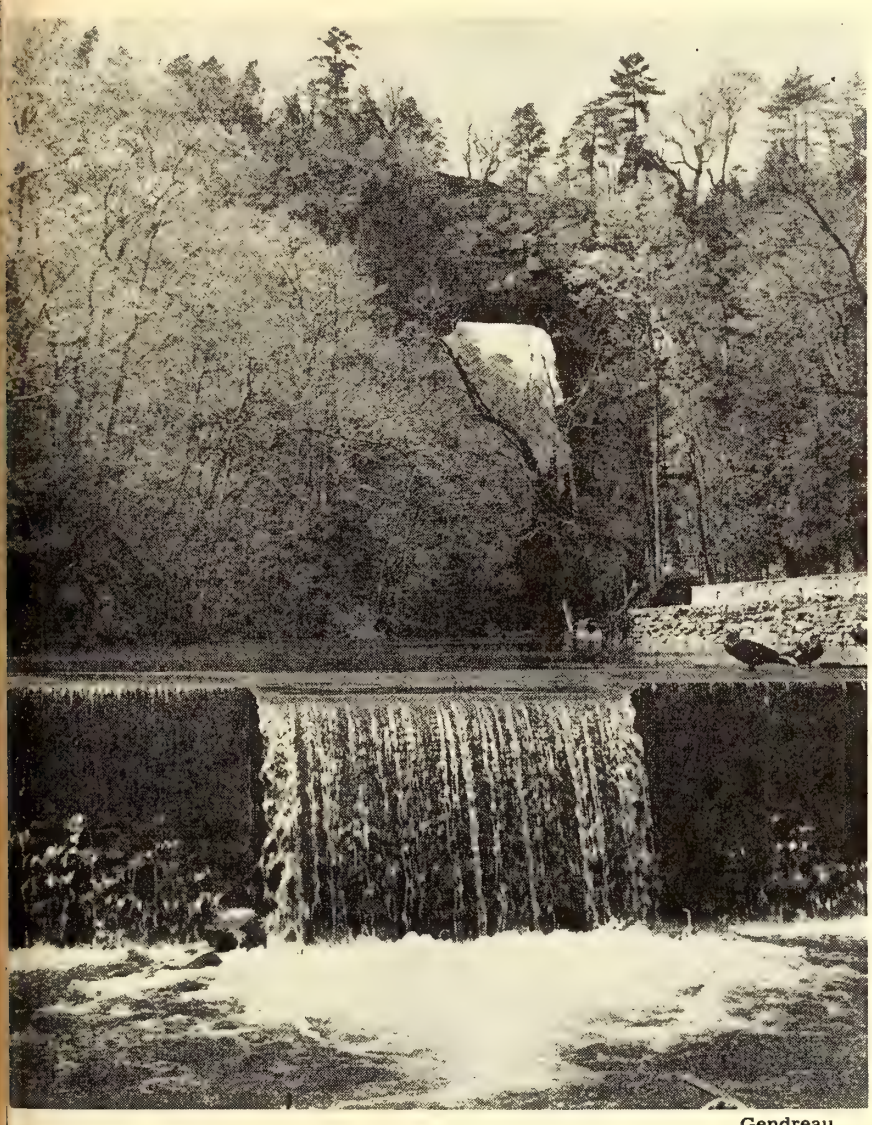
by MODENA MINNICH STUDEBAKER

Illustrated by Hazel Minnich Landis

Stories of native children in Brethren Mission areas. For junior age and older.

BRETHREN PUBLISHING HOUSE . . . Elgin, Illinois

Church of the Brethren
Gospel MESSENGER
JULY 10, 1954



Gendreau

Natural Bridge

AMONG the great natural wonders are grand canyons, balanced rocks, giant waterfalls and stone bridges arched as gracefully as any man ever designed. They have been so often described in glowing terms, so frequently pictured, so carefully photographed that we know them by reputation, if not by sight. Some are magnificent in their overwhelming size, others are massive in their display of power, but a few are quiet miracles of perfection like the natural bridge that spans the stream above Cedar Creek falls in Virginia.

God has scattered his gifts so widely that we can see a few wonders of the world in almost every county, often in our own back yard. Many a farm home looks out on a landscape no painter can match. And almost every mountain trail or meandering stream is an invitation to discover new treasures in the world God created and pronounced good.

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

Contributing Editors

ROY D. BOAZ ..... Cloverdale, Va.
A. G. BREIDENSTINE .... Lancaster, Pa.
A. R. COFFMAN ..... La Verne, Calif.
IVAN FETTERMAN ..... Oaks, Pa.
DEAN L. FRANTZ ..... Mt. Morris, Ill.
HOWARD H. KEIM .. N. Manchester, Ind.
MRS. JOHN D. LONG .... Dayton, Ohio
LUCILE LONG STRAYER . La Verne, Calif.
MURRAY L. WAGNER ..... Troy, Ohio
LEVI K. ZIEGLER ..... Martinsburg, Pa.

THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Norman J. Baugher, General Secretary, and the Brethren House, Earl H. Kurtz, Manager, 16-24 S. State St., Elgin, Ill., at $3.00 per annum in advance. Life subscription, $50, husband and wife, $60. Entered at the post office at Elgin, Ill., as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

JULY 10, 1954

Volume 103 **Number 28**

In This Number . . .

Editorial—
Natural Bridge 1

The General Forum—
Newsbriefs on Religion in Asia. Winburn T. Thomas 2
The Gambler Is a Poor Steward. Leonard Carlisle 3
Problems Are Invitations to Live. Glen Weimer 4
Preliminary to Annual Conference 5
The Adventure of Christian Living. Mrs. A. L. Gray, Jr. 6
Barbiturates, Booze and Obituaries. Donald A. Dukelow, M.D. 10
The Family Counselor 11
Tribute (verse). Josie Pangborn 12
Getting Back to God. Eli S. Keeny .. 14
The Household of God. Kirby Page .. 14
Better Than a Cadillac. Paul Mohler .. 15
Reviews of Recent Books 15

News and Comment From Around the World 18

Brethren Service—
Brethren Serve in Northern Greece. Vera Kline 20

The Local Church—
1954-1955 Local Church Program Guide Calendar 22

Our Mission Work—
Facing a Cholera Epidemic. George Mason 24
The Cup (verse). Florence M. Bollinger 24
Babies. Paul Petcher, M.D. 25
An Internship in the Parish Ministry .. 26

Newsbriefs on Religion in Asia

Winburn T. Thomas

THE SHIFT of the cold-war center from Korea to *Indo-China* does not mean that any ministry comparable to that afforded by the Christian church to refugee Koreans is available to war victims in the five Indo-Chinese states. Instead of a Christian community which numbers its members by the millions, the Evangelical Church of Indo-China includes apparently 25,000 members. While the five or six Presbyterian missions and the American Methodist have operated since the last century in Korea, only the Christian and Missionary Alliance has been working among the twenty-seven millions of Indo-Chinese. Its main centers are in the three eastern states, where the revolutionary Vietminh also have arisen. Cambodia is primarily Buddhist. The people of Laos are essentially animistic. The Roman Catholic Church has a much longer history and greater strength, especially in the cities.

* * *

China continues to destroy books. The 62-year-old China Christian Literature Society in Shanghai lists only 283 titles in its 1953 catalog, as contrasted with 1,332 in 1946, the year after the Japanese occupation ended. Many of the censored volumes have been converted into paper for printing Communist literature. Those that remain on the unpurged list include dictionaries, commentaries, church histories, reference materials and the gospels.

* * *

Religious fission is evident in *Japan*. As that country moved down the road toward war, the government forced religious groups to unite, and refused applications for new religious sects, eliminating groups regarded as inimical to national union and the war effort. The freedom that has come with "democracy" has resulted in the formation of 720 religious organizations, as contrasted to the 44 of prewar days. The Shinto sects, which may be considered both as religious and political bodies, increased from 14 to 258. Buddhist sects have grown from 28 to 260. There are a total of 213,926 religious meeting places (Buddhist, Shinto and Christian) as compared to 89,979 in 1940. The disillusionment and frustrations of military defeat, and the uncertainties of the nation's future, have led to th multiplication of religious nostrun and theologies.

* * *

India seems determined to mai tain freedom of religion. D Rajendra Prasad, president, whi touring in Assam last Februar announced that Christian missio aries were free to preach Christia ity and that the government wi implement the constitutional gua antee of religious freedom. H disparaged efforts to convert Hi dus. Recently the missionaries Assam have been criticized f allegedly urging the hills Christia to demand a separate state— Christian Pakistan. To lay th charge to the Western workers to overlook ancient grievanc between the isolated hills peop and their brothers on the plai who long ago embraced Hinduis Says the Madras Guardian: "Co versions do not have politic implications in free India. Trib Christians are not hostile, b regard India as an elder brother

* * *

Militant Islam is causing troub for the government of *Indonesi* One year ago, a guerrilla army the Celebes captured a few Chri tians en route to a conferenc After the Djakarta regime h intervened, they were released. November, 200 others were ca tured and under pressure recant or were put to death. Now t vice-president of the Indonesi Parliament, Dr. M. Tambuna announces that more than 6,0 Christians have been forced repudiate their Christian belie and re-embrace Islam, at a poi 200 miles northeast of Makassar.

Darul Islam has been active Indonesia since the Japanese su render. This is a movement conservative Moslems started West Java to establish a Mosle theocracy. Its armies refused honor the truce when the Unit Nations effected a "cease fir between Dutch and Indonesi Republican troops. It declared w on the Indonesian governme shortly before the new natio autonomy was recognized by t Netherlands in 1949. The unde ground Moslem army seeks discredit Djakarta abroad while creates anarchy and unrest home. (WP)

The Gambler Is a Poor Steward

Leonard Carlisle

AS CHRISTIANS we believe that we should beware of covetousness. We know in our hearts that gambling is a denial of the Christian teaching of stewardship of possessions. Since God literally owns all our time, money and talents, we are but trustees of those blessings. We are ever accountable to God. With this in mind let us examine the problem of gambling and determine if its widespread appeal has gained a foothold in our lives.

Why People Gamble

Gambling may provide an outlet for many individuals who are unable to advance vocationally, and are afraid to take the risk involved in getting another job. It satisfies the desire for a new experience and for monetary success.

Gambling offers an escape from the routine and boredom characteristic of much of modern life in which the sense of creation and the instinct of workmanship has been lost. Taking a chance breaks up monotony and, therefore, appears pleasurable, particularly in a culture where the predictable routine of employment is sharply separated from leisure—when a man really "lives."

The seductiveness of gambling is at least twofold: In the first place, the probability of being the winner or the loser in games of chance provides suspense, insecurity, new experience and hope. All these serve emotional needs in persons whose lives are increasingly regularized. Gambling thus seems to give relief to a life of boredom.

In the second place, the belief that chance works equally in favor of each one of the contestants in a gambling venture sustains the hopes for status or rewards, which the individual feels may not be achieved through conventional or acceptable channels. (Who has not dreamed of what he would do if he had a million dollars—though God asks only "what of the *dollar* you have?")

Games of chance are traditionally found and encouraged even in the play of children in modern society, ranging from the usual children's guessing and matching games to the early imitation of adult gambling and card games.

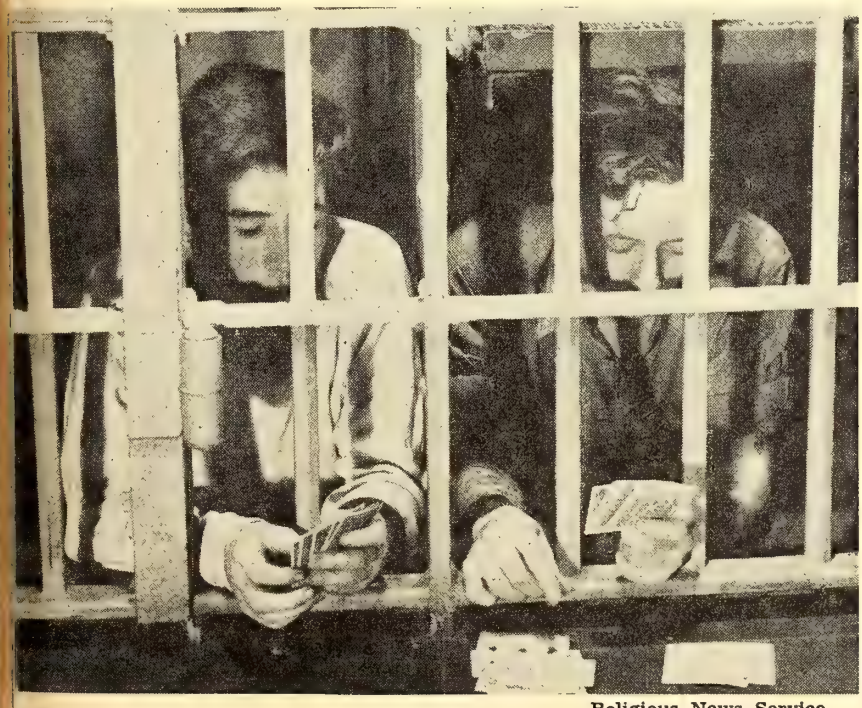
Who Gambles?

Fifty million adult Americans gamble regularly. Like blind men they butt their heads and bet their money against gambling odds and gimmicks that make it impossible for them to win. But even continued losses over long periods of time do not deter them from taking another chance or from pursuing the mythical Lady Luck. Most of the gamblers are driven by the desire to get something for nothing, or to get rich quick. There are two very simple reasons why bettors can not win.

First, the mathematical odds in all gambling games are so determined that only the operator can win during the continued conduct of the games. That means that the operator takes from 1.5% to 95% of all the money wagered by the players.

Secondly, as if that were not enough of an advantage, the "professional" operators use various types of gimmicks and gadgets to control their games and give the players no chance of winning.

The following summaries of the more popular ways of losing money may help to discourage those who are tempted.



Religious News Service

ard playing and gambling are used as an escape from routine and oredom not only by prisoners but by many who do no creative work

Pastor of the Black Swamp church, Ohio

Twenty-six million Americans play bingo, buy lottery tickets, take part in raffles, or attempt to beat the football and baseball game pools. Bingo, just as much a gambling game as the lottery, has such great appeal because there is a winner in each game, but the players fail to realize that the prize is usually worth less than half of the money paid by the players and that the operator pockets a profit of from 50% to 80%.

Lottery and raffle tickets are widely sold on prizes that are worth only 20% to 40% of the total proceeds.

In football and baseball pools the percentage "take" by the operators often runs as high as 80% or 90%.

About twenty-two million Americans play dice and cards for money. Many more play, but not for money or other stakes. Most card and dice games are crooked. The "switching" of phoney, loaded or special shaped dice for legitimate ones is frequent.

While card games are considered by many to be even contests, that is far from being true. In most card games the "professionals" often use marked cards, trimmed cards, polished cards, and hold-out gimmicks for retaining certain cards.

Brightly colored punchboards attract about fifteen million adults who pay nickels, dimes and quarters for chances to win cash and merchandise. How many million children spend their pennies attempting to win candy on penny boards will never be determined. Whether it be adults or children who gamble, the shop proprietor pockets 50% to 85% profit.

The fourteen million slot-machine addicts wage a perpetual losing battle to the one-armed bandits, because all slot-machines are fixed to take from 40% to 80% of the coins put into them. There is no legitimate or fair slot-machine and the operators adjust them to suit their needs.

Pinball machines are the little brothers of the one-armed bandits, differing only in the fact that one or two minutes of amusement are furnished for each coin.

About eight million Americans waste their time and money trying to beat the numbers game, a form of lottery very popular in large cities, and which is generally classified as the poor man's form of gambling. The numbers racketeers take from 46% to 64% of the money wagered.

Most of the eight million horse race betters know that the track takes 10% to 22% of all the money wagered legally through pari-mutuel machines. Therefore, even those who have talked to the horse himself should realize that they cannot overcome that bite. For every dollar wagered legally at the tracks, a hundred dollars are wagered illegally with bookmakers across the country.

Carnival games are strictly gyps. Most carnival wheels are controlled by the operator who can make them stop where they please.

You have only one chance in 2,000 of getting any money back when you participate in a chain-letter scheme or in a pyramid club.

No matter how you try or how long you play, you can not win when you gamble!

The Church and Gambling

There are some people who feel that the church can dignify if not sanctify, gambling. Their reasoning goes something like

Continued on page 13

Problems Are Invitations to Live

Glen Weimer

God sends persons into an embattled world where each one hews out a destiny.

God equipped man for great living.

God did not send man into the world with a ready-made life, every person is to make up his own life, develop his powers of mind body, spirit, and live his way into the unlimited depths of the divine will.

God does not call any person to a life of ease or an easy life. Man was made to face the wind, rain, sleet, snow, flood and fire as well as the sunshine, calm and peace. Man becomes man as he grapples with the difficult, painful and threatening forces of human experience.

God does not send souls into the world with all the answers — every person is under orders to find the answers, to live out the answers to life's problems. So Jesus lived and died! Problems are invitations to live!

As strong winds strengthen the roots of growing trees, so the buffetings of life can release new and undreamed powers in man Man's destiny is to bend his will with the winds of God. To take a stand with those high winds of the Spirit that are blowing across the world today.

God has given a world in which right is universally and eternally right — truth is universally and eternally truth — love is universally and eternally love — and whatever is against these is forever destructive and wrong.

Moral Truth is not a drifting raft on life's ocean — it is the bed rock of the ocean itself! Man's safety, security, salvation and destiny is in obedience to the moral truth of God. Evil never gets a soul all at once — its strategy is a little defection here and a little there until the soul is utterly lost.

O Lord of the unfaltering Spirit, master my life until it is one shining light of obedience in a world where the light of many souls has gone out. Amen.

Preliminary to Annual Conference

We settled back in the car with a sigh of relief after the rush of the last few days in getting the Gospel Messenger for July 3 and 10 ready to leave to those who would carry on in our absence and in catching up on the last-minute things that need to be done for our work at Annual Conference. Though we had a feeling that we had forgotten to do some things that should have been done, we decided to relax and enjoy the trip in spite of the heat.

Two days and one thousand miles later with a late night hunt for a place to sleep, rain and a hail storm behind us, we pulled into Ocean Grove. Since the first meeting was not scheduled until evening we had plenty of time to get settled in our room and to take a swift look around the place, spotting the places that were familiar and any changes since the last Conference here. The boardwalk is still being repaired after much of it was washed away by a hurricane last November and the beach seems much narrower.

Staff and board members were arriving during the afternoon and most were on hand for the seven o'clock meeting hour. In addition to the familiar faces were some not seen so often, M. R. and Amy Zigler and Don Snider, who have just returned to the States from Europe, and Goldie Swartz, who just reached this country from India in time for Conference. Bob Zigler spoke of the great treasure we of the Church of the Brethren have in our heritage, practices and beliefs which are much needed to meet the problems of Europe today. He brought with him a Bible which may have been Alexander Mack's; no one can say for certain.

Board and commission meetings were scheduled for Friday evening and Saturday, but the press of business made it necesary to continue through Monday. Several actions deserve note. A resolution was approved urging an immediate cease-fire in Indo-China "through the offices of the United Nations and other available means." The resolution also called upon the church to pray more and study more about Asian problems with special reference to Indo-China. Technical assistance and aid through church and government channels were recommended "whenever necessary and possible."

The board also voted to participate in the distribution of surplus commodities sponsored by Church World Service and will receive donations up to $10,000 for the purpose of helping to administer the program. The policy statement adopted by the Board urged that surpluses be distributed "on the basis of need, without regard to class, creed or color of the recipient." The statement continues, "We would not have this program become another political weapon in our disturbed world of international power blocs."

In other actions the Board approved for recommendation to Conference the appointment of Dr. and Mrs. Marvin Blough and Mr. and Mrs. Owen Shankster to the Africa field and also approved Brethren Service personnel for two-year terms as follows: to Europe, G. Romayne Eicher, David G. Greer (I-W), Marlin J. Shaffer (I-W); to Puerto Rico, Dwayne and Lucile Schweppe and Donald and Dolores Wagoner.

"The State of the Church"

For the last five years Standing Committee has been meeting on Sunday afternoon in a "retreat on the state of the church" at which are heard reports from the districts and from the General Brotherhood Board. As sometimes in the past years the Board and staff members were invited to be present at this year's session.

The regional secretaries—Ora DeLauter, Southeastern, Stewart B. Kauffman, Eastern, Galen Lehman, Central, Harry K. Zeller, Jr., for Robert Mohler, Western, and I. V. Funderburgh, Pacific Coast— introduced the district representatives and then summarized for the region. The reports of the churches in India and Africa were given at the beginning and Leland S. Brubaker, secretary of the Foreign Mission Commission, made the summary.

Concluding this phase of the session was a summary by Alernate Moderator A. Stauffer Curry. He pointed out some trends discernible in the reports: The churches abroad face a growing nationalistic and anti-Christian movement that add to the difficulties of their work. Certain areas of the work of the church have become more firmly established—the change to the pastoral system, district field work, stewardship. Bro. Curry also called attention to the greater emphasis on educational and promotional programs in the churches as evident in growing camps, more in-service training conferences for local workers, greater interest in evangelism, temperance and peace.

Shifting population continues to be a problem in many areas of the Brotherhood. It means on one hand closing some rural churches and on the other starting new work in cities or losing members to the church and to other denominations. It was also brought out that the Church of the Brethren finds it easier to meet the needs of some groups than of others.

Continued on page 8



"O Master, let me walk with thee" in building fellowship with those of other races

Religious News Service

The Adventure of Christian Living

Mrs. A. L. Gray, Jr.

FOR Jesus, to live was to express in every deed and word the love of God for mankind, his own creation, and the need for each one to know in his own heart that love. Jesus also taught us, as we read in the gospels, that to know that love we must express it freely at any time and wherever we can. This is the work of God; it was Christ's life-calling; it is the Christian's adventure in service.

If this adventure in Christian living is the expression of God's love in all that we do, how do we in this age, in this community, in this church make concrete our desire to answer God's call? At first we think of the many means of service that have been practiced throughout the history of the church. There is the call to preach, to teach, to give dedicated lives on the mission field. There is the call to heal, to comfort, to encourage, to create peace through reconciliation. There is the call to give of our manual, artistic and scientific talents to the work of the church, to give of our material resources, to build, to plan and to learn.

In the past very often we have thought that these tasks should be divided among us rather strictly, and if we do one we should not do the other. Perhaps this is the reason many churches are barren of creative growth in the spirit of Christ. Each of us can do his part in preaching, teaching, giving healing comfort, creating peace and contributing to the work of the church in many varied ways. A growing, thriving Christian is one who is willing to respond to the call of Christ in many of these areas, in varying degrees probably, but always with the same willing, studious and prayerful spirit.

But beyond these there are many other areas of Christian adventure often neglected or carefully avoided. According to Elton Trueblood it is these less accepted, less developed areas of Christian living that bring fresh, warm, reviving blood to the sick church.

Perhaps one of these areas into which we could venture more bravely is in the expression of brotherhood—the fellowship of God's people regardless of their race. Often our attempts to foster brotherhood have been by the patronizing method of

Director of children's activities, Elizabethtown church, Pennsylvania; a granddaughter of the author of Where Cross the Crowded Ways

giving or doing something kind for one of another race. Far more effective would be the sharing with them on an equal basis the mutual interests we have in the church. It is not that acts of kindness are to be criticized for their good intentions. Rather it is because they fail to recognize that true Christian brotherhood can be effective only when the worship, work and fellowship of the church is shared by equals in the sight of God, no matter what their color or nationality.

Another area of Christian adventure would be in attempts to bridge the gap between peoples of different economic levels within our own community. The friendly act of kindness, of sympathy and aid for those who suffer in their poverty we often overlook. But even more than this we need to find ways of enabling those of different circumstances to meet in true friendship and mutual respect. When I was doing social work, I was always impressed by the welcome I received in the bare and cheerless rooms of poor mothers. They were glad just to sit across the table and share with me their children's problems, their criticisms of the community, their personal fears and hopes. I had nothing to give them but my friendship and yet this seemed to be the gift that counted most.

The church can provide such opportunities within its doors. Sharing our experiences of corporate worship, of Bible study, of family recreation, of relief for those in war-torn countries will do more toward providing a warm heart than a Thanksgiving basket or a secondhand suit. It is the kind of warmth that is shared equally that counts.

Again we could venture further in the work of the church by a fresh study of the teaching task of the church. What do we really want our children and young people to gain from their experiences in the church? How do we best achieve those goals? How do we know that they are responding to our teaching? Is there a continuity of planned teaching throughout the church so that our children can grow spiritually as they make their way through each department? New and modern buildings will give the church many opportunities to adventure in its task of teaching. This will be especially true if it is done with the willingness to experiment, to evaluate both old and new ways of teaching and with the willingness to listen to the interests of the pupils. These may be expressed vocally but often can be interpreted only by their gestures and their behavior. Teaching done in love is done with the pupil, not to him.

One further area of Christian adventure the church should consider is that of participation in community religious activities. Interdenominational worship services held on special occasions is the first step, but in addition to this the churches need to explore together those necessary services to the community which they can do best together. Bound by the spirit of Christian fellowship they can seek to make the community more Christian. Why do church-minded communities have so many dealers in liquor? Why do only the ministers greet new members of the community? Where is the churches' active program for the young people of the community? For the children of the community? Many there are who shake their heads, who give advice, who "look into the matter," but where are the Christians who act? What is the magic key that will unleash the tremendous power for godliness that lies within the hearts and hands of



"O Master, let me walk with thee" in being a friend to the dispossessed

Religious News Service

the Christians of our communities?

These are just a few of the adventures of active Christian witnessing we might undertake. These opportunities as well as many others lie right before us. God does not hide them. It is we who are blind when we cannot see well enough to grasp them. In any community, for any Christian, these are the adventures of the second mile. These require the dedication of the total person. Unlike the adventurers so often described in novels, in the comics or on television, Christian adventurers need to look deeply into the traits required of them in order to answer God's command to go the second mile.



Godsey from Monkmeyer

"O Master, let me walk with thee" in sharing the teaching task of the church

The first of these, I would suggest, would be the ability to see the opportunities for service, to evaluate them in the light of Christ's teaching and to select those which are best suited to the talents of the individual. While Christians may not agree as to the validity or significance of another's act of Christian service, certainly they would hesitate to judge the sincere efforts of a devout Christian. Surely God will guide those who seek to do his will for the sake of the kingdom and not for personal praise. An active Christian soon discovers that the task is so great and the help of others so indispensable that any thought of personal pride is soon submerged. However, often the choice of the task to do is not easy—even though it may be staring us in the face. We may be so engrossed in lesser tasks—the business of making a living, the duties of housekeeping, the pleasures of entertaining our friends and so forth—that we put off until tomorrow the deeds of service Christ so plainly revealed to us. And tomorrow may be too late.

Maybe we hesitate because it will require some sacrifice on our part. Not only may we have to give up some practices, some things dear to our hearts, we may also have to face physical suffering. God has not promised that we will get eight hours of sleep every night. He has not said we will never suffer illness or physical weakness. He even made it clear we might suffer persecution—strange as that may seem to us who live in a liberal-minded country.

Or perhaps it is for other reasons we hold back. Perhaps we need to pray with Robert Lewis Stevenson: "God grant us courage, gaiety and a quiet mind." It is these three qualities of spirit, suggested to us by this prayer, that will help start the Christian along the "second mile."

It is not that we need to become monastic mystics, but rather that we need to be filled with that basic necessity of Christian living, fellowship with God. Then only will our adventures show us to be "the salt of the earth," the "leaven of the kingdom." The world will know that we are Christians; that we follow the Christ who healed on the Sabbath because it was an act of loving mercy, the Christ that fed his disciples on the Sabbath because he put the will of God before the conventions of men, the Christ who preached, who taught, who comforted, who led the way to peace.

They will know us by our deeds—faltering as they may be. Our faith will be reflected in the adventuring lives of our young people and our children as they seek to follow the Christian way. Beyond this they will know us by our devotion—devotion to the Son of God who knew no fear, who rejoiced in the faithfulness of his followers and who was and is eternally at one with the mind of God.

The adventure of living for Christ is not easy—it requires all our determination, our skill, and our devotion. But it is the only way we can express the love of God on earth and seek it in heaven.

Before Conference Began

Continued from page 5

Two trends were noted in relationship with other groups. Cooperation with other church groups seems to be growing in some areas; in other places, there seems to be no meeting ground for mutual work.

At only several points are

theological differences so acute they are causing dissension. Those areas disturbed most several years ago reported an increasing harmony.

In conclusion Bro. Curry stated what seemed to him to be major weaknesses evident from the reports: there were no glowing reports of growth; though the church is growing numerically, this growth is not in proportion to population increase; there seems to be little relevance between church program and world trends.

Music and Worship Conference

The Palmyra church in the Eastern Pennsylvania District was the scene of a special conference for music and worship leaders. Many Brethren musicians and persons interested in music from other parts of the Brotherhood attended the conference on their way to Ocean Grove. Around seventy-five persons registered for the conference, but others took advantage of the opportunity to join in the public sessions.

Leaders for the conference included such Brethren musicians as Nevin Fisher, Perry Huffaker, Paul Halladay, Ruth Weybright and Miriam Frey. Glen Weimer served as a worship resource leader. Kenneth Morse helped in the interpretation of hymns and Forrest Groff spoke on the relation of architecture and the sanctuary to church worship. Dr. Deane Edwards, who is president of the Hymn Society of America, was present for many sessions and addressed the group concerning "vitality in worship."

A special feature of the conference was the opportunity to share in the Sunday services of the Palmyra church and to hear a few of the six choirs in the church. One session was devoted to a preview of Annual Conference choir music. Several periods were given to hymn singing, with special attention to new Brethren hymns.

Monday

A Conference delegate who arrived the day before the beginning of regular sessions may well have been surprised at the activity on the Conference grounds. Monday was a day of preparation. Perhaps this was most obvious in the octagon-shaped building near the auditorium which will serve as a setting for exhibits and as a salesroom for the Brethren Publishing House.

As the tabernacle was transformed into an exhibit room during the day we had an opportunity to observe many of the new and recent books that are certain to attract attention this year. Brethren authors are well represented. Parents of juniors should consider a new book of stories about children in China, India, Nigeria and Ecuador. Modena Studebaker calls her book *Of Such Is the Kingdom.* Every adult with an interest in the history of our church should know about two new books, *Studies in Brethren History,* by Floyd E. Mallott, and *Schwarzenau, Yesterday and Today,* by Lawrence Shultz. Some Brethren authors whose books have been published by other publishers are Edward Ziegler, author of *Rural Preaching;* Kermit Eby, *The God in You;* Albert C. Wieand, *The Gospel of Prayer;* and Elgin Moyer, *Great Leaders of the Christian Church.* Several hundred titles of selected books were available to Conference goers this year, as well as church supplies, recording and projecting equipment.

Many other persons, whose labors are so essential for the smooth running of any conference, were also actively at work on Monday. The officers of Annual Conference met with the members of the Standing Committee in the North End Hotel. Although our visit to this important session was limited to only a few minutes, we observed that Moderator William Beahm was guiding routine matters with refreshing touches of wit that must have made the burdens of serving on Standing Committee much lighter this year. He was ably assisted by the alternate moderator, A. Stauffer Curry; the secretary, Chalmer E. Faw, and the reader, Harry K. Zeller, Jr., who was selected at the beginning of the session.

Heavy responsibilities were carried by Stewart B. Kauffman, chairman of the Arrangements Committee; M. Guy West, Conference director; Nevin W. Fisher, music director; Robert S. Young, publicity director; J. Henry Long, exhibit and recording director. Lodging and registration committees were also busy on Monday.

• • •

Sees 100,000 New Churches Needed by 1975

American religious bodies will have to build 100,000 new churches, worth about $8,000,000,000, by 1975, according to predications made by Warren J. Taussig, a church-industry director for the National Association of Manufacturers. He based his estimates on U. S. Census Bureau statistics indicating that the country's population will rise to nearly 200,000,000 by 1975. He believes there will be 28,000,000 more churchgoers by that time and that 75,000 more clergymen will be needed.

One Hundred Seven Russian Refugees Leave China

Two planes carrying 107 Russian refugees from China left Hong Kong about the middle of May. They were bound for new homes in Greece, Israel, Turkey, Brazil, Switzerland, Denmark, Sweden, France, Belgium and the Netherlands. The World Council of Churches' Service to Refugees was responsible for resettling at least twenty-two of them. Most of them were aged or ailing refugees of Russian Orthodox faith who have been living in Shanghai, Harbin or Tientsin since Russian revolution days. Visas and exit permits were arranged by voluntary agencies such as the World Council of Churches.



The use of barbiturates by young people for the questionable thrill they produce is a gamble with death, for these drugs carry a greater threat of sudden death than any others to which people become addicted

Three Lions

Barbiturates, Booze and Obituaries

Donald A. Dukelow, M.D.

GOOFBALLS, yellow jackets, wild geronimos, redbirds, blue heaven, idiot pills, thrill pills, red devils — these are the slang words used to identify some of the fifteen accepted barbituric acid derivatives when they get into the hands of the wrong people. These drugs known as the barbiturates, are the common sleeping pills prescribed by physicians. They are very useful when used under medical supervision for the treatment of disturbances that can be treated with drugs affecting the central nervous system. But these same drugs peddled through illicit channels by dope dealers, sold as a side-line at bars, distributed through mail order drug houses that are not particular who gets their products, and sold over the counter by some unscrupulous drugstores, are the known cause of at least a thousand deaths a year and a contributing cause in unknown thousands of other deaths through accidents and crime.

The use of chemical compounds based on barbituric acid to relieve pain, induce sleep and control nerve and brain conditions such as epilepsy began in 1903. Since then more than 1,500 different compounds have been built on barbituric acid, of which 15 are in common use in medicine today. For decades these drugs were known only to physicians and pharmacists who distributed them on physician's prescription. In the last few years enough people have had experience with them to create a demand outside of their normal use in medical care. Production has risen by leaps and bounds as large quantities were diverted into clandestine channels of distribution — channels that break all the state and federal laws passed to restrict the barbiturates to use on prescription.

Some idea of the magnitude of the sleeping pill problem can be obtained from the size of this increased production. The *Drug Trade News* reported that more than 900,100 pounds of barbiturates were produced in 1947, the peak year — four times as much as ten years before. If

Reprinted from TODAY'S HEALTH by permission

the 1951 production of 688,500 pounds were divided into doses of one and a half grains each, which is the usual dose for most of these drugs, there would be enough capsules to put every man, woman and child in the United States to sleep for 20 days. Obviously, legitimate medical practice cannot use this quantity of any drug. It is estimated that more than half of it is distributed through illegitimate channels for nonmedical purposes.

It is now known, from studies made at the drug center of the U. S. Public Health Service hospital at Lexington, Ky., that addicts to barbituric acid are true addicts. Under treatment they suffer great discomfort. When the drug is withdrawn they often become so excitable and disturbed that they are likely to have serious accidents. There is a greater threat of death in trying to cure the barbiturate habit than in curing morphine addiction. Treatment may take a few weeks or even months.

The goofballer, like the alcoholic, becomes intoxicated. His behavior is unpredictable. He is sloppy and careless, he neglects his personal appearance, he loses his job and his friends, he is constantly picking fights and he commits crimes which he cannot recall. Many become very excited under the influence of barbiturates. They can make a shambles out of a home or a store or whatever room they happen to be in at the time, hurt themselves severely in the process and later have no recollection of it whatsoever. It is obvious that such people are extremely dangerous to themselves and others and must be restricted.

Addiction to barbiturates often starts in younger people as an experiment. They are looking for a new thrill. In older people it may begin as a means of escaping from the realities of life, after they have found a few hours of forgetfulness in a barbiturate prescribed by their physician. The person who takes a capsule has his central nervous system numbed in some areas and not in others, so that his conduct becomes abnormal. The world looks a bit fuzzy, and while in this semi-dream state he forgets that he has had a goofball or yellow jacket and takes another and another and another. A person in this forgetful stage may take enough barbiturates before he passes out to put him to sleep permanently. In fact, it often happens that the user of barbiturates is so impatient to get himself into that fuzzy dream world that he is not satisfied with taking one or two doses but takes them by handfuls, with the result that he knocks himself out quickly and stays knocked out for a long, long time.

Doctor W. J. R. Camp, professor of pharmacology and toxicology at the University of Illinois, reports that, in cases

The Family Counselor

Naomi Will **H. K. Zeller, Jr.** **Jesse Ziegler**

The Family Counselor welcomes letters of inquiry. They may be addressed: Family Life Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Dear Counselor,

Our parents have suggested that they would like to be cremated so that there would not be any problem of keeping up the graves. Can you tell us whether there is anything in the Bible against it and what the position of the church is on this practise?

Dear Friend,

Cremation is a subject upon which most people have very definite ideas and feelings. To the great majority the idea is repulsive, shown by the fact that it is the small minority who use it.

Those who favor it say it is more economical, saving the cost and trouble of buying and caring for a lot and saving land for other purposes. They say too it matters little whether the bodies of our dead go slowly back to dust in the earth or quickly by cremation. Many people who can accept cremation intellectually for the above reasons still cannot accept it emotionally. The emotional element is a large factor in its consideration.

Spiritually our Christian faith is equal to it. We as Christians know that the soul is eternal, the body the earthly house and that God can take care of the soul regardless of what is done with the body after the soul has left it.

If one is to use the method of cremation and feel right about it afterward, one must accept it intellectually, emotionally and spiritually.

As far as I know there is no teaching in the Bible against it nor has our church made any statement about it. There has been largely, I believe, the attitude that we have no such custom. The Hebrew people buried their dead with the exception of times of pestilence when they burned them. The Christians, with their Hebrew background, buried their dead also and it has come down to us as the accepted way.

However, the use of cremation seems to be gaining in acceptance today. There are now 170 crematories in the United States. Over 36,000 bodies are cremated a year, the number being on the increase.

I remember being impressed by the sight of the rows of urns, containing the ashes of the dead, along the marble halls of the beautiful mausoleum in the Forest Lawn Memorial Park and Glendale, Calif. But one does not need even to pay for an urn in a mausoleum in case of cremation, but upon one's request the ashes will be strewn over the grass in the cemetery.

Your parents have evidently developed a beautifully unselfish quality of spirit evidenced by their desire to make things easier for you even as they look at their last rites. And that after all is the important issue — what is the quality of our souls? Are we spiritually prepared to go to God?

Naomi Will

studied chemically by his department, the great majority of accidental deaths associated with alcoholism give evidence of barbiturates being a contributing factor. Vital statistics for 1946 show that in the United States there were 436 proved accidental deaths from barbiturate poisoning, 538 suicides by the use of barbiturates. Accidental deaths from these drugs quadrupled in fourteen years and are still increasing. In addition, many deaths attributed to other immediate causes resulted from slow poisoning by the continuous use of barbiturates, from illnesses and injuries that were made fatal by lowered resistance from the use of barbiturates over a long period, and from accidents in the home, in the street and on the highway that happened because the person was befuddled and confused by barbiturates.

As with alcohol, barbiturates are used as an escape mechanism. Most drug addicts are of one of two types. They have pronounced anxiety tension, with trouble in sleeping and are compulsive in their behavior, or they cannot face reality. To relieve tension or escape from reality, they start with one little capsule, or with one little drink or, in the case of morphine and heroin, with one little shot.

About every so often, one of these people will happen to take barbiturates and alcohol at the same time. That does things — fast. Barbiturates and alcohol behave quite similarly in the body because at least a part of their action is caused by the same chemical structures. This mutual support or synergism causes alcohol plus barbiturates to have a far more violent action than twice the amount of either drug taken alone. The bums on skid row have learned that they get a bigger kick from a shot of very poor liquor and a goofball than they get from the same amount of money spent for liquor. Usually this will produce three or four hours of sleep. If it should happen that the skid row bum is in the money, and buys two or three of these combinations before someone takes his money away from him, it is possible that he will end up in the morgue instead of the hospital.

Men and women prominent in business and society often encounter this combination accidentally. They may have had an evening of social drinking. When they get home, still somewhat under the influence of alcohol, they may try to insure sleep by taking a sleeping pill. The reaction of alcohol and barbiturates makes them immediately forgetful, and if they should, in their forgetfulness, take more capsules, they, too, may follow the skid row bum to the morgue.

A great deal of attention has been given to drunken driving. Every state and most cities have laws making it a serious crime to drive an automobile while under the influence of alcohol. This, of course, is because the drinking driver has a slow reaction time, unpredictable behavior and few inhibitions, and thinks he is doing a much better job of driving than he actually is. On the other hand, laws prohibiting the driving of automobiles when under the influence of barbiturates are rare, even though barbiturates produce exactly the same kind of behavior that is produced by alcohol. Because of the common use of barbiturates many serious automobile and home accidents, by people who appear to be drunk but are not, should be credited to this drug. In some instances where an epidemic of barbiturate use has followed the opening of a new distribution center such as a careless drugstore or a dope peddler with a supply, there has also occurred a sudden epidemic of accidents.

The control of addiction to the barbiturates and the deaths due to them depends on many things. Public education must warn people of the dangers of these drugs, so that they will take them only on prescription. Because the barbiturates can disturb one's judgment, the taking of the pills should be supervised by somebody other than the patient. If your physician should prescribe a barbiturate for your use he will probably order only a few capsules or tablets and mark the prescription not refillable. This is to avoid having a fatal dose available during the period of forgetfulness these drugs produce, as well as to limit the number

TRIBUTE

JOSIE PANGBORN

How rich the qualities we loved in him!
And as we ponder in the twilight dim,
We know that all those well-remembered ways
Came not by chance, that each intriguing phase
Of his bright personality God planned,
Endowed rare talents with a lavish hand.
While from his fruitful life it's plain that he
Gave every pleasing attribute to be
A glory to his name, a light that shone
And brightened many lives, enriched our own.
Now sad yet calm we thank the One above
For that dear life, his years of service, love,
And for the faith which in our lonely pain
Assures us we shall one day meet again.

This poem is dedicated to M. M. Chambers, who before his death sent several of Mrs. Pangborn's poems to the Gospel Messenger

of these pretty capsules in homes where there are children.

For the controls to work, druggists must adhere strictly to the intent as well as the letter of the law and require prescriptions. And the laws controlling these drugs should be strengthened and a sufficient number of officers employed to enforce these laws effectively. Even though most states now require prescriptions for barbiturates, many mail order drug companies sell them indiscriminately to anyone with the money. Since some of the barbiturates are comparatively inexpensive in legitimate channels and thousands can be bought for a few cents; narcotic peddlers have developed a lucrative business selling capsules which cost practically nothing at prices from twenty-five cents to a dollar each. It will require a reasonably large force of inspectors and enforcement officers to restrict the activities of criminal or unscrupulous dealers in the barbiturates, let alone regulate the careless.

The problem of barbiturate addiction, and the use of these drugs by young people for the questionable thrill which they produce, is becoming at least as serious as that produced by alcohol, marijuana, heroin, morphine and the other drugs which people use as a means of escaping from the responsibilities of the world. This problem centers on a drug that is very valuable to medicine. When used properly under the supervision of physicians, the barbiturates are among the more valuable of the sedative and hypnotic drugs. But they carry a greater threat of sudden death than any other of the drugs to which people become addicted. Where most of the drugs causing addiction will ultimately destroy the victim's personality, cost him his friends and drive him to crime, barbiturate addiction leads to death.

A Poor Steward

Continued from page 4

this: "Folks will gamble; let the church take advantage of this natural desire and allow the profits to go toward the work of the church."

A good goal never justifies evil means. Jesus was very disturbed by the money changers in the temple. How can anyone's logic condone gambling because it profits the church?

Gambling is wrong because it is dishonest, because it does exploit human weakness, because it undermines personal character and because it destroys respect for honest industry.

The church is on unholy ground when it uses or condones gambling in any form.

A Roman Catholic archbishop had this to say in banning gambling in his jurisdiction: "Our anxiety has been intensified by the spread of the gaming practices. . . . We have feared that the gaming practice might obscure and in time efface the direct obligation which all members of the church have to contribute to the establishment and maintenance of churches, religious schools and works of charity and welfare."

The church cannot defend the use of unchristian practices for Christian ends.

Borderline Gambling

There is a rather hazy area which might be explored regarding what may be termed *borderline gambling*. One example of this is radio and T.V. give-away programs.

The sob shows which capitalize upon human misery (a salable commodity) are offenders in this field. Apparently the church and the government are not taking care of the destitute; so it falls to private business to care for the needy (it comes under advertising). In olden times a man with a sad story had to stand on the street corner and sell pencils for a nickel; now he can get on a give-away program and take home stuff worth a thousand dollars. The catch is that this system satisfies the same basic urge to get something for nothing. Also once a person has gained rewards for his sad plight it tends to make more real to him both his misery and the fact that he should be rewarded because he is miserable. Also, what of the other thousands whose stories are just as sad and who are not helped?

While we are examining give-aways, we should note that the ethics of the sponsor are not as altruistic as they appear at first, since every gift is prefaced with advertising. "Whenever you give alms never let your left hand know what your right hand is doing, so as to keep your alms secret. . . ." "When you give alms make no flourish of trumpets. . . ."

Chances given away at bazaars and door prizes as come-ons obviously fall into the same category. By participating, one is hoping to gain something for nothing which is a breakdown of our society insofar as one is expected to work for what he gets. "Thou shalt not covet thy neighbor's house, wife, servants, ox"—nor the door prize. "For a man's life does not consist in the abundance of his possessions."

In conclusion can we not say that the gambler is a poor steward of what God has given him? He cannot give a satisfactory account of his stewardship when he has thrown money away which could have been used constructively.

"He who is faithful in a very little is faithful also in much; and he who is dishonest in a very little is dishonest also in much." We all earnestly desire that the Master can say to us, "Well done, good and faithful servant."

Getting Back to God

Eli S. Keeny

THE American Legion some time ago advocated a campaign to lead America "Back to God." On Sunday afternoon, Feb. 7, President Eisenhower joined the legion commander, Arthur J. Connell, in a national TV and radio program to appeal to the people of America and the world to get back to God and seek his guidance in their everyday activities through regular church attendance, daily family prayer and religious training of youth. Their appeal was given support also by Bishop Fulton J. Sheen, representing the Roman Catholic Church; the Rev. Dr. Norman Vincent Peale, pastor of the Marble Collegiate church in New York City, for the Protestant denominations; and Rabbi Normal Salit, for the Jewish faith.

While it is true that the Christian church should have taken the initiative in a "Back to God" movement, we can certainly be grateful that the legion has shown this interest, and the church can and should now give its wholehearted support. In fact, the legion is certainly not expecting to carry on this movement, but it has merely expressed the need and is looking to the churches to assume the task.

What shall be the attitude of the Christian church, and particularly the Church of the Brethren toward this great challenge? Are we going to assume the Pharisaical self-righteous attitude that, as far as we are concerned, we are in the right relationship with God and there is nothing we can do about it? Or will we be like Israel who, after God said, "Return unto me and I will return unto you," replied, "Wherein shall we return?" (Mal. 3: 7). Do we recognize any need, for ourselves or for our nation, to return to God?

When our nation was founded, it was apparently quite close to God. The early settlers came here seeking religious freedom—not freedom from religion but freedom to worship God as they felt they should. Those who framed our Constitution were concerned about knowing the mind of God in matters of government. Furthermore, God was evidently honored and respected more also in the home and in social life.

What evidence is there which might indicate a need for us as individuals and as a nation to get back to God?

What about the money spent for alcoholic beverages and the crime and suffering caused by them? About nine to ten billion dollars are spent each year for alcoholic drinks — more than the combined sum for all education, religion and charity. And it is well known that many murders, kidnappings, divorces, broken homes, serious accidents and other social crimes are due to alcoholic beverages.

What about the money spent for tobacco and the harm done to millions from the use thereof? The tobacco bill is probably equal to that of alcoholic beverages. How does all this waste of money fit in with a scripture such as Isa. 55: 2, "Why do you spend your money for that which is not bread?" Besides the direct costs of alcohol and tobacco, there is much expense caring for the criminals produced, for fires caused by smoking and for illness caused.

Many smokers are always ready to debate on the effects of smoking, but there are also many who, if they were honest, will admit to the harmful effects in their own lives. On the other hand, those who quit will readily testify to improved health and more real enjoyment of life. The very nature of cigarette advertising, as "less nicotine," "less irritating" and the more recent stress on filters that are supposed to remove the "harmful irritants" is proof that there is danger—yes, poison in smoking tobacco!

In view of this, how can a Christian harmonize this practice or the use of alcohol with the scriptur "Do you not know that you ar God's temple and that God's Spir dwells in you? If any one destroy God's temple, God will destroy hin For God's temple is holy, and tha temple you are" (1 Cor. 3: 16-17, R S.V.). Since this article will be rea largely by church members, th question may be raised concernin the attitude of some church membe who drink lightly or smoke little c moderately and say, "A drink c beer now and then will never hur me," or "I do not smoke enough eve to cause me bodily harm." But her is the question, "Does the churc member, a professing Christian, con sider his influence on other member who are younger or weaker mem bers in the faith, or even on non members who should be brought int the church but who find a stumblin block in the drinking or smokin church member?" It may be tha one has the will power to limit hi smoking or drinking, but what abou our responsibility toward those wh do not have the same will power bu who become alcoholics, dope fiend or criminals because of the exampl we place before them? Should no the Christian consider seriously, an try to live by, the advice of th Apostle Paul, "It is right not to ea meat or drink wine or do anythin that makes your brother stumble" (Rom. 14: 21, R.S.V.). Also, "Whethe you eat or drink, or whatever yo do, do all to the glory of God" (1 Cor 10: 31, R.S.V.).

The Household of God

Kirby Page

KINDLE your imagination by thinking of the ideal church, the church that is meant to be, the church that is so urgently needed. The Christian faith is that members of the congregation are kinspeople belonging to the only family there is, the household of God. Every person around you is created in the image of God with latent and limitless capacity of response to the initiative of the Father, a spiritual creature, with a divine spark and an inner light.

You have been called into church to center your mind upon the invisible, for no man has ever seen God at any time, nor has he ever beheld the soul of a fellow-worshiper. The presence of the living Lord is not less real because it is invisible to the physical eye. Communion is always in the realm of the unseen, as is fellowship with human spirits. Silently beloved relatives are moved by common aspiration and the same yearning, with one heart express gratitude, breathe out mutual confession and cry out together for forgiveness, murmur their petitions and share their intercessions, listen expectantly for the word of the Lord.

All awareness of external division is gone, all suspicion and enmity and fear are engulfed in the holy satisfaction of worship and comradeship. Not as Republicans and Democrats, capitalists and workers, white men and colored men, rich and poor, good and bad, but as fellow-sinners standing in the need of prayer who are called to be co-workers with God in building the divine society on this earth and in the ages to come.

Much could also be said about wars (about one in every generation), gambling and immorality in our country. Do all these facts indicate any need to get back to God? Or can we make ourselves believe that God looks upon all with approval or that he does not even notice what is going on? He is surely calling to America, as he did to Israel, "Return unto me, and I will return unto you." Or will we react like Israel who, when God urged them to return, said, "That is in vain! We will follow our own plans, and will every one act according to the stubbornness of his evil heart" (Jer. 18: 12).

What can we and should we, professing Christians, do in this "Back to God" movement? First, we must each confess our own sins and get closer to God. Then we will be in a better position to help our families, our neighbors, including the indifferent church member who has wandered away like the prodigal son, and the sinner who never knew God and his Son, Jesus Christ, whom he sent to be the Savior of the world.

In conclusion, it may be appropriate to quote a scripture that Jesus often used at the close of his messages, "He that hath an ear, let him hear." If all people of our nation and the world hear and act favorably upon the messages of warning that God, through his servants and perhaps directly to the hearts of men, is giving, we shall indeed have made great progress on the road "Back to God."

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Brethren Publishing House, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*).—Editor.

***The Animals Conference.** Erich Kastner-Walter Trier. McKay, 1949. $2.75.

The animals had a conference. Oscar the elephant thought of this way of doing something for the children instead of doing nothing but talk of wars as the statesmen all did. This is the delightful story of the conference. A story for children and other understanding people.—*Hazel Kennedy.*

Spiritual Values in Camping. Clarice M. Bowman. Association Press, 1954. 240 pages. $3.00.

This is a book that should be read by every camp board, director and counselor. Many illustrations and specific helps are given to improve and increase the spiritual values in camping in terms of daily camp activities. Some chapter headings include: What Are Spirititual Values? Spiritual Values Begin With Persons, Where Spiritual Values May Take Place, Lifting Experiences to the Worship Level. The author writes from a rich background of church and camp experiences.—*Paul M. Weaver.*

***Follow the Sunset.** Herman and Nina Schneider. Doubleday, 1952. 44 pages. $2.75.

A beautiful blending of authentic science and rhythmic poetry, charming illustrations and typical lullabies as we follow the sunset from east to west.—*Hazel Kennedy.*

***Susan's Special Summer.** Joyce Boyle. Abingdon, 1954. 96 pages. $1.50.

Susan was six the summer she spent with father, mother and grandmother in a little cottage near a park. It was a special summer, and this good story tells why. This is a read-aloud book for families with young children. — *Hazel Kennedy.*

***In Clean Hay.** Eric P. Kelly. MacMillan, 1953. 32 pages. $1.25.

Here is a quaint and charming folk tale about Christmas Eve in Poland. Antek, Christopher, Stefen and Anusia present their Christmas puppet show in Krakow and on the way home they stop at a neighbor's to rest. In the stable they find a surprise—a real Christmas surprise.—*Hazel Kennedy.*

Better Than a Cadillac

Paul Mohler

IF ON my return home some day, I should find a new Cadillac car at the curb with a note saying that it was a gift to me, but without giving the name of the giver, what should I do? Do you not think I ought to make every effort to find him out, thank him, and try to be his faithful friend? I do. I hardly expect to get a Cadillac in that way, but I did receive as a free gift a different type of automobile much better than a Cadillac. I have it yet.

This automobile is built of billions of living cells, each fitted for and doing its special work along with the others for the whole. It does not run on gasoline, but on a wide variety of fuels. It has a chemical laboratory into which I place material that it breaks down and forms into the special fuel and other supplies needed by each cell each day. It works automatically. All I have to do is to supply more material when notified that the hopper is empty. No scientific or industrial establishment has anything to compare with it in efficiency. It is very wonderful indeed.

To deliver these materials so that each cell is supplied, there is a very extensive transportation system, running automatically. An automatic ventilation system supplies oxygen and removes burnt gases. A waste-removal system works semi-automatically. The automatic temperature-control system works more accurately than anything Honeywell can build.

To keep all of these systems working smoothly and in conjuction, there is a controller in charge, operating through an intercommunication system reaching every minute section. The controller is tireless, on the job every moment, day and night, working without wages and requiring no attention.

I occupy the comfortable driver's compartment directing the automobile in all directions in all its operations. It does not travel as fast on the road as a Cadillac may, but it goes where the Cadillac cannot go and does what no Cadillac can do. It is infinitely more valuable to me than any other automobile could be. I live in it day and night.

It is a gift of pure love to me. No other motive has ever been ascertained. Furthermore, the Giver has been providing the materials for my use in the automobile all the time without ever sending me a bill. He even goes over the whole automobile every night while I sleep and readies it for the next day, without charge. It is all a matter of love. He has done this for me for more years than a Cadillac will last. It is still in running order.

I had had my automobile for quite a while before I found out who gave it to me. The Book of Directions tells me much about Him. It directs me to treat the automobile well and to use it for good purposes only. It tells me that He loves me and wants me to love Him. I think I owe Him much more than that? I wish that you would love Him too. He has a number of names, but I always call Him "God" or "Father."

KINGDOM GLEANINGS

Unto These, My Brethren is the 1954 special filmstrip production of the General Brotherhood Board. It is the fourth in a series of annual Brethren-produced audio-visuals which dramatically present major areas of the church's work.

This newest of widely used feature productions is the result of almost a year of carefully planned effort. With 75 pictures, taken abroad especially for this filmstrip and documentary narration on 78 rpm records, the story of our Brethren Service work in Europe is vividly told.

Churches may order on a free loan basis. The release date is Sept. 12. Give first and second choices of dates subsequent to the above when ordering from Visual Education Services, 22 S. State St., Elgin, Ill.

The family of Oscar D. Werking of Hagerstown, Ind., who passed away May 19, wishes to thank their many friends for letters and other expressions of comfort.

Relatives and friends of missionaries in Nigeria are requested to address their correspondence to West Africa rather than British West Africa as was formerly done.

All Mt. Morris students and friends are invited to attend a Mt. Morris College reunion to be held at the South Waterloo church, Iowa, on Sunday, July 18. The reunion will start at 12:00 m. and each family should bring its own picnic lunch.

A picture-story about Dan West and the heifer project is included in the American's "Interesting People" section of the July issue of The American Magazine. The illustration shows Dan West and Russell Wenger with pair of heifers.

Portland church, Ind., invites all interested persons in the vicinity of the church to attend services and to participate in the growing fellowship. The church is located on Floral Avenue in Portland; it is being served this summer by Oran Hoffman, Bethany student.

Radio and television programs concerning the Second Assembly of the World Council of Churches have been scheduled for July, August and September. The program, Let There Be Light, for the week of July 19 will be on the topic, We Intend to Stay Together. See your local newspaper for the day and time. The Faith in Action series for Aug. 1, 8, 15, 22 and 29 will have the five presidents of the World Council deal with some of the major issues of Evanston. The NBC network carries this series at 9:15-9:30 a.m. (EDT). The University of Chicago Round Table, NBC outlets, 1:30-2:00 p.m. (EDT), will feature World Council topics and participants on Aug. 8, 15, 22 and 29, and Sept. 5.

A delegation from the National Council of Churches called on President Eisenhower at the White House and invited him to address the council's general assembly in Boston on Dec. 2. The President has promised to consider the invitation if his schedule will permit.

More than a million moviegoers in West Germany have so far seen the American film, Martin Luther, which was given its European premiere early in March. German film authorities said this attendance is twice as much as any commercial film averages during an equivalent period of time.

A conference for persons interested in homesteading, including the practical aspects of rural living, will be held at Troy Mills, Iowa, on Aug. 13-15. One of the lecturers will be Harold Lefever of Spring Grove, Pa. For information as to cost and for further details write to Mr. and Mrs. William Treichler, Walker, Iowa.

Maple Grove church, near Stanley, Wis., was recently destroyed by a fire caused by lightning. Volunteer fire fighters were unable to reach the building because the roads leading to the structure were under water. The church, which had been recently remodeled, was only partly covered by insurance. Walter A. Miller has been serving as pastor; Russell McInnis is the summer pastor.

Harold E. Stassen, director of the Foreign Operations Administration, expressed his genuine admiration for the support technical co-operation programs have received from American churches. He said their concepts spring from the moral and ethical obligation of man to his fellow men, which are the strength and foundation of Christian tradition.

A resolution urging the United States government to restore the original Point IV overseas assistance program on a bilateral basis and separate from military policy was adopted by the General Board of the National Council of Churches. The resolution also called for U. S. support of international technical assistance programs carried on under UN auspices.

A pageant, By the Waters of Babylon, will depict in dramatic form the work of the World Council of Churches' Department of Inter-Church Aid and Service to Refugees in a special presentation planned for the evening of Aug. 22 at McGaw Hall on the Northwestern campus in Evanston, Ill. This Sunday evening program is open to the public. Tickets may be obtained by writing to World Council Tickets, 1800 Sheridan Road, Evanston, Ill.

Controversial issues facing Christians today are being discussed frankly in the series of Sunday radio programs over more than one hundred stations of the ABC network. The Rev. James C. Pike, dean of the Cathedral of St. John the Divine, is conducting the eleven-week series known as Pilgrimage: In Search of Truth. His questioner is Rev. John Pyle. Already discussed have been questions on the church and social action, communism and the church, and church and race. Coming yet are: July 18, The Church and War; July 25, Missions; Aug. 1, Freedom and Authority in Religion; and Aug. 8 and 11, The World Council of Churches. The time of the series is 1:35-2:00 p.m. (EDT).

Brotherhood Theme: Win Men to Christ

Donald F. Durnbaugh, director of Brethren Service work in Austria, is interested in contacting Brethren men who are serving in the armed forces in Austria. Members of their families should send their addresses to him at % I.A.D.P., USCOA, APO 174, % Postmaster, New York, N. Y.

At its reorganization meeting at Ocean Grove the General Brotherhood Board re-elected Calvert N. Ellis chairman; S. Loren Bowman was named vice-chairman. Serving on the various commissions will be D. W. Bittinger, chairman, Mrs. Eva Bowman, Earl S. Garver, Guy Wampler, Harry K. Zeller, Jr., Brethren Service; Paul H. Bowman, chairman, Russell V. Bollinger, James H. Elrod, Mrs. Baxter Mow, Paul M. Robinson, Christian Education; F. A. Yearout, chairman, Calvert N. Ellis, Joseph W. Kettering, W. Newton Long, R. W. Schlosser, Finance; V. F. Schwalm, chairman, George L. Detweiler, Vernon Kinzie, Mrs. Lloyd Studebaker, E. Paul Weaver, Foreign Missions; S. Loren Bowman, chairman, Warren D. Bowman, Rufus P. Bucher, Bernard N. King, Paul E. Miller, Ministry and Home Missions.

Young people and adults who are planning to attend the National Youth Conference at Anderson, Ind., Aug. 23-27, are urged to register before July 31. A late registration fee will be charged after this time to care for the extra expenses of last-minute planning. Youth leaders, counselors, parents and pastors who are sponsoring groups are asked to prepare their young people for the best use of their time at the conference. We urge considered judgment and restraint in the use of the automobile both en route and at the conference. The planning committees suggests one adult leader for every five young people to assume leadership responsibility. The five regional offices are co-ordinating the transportation arrangements for their areas. For registration blanks or additional information write to National Youth Conference Headquarters, 22 S. State St., Elgin, Ill. Let us help you in your plans for Anderson.

Anniversary

West Greentree congregation will celebrate the fiftieth anniversary of the dedication of the Rheems church on Sunday, July 18, 1954. Bro. Galen C. Kilhefner will speak at the morning service and Bro. F. S. Carper and Bro. M. R. Zigler at the afternoon and evening services, respectively.

Changes of Address

Earl Dibert, Garkida, to via Jos and Damaturu, Nigeria, West Africa.

The Ivan Eikenberry family, to Waka Training School, Biu, via Jos and Damaturu, Niegria, West Africa. The Eikenberrys are returning to Africa after a year's furlough in the States.

Ruth Utz, to Marama, P.O. Biu, via Jos and Damaturu, Nigeria, West Africa. Miss Utz has been on furlough for a year.

The Church Calendar

July 11

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson: Are We Growing as Christians? 1 Cor. 3:1-3; Eph. 4:11-16; 2 Peter 1:5-7; 3:18. Memory Selection: Grow in the grace and knowledge of our Lord and Savior Jesus Christ. 2 Peter 3:18 (R.S.V.)

CBYF Topic: Getting on the Ball Socially

July 12-16 Pennsylvania School of Alcohol Studies, Juniata College, Pa.

July 13-16 Laboratory school for children's workers, Iowa districts, Waterloo, Iowa

July 15-18 District meeting, Texas and Louisiana, Falfurrias, Texas

July 26-30 Laboratory school for children's workers, Lincoln, Nebr.

July 27-29 District meeting, Southern Virginia, Schoolfield, Va.

July 27-30 District meeting, Western Canada, Bow Valley

July 30—Aug. 1 Central Region joint workshop for district cabinets of men's, women's and children's work, Manchester College, Ind.

Aug. 2-4 Southeastern Region conference, First church, Roanoke, Va.

Aug. 2-7 Central Region training school, Camp Mack, Ind.

Aug. 2-14 Ecumenical Institute, Bethany Biblical Seminary, Chicago, Ill.

Aug. 6-7 District meeting, Second West Virginia, Elkins

Aug. 8-14 Appalachian Trail hike, Eastern Region young people

Aug. 9-12 District meeting, Tennessee, Camp Placid, Blountville

Aug. 11-13 District meeting, Eastern Virginia, Manassas

Aug. 12-14 District meeting, North and South Carolina, Melvin Hill

Aug. 12-15 District meeting, Colorado, First Grand Valley

Aug. 12-15 District meeting, Southern Missouri and Arkansas, Greenwood, Mo.

Aug. 14-31 Assembly, World Council of Churches, Evanston, Ill.

Aug. 16-19 District meeting, Northern Indiana, Camp Mack

Aug. 17-19 District meeting, Southern Indiana, Buck Creek

Aug. 17-20 District meeting, Oklahoma, Washita

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. Joseph Mason of Timberville, Va., in the Wakeman's Grove church, Va., July 25—Aug. 1.

Bro. Joseph Whitacre of Luray, Va., in the East Chippewa church, Ohio, July 26—Aug. 8.

Bro. James Eshleman of Bridgewater, Va., in the Elk Run church, Va., Aug. 1-8.

Bro. Paul Glick of Craigsville, Va., in the Pleasant Hill church, Va., Aug. 2-15.

Bro. C. O. Brubaker of Lima, Ohio, in the La Motte Prairie church, Ill., Aug. 2-15.

Gains for the Kingdom

Eight baptized and eight received by letter in the Washington City church, D. C. **Five** baptized in the Troutville church, Va. **Four** baptized in the Reading church, Pa. **Nineteen** baptized and **four** received by letter in the Elizabethtown church, Pa. **Seven** baptized and **three** received by letter in the Leamersville church, Pa.

Two received by letter in the Markle church, Ind. **Eleven** baptized in the West Alexandria church, Ohio. **Five** baptized and **two** received by letter in the Astoria church, Ill. **Four** baptized and **one** received by letter in the Muskegon church, Mich.

Two baptized in the Sabetha church, Kansas.

News and Comment From Around the World

Japanese Moderator to Bring Anti-weapons Appeal

The moderator of the United Church of Christ in Japan, Dr. Michio Kozaki, has come to the United States to bring a statement his church has adopted against the development of nuclear weapons. The statement warns that the Japanese people "will no longer give heed to what the missionaries sent out from your country preach" unless the churches of America show a definite attitude in regard to the problems of nuclear weapons.

Trueblood Urges Positive Answer to Communism

The United States needs to give the world a more positive answer to communism, according to D. Elton Trueblood, chief of religious policy for the U. S. Information Agency. In his first major public statement, the Quaker theologian and author said that too much of America's message to the world is negative. He said that only in the Christian message of the Bible is there something more compelling than Marxism which can win men's minds and devotion.

Westminster Abbey Fund Reaches Goal

A world-wide fund campaign to provide for the repair of Westminster Abbey has reached its goal of 1,000,000 pounds or $2,800,000. The campaign was launched a year ago by Prime Minister Sir Winston Churchill. He said that Abbey's monument and stonework were falling into decay as a result of the ravages of time. The Abbey is almost 900 years old.

Poll Reveals Religious Leaders Considered Pillars of Strength

Elmer Roper, expert on public opinion polls, has stated that in the minds of an increasing number of people in this country, religious leaders are looked upon as pillars of strength in facing the most pressing problems of the day. According to Mr. Roper, in 1942 seventeen per cent of a cross section of the people thought that religious leaders were the group doing the most for this country. In 1953 four out of ten called them our most valuable asset.

Find Principles of Religion and Psychiatry Compatible

Church and psychiatry leaders who attended a two-day conference sponsored by the Menninger Foundation in Topeka, Kansas, concluded that the principles of religion and psychiatry are compatible. Leading psychiatrists and churchmen from over the country attended the conference. In a unanimously adopted statement they said, "There is nothing incompatible between the principles of religion and psychiatry, and man's relationship to God, no less that his relationship to other men and the world, is relevant in both psychiatry and religion."

General Assembly Adopts "Letter to Presbyterians"

With only a few dissenting votes the General Assembly of the Presbyterian Church in the U.S.A. approved a Plan of Union which will eventually merge it with the Presbyterian Church in the U.S. and the United Presbyterian Church. The Assembly also adopted an over-all budget of $24,000,000 for 1955 of which $4,748,000 was allocated for national missions, $3,941,000 for foreign missions and a little more than $2,000,000 for Christian education. Dr. Ralph Waldo Lloyd, president of Maryville College in Tennessee, was elected the new moderator. The General Assembly gave its unanimous approval to the Letter to Presbyterians issued last November by the denomination's General Council. This was the letter that expressed deep concern that pre-occupation with the menace of communism may leave the United States open to the evil of fascism. In effect the action also constituted a vote of confidence in the General Council and in Dr. John A. Mackay, the retiring moderator, who prepared the statement with the assistance of the other thirty-two council members. The delegates also adopted a report affirming their deep conviction that communism is the greatest threat to human freedom and peace throughout the world.

Unitarians Defend Use of Fifth Amendment

The American Unitarian Association in its annual convention adopted resolutions defending the use of the Fifth Amendment by Congressional committee witnesses. Other adopted resolutions urged the government to continue taking the lead in outlawing weapons of extermination, and denounced the new California law requiring a loyalty oath of churches claiming tax exemption.

American Baptist Report Increased Contributions

The American Baptist Convention observed the 350th anniversary of the birth of Roger Williams by warning that "the basic human rights for which our fathers struggled are threatened." American Baptists will set aside a "Year of Baptist Achievement" beginning Sept. 1, 1955, for special Christian education program emphasis. Contributions to the unified and institutional budgets of the convention agencies totaled nearly $8,200,000 during the past year. This represents an increase of more than six per cent above receipts of the previous year. The retiring president of the Convention, Dr. Winfield Edson of Long Beach, Calif., charged that America's brewers and distillers are out to raise the per capita consumption of liquor from twenty to sixty gallons annually. He said, "It is the sin of God's people today that is holding up social righteousness and making ineffective our efforts to clean up the moral rottenness of our generation."

Adventists Get Call to Double Membership

The new world president of the Seventh-day Adventist Church, Reuben R. Figuhr, called upon Adventists to double their present membership in the next four years. The membership is now more than 900,000. There are over 37,000 workers employed by the church, and some 2,000 missionaries, doctors and educators are working in Adventist organizations and institutions throughout the world.

Church Group Keeps Track of Migrants in Pilot Project

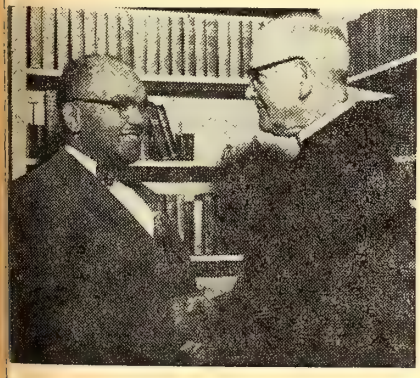
Church groups in five Texas towns are working under the auspices of the National Council of Churches to keep track of migrant families. The church people thus hope to insure the continuity of welfare, religious and recreational services for the migrants as they move across the country harvesting crops. To date more than 1,000 individual migrant families have been listed by the Texas church groups.

Quotes in the News

The Methodist Board of Social and Economic Relations: "America cannot be protected against Communist subversion by reliance upon loyalty oaths, the stigmatizing of courageous and loyal citizens, irresponsible accusations, assertions of guilt by association, or any spreading of charges of disloyalty on the basis of mere suspicion. The primary source of strength in any nation is the responsible, democratic action of its people."

Dr. O. Frederick Nolde, director of the Commission of the Churches on International Affairs: "There is need for a courageous outlook and a sense of new responsibility in seeking honorable settlements by processes of negotiation. Peoples and governments must guard against false pride and face-saving tendencies which close the door to open-minded and effective negotiations. In many countries there is an unfortunate tendency to debate diplomatic victory by one side or another."

The Archbishop of Canterbury: "It is our Christian duty to regard it (the hydrogen bomb) always in relation to our Christian hope. So regarded, it does not differ in principle from the atom bomb which preceded it or from the cobalt bomb or any other worse horror which may succeed it. These things make war more hideous, but not more evil. War always was and always will be evil. These things may extinguish all hopes of man in this world. But Christian hope never rested in this world, but in God."



ulian D. Steele of West Newbury, Massachusetts (left), is congratulated upon his election as the irst Negro moderator of the Massachusetts Congregational Christian Conference by the Rev. Albert B. Coe, president of the conference. Mr. Steele was vice-noderator of the conference for 953-54. He is also moderator of his home town



Dr. Roy G. Ross, general secretary of the National Council of Churches (left), presented to Dr. W. A. Visser 'T Hooft of Geneva, general secretary of the World Council of Churches (center), a message of official welcome to the delegates from forty-seven foreign countries who are expected to attend the World Council Assembly in Evanston in August. At right, Dr. Samuel McCrea Cavert



This crude palm-thatched hut under a wind-tossed cocoanut tree is one of the first churches built by Protestant missionaries working among pagan Indians living on the San Blas Islands off the Panama coast. The construction of this first Baptist church exemplifies the progress made by missionaries in converting the San Blas pagans

Photos from
Religious News Service



The Rev. F. Waldo Savage, a Congregational minister, is serving as chaplain of nondenominational Grant hospital in Columbus, Ohio, under a plan worked out by the Columbus Area Council of Churches. His own congregation offered the clergyman's services

Brethren Serve in Northern Greece

Vera Kline

IF YOU will take your atlas from its place on the bookshelf and open it to Greece you will find a small and extremely mountainous country. If you turn to the population scale map you will find the greatest number of people living in the eastern part of this country in the city of Athens. In fact, nearly two million of Greece's eight million people live in Athens and the other six million scatter themselves over the rocks which have been pushed up into mountains by some unseen force causing the strata to run in crazy loops and swirls over the hills.

Glancing closer you might notice in the northwestern corner a small lake and town called Ioannina (pronounced Jannina). But even if you were to follow the mountain range to the north all the way to the border you would not find the villages Ponticates or Orinion or Dolo, which lie close to Albania.

Tourists coming to Greece crowd Athens to see the ancient and modern splendor, but for a short time we would like for you to make the rather difficult journey to a few of the places not on the map, the places where one finds, not the beauty of fallen marble columns, but sheep and goats grazing on rocky and barren hillsides, sending the music of their bells far down into the valleys.

If we go along a road into a village more than likely we will meet a small donkey, almost hidden by its burden, trudging carefully over the rocks. Beside it will likely be a village housewife bent double with a load of firewood roped to her back. Farther along the way we come to the shepherd leaning on his staff and wearing his heavy cape of woven goat's hair and wool.

The village will be high on the mountainside leaving the valley free for fields. Houses of stone blend into the rocks of the mountain; even their roofs are of stone laid one on top of the other like shingles.



Mary Alice Klees works with a club girl in canning beans

You might ask, "Why should v visit here, where the pattern life hasn't changed too much in t last thousand years?" In asking th you have given the answer. It places such as this all over t world that need visiting.

One might say that the pictu hasn't changed in the last thousa years when seeing the women so the wheat on the steep rocky mou tainside and then watching th women reap it handful by handf with a sickle. Or in viewing th average village kitchen, dark an cheerless, where all cooking is do at the fireplace on a low tripod ov hot coals; not even a simple cra eases the aching and stiff back. first observation in coming to th villages is often, "Why, the wom seem permanently bent!" And they are by the heavy loads the carry, by stopping over streams do the family wash, by bendi over the fire to cook the meals, an by carrying their babies on the backs, cradle and all, when goi about their daily tasks.

Three years ago when the Arch bishop of the Orthodox Church Greece asked the World Council Churches to send help to the wa destroyed villages of northe Greece, a team of four young me came with some agricultural back ground and an eagerness to go o into the villages to see what neede doing and what could be done. To day the team, which is internation and interdenominational, has grow to eleven members and the villag in which the team members wor continuously number eight. How ever, their work and their influenc are felt in perhaps fifty to six villages in Epirus—the area whe we work.

If we should go to one of th villages now, in the midst of th summer season, we would be ab to show you a few of the change One is the use of canning to pre serve food for winter use. Let u drop in on Argirohori.

We find a number of women gath ered at the village spring far belo the village, but close to the garde and close to their water suppl

There are small fires here and there. Some of the women are washing glass jars in hot soapy water; a small boy is watching a large black kettle of fresh green beans. At one fire someone is explaining about the heavy aluminum pressure canner and how the needle on the gauge must remain at ten pounds. She shows how the fire must be moved when the needle moves toward twelve pounds and if the pressure drops, she explains that the fire must be built up again.

Canning in the open by a spring is not strange to Mary Alice Klees, who directs our canning project. Many of the instructions she received earlier from her mother have been adapted to the life here. She is even used to pushing small braying donkeys away from the fire where the pressure cooker or hot water kettle is processing the jars of vegetables and fruits of several villagers.

Two years ago the villagers knew that fresh foods were good in summer, but they never imagined that it would be possible to have such things as beans, tomatoes or plums in the middle of winter. When a food was in season they had much of it, but the surplus went to waste and in winter they existed on goat's milk and cheese and bread.

Last winter when the team members were visiting in the villages it was always a happy occasion when a mother, father or a small child would bring out some fruits or vegetables and, smiling, say how glad they were to have learned to can and preserve their summer foods. Only those who have lived through a long cold winter eating bread and cheese know how much these jars are appreciated. Visiting in a home, eating a supper of delicious stew made from canned lamb and vegetables and witnessing the amazement and thankfulness of a simple village family always let one know that his work is not all in vain in helping to change the pattern that has existed for over a thousand years.

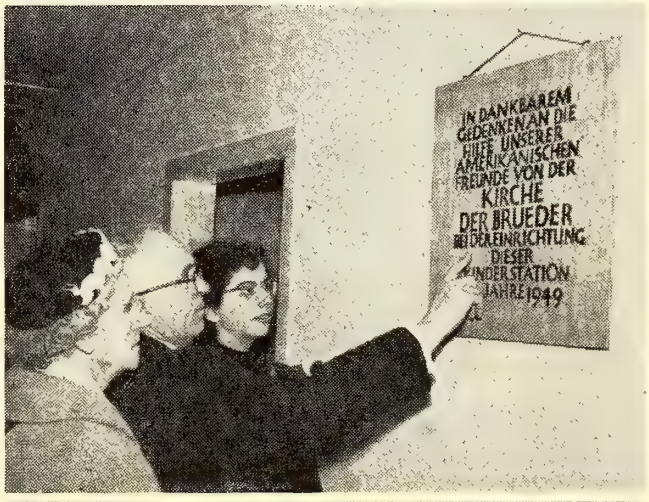
But this aid to this underdeveloped area of the world would not be possible were it not for the endless supply of glass jars, replacement tops and rings supplied by members of the church through Brethren Service. Of great value also are pressure cookers which save not only time but precious wood that is very important by its very absence.



The Spring 1954 Brethren Tour to Europe, under the direction of L. W. Shultz, visits needy families in Kassel, Germany



The Brethren Tour group visits the home of Rudi Heinemann (center), a returned teen-ager, who lived for a year with the Orville Deardorff family in Clarkesville, Michigan



Mr. Shultz points to a plaque at the Lichtenau orthopedic hospital. The plaque says, "In Thankful Memory for the Help in Redecorating Our Children's Department Which Our American Friends of the Church of the Brethren Gave in 1949"



Last winter volunteers, both American and German, provided firewood for seven needy families. After securing it from the forest, sawing it, it was then delivered to the families, who appreciated it very much



The Local Church

Edited by Mildred M. Ett

IDEAS—PLANS—METHODS

1954-1955 Local Church Program Guide Calendar

FEBRUARY 1955

Brotherhood Emphasis ..... **Month of February**
Race Relations Sunday ..... **Feb. 13**
Ash Wednesday (beginning of Lent) ..... **Feb. 23**
Brotherhood Week ..... **Feb. 20-27**
World Day of Prayer ..... **Feb. 25**
Commitment Day (for total abstinence) ..... **Feb. 27**

Emphasize interracial brotherhood this month and plan some interracial experiences for your church family.

Plan your summer program for children.

Arrange for your vacation church school leaders to attend the vacation church school institutes in your area during March or April. The Sunday-school teachers can benefit from these meetings, too.

Look ahead to other training opportunities planned for church leaders during the summer months. Your church should pay the expenses for your workers.

Co-operate in the community observance of the World Day of Prayer if there is one. If not, plan a service in your church and invite others of the community to attend.

MARCH 1955

One Great Hour of Sharing ..... **March 20**

The One Great Hour of Sharing continues to be an enriching experience in many churches. Colorful materials are available to tell about Brethren Service programs and focus interest on this great appeal.

Are plans for your vacation church school well organized? Order your materials early; the theme for 1955 is Personal Relationships.

Continue to point up the values of participating in summer leadership training opportunities, spring institutes, workshops and camp leadership training programs.

Begin planning for National Family Week, which comes the first week of May. Order your family life materials from the family Life Department now.

APRIL 1955

Palm Sunday ..... **April 3**
Easter ..... **April 10**
National Christian College Day ..... **April 24**

Easter to Pentecost may be the high point of the entire year's program of evangelism. Carry on a strong intensive program of visitation evangelism for one week, followed by a continued regular program once or twi a month by carefully selected and trained workers.

A spring outing or other fellowship gathering will l a rewarding experience for your church family.

Add children's books on nature and hobbies to yo church library.

Begin to plan an observance of children's day th will further the Christian growth and nurture of t boys and girls.

Local churches should supply camp leadership. Ha you approached your teachers to enlist their help f the summer? When your own teachers share in t camp program, the experience has a greater carry-ov value to your church.

Support the college in your area by a genero offering on National Christian College Day. Invite representative of the college to share in your worsh service on that Sunday.

MAY 1955

Family Life Emphasis ..... **Month of Ma**
Family Week ..... **May 1**
Mother's Day ..... **May**
Rural Life Sunday ..... **May**
Annual Conference Offering ..... **May**
Pentecost Sunday ..... **May**

In May members' thoughts turn to Annual Confe ence. Attractive materials can be secured to aid i gaining understanding and support for Brotherhoo Fund causes.

Many churches have adopted the plan of holding dedication service for little children on Mother's Da It makes a fitting and impressive climax to the Nation Family Week observance.

Pentecost may be the greatest day in the life the church, as the climax of the year's program evangelism. Prepare for it as a day for baptism an reception of new members. Help the new membe feel at home in the social and work life of the churc

Make arrangements for representatives of yo church to attend area mission institutes. Write to th Missionary Education Department for schedules.

Recognize young people graduating from high scho and college, perhaps by a banquet or other special even Their achievements should be noted and shared in th church. Challenge them to accept opportunities fo service in the church program. Welcome returnin college students in June and remember to give them place to serve in the church during the summer.

Has your church tried the weekly all-church picnic idea during the summer months? Potluck supper, time for visiting and games for all the family help to keep the bonds of fellowship strong during the summertime. Occasional vesper services could climax the picnic experience.

Are you promoting attendance at the various age-group camps and the vacation church school?

JUNE 1955

Children's Day ..... **June 12**

Annual Conference Sunday ..... **June 19**

Annual Conference is a great experience of fellowship and inspiration in the life of the Brotherhood. Some of its spirit should permeate each local church. Annual Conference Sunday may be a time in which the congregation is made to sense its unity with Christ in the world-wide fellowship of the Brethren. Plan for new and stimulating ways of sharing the experiences of your returning delegates.

All adult leaders of youth are urged to attend the National Training Conference on their way to Annual Conference. This includes junior-high leaders, Sunday-school teachers, youth counselors, pastors and all who work with young people in your church. Plan to send delegates to this important training conference.

Organize summertime reading by teachers and workers in preparation for their fall responsibilities. Have teachers observe teaching methods in a good vacation school in June or July.

JULY 1955

Independence Day ..... **July 4**

The church should strive to develop a truly Christian patriotism. Use the patriotic hymns in the new Brethren hymnal to enrich your worship services on the Sunday preceding Independence Day.

Many Fourth-of-July picnics will be planned. Help those in your community to plan a constructive program of merit—one in which the Christian and historic traditions are kept alive.

During the summer months your church may have the opportunity to co-operate in union Sunday evening services. If there are no union services, plan some outdoor vesper services for your church fellowship.

An overnight or a week end spent with your youth fellowship in a camping experience can do much to increase the interest and strengthen the unity among the young people.

Begin now to get ready for the next church year, by electing officers and appointing committees for your church organization. Enlist teachers for the new year through personal conferences.

Laymen and lay ministers can participate in the Sunday services while the pastor has a summer vacation.

AUGUST 1955

The church board should be working on plans for the new church year. Programs can be outlined and the various study guides and materials ordered.

Arrange an impressive service for the installation of teachers and church officers in September.

The CBYF should elect officers under the Youth Action Plan, so these officers can share in the church installation service. Plan an early retreat of the CBYF cabinet to outline activities and budget for the year.

A church workers' retreat would be helpful in evaluating the work of the year just closing and in projecting improvements for the new year. It can be a time of deep inspiration for all church leaders. It may also be a time to work out Christian education goals for the local church and a job analysis for each type of responsibility.

Anticipate the needs of your church school staff, such as new books, new supplies, filmstrips, audio-visual equipment, subscriptions to magazines, etc., and place orders accordingly.

SEPTEMBER 1955

Labor Sunday ..... **Sept. 4**

Brotherhood Achievement Offering ..... **Sept. 18**

Promotion Day ..... **Sept. 25**

Christian Education Week ..... **Sept. 25—Oct. 2**

Recognize Labor Sunday by an appropriate sermon and in other suitable ways.

Complete plans for the recognition and installation service for the entire church staff of workers.

Encourage an all-out effort to achieve the Brotherhood Fund goal and thus achieve program objectives at home and abroad. Send for interpretive materials early as heavy requests annually deplete our offering resources.

Christian Education Week presents an excellent tie-up of the closing Sunday-school year with the opening of a new year.

Uniform Sunday School Lesson Topics

October through December .....
... Worship and Wisdom in Old Testament Literature
January through March .....
..... Christian Teachings (Doctrine)
April through June .....
..... The Southern Kingdom and Its Prophets
July through September .....
..... Exile and Restoration: Jeremiah to Malachi

Mission Study Themes for 1954-55:

India, Pakistan and Ceylon
The City

BVS Training Units Begin

September 1, December 1, March 1, June 6 at the Brethren Service Center, New Windsor, Md.

Program Materials

The following departments of the General Brotherhood Board, 22 S. State St., Elgin, Ill., offer materials to be used at various times throughout the year in the local church:

Adult Work	Men's Work
Audio-Visual Education	Missionary Education
Brethren Service	Ministry
Children's Work	Stewardship and Finance
Evangelism	Temperance
Home and Family Life	Women's Work
Junior High and Camping	Youth

Order Bibles, curriculum materials, books and church school supplies from the Brethren Publishing House.

Be sure you have the Catalog for Church Workers published jointly by the Brethren Publishing House and the General Brotherhood Board.

Throughout the year the Audio-Visual Education Department offers excellent audio-visuals for special programs, discussion groups, etc. Consult the audio-visual catalog for selections.

Facing a Cholera Epidemic

George Mason
Anklesvar, India

YOU might be interested in a little escapade or rather escape from the usual which took place several weeks ago. One evening a schoolmaster from one of the village schools came in and reported that in a village adjacent to his there was a cholera epidemic. He stated that there had been seven deaths and that nothing was being done about it. Amsey Bollinger and I talked the matter over and decided to go out to the village the next day. He first sent a note to the chief magistrate in Broach reporting the matter. Early the next morning we got together what we could to help the situation: 500 sulfa guanidine pills, sodium hypochlorite solution to chlorinate the wells, DDT to spray for fly control and spraying equipment.

In the dry season we could drive out to the village of Mortalav in the jeep in less than an hour. It is only about a twelve-mile trip. But in the monsoon, especially a wet one like this, we had to go by train and bus. First, we took the narrow gauge train at 8 a.m., from Anklesvar and rode twelve miles to Jhagdia, arriving at 9 o'clock. Next we found a bus. It had only two tires on the back wheels where four should have been and those two were almost flattened out by the load of jammed in passengers. We put our baggage on top and got in. Mr. Bollinger sat in the front seat by the driver and I sat in the women's section, since there wasn't any other place and since foreigners can get away with it. After a mighty struggle we wheezed and smoked up the hill from the station to the bazaar, where Mr. Bollinger got off to see one of the officials and told me to hold the bus for him, if possible. Then the bus went on a quarter of a mile to the bus garage where we waited. I don't quite know what we waited for, but I didn't have to do any holding. Mr. Bollinger came along and he had to wait too.

Finally after watering and loading aboard a couple of quarts of oil we started off. After about a mile, still in sight of town, we stopped and everybody got out. The driver squatted down with a circle of acquaintances and began a conversation. After a little while we inquired and found that we were waiting for a radiator for another bus on the other side of the river. After half an hour or so the radiator appeared and we drove on down the river about two and one-half miles away. Here everyone got out, took off his shoes if he had any, rolled up his pants or dhoti, or tucked up her sari, and waded the river.

On the other side stood another bus with no radiator and no water pump. The water pump came across the river and began to be buttoned onto place. Since it was by th time after eleven we decided to e lunch. After eating we stroll back to see how things were comi along. The radiator had appear and was being set in its place. T middle section of it was solid wi Portland cement to stop leaks, b there was some space around t outside where air could get throug Finally after some time the bus w ready to go. It was watered a after no little cranking we start out.

After a half a mile a water st was declared for the radiator, sin steam had poured out since abo three hundred yards from the sta While water was being poured t engine died. Now we began to s the organization of the unit. Besi the passengers and the driver the were four other functionaries. V decided after some time seeing t organization perform that it w set up something like this: The was a ticket seller who was al chief cranker, a mechanic, assistant cranker and a cra bearer. The bearer was too sm

THE CUP

FLORENCE M. BOLLINGER

I see him again as he stood one day by my veranda ledge,
Tall, brown and young,
As tall, brown and young as many of the youth
Who day by day there may stand,
Who ask balm for a wound,
From fever surcease or other aid from pain.
But when I held out to him
The cup that should soothe his wracking cough,
He did not reach for it, but only looked unbelievingly.
And while I waited
Still seeing him tall, young as other young men,
He said, "I'm a Bhangi."*
In God's image, a Bhangi!
As I pressed upon him the cup, though he did not know,
That cup for me who held it,
And he who drank of it,
Became a symbol clear,
A sacrament of God's love.

*An outcast.

o crank much. The assistant could pin the engine fairly well, but the hief cranker could really make her vhirl. When the others were worn ut the mechanic took his turn too. Ie was pretty good but since the thers were not such good chokers nd gasoline-into-carburetor-pourers ie was not used too much on the rank. It soon grew into a routine. Whenever a passenger wished to light or a half mile passed by we topped. Somebody grabbed a vater can and ran for the nearest arge puddle. Another full can was rought up and its contents went urgling into the radiator amid eysers, rumbles and hisses. A econd can came and it too lost its ontents into the radiator. The first ne being by now filled, it either vaited for later needs or was used n part as a last minute gurgle. ometimes the assistant cranker sat n the fender and poured at ntervals as we went along. This xtended the run by four hundred o five hundred yards. Otherwise, ve made quite good progress for our or five miles getting into high ear now and then on the downhill tretches.

At one point we stopped at a illage about two miles from Iortalav but the ticket seller had old us tickets for another village n the other side only a half mile rom our destination. However, he eft out an important detail which vas a side trip over to another ver. It was on this trip that things egan to happen. First, the motor egan to get harder to start. The ottle of gasoline for pouring in he top of the carburetor was xhausted and a refill was required. seemed that the fuel just was ot getting to the engine very well. oon the crankers were exhausted. he mechanic cranked but nobody lse could take advantage of a lutter as he could; so some of the ore willing or enthusiastic passen- ers contributed. We made it to ie river. Ah, but here we stopped nd fifteen minutes of cranking iled to result in any progress. on the carburetor was dismanled; all its parts blown out and nally restored with its well worn rews all in place. Further crankg got very intermitten responses the various sections of tubing ere dragged out and had the tire mp used on them. After these ere properly replaced the engine arted, but now the fan wouldn't rn. By winding up the engine etty hard and starting the fan rning with the end of the crank it would turn a little, but it was decided that the belt was too loose. The generator was pulled out as far as it would go to tighten the belt, at least as far as the strap would let it go, so the strap had to come off. A stone of the proper size and shape selected from the river bank and rammed in between the engine and the generator did the trick. Now the fan turned and its bearing screamed in protest, but it had to go. By the way turning the belt inside out also seemed to help.

A few more water stops and a good deal of nervous energy by the passengers willing the engine to keep running got us, at least, to our village, only one half mile from Mortalav. We walked the half mile in short order and arrived at 4 p.m.

The report that nothing was being done in Mortalav was not correct. There were two doctors and a sanitary inspector there. Intravenous saline had been given as well as sulfa guanidine. You may not know that probably the most important part of cholera therapy is I. V. isotonic saline. The patient can keep nothing in his stomach for any length of time and diarrhea is so excessive that it is practically continuous. If no liquid is restored to the body, the patient usually dies in twenty-four hours from the onset of the attack. Death is often due to circulatory failure due to loss of blood volume; the doctors say that if a patient still has some liquid left in his body he has a good chance of pulling through if water is given intravenously.

We were told by the doctors that when they arrived, their equipment and supplies had not all arrived. Among the missing supplies was the I. V. saline. Some of the patients were in such bad condition that if they were not given treatment immediately they would succumb. Taking the only course available the doctors took well water, added the required amount of salt, and boiled it for 30 minutes and gave it intravenously to the worst of the patients. None of them died and none had any visible reaction.

Continued on page 27



BABIES

I wish to report a very interesting situation. Since Nov. 27, 1953, until March 2, 1954, a period of four months, there have been six sets of twins born at the Garkida Hospital, Church of the Brethren Mission, Nigeria. One of the sets was actually born Christmas morning. During this same period of time there were forty-two maternity cases, including these six women.

At one time there were these three mothers, shown in the picture with their twin babies in the hospital. The picture shows five babies (one of the group died) and the three mothers and our trained midwife and her assistant. Of all the twelve babies ten are still living.—Paul Petcher, M.D., Garkida, Nigeria.

Edited by Alberta Yod

An Internship in the Parish Ministry

EACH week the summer pastor makes a weekly report of his activities and program. He makes four copies, sending one each to the office of the Ministry and Home Mission Commission, General Brotherhood Board, to the regional office and to the district ministerial secretary and/or fieldman; he leaves one for the local files. Letters and a weekly newsletter, which is a compiled summary of the weekly reports of the summer pastors, go out regularly to the student pastors. Through the sharing of helps, news and views in the news sheet the summer pastors are kept in contact with others experiencing the same thrills, problems, joy and struggles. One summer pastor said that the news sheet was like a "spring in the desert."

A summer pastor accepted under the summer pastoral service plan, who is a single ministerial student, is guaranteed $150 per month for three months, board and room in some home and travel to and from the field of service at train coach fare. A married ministerial student who is accepted under the summer pastoral service plan is guaranteed $200 per month for three months, living quarters for the summer with furniture and general furnishings provided and travel for husband and wife to and from the field at train coach fare. Only those who have completed the junior year in college are accepted under the summer service plan.

The local church pays as much as possible on all of the expense of having a summer pastor, the distract pays what it can and then what is needed to make the guaranteed remuneration is paid by the Ministry and Home Mission Commission. Experience has been that churches desire to be generous and gracious toward the summer pastor.

Brethren, West Virginia
April 27, 1954

Rev. John E. Becker
Bethany Biblical Seminary
3435 Van Buren Street
Chicago 24, Illinois

Dear Brother Becker:

We are indeed happy to know that you are going to be our summer pastor of the Germantown congregation near Brethren, West Virginia. A letter from Brother Zunkel dated April 17th, of which you already have a copy, is self explanatory.

Just to make sure we have all proper arrangements made for your arrival, we would appreciate a letter from you at your earliest convenience stating the date we can expect you to arrive. Also advise us what your address will be until you leave for your summer work here.

We wish to know at all times where we can reach you as we will be corresponding with you occasionally regarding your summer program. We will be glad to give you any information you might desire before you come.

The Pastoral Board will meet with you upon your arrival and will assist you in any way we can in working up your summer's progra

Another reason for knowing your address is that we want to mail you the first month's salary plus coach fare to Brethren, West Virginia from Chicago and we will meet you at Brethren. We want you to receive the check a few days before you leave for West Virginia.

We appreciate your willingness to work in our church this summer and we are all looking forward to having a wonderful time workin together for the Church to build His Kingdom in this community for the harvest is truly great.

Most sincerely,
J. Henry Bowman
J. Henry Bowman, Chairman
Pastoral Board

cc Charles E. Zunkel
Regional Secretary
District Secretary

1954 Summer Pastors and Churches

Alwine, Paul E. — Winter Park church, Florida
Baliles, Herman L. — Highland County church, Second Virginia
Beckwith, Carl C. — Milk River Valley (Mont.) church, North Dakota & E. Montana
Beeghley, Morris E. — Moorefield (W. Va.) church, Northern Virginia
Bosserman, Willis O.—Pine Creek church, Northern Illinois and Wisconsin
Brumbaugh, James W. — District supply, Oregon
Coffman, Richard A. — Chimney Run church, Second Virginia
Eberly, Wayne—Thurmont church, Eastern Maryland
Ford, Donald T. — Ozark church, Michigan
Fryman, Robert P. — Lakeview church, Michigan
Gibble, H. Lamar — Smith Chapel church, First Virginia
Hanlin, Delbert — Swan Creek church, Northwestern Ohio
Hoffman, Oran — Portland church, Middle Indiana
Horning, James A.—Allison Prairie church, Southern Illinois
Huston, Albert W.—Emporia development, Kansas
Kidwell, Bill — Grand Rapids church, Michigan
King, Richard Lee — Antelope Valley church, Oklahoma
McInnis, Russell — Maple Grove (Wis.) church, Northern Illinois and Wisconsin
Metzler, David — Gravel Hill churc Southeastern Kansas
Meyer, Matthew M.—Detroit (new Hudso shopping area), Michigan
Moyers, Clarence M. — Allegheny churc First West Virginia
Ott, Dale — Lincoln church assistan Nebraska
Ritchey, Donald E. — Goodwill-Fairvie houses, Smith River congregation, Virginia.
Ruff, Clifford R. — South St. Joseph churc Northern Missouri
Shirkey, E. Wayne—Roanoke (La.) churc Texas and Louisiana
Shull, Merlin G. — Trotwood assistan Southern Ohio
Simmons, Grant — Maple Grove churc Southern Indiana
Smith, Harold — Oak Grove churc Southern Missouri and Arkansas
Spyker, Edward—Hurricane Creek, Sout ern Illinois
Thralls, Don — Miami (N. Mex.) churc Colorado
Webster, David K. — Mont Ida churc Southeastern Kansas
Whitacre, Alan L. — Modesto chur assistant, Northern California
Whitacre, Daniel J. — Cherry Grove an Georges Creek churches, Weste Maryland
Williams, Herbert H. — Martin Cre church, Southern Illinois
Wilson, David C. — Newville churc Southern Pennsylvania
Young, Dale A. — Dixon church, Northe Illinois and Wisconsin
Zunkel, C. Wayne — Midland churc Michigan

Facing a Cholera Epidemic

Continued from page 25

Nature seems to let very extraordinary things get by under conditions of extremity.

It was learned that all of those sick with cholera were Bhils, a rather primitive people called a "jungli" people here and Christians, most of whom came from among the Bhils. The Muslims were not affected. This might seem queer except that there are two wells in the town, one is used by Muslims and the other by the Bhils and Christians. Somebody went to some other village where there was cholera and was infected. He came home and died and after his death his relatives or family took the clothes he had on while sick and washed them by the well. That being the monsoon time, there was plenty of water to drain into the well.

Concluded next week

Anniversaries and Weddings

Anniversary

Mr. and Mrs. W. H. Caywood observed their golden wedding anniversary April 3, 1954. They have two sons, one daughter, six grandchildren and two great-grandchildren.—Mrs. Mattie J. Kennedy, Lindsay, Calif.

Mr. and Mrs. Henry Earles celebrated their golden wedding anniversary on Jan. 9, 1954 with open house. They are the parents of eight children.—Mrs. Ersley Odell, Leaksville, N. C.

Brother and Sister John Frederick celebrated their golden wedding anniversary on Dec. 25, 1953, at their home with a family dinner and an open house. Bro. Frederick has served in the ministry for fifty years. They are the parents of four children and have fifteen grandchildren and one great-grandchild. — Mrs. Loyal Stuckman, Nappanee, Ind.

Mr. and Mrs. J. D. Metsker of Quinter, Kansas, celebrated their golden wedding anniversary Feb. 10, 1954 with a family dinner and open house. They have two sons, two daughters, thirteen grandchildren and two great-grandchildren. They have served as deacons in the church for about forty years. — Mrs. Melvin Heinecker, Quinter, Kansas.

Mr. and Mrs. J. E. Thomas celebrated their golden wedding anniversary March 7, 1954 with open house at the home of their daughter. Six of their seven children and their seven grandchildren were present for the occasion.—Mrs. Mattie J. Kennedy, Lindsay, Calif.

Weddings

Bowers-Gray — Eugene Paul Bowers of Ashland, Ohio, and Barbara Ellen Gray of Jeromesville, Ohio, in the New Paris Church, Ind., May 22, 1954, by the undersigned.—Ralph W. Hoffman, Roann, Ind.

Burtner-Roller—Lawrence Daniel Burtner of Harrisonburg, Va. and Hester Louise Roller of Timberville, Va., in the Fairview church, June 5, 1954, by the undersigned.—George H. Tinsman, Jr., Broadway, Va.

Butler-Ohler—Berman Wilson Butler of Grantsville, Md., and Mabel Elizabeth Ohler of Jennings, Md., June 5, 1954, by the undersigned, at his home. — Ross Speicher, Accident, Md.

Hays-Speicher — Kenneth D. Hays of Mount Pleasant, Pa., and Joan Speicher of Boswell, Pa., at the Mount Joy church parsonage, April 10, 1954, by the undersigned.—John M. Geary, Mount Pleasant, Pa.

Johnson-Snyder — Gerald Johnson and Mary Snyder, both of Elkhart, Ind., in the Osceola church, June 4, 1954, by the undersigned. — Edward Stump, Elkhart, Ind.

Kimble-Browning—Daniel V. Kimble and Ruth Vera Browning, at the home of the bride's parents, Cumberland, Md., June 4, 1954, by the undersigned.—John H. Buffenmyer, Flintstone, Md.

Kimble-Browning—John David Kimble and Jean Browning, in the Glendale church, April 10, 1954, by the undersigned. —John H. Buffenmyer, Flintstone, Md.

Jones-Stein—Elroy E. Jones of Carthage, Mo. and Arleen P. Stein of San Bernardino, Calif., in San Bernardino, Calif., Jan. 22, 1954, by L. H. Houff.—Marjorie Wampler, Carthage, Mo.

Longenecker-Heilman—Wilbur D. Longenecker of Annville, Pa., and Pearl A. Heilman of Palmyra, Pa., May 15, 1954, in the Lebanon church, by the undersigned. —Carl W. Zeigler, Lebanon, Pa.

Matthews-Van Dyke — Byrdell Bremer Matthews of Imperial, Nebr., and Gloria Jean Van Dyke of Enders, Nebr., May 25, 1954, by the undersigned, in Imperial, Nebr.—Wilbur R. Hoover, Enders, Nebr.

Moneymaker-Massey — Lester Boyd Moneymaker of Churchville, Va., and Barbara Ann Massey of Stuarts Draft, Va., May 28, 1954, by the undersigned, at his home.—W. H. Zigler, Churchville, Va.

Musselman-Clemens—Bruce P. Musselman of Vernfield, Pa., and Gertrude C. Clemens of Telford, Pa., May 16, 1954, in the Indian Creek church, by the undersigned, assisted by Harold Jones of Harleysville, Pa. — Joseph G. Moyer, Vernfield, Pa.

Parr-Taylor—Frederick Luther Parr of Hermitage, Va., and Karene Yvonne Taylor of Stuarts Draft, Va., May 1, 1954, in the parsonage, by the undersigned. —J. Willard Bowman, Grottoes, Va.

Pellman-Shellenberger — Lester Eugene Pellman of Richfield, Pa., and Phillis Marie Shellenberger of Oakland Mills, Pa., in the Bunkertown church, May 29, 1954, by the undersigned.—David H. Markey, Bunkertown, Pa.

Pennington-Wood — Byron Pennington and Ann Wood, both of Jasper, Mo., April 18, 1954, at the Fairview church, by Ethmer Erisman. — Marjorie Wampler, Carthage, Mo.

Rickman-Ruckman — Glenn O. Richman of Augusta, W. Va., and Jeanette Ruckman of Slanesville, W. Va., in the Church of Christ, Winchester, Va., by Rev. Nathon Williamson, May 25, 1954.—Mrs. Ralph R. Combs, Augusta, W. Va.

Ritenour-Wiley — Herman Ritenour of North Manchester, Ind., and Bonnie Wiley of Urbana, Ind., in the Pleasant View church, Ind., by the undersigned, May 16, 1954.—Paul S. Bowman, North Manchester, Ind.

Schmucker-Bollinger — Christian L. Schmucker of Nappanee, Ind., and Elnora Bollinger of Wakarusa, Ind., April 9, 1954, in the Union Center church, by the pastor, Herbert Fisher. — Mrs. Loyal Stuckman, Nappanee, Ind.

Snedegar-Smith — Ralph Eugene Snedegar of Bellwood, W. V., and Delores Jane Smith of Manchester, Pa., in the First church, York, Pa., May 29, 1954, by the undersigned.—M. Guy West, York, Pa.

Warner-Lawrence—Kenneth Warner and Barbara Jean Lawrence, both of Indianapolis, Ind., May 14, 1954, in the Pleasant Run Evangelical and Reformed church by Harold Statler.—Mrs. Oba A. Farmer, Indianapolis, Ind.

Wiseman-Davis—Kennie Thomas Wiseman of Crimora, Va., and Evelyn Lee Davis of Waynesboro, Va., June 6, 1954, in the Pleasant Hill church, by the undersigned.—J. Willard Bowman, Grottoes, Va.

Ziegler-Reinhold — Woodrow P. Ziegler of Bethel, Pa., and R. Arlene Reinhold of Donaldson, Pa., in the Elizabethtown church, Pa., May 22, 1954, by the undersigned.—Nevin H. Zuck, Elizabethtown, Pa.

Obituaries

Blakeman, Russell O., twenty-five years of age and his wife, Alice Whitmer **Blakeman,** twenty-six years of age, of North Liberty, Ind., were in an automobile accident on May 7, 1954, which resulted in the immediate death of Brother Blakeman and in the death of Sister Blakeman two days later. Funeral services were conducted in the North Liberty church by the undersigned. Burial was in the Westlawn cemetery. — Homer A. Schrock, North Liberty, Ind.

Burns, Frank E., son of John and Emma Mead Burns, was born July 28, 1882, at Burr Oak, Ind., and died Feb. 18, 1954. He was united in marriage in 1903 to Annie Hartsock. To this union were born seven children. Surviving are his wife, four sons, one daughter, twelve grandchildren, one great-grandchild, two sisters and one brother. Funeral services were conducted by Rev. Don Adams of the Nazarene church in Kalispell, Mont. Burial was in the Conrad Memorial cemetery. — Anna M. Hartsock, Seattle, Wash.

Butterfield, Ann Mary, daughter of Joseph and Selina Francis, was born Sept. 20, 1902, and died May 27, 1954. On Sept. 20, 1919 she was married to John Butterfield who preceded her in death in 1950. To this union were born eight children. She was a member of the White Rapids church. Surviving are six children. Funeral services were conducted by her pastor, Bro. O. E. Stern.—Mrs. O. E. Stern, Wausaukee, Wis.

Fetterhoff, Orlando, a retired farmer, died at his home in Pyrmont, Ind., at the age of eighty-nine years. He was married to Mary Ellen Shultheis in 1894, and was a member of the Pyrmont church. Surviving are his wife, one daughter, two sons, one stepdaughter, seven grandchildren, five great-grandchildren and one half brother. Funeral services were conducted in the Pyrmont church by the undersigned. Burial was in the Pyrmont cemetery.—Wayne Carr, Pyrmont, Ind.

Gingry, James Buchanan, son of Christian and Mary Jane Henderson Gingry, was born Oct. 24, 1858, in Darke County, Ohio, and died May 15, 1954, at his home in Toledo, Ohio. He was united in marriage to Mary Olive Holsopple who preceded him in death in 1914. For several years he lived in Sebring, Fla., and assisted in organizing and establishing the Sunnayland Mission at Istopoga, Fla. Surviving are two daughters, two sisters and two brothers. Services were conducted by Rev. Dart of Mansfield, Ohio. Burial was in the Castine cemetery.—Mrs. Nan G. Newman, Toledo, Ohio.

Hamm, Ira, son of Michael and Mary C. Hamm, was born Oct. 29, 1884, in Macon County, Ill., and died Sept. 17, 1953. Surviving are his wife, one son, two brothers and three sisters. He was a deacon in the Carthage church for many years. Services were held in the Paradise church by Bro. S. J. Neher. Burial was in the Paradise church cemetery.—Marjorie Wampler, Carthage, Mo.

Hollinger, Ernest, son of Jeremiah and Angeline Hollinger, was born Dec. 10, 1891, in Darke County, Ohio, and died April 21, 1954, in his home. At the age of twenty-one years, he moved from his home in Ohio to Indianapolis. On Feb. 26, 1914 he was married to Naomi Valentine. Soon after their marriage they both be-

came members of the Indianapolis church. Besides his wife, he is survived by three children, six grandchildren, one brother and one sister. Services were held in Indianapolis with Bro. Harold Statler assisting.—Mrs. Oba A. Farmer, Indianapolis, Ind.

Kahle, Walter McDonald, was born June 19, 1880, and died May 20, 1954. Besides his work as minister and elder in his local church, he was a teacher in the Daleville College, pastor in the Brooklyn, New York church for awhile and also served as pastor in both the Daleville and Troutville churches. Another great contribution to the church was his leadership with young people in the region, including many years in youth summer camps. He is best known throughout the Brotherhood by his lectures on the Christian use of money. He is survived by his wife, Ouida Humbert Kahle, two sons, one daughter and five grandchildren. Funeral services were held at the Daleville church by his pastor, Ralph D. Bowman. Burial was in the Troutville cemetery.—C. S. Ikenberry, Daleville, Va.

Krall, Mrs. Nannie J., daughter of Daniel and Lucy Bucklew, and widow of Raymond Krall, died May 24, 1954, at the age of forty-five years. She was a member of the church for more than thirty years. Surviving are three daughters, two sons, two sisters and one brother. Memorial services were held in the Lebanon church by her pastor, the undersigned. Burial was in the Midway cemetery.—Carl W. Zeigler, Lebanon, Pa.

Naragon, James, infant son of Brother and Sister Raymond Naragon, died on May 20, 1954. A graveside service was conducted in the Westlawn cemetery near North Liberty, Ind., by the undersigned. —Homer A. Schrock, North Liberty, Ind.

Ross, Curtis Orville, son of William H. and Lyddia Carpenter Ross, was born Jan. 5, 1890, and died May 22, 1954. He was married on April 28, 1909 to Maymie Williams. He was a member of the New Hope church. Surviving are his wife, one daughter, two grandsons and one great-grandson. Funeral services were held at the New Hope church by the undersigned and Estel McCullough. Interment was in the Uniontown cemetery.—Durward Hays, Seymour, Ind.

Rummel, Lucy Spiegle, was born April 29, 1873, and died Feb. 2, 1954. She was a faithful member of the church. Funeral services were conducted in the Maple Spring church by her pastor, the undersigned. Burial was in the Maple Spring cemetery. — John M. Geary, Mount Pleasant, Pa.

Saylor, Harriet, died May 26, 1954, at the home of her daughter, at the age of ninety years. She was a life-long member of the Coventry church. Surviving are two sons, two daughters, eighteen grandchildren and thirty-five great-grandchildren. Funeral services were conducted by her pastor, the undersigned, in the Coventry church. Interment was in the East Coventry Mennonite cemetery.—D. Howard Keiper, Pottstown, Pa.

Saylor, Joseph M., son of Newton and Minnie Hostetler Saylor, was born Dec. 25, 1908, near Meyersdale, Pa., and died May 24, 1954, in Meyersdale, Pa. He was a life-long member of the Meyersdale church. Surviving are his wife, one daughter, two sons, his parents and one grandchild. Funeral services were held in the Meyersdale church by his pastor, I. C. Paul. Interment was in the Union cemetery, Meyersdale.—Mrs. Elmer L. Dia, Meyersdale, Pa.

Sewallen, Walter G., son of Mr. and Mrs. George Sewallen, was born Jan. 1, 1914, near Syracuse, Ind., and died May 28, 1954, at Shell Lake, Wis., as a result of an automobile accident. On Sept. 1, 1934 he was married to Vivian Kammerdiener. He was a member of the New Paris church. Funeral services were conducted in the Rohrer funeral chapel by the undersigned. Burial was in the Violett cemetery.—William Brubaker, New Paris, Ind.

Smucker, Addie, was born Sept. 22, 1861, and died Feb. 25, 1954. She was a faithful member of the Maple Spring church. Her husband preceded her in death twenty-four years ago. Surviving are five children. Services were conducted by her pastor, the undersigned, in the Maple Spring church. Interment was in the Maple Spring cemetery.—John M. Geary, Mount Pleasant, Pa.

Stayer, Lida (Eliza) M., daughter of Levi and Mary B. Replogle, was born April 4, 1877, in Woodbury, Pa., and died May 25, 1954, in Washington, D. C. She was a life-long member of the church and for the past thirteen years a member of the Washington City church. Surviving are two sons, three daughters, thirteen grandchildren, one brother and one sister. Funeral services were held in the Washington City church with her pastor, Duane Ramsey, officiating. Interment was in the Fort Lincoln cemetery.—Mrs. A. F. Wolf, Washington, D.C.

Symensma, Guy, son of Jacob R. and Lydia Neff Symensma, was born Feb. 8, 1894, near New Paris, Ind., and died April 13, 1954, in Goshen, Ind. In 1914 he was married to Fay Hoover who died in 1920. His second marriage was to Virginia Coy in 1923. He was an active member of the Syracuse church having served on many church boards. Surviving are his wife and one son, the undersigned. Funeral services were held in the Syracuse church by Clarence Fike, assisted by Clayton Mock. Interment was in the Maple Grove cemetery.—Lovan Symensma, Syracuse, Ind.

Teeter, John Emory, was born March 31, 1881, and died May 17, 1954. He was married to Laura Elizabeth Faith. He had been a member of the church for many years. Surviving are his wife, two daughters and eight grandchildren. The funeral services were conducted by Glen E. Trambridge in Carthage. Burial was in the Paradise cemetery. — Marjorie Wampler, Carthage, Mo.

Tompkins, Roy S., was born Jan. 7, 1891, in St. David, Ill., and died May 25, 1954, in Medford, Oregon. He was a member of the Medford church. Survivors include his wife, Marie Tompkins, two daughters and one son. Funeral services were conducted in the Medford church with the undersigned officiating. Interment was in the Siskiyou Memorial park.—J. R. Jennings, Medford, Oregon.

Ulrey, Ralph Louis, son of John C. and Lillie May Mootheart Ulrey, was born Dec. 31, 1903, in Topeka, Kansas, and died May 24, 1954, in Philadelphia, Pa. He united with the church at an early age. In 1940 he moved to California and spent the past six years in Pacoima. Surviving are his wife, Lorean Yoho Ulrey, one son, four grandchildren, two sisters and three brothers. Funeral services were held in the Pierce Bros. funeral home, North Hollywood, Calif. Interment was in the Glenn Haven memorial park, San Fernando, Calif.—John I. Coffman, Van Nuys, Calif.

Yeagy, Jennie Loretta, daughter of Norman and Alice Friedline, was born June 15, 1914, and died Nov. 30, 1953. She is survived by her husband, Ralph Yeagy, three sons and five daughters. Funeral services were conducted at the W. L. Pittenturf funeral home, York Springs, Pa., by the undersigned. Interment was in the near-by cemetery.—John M. Geary, Mt. Pleasant, Pa.

Church News

Northern California

Lindsay — Since our last report, our church has been host to the men's district rally, the CBYF Circuit rally and the officers of the district women's work. Several of our members attended t district conference at Empire, the region conference at La Verne and the worksh in evangelism in Fresno which was co ducted by Bro. Edward K. Ziegler. C Layman Sunday seven laymen a women participated in the service. C Pulpit Exchange Sunday, Bro. Russ Burriss of McFarland preached for and our pastor, Bro. C. E. Brubak preached in the Bakersfield church. T men are refinishing the basement wa of the church.—Mrs. Mattie J. Kenned Lindsay, Calif.

Southern California and Arizona

Santa Ana—Our pastor, Bro. R. Da Ferris, conducted a class on hon visitation evangelism and classes in mea ing of church membership. During t Lenten season three new members we received into the church by baptism a four by letter. Four babies were dedicat on Mother's Day. On May 7 a tablea This Is My Daughter, was presented the mother and daughter banquet. T women's work in their day meetings ha been sewing and making quilts and cor forters for relief projects. In the evening meetings, the programs inclu home arts, book reviews and promoti of mission projects. Hazel Landis, r turned missionary from Africa, and Ro Page Welch, world traveler, have be featured speakers. Some of our men a assisting in the building of the ne parsonage at the Whittier church. Sund guest speakers have been Lucile Stray W. Earl Breon and E. R. Buck all of L Verne College. A new electronic organ, memorial gift, was recently dedicate A oil painting for the church baptistry, gift to the church, was dedicated at recent baptismal service. Bro. Lab Strite was speaker in the program whi the young adults of the Imperial Heigh church presented at a Sunday eveni service in our church. Our pastor serv as delegate to Annual Conference. O daily vacation Bible school was held Ju 28—July 9. Brother and Sister R. Da Ferris have resigned from their pasto duties becoming effective Sept. 1.—I A. Carl, Santa Ana, Calif.

Washington

Ellisforde—Our church attendance h increased during the second quarter the church year. Bro. Lee Nelson California held evangelistic meetings our church. As a result of these meetin eighteen were baptized and six receiv by letter into our fellowship. Lorell Wei of the University of Idaho was gue speaker for our youth banquet. Broth and Sister Bovee, former missionaries the Navajo Indians, were with us for o school of missions. We have a 100 Messenger Club.—Pearl Shaver, Tonask Wash.

Northwestern Kansas

Quinter—Ella Ebbert has returned to h home church after thirty-six years servi as a missionary in India. The men of t church prepared and served the thi annual ground hog supper for the m and boys of the community with Dr. D. Wooster as guest speaker. The men our church were host to the distri men's rally. On April 11 the McPhers College Chapel Choir presented a progra The Quinter community choir, compos of eighty voices, presented Hande Messiah April 16 under the direction Kenneth Graham. The young people h an Easter sunrise service at the la Baptismal services were conducted follo ing the evening services on Easter. April 24 the district women's meeting w held in our church. Packages for reli were dedicated during the meeting. Mother's Day ten babies were dedicat by their parents.—Mrs. Melvin Reineck Quinter, Kansas.

Southwestern Kansas

Garden City—We have exchanged Sunday evening services with the African M.E. church. Once each month a series of filmstrips on successful teaching was used at our teacher's meetings. Several of our young people attended the regional youth conference at McPherson. The sectional leadership training institute was held at our church. Bro. Harry K. Zeller, Jr. was guest speaker during our preEaster services. Bro. C. Ernest Davis was with us one Sunday. The city-wide youth Easter sunrise service was held at our church. During Holy Week the McPherson College chapel choir gave an evening program. On May 2 dedication services were held for our new church with Bro. D. W. Bittinger as speaker for both the morning and afternoon services. The evening service was a presentation by the choirs. We participated in the pulpit exchange program with the Prairie View church. On May 22 twelve churches of the city cooperated in a parade for the purpose of promoting vacation Bible school. Since our last report, nine members have been added to our church by baptism. The following films have been shown, Beyond Our Own, Power of God, Beheld His Glory and Faith of Our Families.—Mrs. Mace Jewell, Garden City, Kansas.

Northern Missouri

Shelby County—Our pastor and three young people attended the youth conference at McPherson. Bro. Charles Lunkley, missionary to Africa, was with us. Brother and Sister Ralph Rarick of San Diego, Calif., conducted an evangelistic preaching mission the first week of May. Bro. Mason and four young people participated in a work camp at the Honey Creek church. On Sunday, May 23, several from our group attended the district rally at the Honey Creek church. In the evening of the same day, a young minister from the Christian church was our speaker. A library and bulletin board have been installed in our church. Our pastor and several lay members are conducting a Bible study each Sunday evening.—Mrs. Irene Fifer, Leonard, Mo.

Nebraska

Omaha—During the winter months, the men's work painted in the church basement and installed some new plumbing. The Willing Worker's class purchased two stoves for the church kitchen. On Palm Sunday there were six children baptized and one received by letter into our church fellowship. On Good Friday evening a candlelight communion service was held. Our Easter program was held during the Sunday-school hour. Mrs. George organized both a boys' choir and a mixed quartet who sang at services during the Easter season. On May 19 the women's council sponsored a family night program.—Mrs. E. D. Rasp, Omaha, Nebr.

Northern Illinois and Wisconsin

Lena—We have a 75% Messenger Club. Five ministers from the Lena churches were in charge of the leadership training school. On Sunday evenings during the winter months, we had Bible study and pictures on the Life of Christ. Our young people gave a program at the Freeport church one Sunday evening. Nine young people and their adult advisors attended the district youth rally at Elgin. Our Evangelism committee was present for the sectional institute on evangelism at Mt. Morris. One Sunday evening the Homemakers' class had charge of the service with a song fest and a play. We participated in the union World Day of Prayer service. At an evening service, our pastor and his family gave a family worship demonstration. On Palm Sunday evening we used the films, The Calling of Matthew, and Stephen, the Christian Martyr. Six persons have been baptized into our church fellowship. Union Good Friday services were held at our church. On Easter Sunday evening, the film, A Journey Into Faith, was shown. Our pastor and his wife attended the pastor's fellowship at the Naperville church. Senior Recognition Day on May 16 was observed with the district cabinet in charge of the services. Jerry Royer of the York Center church gave the message of the morning. On May 19 Mrs. Millard Richard of Rockford was guest speaker for our mother and daughter banquet. At the morning service on May 30, our pastor conducted a consecration service for two of our young people who were entering BVS. At the evening service our BY choir gave a musical program. Bro. Ockerman was our delegate to Annual Conference.—Clara Sandrock, Lena, Ill.

White Rapids—During the past several months, the interior of our church has been remodeled and painted. Bro. Olden Mitchell conducted a week of meetings in our church during the month of May. A week of daily vacation Bible school was conducted by our local people during the first week of June. Brother and

1954

Book Releases

☆

* The World's Religions

by CHARLES S. BRADEN

Here is a book for the lay reader, giving in simple nontechnical language a brief, readable, comprehensive reliable account of the development of the religions of the world, past and present. The book appeared in its original form fifteen years ago but has been brought up to date in the present edition. A new chapter on the religions of ancient America — of special interest to Americans — covering the Aztecs, Mayas, and Incas has been added. Religions from primitive peoples to Christianity and Islam are presented in this short history.
256 pages. Cloth. **$3.00**

* Each One Teach One

by FRANK C. LAUBACH

A biography of Frank C. Laubach and the story of the amazingly successful campaign for world literacy to which he has dedicated his life. It is thrilling reading which will inspire any adult or older young person who picks it up. Frank Laubach, a modern saint of the rank of Schweitzer and Kagawa, with his work in teaching primitive peoples to read and write constitutes what is probably the one greatest contribution to the program of world missions that any man has ever made. For the inside story of one of the greatest Christian miracles of our day, read "Each One Teach One." 228 pages. Cloth. **$3.00**

* Christian Teaching in the Churches

by JOHN Q. SCHISLER

This book is a ringing call for Protestants to recognize the realities of today and to do a heroic work in Christian Education. The author, Executive Secretary, Division of the Local Church, General Board of Education of the Methodist Church, has the age, experience, prestige and independence that qualify him to speak his mind in a straightforward manner. If this book rubs you the wrong way in very many places, you certainly need to be rubbed. 174 pages, **$2.50**

** All are excellent for church libraries.*

BRETHREN PUBLISHING HOUSE . . . Elgin, Illinois

Sister Stern attended Annual Conference. —Mrs. O. E. Stern, Wausaukee, Wis.

Northwestern Ohio

Fostoria—As a result of the revival meetings conducted by Bro. Ivan Fry of New Windsor, five persons were baptized into our church. The women of our church participated in the observance of World Day of Prayer. This fall the World Community Day will be held in our church. Bro. Lyle Bauman of Bluffton, Ohio, delivered our morning message and in the evening showed pictures of his recent trip on a cattle boat to the Far East. Delegates to Annual Conference were Eleanor Painter and Mary Ellen Buchanan. Holy Week services were held with Walter Landis, Conrad Snavely and Mary Cook bringing the messages. Our communion and love feast was held with our elder, Orville Noffsinger, officiating. Bro. Walter Landis was guest minister in our church on Pulpit Exchange Sunday and Bro. Royer was in the Defiance church. On Manchester Day Bro. Ira Frantz of North Manchester was our speaker. The Mother's Day banquet for the mothers and daughters of our church was held at the Mar-Jo restaurant. We are looking forward to our vacation Bible school with evening classes being planned for all ages.—Mrs. Lowell T. Newhouse, Fostoria, Ohio.

Southern Ohio

Constance—One Sunday morning Mary and Ivan Eikenberry and their family gave a skit concerning their work in Africa. Sister Harlan Brooks, a missionary from India, was also with us. As a result of these missionaries in our church, the women of the church gave part of their Easter offering for Indian and African mission work. Bro. Clarence Erbaugh conducted a week of meetings in our church. Our home ministers, Bro. B. F. Click and Bro. Lawrence Rodamer, were in charge of our pre-Easter services. Brother and Sister Moyne Landis, district secretary, were with us for our communion services. At our sunrise service on Easter, the play, Dawn After the Dark, was given by the young people. On May 2 Bro. Ben Stoner of Cincinnati brought the morning message. Following a basket dinner, dedication services were held for the parsonage with Bro. Paul Kinsel of Trotwood, Ohio, as guest speaker. Four babies were dedicated at the service on May 9. On Pulpit Exchange Sunday, Bro. Blickenstaff from the Cincinnati church was with us. On May 16 we had a joint mother and daughter meeting with the Constance Christian church.—Mrs. Edna Conley, Constance, Ky.

Troy—Holy Week services were conducted by Bro. Raymond Peters with communion on Thursday evening. Easter services began with a sunrise service followed by a coffee hour which was served by one of the classes. Through personal work and two instruction classes, eighteen new members have been baptized and nine received by letter into our fellowship. On Pulpit Exchange Sunday, May 16, Norman Baugher, executive secretary for the Brotherhood, was our guest speaker. Bro. Edward Kintner was guest speaker for Christian College Day. The district intermediate rally was held at our church May 23. The Salem intermediates presented a play, The Whirlwind, and our local CBYF was in charge of the recreational program. — Mrs. Mohler Filbrun, Troy, Ohio.

Eastern Pennsylvania

Conewago—Our council meeting was held at the Conewago house with our elder, Norman Patrick, presiding. Delegates to Annual Conference were Earl Eshleman and Roy Reiber. Bro. Graybill Wolgemuth, a minister of the Brethren in Christ church, talked on his trip to India. J. A. Robinson and B. G. Stauffer were with us for our love feast service at the Bachmanville house on May 1-2. Bro. Elmer Ebersole preached a temperance sermon at the Conewago house. At our Mother's Day program in the Conewago house, Mrs. W. W. Peters spoke about a refugee mother. A young people's Bible conference was held at the Bachmanville house with Bro. Robert Hess as guest speaker. The Conewago church, formerly known as Hoffer's meeting house, observed its 100th anniversary on May 29-30.—Bertha M. Shissler, Elizabethtown, Pa.

Midway—Milton Hershey and Jere Cassel gave reports of their experiences in Germany. One Sunday the John Grimleys of the African mission field were with us. In the evening they showed pictures of their work in Africa. Our men's Bible class are supporting Mrs. Grimley. The male quartet of Elizabethtown College participated in a Sunday morning service. A musical program of home talent was presented on Palm Sunday. Bro. Robert Byerly of Elizabethtown conducted our pre-Easter services. Three were received into our church by baptism. Our CBYF sponsored an Easter sunrise service. Visiting ministers at our love feast were J. N. Cassel, Robert Faus, B. G. Stauffer and Milton Hershey. Guest speakers in recent months have been Lester Royer and Ira Meyer. Mrs. Rufus Eby spoke at our Mother's Day program. A mother and daughter fellowship was held May 15 with Mrs. Ray Kurtz as speaker. Our delegates to Annual Conference were Brother and Sister Paul Forney.—Mrs. Mark Meyer, Lebanon, Pa.

Southern Pennsylvania

Back Creek, Upton—Our women's work group spent a day at New Windsor packing clothing for overseas relief. Bro. John Grimley, missionary to Africa, was in charge of an evening service at which time an offering was received for missions. A Sunday evening service was conducted by the group of C.O. boys from the Mt. Alto Sanitarium with the offering going to BVS work. At our regular council Bro. Clarence Showalter and Bro. Leroy Plum were elected as delegates to Annual Conference. We also decided to have vacation Bible school in the evening beginning July 19-30. Bro. Milton Hershey of Manheim, Pa., held a two-week revival meeting for us. Four have been baptized into our church fellowship. The first Sunday evening of the revival meeting, Bro. Hershey spoke of his experiences with the Heifer Project and of his trip to Germany. An offering was taken to purchase heifers for relief. Bro. Hiram Gingrich was speaker for the young people's conference. Bro. Gingrich and Bro. Paul Hoover were with us for our love feast in May. At this service our Annual Conference Offering was received. —Mrs. Roy B. Hawbaker, Mercersburg, Pa.

Western Pennsylvania

Fairview—We have just completed two weeks of evangelistic meetings with Bro. John M. Geary as evangelist. The meetings closed with our communion service. Baptismal services were held on Sunday afternoon, May 2 at the Somerset church. Private communion was taken to two of our members who were unable to attend because of sickness. — Mrs. Ross A. Brougher, Markleton, Pa.

Florida and Georgia

Orlando, Highland Community—Brother and Sister Levi Shively were with us for a three-day Christian educational pro-

Brethren Placement and Relocation Service . .

This column is conducted as a free service to our people. The right to edit and reject is reserved. Since no verification of ads is made no responsibility can be assumed. In writing about any ad please give the number. Unless otherwise specified address all correspondence to Brethren Service, General Brotherhood Board, 22 S. State St., Elgin, Ill.

No. 970. For sale: Anyone desiring a picture plate of the First Church in Chicago may order them. Plates are $2.00 each, plus 35c for wall hangers. Order from: CBYF, 3435 W. Van Buren, Chicago 24, Ill.

No. 971. Wanted: Person to share in housekeeping duties and live with elderly couple who are still active. Will receive room and board and some remuneration. Modern house and small garden. Contact Brethren Service Commission, General Brotherhood Board, 22 S. State St., Elgin Ill.

No. 972. For sale: Shoe-repair shop and equipment in a building with modern living quarters on first floor and two apartments upstairs. Also has garage. Will sell separately. Must sell because of ill-health. Six miles to the Church of the Brethren. Write: Roscoe Swank, Box 1112, Butler, Ohio.

No. 974. For sale: A dairy farm. Clay loam soil. 77 acres open, the rest salable timber and pasture land. Nearly new buildings: house—5 rooms and bath, insulated, furnace, basement, brick siding. Barn, 44x60, stanchions and drinking cups. Large chicken house and granary. One mile to Guthrie Church of the Brethren. Prefer Brethren family. $8.000. Could give immediate possession of buildings. Farm land rented for this year. Write to B. B. Byer, Panora, Iowa or to I. T. Byer, Bemidji, Minn.

No. 975. For sale: 2 bedroom masonary home, 7 blocks from Highland Community Church of the Brethren. Large lot, 55 x 167. 8 citrus trees. Taxes $9.36. Low down payment and good terms. Write: Floyd Biddix, Box 368, Orlando, Fla.

No. 976. For sale or trade: 7-room modern house, 3 lots, double garage, wash-house. Within walking distance of Church of the Brethren. Price, $2,700. Write: W. H. Miller, R. 1, Welda, Kansas.

No. 977. For sale: Farm with good buildings, modern house, also business corner on farm. ¾ mile from Brethren college. Ill-health is reason for selling. Write: Brethren Service Commission, 22 S. State St., Elgin, Ill.

No. 978. Wanted: Practical nursing in a good home near Dayton, Ohio. Can give references. I am a member of the Church of the Brethren. Write: Brethren Service Commission, 22 S. State St., Elgin, Ill.

No. 979. For sale: Two apartment houses, completely furnished on two corner lots, zoned for business, in Sebring Florida. Twelve apartments in all. Three blocks from Church of the Brethren. Write to Bryan Leckron, General Delivery, Anderson, Indiana.

No. 980. Wanted: A man who can coach basketball and other athletics and teach in the high school. A dietician or kitchen manager, with girls to assist them. Anyone who knows food values can handle this work. Also desire a regular high school teacher. Anyone interested in working in a real Christian atmosphere in these positions write to G. E. Drushal, Lost Creek, Kentucky.

No. 981. For sale: Five acres of good land with seven room house in good condition with basement, modern bath and shower. Two-car garage with large laundry room. One air-conditioned poultry house accommodates 100 laying hens. A small barn fully equipped for three cows. Twenty bearing peach trees. Located three blocks from Brethren church and three blocks from consolidated school. Write to E. G. Sellers, Onekama, Michigan.

CHILDREN'S BOOKS (1954)

***TINY TOT SONGS**

Paul E. Bierstedt

This is a beautifully illustrated song book for small children. Large format and lithographed in color the sixteen songs will captivate the tiny tots. While all songs do not have the same merit this will be a helpful book in the library, church school, or at home. **$1.00**

***THE FIRST BOOK OF ISRAEL**

Nora B. Kubie

The story of Israel from the time of Moses to the present day is told in narrative, charts, and pictures which young and old will enjoy. Israel, much in the news these days will be of particular interest at this time. Excellent for use in connection with a study about lands of the Bible with Junior age children. 70 pages **$1.75**

***PUDGE**

Irma S. Black

Fiction. A delightful mystery story. The plot presents a new boy at Eagle Bay, the reaction of the other boys and girls in the community and how they eventually find out the true characteristics of the newcomer and learn to love and accept him.
184 pages Cloth. **$2.50**

***SUSAN'S SPECIAL SUMMER**

Joyce Boyle

This is a read-aloud book for families with young children or for use in lower grade church school classes. The father, mother, grandmother, little cottage near a park, and a special summer for Susan, age six, furnish the proper setting for a delight-story. 96 pages **$1.50**

***STORIES OF JESUS**

Ethel L. Smither

Eleven favorite stories of Jesus from the first Christmas to the first Easter are retold for boys and girls. This book is sure to win many readers because of the style, the pictures, and most of all, the subject. 80 pages. **$1.50**

* Suggestions for church library.

BRETHREN PUBLISHING HOUSE . . . Elgin, Illinois

ram. Our pastor, Bro. Floyd Biddix, eld our pre-Easter services closing with ommunion service on Thursday evening. t the evening service on Easter, the hoir presented a cantata. The young eople have been engaged in a contest hich has increased the attendance at both ie Sunday school and worship services. t the church fellowship supper on May the CBYF were in charge of the pro- ram. During our mid-week services, we ave been studying the work of the rotherhood. New homes are being built ear the church and several new families are attending our church services. Several from our church attended Annual Conference.—Mrs. Howard Brown, Winter Park, Fla.

Eastern Maryland

Baltimore, Woodberry—Our church met in spring council on Sunday evening, May 7 with our elder, Jacob Replogle, presiding. Our pastor was voted delegate to Annual Conference. On the first Sunday in May, our congregation had an outing following the church services. Our spring communion was observed the last Sunday evening in April. On Sunday, May 30 our men's trio and other persons from our church presented a program at the Fahrney-Keedy Memorial Home. One new member has been added by baptism to our church fellowship. Our vacation school was conducted the week of June 21.—Albert C. Schue, Baltimore, Md.

Thurmont—The youth group sponsored a hymn sing with all the surrounding churches participating in it. Two new members have been baptized into our church fellowship. Bro. Wayne Eberly has been serving as our pastor, and will continue to do so until the first of September.—Mrs. Tunis Lewis, Thurmont, Md.

Middle Maryland

Middletown Valley, Grossnickles—Installation services were held in the Myersville church for Brother and Sister Robert Strickler. The ladies' aid quilted during the winter and also made five comforters for relief. Our Easter program was presented by the primary and junior departments. The young people gave the play, My Son Lives. Holy Week services were observed. The church has decided to build a parish hall next to the church and to build Sunday-school rooms on top of the church building. Work will begin immediately on this project. Our young people meet every Sunday evening. They recently returned an exchange program with the Mountain View church, Inwood, Va. The Shining Light group presented a program on the evening of May 2. One Sunday in April Bro. Hartman Rice talked to our young people. A group of our youth attended the regional roundtable at Bridgewater College. Our regular spring council meeting was held in our church on May 11 with our elder, Samuel D. Lindsay, in charge. Our pastor, Robert Strickler, and our assistant pastor, Bro. Basil Grossnickle, were delegates to Annual Conference. Bro. Paul Leatherman was licensed to the ministry. Our revival services were held in May with Floyd Mitchel as evangelist. Communion services was on May 22. A number of men attended the district men's supper in the Myersville church. A group of women from our church attended the district women's meeting in the Hagerstown church on May 20. A vacation Bible school is being planned.—Mrs. Eleanor Grossnickle, Myersville, Md.

Stone Bridge—Bro. Donovan Beachley of Hagerstown gave a talk concerning the Fahrney-Keedy Memorial Home at San Mar, Md. An offering was taken for the home. The women's work group collected soap for relief. Holy Week services were held at our church with Bro. Samuel Lindsay and Bro. Clarence Hunsberger as guest speakers. An Easter pageant, The Chancel Lily, was presented by the young people. Our love feast was held May 1 with Bro. Robert Schreiber of Hagerstown in charge. Bro. Ross Murphy of Shippensburg spoke at our memorial services on May 16.—Mrs. David Mills, Hagerstown, Md.

Tennessee

Liberty—Our young people presented the play, The Gift of God. Each Sunday-school class has sponsored special projects to raise money for furnishing their rooms. Our young people have organized under the Youth Action Plan. The district youth cabinet visited our church to encourage more young people to attend the youth conference and summer camp. Our church donated a heifer to the Heifer Project. A collection was received for sending chicks to Europe. Two quartets from Georgia recently presented an all-day service at our church. The district ladies' aid met at our church. Guest speakers during the past few months have

MY NEW ADDRESS IS . . .

Name .....

R. D. or St. .....

P. O. ..... Zone ..... State .....

Help us to keep your Gospel Messenger coming by reporting any change in address promptly. **Please do not remove old address.**

been Rhett Petcher, district fieldman, F. C. Rohrer, Charles Rinehart and H. Stover Kulp, missionary to Africa. As a result of the meetings held by Bro. Rinehart, five were baptized into our church. We held our Bible school during the month of June.—Miss Berchie Isenberg, Fordtown, Tenn.

Eastern Virginia

Hollywood—Bro. G. W. Beahm of Nokesville brought one of our morning messages. We participated in the One Great Hour of Sharing. At another Sunday morning service Bro. Swigart of Manassas preached for us. The young people and children presented an Easter program. On April 24-25 Bro. Earl Woodward and his wife, returned volunteer workers in Europe, were with us. They showed pictures and talked of the conditions which exist in that country. The offering was used for Brethren Service. On May 16, Pulpit Exchange Sunday, Bro. Carl Smith, pastor of the Manassas church, was our speaker. — Bertha M. Quann, Fredericksburg, Va.

First Virginia

Green Hill—Our school of missions on Spanish speaking Americans included the following programs: filmstrip, Our Newest Neighbor; a talk by Professor Prufer of Roanoke College; the film, Fritz Goes to College; and the drama, The Challenge of Go Ye, by members of the church. Bro. Forrest Groff, building counselor, met with the building committee of our church to make plans for an educational building. On the fifth Sunday nights, our church unites with the community church for evening services. One Sunday afternoon our pastor and the choir were in charge of the chapel hour over the local television station. Our spring love feast and communion was held on Good Friday. The ladies' aid contributed to the district women's work project. On May 16, Pulpit Exchange Sunday, Bro. Orion Eller was at our church and our pastor was in the Blue Ridge church. On May 28 the district male chorus presented a musical program in our church. Sunday evening services have featured a program by the CBYF, a temperance program by the ladies' aid, the Monroe junior high glee club, Earl Zigler as guest speaker, a junior hi worship service with the filmstrip, Why Do We Live?, a musical program by the choir, a Jefferson hospital student nurses fellowship, an all church family night fellowship and the film, Journey Unto Faith.—Charlotte Coon, Salem, Va.

Second Virginia

Grottoes — Guest speakers during the winter months were Bro. Raymond Phibbs and Bro. Eugene Nolley. Bro. Ernest Craun officiated at our love feast service. The women's group presented a program on Mother's Day during the regular morning worship period. On Pulpit Exchange Sunday Bro. F. Y. Garber brought the message. Parsonage day was observed on June 27 with both a morning and afternoon service and a basket lunch at the noon hour. Our revival will begin on Aug. 30 and continue through Sept. 12 with Bro. Wilmer Crummett of Bassett, Va., as evangelist. Our pastor conducted a joint Easter sunrise service for our chur and the Pleasant Hill church.—Mrs. Le W. Smith, Grottoes, Va.

Southern Virginia

Fairview and Goodwill—Our love fea was held May 22 with Bro. W. C. Sweitz presiding. The work has been started our parsonage. Our summer pastor w be Bro. Donald Ritchey and his wife. O council meeting was held May 21 wi our elder, Bro. Guy Wampler, presidin Reports were made concerning the mer work, women's work and the work of t young people. We have a Lord's Ac project this year. The young people ha been making and selling candy for t parsonage fund. Our pre-Easter servic were held by Bro. C. C. Kurtz of t Pleasant Hill church. Bible school w be held the last of July.—Mrs. Clau Pendleton, Stuart, Va.

Spray—Our pastor, Bro. F. Merv Martin, and his wife held open house the parsonage. The young people co ducted a youth revival with the loc ministers as speakers. We observed t One Great Hour of Sharing. The wom of our church have been making gow and quilts for relief. Holy week servic were conducted by our pastor, climaxi the meetings with love feast and cor munion services. Our church was ho for the district young adult banquet. T young people recently attended the distri meeting at Antioch. A baby dedicati service was held the first Sunday in Ma The men of the church served for t mother and daughter banquet. — M Ersley Odell, Leaksville, N. C.

Dig or Die, Brother Hyde

(An Autobiography of a Pioneer Preacher)

William J. Hyde

Relive with "Brother Hyde" human situations, from the riotously funny to the deeply tragic as they were experienced during fifty years of service in the ministry.

Situations as he

. . . lands in Dakota Territory with no church, no support and $60.00 in his pocket.

. . . holds his first services over a saloon in a room reached by a ladder.

. . . helps raise a building fund with the help of two grain farmers who don't speak to each other.

. . . starts a Sunday school on the shady side of a sod hut.

. . . preaches a sermon as courtroom evidence.

. . . wangles a free pipe organ from Andrew Carnegie with a 6c stamp.

. . . gives away his wife's "pot luck" supper to some newly-weds.

This is a book packed with anecdotes and the simple joy of life. 256 pages. Cloth. **$3.00**

BRETHREN PUBLISHING HOUSE

Elgin, Illinois

Church of the Brethren
Gospel MESSENGER
JULY 17, 1954



N HANDING over to Stauffer Curry the gavel he had wielded so masterfully during the Ocean Grove Conference, William Beahm referred to it as a symbol of the llowship that is encouraged by our annual meetings. It is also a symbol of the authority at is exercised by the moderator for he, together with all the delegates, stands under a ill higher authority, the guiding rule of the Holy Spirit. Because Annual Conference, as legislative meeting and as a worship experience, is so important in the life of the Broth-hood, it is the concern of all the members of the church, those who remain at home as ell as those who attend. This issue of the Gospel Messenger is in large part devoted to report of what happened at Conference. The record of the closing sessions will ap-ear next week.

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

Contributing Editors

ROY D. BOAZ ..... Cloverdale, Va.
A. G. BREIDENSTINE .... Lancaster, Pa.
A. R. COFFMAN ..... La Verne, Calif.
IVAN FETTERMAN ..... Oaks, Pa.
DEAN L. FRANTZ ..... Mt. Morris, Ill.
HOWARD H. KEIM .. N. Manchester, Ind.
MRS. JOHN D. LONG .... Dayton, Ohio
LUCILE LONG STRAYER . La Verne, Calif.
MURRAY L. WAGNER ..... Troy, Ohio
LEVI K. ZIEGLER ..... Martinsburg, Pa.

THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Norman J. Baugher, General Secretary, and the Brethren House, Earl H. Kurtz, Manager, 16-24 S. State St., Elgin, Ill., at $3.00 per annum in advance. Life subscription, $50, husband and wife, $60. Entered at the post office at Elgin, Ill., as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

JULY 17, 1954

Volume 103 **Number 29**

In This Number . . .

Editorial—
Annual Conference Is in Session 5
Kingdom Gleanings 16, 17

The General Forum—
God's Intention in Christ. D. Eugene Lichty 3
The Desires of the Heart. Kirby Page . 4
Appointments by 1954 Annual Conference 7
The Family Counselor 9
Conference Quotes 10
A Beam of Light at the Center. Glen Weimer 11
The Weather in Ocean Grove (Verse). Clinton S. Cordray 12
Reviews of Recent Books 15

Brethren Service—
Some Impressions From the Adult Seminar. Ralph H. Wort 18
Another Seminarian Gives His Impressions 19
New Hives for Greece 19
Eastern Maryland Holds Christian Faith and Peace Witness Conference 19
Brethren Pastor Writes Eisenhower .. 19

The Local Church—
A Partial Job Analysis of the Stewardship and Finance Commission 20

Our Mission Work—
Facing a Cholera Epidemic. George Mason 22
Youth Serve: In Missions. Irven Stern 23
Plan Ahead for Your Minister. H. Spenser Minnich and Helen B. Flory 24

READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

Contrary to New Testament Teaching

In the April 24th Gospel Messenger there appeared an article which we as a church are very much opposed to have printed in our church paper.

It is contrary to the New Testament teaching of Matthew 5:33-37 and of the Church of the Brethren. Why should we publish such things as swearing by the uplifted hand? Not only publish the article but print the picture. Perhaps you haven't thought what this can do to our people, especially the younger generation.—Carson Valley Sunday School, Duncansville, Pa.

In using the news photograph of Dr. Elton Trueblood we had no intention of endorsing the practice of oath taking or of swearing by the uplifted hand. Although the New Testament makes no reference to what gestures should or should not be used in such cases, it is clear in its opposition to oaths. Many Brethren and Quakers (Dr. Trueblood is a Quaker) follow a practice of affirming rather than taking an oath.—Editor.

250,000 Members by 1958

Thoughts are wonderful things and when fixed with a definite major purpose, persistence and a burning desire to reach a goal they clothe themselves into their physical, social and spiritual equivalent. If one or more persons in each of our congregations will immediately begin to think and act the Church of the Brethren will have a quarter million members when we celebrate our 250th anniversary in 1958.

Bro. Edward Ziegler in his editorial of the May 28 Gospel Messenger has given us the splendid idea; he has tried to open our eyes that we may see in our imagination a larger, stronger and more spiritual church. He has attempted to increase our faith in God, our responsibility in winning men to Christ.

Districts and local churches should find a positive, constructive and Christian approach in attracting people to our church with an aim of a commitment to Christ.

This is no fly-by-night scheme to get people to hit the sawdust trail; it involves prayer, consecration, dedicating of lives to the greatest work in the world and a deep-seated desire to lead men to Christ. Before we can expect a commitment to Christ on the part of the unsaved there must be a commitment to the spirit of evangelism by those inside the fold. This evangelistic program will not only bring new members into our church but there will be a spiritual growth within the church and great rejoicing when we celebrate our 250th anniversary with a growing, thriving, spiritual church of 250,000 members. — William E. Thompson, Dixon, Ill.

The Communists Are Wrong

These remarks are directed to the comments of a writer in the "Readers Write" columns of the May 15 Gospel Messenger. A statement was made with regard to the reasons for Klaus Fuchs turning traitor. The person writing that comment stated that Fuchs' guilt *"if any"* was in choosing the wrong vision of world history.

Concerning this question I should like to offer a different viewpoint. First, let's not compromise fact: Fuch's was guilty. Secondly, his treasonable acts were designed to promote a system that advocates destruction of the free nations.

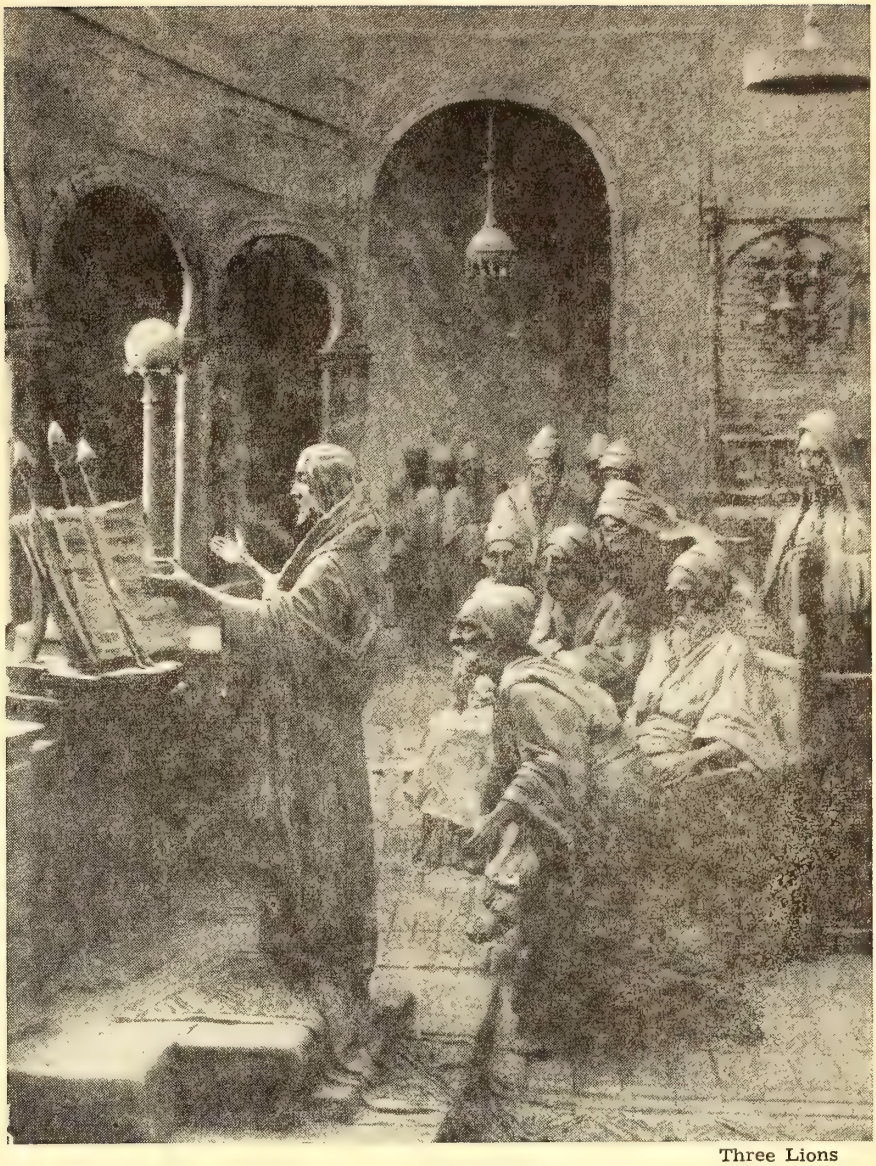
Most important, on some matters, such as the one under discussion, we can be clear without sacrificing principles. Communism, Communists and communistic methods are wrong. Let's treat them as wrongs just as we would treat the violations of unalterable truths or of the things we hold near and dear. Is it necessary for us to be blurred with appeals to lesser values, with appeals to be constrained in our thinking because of circumstances and backgrounds and complexities and problems? Is it not time for us to be called back to common ground from the more interesting visionary appeals to be unorthodox in our thinking?

Some regard leadership as the puncturing of the common mind with new reformist challenges, a scuttling of loggy attitudes. Let's try a different tack for a while. The cutting edge of growth may reach higher levels in the experiences of living some of our beliefs, both spiritual and social, with the fullest acceptance. Our beliefs about communism can be clear. Communism and the Communists are wrong. — Edwin Grossnickle, Elgin, Ill.

Jesus came to bless, to redeem and to reveal. "And he stood up to read; . . .

'The Spirit of the Lord is upon me,
because he has anointed me to preach good news to the poor.
He has sent me to proclaim release to the captives
and recovering of the sight to the blind,
to set at liberty those who are oppressed,
to proclaim the acceptable year of the Lord.' "

D. Eugene Lichty



Three Lions

GOD'S INTENTION IN CHRIST

TAKE the first six letters out of Christianity and only a meaningless collection of letters remains. Likewise, if we take Christ out of the religion which we profess, it becomes meaningless. For, as our brother, Warren Slabaugh, once wrote, "The Christian religion is the religion of a person." It is our hope that we might strengthen our church as we renew our vision of the Lord and as we grow into his fullness.

The letter to the Ephesians has been chosen as the basis for our study. There is considerable debate among Bible scholars as to whether Paul wrote this letter or someone who wrote for Paul. In either case, it seems to speak the mind of Paul. Its thoughts are eternal, yet ever modern. The ideas are big and unravel themselves in long sentences. For example, the first ten verses which constitute our text contain only five sentences. It requires considerable digging to unearth the gems of this letter.

Why did God place at the mercy of a cruel world his only begotten son? What was he trying to accomplish in this act? What in other words, was God's intention in Christ? If we can answer such questions, it will help us to understand better our Lord and the will of God for our lives. We shall approach this answer from four different angles.

Jesus came to us as a welcome guest. He came to bless us in a spiritual way. He blesses our

homes; he blesses our lives. It is he, says the writer, who has given us every spiritual blessing that we have. These blessings are distinguished from the material blessings for which most of us labor and which give us status in the world. Spiritual blessings are eternal; they are as much at home in heaven as upon the earth. They are the only ones that we can take with us. Jesus came to "bless us" first of all.

But this blessing which was a part of God's plan from the beginning of the world is not without its obligations. We are to be "holy and blameless." Jesus was the Lord Most Holy, the sinless Son of God. What does it mean to be holy? It means to be like Jesus. Not that we ever attain such a goal, but Jesus, our eternal contemporary, is our great example. In the words of a familiar hymn, "he the great example is and pattern for me." Through Jesus God intends that we should know him. We know that he is holy even as Jesus was holy.

Perhaps we should reflect more specificly upon what it means to be holy. Implied in the word's etyomology is "wholeness." Those saints who have walked with God have a completeness about life. They are well balanced. Too many of us get top-heavy with the anxieties of living, but not so with those who live after the teachings of Jesus. They are spiritually whole. Those who are holy are the pure in heart. Through the life of Jesus, they see God. We measure our lives by the yardstick of Christ. Such a unit of measure keeps us humble. But, as Albert Palmer has written, "Jesus is not only the ethical yardstick but also the spiritual comrade." God sent Jesus to be our heavenly comrade to help us walk in holy paths of righteousness.

There is a follow-up of this intention of God in verses five and six. Not only was it planned that we should be blessed in Christ, but that we should also become his very children. Out of divine love, which was also in God's plan from the beginning, we may become the sons of God "through Jesus Christ." What a privilege! What a Father! It would be impossible to comprehend a Spirit like God adopting us earthly creatures as his sons. But, by sending his own Son in the flesh, we can better know what it means to be a son. The purpose of this divine sonship, in verse six, is that we might give praise to this manifestation of the glorious grace of God that he poured out through Christ, the beloved. God intended, secondly, that through Christ we might become a part of his family. Through Jesus we enter a chosen race called the faithful.

Not to be overlooked is the fact that at one time we were orphans. We were not his sons, but had separated ourselves from his family by sin as had the Prodigal Son. It is difficult for modern man to think of himself as a sinner. Most of us have had an exaggerated impression of our own virtue. As we meaure our faulty lives by the sinless life of the Beloved, we realize our need of adoption. Having seen ourselves in the light of Christ we become eligible for entering the family of God.

Sons of God. What a promotion! Ambitious Brethren like to seek employment with a company that offers opportunities for advancement. We ministers are even caught in the promotional ladder of success. But the result of such promotions in the sight of God is as nothing. Of infinitely greater worth is becoming a son of God. This advancement is given irrespective of the company we work for or the accumulation of our past sins. It comes to us by the marvelous grace of God. And it gives to us an infinite worth of the individual, which has given

Continued on page 14

The Desires of the Heart

Kirby Page

WHAT we want decides what we become, and what we desire most passionately determines our destiny. Every inclination is pitted against some other urge. The outcome of this incessant struggle is registered in our character. To a high degree, desire may be controlled and transformed. Craving for rich food may be curbed by the stronger satisfaction of moderation for the sake of robust health. Pride of sumptuous dress may be mastered by simplicity in order to share more generously with the underprivileged. The satisfactions of self-centeredness may be sublimated by family affection.

The quality of man's character is determined by his hierarchy of desires. Through awareness and determination, first things may be put first and lesser things put later. What an individual wants is changed by prayer in its many forms. Adoration of God and gratitude to him transform low desire into high desire. Penitence and confession strengthen holy aspiration. Commitment and petition diminish certain desires and intensify other urges. Intercession and communion profoundly affect the longings of a man's heart.

Persistent prayer should be made to God that the desires of our souls may be purified and exalted. As we fix attention on God and expose our faculties to him in unhurried reflection and fervent yearning, low desire is replaced by high desire. Our spirit is kin to the Holy Spirit and we are restless until we rest in God.

Wise the man who has learned to prune his desires, and who is faithful in the nurture of noble aspirations.

Annual Conference Is in Session

Conference on Home Missions and Evangelism

"Not optional"—these are the words used by Dr. I. George Nace to describe the home mission enterprise. The speaker should be qualified to discuss home missions because he is the executive secretary of that division of the National Council of Churches. His address came early in the one-day conference planned for Monday.

"The home mission enterprise," he insisted, "is as challenging as never before." Dr. Nace then proceeded to discuss several factors to keep in mind while considering the home missions task of the church. An abridged copy of his address will appear later in these pages.

Around three hundred persons attended the Monday conference in the Youth Auditorium. For two periods, one in the morning and one in the afternoon, they attended seminar sessions directed by Charles Zunkel, W. H. Yoder, Edward Ziegler, Dessie Miller and Olden Mitchell. In the afternoon and evening periods the featured speaker was Dr. Harry H. Kalas, associate secretary of the Christian Education Division of the National Council. He spoke on the disciplines of teaching evangelism and the mission of the church to those outside her life. In his evening message, heard by a large assembly of Brethren already on hand for Conference sessions, he emphasized the need for a lay apostolate, for unlimited patience in winning men, and for united effort in evangelism so that Christians can demonstrate that "we care together."

TUESDAY EVENING

Pastors' Dinner

Around four hundred and fifty Brethren ministers and their wives heard John Oliver Nelson assert that in this century "God confronts us with the fact of the coming together of Christians." The speaker, who is national chairman of the Fellowship of Reconciliation, as well as a professor at Yale, said that two sets of values are often in conflict. They are community and conviction. Creeds have often served to break community. Protestants have divided on the basis of convictions into hundreds of denominations. Dr. Nelson believes that the spirit of God is speaking to our time through the ecumenical movement, which can knit together both community and conviction.

"The things which unite Christians," said the speaker, "are far more important than those which divide us. The ecumenical movement gives a new mandate for peacemaking within a united church around the globe. Ways in which local ministers can work cooperatively and unitedly with other Christians were pointed out.

Vernon Miller, president of the Pastors' Association, presided at the dinner and Murray Wagner served as toastmaster. Newly installed officers of the association are Clarence Bowman, president; Murray Wagner, vice-president; and Earl Bowman, secretary.

First Session of Conference

Long before 7:30 people began coming into the auditorium, driven in by the heavy mist outside or drawn by the singing of the choir, which was getting in a rehearsal before the evening service. During the day we had been conscious that more people were about the grounds, in the exhibit room and in the restaurants. The great number, estimated at 5,000 although the registrars report only 2,500 registered, brought the realization that Conference had begun.

Under the direction of Marlin Brightbill, with Ruth Weybright at the organ, the hymns, For Christ and the church and Glorious Things of Thee Are Spoken, were sung with the same enthusiasm with which each had greeted his neighbors in the two minutes of fellowship with which this first session opened. Vernon F. Miller, pastor of the Fresno church, Calif., was chairman for the evening.

The hymn-anthem, Jesus Calls Us, was a fitting introduction to the address of the evening, Christian, Renew Your Calling. The speaker was Dr. John Oliver Nelson, director of religious field work and professor of Christian vocation, Yale Divinity School; he is also chairman of the Fellowship of Reconciliation. He declared that it is the Christian's sense of a calling that only he hears and feels that separates him from others. The Protestant is not one who negatively protests, but one who testifies for God and to what God speaks to him.

Dr. Nelson pointed out five ways of testifying to what God in Christ has done for us: (1) the silent witness who is content to let what he does speak for the faith that is in him; (2) the witness of the casual remark, who indirectly testifies that he is a Christian; (3) the one who invites people to hear others tell about the Christian faith; (4) the one who speaks to a small group; (5) the one who testifies from one's own heart of what Christ has done for him to individuals wherever he may be.

Renewing our calling, the speaker stated, demands of us a reorientation of what it means to be called by God. We must come to the realization that God through Christ lays his claim on each individual, that he has an

intention for each life, that he cares what happens to each one, to the lowliest as well as to those in high position, "God cares, loves, unutterably sympathizes, calls to men, seeking them for fellowship with him," said the speaker.

Having this sense of calling, Dr. Nelson went on to say, we seek our vocation in God's will and this means working with new vision and energy at some jobs and refusing to do others.

Renewal of calling means also renewing our fellowship with other Christians. Most fellowship is narrow and halfhearted. It must be deepened, become more intimate, like that of the Christian fellowship which has been the deepest kinship, uniting multitudes of believers through the years.

Another point of renewal is Christian discipline. "Blessed are the tamed, for they shall inherit the earth"; this is the true meaning of the third beatitude. The demands of the gospel are absolute and unyielding as they deal with inner motive and outer action and we are called to put contemporary content into the gospel demands of us. "There must be a deep obedience to Christ in the ordinary things of everyday life," was the speaker's conclusion.

Dr. Nelson called on the audience to sing again the fourth stanza of the hymn, Jesus Calls Us.

WEDNESDAY MORNING

Postbreakfast Conferences

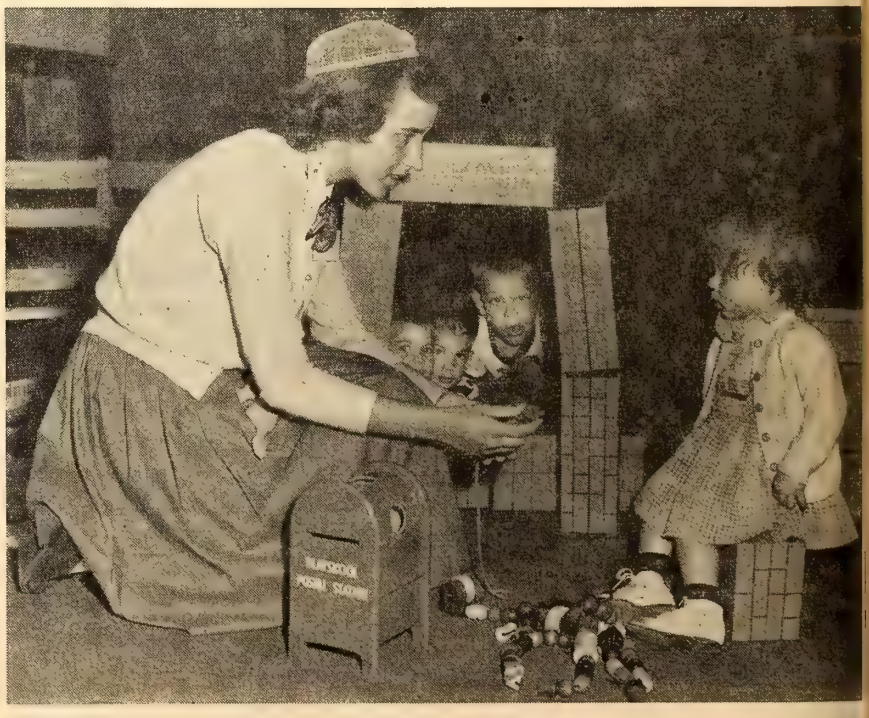
Sectional meetings and postbreakfast conferences are frustrating to the reporter; there are so many interesting and significant talks and discussions going on at many places all at the same time. Even when several are scheduled for the same place it means only a tantalizing sampling of each. What we can give here we hope will stir your interest in what Conference offers for the various programs of the church.

The children's workers met in a room overlooking the ocean, which this morning was rolling in great swells topped with white caps. About a hundred of those who are interested in the children of the church heard Leonard Carlisle, pastor of the Black Swamp church, Ohio, define self-discipline, the first presentation on the theme of the week, Self-discipline for our Children. The speaker pointed out that a discipline imposed from without has an insidious effect, sapping the individual's will to act on his own and leads to obedience only through fear. On the other hand, through self-discipline a person gains the ability to do what we ought to do, freedom and a sense of creativity. Self-discipline does not imply unlimited freedom, but restraints come from within. Bro. Carlisle emphasized that such discipline is the outcome of guidance and gradual development over the years; the training for this kind of discipline is the responsibility of parents and teachers. If the chil is not helped to gain this self control he becomes subject t imposed disciplines and to un happiness because of infantil behavior when an adult.

Wednesday Bible Hour

The four Bible hour message this year were based on the let ter to the Ephesians, using fou selected passages which wer printed in full in the Conferenc booklet. At the suggestion o Eugene Lichty, pastor of th Mountain Grove and Greenvill churches in Missouri, the entir group assembled for the firs Bible hour read together Ephe sians 1:1-10. The congregatio on this cool and misty morning was a large and attentive one The singing under Perry Huf faker's direction was hearty fo so early in the morning. Fred Hollingshead was in charge o the service.

What did God seek to accomplish by sending Jesus Christ into the world? What was God's intention in Christ? Brother Lichty's commentary on the beginning of Ephesians will appear later in these pages. In brief, he



While parents attended session of Conference in the morning their children were cared for by volunteers largely from the East

underscored the passages that demonstrated God's purpose to bless us with spiritual blessings, to make us his sons through Christ, and to bring us redemption through his Son. The main theme of the entire letter is that all things should "head up" in Jesus Christ. "The world and all that it contains has only one purpose, and that is to serve Him."

Adult Work

"The door is open wide for the church to enlarge its program for older people," said J. H. Mathis in urging that a new movement be launched for the consideration of older adults. He was addressing the joint session of men's and women's work held in the auditorium. The speaker maintained that older people can carry more responsible leadership in the church. They are still able to think and plan constructively. Older adults need a home for emotional as well as economic reasons. The church can help by providing homes and otherwise helping older people to secure homes.

"We must de-institutionalize our homes for the aged," contended Levi K. Ziegler, who is now superintendent of the Morrison's Cove Home. He said that many visitors to homes still refer to the guests as "inmates." Modern family life is not geared to taking care of the aging. Institutional homes are therefore necessary. Bro. Ziegler, in addressing the joint session, discussed several of the problems that now confront our church homes for the aged and infirm. He called the care of the aging by the church a "Christian adventure" which will "add life to their years."

Following the joint session both men's and women's groups adjourned in order to conduct separate business sessions.

Children's Workers

Children are surrounded by unconscious influence from two

Appointments by 1954 Annual Conference

Officers of Conference

A. Stauffer Curry, moderator
Paul M. Robinson, alternate moderator
Chalmer E. Faw, secretary—1956
Harry K. Zeller, Jr., reader
Rodney Davis, messenger
Russell Beahm, assistant messenger
Robert Swank, assistant messenger

Committee on Credentials

Rufus B. King
Mrs. George Detweiler
W. H. Yoder
J. Clyde Forney
H. W. Peters

Committee on Resolutions

Kenneth Morse, 1957
Nevin H. Zuck, 1956
Desmond W. Bittinger, 1955

Conference Program Committee

A. Stauffer Curry, moderator
Chalmer E. Faw, Conference secretary
Warren D. Bowman, 1957
M. Guy West, 1956
Kurtis F. Naylor, 1955
Charles E. Zunkel, 1955 (staff member and secretary)

Railway Transportation Agent

Earl H. Kurtz, 1957

Committee on Fraternal Relations

A. Stauffer Curry (moderator), Norman J. Baugher (general secretary of the General Brotherhood Board)
Desmond W. Bittinger, 1957
Dan West, 1956
William M. Beahm, 1955

Representatives to the National Council of Churches

Norman J. Baugher, William M. Beahm, R. E. Mohler, Hylton Harman, alternate, 1957 or 1958
Burton Metzler, Mrs. Dan West, Harper S. Will, Calvert N. Ellis, alternate, 1956

Council of Men's Work

Frank Click, La Verne Martin, Willard Powers, Ernest Statler, Martin Stine, 1957
Nevin Coppock, Harry Hoff, Joseph Kettering, E. R. Shober, Victor Ullom, 1956
Robert Beery, Harry Lehman, Mark Roller, Roland Rowland, Bruce Tharrington, 1955

Council of Women's Work

Mrs. Calvin Bright, missions, 1957
Mrs. Paul Halladay, president; Mrs. Harold A. Royer, aid societies, 1956
Mrs. Nevin H. Zuck, homebuilders, 1955

National Cabinet of Children's Work

Mrs. Charles E. Weaver, Eastern
Nancy Flory, Southeastern
Mrs. Russell Michael, Central
Betty Lou Hershberger, Western
Margaret Lininger, Pacific Coast

National Youth Cabinet

Lloyd Sollenberger, Eastern
Lauree Hersch, Southeastern
Carolyn Zunkel, Central
Norman Long, Western
Carole Steele, Pacific Coast
Jay Gibbel, student representative

Continued on page 26

sources, DeWitt L. Miller, pastor of the Hagerstown church, Md., told children's workers at their sectional meeting. One source is the actions of adults which are opposed to the direct teaching; the other is the community, TV, newspapers and other media. In the light of this parents and workers with children have the twofold task of overcoming unconscious negative influence and of redoubling efforts to create an atmosphere in which wholesome positive influences will fill the unconscious and provide spiritual and moral undergirding. Bro. Miller listed four ways by which to accomplish these tasks: (1) evaluate the situation; (2) eliminate unwholesome unconscious influences; (3) uphold positive values in serving the moral and spiritual atmosphere of our homes; (4) teach positively ethical ideals, moral character and religious faith.

A panel—Dessie Miller, director of children's work; Mrs. Stewart B. Kauffman, a former schoolteacher and a parent; Robert Knechel, pastor of the Gettysburg church, Pennsylvania; and Dr. Charles Weaver, physician—discussed the problem of laying foundations for temperate living. Giving a child security and love, surrounding him with a sustaining fellowship, teaching why drinking, smoking and intemperate living is wrong, setting an example in the home were some of the bricks in the foundation. The showing of the filmstrip, Bill's Decision, brought to a focus the presentations of the morning.

Junior-High Leaders

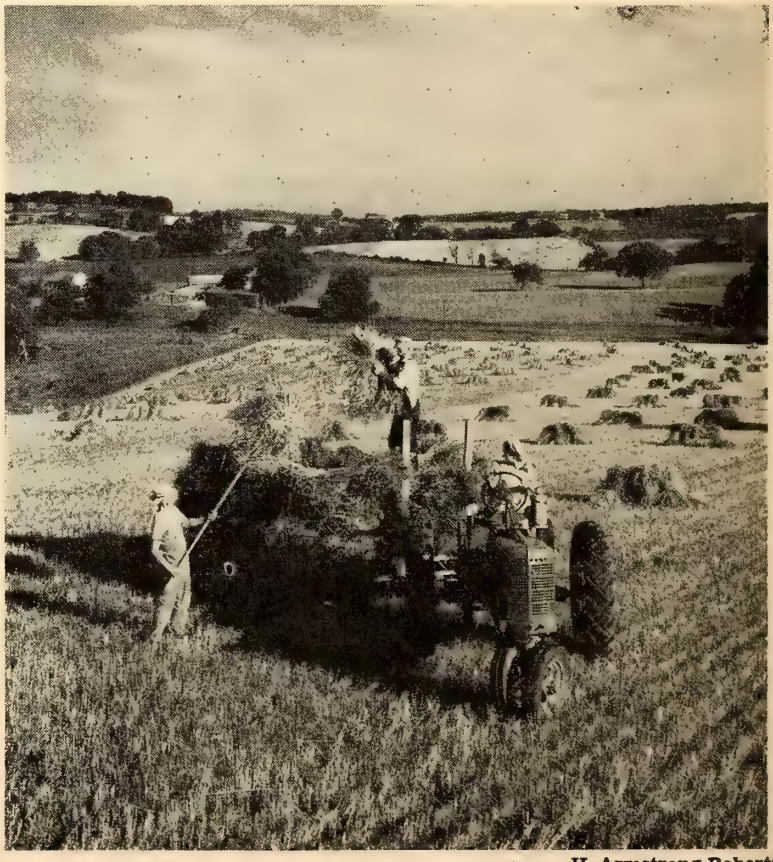
James Renz listed five characteristics of teen-agers in his introduction to his topic of Disciplined Living for Junior Highs. He went on further to discuss briefly constructive approaches to the problem of youth— helping them to an acceptance of sex, guiding them toward the establishment of an independent personality, toward economic competency and toward the development of a system of appropriate values. Bro. Renz was addressing a group of leaders of junior-high youth in their sectional meeting. He laid the background for the showing of the filmstrip, Bill's Decision, a temperance film produced by the church.

The Rural Church

Can the rural church be saved? In speaking to a sectional conference on rural life, Rufus B. King said that many country churches can be saved but there is danger of losing some unless there is a program to save them. He noted such specific needs as a full-time rural specialist on our national staff, the regrouping of some districts so that a full-time fieldman may serve each one, regrouping of parishes where needed, a placement service that would work at all levels, a pastoral subsidy program for weaker churches, and a strong lay leadership.

In discussing the role that rural churches play in the life of the church, Don F. Pielstick, who is associated with the Department of Town and Country of the National Council of Churches, suggested that the churches should help people adjust to the facts of change. Churches can help young people to stay on the farm by seeing that they have access to both capital and land. They can also teach wise Christian stewardship of the land. They must recognize that their unique task is to Christianize rural people and rural society. They must learn to work together especially in ministering to rural youth.

Five rural Brethren churches were cited for special recognition as rural churches of the year. These five are the Martinsburg church in Pennsylvania,



H. Armstrong Roberts

Churches can help young people stay on the farm by seeing they have access to both capital and land and by teaching wise stewardship

the Mill Creek church in Virginia, the Milledgeville church in Illinois, the South Waterloo church in Iowa, and the Fruitland church in Idaho.

Brethren Service

In order to lift up as many of the programs as possible this was a very informal question and answer session. Many attending the session participated in the program as well as those with special assignments.

Material Aid. An arrangement has been made with CROP to supply food for a larger "package program" to families with TB in the Linz area.

How can we find out if individual families need the packages we send? Many persons send or wish to send packages to individual families in the countries of Europe. If distance allows, Brethren workers in Europe will make personal contacts with such families to determine actual need. Letters requesting such information should be addressed to Brethren Service headquarters in Kassel, Linz or Ioannina.

Is there still need in Germany? Yes. Although Germany has made a remarkable recovery, refugees continuing to come from the east, leaving everything behind, must be cared for. Children, the aged and the sick who have been refugees since the close of the war still need aid.

What is taking place regarding surplus commodities? The U. S. has many millions of pounds of surplus farm products stored away and millions of dollars are being spent to pay storage. This matter has been before Congress; however, a bill has just been introduced to the House to release 300 million additional pounds of surplus commodities for a three-year period with instructions to the President to have distribution to needy areas made by voluntary agencies. Also this bill would extend the types of commodities available for distribution to those which "waste" instead of only those which "spoil" over a long period of time. Attention was called in earlier notes from Conference to the action of the General Brotherhood Board on Surplus foods.

Is soap still needed? The Brethren Service Commission is probably the only agency continuing this type of aid. Soap is a much needed item in refugee camps and institutions in Europe.

Have the glass cans that were sent to Greece been used? They are being used; instructions for use have been given with the cans and the vilage people have been amazed to find that food

The Family Counselor

Naomi Will **H. K. Zeller, Jr.** **Jesse Ziegler**

The Family Counselor welcomes letters of inquiry. They may be addressed: Family Life Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Dear Counselor,

I have been burdened lately with a report that was started on me some years ago while I was in college. As I recall now, someone did try to tell me about it a year after I finished college, but I was so entirely innocent of it that I didn't even take it the way they meant it. My husband tells me that I should forget it. The report from what I have gathered was that a girl friend and I were too fond of each other—homosexuality, I suppose, must have been the report. This is the farthest thing away from any thought I have even had in my whole life.

I have asked the Lord to get this report cleaned up for me and I'm sure he will.

The trouble is that people haven't told me plain out what they heard. They just tell people I know that they heard a terrible report on me.

Wouldn't you or almost anyone else want a report like this corrected if it was concerning you? What do you think would be the best method of going about it? I just don't want something like this even in one person's mind. Won't you who are on the counselors' staff pray with me that those who have heard this report will write me about it so it can be corrected? I gave my life to Christ when a child and although I have made mistakes along the way, I have tried to live as near him as I possibly could.

Troubled.

Dear Friend,

If you are absolutely clear of any guilt or involvement — forget it! There is no virtue in running around asking if people have heard a rumor on you and then saying it is not true. One can never trace down gossip to the last shred. Former Governor Gifford Pinchot has a fascinating story of how he attempted to kill a report that he had dogs put to death in Pennsylvania state penitentiary. He made public speeches by the thousands and alluded to it always; he wrote letters to every part of the world denying the accusation. But he never caught up with the rumor. Instead it grew in proportion as he denied it. Fortunately, the memory of the public is relatively short. It delights in a juicy morsel of gossip, grasps at it quickly, but then forgets it. If you are absolutely clean of any guilt or implication—forget it!

If not . . . the content of your letter leads to the strong suspicion that you have guilt feelings which have basis in fact. Otherwise the compulsive obsession of your letter would be absent. Most of your information is second or third hand. You have read into virtually every conversation some implication about yourself. But your information is so slight that it is improbable you would be so apprehensive unless you had reason to read into their gossip.

It could be that I have read too much into your letter, but I have wanted you to look carefully at yourself. Remember what I said first: If you are absolutely clear of any guilt — forget it!

More than this, you have a good husband and are awaiting the birth of your baby. You have present happiness in apparent abundance. If this report is untrue, it will not disturb your happiness at all and it will not dim by one candle power the light of witness you shed for your Christ.

Harry K. Zeller, Jr.

put in the cans in the summer is good in the winter.

Will the foundation seed stock sent to Greece be useful? Greek villagers will now be able to raise their own hybrid seed corn. This type corn has been very successful but the need now is to be able to raise the seed there.

What is the prothesis program in Linz? This is part of the health program sponsored by the Brethren Service Commission in Austria. This is the supplying of artificial limbs to refugees to enable them to carry on their work or trade and lead a more normal life.

How can a family be secured through the Refugee Act of 1953? The resettlement office in New Windsor will supply forms and information if your church's resettlement committee does not have them.

How long will it take the family to arrive? Six months or more are required for the securing of a visa after a family has a sponsor in the U. S.

Is this a worthy Christian program? Betty Debels, who came to the U. S. four years ago under the previous DP act expressed appreciation to the church for providing such a program. "I want to thank the Church of the Brethren for this really Christian deed of helping refugees to come to the States and to live a normal life again."

Are student exchanges continuing? There will be fifty-one new high school age students arriving July 25. Homes have been secured for all of these. Four students will go from the States to other countries. Several college students will be coming to Brethren colleges.

Recently returned workers from Germany, Austria, Turkey and Greece and one from Puerto Rico were introduced and expressed appreciation for the opportunity to serve.

Foreign Missions

Mission Strategy for New Days was the topic chosen by those who planned this session, a timely subject in the light of what is happening in those areas in which we have work abroad. In Nigeria, Africa, the church faces a period of adjustment, as this country moves toward independence in 1956. In order that we might have some understanding of the problems, H. Stover Kulp, missionary to Africa, pointed out the great contrasts in typography, cultural patterns, languages and types of government—all of which complicate the problems of unifying Nigeria under one government. Nigeria is also an area of a dense, rapidly growing population in a largely undeveloped rural economy. Further complicating the problems of unification is the fact that the southern part is largely Christian and the northern, Moslem.

What is the relation of the church to independence? Bro. Kulp's answer was to cite three things the church is doing now. First the Christian church is attempting to establish itself as an indigenous institution independent of mission control. This church is showing an evangelistic zeal and concern for those who have not yet heard the gospel. Secondly, the church is

Conference Quotes

JOHN OLIVER NELSON, Tuesday evening speaker: "There are tyrants of the mind and spirit all about us today, seeking those who will obey: the Christian must grasp with new intensity the realization that he too has a discipline laid upon him, an unquestioning response demanded of him by the gospel."

JAMES K. QUAY, Thursday evening speaker: "Lay up treasure in heaven? Of course you can. You simply cannot shut heaven out of the heart of a man who has become a channel of God's love to a lost world."

WILLIAM M. BEAHM, in his moderator's address: "It is high time we have done with setting one area of our church program in rivalry with another. All are part of our ministry of reconciliation."

ROY BREG, executive secretary of Allied Youth: "Young people need to have a chance voluntarily to become part of a fellowship that makes it easy for them to say, 'No, thank you.' "

DON F. PIELSTICK, Department of Town and Country, National Council of Churches: "The most significant role of rural churches in the life and work of the church is to Christianize the forty per cent of the population which lives in small towns and the country."

ROSA PAGE WELCH, Friday night speaker: "The Supreme Court decision (declaring segregated schools unconstitutional) is the greatest blow communism has yet received."

I. GEORGE NACE, executive secretary, Division of Home Missions, National Council of Churches: "The home missions enterprise . . . is a business that is crucial, immediate, imperative, challenging as never before, far from being finished—and certainly not optional."

JOHN OLIVER NELSON: "Loyalty to a nationalism is treason to the kingdom of God in our time."

JOHN MIDDLEKAUFF commenting on Hosea's domestic difficulties: "Many a man has fallen in love with a pretty dimple and then made the mistake of marrying the whole woman."

WILLIAM M. BEAHM, moderator, in Standing Committee session: "The alternate moderator asks for the meaning of the report to be summed up in a nutshell—but he didn't say whose."

EUGENE LICHTY: "The Church of the Brethren should be the first to recognize that in the kingdom of God there are no color lines."

giving creative leadership in the solution of the problems that face the infant state, especially in showing that there is a unity in Christ that can surmount all barriers. In the third place, the Christian church has the great task of providing spiritual undergirding for the new country. Only as the church can do this will Nigeria face a true dawn was Bro. Kulp's conclusion.

What has happened to the church in India since that country has been an independent country? Mrs. Earl Zigler, whose first term as a missionary in India was the last years of British rule there and whose second term was the first years of independence, gave some impressions of what has been happening, especially in the last few months. She called attention to the terrific problems the new country faced: the separation of Pakistan, massacre of Hindus in Pakistan and of Muslims in India, the great influx of refugees into each country from the other, the illiteracy.

The Christians, most of whom had come from the lower castes, were not interested in the movement for freedom and not enthusiastic about independence because they had looked to the British for protection against the more privileged castes. Now with the Hindus in high offices some Christians are fearful and uncertain about the future of the church. It should be mentioned, however, that some fine Christians are in government.

The new constitution guaranteed freedom of worship and of propagation of religion and up now, Sister Zigler felt that the missionaries and Christians had had complete freedom to work and to worship. But in recent months, political actions of the American government in combination with some situations in India, have brought certain discriminations and pressures. This may result in secret followers of the Christian way. Others may compromise.

In the midst of the growing tension the church in India is becoming more independent, with Indians taking positions of responsibility. Missionaries and the church at home should rejoice in this growing independence. They should be patient and understanding during this period of stress. They should be willing to have the church develop in the Indian way with the missionary more and more in the background.

Sister Zigler said in conclusion that we must ever keep in mind that the gospel is always the same but that methods of presenting it change.

Brethren Service

This sectional meeting considered the social action and social education aspects of the Brethren Service program. One area of social action is the alternative service program and A. Stauffer Curry, secretary of the National Service Board for Religious Objectors, answered some of the questions that have been asked about this program. He reported that the number taking the CO position is becoming fewer. He suggested that the lowered age of drafting men is a factor in this; many have not yet arrived at a decision. Bro. Curry felt personally that the church in the long run would gain in providing more jobs for alternative service men. The affect of such service will depend upon the I-W himself and the

A Beam of Light at the Center

Glen Weimer

God is the center of life that is creative and fruitful in goodness, goodwill and helpfulness.

God never casts any person on the sea of life as driftwood—persons become driftwood when God is expelled from life's center. Civilizations, too, become as drifting sand when God is pushed from his place. Whose is the trumpet call that sounds in the erosion of humanity today?

The self-centered life—the self-centered society produce a chain of frustrations, conflicts, miseries;

The self-centered are tortured by mental disturbances, emotional upheaval, bodily pain and disease.

The self-centered are baffled by life and lose their hold on life—it slips through their fingers.

A person full of self must live with a gnawing hunger at the heart of life.

When God fills life, life abounds with a sense of health, well being, adequacy and joy.

God alone makes peace to flow through every muscle, tissue, nerve, cell and organ of the body. This is the meaning of health.

God gives life a theme, a marching harmony, a fulfilling meaning, a redemptive influence.

God puts a beam of light at the center of every dark hour.

God pierces every shadow of life with heavenly light.

Human life goes up or down, forward or backward, according to its central loyalty. Human life is never in gear to go anywhere until God is in control!

The self-centered are the imprisoned—The God-centered are the free.

As an orchestra leader encourages each player to contribute to a great musical theme, so God at the center of life elicits from each person the deepest, finest and best life possible—thus making the music of the community of love heard by all people.

Living Christ, thou didst give God the throne of thy heart, and didst center thy life in his will always. Make us to grow in this spirit and devotion. Amen.

program of the church in peace teaching and in giving a period of time to the church.

Ralph Smeltzer, director of social education, pointed out ways by which the local church could carry on programs dealing with pacifism, international affairs, civil rights, economics, race relations, world citizenship. He suggested special meetings, getting specialists in each field, setting up projects in which the congregation can participate.

Another aspect of the social action program considered was the Brethren Volunteer Service. Ivan Fry, director, was the leader.

Home and Family Life

A unique feature of one sectional conference was a panel on family problems using the personnel of our Family Counselor column in this paper. This session got off to a late start because of the need to accommodate a larger crowd than was expected. Kenneth Morse, who served as chairman of the panel, explained the operations of the counseling column in the Messenger and introduced the panel members: Jesse Ziegler, Naomi Will and Neta Zeller, who substituted for her husband. Three questions, similar to those answered in the Messenger column, were discussed by the panel. Many excellent suggestions came from these homemakers as they considered problems affecting teenagers, in-laws, family finances and the tensions that exist when three generations live under one roof. There was time for a few questions from the floor. Following this session Robert Eshleman spoke concerning ways of passing on basic beliefs about family life. His address will likely appear later in these pages. Raymond Peters led a discussion on the same topic.

Christian Education

The sectional meeting for superintendents and local and district boards considered the growth of the church school, curriculum, improvement of teaching and the quadrennial Sunday-school convention.

The increase in the birth rate, the growing number of old people and a population that is moving all have implications for the church school. It may mean in communities where population is shrinking, contended Raymond R. Peters, joining forces with other Christian groups to provide an effective witness. In populous communities it may mean establishing new churches. We need improved facilities for worship and Christian education and more in-service training for teachers.

Dessie Miller defined curriculum as the guided experience of those whom we wish to reach. Curriculum is a means to attain the end of Christian education—creating new people in Christ. She explained how curriculum is developed and produced.

Rufus Eby, himself a Sunday-school superintendent and a public school teacher, outlined a program for improving teaching in the church school. Elements in this program were: giving prospective teachers a glimpse of the functions of boards of Christian education and pointing up the purpose o training opportunities; meetin needs with sources of instruc tion.

Urban Life

With an increasing number o Brethren folks moving into ur ban areas, the problems of th city church are receiving mor and more attention. In the las several years the program com mittee has scheduled a sectiona meeting on the urban church Three pastors familiar with th problems of the church in th city dealt with three concern that face those working in thes areas—how to perpetuate Chris tian ideals, how to build church among people who kno little about its practices and b liefs, and what the nature o the program of a city churc should be.

Experience in new home mi sion areas has shown, accordin to Lee Nelson, that the true way to perpetuate the beliefs the Church of the Brethren is put the emphasis on the Chri tian way, Christian beliefs ar ideals, rather than on denomin tional practices and beliefs.

In contrast to our usual met od of seeing the need and sen ing men and equipment to ser a nucleus already there, L Whipple related his experien in the Valley View church Whittier, California. Here t church was unknown and t opportunity great. Through v itation, he sparked the desire f a church on the part of the pe ple who then are responsible f the evangelization of their are

Salvaging our own chur people who come to the ci taking the message of the chur to all in the city, establishing friendly haven for all who cor within its walls, counselir preaching, evangelism — the make up a program that w enable the city church to me more adequately the challen confronting it. James Beah, pastor of First church, Chica

The Weather in Ocean Grove

CLINTON S. CORDRAY

When the rain is gently falling
From the heavens up above,
Think of all the showers of blessing
God is sending through His love.

When the ocean waves are rolling
And the storms have turned to gales,
Think of Christ who stilled the tempest
Of His love that never fails.

When the sun is brightly shining
In the heavens up above
May the glory of His Presence
Fill your hearts with peace and love.

outlined the nature and scope of this program.

WEDNESDAY EVENING

Medical Workers' Dinner

The fellowship of Brethren members of the healing arts began rather casually at the Grand Rapids Conference. Since then a formal organization has been set up and a combination business and fellowship meeting has been held each year since. Eighty-five doctors and nurses, a dentist and other representatives of the healing arts met for dinner; heard a report of the committee appointed to compile a list of schools that can be recommended to Brethren youth interested in medicine or nursing, and also to formulate ways of locating Brethren doctors and nurses in Brethren communities; approved a code of Christian medical ethics.

Galen C. Kilhefner, the superintendent of Elizabethtown schools, called attention to some reasons why young people do not go into medicine. It may be that no one in the family has been a doctor or nurse and the person believes it is not for him. Bro. Kilhefner urged those present to hold up to young people the medical and nursing fields as worthy vocations. Then young people see the hard, grueling years of study and become discouraged. Here doctors established in their practice were urged to take under their wing youth interested in medicine, encouraging them. One of the big deterrents to young men undertaking the study of medicine is the cost. A loan fund would be a help here.

A ladies' trio from Juniata College sang three numbers.

"The Message of Reconciliation"

Although the Wednesday evening period is always labeled a business sesion it is really a worship service in connection with which the moderator gives his annual address on the state of the church. It began this year with the singing of several familiar hymns. A. Stauffer Curry, the alternate moderator, presided. Members of Standing Committee sat on the front platform. Behind them in the large choir loft were seated around two hundred members of the Conference choir.

As this service continued it was evident that almost every seat on the main floor of the auditorium would be filled. Bro. Curry led in the prayer of invocation and read the Scripture selection from 2 Cor. 5:17-21. The choir's anthem seemed to be especially appropriate for the evening as they sang Mendelssohn's setting of "How lovely are the messengers who bring us the gospel of peace."

Our readers have already had an opportunity to read a condensed version of the moderator's address. Briefly it consisted of a clear statement of the message of reconciliation: "All that Christ intended, said, did or was, was the act of God reconciling the world to himself." The ministry of reconciliation has many aspects: the range of the church's ministry is as wide as the range of the ministry of Christ. He was healer and helper. We have a ministry of healing. He was a fisherman, who sought the lost. We have a ministry of evangelism. He was a teacher and prophet. We have a ministry of discipleship. "The Sermon on the Mount is for now." He was a shepherd. We have a ministry of fellowship that is established, promoted and nurtured in the church. Instead of setting one area of the church program in rivalry with another, we must become ambassadors, speaking on behalf of Christ, "Be ye reconciled to God."

THURSDAY MORNING

Children's Workers

In keeping with the theme of the week, Self-discipline for Our Children, the workers with children considered how the home and church could work together for self-discipline. Earl Ziegler, Board of Christian Education, Presbyterian Church, U.S.A., was the speaker. A conflict often arises between the teachings of the church and the practice in the home and the teacher finds himself caught in the middle. In keeping with the belief that self-discipline is best the teacher can hold up certain patterns for examination and discussion. Dr. Ziegler emphasized that the disciplines we practice and attempt to instill must be related to eternal principles if they are not to be easily upset.

Brethren Service

Ralph Smeltzer, director of social education, lifted up for this morning's postbreakfast conference the religious reasons for political education. Among them he mentioned these: (1) God is the God of all life including political life and he is the God of the whole world. (2) God is trying to bring in his kingdom through politics also. (3) We as Christians are called to be the light of the world in all areas.

In the same session Wayne Buckle described methods of political action for Christians. A basic one is the refusal to vote for party; instead he recommended voting for the best individual. Other ways of political action can be found in letter writing, visiting our legislative representatives, taking part in a given political situation.

E. Paul Weaver told of some of the things that have been done in political action and then opportunity was given which usually comes for questions and discussion.

Attendance at the auditorium session of the Conference totaled 60,571, an increase in all services over the 1949 Conference. Sunday attendance was 19,993.

Bible Hour

Without God regeneration would be unthinkable and it is an intensely personal experience —"and *you he* made alive." This is the theme of the second chapter of Ephesians, the epistle being considered during the Bible hours of this Conference. Carroll Ringgold, pastor of Peters Creek church, Virginia, was the expositor for this morning.

When we follow sinful tendencies and allow our conduct to be dictated by "the passions of the flesh," we are spiritually dead, a great reality to be feared. In this state of spiritual death we live defeated, frustrated lives.

But, went on Bro. Ringgold, God comes to us through Christ and we are made alive. God's grace is sufficient for our need. This divine-human encounter can be explained only by the nature of God—a God of mercy, love, grace and kindness. God loved the unlovely, the unworthy, the unyielding and seeks to reconcile them to himself through Christ. Just as Christ was raised from physical death so we are resurrected from spiritual death and made to share the very life of Christ and all the riches of that relationship. The apostle emphasized the fact that God made us alive, that salvation is a gift. Faith on our part also has a share in regeneration. Though salvation is the gift of God, in order for it to become our personal possession we must trust that it is meant for us and we must receive it. This is the faith.

When God has made us alive he expects us to walk in good works. Having attained a right relationship with God, God works in and through us. Right living is the fruit of true religion and is a thank offering to God for his gift of regeneration.

First Business Session

At the beginning of the morning business session delegates from churches were asked to sit in one group. Members of the Standing Committee were placed back of the officers of the Conference, who sat at a table on the front platform. After prayer by Harlan Brooks, Harry K. Zeller, Jr., read Acts 15. It was reported that there were eighty-eight persons serving on Standing Committee and that over 800 delegates from churches had already appeared before the credential committee. After the reader reviewed the rules of Conference, all of the delegates engaged in a prayerful act of commitment prior to considering the business of the Brotherhood. The moderator explained that Conference was a deliberative body but that it was important to move ahead in disposing of business items.

The remainder of the morning session was devoted to the confirmation of appointments and the election of a new moderator, alternate moderator and new members of the General Brotherhood Board. These will appear in a separate section.

Luncheon for Temperance Workers

If the number attending the luncheon for temperance workers is indicative of interest we can be encouraged. At the first luncheon held at San Jose only twelve were present; this year more than 150 heard James Renz, temperance director, briefly describe the growth of the temperance program in the last two years. He also explained a new project—that of the rehabilitation of alcoholics. Alcoholics from the Elgin state hospital are placed in Christian homes which help them get established through a redemptive fellowship.

In his talk on Integrating Temperance Education Into the Local Church Program, Dr. Earl Ziegler, who had earlier talked to the children's workers post-breakfast conference, said that editors and those responsible for program and recreation will

Continued on page 25

God's Intention in Christ

Continued from page 4

impetus to the spirit of democracy. It is what gives to man a true status in God's world. When will we learn to give due praise and thanksgiving to God for this inexpressible gift?

The third gift that God gives to us through Christ is that of redemption. In Jesus, we have "redemption's plan so gloriously unveiled." Never before did God so clearly reveal how we could overcome our sins, how we could live in newness of life. It is through the life-giving blood of God's son that we are redeemed.

What does it mean to be redeemed? A story which my wife gleaned from seminary days illustrates it beautifully: A lad had built himself a toy boat. He followed directions carefully so that it would float. It was the pride and joy of his heart. The big day came when he would try it on the water. Going to a lake shore he tenderly set it afloat. It held an even keel. With growing confidence he pushed it out farther and farther. One time he pushed it too far. It was carried beyond his reach by the outgoing waves. His heart was broken. The boat which he had made with his own hands was lost. Weeks later he was walking the streets of his town, still brokenhearted over the loss of his most cherished possession. Suddenly he noticed a boat in a store window. It was his boat. He tried in vain to convince the storekeeper that it belonged to him. But the merchant insisted that he had purchased the boat and the boy would have to pay the price. With renewed spirit the boy did all kinds of jobs to earn enough money to buy back his boat. Once he had the purchase price

he went to the store. He gave the money to the clerk for which he was given his own boat. Lovingly he placed the object of his heart in his arms and as if talking to it said, "O my little boat, you are mine. You are mine twice, 'cause first I made you and now I have redeemed you."

That is redemption. God made us in his own image. He sets us on life's sea where we sometimes leave his tender care. We get lost like the boat, but he redeems with the blood of his Son and we are his. It is through Jesus that God's grace can work for our redemption. It is upon the cross that his plan is supremely revealed. Only over the suffering, bleeding body of the Lamb of God can we take the road to hell.

The writer of Ephesians defines redemption as he tells us it is "the forgiveness of our trespasses." When I see the word *trespass,* my mind still returns to my childhood home in Iowa. During the open season on pheasants we used to tack up signs on the corner posts with these words, "No Trespassing." All through life there are certain areas in which it is illegal to pass. There are moral restrictions all along the road of life. As long as we stay on the "straight and narrow," we have union with God. When we trespass on forbidden areas of life, we separate ourselves from God. This we have all done. "All we like sheep have gone astray." Because of that inborn stubbornness in man, we have need of forgiveness. This God has lavished upon us "according to the riches of his grace."

Thus far we have considered three parts of Christ's mission: He came to bless the world, to adopt us into heavenly sonship, and to redeem us. Paul is working up to a great conclusion. It constitutes the basic theme of his entire letter. God sent Jesus as a revealer. He was to set forth the unfathomed mystery of God's will. This mystery was that all things both in heaven and on earth unite themselves in Christ. It is that Christ is all and in all.

In these ten verses the writer has stated or implied not less than five times that God has a plan for our world. Things do not just happen by chance. Some have worked out from such scriptures a detailed theory of predestination and foreordination. It is not my intention to refute or approve such beliefs. What does impress me is that God has a purpose, that there is reason in his universe. As we look at the stars or gaze into the eyes of a baby, we recognize an unseen Power at work. As bigger and cheaper bombs blast increasingly larger holes in the Pacific, and send their clouds farther and farther we are forced to turn to "a plan for the fullness of time." Are we puppets or are we men? Are we the victims of our own inventions or must we be responsible moral agents? Do we live just to die or is death a new beginning? It is such questions that are answered in these closing verses.

God's plan is that all things should head up in Jesus his Son. The world and all that it contains has only one purpose, and that is to serve Him. "No man can serve two masters." Unity is the key word. As the hymn, Onward Christian Soldiers, indicates:

"We are not divided,
All one body we . . ."

We work toward one goal, Christ. No longer is there to be Jew and Gentile, bond and free, male and female. We are one family with Christ at our head. One is our Father who has unfolded his will on the cross of Calvary.

It is Jesus that gives meaning to life itself. He is the focal point in all the universe, of all things, of all history. Only as we view our work, our worship, our play and our very existence through the eyes of the Lord of all life can we reach our desired goal. The word which is translated *to unite* means also "to sum up." When we add all our moments and all our days, our talents and our possessions, is our answer Jesus Christ, the Son of God? If the answer is "yes," then God's intention in Christ is being fulfilled in our lives. Jesus came to bless, to adopt, to redeem and to reveal.

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Brethren Publishing House, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*).—Editor.

Bible Story ABC Book. Arlene S. Hall. Warner Press, 1954. $1.00.

Short Bible stories, one for each letter of the alphabet, and beautifully colored pictures make this a book to delight young children. —*Hazel Kennedy.*

***Joel, the Potter's Son.** Georgianna Dorcas Cedar. Abingdon, 1954. 96 pages. $2.00.

Joel lived in Cana, where he worked with his father in the pottery, though he longed to go to far places. Once he made an unexpected trip to Jerusalem, where he met a boy from Nazareth. The characters and events in this story and the pictures which illustrate it are very real. Boys and girls will enjoy knowing Joel, the potter's son.—*Hazel Kennedy.*

***How to Study Ephesians.** Joseph M. Gettys. John Knox, 1954. 64 pages. 75c.

This is the most helpful study guide for the rich treasure of Ephesians which this reviewer has seen. It provides ample guidance for the serious student who will spend months in a very thorough study of the epistle or for the student who wants merely competent introductory guidance. The author is a sound scholar, true to the Scripture and a keen teacher. Good for adult class elective study.—*Edward K. Ziegler.*

KINGDOM GLEANINGS

From a bequest by Julia Ann Foreman, deceased April 1953, the General Brotherhood Board has received a gift of $2,129.83. Sister Foreman was a member of the Blissville congregation, Northern Indiana.

LaVerne Burger of Perrytown, Texas, recently began work in the Brethren Service Commission office and Joy Harsh of Eglon, W. Va., in the Christian Education Commission office of the General Brotherhood Board.

A Negro chaplain who was decorated for outstanding heroism in Korea has been named president of the army's chaplain board. He is Chaplain John A. DeVeaux of Miami, Fla., the army's highest ranking Negro chaplain.

Wanda Beal and **Mr. and Mrs. Irven Stern,** newly appointed missionaries, are attending the missionary training conference at Allegheny College, Meadville, Pa., June 23—Aug. 4. Miss Beal will be going to Nigeria and the Sterns to India.

Dr. and Mrs. Levi S. Shively had a busy year in their Christian education volunteer service program. They conducted nineteen leadership training schools, with a recorded attendance of 532. The course credit cards issued numbered 356. Much of the Shivelys' work was done in Florida, but Texas, Puerto Rico and Middle Maryland also benefitted from their efforts.

A brother dropping into the General Brotherhood Board office was stating his beliefs as to a Christian's use of inherited wealth. He mentioned that, by inheritance, 80 acres of good farm land had fallen into his lap. "It is our program," said he, "to live out of our own personal earnings and devote all income from the farm to philanthropic work. Even though I as a boy worked hard on the farm, I still feel this way." Then as if to add concretness to his statement, he wrote and gave a substantial check.

Following an intensive nine-day training period sixteen consecrated youth will begin work on July 3 in the Brethren Youth Abundant Life Caravans. They will go forth in teams of two to serve for six weeks in churches in Pennsylvania, West Virginia, Virginia, Maryland, Ohio and Kentucky. The young people will be trained to work in and through the church in a program of visiting, church surveys, teaching in daily vacation church schools, guiding and training CBYF groups in ways of sharing Christ, finding youth and others who do not know Christ and seeking to win them, working in day camps, and of many other types of service.

Serving in the program this year are the following: Betty Rumberg, Bridgewater, Va.; Donna Kaser, Perrysburg, Ohio; Marlene Moats, Eldora, Iowa; Norma Jean Shelby, Keedysville, Md.; Delbert Kettering, Ashland, Ohio; Stanley Davis, Lansdale, Pa.; Richard Petre, Hagerstown, Md.; Charles Beach, Leonard, Mo.; Vivian Baldwin, Laton, Calif.; Joan Umscheid, Gridley, Calif.; Esther Huston, Elgin, Ill.; Margaret Wampler, Bassett, Va.; Edith Cosner, Wilson, W. Va.; Glenna M. Glick, Bridgewater, Va.; Donald Kline, Manassas, Va.; and Wayne Fesler, Nampa, Idaho.

Paul S. Hersch, formerly pastor at Modesto, Calif is listed at present as a staff member of the America Institute of Family Relations, Hollywood, Calif.; Pa Popenoe is the director of this institute.

Wanted — Copies of either or both of the followin books: The Brethren's Tracts and Pamphlets, Vol. (Gish Fund edition) and The Doctrines of the Brethre Defended, by D. L. Miller. Anyone having a copy whic he is willing to sell please quote the price to Dr. W Arthur Cable, 524 E. Fourth St., Tucson, Ariz., or i care of the University of Arizona.

Because of the intervention of Walter White, se retary of the National Association for the Advancemer of Colored People, the 25 per cent cost-of-living allow ance for 5,000 federal workers in Puerto Rico and th Virgin Islands has been restored. The allowance wa dropped in August 1953, in spite of the fact that native of the islands are paid less by the U. S. governmer for the same work than persons from the mainland. (WF

To assist the spiritual unity and fellowship of th Second Assembly of the World Council of Churches a Evanston in August, all delegates have been asked t read the same book of the Bible during the two week Prof. Paul S. Minear has brought out a booklet c devotional studies on the chosen book, the First Epistl of Peter, entitled New Every Morning, containing a extract to be read, followed by a short meditation. is hoped that many Christians from all churches wi share in the work of the assembly through their readin and their thought. The booklet for Bible reading ca be obtained from the World Council of Churches, 1 Fifth Ave., New York 10, N. Y. The extracts from Peter for each day are as follows:

Aug. 15	1: 1-2	Aug. 24	3: 8-1
16	1: 3-9	25	3: 15b-2
17	1: 10-13	26	4: 1
18	1: 14-21	27	4: 7-
19	1: 22-23	28	4: 12-
20	2: 4-10	29	5: 1
21	2: 11-17	30	5: 6-
22	2: 18-25	31	5: 12-
23	3: 1-7		

Home-coming

Maple Grove church, Grantsville, Md., Sunday, Au 22.

Change of Address

Goldie Swartz, from Vada, Thana District, India, 269 N. Sandusky Street, Delaware, Ohio. Sister Swar returned to the States the first part of June.

Licensed and Ordained to the Ministry

Robert Knappenberger, licensed in the Readir church, Pa.

Charles H. Simmons, ordained in the Summit churc Va.

Elizabethtown College

President A. C. Baugher announces two new appoin ments to the department of physical education. Dona P. Smith, formerly coach at Nazareth Area High Schoo Pa., and a former all-state basketball player at t

Brotherhood Theme: Win Men to Christ

University of Mississippi, has been named basketball and soccer coach. He succeeds D. Paul Greene, who will devote full time to his duties as dean of men and instructor in history. A major in health and physical education for both his undergraduate and graduate study at the University of Mississippi, Mr. Smith will also assist with the instructional program in physical education.

Miss June Dolores Ulmer, Lancaster, has been named instructor in physical education for women and coach of women's sports. A graduate of Millersville State Teachers College, the new coach completed a year of graduate study in physical education at the University of Florida. Miss Ulmer will assist with the intramural program, teach classes in physical education, offer a special course for elementary teachers and coach intercollegiate hockey and basketball for women.

Predicted enrollment for 1954-55 is fifteen per cent above last year's figure. The largest area of increase is among women boarding students. Dormitories are completely filled. Approximately seventy men students will be housed off campus.

During the three-week intersession a two-week Pennsylvania Dutch Life and Culture Seminar was conducted by Prof. and Mrs. Ira Frank. Intersession enrollment was sixty-six.

Enrollment for the summer session is 102. The summer session commencement will be held Friday, Aug. 6, at 11 p.m. in Rider Memorial chapel.

Prof. Robert Byerly, dean of Camp Swatara during the summer months, will attend a seminar of the historic peace churches to be held at Bluffton College.

Prof. Albert Gray, department of business, received a Danforth Foundation scholarship to Boston University to take a three-week course on Christian perspectives in college teaching. The seminar meeting Aug. 2-21 is open only to teachers of nonreligious college subjects.

Miss Eleanor Eastlack, instructor in secretarial science, is touring Europe during the summer. Prof. Edgar Bitting, also of the department of business, is touring the United States.

The department of business administration will make an economic survey of the borough of Elizabethtown under the direction of Prof. Albert Gray. The project, required work for business education majors and financed by the local Chamber of Commerce, will be completed in six months. The survey will cover the rate of population growth, birth and death rates; number and type of manufacturing establishments now in the trade area; postal receipts, bank clearing, building permits, retail and wholesale sales over a period of years. Personal calls will be made on the various merchants and manufacturers in some instances and other information is to be obtained through the use of special questionnaires. The Chamber of Commerce of the United States is very much interested in the outcome of this survey since Elizabethtown is the smallest town ever to attempt such a project.

The Church Calendar

July 18

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson: Growing Through Bible Study. Acts 17: 10-11; 1 Tim. 4: 13-16; 2 Tim. 1: 5; 2: 15; 3: 14-17; Heb. 4: 12. Memory Selection: All scripture is inspired by God and profitable for teaching, for reproof, for correction, and for training in righteousness, that the man of God may be complete, equipped for every good work. 2 Tim. 3: 16-17 (R.S.V.)

CBYF Topic: Getting on the Ball Socially

July 26-30 Laboratory school for children's workers, Lincoln, Nebr.

July 27-29 District meeting, Southern Virginia, Schoolfield, Va.

July 27-30 District meeting, Western Canada, Bow Valley

July 30—Aug. 1 Central Region joint workshop for district cabinets of men's, women's and children's work, Manchester College, Ind.

Aug. 2-4 Southeastern Region conference, First church, Roanoke, Va.

Aug. 2-7 Central Region training school, Camp Mack, Ind.

Aug. 2-14 Ecumenical Institute, Bethany Biblical Seminary, Chicago, Ill.

Aug. 6-7 District meeting, Second West Virginia, Elkins

Aug. 8-14 Appalachian Trail hike, Eastern Region young people

Aug. 9-12 District meeting, Tennessee, Camp Placid, Blountville

Aug. 11-13 District meeting, Eastern Virginia, Manassas

Aug. 12-14 District meeting, North and South Carolina, Melvin Hill

Aug. 12-15 District meeting, Colorado, First Grand Valley

Aug. 12-15 District meeting, Southern Missouri and Arkansas, Greenwood, Mo.

Aug. 14-31 Assembly, World Council of Churches, Evanston, Ill.

Aug. 16-19 District meeting, Northern Indiana, Camp Mack

Aug. 17-19 District meeting, Southern Indiana, Buck Creek

Aug. 17-20 District meeting, Oklahoma, Washita

Aug. 18-20 District meeting, Middle Indiana, Eel River

Aug. 19-22 District meeting, Northern Iowa, Minnesota and South Dakota, Root River, Minn.

Aug. 19-22 District meeting, Michigan, Camp Manikiwa, Brethren

Aug. 20-22 District meeting Southern Illinois, La Place

Aug. 23-27 National Youth Conference, Anderson, Ind.

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. Joseph Whitacre of Luray, Va., in the East Chippewa church, Ohio, Aug. 2-15.

Bro. Ivan Fausnight of White Cottage, Ohio, in the Middlebury church, Ind., July 18—Aug. 1.

Bro. Ralph E. White of Frederick, Md., in the Meadow Branch church, Md., Aug. 15-22.

Bro. J. W. Fidler of Brookville, Ohio, in the Brandt house, Back Creek congregation, Pa., Aug. 15-29.

Bro. R. W. Schlosser of Elizabethtown, Pa., in the Summit church, Va., Aug. 1-15.

Bro. Edward E. Lyons of Burnettsville, Ind., in the Bethel Center church, Ind., Aug. 2-8.

Gains for the Kingdom

Five received by letter in the Summit church, Va. **Eight** baptized in the Eglon church, W. Va.

Nine baptized and six received by letter in the Ephrata church, Pa. **Eight** baptized in the Welty church, Pa.

Two baptized and two received by letter in the Middlebury church, Ind.

Seven baptized in the Topeka church, Kansas.

SOME IMPRESSIONS FROM THE ADULT SEMINAR

Ralph H. Wort
North Liberty, Indiana

BEING a layman always much interested in social education and Christian political action, but never having had a close and intimate view of such a program's opportunities and possibilities as was afforded us during this seminar in Washington and New York, naturally I came home quite pleased and enthusiastic over my trip to the Brethren Adult Seminar from March 1-5, 1954.

The whole program was well planned and ably carried out by Ralph E. Smeltzer, director of social education, with the help of A. Stauffer Curry, and other fine and willing individuals both in Washington and New York City.

The fact that the group was rather small (sixteen in number) was a bit disappointing to me at first, but it proved to be to our advantage. We all got fairly well acquainted and had a fine fellowship as well as being close enough to the leader to ask questions as they came to our minds.

All the members of the government with whom we had conferences were very courteous and seemed pleased to talk to us at length about any matters in their respective fields. We endeavored to return this courtesy by confining our questions to the particular fields in which our speakers were most qualified to speak.

I believe many men in government realize that we are at a tense moment in world history and sincerely want to contribute something toward solving some of the world's problems. But they are not supermen nor magicians. Most people who go to them with suggested legislation come from pressure groups who usually ask for things that would benefit their group alone and often at the expense of some other groups. I feel these government people would gladly welcome some constructive thinking and opinions from Christians who have no ax to grind, but who have the interest of the whole world at heart.

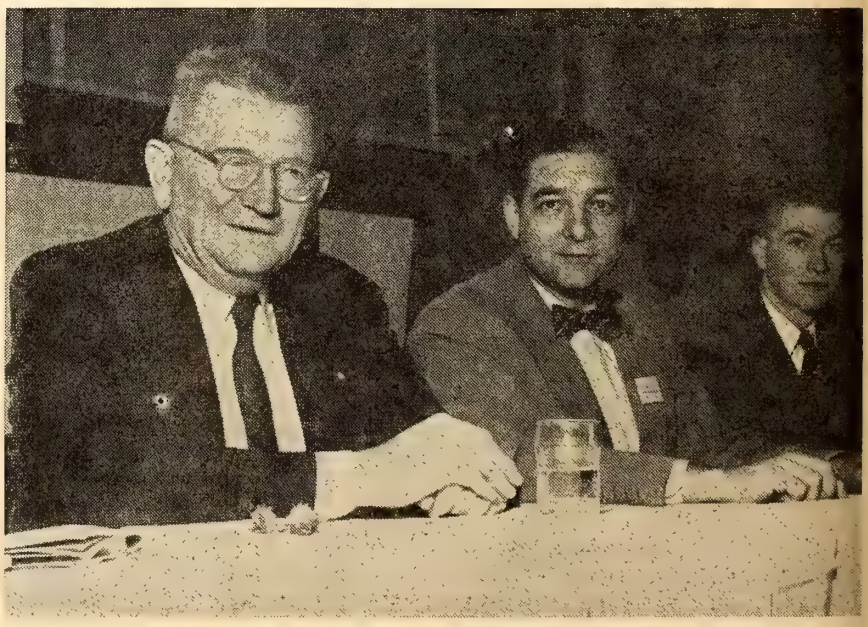
We also had conferences and round-table discusions with some fine people outside the government. One of these was Dr. Lowell B. Hazzard from Westminster Theological Seminary, Westminster, Md., who gave us some very sound thoughts on the religious basis for political action.

Another was Eugene Davidson, a Negro in the real estate business, who is also director of the Washington Chapter of the National Association for the Advancement of Colored People. He told us of the many racial barriers that are gradually being broken down in Washington, D. C.

One evening we heard several speakers on "News Reporters Take a Look at Washington." Mr. Glenn Everett, a reporter for Religious News Service, told us how reporters from different newspapers try to scoop each other on getting out important news. As a result, they work so fast that their stories are sometimes unintentionally inaccurate or are sometimes intentionally slanted. Mr. Douglas Carter from The Reporter Magazine tol how this magazine, in contrast t the newspapers, takes some of th most important items and makes more leisurely analysis of then from all angles and then writes th story, giving a more complete an fair view.

In New York City we had a loo at the United Nations: a well-planned tour of the buildings themselves and an informative briefing on how the UN operates an what it attempts to do. We also sa in on meetings of the Commission on Human Rights and of the Trusteeship Council and saw at first hand the way they actually work.

On the last evening we had a dinner conference when we heard Barbara Grant of The American Friends Service Committee New York office tell how its staff works to keep its constituency posted on the proceedings of the United Nations. Also Ernest Lefever from the Department of International Justice and Goodwill of the National Council of Churches described some of the weaknesses and strengths of the United Nations and what it offers for peace. At this same meet-



General Lewis B. Hershey, director of Selective Service, addressed both the youth and adult seminars in Washington in February and March respectively. Here at the speaker's table during the youth seminar are (left to right): General Hershey, Ralph E. Smeltzer and Leon Neher

; we heard from A. J. Muste of e Fellowship of Reconciliation, obably the most well-known cifist in the United States. He cussed alternatives to achieving ace in this kind of a world. It oved very enlightening to get the ferent views of these qualified lividuals.

I am convinced that the United tions deserves from the people of e United States a much better derstanding and stronger support th morally and financially than it w receives. It is a permanent nference of sixty nations and pro- les a place and climate conducive settling their disputes.

nother Seminarian Gives His Impressions

Another member of the Adult shington-New York Seminar s the Rev. Ira Oren of New Paris, io. Some weeks after the seminar wrote the following letter to the ector of social education:

ar Ralph:

I remember with pleasure the litical seminar of last March and e opportunity to get acquainted th you and the others who ended. I feel that such seminars e a valuable contribution to ristian education. I think too t if more of our people were con- ned with, and had an under- nding of the social and political oblems of our times, the church uld have much stronger voice ainst the evil of these days. I ve used information and the tter understanding of how our tional government operates sev- l times in our work here at dar Grove.

I am sending a copy of a letter ich I am sending to Senator licker. I am sending a copy to nator Burke and each member of e Government Operations Com- ttee with the exception of Sena- McCarthy.

May the Lord bless you in your rk.

Yours,
Ira Oren.

EW HIVES FOR GREECE

THE GREEK TEAM purchased more hives of bees from an riculturist in Ioannina. Three of ese hives went to Riziany to be t with the other hives which we eady have. This total of ten es will be used for demonstra- n purposes in trying to show the llagers the advantage of the standard frame hive over the native box hive. The three remaining hives went to other villages for the same purpose.

There are many advantages to the standard frame hive which the villagers are quick to see. One of the main advantages is that they do not have to destroy the bees to extract the honey from the hive. A brief description of raising bees in the native box hive is this. If a villager has ten box hives in the early spring, by late spring these ten hives will swarm giving him twice the number. Or even sometimes one hive will swarm as many as four times during the same season. This leaves the home hive as well as the swarms very weak, and a weak hive does not produce much honey if any at all.

After the honey season is over the villager decides on how many stands of bees he wants for the following season. If he decides to keep ten, he will destroy all the other hives to extract honey. We try to teach them the advantage of keeping the swarm fairly strong—approximately 35,000 bees — and to keep the bees from swarming so much.

Eastern Maryland Holds Christian Faith and Peace Witness Conference

This conference, held on May 15, 1954, at New Windsor, Md., was a very significant one. Other districts are encouraged to hold a similar conference. Following was the Eastern Maryland program:

9:30 Worship, I-W unit
9:50 Objectives of the Christian Faith and Peace Witness Conference. John H. Eberly, chairman, Commission on Social Education and Action, and W. Ray Kyle, chairman, Commission on Christian Education
Offering
10:00 Message: The Christian Pacifist Philosophy, Lowell B. Hazzard, professor of Old Testament, Washington Theological Seminary
10:30 Buzz groups
10:45 Sharing of concerns of buzz groups. Dr. Lowell B. Hazzard, resource leader; Ralph E. Smeltzer in charge
11:30 Message: Christian Citizenship, Wilmer Cooper, associate secretary, Friends Committee on National Legislation, Washington, D. C.
12:15 Meal in Brethren Service Center cafeteria
1:30 Buzz groups
1:45 Sharing of concerns of buzz groups. Wilmer Cooper, resource leader
2:30 Message: Brethren Peace Strategy, Ralph E. Smeltzer
3:00 Buzz groups
3:15 Sharing of concerns of buzz groups. Ralph E. Smeltzer, resource leader
4:00 Closing meditation, I-W unit

This conference is sponsored jointly by the Commission of Social Education and Action and the Commission on Christian Education of the Eastern Maryland District, Church of the Brethren.

Who should attend? (At least two carloads from each local church.) Pastors and ministers, church school officers and teachers, superintendents, boards of Christian education, age-group workers, Brethren Service workers in the local church, youth in the local church, parents of youth.

Brethren Pastor Writes Eisenhower

Lewis Naylor, pastor at Carleton, Neb., recently wrote to President Eisenhower on a timely subject. He shared a copy of his letter with the Brethren Service office and we are happy to share it with our readers:

Carleton, Nebraska
May 5, 1954

Honorable Dwight D. Eisenhower
Washington, D. C.
Dear Mr. President:

There is a growing concern in our minds in regard to the attitude of the present administration towards the affairs of the war in Indo-China. We beg of you that our nation take a more neutral stand in this situation and endeavor to solve the problem without the use of force. It will be a tragic situation if our boys are again sent to give their lives in another useless endeavor to bring peace with the sword.

Very sincerely,
Lewis Naylor
Pastor, Church of the Brethren

A Partial Job Analysis

of the Stewardship and Finance Commissio

Julia Laprade
Franklin County, Virginia

ALL that we have—our possessions, our time, our abilities—is a trust from God to be used for his glory. Man's position is that of a steward or manager. Consequently, it is important that the work of the stewardship and finance commission in the local church shall enhance that concept. The commission will want to be careful that budget procedures, the enlistment of members and the methods of sharing shall contribute to the spiritual enrichment of the members, while they also employ members' maximum potential in kingdom work.

Stewardship Education Function

The stewardship and finance commission has particular responsibility for that aspect of Christian education which involves stewardship of money. It is essential to start with the Biblical basis of stewardship. Jesus devoted much of his teachings to man's relationship to his money and other possessions. In fact, sixteen of his parables treat this subject. In the Sermon on the Mount our Lord admonishes not to lay up treasures on earth but to lay them up in heaven. In the Madras Series the economic basis of the church is analyzed. We read that emphasis put upon Bible study in Korean churches has had more to do with regular and generous giving under trying circumstances than any other factor. The Korean church is a self-supporting church because of its love-motivation in sharing that grew out of Bible study.

It would seem to me that commission members should be the first in the church to give a tither's testimony. Their known adherence to the practice of tithing would be the means of winning others to this scriptural plan of sharing. When Jesus spent more time discussing man's relationship to his means than any other topic how can we justify "soft pedaling" a method of sharing he approved (Matt. 23: 23) and one that is so directly related to spiritual well-being? In fact, Roy L. Smith contends that Jesus preached thirty-one sermons on the subject of money and possessions. He goes on to say in his booklet, Three-Minute Addresses for Laymen, "Now if our pastor preached on money at the same ratio, he would devote one third, or about seventeen sermons, of his total year's preaching program to that matter. And, I confess, that would sound to me like a lot of money talk."

It is encouraging that more churches are having a school of stewardship, at least biennially. As one phase of emphasis the pastor could well co-operate with sermons on the subjects such as You Are a Gifted Person, You Are the Gift God Wants, The Decision to Give, To Whom Shall We Give, Giving Must Be Expensive, Giving Is a Pleasure, How Much Shall We Give, What Happens When We Give, Giving is an Investment, Giving Is Our O Business and A Plan for Giving.

The Sunday school may help in t enlightenment program by usi among other materials: Stewardsh for Primary Children, Stewardsh Begins in Childhood, Guiding Ch dren in Christian Stewardship a the Samuel A. Harley set of fo lessons for adults on stewardship a tithing. Worship service planni for children can include the use the booklet, Worship Services f Children. It would be wise for young married people's class to stu the booklet, Stewardship Educati in Homes.

Sunday evenings provide opport nity for drama and the use of aud visuals. Such plays as The Giv and the Gift, Everyday Magic, Whe There's a Will, Truthseekers Enl and When the Money Talked a great aids in teaching stewardsh Some of the good stewardship fil are: All That I Have, For Good Evil, Talents, and Salt of the Ear Panels and open forum discussio may profitably follow these produ tions. Also, situation dramas a



Giving is a matter of education and motivation. . . . The spiritual life of an individual is closely tied to the pocketbook. . . . Our giving must grow out of our relationship to God, our Father

other techniques can be utilized to advantage.

Every stewardship and finance committee faces the problem of becoming so involved in obtaining enough money to meet budget obligations that it may neglect an ongoing program of education. It is important to teach people that giving is an act of worship and an expression of one's love for God. When scriptural motivation is not taught and need or impulsive appeals become the sole basis for giving, token giving and spasmodic support are unfavorable consequences.

Preparation of the Budget

One of the major tasks of this commission is the preparation annually of a tentative budget. As a preliminary step the commission will encourage each organization to indicate its needs. The efficient commission will consider the relative merit of each part of the local church program. In arriving at a tentative budget this important question will arise: How much ought and can our membership give for benevolences this coming year? In determining the answer the group would do well to consider these criteria: smaller churches are usually able to give not less than one fourth of their local expenditures; average churches could attempt no less than one half of what is used locally; the larger churches should set a goal at giving the same for benevolences as they apportion to local needs. It is a vital necessity to keep the world task before members of a church. Where there is no vision, the people perish.

The commission needs to face other questions, too. Is the budget large enough to challenge the congregation? Are members giving according to ability or are many token givers? What would the budget total if all members tithed? Will the budget represent a good balance in terms of the needs of all interests in the church?

It is well for the commission to relate its decisions to Biblical precepts and injunctions. The Evangelical and Reformed Church made an appealing alliteration to describe and analyze the teachings of the apostle Paul as to a reliable financial pattern for the members of the new church at Corinth (1 Cor. 16: 2):

Periodic—"Upon the first day of the week"

Personal—"let every one of you"

Provident—"lay by him in store"

Proportionate—"as God hath prospered him"

Preventive—"that there be no gatherings when I come."

In his book, This Way to a Thriving Church, Paul H. Conrad offers sound advice to a local stewardship and finance group: "The object of a financial program in the church is not primarily the gathering of revenue for its sustenance. It must seek to develop through its provisions enduring principles of Christian living on the part of all who participate to the end that they shall become good stewards of the manifold grace of God."

Planning the Canvass

An enlistment effort should come in the local church after the tentative budget is acted upon democratically by the church. The preferable time for the effort is one to three weeks in advance of the new year. It is best to plan a special emphasis for the Sunday that is to be the initial day of a week-long canvass of the entire membership. The minister will readily co-operate in planning the worship and sermon around a challenging stewardship theme. Use of the mails to point up the significance of the day will encourage attendance.

The commission should be certain to pick and train workers for the every-member canvass. No one should be missed in the calling. All should be confronted by the claims of the church. Galen T. Lehman, in his booklet, Applied Stewardship, offers good counsel on this point: "It is very unwise to stop when the chief supporters of the church have been visited and their commitments obtained. We are not fair to Christ when we fail to challenge every member to look at his obligation and privilege of supporting the church program. Too often there is the tendency to whip the horse that pulls. We are under compulsion to take Christ into every area of members' lives. The visit is a major opportunity to help folk grow into the full stature of Christian stewardship. While several call-backs may be necessary, in the long run they will pay good dividends."

Sound Administration of Finance

Another important function of the commission is that of financial administration. Careful records should be kept of all money received and expended. A prerequisite of a satisfactory system is the establishment and adherence to such a system as basic policy. It is essential to have full reports available periodically to the membership and to have the church accounts audited once or twice each year by a committee that is elected by council. By using the mails and by taking time verbally to interpret the finances of the church, confidence is maintained. Lack of understanding and confidence will cause members to withhold their tithes and offerings.

Giving is a matter of education and motivation. The spiritual life of an individual is closely tied to the pocketbook. We must somehow lead all members to be sensitive to needs locally and in the world as a whole. But, most of all, we want to have members accept the truth of George W. Phillips' position that "our giving must grow out of our relationship to God. We give because he is our Father, because he is a good Father, and because we are his children and belong to him. Our giving must be born out of a conviction. It was so with the early church. It was so with the saints of all time. When Paul says we are to give . . . no reference whatever is made to need" (1 Cor. 16: 2).

Spiritual Growth Important

Let us remember the words of Paul, "Having gifts that differ according to the grace given to us, let us use them" (Rom. 12: 6). In the financial administration and the enlistment of members in a local church we must make budgets and obtain money in ways that encourage spiritual growth and the fullest use of our various gifts. A sound system of stewardship education and financial administration will enhance the spirituality of a congregation. Interest and loyalty follow the investment of funds. The principle operates also in the church. Was it not Jesus who said, "For where your treasure is, there will your heart be also" (Matt. 6: 21).

Materials mentioned and other helps may be obtained from the Stewardship Secretary of the General Brotherhood Board, 22 S. State Street, Elgin, Ill.

• • •

Mrs. Clarence W. Stites reports that the First Church of the Brethren in Detroit, Mich., has adopted a hymn-of-the-month plan by which the congregation learns a new hymn each month. Information on the hymn is carried in the "Woodsman" (church newsletter) and a brief statement is made from the pulpit. The hymn is identified each Sunday on the bulletin. The hymn is introduced by the organist, the choir, a soloist or, if it is not too difficult musically, it is used right away as a congregational hymn.

Facing a Cholera Epidemic

Part Two

George Mason

AFTER looking around a bit to see what might be needed, Amsey Bollinger got out a spraying equipment and insecticide to give the place a once over for fly control. The patients had been isolated in a vacant house at one end of the village, so it was not too much of a job to take care of the flies in that area.

I was looking around to see what I could do, when the head doctor said that none of the patients had had a bath or been washed since he had been taken sick. He wondered if there was any way to get any of them washed. I said that it could be done if some hot water could be obtained. There was a rich Muslim in the village who was housing the doctors and feeding them. He said that if anything was needed to let him know. We sent for hot and cold water and the soap which we had taken with us, and I started bathing the patients. Apparently none of the people who were attending their sick relatives had ever seen a sick person bathed. Also there was probably some novelty connected with a foreigner bathing a cholera patient. After three or four patients had been bathed the head doctor said that to help set an example he also would bathe some patients. He started on one but before he was through he had to do other work. However, just the fact that he had been doing it for a little while made a difference. Of the doctors there I think that he was the only one who would do anything like that. After that I showed the relatives of the various patients how to do the job and saw to getting soap and water and soon all of the patients had been bathed.

By that time it was dark so Mr. Bollinger and I had something to eat and went to bed in the schoolhouse. It is a mission school and the teacher is the mission representative in the village. The night was not altogether a success because of the mosquitoes which found our lack of nets a distinct advantage. During the night word came to the head doctor that he and another doctor had to go to another place where another cholera epidemic had broken out. Along with him the chief sanitary inspector and vaccinator, Mr. Trivedi, also left and went on to another town.

In the morning Mr. Bollinger also left to go back to Anklesvar since he had much work at home and there seemed little more to be done. After breakfast I got some men and we dug a trench latrine for the patients so that there would be less likelihood of re-infection.

About 9:30 another telegram was brought in saying that there was another bad outbreak of cholera at a village called Koili Mandavi, and that there was nobody there to help. Since I had little more to do I thought that I might as well go and see if there was anything I could do there. I was told that it was about sixteen or seventeen miles and that the roads were very bad with deep mud. I was further told that I probably could not make it, which was doubtless the worst thing to say since I am a rather stubborn individual.

Not having heard of the town before or having been in those parts before I carefully memorized the name and started out for the first town, Daroli, which I was told was on the way. On the way it started to rain and not having an umbrella or raincoat I went into a poor hut by the side of the road. It was put together with poles and had a thatched roof mostly of rice straw, and the walls were of woven bamboo strips plastered with cow dung and clay. The largest room was a sort of combination sitting room and stable. Two smaller rooms were bedroom and kitchen with the usual large grain storage bins of clay in the bedroom. Cooking is done over a few blazing sticks of wood in a small open clay fireplace and the smoke fills the room and seeps away through the thatch. Probably it is this thrice daily fumigation that keeps the roof from being taken over completely by rats, mice, snakes and scorpions. It also helps to control to a certain extent the monsoonal mosquito population.

After the rain stopped the journey was resumed and I arrived in Daroli about noon. I asked for the office of the town health officer. After about the third walking and asking I found the place with crowds of people and Mr. Trivedi doing inoculations for cholera. He said that he had done one thousand inoculations himself that morning. After watching a few minutes I could see how that was done. There were two men writing down names, one man swabbing arms with iodine and alcohol and Mr. Trivedi was applying the syringe. He had two-twenty syringes for the job and half a dozen needles. The needles and syringes were washed out with alcohol before the work started and then after each injection the needle was wiped with alcohol and iodine on a cotton swatch. After twenty to thirty injections a fresh cotton and iodine swatch were used.

I told Mr. Trivedi that I had come to help any way I could and that I was intending to go on to Koili Mandavi to see what might be done there. He said he was going to Koli Mandavi and that I could go with him. In the meantime he had not had his lunch and that if I wanted to help with the inoculations that it would get us off to an earlier start. First, I could have my lunch. I was taken into a room

ıst off the veranda next to the able where I had lunch in solitude. was a Brahmin house so of course could not eat with the rest of the eople. The food was good although shed a tear or two as a result of ıe plethora of chili peppers in most f the food. Finishing my lunch I ook Mr. Trivedi's place in the ssembly line and stabbed about wo hundred of the defenseless eople using the above sterile echnic. I justified my position by eminding myself that two hundred ut of twelve hundred was not too nany, and anyway most Indians o not get abcesses from such a nall matter.

Pretty soon two horses were rought around. I have never found ut who was the owner. Mr. rivedi wanted to know if I could de; I said yes but did not tell him hat the last time was ten years go and the time before that was bout another ten years. At three clock we started out. The clouds ere black but did not spill as we logged along for about three hours. Iostly we kept off the road because was so deep with mud and broken p by cattle that it slowed the orses too much. Generally there as a path paralleling the road xcept in places where fields were ooded or there were culverts under ıe road. By the time I had been n the road for about an hour I as plenty glad that the horse was oing the foot work and fording ıe streams.

At nearly sundown we arrived t a large farmhouse owned by wo owners of eight hundred acres. ere it was decided that we stay ll night. I thought we ought to o on to Koili Mandavi but Mr. rivedi said that the horses were ot to go any farther and anyway ıe bearers carrying the equipment ere fraid of snakes in the grass fter dark.

We were well entertained. Aparently Mr. Trivedi knew the eople at least fairly well. I was ather embarrassed by the trouble ey took for me, who had nothing ut the muddy clothes I was earing and a jug of water which had not used because I had been iven so much tea.

Next morning we started out on ot. This was because the trail as too bad for horses and the ay led partly through the fields here the horses cut up the land ather badly. After two and ıe-half miles we arrived at another illage where more horses were otained. This time I got a real ug. He was always getting behind for all the coaxing and beating I could do. We picked up another doctor on the way and finally arrived in the village of Koili Mandavi about half past nine. Here we found that there had been only five cases of cholera, that two had died and three were on the way to recovery. There had been no new cases for five days. As that situation did not look like anything for me I inquired about the way out. I was told that it was four miles to Netrang, which was the end of the narrow gauge line and that the daily train left at noon. That was for me. They said, "Take the horse and somebody will bring him back." I stuck by the old boy for the first two miles, to the next village, but I could see that at the rate we were going I would not make the train. The first two miles was a good place to ride a horse to ford the small streams and slosh through the soggy brush, but I finally abandoned him to walk so that I would be sure to get the train. As it was I got to the station on time but since the train did not, I had to wait quite a while.

Finally I arrived home in Anklesvar about 8:30 p.m., on a Sunday night. I had walked the last fourteen miles in from Jhagdia following the railroad tracks, having neither light nor any protection from steady monsoon rain. Except for a few blisters on my feet I felt I had a wonderful time!

Youth Serve: In Missions

Irven Stern
Chicago, Illinois

ONE thing certain, when I give any money to my church I make certain that it goes for some local use," said a businessman recently who has no use for foreign missions. Some people are that way. They devote all their time, money and even prayers to themselves and things close to them. Our duty as Christians is to carry out our Lord's command when he said, "Go therefore and make disciples of all nations." Our responsibility reaches out farther than just ourselves and those close to us. It takes in the whole world.

Just before Christ ascended into heaven, according to Matthew, he stressed a thing that he had been emphasizing all through his life. Can't you imagine him saying this in modern language? It might sound something like this: "Now, fellows, if you forget everything else I've told you, don't forget this one thing. Go everywhere—all over the world —and win converts to Christianity. It would be much easier for you just to build yourselves nice comfortable homes and settle down here in Palestine with your families, your new cars and TV sets, perhaps mentioning my name occasionally, but not letting my cause upset the cozy little existence you think you are having. If you are tempted to do that, just remember the pagans down in Africa, the millions of folks back in India, and all those people out in the United States. They have just as much right to know the 'good news' as you have. So get busy now right away and carry the gospel everywhere. Until we meet again, I'll be thinking and praying about you."

That little band of followers did listen to Christ's last words. As soon as they were filled with the Holy Spirit they went right to work. They sought new converts earnestly and they found them. They began branching out with a concern for people everywhere, not just the people who lived right around them. Should we do any less?

Here are three ways we can carry out Christ's command. We can send men, prayers and material aid out to all parts of the world, "in the name of Christ." If you feel the call to be a missionary, say with Isaiah, "Here am I; send me." The need for Christian missionaries is urgent. Evangelists, doctors and nurses, public health officers, teachers, builders, agriculturalists, scientists, mechanics, secretaries and others are all needed. Do not ignore that "still small voice"—heed its call to you.

All of us can pray for missions whether we serve Christ abroad or here at home. It would be interesting to see what would happen if every Christian would find out about some person and project on the mission field and include them in his daily prayers. Great things for the Lord could be done in that way. Let us pray that other young people we know will be led to say, "Here am I, send me."

Some people have to do the sending. Young people and youth groups can help support missionaries and the work they do. The missionaries who go abroad depend on you folks at home to make it possible for them to carry on their work.

In answer to Christ's command, "Go therefore and make disciples of all nations," let us send men, prayers and money for the cause of missions.

Plan Ahead for Your Minister

H. Spenser Minnich and
Helen B. Flory

Young ministers now entering the Pension Plan will materially aided in their retirement days through th ministerial pension

ARE YOU engaging a new minister to serve the members of your congregation? You naturally want one who is a devoted servant of the Word. You would like him to give his whole being to the spiritual and social ministry to your members and your community. It may be your salary arrangement is not adequate for him alone to build a retirement fund for old age. Have you agreed to participate in the pension plan in his behalf? The employing agreement between the church and pastor should include membership in the pension plan.

Your minister is, in a sense, an employee. He is much more than that. You have chosen him because he is a man of God. He himself is spiritual and is familiar with spiritual things. You want him to interpret the will of God. Some denominations shun the term *employee* in speaking of their minister. In an ideal situation the people think of him as their beloved pastor who has dedicated himself to their spiritual and social welfare. They, therefore, take great joy in providing not only the current necessities of life but in assuring him of a retirement provision when he is no longer able to serve.

In the days of the free ministry, or in situations where a minister devotes his entire life to one congregation, that body might well continue some retirement arrangement. Most ministers serve a number of churches during their active years. A congregation by participating with its minister in the pension plan can bear its proportionate retirement cost for each minister who serves as its pastor.

For the benefit of the ministers and missionaries serving the church, Annual Conference in 1943 adopted the pension system known as the Ministerial and Missionary Pension Plan. This plan was the result of many years of study of various pension systems and consultation with a church actuary. It is similar to other church pension plans which have been in operation for many years.

Type of Plan

It is a contributory reserve plan, which means that those who become members and the organizations they serve make payments into the plan during the period of service. These payments, with the interest which accrues each year, become the reserves out of which pensions are paid.

What It Will Do

It will provide regular benefits to the participants, as follows: (1) age retirement annuity payments upon retirement at or after attainment of age sixty-five; (2) disability annuity payments upon total and permanent disability. It will also provide widow annuity payments and benefits for younger children.

Participation by Minister and Church

It is the plan which the church has provided for ministerial retirement. Before its adoption in 1943 we deplored our lack of such a plan. It is a safe plan for it has the moral support of the church through Annual Conference. It is the plan the church has for the age retirement of its ministers. It is vital for the minister to become a member of the plan when he begins his pastoral service for a church following ordination and the completion of his training, and for each church he serves to participate with him. It is the way the church can help provide for the retirement days of these faithful servants.

Payments Required

Payments of 4% of his total salary are required from the minister; the church payments are equivalent to 6% of that salary. The total salary includes the fixed cash amount he receives from the congregation, plus 15% of that amount if free use of a residence is provided. If the church does not provide a residence, but gives the minister an allowance for rent, that should be added to t fixed salary and the 4% and 6% c tributions calculated on the total

Many churches now also provid travel or car expense allowance, furnish the utilities or fuel, e These additional allowances may included in the calculation of t total salary on which the contrib tions of 4% and 6% are based, b this is not required.

The uniform percentage, 15%, used to fix the value of the residen provided to avoid confusion and m understandings which might arise each member or his congregation the Pension Board should attempt fix the exact value in each ca because of widely varying conditio in different communities.

Due Date of Payments

The 4% and 6% contributions m be made monthly, quarterly, sem annually or annually. They are d in advance, the first of the peri which they are to cover.

Administration of the Plan

The Pension Plan is administer by a board of twenty-five, includi ministers and lay members, bo men and women. Its office is at 22 State St., Elgin, Ill. The board h appointed Minor C. Miller, W. Ne ton Long, Calvert N. Ellis, Jose W. Kettering, and Floyd A. Yearo as its administrative committee. T staff includes H. Spenser Minnic secretary, Robert Greiner, treasur and Mrs. Helen B. Flory, administr tive assistant.

The above is a brief description the ministerial pension system of t church. Provision for insurance a hospital benefits is being provid apart from the pension plan. A d scription of these benefits will appe in the next issue of the Gospel Me senger, in this section.

A happy minister, unworried abo the days when he will no longer asked to serve in the active pasto ate, will surely serve more effectiv ly. The pension plan is a servant the church. Let's use it.

The Annual Conference Is in Session

Continued from page 14

eed to think through carefully ow to integrate temperance nto the church school curricu- im. He emphasized the need r more temperance teaching in ne home as well as in the hurch in order to meet the in- nsified advertising by liquor nterests.

THURSDAY AFTERNOON

econd Business Session

Conference began immediate- to discuss the item of unfin- hed business, Pastoral Care of ural Churches, which had been ead just before the morning djournment. After some dif- erences of opinion concerning n amendment and a substitute mendment the report was dopted with an amendment sking that the General Brother- ood Board consider the need r a director of town and ountry churches and bring a ecommendation to Annual Con- rence. The report pointed out ne need for a more vigorous and dequate program of leadership aining on three levels: gradu- e training for professional aders, training in the colleges nd in-service training for lay aders and part-time and free inisters. The report urged each ural church to set up a place- ent committee for seeking rms for those wanting land and nding opportunities of voca- onal openings. Local churches ere further urged to train its cal church leaders.

The next item on *methods of nancial* promotion passed with discussion. The report recom- ends that greater encourage- ent be given to unrestricted ving, that though all desig- ated giving is respected it ould bear the expense of its lministration, that each dis- ict should determine its right- l proportionate giving to the otherhood Fund and that dele- gates scrutinize carefully the reported expenditures.

The report on Membership in Secret Societies called forth considerable discussion both pro and con. It was finally adopted without any change.

At this point the resolution on Indo-China, passed earlier in the week by the General Brotherhood Board, was presented to the delegate body at the request of the young people through the Resolutions Committee. The delegates adopted the resolution and passed a motion instructing the officers of Conference to send copies to certain officials in government and in United Nations.

The report on the Functions of an Elder was read and opened for discussion. When it was evident that considerable time might be needed it was voted to postpone further consideration until the next day, since adjournment time was near.

THURSDAY EVENING

One of the highlights of Conference for those especially interested in missions is the fellowship meal when missionaries, their families and friends get together. At this year's dinner special recognition was given to Anetta C. Mow, who had given many years to the cause of missions, first in India and then as director of missionary education. Sister Mow will retire the first of October. J. Henry Long was introduced as the new associate secretary in the mission office, beginning Oct. 4. The chairman, V. F. Schwalm, also introduced Geraldine Plunkett, the new administrative assistant to Leland S. Brubaker, secretary of the Foreign Mission Commission.

The speaker for the occasion was Ira W. Moomaw, a former missionary to India and now secretary of Agricultural Missions. What is the mission of the church in these times of suffering and anguish, of unrest and confusion, of collapsing colonialism and growing nationalism was the question posed by Bro. Moomaw. He believes the answer lies in a confidence that is based on the gospel of Christ. Further, in bearing one another's burdens we are carrying out the mission of the church. We who have been given much in the way of resources must in all humility help work out a proper relationship of man with man in the use of land and other resources. And, concluded Bro. Moomaw, in the teachings of our Judeo-Christian heritage lies the answer to the question of what the mission of the church is, if we can courageously meet the opportunities open to us.

"Life's Great Encounter"

The evening services, like the final day of Conference, always contain thrilling moments when almost everyone present joins in singing the great hymns of the church. On a few occasions we feared that Brethren were guilty of using hymns for what one writer has called "ventilation hymns"—or as an excuse to stand and stretch. But surely the hymns this evening were expressions of praise. "Great Is Thy Faithfulness" we sang, in a spirit of adoration toward God. "O for a thousand tongues" we asked, in order to sing the praise of Jesus Christ.

Other musical features of the evening included an arrangement of Come Unto Him, by Handel, sung by the women's trio of Juniata College, and an anthem by Sibelius, Onward Ye Peoples, sung effectively by the Conference choir.

"Money can make you poor," asserted Dr. James K. Quay, vice-president of Princeton Theological Seminary, who spoke on Life's Great Encounter. He described the encounter of men like Zaccheus and the rich young ruler with Jesus. He gave special attention to what that encounter

with Jesus means in terms of our use of money. Money can make men poor when riches become their consolation, when they never learn anything more than to accumulate money. But money can also make men rich if they know how to use it for the glory of God and to invest it in his kingdom.

Our programs of stewardship, said the speaker, must adopt the motive of love. "You simply cannot shut heaven out of the heart of a man who has become a channel of God's love to a lost world."

FRIDAY MORNING

Children's Workers

Clyde E. Weaver, chaplain of Bethany hospital, discussed work as a factor in developing self-discipline in children. But he pointed out that work for work's sake will not produce the result wanted; there must be interest in the job itself and some idea of its relationship to the welfare of the home. Any work pattern must exist in a framework of love.

Brethren Service

Early morning conferences were set up by the Brethren Service staff to look at the various aspects of their program. This morning Brethren summer service was considered and some who had at some time or other served in the summer project were resource leaders. Those participating were Julian Griggs, Marie Tritt, Elaine Mock and David Rittenhouse under the chairmanship of Mrs. Rufus D. Bowman.

Bible Hour

Many of the deep treasures of the letter to the Ephesians became evident to those Brethren who took the Bible study sessions seriously and followed the expositions that were provided. This morning the expositor was Archie L. Patrick, pastor of the Garden City church, Kansas. Following a brief worship service in the hands of Arthur Scrogum and appropriate selections by the Bridgewater College women's quartet, Bro. Patrick turned our attention to Eph. 4:1-16. He emphasized the themes of unity and growth that this passage contains. The first six verses establish the basis of unity, as the writer mentions at least seven unities. The later verses demonstrate many of the means of attaining unity. In the church there are a diversity of talents, a variety of callings, all of which can contribute toward growth in Christ. But many church members reveal immaturity and instability. Egotism is a sign of childishness. But sharing in Christian fellowship is a means of growing up. The church is a fellowship of repentant and forgiving people. Only such a group can accomplish true Christian unity. Its growth must be controlled by its union with Christ, who is the head of the church.

Third Business Session

Friday morning's business concerned chiefly the report of the General Brotherhood Board. After a general statement by the chairman, Calvert N. Ellis, each commission staff reported on the program for which his commission is responsible, lifting up some of the items that appear in the printed report in the Conference Booklet.

An excellent summary of what the Board is and what it does is found in the introductory paragraphs of the report and for the benefit of those of our readers who did not see the Conference Booklet we are here quoting it:

The General Brotherhood Board seeks to serve the church and carry out the desires of Annual Conference in that area of our church life usually known as the general Brotherhood program. In its three meetings during the past year the board has given consideration to program direction and balance, budgetary matters, and employment of personnel. The five commissions of the board have met in connection with each of these board sessions and worked on the details of program and administration in their areas.

Through the work of the General Brotherhood Board and the Brotherhood Fund our one thousand thirty-two congregations pool their resources in order to carry that share of the program which each working alone cannot do. Through this cooperation we provide for ourselves a church paper, literature for our church school and for other local church uses, and leadership helps of many kinds—all aimed to strengthen the local church. Through this cooperation each congregation is also provided a channel for church extension in home mission areas and world outreach in Brethren Service at home and abroad and in our mission work in India, Africa, and Ecuador.

Of special interest in the Brethren Service program is the Brethren Volunter Service through which six hundred young people have served in thirty projects in the United States, Puerto Rico, Canada and Europe since its inception six years ago. More and more adults who have retired from other active work are entering this service.

Appointments by 1954 Annual Conference

Continued from page 7

Pastors' Association

Earl M. Bowman, 1957
Murray L. Wagner, 1956
Clarence R. Bowman, 1955

Electors of Bethany Biblical Seminary

R. W. Schlosser (colleges), Ross Heminger (laity), Harper S. Will (ministry), 1957

Dean L. Frantz (alumni), Burton Metzler (colleges), Henry Gibble (laity) W. Glenn McFadden (ministry), 1956

Rufus B. King (colleges), Robert E. Mohler (laity), Galen B. Ogden (ministry), 1955

Of significance in the area of missions is the Rural Service Center at Anklesvar, a co-operative project with three other denominations which is developing a strong village agricultural program. In Africa the progress in the establishment of the Church of the Sudan gives promise of strength and power for an indigenous church in the midst of a growing nationalism.

In Ecuador the small group of Christians have voluntarily and enthusiastically taken the responsibility for the work and growth of its own church and has called and is supporting its own native pastor.

Recognizing the critical shortage of ministers, the Ministry and Home Mission Commission during the past year has given a great deal of attention to a study on recruitment of ministers, the placement of pastors and the counseling of pastors in order that the church may be served more effectively. Evangelism has been a major concern and the churches have responded in a remarkable way with evangelistic missions, training workshops and schools of evangelism.

In the field of Christian education, a new filmstrip on temperance and the youth action manuals have been produced. Junior high work is just beginning to get started under the new director and has been directed toward the training of adult leaders.

Reporting also were the chairmen of the Finance Commission and of the Board of directors of the publishing house. The former, Floyd Yearout, called attention to the fact that though all purpose giving for 1952-53 in the Church of the Brethren had increased 109% over that of 1946-47, the giving to the Brotherhood Fund had increased only 1%. He also mentioned that the donation income for last year had exceeded the expense by $7,834. W. Newton Long reported that the profit resulting from publishing house operations last year is being held to rehabilitate and replace old equipment and building.

Each commission chairman introduced the staff of that particular commission to the Conference.

With the adoption of this report and those of the auditors' for the Board and the publishing house little time remained in the morning session and so the item on the functions of an elder held over from the preceding afternoon was not taken up.

Fellowship in Growth Luncheon

Recognition of those who have completed the requirements for the Fellowship of Growth in Service is one of the purposes of this luncheon for children's workers. Dessie Miller, director of children's work, reported that 840 are now enrolled in the fellowship, with the greatest number in the Central Region. Pins made of shells by Mrs. Merril Heinz served two purposes: they were used to fasten the ribbons given to those enrolled and will be souvenirs of the occasion. Mrs. Rufus D. Bowman, in speaking about Contagious Christian Teachers, said that if the pupil is to catch anything from the teacher, the latter must have something that can be caught. The teacher must have Christ and the Christian way, he must be conscious of the reality of God and he must have high ethical standards.

Youth Leaders' Luncheon

The keynote of the luncheon meeting of youth and junior high adult leaders was on fellowship. This note was sounded not only in the table conversation but also in a period of spirited group singing led by David Markey. Lauree Hersch introduced members of the National Youth Cabinet who were present. Members of the youth department staff spoke briefly about youth and junior high activities.

The central interest of the group was in what fellowship could do for the young people themselves. According to Jesse Ziegler, Christian fellowship helps young people to have a feeling of real worth, realizing that they are becoming real persons. Fellowship provides the context in which a young person's conscience is developed and supported. Fellowship in the church supplements the influence of the home. It provides the atmosphere and environment in which young people will make their deepest commitments.

Fourth Business Session

This session continued the discussion of the report on the functions of an elder. At the beginning there was a need to explain the parliamentary procedures, which indeed received a workout in the next half hour. The motion to table the matter was lost. Next a motion to recommit the report to the committee was voted down. A motion to amend it was also lost. Finally an amended motion, which added three new members to the committee and recommitted the report, proved acceptable to the delegate body. This means that a larger committee will continue to work on a problem about which there are marked differences of opinion.

With little discussion four other items of old business were cared for by the acceptance of committee reports. These included such matters as district authority over churches, ways of keeping church records, and

CAP GOODS
We furnish highest quality nylon and silk nets, nylon and ninon chiffons and organdy. All stiff finish. Reduced prices on nylon. Samples free.
R. E. Arnold, Elgin, Illinois

a travel pool for Standing Committee delegates.

A summary of greetings from Brethren Service workers in Europe as well as greetings from the churches in Ecuador, Nigeria and India were read to the Conference by the reader. A letter of greeting from the Conference to all our workers abroad was read and approved by the delegates as their message to those who serve in other lands.

A representative from the Brethren Church, Virgil Meyer brought fraternal greetings from our sister church.

Now it was the time for official reports. Although these are printed in the Conference Booklet they were presented by persons representing the group reporting. M. R. Zigler was present to speak concerning our interests in the World Council. He told of his work in Geneva and urged that we welcome the delegates from European churches who will be attending the World Council Assembly at Evanston. Paul Robinson presented the reports from representatives to the National Council of Churches and from Bethany Biblical Seminary. H. Spenser Minnich called attention to the most recent congressional action on behalf of social security for ministers as he reported for the Pension Board. John Eller, administrator of Bethany Hospital, called attention to the year's activities in that institution. The Conference granted the hospital's request for another five years to solicit funds on a nurses' home.

Brethren Service Dinner

"Persons are better than packages," said M. R. Zigler in discussing the need to send service workers to Europe. There is still an important place for gifts of material aid, but the task of peace-making demands that we send individuals who can demonstrate our love for our fellow men. Bro. Zigler, who spoke at the Brethren Service dinner, paid tribute to those Brethren who pioneered in relief and rehabilitation projects abroad, also to the present personnel, including those in alternate service. He reported that in many countries where Brethren have served, there is a fear of war. He urged the church to stay by the task of peacemaking, since the job is not finished as long as the cold war lasts and as long as many are still homeless and hungry.

Prior to Bro. Zigler's talk a special citation was presented to Hylton Harman who is completing several years' service on the Brotherhood Board. Harold Row introduced members of the Service Commission and staf as well as present and forme Brethren Service workers wh were in attendance. Perry Huf faker led the group in a numbe of songs, and a German ex change student, Roland Her mann, sang a baritone solo, Bu Who May Abide, from Handel' Messiah.

FRIDAY EVENING

The World Family

One of the great encounter of this Conference was that wit Rosa Page Welch, It is difficul to determine whether it was he singing or her charm and gra ciousness that won the audienc

Desmond W. Bittinger drev us together as a family for period of worship. Followin the reading of a portion of Joh

BIBLES



STORY BOOKS

by WALTER RUSSELL BOWIE

The Story of the Bible **$3.95**

For young men and women and adults, Dr. Bowie has done a scholarly job—one of the finest in its field. To read this masterpiece is to be thrilled and pleased. Beautifully illustrated jacket and with twenty full-color plates. The story appeal of beauty and romance is retained but the entire narrative has been brought into harmony with the finding of modern criticism. 560 pages. Full color jacket.

The Bible Story for Boys and Girls **$3.50**

(Old Testament)

Old Testament heroes are vividly brought to life. Questions and problems that usually arise from these great epics are dealt with in a marvelous spirit of understanding. 23 full color plates. 224 pages.

The Bible Stories for Boys and Girls **$2.50**

(New Testament)

The story of Jesus and his followers told with reference but with keen insight of what will attract and hold the interest of young readers. Every home should have this book on the children's bookshelf. 19 full color plates. 160 pages.



BRETHREN PUBLISHING HOUSE, Elgin, Illinois

Bro. Bittinger described a musician's search in song. Almost on the verge of giving up he discovered in the spirituals of the Negro the thing for which he was searching. Mrs. Welch and Marlin Brightbill made this real worship experience with the singing of Nobody Knows the Trouble I've Seen and Going Home.

Mrs. Welch had made a seven-month goodwill tour around the world, representing a number of groups of Protestant women. She shared with us her impressions gathered from this experience. She was struck forcibly by the great difference Christianity has made in the people who have accepted it. It has changed their lives to such an extent that it is reflected in their appearance. The new Christians have a great sense of responsibility to spread the gospel, willing to give out of the little they have that this may be done. She told of taking a love gift from the women of India to the women of the Belgian Congo, a gift that meant much sacrifice, but that was given joyfully.

The greatest need today, Mrs. Welch found, was for bread and a better way of living. People are not asking for handouts but for an opportunity to learn to help themselves. As an example of this she told of being present at the distribution of hand plows among those who had been using the primitive plows of their fathers; these farmers would now be able to produce more food for their families. Those who have been helped are grateful for it.

Of course, the question Mrs. Welch was asked most often was about the racial situation in America. She discovered that more was known about this problem in other parts of the world than she had thought it possible for them to know. The Communists have made the most of the segregation in America as propaganda against us. When questioned Mrs. Welch said she always admitted that there was discrimination but that she went on to point out the achievements and the progress that have been made, and these are the things about which Asian peoples hear little or nothing. In the process Mrs. Welch discovered that she was first of all an American and secondly an American Negro.

With deep emotion the speaker declared that it was the first time in her life that she was not conscious of her color wherever she went and only one who had

CHILDREN'S BOOKS (1954)

***TINY TOT SONGS**

Paul E. Bierstedt

This is a beautifully illustrated song book for small children. Large format and lithographed in color the sixteen songs will captivate the tiny tots. While all songs do not have the same merit this will be a helpful book in the library, church school, or at home. **$1.00**

***THE FIRST BOOK OF ISRAEL**

Nora B. Kubie

The story of Israel from the time of Moses to the present day is told in narrative, charts, and pictures which young and old will enjoy. Israel, much in the news these days will be of particular interest at this time. Excellent for use in connection with a study about lands of the Bible with Junior age children. 70 pages **$1.75**

***PUDGE**

Irma S. Black

Fiction. A delightful mystery story. The plot presents a new boy at Eagle Bay, the reaction of the other boys and girls in the community and how they eventually find out the true characteristics of the newcomer and learn to love and accept him.
184 pages. Cloth. **$2.50**

***SUSAN'S SPECIAL SUMMER**

Joyce Boyle

This is a read-aloud book for families with young children or for use in lower grade church school classes. The father, mother, grandmother, little cottage near a park, and a special summer for Susan, age six, furnish the proper setting for a delight-story. 96 pages. **$1.50**

***STORIES OF JESUS**

Ethel L. Smither

Eleven favorite stories of Jesus from the first Christmas to the first Easter are retold for boys and girls. This book is sure to win many readers because of the style, the pictures, and most of all, the subject. 80 pages. **$1.50**

*Suggestions for church library.

BRETHREN PUBLISHING HOUSE . . . . Elgin, Illinois

suffered discrimination could appreciate her feeling. Many were surprised to know that she was representing the white as well as the Negro women of America.

At the conclusion of her address Mrs. Welch led the audience in singing the Lord's Prayer, a moving experience for us. Earlier in the evening she had taught us two songs she had taught the Christians around the world, The Whole World in His Hands and He Is King of Kings and then invited the audience to sing with her Were You There? The greatest tribute paid her was that of a teen-ager who declared that she could have stayed all night to hear her.

SATURDAY MORNING

Brethren Service

This last postbreakfast conference for those interested in Brethren Service program of the church dealt with leadership training and under the chairmanship of Dan West the motivation of the leader and the developments in leadership from the social science and the religious viewpoints were considered.

Carl Myers told the group that the leaders need to set goals, to guide and direct and at the same time create a devotion to the cause. The danger lies in the leader betraying his followers. Earl Garver defined three types of leadership: the strong leader, the democratic and the real leader. The latter releases the abilities of each one in his group. Realizing that others need the chance for self-expression he helps the group to participate in setting the goals; he is ever sensitive to group processes.

The third discussion leader, Anna Beahm Mow, told the group that followers must learn to think, an aim which some leaders are afraid of. When followers are taught to think they will usually have the right desires; if they are not allowed to think they succumb or rebel.

Foreign Missions

The postbreakfast conferences sponsored by the foreign mission staff dealt with the mission fields. At the Thursday morning session pictures were shown of the growing Ecuador church, where a truly indigenous movement is getting a fine start in spite of opposition on part of the Roman Catholic leaders. At the second one, Charles M. Bieber, Velva Jane Dick and Dr. Roy E. Pfaltzgraff described their work in preaching the gospel and healing the bodies and spirits of the people in Nigeria, Africa.

At the final conference Goldie E. Swartz and Harlan J. Brooks spoke about developments on the India field. The work continues there because of the devotion and steadfastness of the Christians.

"Maturity in Christ"

"Come Thou Almighty King, help us thy name to sing, help us to praise," was the prayer of those gathered for the last Bible hour of this Conference. Having considered what God's intention was in Christ, the meaning of regeneration and salvation and what contributes to the growth of a Christian, we were ready now to take a look at the marks of a mature Christian, as found in Eph. 6: 10-20. Wilbur Hoover, pastor of the Enders church, Nebr., was the speaker and Arthur C. Keim the worship leader.

Recognizing that there are powers of evil in this world the mature Christian realizes that he in coping with them he must depend on more than his own power; he depends upon the might of the Lord and brings a positive witness in opposition to the problem of evil. Furthermore, the full-grown Christian uses the weapons of the spirit as set forth by Paul: truth,

Brethren Placement and Relocation Service

This column is conducted as a service to our people. The right to and reject is reserved. Since no v cation of ads is made no responsi can be assumed. In writing about ad please give the number. Unless o wise specified address all correspond to Brethren Service, General Brother Board, 22 S. State St., Elgin, Ill.

No. 970. For sale: Anyone desiri picture plate of the First Churc Chicago may order them. Plates are each, plus 35c for wall hangers. from: CBYF, 3435 W. Van Buren, Ch 24, Ill.

No. 971. Wanted: Person to shar housekeeping duties and live with el couple who are still active. Will re room and board and some remunera Modern house and small garden. Co Brethren Service Commission, Ge Brotherhood Board, 22 S. State St., E Ill.

No. 972. For sale: Shoe-repair shop equipment in a building with modern ing quarters on first floor and two a ments upstairs. Also has garage. sell separately. Must sell because o health. Six miles to the Church of Brethren. Write: Roscoe Swank, 1112, Butler, Ohio.

No. 974. For sale: A dairy farm. loam soil. 77 acres open, the rest sa timber and pasture land. Nearly buildings: house—5 rooms and bath, sulated, furnace, basement, brick si Barn, 44x60, stanchions and drin cups. Large chicken house and gra One mile to Guthrie Church of Brethren. Prefer Brethren family. $8 Could give immediate possession buildings. Farm land rented for year. Write to B. B. Byer, Panora, I or to I. T. Byer, Bemidji, Minn.

No. 975. For sale: 2 bedroom maso home, 7 blocks from Highland Commu Church of the Brethren. Large lot, 167. 8 citrus trees. Taxes $9.36. Low d payment and good terms. Write: F Biddix, Box 368, Orlando, Fla.

No. 976. For sale or trade: 7 r modern house, 3 lots, double garage, w house. Within walking distance Church of the Brethren. Price, $2 Write: W. H. Miller, R. 1, Welda, Kan

No. 977. For sale: Farm with buildings, modern house, also busi corner on farm. ¾ mile from Breth college. Ill-health is reason for sel Write: Brethren Service Commission S. State St., Elgin, Ill.

No. 978. Wanted: Practical nursing good home near Dayton, Ohio. Can references. I am a member of the Chu of the Brethren. Write: Brethren Ser Commission, 22 S. State St., Elgin, Ill

No. 979. For sale: Two apartm houses, completely furnished on t corner lots, zoned for business, in Sebr Florida. Twelve apartments in all. Th blocks from Church of the Breth Write to Bryan Leckron, General livery, Anderson, Indiana.

No. 980. Wanted: A man who coach basketball and other athletics teach in the high school. A dietician kitchen manager, with girls to as them. Anyone who knows food va can handle this work. Also desire regular high school teacher. Anyone terested in working in a real Chris atmosphere in these positions write G. E. Drushal, Lost Creek, Kentucky.

No. 981. For sale: Five acres of g land with seven room house in g condition with basement, modern b and shower. Two-car garage with la laundry room. One air-conditioned p try house accommodates 100 laying h A small barn fully equipped for th cows. Twenty bearing peach trees. cated three blocks from Brethren chu and three blocks from consolida school. Write to E. G. Sellers, Oneka Michigan.

A BOOK DIET

For Youth and Their Leaders



ERMA PAUL FERRARI — CAREERS FOR YOU

Here is a book to encourage and help young people to choose a career in the light of their Christian faith. Writing with a sure grasp of the meaning of Christian vocation, Mrs. Ferrari presents the wide range of occupational opportunities open to youth today. She offers wise counsel for getting the proper experience and training for a job, plus help in self-evaluation of personality, abilities, and interests.

For every young person—and for every adult who advises youth—*CAREERS FOR YOU* presents vocational guidance from the Christian viewpoint. It shows how to build a job into a successful career—and a happy Christian life. **$2**

YOUR LIFE COUNTS

Edited by HOOVER RUPERT. Here are 14 challenging, inspiring messages for young people. **$1.75**

TOMORROW IS YOURS

ORVA LEE ICE. Twenty brief talks to youth, applicable to the problems of modern living. **$2**

THIS LOVE OF OURS

LESLIE R. SMITH. These wise and friendly discussions show young people how they can maintain the love and happiness they have on their wedding day. **$1.50**

TALKS TO YOUTH

Edited by GORDON C. SPEER. "These eighteen talks . . . will prove helpful to those who speak to youth."—*The Lutheran.* **$1.75**

THE ADVENTURE OF FINDING GOD

VIRGINIA CHURCH. Letters from a loved and trusted teacher who has inspired young people. **$1.50**

A THEOLOGY FOR CHRISTIAN YOUTH

HENRY DAVID GRAY. "Simple, orderly and easily readable account of the Christian faith and the reasons for believing it."—*Christian Century.* **$1.50**

REMEMBER NOW . . .

WALTER DUDLEY CAVERT. These daily devotional readings for young people offer the proof and the practice of meaningful private worship. **$1.25**

A BOOK OF PRAYERS FOR YOUNG PEOPLE

RICHARD K. MORTON. "A series of very beautiful and significant prayers . . . a spirit of devotion and enlargement throughout."—*Religious Herald.* **$1.50**

THE UPWARD CALL

HENRY DAVID GRAY. Twelve weeks of daily devotional readings based on Paul's letter to the Philippians. **$1.25**

ORDER FROM

BRETHREN PUBLISHING HOUSE . . . . Elgin, Illinois

ghteousness, peace, faith. The ature Christian has a basis for competent judgment of right d wrong, Jesus. He knows t he belongs to a fellowship prayer and faith, that he is ated to God and to his brethn with bonds that cannot be broken. Bro. Hoover's talk will appear in full in a later issue of the Gospel Messenger.

Fifth Business Session

In the concluding moments of Friday's session two items of new business, both dealing with a memorial at Schwarzenau, were introduced. Standing Committee recommended that the question of a marker or memorial at Schwarzenau be referred to the General Brotherhood Board. The Board was asked to consider the idea in connection with its plans for the two hundred fiftieth anniversary. The delegates approved the suggestion with the further decision that the Board should have the power to act on whatever plans they would adopt.

A query concerning pastoral problems and placement, coming from Northern Indiana boards, was answered with the suggestion that previous minutes, if studied by district, regional and local boards, would give necessary directives.

A request for revision in the statement on ministerial placement and policy (adopted in 1951) was referred to the General Brotherhood Board for revision in harmony with the request.

Two concerns which involved the listing of ministers and the recording of church membership were placed in the hands of a committee consisting of Mark Schrock, James Beahm, Dean Frantz and Alberta Yoder, consultant.

After some discussion another committee was charged with making a study of the proposal to establish a Brethren center in connection with an expanded church in Washington, D. C. The committee will be asked to report next year. Members of the committee are Earl Garver, A. Stauffer Curry and W. Newton Long.

SATURDAY AFTERNOON

Adult Workers Luncheon

One of the largest meal conferences was that of the adult workers on Saturday. The North End Hotel dining room was filled. At this meeting the Penn-

MY NEW ADDRESS IS . . .

Name .....

R. D. or St. .....

P. O. ..... Zone ..... State .....

Help us to keep your Gospel Messenger coming by reporting any change in address promptly. **Please do not remove old address.**

sylvania men's chorus made its initial appearance. Because those attending the luncheon could not get there promptly the speaker's time was cut short. New Frontiers was the subject chosen by S. Franklin Mack, executive director of the Broadcasting and Film Commission of the National Council of Churches. Because faith has been confined largely in a church building the Christian forces of the world have not yet unleashed the power necessary to meet the ideologies of today, the speaker told us. In a survey of the use of the media of mass communications it was found that Christians in other lands were receptive to audio-visual aids. It has been found, Dr. Mack told us, that radio and television reach many people the churches do not reach.

Last Business Session

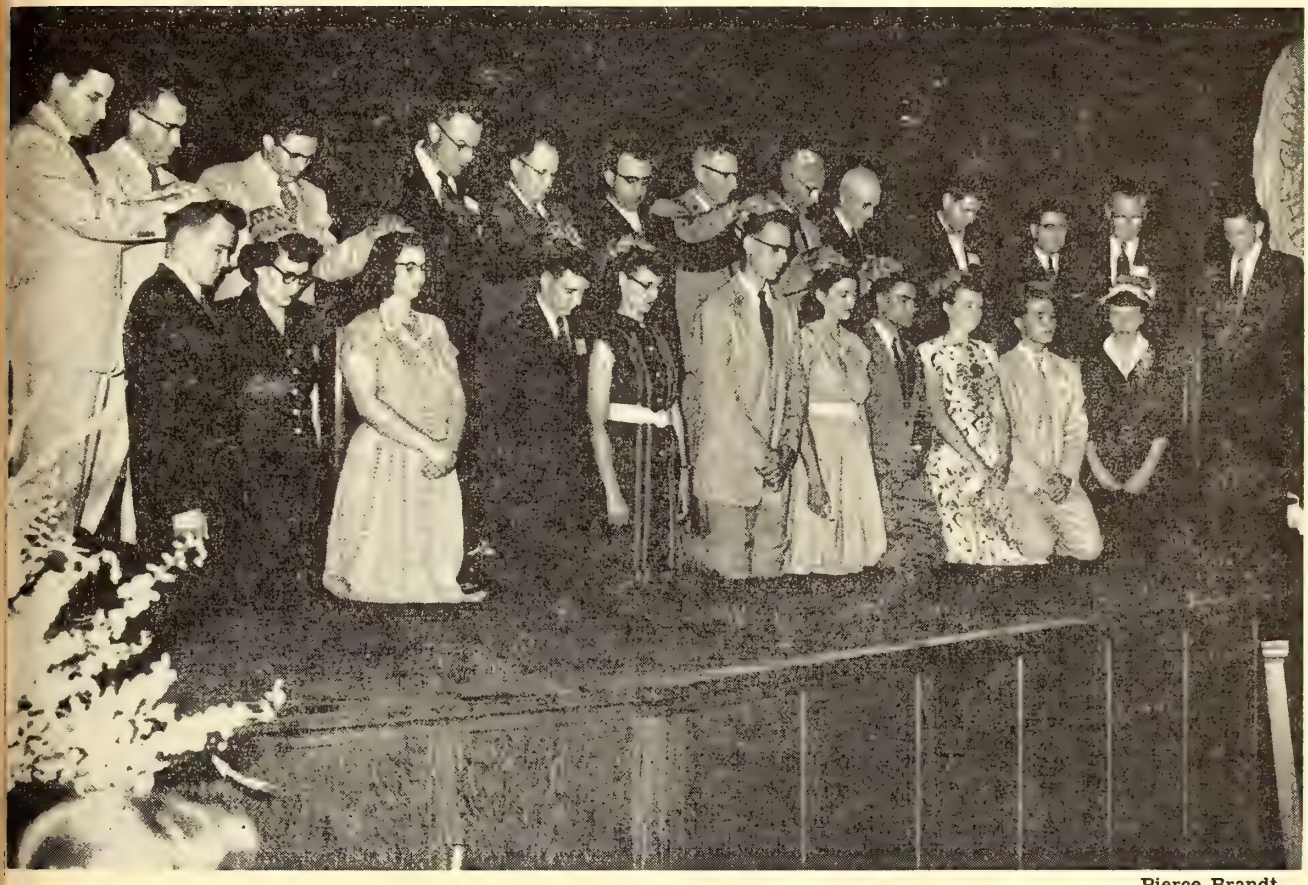
Another hour was spent discussing Standing Committee's answer to a query from the Myerstown church asking that missions be maintained as the primary work of the church and that an increase in the budget allotment for missions be made. This had been introduced at the morning session and discussed at some length then. The answer of Standing Committee was adopted with a slight change; it called upon all members of the church to a commitment of all of life to the cause of Christ and referred the matter of budget allotment to the General Brotherhood Board.

By ruling of the officers at the morning session the resolutions were the next order of business. They were passed substantially as prepared by the committee (Desmond W. Bittinger, Gladdys E. Muir, Nevin H. Zuck); there were only a few minor editorial changes which the committee was empowered to make. It is not our purpose to give here details of this long document, for it will appear later in the Gospel Messenger in full. Suffice it to say that members of the church were asked to rededicate themselves to the tasks which God has entrusted to them and to the necessary preparation for fulfilling these tasks. Concern was expressed about the threats to religious and civil freedoms. The church was urged to support national and international efforts to share vast resources and cultural advantages with the rest of the world. Appreciation was expressed for the action of the Supreme Court in outlawing segregation and the Brethren were reminded that we have not yet eliminated all racial barriers. Another section dealt with the international tensions and suggested negotiation, disarmamen and the establishment of a de partment of peace. The situatio in Indo-China was dealt witl briefly, it having been the sub ject of a resolution passed earlie in the Conference. Seven specif ics for building brotherhood an understanding were given.

The remaining business of th Conference was disposed o quickly. Evidently the delegate were eager to close the sessio on schedule and so were not dis posed to discuss these last seve items. These concerned the stew ardship of accumulated posses sions, set the Brotherhood Fun goal at $1,300,000, granted th elders the privilege of voting i India district meetings, mad Seek First His Kingdom th theme for the next two years adjusted the annuity rates t include those past eighty, an authorized Conference to prin the Minutes for the last te years. Conference decided tha for a person to serve on Standin Committee he had to live for a least a year in the district befor he was elected.

Before adjournment the can didates presented by the Genera Brotherhood Board for appoint ment to the mission field wer approved. The moderator name Ray Emmert, T. F. Henry an Raymond R. Peters as the ad ditional members on the com mittee studying the functions o an elder; Earl Mitchell was mad chairman. Since A. Stauffe Curry resigned from the com mittee to study the matter of Brethren center in Washington Harold Bomberger was name in his place. By action of th delegates the officers of Confer ence were asked to send tha section of the resolutions dealin with international tensions t every other church body tha can be reached. After a risin vote of thanks for the work o the moderator, the business ses sions of Conference were ad journed.

Church of the Brethren
Gospel MESSENGER
JULY 24, 1954



Pierce Brandt

In Answer to a Call

THE first public session of the Ocean Grove conference contained an appeal to all Christians to renew their calling as sons of God. The final session concluded with an impressive service of consecration in which eleven young people participated. They had responded to the call of God in ways that the church recognized as holy. Most of them will go to the foreign mission field, but at least two of those pictured here represent the newly ordained ministers who answer a call to serve the local church. Actually the platform—or even the auditorium—at Ocean Grove is not large enough to hold all those persons who heed a new call or renew their Christian calling. Many of us find our Christian vocation at home, others are called away, a few are consecrated in special services. But all are called. All may receive the power of the Holy Spirit. Are we ready to serve in answer to our call?

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

Contributing Editors

A. G. BREIDENSTINE .... Lancaster, Pa.
JAMES H. ELROD ... Kansas City, Kansas
MRS. DWIGHT ENBERG .. Champaign, Ill.
DEAN L. FRANTZ ..... Mt. Morris, Ill.
JOHN C. MIDDLEKAUFF, Huntingden, Pa.
LELAND A. NELSON .... Modesto, Calif.
LUCILE LONG STRAYER .....
..... North Manchester, Ind.
MURRAY L. WAGNER ..... Troy, Ohio
GLEN WEIMER ..... Arlington, Va.
LEVI K. ZIEGLER ..... Martinsburg, Pa.

THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Norman J. Baugher, General Secretary, and the Brethren House, Earl H. Kurtz, Manager, 16-24 S. State St., Elgin, Ill., at $3.00 per annum in advance. Life subscription, $50, husband and wife, $60. Entered at the post office at Elgin, Ill., as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

JULY 24, 1954

Volume 103 **Number 30**

In This Number . . .

Editorial—
In Answer to a Call 1
Conference Comes to an End 6
Kingdom Gleanings 8

The General Forum—
Regeneration in Christ.
Carroll S. Ringgold 3

Brethren Service—
"Little Missionaries . . ." Don Snider .. 9

The Local Church—
The Christian's Eventide.
Guenevere R. Flory 10

Our Mission Work—
The Emerging Church.
J. Benton Rhoades 11
In the Hour of Need 12

• • •

The University of Liberia recently celebrated its first anniversary. Founded to educate leaders for administration and industry, domestic science teachers and specialists in native arts and crafts, it is co-educational and has complete religious and academic freedom. The government gives scholarships to students lacking sufficient funds. (WP)

READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

Stress What God Can Do

I am glad I belong to a church that believes in returning good for evil, that believes in sending food and clothing to those who are of different beliefs, ideas, color, creed, etc., from ours instead of sending them bombs, hate, fear, mistrust, etc.

I am glad I belong to a "peace" church. I am glad I have a church paper that believes in speaking the truth even though its ideas and teachings may not be in popular demand by the world.

I have only one criticism and that is I believe that more stress should be put on what God can do and wants us to do as Christians than too much stress on man-made plans and ideas that are not laid on the teachings of the New Testament. I believe that the UN is doing and I hope, will do a lot of good, but it is not laid on things that are eternal.

Keep up the good work you are doing. — Charlotte Snyder, Parsons, Kansas.

Danger of Extremes

I think that many flowers at funerals are given with the best of intentions. But I think there is great danger of going to extremes. There are too many starving and homeless people in the world that should be remembered instead. The best way I think is to inform people beforehand that there will be opportunity to give to relief rather than flowers and that this is the request of the departed one. I have all my life walked with the common people, and so I have asked my family and my undertaker, who is a close friend of mine, if he is living, to provide an inexpensive burial equipment. I will no longer need this earthly house, as I expect to be "clothed upon with that habitation, which is from heaven."—I. C. Snavely, Vermontville, Mich.

Not as a Form

I enjoy your Readers Write. I am a reader but not a subscriber. Your literature comes nearer to my estimation of what it should be and what our souls require. . . . As to Brethren holding out for washing of feet at certain times and the love feast, did you ever realize washing of feet as Jesus did meant to be willing to do any menial necessary task for any person in the home, church or even by the wayside? But when it is used as a form that isn't what Jesus required. . . . We trust too much to human powers and opinions and don't rely on God's spirit to direct us or wait the Lord's time. Scientists, doctors, judges, lawyers take in their own power not asking or trusting decisions to the Lord as Jesus did. I feel sure that is the cause of anxiety and fear. We think we can run things by form, denying God's power, till we are getting confounded and muddled trying to run away or ahead of God.—Mrs. Esther Morrison, Newton Hamilton, Pa.

A Beautiful Expression

I have just read the article "Flowers at Funerals" in the Gospel Messenger and will say that is a topic which has often been discussed among our group and with much difference of opinion, for which I can see no reason, as to me, Jesus so plainly answered it for us.

When he was nearing the time he was to leave this earth and one, Mary, who loved him so dearly, gave the best she had so lavishly, the disciples criticized the act, as we hear some folks do today when many flowers are bought. Jesus answered by saying, "Let her alone, why trouble ye her? She hath wrought a good work on me. For ye have the poor with you always, and whensoever ye will, ye may do them good."

It is true that sometimes needy families are left behind, but these are opportunities for serving later on, while flowers at funerals are our last opportunity to show devotion to the departed one. Some folks have many friends and certainly these should not be criticized when they pour out their love in such a beautiful expression. We say with flowers what we can't say in words. However, they should never be bought and sent just for duty's sake.

Let the friends of the deceased solve that problem for you, and don't criticize whatever they do. — Mrs. Charles Metzler, Elkhart, Ind.

A Memorial That Serves

May I express my appreciation for Bro. Shultz's idea of a memorial to the Brethren founders at Schwarzenau? I feel that a memorial that would "serve" would be in harmony with our original idea of service to human-kind.

What better could we do than to help build an Alexander Mack school in Schwarzenau? What good would a monument or mere tablet be?—**Mary M. Pfaltzgraff, York, Pa.**

Having received God's grace and living a new life in Christ we show our faith by serving—in teaching a class in Sunday school, in witnessing at our daily work, in assuming responsibility for the work of the church



M. Edward Clark

Regeneration in Christ

Carroll S. Ringgold
A Conference Bible Hour Message

AND you he made alive." This is the theme of the entire passage (Eph. 2:1-10) and in simple Scriptural terms constitutes a practical working definition of regeneration. The passage may be divided into three parts as follows: (1) "We were dead" (verses 1-3), (2) God made us alive (verses 4-9), and (3) we are "created in Christ for good works" (v. 10). Each part throws light on the process and meaning of regeneration in Christ.

By way of introduction, let us notice the two pronouns used. First in significance is the pronoun *he*, referring to God. God is the subject without which the process of regeneration would be utterly unthinkable. Also notice the pronoun *you*. This passage of Scripture is intensely personal. It has your name in it. The apostle speaks of your experience. To be sure, he was writing to the Gentile Christians in the churches of Asia Minor, but what is said to them is equally applicable to Christians everywhere. His gifts are personal and they are direct.

"We were dead." We easily confuse physical life with spiritual life. We may be very much alive physically and yet be dead spiritually. We have anxiety about physical death, thinking it to be a great reality to be feared. The Scriptures are rather concerned with spiritual death, pointing it out as the great reality to be feared. When we yielded to sinful tendencies and walked in trespasses and sins we were dead. Sin and death belong together. Again and again the Scriptures illustrate the fact that the wages of sin is death.

When we were "following the course of this world," when we were drifting along with this world's ways of living and were conforming to worldly standards, we were dead. When we were "following the prince of the power of the air, the spirit that is now at work in the sons of disobedience" we were dead. When we allowed the devil to control our lives we were dead. We were slaves to the wrong master, serving the lord of death rather than the Lord of life.

When we allowed the "passions of our flesh" to dictate concerning our conduct we were dead. When we attempted to order our lives by "following the desires of body and mind" we were dead. To live in the "passions of our flesh" and to follow "the desires of body and mind" is to live in disorder and confusion. Our "passions" and "desires"

Pastor of the Peters Creek church, Virginia

suggest self-will and also an unsettled will. Our passions are not purposeful. They do not move quietly to a goal, but work at cross purposes. The individual whose life is governed by personal whims soon gets tired of having his own way and finds himself frustrated and defeated.

And is not this frustration and defeat the portion which the "children of wrath" prepare for themselves? God is rich in mercy and his grace has not yet been measured, but those who ignore God and live their lives in alienation to him cannot receive his mercy and his grace. They cannot because they will not. Their rebellion and disobedience make receptivity and submission impossible.

But even though they will not permit God to deal with them by grace he does not therefore forsake them. He still loves them. The wrath of God is not the opposite of God's love. It is rather one of the ways in which God expresses his love. Whereas he expresses his love in grace to those who are receptive, he expresses his love in wrath to those who are rebellious. There is hope for a person who experiences the wrath of God; he may see the folly of kicking against the pricks and so become submissive. But what chance is there for the person with whom God ceases to strive, who experiences God's love neither in grace nor in wrath? There is a good deal upon which to ponder in the statement "Hell begins where God stops punishing."

"But God . . . made us alive." The drama of salvation begins with us on the wrong road, serving the wrong master, motivated by wrong impulses. We were alienated from God, severed from his life-giving power, and we experienced God's love only in the form of wrath. We were dead, but God came to us in Christ and we were made alive.

It was in Christ that man and God met. Here is where the grace of God was found to be sufficient for man's need. Here his power rescued us from our terrible plight. Here we received eternal life, as a gift of grace, rather than death, as the wages of sin. This decisive event, this divine-human encounter in Christ, worked a radical change after which we were never the same again.

And the reason for this thrilling event is to be explained by looking at the nature of God. Except he be a God of "mercy," "love," "grace" and "kindness" the wonderful drama of salvation as we know it would be impossible.

"God . . . is rich in mercy." Mercy, the forgiving or "compassionate treatment of an offender," is a term which has meaning only in personal relationships. And when we speak of God as being rich in mercy it is helpful to note that the emphasis is not on God being rich in things that he can have and hold, but rather he is rich in things that he can share.

Consider "the great love with which he loved us." That love can best be understood by noting that it was a "love with which he loved us even when we wer dead through our trespasses an sins." In other words, God love the unloving, the unlovely an the unlovable. God loves the un worthy and the worthless. Go yearned over us when we wer unyielding, sought to reconcil us to himself when we were re bellious, sent us a Savior whe we were yet unaware of our los condition, and invited us to b sons when we yet insisted o being independent. This is th love of God at work, and no where do we find anything t compare to it.

God "made us sit with him [Christ] in the heavenly places in Christ Jesus." God has lifted us up and by faith we stand on heaven's table land. This indicates that we do not wait to enjoy the riches of heaven. To sit with Christ and his people, to have his spirit and accomplish his work—is this not a foretaste of heaven. To be in Christ, that is, to share his life, his power, his status—is this not heaven indeed? This constitutes salvation. To be in Christ is to be saved!

The apostle has spoken of the fact of regeneration. God has made us alive. He cannot leave this glorious fact without re-emphasizing that it was God who did it and not we ourselves.



Those attending Conference were registered and given badges

Bill Smith

Salvation is God's gift to us, and it is only because of God's grace that it has been given. "By grace you have been saved through faith . . . it is the gift of God."

And what is meant by "grace"? Grace on God's side suggests a compassionate love which is ready and willing to give even to the undeserving. Grace on man's side suggests unmerited favors received.

God is a giving and not a bargaining God. He loves because it is his nature to love, just as it is the sun's nature to shine. He gives because it is his nature to give, just as it is the mountain spring's nature to flow. The words of Scripture which say "this [salvation] is not your own doing, it is the gift of God" suggest a practical definition of grace. Grace has to do with gifts which depend upon the willingness of the giver rather than upon anything the recipient does.

But it is by grace "through faith" that we have been saved. What part does faith play in the process of regeneration? Let us remember that salvation is a gift of God. But in order for the gift to be your personal possession it is necessary for you to trust that it is meant for you, and also you must receive it. That is the meaning of faith: receptivity and trust. By faith we take God at his word and receive what is freely offered.

Christ the Lord and Savior is at the door. His being there is none of your doing. His presence is an act of God's grace. But in order to have him in your life you must throw open the door. To appreciate God's fullness as contrasted to your emptiness and to say with sincerity, "Lord, fill me," is faith. To recognize God's holiness and your guilt and to say, "God be merciful to me a sinner," is faith. The conviction that causes the Christian to exclaim, "My God will supply every need . . . according to his riches in glory in Christ Jesus" (Phil. 4:19), is faith.



Bill Smith

Between sessions and sometimes during services in the auditorium many renewed friendships and visited with their families

The status in which we find ourselves as regenerated persons is "not because of works." What could a dead man do to make himself alive? What can a withered branch do to graft itself into a living vine? What can a plant do to transplant itself to rich soil? How could a child do enough to earn the loving care of its parents? How could a lover do enough to merit love? How can an orphan earn the status of sonship? How can the drowning man save himself? In fact, the futile, misguided efforts of the drowning man may actually interfere with the work of the rescuer.

Religion becomes intensely personal at the point of the divine-human encounter where man in need receives God's grace. Then man is no longer dealing with a lawgiver who demands but with a father who loves. His life is no longer governed by a principle but by a person. He has received the gift of salvation. He has received it from One who so loved that he gave. The gift is a love gift. The man cannot pay for it. No one can pay for love. He can only respond to it. He can only give himself to the giver. And this is commitment, not to self or to things, but to God. God now becomes life's center.

We are "created in Christ Jesus for good works." When we were spiritually dead we walked in trespasses and sins. But now that God has made us alive he expects us to walk in good works.

"We are his workmanship." As a regenerated, reborn, recreated person we are his creation. What has been done for us and in us he has done. It is not our doing; it is his gift. He has given us the status that we now enjoy, being in Christ, sharing his very life and being blessed with all things that pertain to life and godliness. It is not a result of our working, striving or achieving; it is his gift.

But whereas works would not avail to attain to the status wherein we stand, good works

are now the natural result of the position in which we find ourselves. The severed branch cannot graft itself into the vine nor can it bear enough grapes to deserve to be grafted in. But after the vinedresser has placed it in vital relationship with the vine it receives life and strength and produces grapes as a natural consequence. And so it is: "we are created in Christ Jesus for good works." Being "in Christ" (in the right soil, the right atmosphere, the right climate) what is to keep us from producing good works?

And in a very real sense it is not we who produce the good works, but God who works in us and through us. As Paul told the Philippians, "God is at work in you, both to will and to work for his good pleasure" (Phil. 2:13). And of himself he said, "I labored more abundantly than they all, yet not I, but the grace of God which was with me" (1 Cor. 15:10). It was also Paul who said, "I live, yet not I, but Christ liveth within me." He could have also said, "I work, yet not I, but Christ worketh within me." The incandescent bulb offers an illustration of this truth. The light is the "works" which would be impossible without the "free gift" of electricity.

Paul does not divorce ethics from religion. But he is careful to show that ethics are the fruit of true religion and not vice versa. And in this he is in line with the best Scriptural tradition. Again and again the prophets reminded the people that their God had delivered them from Egypt and that, therefore, they had certain ethical responsibilities. In the plan and purpose of God doctrine, experience and ethics belong together. Therefore, what God has joined together let no man put asunder.

Herein lies a part of the genius of the Brethren. They have always tried to make their ethics keep step with their doctrine. It was no accident that the Brethren organized their first missionary effort in the new world following the memorable Christmas day in 1723. For it was on that day that the first Brethren church in America was organized, the first love feast was conducted, the first baptism was held. Being so richly blessed how could those Brethren keep from being a blessing? Nor was it an accident that it was at a love feast that Christopher Sauer decided to become a Christian printer. Nor are we surprised at the motto which was the motivation of his life: "For the glory of God and my neighbor's good."

Conference Comes to an End

SATURDAY EVENING

Educational Dinner

One conference event always resembles a college alumni banquet. The large dining room at the North End Hotel was filled for this annual academic gathering. College students provided the special music: a women's trio from Juniata, followed by a men's quartet and mixed octet from Elizabethtown.

Citations for distinguished service in the work of Christian higher education were presented to six teachers in Brethren colleges. Three of them were present: O. Stuart Hamer (Manchester), Martha Martin (Elizabethtown), and J. Clyde Stayer (Juniata). Three others received their citations in absentia: Silas Earl Dubbel (Juniata), Alice Doner (Manchester), and Charles C. Wright (Bridgewater).

Since the time remaining for the talk by Dr. E. Fay Campbell was limited, he referred to the recent article in the Messenger which contained much of his prepared speech, suggesting that his hearers could read what he would not have time to say. He emphasized several fundamental needs of the Christian college: a board of trustees who believe in the purposes of Christian education and who will back the faculty; a faculty given the chance to do its job, the most important job in the world; and students who are eager for and able to appreciate the values of a Christian education. Dr. Campbell concluded with a plea for the church to support its colleges, at least to the point of providing operating expenses. "Only the man who believes in God," he said, "can really believe in the mind."

Necrology Service

One of the necessary evils of Conference is the announcements and this evening they seemed more numerous than ever in spite of the plea of Conference Director Guy West to keep them to a minimum. But the audience which filled the auditorium took them in a good spirit, for the evening had just begun.

Each year at Conference a brief service is held for those ministers who have died during the year. Charles Zunkel, secretary of the Ministry and Home Mission Commission, was in charge of this service which began the Saturday evening pro-



The auditorium was filled for the Saturday evening service. In the choir loft are (left) the Palmyra church and (right) the Pennsylvania men's choir. A group of German students is seated on the left of the platform

gram. Prayer was also made for the ministers who are critically ill.

The church's outreach in service to others was the theme of this evening's address. The chairman of the Brethren Service Commission, Hylton Harman, and the first speaker of the evening, pointed out that our peace witness and what we call the Brethren way of life have been significant parts of our heritage. Through the years the Brethren have consistently affirmed their belief that war is not compatible with the teachings of Jesus. Whatever may be the definition of it, the speaker declared, religion has to do with the abolition of war and the creation of peace. But condemnation of war is not enough; we need an alternative to it. Brethren have an action program through which we can express our way of love. In these projects are the seeds of peace.

In his Saturday evening address to the whole Conference M. R. Zigler reviewed many of the ways in which Brethren Service activities abroad have helped bring light out of darkness. He discussed the beginnings of the Brethren Service program and pointed out many of its accomplishments by telling the stories of individuals who had been helped as well as by describing the witness for peace that had been given. He referred to the joint statement of the historic peace churches to the World Council under the title, Peace Is the Will of God. He urged local churches to get behind the new resettlement program which provides another opportunity to serve.

At Bro. Zigler's request Paul Halladay sang an English version of a German hymn that was likely used by Brethren in Germany prior to their departure for America. The words were translated by Ruth Mary Halladay and the music was harmonized by her father. The hymn begins with the words, "Come, children of our Father."

A group of German exchange students, who were in attendance at Conference, sang a German song at the conclusion of the evening service.

SUNDAY MORNING

Adult Sunday School

Evidently most Conference-goers were more fortunate in getting an early breakfast on this busy morning than was your reporter. We found the restaurants already crowded and a waiting line outside most of them. By the time we had been served the Sunday-school hour was in session, but we arrived in time to hear nearly all of the lesson treatment by John Middlekauff, pastor of the Stone church in Huntingdon, Pa. Using the uniform lesson topic for this Sunday, he emphasized the lessons from Hosea 6 as an expression of "the gospel in the Old Testament." After briefly surveying the political, social and religious conditions of the Northern Kingdom, he took more time to examine Hosea's domestic problem, since it was that painful family experience that gave the prophet his deepest insights into the nature of God. "The tragedy of Hosea's home was a picture of the tragedy of the world in its relationship to God." The experience taught Hosea the nature of true religion, a religion of inward purity, of faithfulness and devotion. It also showed the prophet what sin is—unfaithfulness resulting from a "lack of knowledge" of God. Most of all, Hosea's suffering revealed to him the nature of God, a God who seeks his wayward

Continued on page 13

KINGDOM GLEANINGS

The annual CPS reunion will be held at Camp Harmony, near Johnstown, Pa., on Sunday, Aug. 22. Anyone wishing to attend or wanting further details, write Dean Rummel, R. 1, Box 114A, Johnstown, Pa.

Roy D. Boaz and his wife wish to express their appreciation to the many friends who have remembered Bro. Boaz during his illness. He is at home at Cloverdale, Va., now and recuperating as well as can be expected.

A number of articles were left in the lost and found office during Annual Conference at Ocean Grove. If you left anything behind at Ocean Grove write Stewart B. Kauffman, Regional Office, 518 Bosler Ave., Lemoyne, Pa., about it.

India's food position is so much better than during recent years that rationing has been greatly reduced or, in some instances, given up altogether. Against grain imports of 4,700,000 tons in 1951, only 2,000,000 tons were needed in 1953 and 1954 is showing a continuation of the trend. (WP)

The dates for the fall tour to Europe directed by L. W. Shultz have been changed to Sept. 30 — Nov. 26. The tour group will visit eight countries in Europe and our headquarters in Kassel, Linz and Geneva. They will cross the ocean in the U.S.S. United States. Those interested should write Bro. Shultz at Milford, Ind., immediately for information and forms. The plans are for a group of twenty.

Bill's Decision, our new Brethren-produced temperance filmstrip, is being advertised for the last time at the price of $7.50 to Brethren churches. After July 31, 1954, the cost will be $12.50 to all. Accompanying the filmstrip are either 33⅓ or 78 rpm playing records. Since January more than 150 copies have been sold, going to churches, temperance groups, etc., outside our Brotherhood. This is your last chance to purhcase Bill's Decision for $7.50; order now and save $5.00. Send your orders to Visual Education Service, Church of the Brethren, 22 S. State St., Elgin, Ill.

Wanted: Church of the Brethren congregations to help refugee families get to America. Dossiers (brief life histories and pictures) of families prepared by our workers in Europe are waiting for you along with the special church and agency-endorsed assurance forms. Many more assurances are urgently needed now if we Brethren are to fulfill our goal of settling one thousand family units under the Refugee Relief Act. Has your church group made arrangements for a refugee family to come to your community? Write Refugee Resettlement Office, Brethren Service Center, New Windsor, Md.

Home-coming

Monroe County church, Iowa, home-coming and centennial anniversary, Sunday, Aug. 8. Charles A. Albin, a former pastor, will be the guest speaker for the occasion and will continue with evangelistic services the week following.

The Church Calendar

July 25

Lesson outline based on International Sunday School Lesson: the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson: Growing Through Prayer. Psa. 46:10; Isa. 40:30-31; Luke 11:1-13; Phil. 4:6-7; Heb. 4:14-16. Memory Selection: Rejoice always, pray constantly, give thanks in all circumstances; for this is the will of God in Christ Jesus for you. 1 Thess. 5:16-18 (R.S.V.)

CBYF Topic: Getting on the Ball Socially

July 27-29 District meeting, Southern Virginia, Schoolfield, Va.

July 27-30 District meeting, Western Canada, Bow Valley

July 30 — Aug. 1 Central Region joint workshop for district cabinets of men's, women's and children's work, Manchester College, Ind.

Aug. 2-4 Southeastern Region conference, First church, Roanoke, Va.

Aug. 2-7 Central Region training school, Camp Mack, Ind.

Aug. 2-14 Ecumenical Institute, Bethany Biblical Seminary, Chicago, Ill.

Aug. 6-7 District meeting, Second West Virginia, Elkins

Aug. 8-14 Appalachian Trail hike, Eastern Region young people

Aug. 9-12 District meeting, Tennessee, Camp Placid, Blountville

Aug. 11-13 District meeting, Eastern Virginia, Manassas

Aug. 12-14 District meeting, North and South Carolina, Melvin Hill

Aug. 12-15 District meeting, Colorado, First Grand Valley

Aug. 12-15 District meeting, Southern Missouri and Arkansas, Greenwood, Mo.

Aug. 14-31 Assembly, World Council of Churches, Evanston, Ill.

Aug. 16-19 District meeting, Northern Indiana, Camp Mack

Aug. 17-19 District meeting, Southern Indiana, Buck Creek

Aug. 17-20 District meeting, Oklahoma, Washita

Aug. 18-21 District meeting, Middle Indiana, Eel River

Aug. 19-22 District meeting, Northern Iowa, Minnesota and South Dakota, Root River, Minn.

Aug. 19-22 District meeting, Michigan, Camp Manikiwa, Brethren

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. David H. Markey of Bunkertown, Pa., in the Maiden Creek church, Pa., Aug. 2-15.

Brother and Sister C. O. Brubaker and daughter of Lima, Ohio, in the La Motte Prairie church, Ill., Aug. 2-15.

Brother and Sister I. D. Leatherman of Elgin, Ill., in the Pleasant View church, W. Va., Aug. 10-22.

Bro. Arthur Hess of North Canton, Ohio, in the Olivet church, Ohio, Aug. 1-8.

Bro. Perry Liskey of Annville, Pa., in the Valley church, Big Swatara congregation, Pa., Aug. 13-22.

Bro. John Clawson of Robinson, Pa., in the Tire Hill church, Pa., Aug. 9-22.

Gains for the Kingdom

Seven baptized in the Forest Chapel church, Va. **Nine** baptized and three received by letter in the Frederick church, Md. **Ten** baptized in the First church, Roanoke, Va. **Three** baptized in the Maple Grove church, Md.

Seventeen baptized in the Schuylkill church, Pa. **Twelve** baptized in the Meyersdale church, Pa. **Six** baptized and one received by letter in the New Enterprise church, Pa. **Five** baptized in the Waterside church, Pa.

"LITTLE MISSIONARIES..."

Don Snider

OR FOREIGN ambassadors or peace soldiers on the front or international bridge builders or youth on the march or Good Samaritans—all these titles fit the volunteer workers who serve abroad.

Of course, they are the first to admit unworthiness to such handles. Typically Brethren, they have a healthy modesty which keeps them from pushing themselves forward to share their experiences. Every church and district should wisely lay hold of these youth who have a "story to tell of the nations." Every youth who returns from church service abroad deserves not only understanding and attention (he is battle-scared too), but also an opportunity, many opportunities to unburden his soul. In addition, he should be used in numerous new ways in the home church program. He has grown; in a sense he has had unique leadership training and is not by any means the same youth who left America. One colored slide lecture is not enough.

What else? We shall list only twelve ideas. For brevity we'll use the letters RW (returned worker) in speaking of the volunteer youth who comes back.

(1) RW has stories and children will listen—in church, in school, on the playground, in homes—stories of churches abroad, differing customs, play activities, how others look to Americans, children in need.

(2) RW may organize or stimulate others to help needy families at home.

(3) RW knows New Windsor and the material aid program of the church. RW can help suggest projects to all groups in the church.

(4) RW could counsel boys facing the draft.

(5) RW should be thought of for leadership in daily vacation Bible schools, summer camps, etc.

(6) RW could promote week-end work camps and service projects in the community for the youth.

(7) RW has ideas for international friendship banquets and brotherhood programs.

(8) Families might invite RW into their homes and ask him to help prepare a meal typical of the country in which he served.

(9) RW might serve on a committee to help sponsor a DP family or an exchange student.

(10) RW is a possible analyzer of tensions in the world news.

(11) RW might be extra sensitive to the rights and needs of minority groups in your community: Negroes, representatives of other nations, Jewish people, etc.

(12) RW could share with other denominations the ways Brethren Service is interdenominational (Heifer Project, volunteers from other denominations, clothes sent to Catholics, Protestant welfare agencies helped, etc.)

Every RW will not be perfectly suited for every one of these twelve points. Some RW's will be ideal for some additional point workable in your situation. In Germany we find students returning from America and unable to say much of anything about their experiences beyond their family circles, until perhaps they have lived in their village in a way that shows they have not a swelled head or until the community is positive they do not prefer America to Germany. They meet suspicion and resistance at first. It takes both cooperation on the part of the home folks and returning youth to make the most of the experience.

Volunteers who witness with Christian love in a distant country come home with a message—are program resource persons, latent leaders, and interesting interpreters of our world today. RW's are Christians with a world viewpoint. They can help us together to find God's will in that part of the Lord's Prayer that says, "Thy kingdom come on earth."

The following Brethren workers have recently returned from Europe: Dave Rittenhouse (Germany and Turkey), Queen Anne, Md.; Dave Brightbill (Germany and Mobile Service Team in France), 23 S. Edison, Elgin, Ill.; Lloyd Wakeman (Greece), Luray, Va.; Clyde Nafzinger (Germany), Denton, Md.; Ruth Mary Halladay (Germany), North Manchester, Ind.; Marie Tritt (Austria), Carlisle, Pa.; Carolyn Ikenberry (Germany), Bridgewater, Va.; Don Snider (Germany), 125 W. 2nd, Waynesboro, Pa. M. R. Zigler, European director of Brethren Service, and his wife, are also on furlough and will have many speaking engagements. Churches in these areas have inspiring messages waiting for them, if they will use these people.



M. R. Zigler (left), European Director of Brethren Service, bids good-by to David Rittenhouse, as he leaves for the United States

The Christian's Eventide

Guenevere R. Flory
Middlebury, Indiana



Photo: Eva Luoma

WHILE leafing through the Reader's Digest I have often glanced at the article entitled The Most Unforgettable Character I've Ever Met. This reminds me that I must introduce you to the most unforgettable class I've ever met.

It is not a class of brilliant university students who have distinguished themselves in various fields of art and science, but it is a group of humble and creative folk who make up the Bible class of the Middlebury Sunday school. On Nov. 8, 1953, if you had chanced to drop in for the evening service, you would have noticed this class gathered in their corner towards the front of the sanctuary. The church pews were filled with the congregation and we were alert and ready for the service to begin, for you see, the Bible class was in charge.

In the informal service that evening, Bro. Cyrus Steele, a retired minister, gave the invocation and Mel Haines sang the beautiful solo, The Stranger of Galilee. Following this, Mrs. Harry Eby, who constantly restocks her mind with good spiritual food, gave us extracts from Leslie D. Weatherhead's book, How Can I Find God?

The next thought of the evening was directed by Frank Jenkins, whose very life was a symbol of humility and Christian service to our community. He spoke of a Christian's responsibility to others and reminded us vividly that we are our brother's keepers.

Real creativeness was apparent in the original poems written and read by Mrs. Carrie Kindy. Her life of unselfish giving and love for others has inspired her to write her longings in beautiful poetry, such as the poem at the close of this account. The element of home life was portrayed as the children of Frank Nusbaum sang a familiar hymn. Then Mrs. Orpha Nusbaum read two poems entitled Shall We Be Less Faithful? and The Crossroads.

I have wondered since that evening service: "What is their secret?" They have reached the point in life where most of humanity begin to sit back and take it easy. And I look at their lives and I find no sitting at home in the rocking chairs for them! Rather, they are out lending a helping hand and giving comfort to the sick, singing their melodies of the Christian way and pulling others from despair, writing poetry to inspire men to a higher plane of life and reading to prevent their minds from becoming pools of intellectual shallowness. They are people who feel their responsibility for others and for a better community. The have desired and sought God an have really found him. By example these mature Christians are chal lenging the younger folks aroun them to enjoy richer and fuller live in humble Christian service.

Their secret is revealed in th original poem whose author show us that the "eventide of life" is no the time of giving up and becomin lazy, but it is the transition perio which leads to the threshold of God' eternal kingdom. This is the reaso we went away from the service o that night of Nov. 8 filled with ad miration for the spirit these peopl showed and desiring that our live would be as fruitful in our "even tides." This is why it is "the mos unforgettable class I've ever met' and the lessons they taught me wil be remembered forever.

The Christian's Eventide of Life

The sunset of our lives is nearing,
We have traveled far and long . . .
Sometimes through heat, sometimes through cold,
Sometimes in sorrow or song.

We change the weariness of the day
For the beauty of eventide,
The load we carried was lightened,
For the Lord walked by our side.

We must have the setting of the sun
Before the dawn of morn.
The sun is setting — bright and red,
For there is no sign of storm.

The gathering shadows cause no fear
For the stars are shining through;
The beauty of the starry sky
Now kindles our faith anew.

We are waiting for the dawning
Of the day that has no end;
The dawn that has no setting,
Where beauty and glory blend.

When we behold Christ's beauty
Our sorrows will fade away,
For we shall be satisfied
In the bliss of the perfect day.

—Carrie Kindy

The Church Abroad

Edited by Anetta C. Mow



The Emerging Church

J. Benton Rhoades
Quito, Ecuador

THIS past week of May 10 following has been an especially busy one for us, but also one of great blessing. It has been the time of the annual meeting of the Inter-Mission Fellowship taking in all the Evangelical missions working in Ecuador. It was well attended and with a fine spirit of co-operation by all groups. The guest speaker was Dr. Christian Weiss of the Back to the Bible broadcast, a most sound, winsome, devotional speaker. There were also special forums each morning and afternoon on special problems facing missions in the country at the present time. Our group and Picalqui were not only invited to attend this year, but were given leadership of the forum on Indian work in which there is a growing interest among the various missions. The meeting closed with a missionary communion. The meeting was a great blessing to all of us at this time of growing storm for evangelicals in this country.

Simultaneously with the Inter-Mission Fellowship last week, a large missionary convention of the National Churches of Quito and vicinity was held. There were meetings each evening in one of the Quito churches when the mission work of a different area was presented each night as well as inspirational messages and special music. The result, I believe, is a desire and readiness on the part of the nationals to shoulder a larger responsibility for the mission task here. A carload of our Brethren from this community was present each evening and it was a tremendously strengthening experience for them to feel a part of the larger movement. Our Indian church had charge of a major part of the last evening. H.C.J.B. sent out one of their trucks to help haul in the school children who sang five numbers. The Indian pastor, Pedro, presented slides representing the total scope of the mission program here in Calderon. Sister Matilde gave a short talk concerning the place of Protestant schools in building the church and then announced the various parts of the program. Since it was the night following the close of the missionary fellowship, we ourselves were able to attend for which we were happy. The chief reaction of the nationals as well as the missionaries present was amazement at the development of national leadership in our area and our own willingness to turn things over to them. We are serious about indigenous development, so nothing could have given us more encouragement than this reaction on the part of the national church people. The realization that the Holy Spirit seems to be using the Brethren approach here to bring about something which is needed so badly at this stage in missions in this country has brought us to our knees.

A week ago Sunday, the families of our fifty-two school children held a large fiesta at the school on the occasion of Mother's Day and to celebrate the completion of a series of work projects improving the school property during the past year. Among these projects were a small football field cleaned off and leveled, an old abandoned farm pond cleaned out and serving once again for irrigation of the children's small school garden plots, an additional storage room with water tank built largely by the boys of the upper grades during their manual training periods and Easter vacation, and the completion of the new cemetery. It was good to see the parents there, more than a hundred beginning at 7:00 in the morning when they brought a goat, dressed it, put on potatoes and rice and all that they consider necessary for an Indian feast—minus liquor. They themselves planned the forenoon and footed the bill. There was a native orchestra and band, made up of one old man playing both drum and flute at the same time. Then in the afternoon the children presented a lovely Mother's Day program and everyone went home late, happy and sober! Encouraging such gatherings, we believe, is one of our best ways to meet the present Catholic drive to break the morale of Protestant work in the rural communities.

Continued on page 16

Edited by Alberta Yoder



In the Hour of Need

THE Ministers' Group Life Insurance and Hospital Benefits Plan, Church of the Brethren, has been of very real benefit to our pastors.

In the past year one death claim was paid.

Since December 1951, more than 126 hospital claims were paid, totaling $14,710.

This plan has offered you the following benefits:

(1) $2,500 life insurance
*(now raised at no additional cost to $3500)**

(2) $2,500 accidental death and dismemberment
*(now raised at no additional cost to $3500)**

(3) $8 per day for minister, wife and children under 23 years of age, board and room and $80 maximum for additional charges for a maximum of 70 days hospitalization.

(4) Surgical benefits for minister, wife and children under 23 years of age up to $240.

In the past year nearly 100 new churches and ministers have been enrolled in the Ministers Group Life Insurance and Hospital Benefits Plan, Church of the Brethren. Now is the time for you to act—prepare for your hour of need.

When writing the contract for your minister for the new year, whether it is a new contract or a renewal, be sure to consider the Ministers' Group Life and Hospital Benefits Plan for the Church of the Brethren. If the plan is not yet operative in your district, begin steps toward making its benefits operative.

Direct inquiries to the General Brotherhood Board, Church of the Brethren, 22 South State St., Elgin, Illinois.

Twenty-three districts have enrolled seventy-five per cent or more of their employees in the Ministers' Group Life Insurance and Hospital Benefits Plan and now are operative as shown in table below.

Some plan of hospitalization insurance gives a feeling of security when illness strikes a minister's family and hospital care is necessary

Seventeen additional districts have approved in district meeting the Ministers' Group Life Insurance and Hospital Benefits Plan as follows: Texas and Louisiana; Iowa, Southern; Kansas, Southwestern; Virginia, First; Oklahoma; Missouri, Southern and Arkansas; Maryland, Western; Canada, Western; Virginia, Southern; Mardela; North and South Carolina; Oregon; Pennsylvania, Middle; Ohio, Northwestern; Pennsylvania, Eastern; Missouri, Middle; West Virginia, Second.

Every lay worker should be a promoter of the Ministers Group Plan.

Date of Enrollment	District	Number Enrolled
Nov. 6, 1951	Illinois, N., and Wisconsin	21
June 6, 1952	Maryland, M.	12
Sept. 6, 1952	Iowa, N., Minn. and S. Dak.	10
Sept. 6, 1952	Iowa, M.	10
Nov. 6, 1952	Michigan	13
Jan. 6, 1953	Idaho and W. Montana	3
Jan. 6, 1953	Maryland, E.	12
Feb. 6, 1953	California, N.	19
Feb. 6, 1953	California, S. and Ariz.	19
March 6, 1953	Ohio, S.	46
May 6, 1953	Pennsylvania, W.	29
June 6, 1953	Washington	8
July 6, 1953	Missouri, N.	4
Sept. 6, 1953	Colorado	8
Sept. 6, 1953	N. Dakota and E. Montana	3
Oct. 6, 1953	Kansas, N. W.	3
Jan. 6, 1954	Tennessee	3
Jan. 6, 1954	Nebraska	4
Feb. 6, 1954	West Virginia, First	6
April 6, 1954	Virginia, Second	12
April 6, 1954	Florida, Georgia and Puerto Rico	7
May 6, 1954	Kansas, N. E.	4
June 6, 1954	Illinois, S.	9
		252
		*18
		270

* Ministers over age 65, now $1,500 instead of $750

* Ministers who carried their insurance by moving from a district in which the plan was operative into one in which it was not yet operative.

Conference Comes to an End

Continued from page 7

children, who forgives them when repentant, and for whom he will suffer in order that they may have life.

At the end of the Sunday-school hour, while many more sought to find places in the auditorium, there was a period of hymn singing; an interesting feature was Nevin Fisher's leading of his own hymn, which uses a poem by Alexander Mack, Jr., and which begins, "Bless, O Lord, This Church of Thine."

Sunday Morning Worship

Long before the morning worship hour at the auditorium it became evident that every one of the 8,500 seats, the additional chairs and perhaps even the standing room in that huge building would be occupied. A news reporter who attends many such gatherings at Ocean Grove estimated that 10,000 persons were inside the auditorium with another 1,000 forced to remain outside. It was a stirring sight indeed to see such a gathering. It was even more thrilling to join together in the varied acts of worship that the morning service provided.

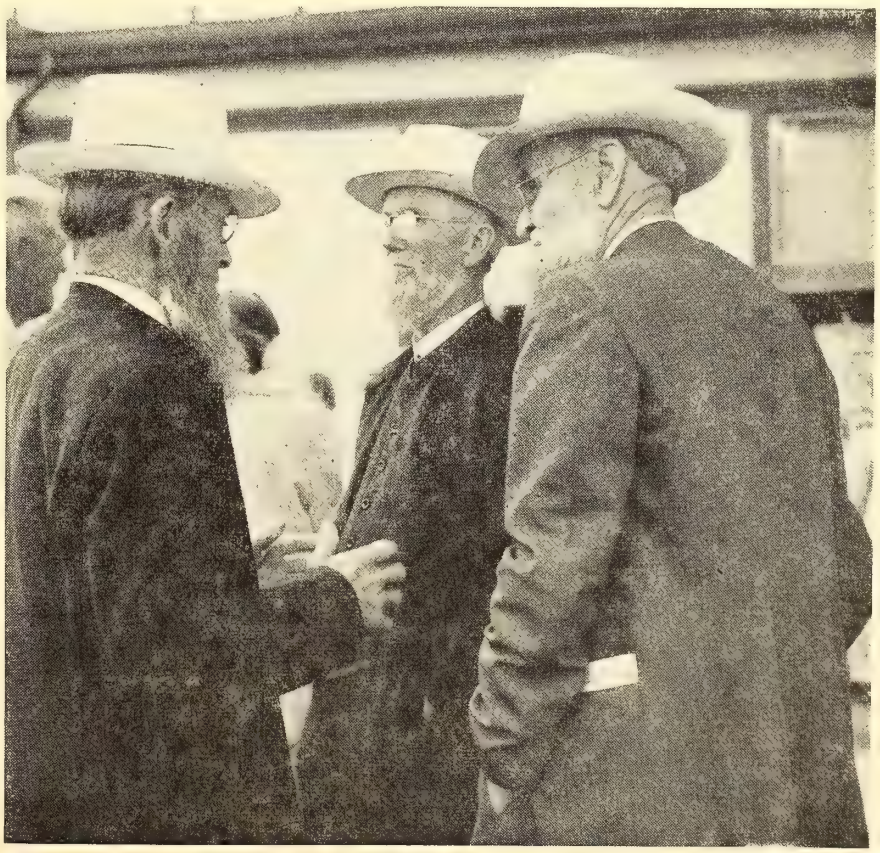
First let us note the personnel. Dean Frantz, pastor of the Mt. Morris, Illinois, church, served as worship leader. Marlin Brightbill was chorister. Nevin Fisher directed the Conference choir in two anthems and five responses. Choral and congregational singing was accompanied by Ruth Weybright at the organ and Mrs. Kenneth Frey at the piano. The musical selections as well as the scriptural passages and devotional readings in the printed bulletin were appropriately chosen for use by such a large congregation. The offering was a worship experience also, due partly to the reverent way in which the 120 ushers went about their duties.

M. R. Zigler introduced the speaker of the morning, Dr. W. A. Visser 't Hooft, as one who represented total Protestantism, yet who came as a brother. The executive secretary of the World Council of Churches had chosen as his subject, Hoping Against Hope. He took his text from a reference to Abraham in Rom. 4:18, "In hope he believed against hope, that he should become the father of many nations."

Abraham is a great example of both faith and hope. The two qualities are distinct though closely related. Faith is the attitude of thought and belief that is penetrated by the fact that God exists. Hope is the certainty that God not only exists but acts, that he does something about people and history. Hope is the certainty that God's promises will be fulfilled.

In hoping against hope, Abraham took God more seriously than any tangible evidence he had. Though all he could see pointed to another conclusion, he believed God's promise that he would have a son. In applying this same hope to our time the speaker pointed out two ways of looking at the future. There is the small hope based on man's central outlook. This may be positive or negative, but it is the basis for human calculation and planning. In contrast there is the great hope based on the fact that God is concerned about the world, about individuals. This hope is based on the promises of God.

Which hope is most dependable? Most Christians pay lip service to their hope in God, but their behavior gives the impression that human expectation is basic. They spend their time calculating their chances and give little attention to the hope revealed in Christ. Therefore life swings like a pendulum between optimism and pessimism.



Bill Smith

Are they discussing an item of business or some personal matter?

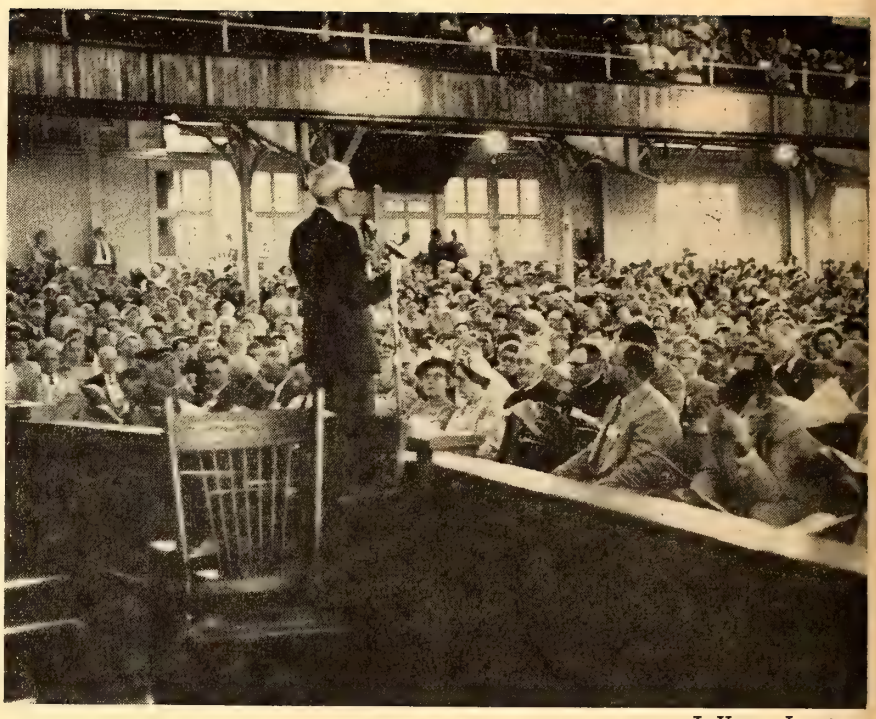
But neither of these are Christian virtues because both depend on human factors. God's promises are not optimistic because in the center of history there is always a cross. Yet they are not pessimistic because beyond the cross is the resurrection, the victory that will one day be manifest in the kingdom of God.

The hope of the church rests in the central promises of the Word of God. The right relationship between hope in Christ and human expectations appears when we say, "*First* the kingdom, *then* other things." Not our American way of life first, not our security first, not our country first, but first the city with foundations whose builder and maker is God, first the new heaven and the new earth. The church must find the sense of the primacy of the kingdom of God.

Is our great hope in Christ related to every day realities? In answer Dr. Visser t' Hooft pointed to Matt. 25 and noted how the picture of the last judgment and the primacy of the kingdom is there related to the common deeds of ordinary life. "Hoping," he said, "is looking hopefully at your fellow beings as people, however miserable, for whom Christ died." A church with true Biblical hope is a church that goes out into the world, not the closed world of pagans but the open world in which the power of the kingdom can break in and give a new chance. In conclusion the World Council official urged our church not to think of our service programs as apart from the basic realities of our faith. They are deeds in which the church can express its great hope that is guaranteed in Jesus Christ.

SUNDAY AFTERNOON

The warm, sunny afternoon with the ocean much calmer today than it was the first part of the week tempted people to remain outdoors. The audience slowly came in and we would venture to guess that more remained on the outside than gathered to hear from the youth of the church. The number of empty seats was such a contrast to the overflowing crowd of the morning. The long waiting lines at all of the eating places meant that many would be coming in late.



J. Henry Long

Dan West speaks during the business session on the resolutions

The choir loft and the five front rows of the center section were occupied by the various choirs participating in the afternoon concert.

The singing of I Know Whom I Have Believed and Spirit of God, Descend Upon My Heart showed no lack of enthusiasm even after several days of meetings of various kinds. Lauree Hersch, president of the National Youth Cabinet, was in charge of the afternoon program based on the theme, Youth Serves.

In many areas in far corners and in our backyards God needs young people and old to serve him. This afternoon three young men told about youth serving in three areas. Earl Fike, Jr., a graduate this year of Bethany Biblical Seminary, spoke from the viewpoint of service in the pastorate. Why do not more young men enter the ministry? Some say that they do not have a call, others do not feel qualified, and still others find no advantages in the ministry. But the ministry offers one the opportunity to work with people under the guidance of God.

Our responsibilty reaches out farther than those close to us, said Irven Stern, who is going to India, speaking for youth serving in missions. We can do no less than the disciples did in the early church, go everywhere telling the story of Christ. This is the challenge to youth today—make disciples close at hand and far away. This can be done by sending evangelists, agriculturalist, doctors, nurses and others, by praying for missions, by giving material aid.

Witnessing for Christ may be done also in other vocations besides the ministry and mission as proved by Norman Ford, who is becoming a boys' work secretary in India. Those who have no call to take up full-time Christian work can also serve God in their daily task when they take him as a partner.

Young people need to ask themselves whether their work is honorable, is within their capacity and gives them opportunity to contribute their best to the most.

Roy Breg's concern for the youth was expressed in the last talk of the afternoon. Calling what he said A Way of Life, he called to our attention the tremendous social pressure youth are under to drink. The number of alcoholics and problem drinkers have doubled in the last decade. Young people need help to build strong convictions that will help them resist temptations. His talk will appear soon as an article in Horizons.

The concluding moments of the afternoon session were devoted to a choral concert prepared by various choirs who had appeared in Conference sessions. The Conference choir, directed by Nevin Fisher, sang Thine Is the Kingdom; Onward, Ye Peoples; Come, Come Ye Saints; and the Sanctus by Gounod. The combined adult choirs of the Palmyra church, conducted by Miriam Carper Frey, sang a group of three numbers: Gloria in Excelsis Deo; Sing and Rejoice; and Now Thank We All Our God. A large number of men appeared in a new organization, the Pennsylvania Male Chorus, as Nevin Fisher led them in singing Jesus, Refuge of the Weary, and a Welsh Chorale. Still another group under Professor Fisher's direction was the Elizabethtown College a capella choir. They sang an arrangement of Rock of Ages and The Creation.

Summer Camps

SPIRITUAL VALUES IN CAMPING **by Clarice M. Bowman**

This book is for every camp board member, camp director, and counselor. The author writes from a rich background of church and camp experiences. The material is presented with many illustrations. Specific helps are given to improve and increase the spiritual values in camping in a daily activity schedule. With more and more interest in camping experiences leaders can well use this excellent guide. 240 pages. **$3.00**

Junior camping materials

Discoveries in God's World	**$1.00**
My Camp Book to accompany the above (Pupil's) (Published by Brethren Publishing House)	**.25**
Juniors in God's World	**$1.50**
Adventures and Discoveries in God's World (Pupil's)	**.40**
Living Together as Christians	**$1.60**
My Camp Book to accompany above (Pupil's)	**.35**
Stewards in God's World	**$1.25**
My Camp Book to accompany above (Pupil's)	**.35**
Learning to Live With Others	**$1.60**
Junior Camper's Book to accompany above	**.20**

Order these materials from

BRETHREN PUBLISHING HOUSE

Elgin, Illinois

SUNDAY EVENING

Seven o'clock and the hymns coming from the carillonic bells summoned all those who were enjoying the beauty of the waves breaking on the shore to the auditorium for the last session of this year's Conference. Inside was the hum of many voices, for folks were loath to put an end to the fellowship with those whom they might not see until next year's Conference.

We noted that former missionaries, those on furlough and Brethren Service workers were being seated in the front rows of one of the middle sections. A fifteen-minute song service preceded the convocation. By this time those to be consecrated and those taking part in the service had taken their places on the platform.

Ten thousand voices proclaiming, "Great is thy faithfulness, O God my Father" and dedicating themselves by word and song to working for his kingdom began this service which is the "mountaintop from which we go down into the valleys of Christian service," according to the worship leader, James H. Beahm, pastor of First church, Chicago.

"There is a widespread lack of awareness that we are in a new era which has revolutionary implications for the mission task of the church," speaker H. Stover Kulp, pioneer missionary to Africa, told the vast audience. Two reasons for this are the difficulty for those close to it to appreciate changes taking place and in the second place, the unwillingness to accept the responsibility involved in facing the reality.

Many indications point to the fact that we are in a new age. Bro. Kulp mentioned the radical change in the relationship of

MY NEW ADDRESS IS . . .

Name .....

R. D. or St. .....

P. O. ..... Zone ..... State .....

Help us to keep your Gospel Messenger coming by reporting any change in address promptly. **Please do not remove old address.**

East to West—from one of dominance of the white and subjection of the colored to that of growing independence. Those nations which have won independence are aggressively nationalistic, questioning the right of the church to propagate Christianity, which they contend is a foreign movement.

Significant also for Christian missions are the restrictions put on Christian programs for social betterment by these new independent states; education, health, village betterment and the like are claimed to be the prerogatives of the state.

We are in a world of revolution, declared the speaker. The underprivileged have been prodded awake and they demand a better life. Another cause of this revolutionary era is the increase of population without a corresponding increase in available food. In addition industrialization and urbanization have resulted in a breakdown of traditions and consequent disintegration of community life in which men found a fellowship. So they are lonely and have no sense of security, of belonging.

Among the situations important for us to consider the speaker called attention to two: communism with its promise to meet men's needs and the national, class and racial strifes which divide the world.

What is the place of the church in such an age? The church can be an instrument for the fulfillment of God's judgment and his redemptive purposes. Furthermore, the world mission of the church is the total task of the church and in this the indigenous church is the key.

Bro. Kulp went on to say that urgency, initiative and mobility are needed to take advantage of the situations as they arise. The witness of the gospel must be in the areas of felt needs, of men's freedom from poverty, sickness, oppression and corruption; in bringing freedom from impending war and in building a satisfying fellowship of unity.

Consecration of Life and Resources

In the closing moments of Conference takes place that solemn and moving service of consecrating those appointed to the mission fields and representatives of Brethren Service workers and of those ordained to the ministry during the preceding year. Each group was presented by the chairman of the commission responsible for that area of work, Leland S. Brubaker, W. Harold Row and Charles Zunkel respectively. Moderator Beahm was in charge of the service of consecration in which elders of the home churches of the workers participated also.

More than a hundred ushers were needed to take up the Conference offering, which amounted to slightly more than seventy-one thousand dollars. With what was sent to Elgin directly this year's offering was $178,697, larger by $4,700 than last year's Conference offering.

The final act of Conference was the passing on of the gavel, the symbol of office and authority, to the new moderator, A. Stauffer Curry, who will preside over the business session of the Grand Rapids Conference, June 14-19, 1955.

The Emerging Church

Continued from page 11

The Streich family returned to Ecuador last Thursday. We are glad to have them back as this is the kind of time when we need people who make friends of all kinds of people for the evangelical cause. They have been with us here in our home until this morning when they moved to Quito to take up temporary residence until they are able to obtain a property and build in the vicinity of the rural normal school of Uyumbicho. I believe you are aware of that project which they carried out on a year's trial basis near the end of their last term here. It is to establish a Christian student center near the school which trains teachers for all the rural schools here in the highlands. The school is a government one located about twenty miles south of Quito. It is where we have two Indian Christian young men from our own church and school here training at present. They, as well as many others, need the kind of friendly ministry that Paul and Betty Streich can give; so we are glad to see the UAIM backing them in this permanent project. They will probably buy and build a sort of friendship house and chapel as well as library and lounge facilities.

We are thankful every day for Juan and Matilde's help and Christian leadership here in the community. Both have accepted classes in the Sunday school which, by way, is showing real growth again after some months of standstill as to numbers. Enough for now. Pray for us and we will for you in these days.

Church of the Brethren
Gospel MESSENGER
JULY 31, 1954



Bill Smith

Knee-deep in Wonder

NOT many of the experiences of boys and girls in summer camps resemble what happens in a classroom. But rest assured that they are constantly learning. Their discoveries take place in the out of doors, knee-deep in water perhaps, or circled around a campfire, or gazing with new vision at the sky God made to bless a summer day. They go exploring also in the strange new world of human relationships, learning the give and take of shared cabins, shared dishpans and shared moments of worship. Almost any camp experience will start a series of questions that sooner or later bring the boy or girl and the counselor close to where all answers are found—to God. Then parents and leaders realize that young minds find knowledge and young hearts develop faith through such discoveries as they make, knee-deep in wonder, at a summer camp.

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

Contributing Editors

A. G. BREIDENSTINE .... Lancaster, Pa.
JAMES H. ELROD ... Kansas City, Kansas
MRS. DWIGHT ENBERG .. Champaign, Ill.
DEAN L. FRANTZ ..... Mt. Morris, Ill.
JOHN C. MIDDLEKAUFF, Huntingdon, Pa.
LELAND A. NELSON .... Modesto, Calif.
LUCILE LONG STRAYER .....
..... North Manchester, Ind.
MURRAY L. WAGNER ..... Troy, Ohio
GLEN WEIMER ..... Arlington, Va.
LEVI K. ZIEGLER ..... Martinsburg, Pa.

THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Norman J. Baugher, General Secretary, and the Brethren House, Earl H. Kurtz, Manager, 16-24 S. State St., Elgin, Ill., at $3.00 per annum in advance. Life subscription, $50, husband and wife, $60. Entered at the post office at Elgin, Ill., as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

JULY 31, 1954

Volume 103 **Number 31**

In This Number . . .

Editorial—

Knee-deep in Wonder 1
Under a Higher Banner 5
Some Observations on Conference 5
Kingdom Gleanings 8

The General Forum—

We Have Stayed Together.
Leslie E. Cooke 3
Prayer 4
When Tragedy Comes. Kirby Page .. 6
Reviews of Recent Books 7

Brethren Service—

Available Literature 9

The Local Church—

The Church Can Encourage Tithing.
Floyd Biddix 10

Our Mission Work—

Welcomed by a Whona Village.
Robert A. Hess 11
Home Mission Church Improves Facilities. Norman L. Harsh 12

• • •

The World Assembly of Youth, according to the UN Commission for Refugees, is prepared to help student exiles, including East Europeans, to migrate to the Gold Coast. Migrants are required to have completed a course of study in medicine, have a command of English and have a genuine interest in working in Africa. (WP)

READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

One Thing That Marred Conference

I have just returned from the Conference in Ocean Grove, N. J., having spent the week end there. The meetings I attended were very inspirational, but they were marred by one thing. I was shocked and embarrassed to see a large number of people leave during the services. I wonder how many of them would leave a church service in their own home congregations. A number of these Brethren were ministers.

It seems to me that if a person did not expect to stay during the entire service he would not attend in the first place. Someone estimated that at least 300 left during one of the services.

It doubly embarrassed me for our church on Sunday morning when so many of our people left during the stirring address by the secretary of the World Council of Churches.

I do hope this rudeness will cease at our Conferences.—Geraldine Z. Glick, Broadway, Va.

Use the Church Directory

One of the highlights of my recent trip East to attend the National Board meeting of United Church Women was my visit to the Brethren Publishing House and headquarters offices. It was a real privilege to meet members of the staff who were in Elgin that day and I want to express my sincere appreciation for our Gospel Messenger. The editorials and articles are so helpful for these days.

Raymond R. Peters' article on Christian Co-operation at the Community Level in the June 12 issue is most worthy of our study and acceptance. I have been active for several years in the labor movement here and so the articles by Kermit Eby have especially interested me. We in the state of Washington naturally are always eager to read Vernard Eller's contributions.

While in Chicago Union Station I saw the attractive new church directory which lists churches within a radius of one and one-half mile of the station. This reminded me that while I was in our board meeting in another city we had looked in the church directory in the lobby of our hotel to locate the Church of the Brethren there. It was not listed. I would be proud to see the Church of the Brethren listed in every church directory where we are established and hope that the value of this service will prompt our churches to follow through on this matter. We have just published a new church directory in Olympia and it is proving of real value to the many visitors and service personnel coming to our state capital.—Mrs. Thomas V. Kingery, Olympia, Wash.

To Good Use

I often wonder why all those flowers at funerals. Why not put that money to some good use?

When my cousin's wife went on home, the folks wanted to give flowers, for every one loved Mollie. But her husband said, "We are needing a building at the orphanage in which to hold our reunions. Don't give flowers, give money for this building. For every dollar you give, I will give two dollars." Well, we soon had our tabernacle. They gave their money and their time to build it in memory of our dear friend. Was that not much better than spending so much for flowers?

I know of one of our dear churchmen, who had done so much for the church. There were no flowers, just a nice ripe sheaf of wheat, a ripe old age.

I am sure I don't want many flowers when my time comes to go home. I would like for some one to put a nice flower in my hand.—Etta Bittinger Senger, Cordova, Md.

Flowers at Funerals

I heartily agree with "One Living on Borrowed Time" (June 26, 1954). Surely a contribution or remembrance to the church, favorite charity, cause or in some cases to the family of the deceased would satisfy our need to express our grief and affection—as well as those feelings can be expressed—without the knowledge of extravagance that wilting flowers leave.

Too frequently the number of flowers at a funeral are used by some to denote the deceased's standing in the community.

I catch myself and others, upon entering a very flower-scented room commenting, "It reminds me of a funeral." Such a feeling is unjust both to flowers and funerals.

More courage to "One Living on Borrowed Time" for questioning one of our accepted abuses. I would like to see the Messenger discuss the whole "Christian funeral" from flowers to special vaults "to protect our loved ones."—Quay Kimes, Alliance, Ohio.

The most dramatic achievements of the World Council have been in its work in behalf of refugees through its Department of Inter-Church Aid and Service to Refugees

Leslie E. Cooke



World Council of Churches

We Have Stayed Together

WHEN the Second Assembly of the World Council of Churches meets at Evanston on August 15, the delegates will take for granted what is the most significant fact of the Assembly—that after six years of work there is still a World Council of Churches to speak for Christians everywhere.

The Council has not broken up. In the past six years there have been events and experiences which might have broken it. In the second year of its life, the Council had to face the situation created by the outbreak of the Korean War. The Central Committee of the Council met at Toronto soon after that event and was constrained to declare its mind upon the situation in a document which could not but open possibilities of misunderstanding and create embarrassment for member Churches in so-called iron curtain countries. The statement was misunderstood and did cause some embarrassment, but the bands of Christian fellowship were strong enough to hold the Council together.

Within the World Council of Churches are member churches from many different races and nations. The Council has declared itself to be against racial discrimination, but it does not take a great deal of imagination to see that it is one thing to make such a declaration and another to be faithful to it when churches in India become disturbed about the position of Indian communities in Africa or when member churches in Africa do not see eye to eye with one another about group relationships there. These difficulties and perplexities remain, but they have not broken the fellowship—indeed, clear steps have been taken to greater understanding among the churches, and at Evanston it is likely that two African churches of different racial groups and with differing viewpoints about Africa will be received into membership of the World Council.

On more than one occasion Dr. Visser 't Hooft has painted out the paradox of the very title —a World Council of Churches. From the very foundation of the Council at Amsterdam in 1948 everybody knew that there were deep differences of tradition and convention which meant that not every member church could recognize other member churches as pure and true churches. To accept that tacitly and to co-operate as far as possible, seemed reasonable enough, but to state publicly the fact seemed at first to be risking the whole enterprise. Yet the Council has stated this fact clearly and the member churches have come through all the questioning and misgiving (which it aroused) to a clearer resolution to stay together.

Any one of these difficulties might have dissipated the Council, but God has brought us through and in some ways the

Secretary Congregational Union of England and Wales; chairman World Council Committee on Structure and Function

Council is stronger for having faced these crises.

A further reason for gratitude is that the World Council of Churches has paid its way and emerges from its first six years of work with a small surplus on its current account and an increased reserve. It owns its premises in Geneva, and, through the generous Rockefeller gifts, has been able to acquire the Chateau de Bossey, transform it, and make it available as a fine Institute and School of Graduate Studies.

To remember the financial difficulties which so many nations have passed through, the currency fluctuations, the depreciation of sterling, to say nothing of the political changes which have made it impossible for certain member churches to make any contributions at all, is to appreciate that it is no small achievement that a young international organization can rejoice in so healthy a financial position.

A further unspectacular achievement of the past six years, but a most significant one, is that the committees of the World Council have been so fully attended. An organization of this kind which works in so many fields needs many committees, sub-committees, and study commissions. Yet to hold such meetings costs a great deal of money in time and travel. The Central Committee, for example, has met in Holland, England, Canada, Switzerland and India, yet it has always been well attended. Committee meetings are hard work, ecumenical excursions are not ecumenical picnics; so that attendance of Committee members symbolizes the seriousness with which member churches are taking the responsibilities of their membership in the World Council.

The reason why the churches have stayed together in the World Council, and after six years are closer together, is because they have been working together. The departments of the World Council of Churches represent the width and variety of the fields of co-operation.

There is a growing community of young people in the churches who through youth conferences, work camps, study groups, are entering into an ecumenical experience. There has been developed an ecumenical strategy for youth work which no member church can afford to ignore. Recently 250 young Congregationalists met in Kingston, Surrey, for a week-end conference. On the Sunday morning they divided up into parties and went to morning service in the various churches of the town—including the Roman Catholic church. They had previously notified the clergy and ministers of the churches of their intention and requested that in the course of the services some word of explanation should be given of the form and order of worship and of the churchmanship of the communion which the local church represented. This request met in each case with a ready and eager response. The rest of the day the young people shared with one another what they had experienced. This is but an illustration of local action within an ecumenical strategy.

Since Amsterdam there has been established a Secretariat for Evangelism and for the Laity, and there has been made available to all the churches the important results of the studies of the Commission on the Life and Work of Women in the Church.

In the study department the Council has an instrument whereby the studies of one Assembly are carried forward, and the studies of the following Assembly are prepared for. The

Continued on page 6

PRAYER

FOR THE SECOND ASSEMBLY OF THE WORLD COUNCIL OF CHURCHES

(Evanston, Illinois, August 15-31, 1954)

This prayer is commended to the churches by the Central Committee of the World Council. You are asked to join Christians around the world in its use.

ALMIGHTY GOD, Father of our Lord Jesus Christ, from whom cometh every good and perfect gift, we pray for the health and the power of thy church on earth. We confess that we have made it unworthy by our own unworthiness. We have clung to ways which are merely our own, and have caused the church to continue in division. We have failed to give ourselves only to thee, and have brought weakness upon the church. Renew in us a right mind, O Father, that there may be new life and power in thy church unto thy glory.

We pray for those who prepare for the coming Assembly of the World Council of Churches, that all that they do may be inspired by thy Spirit. May their thinking be courageous and true; may their plans work wholly to the good of thy church; may they serve with the devotion of a single mind stayed on thee alone.

We pray for those who will attend the assembly, that in their preparations for their work there, they may seek thy purposes; that in their discussions they may speak to defend only thy truth; that in their decisions they may follow the leading of thy Spirit unto the service of mankind.

We ask thy blessing upon this undertaking, that thou wilt judge, correct and redeem each part and step, that the whole may be a great sign unto men of the presence and the coming of our Lord, even Jesus Christ.

And now unto him be glory in the church, through Christ Jesus, world without end.

EDITORIAL

Under a Higher Banner

OUR State Department has acted wisely in permitting the admission to this country of church leaders from behind the Iron Curtain. Several churchmen from Communist-dominated countries are planning to attend the World Council Assembly at Evanston. They will be among the 600 delegates participating in Council sessions.

Even if all the delegates from Communist countries came as apologists for Russia, they would constitute an extremely small minority. But these delegates come as Christians, some of whom (especially in East Germany) have openly defied their government when it attempted to bring pressure on their churches. One or two among them have tried to argue (we think mistakenly) that Christianity and Soviet communism can exist side by side. It seems to us that they have closed their eyes to the oppression and slavery that totalitarianism brings. We think they should recoil in horror from Soviet policies. Yet they may just as well wonder why we American Christians have had so little to say about the needless atom bombing of Japanese cities or about the mad scramble to keep ahead in an arms race that threatens the destruction of our civilization.

Instead of seeking to thwart the meeting of Christians from all parts of the world, as a few groups have done, we ought to be grateful for an organization that makes such a meeting possible. The few delegates from Czechoslovakia and Hungary as well as the many from the United States need to face one another under a banner that is higher than the political standards of any nation.

In such a world gathering, as Christian leaders seek the mind of Christ, our American way of life may be criticized and certainly we should be the first to see its limitations. But the systems that are still farther removed from the kingdom of God will also be brought under the judgment of the New Testament.

The experience of seeing ourselves as European, African and Asiatic Christians see us should temper our national pride a little and make us better citizens of this country as well as more loyal members of the church of Jesus Christ. Here is our opportunity to demonstrate that no Iron Curtain, no national boundary, no racial barrier can separate those who are brothers in Christ.—K.M.

Some Observations on Conference

THE one hundred sixty-eighth Conference is history. Before we leave the story there are several observations we would like to make from the viewpoint of one who perforce attended all the main sessions of Conference and many of the sectional and postbreakfast and meal conferences.

Brethren have not yet learned to sit through a whole Conference session without much moving in and out. We noticed Sunday morning a number of persons leaving the service when it drew near twelve o'clock. It left us with the impression that those leaving wanted to be first in line at the eating places, a desire with which we could sympathize but which did not condone the discourtesy.

Though many were actually on the Conference grounds they never got into any of the meetings. Conference seemed to be for them a chance to visit with those they knew and a vacation, not an opportunity for spiritual enrichment.

We wish that those planning meal conferences would keep in mind the time that it takes to get from one meeting to another and not plan so much at a meal conference that the speaker is cheated of his time or has the people who must be at the next session walking out on him.

Another observation concerns the presenting of the Brotherhood Fund goal. There should be some way to transform what must seem an astronomical figure to many into persons helped, churches built, literature furnished so that it becomes more than a figure and something we can be enthusiastic about. It should deal with specifics such as so many persons sent to mission fields, so many new churches built in the United States, so many pastors helped to minister to weak congregations and the like; further definite projects should be outlined to be carried out if more than the figure set is reached.

It seems to us that introduction of the resolutions early in the business sessions would give delegates an opportunity to study them, realize their import and perhaps resolve to make them more than words on a paper.

Plenty of opportunity was given to the delegates to express themselves on the various issues brought before Conference. One can never predict, though, what will bring on a spirited debate.

We Have Stayed Together

Continued from page 4

documents which were published after Amsterdam and in preparation for Evanston are of immense significance.

In the Institute at Bossey, the World Council has a sort of ecumenical laboratory. Here are provided courses and conferences for men and women from all walks of life—ministers, theological students, lawyers, doctors, journalists; here too Christians may meet with non-Christians. Bossey is a sort of microcosm of the ecumenical movement—a practical demonstration of the purpose of ecumenical study and committee work.

Perhaps the most dramatic achievements of the World Council have been through its Department of Inter-Church Aid and Service to Refugees and through the Churches Commission on International Affairs.

At the Central Committee in 1949 we were greatly troubled about the future of the churches' work in aiding the stricken churches and in serving refugees. The need was great; the resources meager. The Central Committee called the churches to support this work and the call was answered.

Last year, the department worked on a budget of $750,000; $300,000 were used in carrying out a service program for churches and $450,000 to maintain a refugee service organization which directed over a million dollars for the resettlement and rehabilitation of nearly 9,000 refugees.

It is difficult to appraise all that this has meant in nursing pastors who were ill and undernourished back to health, in providing theological students in warstricken countries and churches with facilities for study, in rebuilding destroyed churches, in helping governmental and intergovernmental agencies to deal with refugees and displaced persons, and it is quite impossible to measure what this has meant in bringing hope to the hopeless and providing homes for the homeless. Yet there is a ministry of the churches to human need which has developed into a positive contribution to the task of reconciliation and peace.

In their Commission on International Affairs the churches have an organization through which they can avail themselves of reliable information about political matters, be given wise guidance in action they may want to take with their own governments, and be represented in those areas where political decisions are taken. The commission has worked on behalf of the churches on such matters as the Declaration of Human Rights, Korea, international peace observers, the Stockholm appeal and the World Peace Council, the treatment of people of Indian origin in South Africa, the trusteeship of nonself-governing territories, relief and rehabilitation of Greek children and Palestinian refugees, and the Berlin and Geneva Conference of Foreign Ministers. In all these matters and many others, Christian judgment and influence have been brought to bear and met without effect.

I have often reflected on how we managed in the churches without a World Council of Churches, such has become its significance and importance in the life of the churches now.

There are less tangible but no less important achievements in the past six years. Few who were at Amsterdam could have foreseen the political changes which have severed some churches from actual fellowship with us, but not from the fellowship of our prayers, and which have made the maintenance of contact with other member churches difficult. In spite of this, we expect to have some representatives from these churches at Evanston.

When Tragedy Comes

Kirby Page

WHEN tragedy like a thunderbolt strikes a family—when an only child is run down by a drunken driver—the impact of the blow sometimes shatters faith in God. If confidence in God is to remain unshaken in such an hour, mind and emotion must be disciplined in advance by three convictions: some things can be explained satisfactorily, some things cannot be understood by our feeble minds, but under all circumstances God is a loving Father who leaves nothing undone that he can do for our enrichment.

Sometimes tragedy is plainly the result of carelessness or ignorance or crime, coming from the use of human freedom. Now freedom of choice is so essential to a life of love that our Father never disqualifies a man for entrance into the kingdom of God by taking away his power of choice. God never treats an individual as a slave or a puppet, but ever stands respectfully before human freedom, even when it is abused by a drunken driver.

But when all explanations are offered, the mind of man is baffled by the problem of evil. Human knowledge is vast and steadily increasing, but the known is only the smallest fraction of the unknown. What we know is but a tiny island in an illimitable sea of ignorance. To expect mortal man to be able to explain accurately all God's ways of working is less sensible than to expect an infant to comprehend Einstein's theory of relativity.

Through growth in experience, by awareness of the presence of God, we must enter into an ever more intimate comradeship with our Father, until with ancient Job we can cry out, "Even though he slay me, yet will I trust him."

Even more important is the fact that in its judgment and policies, the World Council has remained a *World* Council. The Council has been kept in the midst of many possibilities of misunderstanding from making the hasty judgments which would have broken the fellowship.

The past years, too, have witnessed the increasing and responsible participation of the younger churches in the life of the Council. At Lucknow, the potentiality of this witness, the sharpness of its challenges to complacency and prejudice, were clearly revealed.

The effect of continuing discussions of matters of faith and order will also be clearly made known at Evanston. The very acceptance of "Our Unity in Christ and our Disunity as Churches" as a subject for discussion represents a great advance. It means that the churches have come to such mutual confidence and trust in one another that they can venture to face this issue.

All the achievements of the past six years will be gathered up in preparation for the future and those discussions about the future will be carried on in the context of the great theme of Jesus Christ the Hope of the World.

The World Council cannot live on its past, and the next Assembly will stand or fall by the realism of its word for the present and the relevance of its plans for the future. The word which it must speak is the word of hope—but will it be able to speak the word with conviction and in a way that men will listen and understand? This is a great question which no one yet can answer.

Of its plans for the future, certain things are clear—a pattern of organization which will lead to more effective work has already been outlined. Closer co-operation with the International Missionary Council in study and in service to Africa and Latin America is envisaged.

But great questions still remain. Can the new sense of the world-wide fellowship which each communion has discovered through the emergence of the World Council be possessed for the greater unity of the church? Will the member churches be ready, if need be, radically to modify their own life and their relationships with one another in the light of this great new fact of our time—the ecumenical movement?

Can the experience which church leaders have had in the World Council be carried to the members of the local congregation? Indeed, are church leaders prepared for the church members to share it? Will the churches rest content with this great instrument of co-operation and find it an excuse for avoiding all the continuous travail of seeking to reveal the unity they have in Christ?

These are great questions. There is no glib answer to them. We shall answer them aright if at Evanston we are given courage and grace to obey the witness of the Holy Spirit to the truth that it is against the nature of the church to be divided.

For such grace and courage let every member of every communion pray.

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Brethren Publishing House, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*).—Editor.

***Tiny Tot Songs.** Paul E. Bierstedt. Warner Press, 1954. $1.00.

Sixteen songs, beautifully illustrated, for little children. Used with discrimination (all songs are not of equal merit) this lovely book will be helpful in the library at church school or home.—*Hazel Kennedy.*

***Christian Teaching in the Churches.** John Q. Schisler. Abingdon, 1954. 174 pages. $2.50.

Dr. Schisler, executive secretary, Division of the Local Church, General Board of Education, the Methodist Church, writes in a plain common-sense manner and pulls no punches as he discusses such matters as the need for Christian teaching, objectives of Christian education, the responsibilities of parents and teachers, leaders of youth, adults in the church school, the relations of a pastor to the church school, worship, evangelism and religion and the public schools. The book is a ringing call for Protestants to recognize the realities of today and to do a heroic work in Christian education. The author has the age, experience, prestige and independence that qualify him to speak his mind in a straightforward manner. He neither beats around the bush nor calls a spade a poor man's plough. If the book rubs you the wrong way in very many places, you certainly need to be rubbed. —*C. Ernest Davis.*

***Each One Teach One.** Frank Laubach. Longmans, 1954. 228 pages. $3.00.

Here is a biography of Frank C. Laubach and the story of the amazingly successful campaign for world literacy to which he has dedicated his life. It is thrilling reading—reading which will prove of inspiration to any adult or older young person who picks it up.

Frank Laubach is a modern saint of the rank of Schweitzer, Kagawa and such men. His work in teaching the primitive peoples of the world to read and write constitutes what is probably the one greatest contribution to the program of world missions that any man has ever made. Laubach does not make the error of equating literacy and education with salvation, but he does see that the person who can read the Bible has a great advantage in the Christian life. Laubach is just as concerned about what the world's peoples read as that they have the ability to read.

For the inside story of one of the greatest Christian miracles of our day, read Each One Teach One, the story of Frank C. Laubach.—*Vernard M. Eller.*

KINGDOM GLEANINGS

The Brethren Service Commission must look to the churches to find sponsors for one thousand refugee families. We are appealing to each congregation to help one family find a home. Many churches will be able to take more than one family. Church groups are writing that it is not difficult to arrange for employment and housing when once they decide to do it. Write the Refugee Resettlement Office, Brethren Service Center, New Windsor, Md.

Information has come that John Barwick has been awarded the German Federal Republic's Distinguished Service Cross. Bro. Barwick, at present associated with the American Friends of the Middle East and living in Jerusalem, Jordan, worked with prisoners of war from 1940 to 1948 under the World's Alliance of YMCA's, especially in England. Besides the regular programs in camps, he developed projects to overcome illiteracy and to provide means for higher education.

Nevin W. Fisher, head of the department of music in Elizabethtown College, Pa., was invited to write an article on the hymnody of the Church of the Brethren for the present revision of Julian's Dictionary of Hymnology, a British publication and the standard reference work in its field. Prof. Fisher's article will be a part of the American division of the publication which is being prepared by the Hymn Society of America. The Hymn Society will also publish the article on Brethren Hymnody as one of its papers for readers in this country.

The National Youth Conference invites the public of Anderson as well as Brethren in surrounding areas of Indiana to attend the Aug. 26 evening session of the Conference. The program is an all-music concert featuring Marion Downs, internationally known lyric soprano. Besides Miss Downs, the conference choir of 350 youth voices under the direction of David Albright and outstanding musical talent from the various Brethren colleges will be heard. Alvin Brightbill will lead the entire conference as a combined choir in several of the well-known and loved hymns of the church.

Charity rackets are topics of feature-length articles in recent issues of *Colliers* and *The Saturday Evening Post.* Our members' attention is called to the problem treated in these articles as many people send funds to help secular organizations and causes of dubious value that use the cloak of religion, without inquiring about the percent of the contributors' dollars which is required to secure contributions. Legitimate religious agencies welcome such an exposé of various causes and their management's costly methods of promotion which have wasted large sums that legitimate charities and church agencies could have used for Christian purposes. When our church has a large and effective work in many areas of need, and Annual Conference closely supervises the General Brotherhood Board in administering all aspects of our work, including matters of overhead, would not members' gift resources be employed to better advantage in our own Brotherhood Fund causes?

The Church Calendar

August 1

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson: Christian Worship and Fellowship. Acts 2:46-47; Col. 3:12-17; Heb. 10:23-35; Memory Selection: Let us consider how to stir up one another to love and good works, not neglecting to meet together. Heb. 10:24-25 (R.S.V.)

CBYF Topic: Stewardship

August 8

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson: Choosing the Best. Matt. 6:19-23; Gal. 5:16-23; Phil. 1:9-11; 4:8; 1 Thess. 5:21-22. Memory Selection: It is my prayer that your love may abound more and more, with knowledge and discernment, so that you may approve what is excellent. Phil. 1:9-10 (R.S.V.)

CBYF Topic: Stewardship

Aug. 2-4 Southeastern Region conference, First church, Roanoke, Va.

Aug. 2-7 Central Region training school, Camp Mack, Ind.

Aug. 2-14 Ecumenical Institute, Bethany Biblical Seminary, Chicago, Ill.

Aug. 6-7 District meeting, Second West Virginia, Elkins

Aug. 8-14 Appalachian Trail hike, Eastern Region young people

Aug. 9-12 District meeting, Tennessee, Camp Placid, Blountville

Aug. 11-13 District meeting, Eastern Virginia, Manassas

Aug. 12-14 District meeting, North and South Carolina, Melvin Hill

Aug. 12-15 District meeting, Colorado, First Grand Valley

Aug. 12-15 District meeting, Southern Missouri and Arkansas, Greenwood, Mo.

Aug. 14-31 Assembly, World Council of Churches, Evanston, Ill.

Aug. 16-19 District meeting, Northern Indiana, Camp Mack

Aug. 17-19 District meeting, Southern Indiana, Buck Creek

Aug. 17-20 District Meeting, Oklahoma, Washita

Aug. 18-21 District meeting, Middle Indiana, Eel River

Aug. 19-22 District meeting, Northern Iowa, Minnesota and South Dakota, Root River, Minn.

Aug. 19-22 District meeting, Michigan, Camp Manikiwa, Brethren

Aug. 20-22 District meeting Southern Illinois, La Place

Aug. 23-27 National Youth Conference, Anderson, Ind.

Aug. 29-30 District meeting, First Virginia, Hollins Road church, Roanoke

Aug. 30 — Sept. 1 Eastern Region conference, Juniata College, Huntingdon, Pa.

Aug. 31 — Sept. 2 District meeting, Northeastern Ohio, Camp Zion, Sparta

Sept. 1 District meeting, Mardela, Peach Blossom, Fairview house

Sept. 3-5 District meeting, Middle Iowa, Brooklyn

Gains for the Kingdom

Three baptized and three received by letter in the Portland church, Ind. **Eighteen** baptized and thirteen received by letter in the Woodworth church, Ohio. **Two** baptized and four received by letter in the Second church, South Bend, Ind. **Two** baptized in the Maple Grove church, Wis.

Seven baptized in the Topeka church, Kansas.

Three baptized and six received by letter in the Grants Pass church, Oregon. **Two** baptized in the Yakima church, Wash. **Four** baptized and twelve received by letter in the Lakewood church, Seattle, Wash.

Available Literature

Peace

Church of the Brethren and War, The, Rufus D. Bowman. Classic history of the Brethren's war experience up to 1941. Should be in the library of every congregation and church leader. $2.50.

Church, the Christian and the World, The, edited findings of the Conference of The Church and Peace, Detroit, December 1953. 13 pages. 15c.

How to Deal With a Dictator, A. J. Muste. Six chapters suitable for discussion groups. Comes to grips with problems facing the supporter of war as well as the pacifist. Questions for discussion with each chapter. 32 pages. 25c.

Pathways of Peace, Leslie Eisan. Official history of the Brethren Civilian Public Service in World War II. Current events encourage us anew to read and understand this story. A copy should be in every church library. $2.50.

Scriptural Basis of Pacifism—Scripture texts and how they can be interpreted. Free.

Toward a Positive Christian Basis for Peace Action, George A. Gibson. An address given at the Conference on the Church and Peace at Detroit, December, 1935. 15c.

Films

More For Peace — 45 min., sound, $10.00. Story of a veteran returning from Korea and how he challenged his home church to build more seriously for peace.

The Toymaker—15 minutes, color, $7.50. Unusual puppet film. Portrays how surface differences lead to conflict. Good for all ages. Good discussion starter.

International Relations

A Christian's Handbook on Communism—A study of communism, how it affects the Christian church, what the church can do, etc. 35c.

Christian Faith and International Responsibility. Report of Fourth National Study Conference on the Churches and World Order, Cleveland, October 27-30, 1953. 30c.

We Are Responsible. A six-unit syllabus of discussion questions. Prepared as an aid to studying Christian Faith and International Responsibility. 30c.

Let's Join the Human Race, Stringfellow Barr. Dollars can't buy peace—you have to work for it. Here is the job, a plan for everyone all over the world. 25c.

United Nations

You and The United Nations, Lois Fisher. Brief, easily read book, cleverly illustrated. Great help in teaching the lessons of the world peace to the younger generation and adults. $1.50.

Political Relations and Christian Citizenship

Brethren Seminars to Washington. General facts about seminars. Free.

Citizenship—Our Christian Concern, Cynthia Wedel. Contains brief description of the scriptural basis for Christian citizenship, what it means and how it can be practiced. Published about 1952 by the General Department of United Church Women, NCC. 35c.

Register Christian Opinion, 1954. Directory of Congress. 10c.

Film

Government Is Your Business. Highly recommended for use in areas of Christian citizenship. Black and white, 25 min., $5.00 rental.

Economic Relations

Ethics in a Business Society, Marquis Childs and Douglas Cater. Poses fundamental problem that faces every modern businessman—how can I love my neighbor as myself, and at the same time be successful in an intensely competitive society? Must reading for pastors, businessmen, labor leaders, social education and action secretaries. Hardback covers, $2.50; paper cover, Mentor series, 35c.

Racial and Cultural Relations

A Primer on Race, Council on Christian Social Progress of the Northern Baptist Convention. Good for children. Free.

Brothers Under the Skin, Carey McWilliams. Status and treatment of the continental United States minority groups — Negro, Indian, Mexican, Japanese, Puerto Rican, Chinese, etc. A new and completely revised edition. $3.50.

Films

For All People—26 min., sound, $8.00. Dramatic story of a mission church which ministers to people of many races. All ages. Lends itself to classroom and discussions.

Prejudice — 58 min., sound, $12.00. Story of a man who thought himself unprejudiced, until certain situations developed. Finally overwhelmed with a sense of guilt, he tries to right the wrong. Great emotional impact which is bound to stir serious thought and discussion. Senior high to adult.

Color of a Man, The—20 min., color, sound, $5.00. A forthright attack on race prejudice as unchristian. Shows slums and poor housing conditions for Negroes and then goes on to show what churches are doing to combat these conditions. Junior high to adult—discussion starter.

Church of the Brethren and Alternative Service

Church of the Brethren and Alternative Service, The. Questions and answers on the alternative service program. Free.

Handbook for Conscientious Objectors. Answers to many questions regarding C.O.'s. 35c.

Statements of Religious Bodies on the Conscientious Objector. Contains statement of nearly sixty religious bodies. 20c.

Material Aid

Material Aid Projects. Pamphlets containing information on projects. Could be used by women's groups as useful guide to projects during the year. Free.

Friendship Packets. A pamphlet telling how packets can be made and sent to boys and girls in other lands. Free.

Medical Kits. Lists medical supplies needed for work among refugees in Europe. Free.

This is only a partial listing of materials available from Brethren Service Commission, including new material as well as older literature which is always good. Order from: Brethren Service Commission, General Brotherhood Board, 22 S. State St., Elgin, Ill.

The Church Can Encourage Tithing

Floyd Biddix
Orlando, Florida

HOW are we to raise the money we need for the work of the church? This has often been the cry of local finance boards. We need only to turn to the New Testament and read Luke 11: 42, 18: 12 or Paul's letter to the Corinthians and we are reminded of the necessity to lay aside a portion for God's work. The Old Testament mentions tithing almost from the beginning of God's great patriarchs and continues through the New Testament with emphasis in the Epistle to the Hebrews.

I have been fortunate in serving a church in which twenty-two families are giving the tithe, five families give from twenty to thirty per cent of their net income, and one family gives twenty per cent of their gross income. This family told me they did not tithe because they thought it was a command, but the need was so great and the joy they received was reason enough for sharing.

It is easier to teach tithing to our young people and young married couples than to some of those who are older. When they accept Jesus Christ as Savior, they learn more of his ideals and as they learn to love him they will attempt to please him. As church members become regular in their attendance and share in prayer meetings, they desire to do what their Lord wants them to do. They find a place in the service to dedicate their material blessings.

Just as church attendance must become a part of the life of members, so tithing as a regular practice will bring blessings to the tither. However, if a member tithes merely in order to have more money for other activities, it will not become a blessing to him. Some years ago when I asked a man to tithe, he said that he would try it for a month and unless he had more money at the end of the month he would never try it again. I immediately urged him not to use the Lord as a tool, but to accept tithing as part of the Christian's responsibility. When I met him recently he urged me to tell others of the blessings of tithing. Giving had become an important part of his life.

The teaching of tithing can begin in the junior department where it can be explained by an adult. It should be a part of the conversation between the pastor and parents in a home. One father who began tithing only a few months ago recently wrote, "I tithe because it is the least I can do. Perhaps it is to prove to myself that I really believe, but whatever it is, by the grace of God I shall continue. We cannot all preach or sing or visit a stranger, but we can all tithe."

According to my view of tithing the tithe is only a minimum and the real blessing comes from the offering. The tithe should always be given to the local church since that is the responsibility of its members. Other demands for money and aid may be given from additional offerings. The church through the tithes of its members can meet the immediate need and support the entire Brotherhood program. At the present time our nonresident members are mailing in their tithes and giving their offerings in the church where they attend. By their loyalty we can meet our budget and the church they attend will also receive some financial aid.

Unless church members feel the need of expressing to the Lord their gratitude for his material blessings, tithing will never have a real place in their hearts. We have a budget in our church of $140 per member and this includes the children on the roll. We have 100 per cent tithing in our fellowship with every family giving at least the minimum. If I were to express my personal view of the congregation and their giving I could truly say, "My, but they love their Lord."

There are three factors relating to the enlisting of tithers in the local church. First, the program must be as interesting as other church programs. People must feel that they dare not miss a service lest they miss something that would be helpful to them. Our services often are the same week after week. People are looking for help as they need to combat the evils of the world. Good preaching is vital.

The second factor should be the presenting of a challenge in order to keep the enthusiasm at a high level. People want to know when they are doing great things for the Lord. We should keep building and suggesting new projects that require the assistance of every member every Sunday. We should keep before the people the cost of a proposed budget outlining the amount of money needed. Then let the public see what a few dollars can do.

The third factor is to encourage people in their giving and attendance. This seems to be the most neglected. We can tell them they were missed if they were absent, and remind them of the values of the spirit and inspiration of the service.



Often the church can teach tithing to its children and young people more easily than it can to its adult members

Harold L. Phillips

Edited by Anetta C. Mow



At seven o'clock on a Sunday morning Hazel Rothrock (center) and Clara Harper with Mtakee, one of the most promising schoolboys in senior primary school, leave for a village three miles away



Dr. Merlin Brubaker, Clara Harper, Monroe Good and the African delegates are ready to leave Marama for district meeting at Lassa, 140 miles away

Welcomed by a Whona Village

Robert A. Hess
Waka, Nigeria, West Africa

IT WAS with a bit of the spirit of adventure that we packed our touring equipment into an English jeep late one Saturday afternoon. For two of us this was to be our first night of camping out among our people in the village. Charles Baldwin and I had been invited by Ira Petre to make a trip into Whona country to study the situation in response to a request for a new school.

After fueling and loading we picked up two African teachers and followed the village road out to the main road. It had been reported to us that the people from the villages en route had cleared the bush to permit the passage of our landrover, as English-type jeeps are called, after we had left the government road. We were, nevertheless, in for a surprise. Upon reaching the junction we turned onto a well-cleared road twice to three times as broad as needed. The grass had been cut, trees hewn down, and stones rolled aside or into gullies. Even a few simple bridges had been made. And thus it continued mile after mile for about six miles. The villagers had made a real effort to have us come.

Before darkness closed in we had reached the village which was to be our host for the night. There were many hearty greetings as only an African can greet with many expressions of blessing for us. As we transferred our gear from the landrover to the hut where we were to sleep there were many curious eyes focused on the wondrous gadgets from America. Exclamations arose when our Coleman lamp sent out its beams. However, when we prepared to eat, the curious ones politely vanished.

The village had given us its best. We were in the best house of the chief's compound. It was a well-built hut of mud walls and a grass thatch roof over bamboo poles. To our surprise it boasted a metal door and a small ventilating hole which was screened. In a few leisure moments in the next day's light we were to notice that all the houses were well built and in good repair. A particularly significant observation was that the granaries, which in Africa are like huge jugs about six feet tall, were much larger than those of the Bura tribe. They had large bulging contours which to the eye appeared almost perfectly rounded. It was evident that these unlettered folks were skilled, industrious, and prosperous. Later we were to notice that the farms were large, well

chosen, and carefully cultivated.

After supper we gathered upon a large rock with perhaps fifty to sixty persons. Bro. Petre spoke to them concerning the Christian way, while the young and old listened with interest. It is generally considered that the Whona people are very backward. Their women are thought to be especially undeveloped because they come to the Garkida market with only a string of beads or a leather throng around their waists. To my surprise a fairly large group of women attended this meeting.

We needed little encouragement to go to bed after the meeting, for the next day was to be a busy one. We crawled under our mosquito nets and soon were asleep on our camp cots.

As dawn broke we arose and dressed. In about twenty minutes we were on our way to hold an early morning service at a near-by village. It was supposed to have been two miles but it was more nearly four. Soon after our arrival the crowd gathered, for they were expecting us. We held our service in a packed schoolroom which served also as the church. Before leaving the village a rooster and some eggs were given us in token of their appreciation.

After walking the four miles in return we arrived at the village too late for breakfast. A group was waiting for a Sunday service in our host village. Mallum Bitrus preached and again the house was filled.

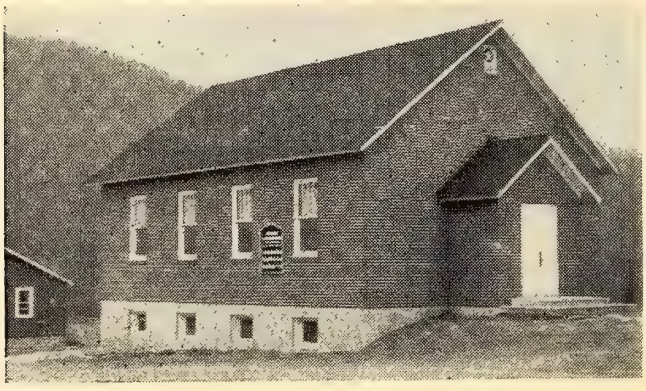
Thus it was that after a walk of about eight miles and two services, we ate our first meal of the day.

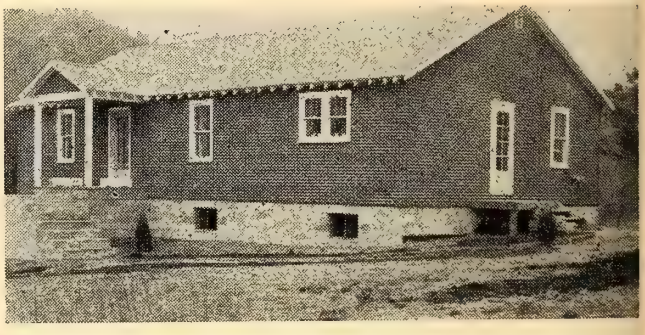
But we could not tarry long. Another village was waiting. We climbed into the landrover and traveled several more miles on the recently made road to a path leading to the right. It led us about three miles to a village beside a mountain whose peak is plainly visible from Garkida. The service was held in the large village school and Ira Petre preached his second sermon of the day. This time the house was not quite full for no women were present. The people had chosen this Sunday for their harvest offering. They contributed a large basketful of peanuts and a fair-sized pile of guinea corn. As usual, we were very roundly welcomed and when we left they accompanied us for about a mile in best African etiquette.

After a return to the village, where we had spent the night, to pick up our baggage we headed for Garkida. We were three tired missionaries when we arrived home, but each felt light of heart because of our week end among a people who were eager to learn more of the Christian's God.

The Church at Home

Edited by Alberta Yoder





The Sunnyside church left and parsonage right

Home Mission Church Improves Facilities

Norman L. Harsh
Pastor, Sunnyside Church

MORE than 150 people crowded the Sunnyside church in First West Virginia on Sunday afternoon, April 4, to join in dedicating the new parsonage. Bro. Ernest Muntzing, who had preached the dedicatory sermon when the present Sunnyside church building was erected seventeen years ago, challenged the congregation to continue the age-old work of the church by creating a warm fellowship, engaging in a ministry to the material needs of people, and participating wholeheartedly in a creative program of winning men to Christ.

Bro. Galen Fike, moderator of the 1954 First West Virginia district conference, and William Bame, Jr., moderator of the local congregation, led in the formal act of dedication.

The parsonage, a 28′ x 48′ structure, provides a single story, seven-room layout which includes a modern kitchen, a spacious living-dining room combination, and a privately accessible office-study. The full basement provides a large social room which is now being used as the youth center for the growing Sunday school. The parsonage is located adjacent to the church building.

Total cash cost of the building was kept to slightly less than $7,500 because of the generous contributions of saw timber and major labor contracts like plumbing and electrical work.

The $4,400 indebtedness which remains after the substantial dedication day offering will be liquidated by small monthly payments which are included in the yearly budget. The building program was helped considerably by a $1,400 cash loan by the district and a generous materials-supply contract by a local supply company which holds the note for the balance of the debt.

The Sunnyside congregation has called Bro. Owen Stultz, a Bethany Biblical Seminary 1954 graduate to assume pastoral responsibilities Sept. 1, 1954, when the present pastor will begin serving as executive secretary for the First and Second Districts of West Virginia and Western Maryland District.

Weddings

Brice-Higgins — Evert Brice, Jr., and Mary N. Higgins, both of Canton, Ohio, in the Eden church, by the undersigned. —C. C. Louder, Canton, Ohio.

Cloud-Snyder—Duane Cloud and Ann Snyder of Elkhart, Ind., May 29, 1954, in the Osceola church parsonage, by the undersigned. — Edward Stump, Elkhart, Ind.

Dettinger-Leicht—Albert J. Dettinger of Marietta, Pa., and Ruth E. Leicht of Elizabethtown, Pa., in the Elizabethtown church, June 6, 1954, by the undersigned. —Nevin H. Zuck, Elizabethtown, Pa.

Fast-Snider—Ronald Fast and Margaret Snider, both of Ludlow Falls, Ohio, in the Pleasant Hill church, by the undersigned, May 29, 1954.—Leland Emrick, Pleasant Hill, Ohio.

Ganger-Anthony—Paul Ganger and Joan Anthony, in the home of the groom, Ludlow Falls, Ohio, May 8, 1954, by the undersigned. — Leland Emrick, Pleasant Hill, Ohio.

Green-Barnhart—Ray Green and Dorothy Barnhart of Thurmont, Md., May 8, 1954, by Charles Corbett. — Mrs. Tunis Lewis, Thurmont, Md.

Hughes-Marion—Jack Hughes of Monticello, Ind., and Sue Irene Marion of Monon, Ind., May 16, 1954, in the Buffalo church, by the undersigned.—B. D. Hirt, Monticello, Ind.

Johnson-Miller—Elmer F. Johnson of Pleasant Mound, Ill., and Elizabeth Miller of Norton, Kansas, in her home, June 10, 1954, by the undersigned.—John Ditmars, Norton, Kansas.

Kauffman-Chapman—Joseph C. Kauffman, III, of Bainbridge, Pa., and Joan L. Chapman of Elizabethtown, Pa., June 13, 1954, in the Elizabethtown church, by the undersigned.—Nevin H. Zuck, Elizabethtown, Pa.

Newton-Gaskin—Joseph Frank Newton and Lois Lorena Gaskin, both of Arcadia, Fla., June 12, 1954, in the Arcadia church, by the undersigned.—D. Franklin Painter, Sebring, Fla.

Richardson-Smith — Gerald Richardson and Shurla Smith, both of LaPorte, Ind., in the LaPorte church, June 6, 1954, by the undersigned.—Charles Anderson, LaPorte, Ind.

Obituaries

Blickenstaff, Lillie, was born Jan. 9, 1880, near Cerro Gordo, Ill., and died May 7, 1954, at McFarland, Calif. On Dec. 25, 1898 she was married to Andrew Blickenstaff at Cerro Cordo. She was a charter member of the McFarland church where her husband served as elder for many years. Surviving are her husband and one sister. Memorial services were conducted by her pastor, the undersigned, at the McFarland church. Interment was at the Delano cemetery.—W. R. Burriss, McFarland, Calif.

Boitnott, Julia, daughter of Jacob and Mary Naff, was born Nov. 17, 1872, in Franklin County, Va., and died May 24, 1954, at her home near Boones Mill, Va. She joined the church early in life. On April 27, 1897 she was united in marriage to W. H. Boitnott. To this union were born four children. Surviving are her husband, two sons, two daughters, eleven grandchildren, nine great-grandchildren, one sister and one brother. Funeral services were conducted in the Boones Mill church by I. D. Hay and G. W. Bowman, Jr. Interment was in the Boitnott cemetery.—Mrs. Owen Ikenberry, Rocky Mount, Va.

Cavanaugh, Anna O., was born in Blackford County, Ind., in 1882, and died at the home of her daughter. She is survived by six sons, four daughters and two brothers. Burial was in the Beech Grove cemetery, Muncie, Ind.—Elizabeth Sprinkle, Muncie, Ind.

Duncan, Cora, daughter of John C. and Catherine Fisher, was born near Milford, Ind., June 21, 1889, and died in Elkhart, Ind., March 22, 1954. She was a long-time member of the Turkey Creek church. On Dec. 31, 1930 she was married to Maurice Duncan. Besides her husband, she is survived by five stepchildren, one sister and one brother. Funeral services were conducted in the Christian church in Milford by the Rev. Albert Shockney. Interment was in the Union Center cemetery.—Mrs. Leroy Fisher, Milford, Ind.

Godshalk, Anna High, wife of Ralph Godshalk of Stoneham, Mass., died June 1, 1954, at the age of fifty-six years. She was a daughter of Milton and Catherine High. From girlhood she was a member of the Coventry church, transferring in later years to the Congregational church of Stoneham, Mass. She is survived by her husband, one son, one brother and five sisters. Funeral services were conducted at the White Memorial home by the undersigned. Interment was in the East Coventry Mennonite cemetery.—D. Howard Keiper, Pottstown, Pa.

Kilhefner, Susan F., daughter of Joseph S. and Lydia Fasnacht Witmer, was born in Earl Township, Pa., and died at her home in Ephrata, Pa., May 23, 1954, at the age of seventy-seven years. She resided in Ephrata for the past forty-six years and was a member of the Ephrata church. For a number of years she served as matron of the Neffsville Brethren Orphanage. Surviving are one daughter, one foster son, two foster grandchildren and one sister. Funeral services were held in the Ephrata church by her pastor, Bro. J. A. Robinson. Burial was in the Mohler cemetery.—Mabel M. Myer, Ephrata, Pa.

Merkey, Mary S. Brightbill, wife of Harry Merkey of Myerstown, Pa., died May 16, 1954, in Lebanon, Pa., at the age of sixty-seven years. She was a member of the Seventh Day Adventist church in Lebanon. Besides her husband, she is survived by one daughter, one son, four grandchildren, five stepchildren, two sisters and one brother.—Grace E. Meyer, Ono, Pa.

Miller, Alpha, son of Emmanuel J. and Harriet Miller, was born in Neosho Falls, Kansas, Sept. 5, 1879, and died at McFarland, Calif., April 6, 1954. He was married to Mae Bowman on Oct. 5, 1903. Besides his wife, he is survived by one son and one daughter. Memorial services were held in Delano, Calif., by the undersigned.—W. R. Burriss, McFarland, Calif.

Mondabaugh, John L., son of William and Elizabeth Mondabaugh, was born Feb. 19, 1873, at Mt. Morris, Ill., and died May 17, 1954, at Sheldon, Iowa. He was a member of the Sheldon church. Surviving are his wife, three sons and three daughters. Funeral services were conducted by Quincy Holsopple. Interment was in the East Lawn cemetery.—Mrs. Harold V. Evans, Sheldon, Iowa.

Moomaw, Nancy Jane, died May 26, 1954, at the Mexico Brethren Home, Ind. She was married to Lewis Moomaw who preceded her in death on Sept. 12, 1953. Surviving are two daughters and four sons. Burial was in the Union cemetery at Eaton, Ind.—Elizabeth Sprinkle, Muncie, Ind.

Parrett, Lilly High, daughter of Sam and Emma Craig High, was born near Ockley, Ind., May 25, 1894, and died June 8, 1954. On Christmas Day, 1913 she was united in marriage to Harry A. Parrett. She was a member of the Flora church. Surviving are her husband, two sons, two grandchildren, one sister and two brothers. Funeral services were held in the Flora church by the undersigned. Burial was in the Maple Lawn cemetery. —Glen M. Baird, Flora, Ind.

Rhodes, Christ H., son of Christ A. and Lucy Ann Hoover Rhodes, was born Dec. 8, 1895, near Martinsburg, Pa., and died June 7, 1954, at his home in Martinsburg, Pa. He was married to Martha G. Zook on June 30, 1915. He was a member of the Martinsburg church. Surviving are his wife, two daughters, six grandchildren and two sisters. Funeral services were conducted by his pastor, Bro. Roy S. Forney. Interment was in the Fairview cemetery, Martinsburg.—Mrs. C. O. Beery, Martinsburg, Pa.

Showalter, Simon Andrew, son of John and Elizabeth Showalter, was born April 22, 1868, in Wayne County, Ohio, and died April 22, 1954, at the home of his son in Canton, Ohio. On Dec. 5, 1889 he was united in marriage with Lenora Fike who preceded him in death in 1952. In 1913 he was elected to the ministry and a few years later he was ordained to the eldership. For about thirty years he served as pastor of the Chippewa church. Surviving are four children, eight grandchildren, seventeen great-grandchildren, one brother and one sister. Services were conducted in the Chippewa church by Robert Winkler and John Meyers. Burial was in the Mohican cemetery.—Roy Showalter, Canton, Ohio.

Waller, Clyde W., was born April 13, 1876, in Texas, and died May 2, 1954, at McFarland, Calif. He is survived by his wife, Emily, five children and two sisters. Memorial services were conducted by the undersigned at Delano, Calif.— W. R. Burriss, McFarland, Calif.

Weiant, Emma K., daughter of Wilson and Alice Wolf Batdorf, was born Dec. 22, 1890, and died April 10, 1954. She was a member of the Little Swatara church. She was married to Harry D. Weiant. To this union were born two children who preceded her in death. Surviving are her husband, three brothers and three sisters. Funeral services were held at the Frystown church with George Snyder and Jacob Merkey officiating. Interment was in the adjoining cemetery.— Mildred C. Ziegler, Bethel, Pa.

Church News

Idaho and Western Montana

Nampa—Our pastor, Bro. Harvey Hostetler, was advised to rest in bed for a time prior to Easter. However, he was in the pulpit on Easter Sunday. There have been sixteen members by baptism and sixteen by letter this year. Seventeen babies have been dedicated. Our church will support one of our own sons, Dr. Marvin Blough, on the mission field of Africa. On Sunday night, May 30, Marvin and Doris Blough talked to the church concerning preparations for their trip. There was a program and farewell party for them. The men's work group entertained their families at a fish fry on Tuesday evening, May 25. Our church participated in the pulpit exchange on May 16 with LaMar Bollinger giving a resume of the Brotherhood and world service program of our church.—Pauline Keim, Nampa, Idaho.

Northwestern Kansas

Maple Grove—Our pastor was retained for another term at our spring council. At the conclusion of the membership class in April, six children and one adult were baptized into our church. One Sunday we had a dedication service for six babies. Several attended the spring men's and women's district meetings at Quinter. On Palm Sunday the McPherson College choir presented a concert. Our spring communion was on May 6. Our pastor was ordained to the eldership on May 16 with Bro. W. H. Yoder and Bro. Guy Ankenman officiating. The young married people's class redecorated the nursery in our church and built screens for use between Sunday-school classes. They also purchased a projector screen for the use of the church. The church building committee recently presented plans for expanding our present church. Our women's work tied and sent comforters for relief, as well as clothing.

Because of so much illness, Bible school has been postponed until after harvest. —Wava Ankenman, Dellvale, Kansas.

Southern Missouri and Arkansas

Carthage—The sewing circle presented a mission play. Our pastor and his wife attended the state conference for children workers in Kansas City. Bro. Forrest U. Groff, church building counselor, met with us to make plans for improving our church building. Several from our church attended the regional youth conference at McPherson. Bro. Charles Lunkley, a missionary to Africa, was in charge of one of our morning worship hours. Bro. Kent Naylor of Cabool, Mo., conducted a ten-day revival for us. The week following these meetings, our pastor conducted a meeting on beliefs and practices of our church which closed with love feast services. The ministers' quartet of McPherson College presented a program in our church. Our pastor and his wife attended the state ministers' retreat. The men's work group had as their guest speaker recently Robert F. Fuller, historian of the George Washington Carver Monument. The Cotton Blossom Singers, girls' sextet of Piney Woods School, Piney Woods, Miss., presented an evening of Negro spirituals. The films, The Rim of the Wheel, The Story of the Christian Church, The Story of the Bible and As the Twig Is Bent, have been shown at various times. Our quarterly council was held in June at which time our church officers were elected. Our pastor resigned so that he might continue his education, and Ethmer Erisman has been secured to serve our church and the Shoal Creek church. — Marjorie Wampler, Carthage, Mo.

Northern Illinois and Wisconsin

Mt. Morris—Since our last report twelve have been received by letter and eighteen by baptism into our church fellowship. A reception was held for these new members on the evening of May 9. A new Sunday school class for single persons above high school age is being organized. We cooperated with the Council of Churches in a father and son banquet, the sponsoring of an address by Mr. Webb Howard from World Neighbors, pre-Lenten services and the daily vacation Bible school. It was decided at a recent council meeting to dispense with the student pastor program during the summer but to continue with this arrangement in the fall. Guest speakers have been Olden Mitchell who was with us for the preaching mission during Holy Week, and James Beahm who exchanged pulpits with our pastor on May 9. On two Sunday evenings, our pastor showed his pictures of Europe. The film, I Beheld His Glory, was shown during the Easter season. The Manchester College Choir sang at our church on Easter morning. A school of family life was held in May. Representatives from our church have attended the vacation church conference at North Manchester and the district children's workers meetings. Our CBYF have a car washing project. Mrs. Lola Lizer was appointed editor of our Brethren Briefs. Mr. and Mrs. Leslie Johnson celebrated their fifty-seventh wedding anniversary. David Plum is serving a year in BVS and Joan Corbett is in the Elgin hospital unit for the summer. The Snowberger daughters have presented a chime attachment for the electric organ in memory of their parents, Mr. and Mrs. Elmer Snowberger. A spiritual research group has recently been formed. Orville Ballard, Mrs. Howard Corbett and Mrs. Kenneth Zellers are delegates to district meeting and Mrs. Orlo Auman, Jay Bechtold and our pastor, Dean Frantz were delegates to Annual Conference.—Mrs. Robert Fridley, Mt. Morris, Ill.

Worden—Our church conducted a daily vacation Bible school. This year marks the fiftieth year since the building of our church which was dedicated on Oct. 4, 1904. We are planning to hold a homecoming service on Aug. 22. Services will be held both in the morning and afternoon with a basket dinner at the noon hour. We extend an invitation to any who once knew this church as their church home to join with us in celebrating this milestone in our church history. If you find it impossible to attend, won't you please write a letter.—Mrs. LaRoy Felix, Stanley, Wis.

Middle Indiana

Flora—Our pastor, Glen M. Baird, has resigned as of Sept. 1 and Charles Dumond of Topeka, Kansas, will begin his pastoral work with us at that time. At our annual birthday supper, we used the film, The Toy Maker. One Sunday Dr. Lloyd Cunningham spoke at both our morning and evening services. The district women's rally was held in our church. The filmstrip, Frontiers Near Home, was shown at the evening service on April 4. Holy Week services were held with communion service on Thursday evening preceding Easter. A community sunrise service was held in the Methodist church. Our mother and daughter tea was held on Monday evening, May 3. For our evening service on May 2, the young people were in charge of the devotional period after which seven young people from the Delphi high school gave contest speeches on the theme of temperance. This was sponsored by the Delphi W.C.T.U. Two have been received into our church by baptism and two by letter. Three heifers have been shipped for relief. A brass altar service set has been presented to the church by Mrs. Mamie Kennedy in memory of her parents, Mr. and Mrs. Jerome Sheagley. Our pastor, Bro. Baird, served as delegate to Annual Conference. — Esther Stinebaugh, Flora, Ind.

Northern Indiana

Cedar Lake—One Sunday morning Dr. and Mrs. Curtis Bowman showed their film, African Paths. The offering of the day was given to missions. On May 6 the mother and daughter tea was held with representatives from the Pleasant Chapel, Auburn, Cedar Creek and Cedar Lake churches. The group voted to donate the treasury surplus to Camp Mack. The young people of the district held a peace conference on May 28-29 with David Waas and Dan West as leaders. Our pastor and his wife, Brother and Sister William H. Loucks, were delegates to Annual Conference. Daily vacation Bible school was held from June 28 to July 2 with morning and afternoon sessions. One letter has been received since our last report.—Ethel Fifer, Waterloo, Ind.

Southern Indiana

Arcadia—On the Sunday of county-wide pulpit exchange, Rev. Lester Figgins of the Noblesville Friends church was our guest speaker. The annual World Day of Prayer service for the community was held in our church with Mrs. Elden Petry of Anderson as speaker. Bro. Robert McFadden, who worked in Europe for a time, gave a report of his experiences. Bro. Kenneth I. Morse, editor of the Gospel Messenger, spoke at our Holy Week services and also at the Good Friday service in the Christian church. We held sunrise services on Easter morning, after which the young people's class served breakfast.—Carolyn Bolton, Arcadia, Ind.

Nettle Creek, Brick—Since our last report we have received one by baptism and one by letter. On May 16 Bro. James Renz gave a talk on temperance. Our members have been making plans for a parsonage for our church. Our pastor, Bro. O. D. Werking, died May 19. At a special council on May 13, our church elected Bro. Lester Fike as pastor beginning Sept. 1. A representative from the Indiana Temperance League brought our message on June 6. Our men's work is farming two farms this summer. The women's work has been meeting in the homes for the past several weeks. Our Sunday-school attendance has been increasing during the past six months. We closed our two-week vacation Bible school with an average attendance of ninety-five. Following the Bible school program on Sunday evening, June 13, the CBYF sponsored a film.—Mrs. O. D. Werking, Hagerstown, Ind.

CAP GOODS

We furnish highest quality nylon and silk nets, nylon and ninon chiffons and organdy. All stiff finish. Reduced prices on nylon. Samples free.

R. E. Arnold, Elgin, Illinois

Southern Indiana

New Hope—The Willing Workers' class received money to send seeds for relief. Wilma Schrag, missionary from Africa, showed slides and materials, illustrating a talk. The Brown's Gospel Consolers of Louisville, Ky., sang at our church April 4. On April 25 Bro. Donald Shultz of Seymour, Ind., gave the morning message. There were nine from our church who attended the conference at Anderson on April 27-28. We held our love feast May 1. On May 9 baby dedication services were conducted by Bro. Durward Hayes for four babies. — Mrs. Hazel Hildebrand, Seymour, Ind.

Northeastern Ohio

Canton, First—Our pastor, Curtis W. Dubble, spoke over a local radio station each day for a week. The choir has purchased new robes. We participated in the One Great Hour of Sharing. A dedication service was held for parents and babies. Rev. Robert Hegnauer, pastor of the Reformed church of East Canton, showed pictures of Korea. At our April council meeting, Bro. Howard Neff and his wife and Bro. Harold Miller and his wife were installed as deacons with Clarence G. Hess officiating. Guest ministers during Holy Week were Arthur Hess and Harlan Grubb. Community Good Friday services were held at the First United Presbyterian church. Following the evening service on Easter, we observed our communion. Since our last report five members have been baptized into our church. We began National Family Week with the film, Faith of Our Families. Our mother and daughter banquet was held with Olga Erzikoit as guest speaker. Bro. Galen Hostetler and Robert Horst, laymen of our district, interpreted the program of the Brotherhood for us. Bro. Curtis Dubble represented our church at Annual Conference. Plans are being made for a vacation Bible school. At a special called meeting, the church authorized the construction of an organ tone chamber, and as soon as funds are sufficient the organ will be purchased. Our pastor and his wife were ordained to the eldership by the district ministerial board.—Mrs. Ira Eshelman, Canton, Ohio.

Northwestern Ohio

Pleasant View—The district spring assembly was held in our church. During our school of missions, our pastor showed films on Africa, India and Ecuador. Mrs. George Vore of Lima told of our Brethren Service program in Europe. At our last council meeting Marion Driver and Eugene Hanthorn were elected to the office of deacon. Richard Driver was relicensed to the ministry for one year. The church voted to adopt the group insurance plan for ministers. Bro. C. O. Brubaker from the Sugar Creek church, was speaker at our annual birthday supper. Twelve members from our church attended the school of religion in Lima. Recently two relief heifers left our community, making a total of eighteen donated since the beginning of the pro-

gram. Mrs. Vinna Helstern of Brookville, Ohio, was guest speaker at our mother and daughter banquet in May. Our church had charge of the service at the Fostoria Brethren Home on Sunday afternoon, May 23. Fifteen new members have been received into our church by baptism and seven were received by letter. On Sunday, May 2, Bro. J. J. Anglemyer was guest minister in our church and our pastor, Bro. Edgar Petry, spoke in the Tiffin church. The children from our daily vacation Bible school gave a program and showed exhibits of their handiwork. Our pastor and his family attended Annual Conference at Ocean Grove.—Rena Byerly, Lima, Ohio.

Eastern Pennsylvania

Lititz—A cantata, Glory of Easter, was rendered by the senior choir on Palm Sunday evening. The Rose of Sharon Sunday-school class gave the play, The Kingdom of Eternal Life, on Easter Sunday evening. We are now using the new Brethren Hymnals in our church. Dr. Charles E. Weaver of Manheim, Pa., was guest speaker on May 2. The men's work group sponsored a family night at the church on May 4. The Elizabethtown College a cappella choir gave a concert May 9 in our church. Seven babies were dedicated during the morning service on Mother's Day. Roy E. Pfaltzgraff, missionary on furlough, was guest speaker on Sunday morning, May 16, and in the evening he showed pictures of their work in Africa. The women's work recently held a clothing drive for relief work. Our mother and daughter banquet was held May 18. An appreciation day service was held on Sunday morning, June 6. Each member of the congregation was asked at an earlier date to write one or more letters of appreciation to some other member or members of our church family, and to bring the letters to church. These letters were dedicated and were

The Pastor and His Work



PASTOR'S POCKET MANUAL FOR HOSPITAL AND SICK ROOM

EDMOND H. BABBITT. Materials the pastor needs in bringing courage and comfort to his people in times of illness. "A compact collection of Scripture readings, prayers, hymns, poems, and orders for the administration of the Lord's Supper, together with some brief and helpful suggestions for calling on the ill. . . . Very helpful."—*Christian Century.* BLACK FABRIKOID. POCKET SIZE. **$1.75**

THE COKESBURY MARRIAGE MANUAL

WILLIAM H. LEACH. Resources for any wedding service. It contains the historic marriage services of Protestantism, helpful discussions of the minister's duties before and after the wedding, and the various state marriage laws. BLACK FABRIKOID. POCKET SIZE. **$1.75**

THE PASTOR'S LEGAL ADVISOR

NORTON F. BRAND and VERNER M. INGRAM. Here are concise summaries of 295 essentials of law important to the minister, his church, and his people. Arranged for easy reference and explained in non-technical terms. **$2**

THE PASTOR'S IDEAL FUNERAL MANUAL

Edited by NOLAN B. HARMON. "Both convenient and adequate. Of small pocket size, it contains three funeral liturgies, . . . additional liturgical material, with sentences, prayers, readings from the Old and New Testaments, and services at the grave. Hymns and poems, and an appendix adds much useful material."—*Advance.* **$1.75**

A LIVING HOPE

Suggestions for Funeral Services

JESSE HALSEY. An indexed file of loose-leaf pages of scripture, prayers, poetry, prose, and commitals, with a black leatherette binder for use at the service. "The most comprehensive collection of materials for funeral services which, so far as this reviewer knows, has appeared."—*Yale Divinity News.* **$7.50**

MY PASTORAL RECORD

J. N. GREENE, compiler. This handsome volume provides spaces to record all work of an active ministry for fifty years—pastorates, baptism, members received, marriages, funerals, churches built, and everything of importance. Bound in dark maroon Fabrikoid with title stamped in gold. **$12.50**

MINISTERIAL ETHICS AND ETIQUETTE

Revised and Enlarged Edition

NOLAN B. HARMON. One of the most sensible and helpful books for ministers ever published—a work that has long been accepted as authoritative in its field—revised for modern needs. "An up-to-date manual which every divinity student should study and practice and men in the ministry should read."—*Concordia Monthly.* **$2.50**

ORDER FROM

BRETHREN PUBLISHING HOUSE . . . . Elgin, Illinois

Brethren Placement and Relocation Service . . .

This column is conducted as a free service to our people. The right to edit and reject is reserved. Since no verification of ads is made no responsibility can be assumed. In writing about any ad please give the number. Unless otherwise specified address all correspondence to Brethren Service, General Brotherhood Board, 22 S. State St., Elgin, Ill.

No. 976. For sale or trade: 7 room modern house, 3 lots, double garage, washhouse. Within walking distance of Church of the Brethren. Price, $2,700. Write: W. H. Miller, R. 1, Welda, Kansas.

No. 977. For sale: Farm with good buildings, modern house, also business corner on farm. ¾ mile from Brethren college. Ill-health is reason for selling. Write: Brethren Service Commission, 22 S. State St., Elgin, Ill.

No. 978. Wanted: Practical nursing in a good home near Dayton, Ohio. Can give references. I am a member of the Church of the Brethren. Write: Brethren Service Commission, 22 S. State St., Elgin, Ill.

No. 979. For sale: Two apartment houses, completely furnished on two-corner lots, zoned for business, in Sebring, Florida. Twelve apartments in all. Three blocks from Church of the Brethren. Write to Bryan Leckron, General Delivery, Anderson, Indiana.

No. 980. Wanted: A man who can coach basketball and other athletics and teach in the high school. A dietician or kitchen manager, with girls to assist them. Anyone who knows food values can handle this work. Also desire a regular high school teacher. Anyone interested in working in a real Christian atmosphere in these positions write to G. E. Drushal, Lost Creek, Kentucky.

No. 981. For sale: Five acres of good land with seven room house in good condition with basement, modern bath and shower. Two-car garage with large laundry room. One air-conditioned poultry house accommodates 100 laying hens. A small barn fully equipped for three cows. Twenty bearing peach trees. Located three blocks from Brethren church and three blocks from consolidated school. Write to E. G. Sellers, Onekama, Michigan.

No. 982. Wanted: Couple interested in getting into farming in central Ohio. Must be good with machinery. Farm has beef cows and sheep. Close to Church of the Brethren. Write: Brethren Service Commission, General Brotherhood Board, 22 S. State, Elgin, Ill.

No. 983. Wanted: Opportunity for Brethren family to farm on third or half basis, preferably in the corn belt. Write: Norman H. Brumbaugh, Franklin Grove, Ill.

No. 984. For sale: 47½ acres, high productive black sandy loan, well fenced and drained. Six-room asphalt shingle covered house with good furnace, electricity and a new pressure water system. Fair barn and outbuildings. Room for 600 laying hens. Ten minutes drive to Manchester College. May be purchased with crops, stock and equipment. Write: Brethren Service Commission, General Brotherhood Board, 22 S. State St., Elgin, Ill.

No. 985. For rent: Productive 160 acres stock and grain farm, five miles from Manchester College, on state road. Modern seven-room house, bank barn, adequate outbuildings. Available March 1, 1955. Two and a half miles from a Brethren church: Write: Brethren Service Commission, General Brotherhood Board, 22 S. State St., Elgin, Ill.

No. 986. Wanted: Position in local or state government or similiar work that requires a degree in public administration. Willing to relocate to fill position. Write: H. E. Tittle, 1537 Eileen Road, Toledo 7, Ohio.

MY NEW ADDRESS IS . . .

Name .....

R. D. or St. .....

P. O. ..... Zone ..... State .....

Help us to keep your Gospel Messenger coming by reporting any change in address promptly. **Please do not remove old address.**

mailed following the service. Delegates to Annual Conference were our pastor, Bro. E. M. Bowman, Sister Bowman and Bro. Henry B. Gibbel.—Mrs. Louis Huebner, Lititz, Pa.

Western Maryland

Bear Creek—Our spring council was held at which time our pastor, Bro. Connell Chaney, was ordained to the eldership. At Easter time our young people presented the play, Blessed Are They. They were host to the district young people's banquet. During Holy Week we had combined services with the Lutheran church. Our church purchased the residence of the late Henry M. Speicher for a parsonage. On May 2 we had a dedication service for the parsonage followed by an open house. Bro. Arthur Scrogum of Cumberland brought the dedicatory address, assisted by our elder, Jonas Sines. Evangelistic services were conducted by Brother and Sister I. D. Leatherman in May. The services closed with a love feast. Our pastor was delegate to Annual Conference and the pastor's wife served as delegate from the Oak Grove church.—Mrs. Charley Miller, Friendsville, Md.

Eastern Virginia

Newport News—A crusade for church attendance was administered by visiting teams who contacted each member of our church. Bro. Earl Mitchell held a class on personal evangelism. Our pastor officiated at our love feast service. Pre-Easter services were also conducted by our pastor. The young people's class had charge of the Easter sunrise service and the breakfast which followed the service. The young people and the young adult classes presented the play, The Gardner. Installation services were held by Bro. W. Davis Nolley in which Brother and Sister V. N. Nelson and Brother and Sister J. R. Cole were installed as deacons. The men's work served at the mother and daughter banquet on May 8. Three babies were presented at the dedication service on May 9. On May 16 Uvonne McDowell gave a report of the district roundtable meeting which was also attended by several other members of our church. Sister Dorothy Barnes held a class on music directing each Monday night, May 10-31. Three have been received by baptism.—Mrs. Betty Roberts, Hampton, Va.

Northern Virginia

Mill Creek—Our church met in regular quarterly council on May 29 with our elder, Bro. A. R. Showalter, presiding. It was decided to have Bro. Robert Houff, pastor of the Beaver Creek congregation, conduct our revival meetings this fall. We are sending several of our young people as delegates to the national youth conference at Anderson, Ind., this summer. C. O. Showalter, Wilbur Garber, J. M. Cline, Mildred Mundy and Beverly Good were selected as delegates to Annual Conference. The women rolled bandages to send with Bro. Charles Lunkley when he returns to Africa. Since our last report, nine have been baptized and four received by letter into our church fellowship.—Mrs. Otis Bowman, Port Republic, Va.

Second Virginia

Elk Run—Attendance and interest have increased and our offerings have doubled in the past year. A mimeograph machine was purchased by the church and the first news letters were mailed out in March. Our pastor, Eugene Smith, showed the filmstrip, How the Church Serves the Family. The CBYF sponsored the film, A Journey Into Faith. They also sponsored a program by the Bridgewater College students. On Easter Sunday the children were in charge of the worship service for the Sunday-school hour. We participated in the community Bible school. Brother and Sister Homer Zigler have been welcomed back into our fellowship after serving the Highland Missions for a number of years. At a workers' conference, we used the film, Lift Up Your Eyes. Norma Eagle and Carol Bruce Malcom are delegates to the roundtable at Bridgewater. On Mother's Day our pastor had a baby dedication service. We have been using Wednesday evenings as family night. A special council was called May 19 for the planning of remodeling and redecorating the sanctuary. Bro. Paul Glick was guest speaker on pulpit exchange Sunday. Sister Doris Smith was delegate to Annual Conference.—Neva McCray, Churchville, Va.

Sangerville, Emmanuel—Our church sanctuary has been completely refinished during the year. Plans are being made to complete a modern basement in the near future. The women's work joined with the CBYF in a special drive for relief materials. We joined with the Sangerville church in a school of missions. Bro. Cyrus Kiracofe of Eaton, Ohio, was with us and showed pictures of the Navajo Indians. A number of our women attended the district women's work meeting at the Pleasant Valley church. Our vacation Bible school was held the first part of June. Bro. Cecil Showalter of the Mill Creek church conducted our revival meetings. Our pastor and his wife were delegates to Annual Conference.—Mrs. I. J. Garber, Bridgewater, Va.

Southern Virginia

Red Hill—On May 23 our church celebrated the completion of a remodeling program with an all-day meeting. A former pastor, Bro. J. S. Showalter, was in charge of the morning devotions. Three babies were dedicated. Dedication services were held following a fellowship meal. Mrs. O. W. Boone gave a short history of the growth of the church Bro. I. D. Hoy, a former pastor, gave a memorial service, and Bro. Carl D. Spangler, present pastor, gave a recognition service. The dedicatorial message was delivered by Bro. Carroll Ringgold of Roanoke, Va.—Mrs. W. J. Cornelissen, Boones Mill, Va.

Second West Virginia

Bethany—On April 20 at our church, Bro. Harl Russell of Elgin gave a talk on stewardship. The Bethany, Shiloh, Pleasant Hill and Mt. Zion congregations were represented at this meeting.—D. F. Hines, Independence, W. Va.

Church Guest Book

Keep a permanent record of your guests



No. G1162 A large guest book for the active church where many conventions, weddings, or special services are held. Space for 3,500 names with place for date, address and a column for special notes. High quality paper, gilt edged. Bound in beautiful red padded simulated leather. Title stamped in gold. Overall size 11½ x 14¾ inches. Price, **$15.00**

Write for prices on smaller books.

BRETHREN PUBLISHING HOUSE . . . . . Elgin, Illinois

Church of the Brethren
Gospel MESSENGER
AUGUST 14, 1954



Louis Williams

First the Blade, Then the Ear

CHRISTIANS who seek a harvest of righteousness sometimes forget that God gives the harvest. Having planted the seed, watered it and cultivated it, they cannot wait for the slow, but necessary days of growth. They forget that "the earth produces of itself, first the blade, then the ear, then the full grain in the ear." And similar laws are in effect in the kingdom of God. Even the seed is the gift of God; so is the refreshing rain, the nourishing sun, the rich earth and even the days that seem to delay a harvest. In our work for the kingdom we are not farmers struggling to bring life from barren soil; we are workers with God, using his gifts as good stewards, planting his seed, tending their growth with his patience, waiting to share his joy in the harvest.

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

Contributing Editors

A. G. BREIDENSTINE .... Lancaster, Pa.
JAMES H. ELROD ... Kansas City, Kansas
MRS. DWIGHT ENBERG .. Champaign, Ill.
DEAN L. FRANTZ ..... Mt. Morris, Ill.
JOHN C. MIDDLEKAUFF, Huntingdon, Pa.
LELAND A. NELSON .... Modesto, Calif.
LUCILE LONG STRAYER .....
..... North Manchester, Ind.
MURRAY L. WAGNER ..... Troy, Ohio
GLEN WEIMER ..... Arlington, Va.
LEVI K. ZIEGLER ..... Martinsburg, Pa.

THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Norman J. Baugher, General Secretary, and the Brethren House, Earl H. Kurtz, Manager, 16-24 S. State St., Elgin, Ill., at $3.00 per annum in advance. Life subscription, $50, husband and wife, $60. Entered at the post office at Elgin, Ill., as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

AUGUST 14, 1954

Volume 103 **Number 32**

In This Number . . .

Editorial—
"First the Blade, Then the Ear" 1
Jesus and the Rich Young Nation 5
Missions and Racial Policies 5
Kingdom Gleanings 16, 17

The General Forum—
Christ, the Hope of the World.
Norman J. Baugher 3
Growth in Christ. A. L. Patrick 6
The Family Counselor 7
Sunrise by the Sea (Verse).
Ann King Nies 9
Putting God in Our Giving.
A. Wayne Carr 10
Brethren in Conference (Verse).
Ruth H. Burket 12
John Calvin. Elgin S. Moyer 13
God Never Stops Caring. Glen Weimer 14
Our Present Spiritual Inheritance.
C. E. Nair 15
Reviews of Recent Books 15

News and Comment From Around the World 18

Brethren Service—
For Sale: Hives and Chicks.
Dale W. Blough 20
At Home and Abroad 21

The Local Church—
Try a New Idea 22
The Library Listening Post 23

Our Mission Work—
For Rural Improvement.
Kathryn Kiracofe 24
Three Missionaries to Attend Missionary Training College 25
Dedication of the Bridgewater Church 26

READERS WRITE . . . to the edito

The Gospel Messenger welcomes letters commenting on editorials, articles and nev Letters should be brief and brotherly.

More on Tithing

The Messenger came yesterday for July 3, 1954. The first article I read was by Bro. E. F. Sherfy. I agree with him 100 per cent, and also with Bro. Lichty's likewise. Now I believe that tithing is a fundamental doctrine. To prove it, I will also use Matt. 23: 23, and then add to it Matt. 5: 17, the words of Jesus, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill." Therefore tithing is still the law and is just as much in force as it ever was. Why are so many of our Brethren so concerned about keeping all the ordinances, yet not the whole law. — O. B. Bosserman, Ft. Wayne, Ind.

Church Signs

En route to the recent Annual Conference at Ocean Grove, N. J., we saw numerous signs pointing to churches, such as Methodist, Baptist, United Brethren, Lutheran, Reformed, Presbyterian, etc. We saw only one small sign pointing to a Brethren church and only two Brethren churches with signs on them indicating their identity. We did not observe any of the new Brethren road signs. Since we were driving through some of the most thickly populated Brethren communities in the United States and since we were definitely looking for Brethren churches we were quite disappointed in seeing little indication that our church even exists. It is little wonder that people across the country admit that they have never heard of the Brethren and have to ask what church we are a part of. — George W. Harvey, Carthage, Mo.

Challenge

In a few weeks it will be time for the regular elections of church and Sunday-school officers. As this time approaches and we notice the reactions and hear the comments of those associated with us in the church we wish to express our concern.

So many professing Christians are indifferent about their service for the Lord. How precious is our salvation and at what a cost! Yet we accept salvation without much thought about anyone but ourselves. How can we challenge people to help in the Lord's work? How can we help them not only to feel their responsibility toward it but also to see what a glorious privilege it ca be?

Some of our pastors may b partially responsible for people attitudes. When one hears th announcement made from the pulp concerning council meetings ar elections of officers with a thre that if members do not attend the might be elected to office, naturali no challenge of a call to the wor of the church results.

In many churches nominatin committees ask each nominee if h will accept office before the slat is submitted for election. Doesn the Lord call us to his servic anymore? Nominating committee are a good thing since a small grou can look over the field and pu people in nomination so that ne workers can get experience. Go will direct a prayerful committe in its deliberations.

Recently a capable woman wh had been elected to an office i women's work was overheard tell ing the president that she woul not serve since she had warne before election that she would no take the office. Didn't the positio challenge this sister? She is healthy her children are married, and sh is very capable, yet others alread overloaded with church work ha to fill the office.

Let us challenge those who hav named the Lord as their Savio to their God-given privilege t serve him wherever he calls us Let us train, encourage and lea each one in his service so that few will not need to bear such heavy load and all can share i the supreme joys of growth an accomplishment.—Concerned.

Enjoy the Messenger

I enjoy the Messenger very much especially the editorials. There ar very few religious weeklies tha equal it. It creates a spiritual at mosphere that is inspiring and true I do congratulate you on its merit I hope it continues along this line.— C. A. Eshelman, Red Cloud, Nebr.

Need to Be Reminded

I liked your two editorials thi week—the call to repentance and th call to write to Washington.

Now regarding the latter, it is mos important for we common peopl need help; we need to be told, or re minded of important issues and en couraged to do what we can.—O. E Gibson, Westmont, Ill.

Christ, the Hope of the World

Our hope in future things strengthens and encourages, gives a sense of direction and purpose and intensifies our feeling of ethical and moral responsibility.

Norman J. Baugher

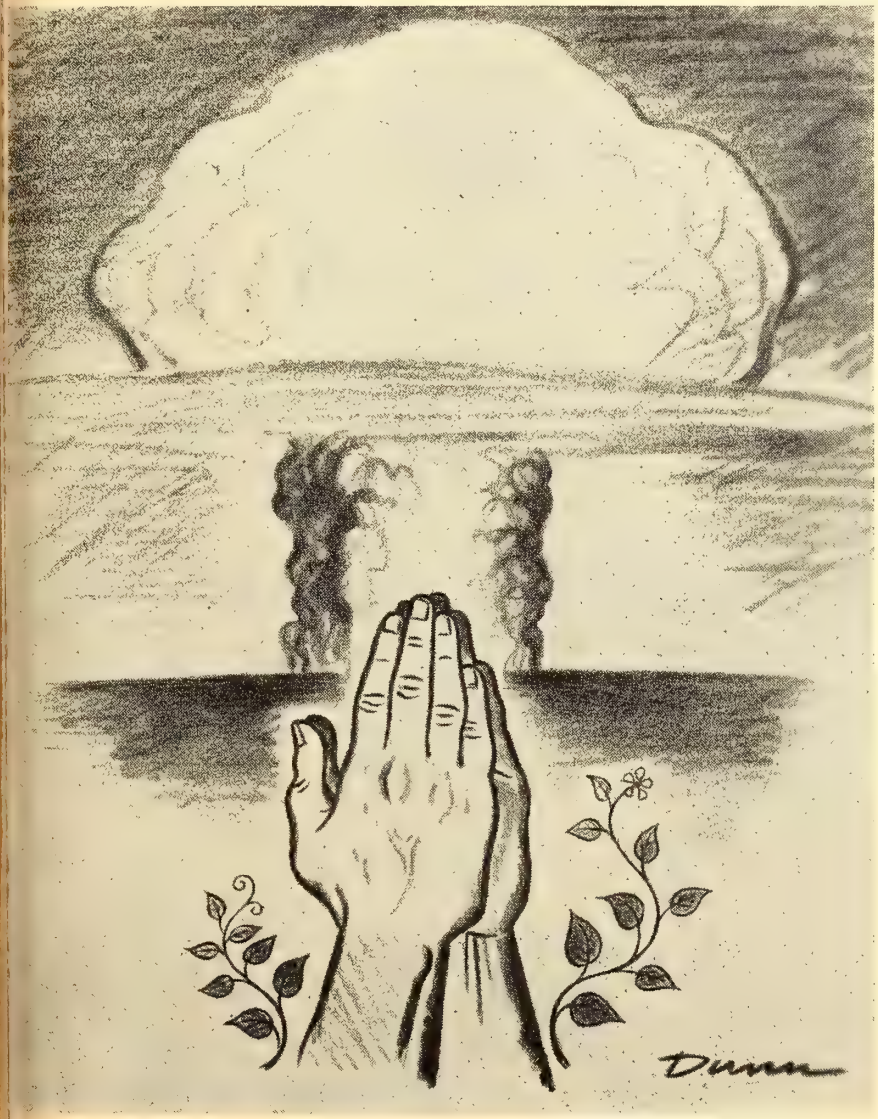
OUR world seems to be beset with almost insoluble problems of war and peace, justice and injustice, division and unity, poverty and plenty. These problems and our seeming inability to deal with them successfully have labeled us as belonging to a despairing time.

But the Christian believes there is no legitimate reason for him to follow the pattern of despair which characterizes our time. The Christian has resources of hope which enable him to stand tall even while fronting hopeless situations. To illustrate the fact that such is possible, we need only to catch the spirit of some of those of the New Testament who lived also under the shadow of despair and hopelessness. Thus spoke Peter: "Blessed be the God and Father of our Lord Jesus Christ, who begot us again unto a living hope by the resurrection of Jesus Christ from the dead."

The gospel of Jesus Christ challenges this day's despair with a distinct faith that in Jesus Christ's incarnation God has established himself in the affairs of men; in Christ's cross, he has turned back man's false hopes; in his resurrection, he has rescued life from death's hopelessness and by his abiding presence he enables us to build a "citadel of hope on the edge of despair." Our hope is in Christ—"the Christ who has come and who is with us, and is also to come." He has done, and is still doing much for us and for the world and he will yet do far more.

It is clear that our Christian hope involves a reference to both present and future. We can say about the present that even though the state of things in our world looks bad, it is not hopeless. If it even seems at times as if God should clean the slate and give the whole thing up as a bad job, the Christian continues hope for God is with us, with his world—still loving, reconciling, redeeming.

What else can the incarnation mean? It was not a mistake! So the Christian believes and hopes. He can have confidence about the power of Christ's truth to



Religious News Service

General secretary, General Brotherhood Board

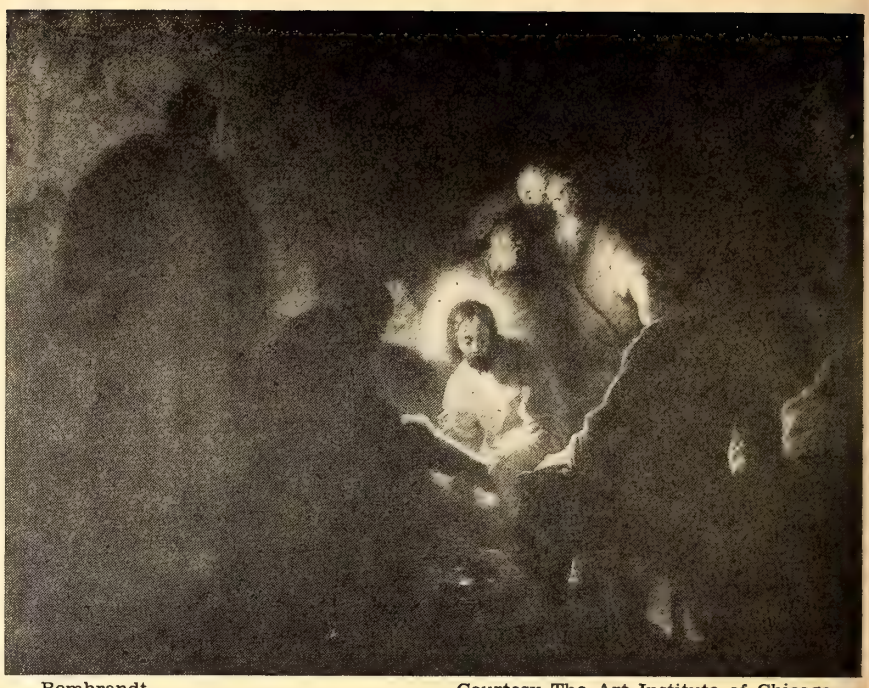
A sound, vital hope makes urgent a Christian's working against war and other social injustices

put lies to shame; confidence in the power of good to overcome evil and love to conquer hate; he believes God will not be put down!

This hope about the present, however, though quite valid and legitimate and without which it would be hard to point confidently to the future, is not the main source or the chief objective of our Christian hope. It must be balanced with our future hope. It is a growing conviction that "future things" are a perfectly legitimate dimension of our Christian faith and hope.

Obviously, there must be a proper balance between the present and the future, this life and the life to come, commencement and consummation, the world as it is and as it is to be, the kingdom now and what God's intention for it is, and between the here and the hereafter. European churchmen emphasize one aspect and American churchmen the other!—and both are the poorer without the other! We must recognize anew the dual nature of our problem as indicated by Jesus himself in saying "I have come" and "I will come again." We have lost that fine point of balance between the dimension of the present and the dimension of the future and seeing both as the sharers of a larger life.

Fundamentally, the Christian takes heart from a hope *beyond* this world which enables him to have hope *about* this world. Our hope stems from God, not ourselves or our world. We not only know something about the past and about the continuing acts of God in history and in our lives; we also believe some things about God's anticipated future activity which give us strength and courage, optimism and hope, a sense of direction and purpose, and a high sense of ethical and moral responsibility. This may cause others to wonder what such a foolish hope is about. No wonder Paul could say: "The preaching of the cross is to them that perish foolishness but to us it is the power of God unto salvation."



Rembrandt — Courtesy The Art Institute of Chicago

The events in the upper room in their larger framework — "Jesus knowing . . . that he had come from God and was going to God" — personalizes the relationship between the present and the future

There are those who fear that whenever a discussion of Christian hope gives a strong emphasis on future things, the practice of such Christianity will be largely devoid of the high ethical requirements of the New Testament. That this has happened is obvious and is to be confessed. This is the fear American churchmen have of the Evanston theme and emphasis on hope. But when this has happened, it has been due to a misinterpretation of future things and to the neglect of relating the present and the future.

To hold a hope about the future does not need to be a form of escapism. Rather it can be a source of energy and motivation to assume even higher standards of conduct, morality and social responsibility. It has been a rather strange logic which has said, on the one hand, that belief about future things, especially the return of the Lord, makes people unconcerned about the present and their obligations thereto but, on the other hand, reads religiously the story of the New Testament in order to find for today's church the example of how Christians should confront pagan society in order to set it right.

One can almost sense the truth of this relationship between the present and the future personalized when John's gospel describes the larger framework of the events in the upper room by saying: "Jesus, knowing . . . that he had come from God and was going to God, rose from supper, laid aside his garments, and girded himself with a towel." It is with a full sense of destiny, holding a future hope, that Jesus bent to wash the disciples' feet. Ethical responsibility is revived, not destroyed, when our hope is sound and vital and eternal. Service to men, the Christian's responsibility in society toward major social problems like war, injustice, racial tensions, vocation, politics, be-

Continued on page 8

EDITORIAL

Jesus and the Rich Young Nation

THE leaders of a rich young nation came to the Master and asked, "What good deeds must we do to live securely in this wicked world?"

The Master replied, "If you would see your nation prosper, teach its citizens to keep the commandments of God."

"Which commandments?" they asked.

"Do not kill. Be faithful to family and friends. Do not steal. Do not spread falsehoods. Honor your ancestors. Love your neighbors."

"These are the accomplishments of which we are proud," said the leaders of the rich young nation. "We do not kill, for we have laws against murder. Of course, there are necessary casualties inflicted in wartime. But we only fight in self-defense—"

"Were you defending yourself when you dropped the bombs on Hiroshima and Nagasaki?"

"From our point of view, yes. We were eager to end the war and the killing. We extol faithfulness, especially to the nation. We are proud of our capacity to produce what we need so that we need not steal—"

"How about your occupation of defeated nations?"

"Even there we made progress, for we put in far more than we took out. Indeed many of our citizens fear lest we give away too much. We try to be honest and truthful, at least in sharing the facts that our security regulations will permit. We have our courts for fair dealings with each other, but sometimes in our hurry to root out communism we resort to trial by investigation and we lose track of who is bearing false witness. When it comes to honoring our ancestors, we are proud of our past, and our patriotic organizations help us remember our national holidays. As to loving our neighbors, look what we did through the Marshall plan, look what we still have to put up with in the United Nations. Our record is not perfect but it is far better than the rest of the world. What do we lack?"

When the Master looked at the rich young nation he saw that it had great possibilities for good. So he said to its leaders:

"Find ways of distributing your surpluses to those who are in most need. Share your abundance of resources, your mechanical developments, your skills and talents with the most backward peoples, forget your own security as you seek the health and prosperity of the dispossessed, remembering to feed even your enemies and working for their peace as well as your own. Read again my commandments, my 'impractical counsels of perfection' as you call them, and come, follow me."

But when the leaders of the rich young nation heard what the Master required, they went away sorrowful. For they had military bases in many parts of the world, they were trying to edge ahead in the arms race, they were eager to maintain their high standard of living, they were in no mood yet to risk any aid or comfort to their enemies—and they had great possessions.—K.M.

Missions and Racial Policies

THE GOVERNMENT of Kenya Colony, in East Africa, recently asked a psychologist to make a study of the Mau Mau terrorist movement there. His report included a paragraph on the effect which the attitudes of the European community have on the work of Christian missions. Dr. J. Carothers writes:

"Many Christian missions have done noble work and many missionaries practice Christianity themselves. Many Africans, under the influence of these, have had 'the vision of greatness' and, in some measure, have acquired Christianity. But they have then emerged into a wider world and have found there that white, and supposedly Christian, people have after all an exclusive group religion like the one they used to have themselves. Their seniors of the tribe, who never lost their old traditional allegiances, are not surprised or shaken and can say to them: 'We told you so.' And so the ones that hate us most today are often 'Christian' Africans. The missionaries have no need to blame themselves for this, as many of them do. But one can say this: that if the general white population of this colony cannot practice Christian principles in their dealings with their fellow men, both white and black, the missionaries might just as well pack up their bags and go."

What the psychologist tells us about Kenya is true of many other parts of the world where Christian missions have been active. It illustrates our need to be concerned with racial policies at home as well as abroad. It reminds us that missions and evangelism, which many regard as "the first great work of the church," are closely related to our concern for Christian action on many other fronts.—K.M.

GROWTH IN CHRIST

A. L. Patrick
A Bible Hour Address

THE unity of Christians began on the day of Pentecost, when the Holy Spirit came to dwell and give power to their lives. From that day to the present, every born-again person has been united in the body of Christ. And so Paul exhorts us to be "eager to maintain the unity of the Spirit in the bond of peace." Perhaps some may ask, "How do we maintain the unity of the Spirit?" It is maintained in the same way it is begun—by the indwelling Christ, who in his earthly ministry said in the oft quoted words of Matt. 18:20: "For where two or three are gathered together, in my name, there am I in the midst of them." And where Christ is there is unity. When Christ comes in, unity is created and maintained. When we are "in Christ" we are new creatures with his Spirit.

Paul uses the imagery of a human body and its relation to the directing head as a graphic illustration of Christ and the church. The human body is the means by which the unseen, indwelling person is made known. No one can know what the spirit within is thinking, or what the soul is feeling, unless it be expressed through the members of the body. The tongue must speak, the hands move, the feet go, before the mind and heart of the unseen person within can be revealed. Even so, the church as the body of Christ reveals in its words and its actions the unseen indwelling Christ. Christ is made known to the world and to Christians through the medium of his body, the church. What a responsibility rests upon us who are members of the church!

What a high and holy privilege it is with all our differing gifts to be members of the church, which, like the human body, is a unity. And in that unity is diversity operating with one common goal in view. No two members of the human body perform exactly the same functions or do things in the same way. But the vital point that proclaims their unity is the fact that they all operate together. Into this unity we have been baptized, baptized by the Holy Spirit into the body of Christ. As 1 Cor. 12:13 states: "For by one Spirit we were all baptized into one body . . . and all were made to drink of one spirit." It is "one spirit" that indwells and empowers the church, the body of Christ.

The Ephesians already knew the Savior as their Savior. Here he is introduced as *Lord*. He is not only the One who gives life to the believer, but he also governs the believer's spiritual growth as well, just as the members of our physical bodies are governed by our heads. In a human body it is unthinkable that the members should act independently of the head. All the directing energy comes from the head. It is so with the church. We are to be obedient to the Head of the church; in all things we are to acknowledge Jesus as Lord. Spiritual growth is dependent upon our obedience to our Lord, who governs, controls and guides life.

The unity of the people of God must consist above all in common trust, common obedience, common listening to the words of the Lord. The specific commands of the Lord, like his gifts, may vary endlessly as they come to Christian individuals or groups. The unity can consist in the shared listening and in the shared trust. As with faith, so with "knowledge of the Son of God." This, too, should be thought of in personalized terms.

Pastor of the Garden City church, Kansas



The officers of the Ocean Grove Conference served also as officers of Standing Committee; they are left to right: William Beahm, moderator; Chalmer E. Faw, secretary; Harry K. Zeller, Jr., reader

Where can Christ be personally known? Not in systems or formulas, but in the thousands of fellowships where Christ is personally present in the Spirit. Knowledge of the Son of God comes in large part through unity itself, through the common life in the body of Christ.

We grow into Christ by speaking the truth in love. We destroy this growth in Christ by individualism and egotism. These are signs of childishness. On the other hand, nothing matures us as Christians so effectively as sharing in the common life of the Christian fellowship. Think of such a concrete ideal as speaking the truth in love. Only in a fellowship of repentance can hearts be opened and lips unsealed. Only in a community of forgiveness can envy be absolved and hatreds exposed and transformed. Only in the church can our mutual sharing of forgiveness transform us corporately into the mature body of Christ. There we can "grow up in every way into him who is the head, into Christ."

"Speaking the truth in love" is not just the testimony of the lips, declaring that certain things are divine truths, but it is the life manifesting the truth. How many of us, with a basic knowledge of doctrine, are destitute of love and kindness? Let us speak the truth in love. And let us live in our lives the things we proclaim by our lips. Louis T. Talbot relates this beautiful story in the biography of G. Cambell Morgan, who had four sons, all of whom were preachers. The youngest son, Howard, considered a great preacher, once took his father's place. Someone came into the room when the whole family was present and, thinking to find out what Howard was "made of," asked this question, "Howard, who is the greatest preacher in your family?" Howard had great admiration for his father and looked across at him; then without a moment's hesitation he answered, "My mother." Howard was right. Sometimes men and women who never stand on a platform or in a pulpit preach the greatest sermons, through living out in their daily lives the Word and practicing the great truths of Holy Writ.

To create this fellowship in Christ is not easy. Modern man has lived under the illusion that to establish community life is relatively easy. Bring people near to one another and the trick is done. But experience teaches us that bringing people close to one another may mean a greater knowledge of mutual faults or an intolerable clashing of egos. Distance, rather than intimate associations, may be a preserver of peace.

The appalling rise of divorce

The Family Counselor

Naomi Will **H. K. Zeller, Jr.** **Jesse Ziegler**

The Family Counselor welcomes letters of inquiry. They may be addressed: Family Life Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Dear Counelor:

We have been debating where to draw the line on some of these community drives and also on these door-to-door collectors. We are trying to keep funds away from the place where liquor is in the social room but it seems there's some connection with so many.

There are a number each week at our door and to give to all almost forces a mother to work. Please let us know if our thinking is incorrect.

Concerned Parents

Dear Concerned Parents,

People give their money to the causes which interest them. They contribute to organizations where the values they regard highly are preserved. That is why many of us give most of our money to the church. We believe the church does more to preserve those things we hold essential to the good life. Even then, our giving is often designated in such a way as to express our preference or our prejudice. It has been interesting to me as a minister to discover the many things for which some people do not want their money used. Some want none of their money to go for choir robes or for alternative service or for "foreign work" or for a dozen other things. Then, too, some people want their money to go only for such things. In giving they show their interests and preserve their values.

When we get into the area of "secular charities" the problem is much more complex. We may wish to give to a certain social welfare organization, but resent its racial bias. We may desire to support a youth center, but dislike the fact that it permits dancing. We may desire to help a community enterprise, but are disgusted that it has no concern for the perils and abuses of liquor consumption.

The strong temptation — and the easy way out — is to decide that if there is something about an organization which we do not like, we will not give anything to it. I find it quite difficult to believe that to withdraw entirely from any responsibility for all community agencies is valid. No co-operative activity is bound to please entirely. Barring complete withdrawal from any support, three possibilities are open to us.

(1) We can concentrate our contributions on those community activities which represent our values. (2) We can make only token gifts to those organizations which permit practices which we disprove. (3) We can designate our gifts to that portion of the work of any organization with which we are in hearty accord. Obviously, designated money tends to level off. Actually we are making our weight felt in the areas we believe to be worth while.

The problem of the amount of money to be given is entirely different in nature. It is not usually giving which forces a mother to work! Customarily family needs, the standard of living, the desire to be doing something outside the home and a whole host of other reasons urge work outside the home upon the mother. If tithing is the practice with the family income, then there will be ample funds to make contributions to many different organizations.—Harry K. Zeller, Jr.



The Conference choir on Sunday morning

statistics casts a glaring light upon the problem of creating a high spiritual fellowship. Here is a relationship buttressed by sexual instinct, custom and law, by vows of "true love" and the memory of romance; yet how easily it turns into bitter hatred and a broken home. Knowing the problems involved, we become apprehensive, but the Lord has issued the call and has promised his help.

To create a higher fellowship calls for divine grace, for every man is by nature a little god to himself. This is a part of the truth involved in his being created in the image of God and in the story of the fall. Unconverted human society resembles a battlefield of rival gods. The establishing of true community between clashing egos, as in marriage, means resigning the thrones. It involves a dying to self.

The church must become a fellowship of repentant and forgiven sinners. Repentance is equivalent to a kind of dying. Forgiveness, in turn, means a rising again. "Reckon ye also yourself," says Paul, "to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord" (Rom. 6:11). A gathering of repentant and forgiving people—that is the church. Only such a group can speak of true unity. Only such a fellowship can risk togetherness. Only such a body, as it builds itself up in love, can bring true fellowship onto the stage of history.

The practical realization of the truth of a fellowship of which Christ is the head will enable us to live a God-glorifying life. In it is the secret of the life of God's people who live gloriously triumphant. When we see some of God's people living victoriously above adverse circumstances, we are prone to feel that they do so because they have a greater inherent power than we possess. But this is not so. The secret of such living is that their union as part of the body of Christ is a truth known and applied in a practical way by them.

Such was the secret of the life of David Livingstone who lived in the tall grass and swamps of Africa, which were infested with disease and poisonous insects, who suffering hardships indescribable yet continued to push forward in the face of tremendous difficulties. The strength which enabled him to do so came from the risen Head to whom he was united by the baptism of the Holy Spirit. The One who said, "All power is given unto me in heaven and earth," was the Lord of his life. The same source of power is at your disposal and mine if we will only appropriate by faith the supply which is there for us.

Charles Spurgeon once said, "The greatest evidence of the truth of the Word of God is a transformed life." Our blessed Head is the one from whom we draw our patience and Christ-likeness. He is the One who supplies the things for our spiritual development.

May God give every one of us a deeper sense of our individual responsibility to manifest the truth in love for the blessings of all.

Christ, the Hope of the World

Continued from page 4

come all the more potent and urgent when he knows that "we have here no lasting city, but we seek a city which is to come." It is because of this conviction that the Evanston Assembly will discuss the relationship of hope to such contemporary topics as our oneness in Christ and our disunity as churches, the mission of the church to those outside her life, the responsible society in a world perspective, Christians in the struggle for

world community, the church amid racial and ethnic tensions and the Christian in his vocation.

This point of view is vital to Brethren because it is here that we touch our most urgent concern about the Evanston theme. We have a tradition which has discerned and stressed the inseparable relationship between the kingdom that has been revealed and the kingdom that is yet to be revealed. We insist—and this might well be the major insight of our Brethren heritage—that the nature and character of the kingdom is the same yesterday, today and forever. It is mandatory , therefore, that we endeavor to adhere to, uphold and live by the values of Christ's kingdom now if we would have any hope of being in his kingdom then! Christ has already revealed his standard of faithfulness:

"If your enemy hunger, feed him; if he is in prison, visit him; if he is naked, clothe him; if he is thirsty, give him to drink . . . for inasmuch as you do it unto one of the least of these, my bretheren, ye do it unto me." And they that do not these, Jesus goes on to say, shall "go away into eternal punishment but the righteous (those who do them) into eternal life."

These criteria of discipleship have been revealed to us by our Lord! They are not to be dismissed as irrelevant or impractical for the disciple to follow. They are the essence of kingdom citizenship now as well as forever! We cannot, therefore, accept the philosophy so enticingly advanced in some neo-orthodox circles that the ethics of the kingdom are applicable only to the future age. The kingdom of heaven is essentially the same, whether one views it as past, present or future. Indeed, hoping we understand Christ aright, we Brethren hold the way to come into the kingdom in the future is to be at home in it now, manifesting its spirit, finding and making its peace, being its citizens as fully as possible right now!

Our hope is in Christ who has come and who has continued to be with us and who will come again to bring to fullness his kingdom.

As Christ, the Lord of the church, is the incarnation of our hope, let the church now be the incarnation of hope also! For, as Paul writes: "We have this treasure in earthen vessels, to show that the transcendent power belongs to God and not to us. We are afflicted in every way, but not crushed; perplexed, but not driven to despair; persecuted, but not forsaken; struck down, but not destroyed." Instead of reasoning that because Christ will come when the world has declined to its worst and therefore our efforts at human betterment are futile and wrong —let our faith give itself to heroic witness and service, in full confidence that when we have done our best for his kingdom, God will complete the labor. "Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope."

Sunrise by the Sea

ANN KING NIES

Heavenly blue expanse
Touching misty grey,
Sea gulls on sand and wing,
Breakers pounding surf.
And there! Magnificent light!
A path from there to here—
It is too much beauty.
My soul cannot contain it.
A portion to keep within memory
A portion to glow as His light.



World Council of Churches

The word "ecumenical" is actually a very old word derived from the Greek "oikos" meaning house. It referred to the whole inhabited earth. Oikoumene was first applied to conferences to describe those which brought together members of the "household of faith" from all over the known world. In its modern usage the word "ecumenical" signifies the "whole household of faith, embracing all races, all nations, all branches of the church itself throughout all the world." It is the movement from the "church-as-men-have-conceived-it toward the church-as-God-intended-it"



Religious News Service Photos

Churches resort to many different kinds of projects by which to raise money for the regular church program and for special funds. Beginning at the upper right and going clockwise we have: the Lord's acre plan, selling bricks at five and one hundred dollars, a mile of dollars, making an article for sale and giving the proceeds to the church, bringing in the money earned with the ten dollars given by the church

Putting God in Our Giving

A. Wayne Carr

GOD is on the sidelines! He must be placed in full view if the stewardship level of our church is to rise. Substituted in his place are the many projects found in the local church and in our national outreach. It is not uncommon to discover churches passing the offering plate before the worshipers as many as five times on a single Sunday morning: once for the class, once for the Sunday school, again for missions or Brethren Service, then the regular church offering and finally, after a message by a guest speaker, to secure funds for his special interest.

In addition we hold before them the need of a new furnace, different carpeting, choir robes, electric organ, tables for the fellowship center, the building fund, a special worker abroad, the district assessment, or even an unmet budget. We team with these worthy objectives an appeal for funds plus (usually) an extra offering. This pattern can accurately be described as "project giving." This method has the desirable educational feature of keeping people aware of where and how their contributions are used. It has, however, an overbalancing disadvantage in that we are unwittingly made to depend upon the pull of these projects (worthy as they are) for the motivation of our giving rather than upon our relationship to God.

If giving is essentially an act of worship, which it is, then the object of adoration should be in the mind when the response is

Pastor of the Pyrmont church, Indiana

made. Project giving eliminates this intermediate step and prematurely focuses the attention of the giver on the disposition of the funds. As long as "need" is lifted up to our people as the compelling reason for sharing, giving is wrenched out of its true character as being a great Christian conviction and reduced to the inferior status of humanitarianism. This leads to a weakened incentive. It also places the giver in the unfortunate position of having a "pictured" need compete with his own demanding needs and wants. When this happens it is not hard to guess which wins!

To confront one constantly with the staggering need of the world (all out of proportion to his comparatively tiny gift) does not produce all-out dedication in the individual, as we would first think, but rather hopelessness and frustration. It is almost like asking a man to prepare a twenty-acre seed-bed with a spade. He would have little heart for the task. Even the picture of human suffering can never take the place of God in changing human selfishness. On the way to Haran, it required nothing short of a soul-shaking experience with his Maker to transform Jacob into a great steward (Gen. 28). It is noteworthy that this came about as a personal matter between God and Jacob and not a single one of God's kingdom needs entered into the consideration.

Its Origin and Development

It is interesting to trace how the church drifted into "project giving." Our early forms of worship required little money. We had primarily a preaching service under the leadership of an unpaid ministry. As our concept of conveying the gospel to our children and friends grew, we added teaching techniques expressed in Sunday schools, academies, colleges, vacation church schools. The printing of suitable literature became a necessity. Paid pastors and parsonages entered the scene together with leaders in administration on the district, national and regional level. A sustained and expanding missionary program with its more recent companion, Brethren Service, became a reality. With each of these functions was connected certain unavoidable expenses. Like our secular society, our church life had entered the specialized stage, and money became a factor to be reckoned with.

After using devious other methods, we finally and reluctantly brought the offering plate into being. Thus as the church grew, each new activity became associated with an offering and a separate treasurer. The process was so gradual that we were hardly aware when it came to assume immensity.

Its Inadequacy

Thus it can be said that we have almost unconsciously drifted off-center into this present means of "raising money." The point is that while this pattern is not necessarily sinful, its results, both spiritually and materially, are woefully inadequate. This type of approach cannot be expected to carry us much higher on the stewardship ladder than we find ourselves.



To give reality to our commitment as Christians we set aside a tangible portion of our energy and talent to be used for specifically Christian purposes

It has served us to about the limit of its capacity.

Pastors are finding themselves ministering to churches whose sharing possibilities are easily twice what they can be challenged to give. And this in spite of all the careful promotion the pastor can bring to the various goals of the church. This situation is to be found even in groups with a strong missionary spirit. Nor has the gulf been narrowed materially by the additional "need" emphasis with the "crisis" giving that has characterized our Brethren Service program. Even though its debut did double our national budget, we still are far short of the pinacle of satisfactory stewardship. This upsurge, unfortunately, has caused some to feel that our salvation lay in more clearly defining and multiplying the needs to be met.

Can more of the same approach be expected to raise our per capita sharing from $44 to the $157 figure of the Adventist group, or the $194 per member level of the Free Methodist people? I think, rather, that it is possible to press project giving to the point of diminishing returns. When worshipers come to feel that so much is said so often about giving, that all the services are colored by promotion, then the drying up of the wellsprings of generosity is inevitable. While my knowledge of the two above-mentioned groups is admittedly small, their success in the field of stewardship, I believe, can be attributed to their unyielding position that the sharing of one's life (often, necessarily, in terms of money) cannot be separated from one's conversion experience. And they are right! They have the motivation for giving exactly where it belongs—in God.

How to Put God at the Center

Let the concept of "giving

unto the Lord" be established. Let all teaching media (literature, pulpit, membership instruction, stewardship schools, etc.) be utilized to lift up this conviction. This point is basic if we are to take our giving out of the catagory of begging and promoting and dignify it with the glory of God. (1 Chron. 16: 29). Having met God through Christ we are now united with his Son. Therefore, we are completely his through creation and again through redemption. To give realism to that commitment, we set aside a tangible measure of our energy and talent (often crystallized into coin) to be used for specifically Christian purposes. To this we apply the term *God's portion.*

Let us measure his portion by the Bible-honored percentage of the tithe. This should not be presented as a legalism, but simply as a guide—a beginning standard; further, that tithing is a means of developing souls rather than a means of raising money! When converts are taken into the church, let them know that the church is expecting them to invest a tithe of their income in the work of redeeming others. Give them a package of envelopes as a part of the receiving rites.

Let his wisdom, in terms of the New Testament revelation, be used in developing appropriate methods to bring together his portion. The following principles will be found to be a part of that wisdom. *Simplicity!* Most local church finance structures have grown up like "Topsy"—without much thought. They are sprawling and confusing. They need to be unified and simplified. There should be only one treasurer in most normal situations. The offerings could well be consolidated into the one morning experience. With this, two to four congregation-wide mailings should be carried out to give

Now therefore, our God, we thank thee, and praise thy glorious name. . . . for all things come of thee, and of thine own have we given thee. . . . O Lord our God, all this store that we have prepared to build thee an house . . . cometh of thine hand, and is all thine own.
—1 Chron. 29: 13-16.

everyone who may live at a distance an opportunity to share in the work of his church. But the principle of strictly limiting the number of special offerings should be rigidly adhered to.

Inclusiveness! "Let every one of you lay by him in store" is the divine injunction. When we fail to set up plans to draw every person into the orbit of faithful sharing, we are practicing exclusiveness. Project giving penalizes the already heavy givers who attend regularly. It is like farming the fields next to the house intensly while letting the fringe fields lie idle. The solution here is in contacting each member once per year to secure his declaration of intention in an every-member canvass or through what is known as "Loyalty Sunday."

With system! "Upon the first day of the week . . . as the Lord has prospered . . . as you purpose in your heart." This means deliberate, planned, thoughtful, regular giving, avoiding being guided by your impulses or moods or sharing only leftovers. Envelopes have proved to be an invaluable assistance in helping people to give regularly and systematically. After the people have commited themselves, then, in my judgment, is the proper time to give serious study to dispersing his portion through "agreed items of expenditure," better known as "the budget." To build the budget first is to bring it back into the place that belongs only to God.

The above principles are not new to many who are active in the local church. They have been introduced to them many times. Then why do not churches move immediately to incorporate them into their finance structures? The answer is almost unbelievable. But both experience and observation unite in confirming the astonishing fact that in many churches the working, planning, voting core are indifferent and, curiously, even hostile to the inauguration of these Biblical principles. It is a striking paradox to see those most willing to carry the heavy financial load of the present least willing to see the church move forward in the use of these proved, Biblical and businesslike methods. When these faithful, local workers become sensitive to the guidance of the Spirit of Christ in this significant area of our church life, then as a denomination we shall rapidly move from mediocre service to glorious achievement with our Lord.

Brethren in Conference

RUTH H. BURKET

From near and far
They come—
By train and bus and car—
For one great purpose cast.

The hands are clasped
In greeting warm,
With words expressing
Thankfulness to God
That there has come no harm.

Their business is
Dispatched with speed but care
Recession seems against their
creed.
The pebble dropped
In seventeen hundred eight
Still sends its ripples outward.

Varieties
Of themes presented
Lead but to one
Great common truth:
All men on earth are brothers,
And human hearts
Cry out for life and peace and
love.

So ere the days
Slip by on jetted wings,
They dedicate
Themselves anew to the great
task
Of building Fatherhood of God
And universal brotherhood of
man.

Elgin S. Moyer

JOHN CALVIN

"Only one haven of salvation is there for our souls and that is the compassion of God which is offered to us in Christ"

IN 1509 when Martin Luther, the great German reformer, was yet a young Augustinian priest in the Roman Catholic Church, John Calvin was born in Noyon, France, a town about sixty miles northeast of Paris. John's father was a man of stern and severe character. The mother, a woman of piety and refinement, died when John was but a child. At the bidding of his father John began the study of theology to prepare for the priesthood. Then in accord with his father's sudden change of mind he turned to the study of law. Upon the death of the father when John was about twenty-two, he turned from the study of law to that of the classics.

At this time he experienced what he called his "sudden conversion," or as Schaff defined it, "a change from Romanism to Protestantism, from papal superstition to evangelical faith, from scholastic traditionalism to Biblical simplicity." Little is known of the circumstances of this experience. Calvin himself, however, writes: "After my heart had long been prepared for the most earnest self-examination, on a sudden the full knowledge of the truth, like a bright light, disclosed to me the abyss of errors in which I was weltering, the sin and shame with which I was defiled. A horror seized my soul when I became conscious of my wretchedness and of the more terrible misery that was before me. And what was left, O Lord, for me, miserable and abject, but, with tears and cries of supplication, to abjure the old life which thou hast condemned, and to flee into thy path? . . . God himself produced the change. He instantly subdued my heart to obedience."

In Luther's conversion it was the love and grace of God that overwhelmed him. In Calvin's it was the will and sovereignty of God. Neither reformer had purposed to leave the Roman Catholic Church. Yet neither, in the light of Scriptural truth, could with peace of mind and a good conscience continue in the teachings and traditions of the Catholic Church.

Calvin joined a little group of Protestants in Paris and soon became their leader and preacher. His decided evangelical views, however, in a short time forced him out of Catholic Paris and before long led him to break completely with the Roman Church.

Wishing to find some secluded spot in Germany where in quiet he could study theology and write, he first went to Strassburg and then to Basel. While in Germany, remembering his bitterly persecuted evangelical brethren in France, he prepared for their guidance and edification a basic doctrinal statement of the Christian faith. When about twenty-six years of age he published the first issue of this treatise under the title, Institutes of the Christian Religion, which was a "dignified, forceful presentation of the beliefs of the Protestants."

In this classic he carefully worked out and clearly expressed the cardinal doctrines of the sovereignty of God, predestination, and church government as he understood them and followed and taught them throughout his life. This manual became a widely used textbook for the Reformed churches for two or three centuries, and is still an outstanding and important theological work.

Calvin's desire was to spend his life as a scholar and writer. But when William Farel, a spirited evangelical preacher in Geneva, urged him to assist in effecting the reformation in that city, Calvin reluctantly consented to join him. These two preachers then spent the next two years in preaching the evangelical message and in organizing the church. But the Genevese were not fully ready for reform. A group known as Libertines stirred up hatred, confusion and rebellion. When on Easter Day in 1538 the evangelical preachers refused to administer communion because of the prevailing profligacy, immorality and ribaldry, the city council became infuriated. Calvin and Farel had to flee for their lives.

Calvin spent the next three years in Strassburg ministering to refugee French evangelicals there. These three years were a fruitful period in his life, giving him a training for more successful work in Geneva a little later. He formed warm friendships with other reformers and evangelical leaders of Europe. His views were broadened and deepened. His reformation principles became established. While in Strassburg he married a widow who helped to make a happy home for him for the next nine years.

Soon conditions changed for the better in Geneva and the city council invited Calvin to return to become their pastor again. Now thirty-two years old, he

Librarian, Moody Bible Institute and professor of church history

accepted the call and spent the next twenty-three years, the remaining years of his life as pastor, reformer and organizer of the church at Geneva. Of this period Schaff says, "Calvin found Geneva in a condition of license bordering on anarchy; he left it a well-regulated community."

His task, however, was not easy. His chief opponents as before were the Libertines. They endeavored to intimidate him. They fired guns under his window at night; they set dogs on him in the street, and named the dogs of the street, "Calvin." Through it all he remained firm.

Thomas M. Lindsay says of him, "He preached several times a week and lectured daily. He wrote commentaries on all the books of the Bible, composed theological treatises, and conducted an immense correspondence. He was the leader of the Reformed Church all over Europe, and the good and the bad results of the Genevan 'theocracy', as it was called, have been attributed to his influence. It is unquestionable that during his rule in Geneva the character of the city became altogether changed. The city, which had been one of the most frivolous and licentious in Europe, became the cradle of Puritanism, French and Dutch, English and Scotch. Dances and masquerades were unknown; taverns and the theater were empty; and the churches and lecture rooms were crowded."

Calvin died when only fifty-five, but he had lived a full life. He was one of the church's truly great men and accomplished much for the cause of Christ. However, any one of his accomplishments as theologian, preacher, reformer, writer, educator, organizer or statesman would have been sufficient to make him great. Yet above all he was a great Christian.

As a preacher, though not a dramatic orator, he preached with power and effectiveness. A thousand people are said to have listened to his lectures and sermons day after day in the university which he had founded only a few years before his death.

As a writer he produced much. Outstanding among his writings were his commentaries on the books of the Bible. These commentaries are being used widely today. Dr. Tholuck writes of them; "We admire his simple elegant style, his dogmatic freedom, the tact with which he treats his subjects, his great learning and profound piety. His diction is elegant and his expressions are neat and to the point. His learning is evident but he leaves it in the background." Farrar calls him the greatest exegete and theologian of the Reformation, and says that Calvin conceived it to be the first business of an interpreter to let the author say what he does say rather than to attribute to him what one thinks he ought to say.

It is as a statesman and organizer that some historians think Calvin achieved his greatest success. He made Geneva the Rome of Protestantism. He knew how to lead people to do what he wanted them to do. Through the people he ruled and made Geneva a Christian city, almost a theocracy. Bancroft says, "Calvin was not only the founder of a sect, but foremost among the most efficient of modern republican legislatures."

Perhaps the best we can say about Calvin is that he was a good man and a great Christian. Let us listen, in closing, to two or three testimonies of him. Schaff says, "No name in church history has been so much loved and hated, admired and abhorred, praised and blamed, blessed and cursed, as that of John Calvin." Mosheim writes, "Calvin was venerated, even by his enemies, for his genius, learning, eloquence and other endowments." Cunningham, the successor of Chalmers, says, "Calvin is the man who, next to St. Paul, has done most good to mankind."

God Never Stops Caring

Glen Weimer

God is love that loves all persons equally:
Love that never abandons any soul—
Love that keeps on loving through rejection, abuse and denial.
There are no barriers to love in God. God never stops caring—never ceases being love.

God graciously gathers to his heart the broken, sin-bound, travel-weary, life-empty souls of men and women.
The pain of missing life's way is not confined to the human heart, it pierces the divine heart to the uttermost. How unspeakable is the pain men inflict on God!

Jesus is the sign and deed of God's travail over the world.
In him the heart of God is unveiled. And we know that a heart like the heart of Jesus beats at the center of existence.
O heart of God that enfolds me!
O heart of God that seeks me!
O heart of God that agonizes over me!
O heart of God that redeems me! When I am willing, thy love takes me out of the darkness into light, out of death into life, out of despair into peace, out of sadness into everlasting joy.

As a tiny leaf can blot out a star in the sky for us, so sin can hide God's face from us. Our Lord comes to remove the hindering sin, that we may see God and live.

O Master, thy love abides; guide me that I may abide in thy love and so be crystal clear for thy light to shine through. Amen.

Our Present Spiritual Inheritance

C. E. Nair

THE Christian's most delightful spiritual experience in this world is, doubtless, the comorting realization that he or she is aved now, and is being kept by the ower of God through Christ unto is glorious coming. Unreserved beief in God's goodness and the love e pours into our hearts through the Holy Spirit is basic in this standing f God's grace.

In these days there is much reaching on the sins of our times, nd men and women are being rodded for not living up to their hristian profession as they should e doing. The remedy, when offered or the delinquent ills, is, often, iven in a general way which the atient's mind is unable to come at, nd the sermon is lost on them. ome need milk before they can ake meat.

The delinquency in church members results more or less from the ack of Christian love in the heart. hristian love is a delightful thing nd a powerful mover to right acon. Love is of God; and it is the ift of God. Love cannot be earned; just comes when conditions favor . To receive the gift of God's love n the heart, the heart must first e in a state acceptable to him.

There appear to be many individuls who are living formal church ves, yet in their minds they are unertain as to whether they are actuly saved now, before Jesus comes. have heard church members, when sked if they believed they were ved now, reply, "I don't know," or don't believe anybody knows at!" They seem to think it takes ore and more good works to stand ceptable to God. These have not ought upon the rich depths of the mple words of the Scriptures which e able to fill them with the tonishing love of God, and to ange their confused notions about e kingdom and true Christian rvice. These uncertain church embers, though loyal to what, in a rmal and historical way, they beve is the way, often try to love d serve God with good works more m a feeling of duty, than from a arm sense of an inborn love.

A careful study of the first part the fifth chapter of Romans will ow in a few plain words "this ace in which we stand." The ady believer can learn how he is ved now and how the love of God the heart is brought about. Paul wrote these words to the Christians. The greatest thing that ever happened for man is described in verse eight: "But God shows his love for us in that while we were yet sinners Christ died for us." Here in words of unmistakable meaning we are told that "Christ died for us"; that he was put to death for our sins, and raised that we might be justified by our faith in him; furthermore that we were reconciled to God by the shameful death of his Son for us that we might be saved.

Therefore, we are in a redeemed state, free, saved by the mercy of our loving God. Does this sound too good to be true? Believe it with all your heart and the love of God will be "poured" into the heart "through the Holy Spirit which has been given to us" and with it comes joy and peace unknown before. God and Christian service appear in a new light. Then one does good because one loves to do so. Then the Christian loves God "because he first loved us."

"But we all do sin," says one who is still confused. True we all sin and come short of the glory of God when we are dealing with the temporal side of life. But the amazing truth is we are in a saved state. Christ covers our sins. "My little children, I am writing this to you so that you may not sin; but if anyone does sin, we have an advocate with the Father, Jesus Christ the righteous; and he is the expiation for our sins, and not for ours only but also for the sins of the whole world" (1 John 2:1-3, R. S. V.). Also in chapter 1:9 (R. S. V.) he says, "If we confess our sins, he is faithful and just, and will forgive our sins and cleanse us from all unrighteousness." When sin happens to veil that love of God in our hearts we cry to God and Jesus cleanses us.

The words, "Christ died for us," are to be believed and accepted without reservation. We are now in God's sight as though we had never sinned, for Christ has taken them all upon himself, and redeemed us with his blood and suffering, once for all on the cross. We stand in the amazing grace of God. No wonder, then, Paul exclaims, "For the love of Christ controls us, because we are convinced that one has died for all."

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Brethren Publishing House, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*).—Editor.

***Stories of Jesus.** Ethel L. Smither. Abingdon Press, 1954. 80 pages. $1.50.

Eleven favorite stories of Jesus from the first Christmas to the first Easter are here told for boys and girls. This book is sure to win many readers because of the style, the pictures and, most of all, the subject.—*Hazel Kennedy.*

Fun for One or Two. Bernice Wells Carlson. Abingdon, 1954. 160 pages. $2.00.

This book is full of ideas for fun by yourself or with a playmate. There are games, stunts, tricks, puzzles, things to make—in fact, 200 activities for boys and girls who like to do things.—*Hazel Kennedy.*

***Making Our Group Christian.** Nelle Morton. John Knox, 1953. 132 pages. $1.75.

A junior high vacation school text. Good for the interdenominational school. It helps the leader with many examples and techniques. Junior highs look first at themselves and then at a larger group which includes a world-wide fellowship of believers—the church of Christ. The pupil's book includes many helps and aids such as hymns, interest finders, poems and evaluation charts. The wise teacher can also use these books effectively in a denominational school. —*Paul M. Weaver.*

***Pudge.** Irma Simonton Black. Holiday House, 1953. 184 pages. $2.50.

Pudge was the new boy at Eagle Bay. All the other boys and girls thought he was a know-it-all. This is the story of how Ellen and Dick and their friends found out what Pudge was really like, but not before a mystery must be solved. —*Hazel Kennedy.*

***The First Book of Israel.** Nora Benjamine Kubie. Watts, 1953. 70 pages. $1.75.

Israel is one of the oldest and one of the newest nations. Its story from the time of Moses to the present day is told in narrative, charts, and pictures which young and old will enjoy. Juniors studying about the lands of the Bible people will find this book especially interesting.—*Hazel Kennedy.*

KINGDOM GLEANINGS

Wanted: A copy of the book, Two Sticks, by M. M. Eshelman. Anyone having a copy which he is willing to sell please notify Delmar Moyer, Astoria, Ill.

John Long, pastor of the Mack Memorial church, Dayton, Ohio, has accepted the call to the pastorate of the Lancaster church, Pa. He will assume his duties there on Jan. 1.

Our congratulations go to Brother and Sister Samuel Shearer of Manheim, Pa., who celebrated their silver wedding anniversary on June 6. They are the parents of four children. The Shearers serve in the office of deacon in the Chiques church, Pa.

Romayne Eicher, David Greer and **Marlin Shaffer,** volunteers from the March unit, arrived in Europe the first of June to start their European term of service. Their address will be: % Brethren Service Commission, Witzenhauserstrasse 5, Kassel-Rothenditmold, Germany.

Among the possessions of Elder William E. Roop, who died last December, are seventy-five Brethren Hymnals, copyrighted 1901. These the executors of his estate will present to a congregation who will pay for the packing and transportation. With rebinding, they will be very serviceable. If any church is interested write John D. Roop, Linwood, Md.

The district women's work cabinet of Northern Iowa, Minnesota and South Dakota sent its president, Mrs. D. D. Harner, to the interdenominational conference on Adult Christian Education, sponsored by the Minnesota Council of Churches, Aug. 2-7. The conference this year emphasized The Fulfillment Years and offered four seminars relating to older adults.

Pleasant Hill church, Tenn., has again received second place in the state in the interdenominational town and country church development program sponsored by Emory University and the Sears Roebuck Foundation. This carried an award of $100 to the church and a scholarship to the pastor for the Town and Country School at Emory University, July 6-29.

The Dutch co-operative movement is showing an increasing interest in developing among the youth of the country an understanding of co-op principles and practices. It plans to re-establish a co-op library for youth, which before the war served a useful educational purpose. The Central Union of Consumer Co-operatives has set aside $5,288 to help students taking courses in economics. (WP)

Marie Tritt and Carolyn Ikenberry returned to the States from Europe in time to attend Annual Conference at Ocean Grove. Marie, a nurse in Austria for nearly three years, plans to spend some time at her home in Carlisle, Pa., and in camp work before taking up her profession again. Carolyn, an exchange student at Hameln, Germany, the past year, will visit camps this summer, telling about her experiences in Germany. Her home address is Bridgewater, Va.

The ordination service for Russell Jarboe, reporte in the Gospel Messenger for July 3, took place at th Eden Valley church, Kansas, not Iowa, as wa erroneously stated.

Annuity rates recommended by the Gener Brotherhood Board and adopted by the June 1954 Ocea Grove Conference for use of Brethren institutio writing agreements with annuity returns are highe The old rates for two persons of age eighty or mo in one agreement paid a maximum of 5.8%. The ne schedule carries a higher graduated rate up to 7 for a joint agreement with ages both above eight This applies to new agreements. The first agreemer written since Conference by the General Brotherhoo Board is for Alfred P. and Cora A. Silverthorn. The ages are eighty-eight and ninety-one. Mrs. Silverthor in their remittance letter, writes, "Incidentally, I wa one of the group which formed the first 'Sister's Missio Band,' organized in the Huntingdon church in 188 also took part in the first 'Sister's Meeting' held at a Annual Conference, which was held at Mexico, P I have read the Gospel Messenger since I was able t read. My father, Dr. A. B. Brumbaugh, never misse the church paper no matter what else was curtailed

Changes of Address

Wilma Schrag, Hillcrest School, Jos, Box 145, Nigeri West Africa. Miss Schrag has returned to Africa aft a furlough in the States.

Ralph Schrock, from 226 Garfield Ave., to 22 Benham Ave., Elkhart, Ind.

Velma Ober, from Waka Training Center, to Garkid via Jos and Damatura, Nigeria, West Africa.

Licensed and Ordained to the Ministry

Stanley Barkdoll, licensed in the Guthrie churc Minn.

Daniel J. Whitacre, ordained in the Maple Gro church, Md.

Dale DeLauter, licensed in the Bridgewater churc Va.

Charles William Alberts, licensed in the Secon church, South Bend, Ind.

LeRoy Dick, licensed in the Myerstown church, P

Home-comings

Springfield church, Pa., Sunday, Aug. 15, all-da service. Stewart B. Kauffman, Eastern Region execu tive secretary, will be the guest speaker.

South Bend, Second, Ind., Sunday, Sept. 12, morn ing and afternoon service. Kenneth Morse, editor the Gospel Messenger, will be the speaker for the oc casion.

Pleasant View church, Fayetteville, W. Va., Sunda Sept. 5. The church and its furnishings will be ded cated at this service.

Bridgewater College

Dr. Charles C. Wright retired June 1 as profess of economics after thirty-nine years of service Bridgewater College. During this time he served principal of the commercial school, business manag and treasurer of the college and professor of economic He was academic dean from 1925 until 1947. In 1948-4 he served as acting president. Dr. Wright was presente

with a Certificate for Distinguished Service in Higher Education at the educational dinner at Ocean Grove on June 19.

Representing Bridgewater at the first quadrennial Convocation of Christian Colleges at Denison University, Granville, Ohio, June 20-24 were Warren D. Bowman, president; Rufus B. King, assistant to the president; Donald D. Clague, dean of students; Guy E. Wampler, trustee; and Pasco Bowman, president of the student body.

Ramona Stauffer, daughter of Edgar Stauffer, Bridgewater, has been awarded the alumni senior scholarship for the 1954-55 session. Miss Stauffer is a graduate of the Sebring High School, Fla.

Prof. Nelson T. Huffman, head of the music department, will direct the music at the Massanetta Bible Conference, Aug. 16-29, for the twelfth successive season. Miss Ruth E. Weybright, professor of organ at the college, will again serve as organist.

A. Ray Showalter, associate in the development program, has been working in the Middle Maryland District this spring and summer soliciting funds for the college.

Earl D. Flory, Verona, Va., son of the founder of Bridgewater, D. C. Flory, has been elected president of the Alumni Association for the 75th anniversary year which technically begins July 1. Mr. Flory graduated in 1923 at Bridgewater. He succeeds O. P. Jones, Union Bridge, Md., who graduated from Blue Ridge College in 1916.

Summer school opened June 14 for an eight-week term. The enrollment of seventy-one represents an increase of forty-one per cent over the previous summer. Advance enrollment for the fall term is running twelve per cent ahead of last year as of June 24.

La Verne College

The 1954 summer session records an all-time high in enrollment with a total of 219 students. This is an increase of more than fifty percent over last year and nearly forty percent over any previous record. The seminar on community citizenship and political action sponsored jointly by the college and the Brethren Service Commission and directed by Ralph E. Smeltzer has enrolled twenty-four students.

Another gift of $10,000 has come to the college from a lady in Pomona in the form of a life-income contract. This makes a total of $25,000 from this one individual within the last eighteen months. She is not a member of the Church of the Brethren but has taken a keen interest in Christian education.

A gift for scholarship funds has been made again for the 1954-55 academic year by the George H. Mayr Educational Foundation of Los Angeles. During each of the past two years the gift has been $5,500 and is distributed to worthy and needy students on the basis of qualifications established by the foundation and the college jointly.

The commencement address made at La Verne by Dean Paul A. Dodd of the University of California has been printed in News Bulletin form and is available upon request.

Prof A. R. Coffman of the religion department of the college has been elected secretary of the Southern California Chapter, National Association of Bible Instructors.

The Church Calendar

August 15

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson: Self-Discipline for Growth (Temperance). Matt. 16:24-25; 1 Cor. 9:24-27; 2 Tim. 2:3-5; Heb. 12:1-4. Memory Selection: If any man would come after me, let him deny himself and take up his cross and follow me. Matt. 16:24 (R.S.V.)

CBYF Topic: Stewardship

Aug. 14-31 Assembly, World Council of Churches, Evanston, Ill.
Aug. 16-19 District meeting, Northern Indiana, Camp Mack
Aug. 17-19 District meeting, Southern Indiana, Buck Creek
Aug. 17-20 District meeting, Oklahoma, Washita
Aug. 18-21 District meeting, Middle Indiana, Eel River
Aug. 19-22 District meeting, Northern Iowa, Minnesota and South Dakota, Root River, Minn.
Aug. 19-22 District meeting, Michigan, Camp Manikiwa, Brethren
Aug. 20-22 District meeting Southern Illinois, La Place
Aug. 23-27 National Youth Conference, Anderson, Ind.
Aug. 29-30 District meeting, First Virginia, Hollins Road church, Roanoke
Aug. 30 — Sept. 1 Eastern Region conference, Juniata College, Huntingdon, Pa.
Aug. 31 — Sept. 2 District meeting, Northeastern Ohio, Camp Zion, Sparta
Sept. 1 District meeting, Mardela, Peach Blossom, Fairview house
Sept. 3-5 District meeting, Middle Iowa, Brooklyn
Sept. 4-6 District meeting, Northern Illinois and Wisconsin, Elgin
Sept. 5 Labor Sunday
Sept. 6 Labor Day
Sept. 10-12 District meeting, Northern Missouri, Plattsburg
Sept. 17-18 District meeting, First West Virginia, Eglon
Sept. 19 Achievement Offering
Sept. 20-22 District meeting, Southern Iowa, Fairview

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. R. W. Schlosser of Elizabethtown, Pa., in the West Milton church, Ohio, Aug. 30—Sept. 5; in the Potsdam church, Ohio, Sept. 6-12.

Bro. Chalmer C. Dilling of Nanty Glo, Pa., in the Washington church, Kansas, Aug. 23—Sept. 5.

Bro. Wilmer Crummett of Bassett, Va., in the Grottoes church, Va., Aug. 31—Sept. 12.

Bro. D. R. McFadden of Smithville, Ohio, in the Oak Grove church, Ill., Aug. 30—Sept. 12.

Bro. Clarence Bowman of Johnstown, Pa., in the Maple Grove church, Ind., Aug. 22-29.

Bro. J. Emmert Dettra of Midland, Va., in the Smith Creek church, W. Va., Aug. 16-29.

Bro. Edward E. Lyons of Burnettsville, Ind., in the Upper Deer Creek church, Ind., Sept. 6-13.

Bro. David Ockerman of Lena, Ill., in the Kokomo church, Ind., Sept. 13-19.

Gains for the Kingdom

Fifty-three baptized in the Galax church, Va.

Two received by letter in the Chiques church, Pa. **Eleven** baptized in the Jennersville church, Pa. **Twelve** baptized and one received by letter in the Manor church, Pa. **Two** baptized in the East Fairview church, Pa.

Thirteen baptized and one received by letter in the Lick Creek church, Ohio. **Four** baptized and one received by letter in the Maple Avenue church, Canton, Ohio. **Eight** baptized in the Pleasant Dale church, Ind.

News and Comment From Around the World

Newsbriefs on Religion in Europe

Howard Schomer

A RECENT REPORT indicates that Protestants are still as numerous in Spain as they were under the Republic, when complete religious liberty prevailed. This is remarkable in view of the "suffocation policy" applied to Protestant groups ever since Franco overthrew the Republic, a policy which the new Concordat reveals to be official Vatican strategy: no public evidence of their existence allowed; permits required for opening churches (twenty-eight unsatisfied requests at the present date); no schools or welfare work authorized.

* * *

Under the pressure of such discrimination the theological character of Spanish Protestantism seems to be giving way to the Right. In the past the majority of Spanish Protestants were found in main-line Reformation denominations. Today those groups which rely least on a "learned ministry," whose approach is combative rather than ecumenical, show the most vigor, comprising perhaps seventy per cent of all.

* * *

The Catholic Church in Spain seems also to be undergoing change. Competent observers maintain it is no longer adequate to think of it as a medieval anachronism. They believe it is rather to be compared to the embattled Catholicism of the Council of Trent and the Counter Reformation. The Spanish Church today has become a crusading institution, eager to harden the metal of softer forms of Catholicism (in France, or the U.S.A., for example), determined to asphyxiate all forms of dissidence among the Spanish people, conscious of its "favorite son" position in the Holy See.

* * *

When vigorous Drs. Heinemann and Niemoeller of the Confessing Church movement in Germany, conscientious opponents of German rearmament, found their antimilitarist political party swamped by the Adenauer triumph, their old and humorous friend Karl Barth is reported to have said: "Courage! The good Lord is in his accustomed seat . . . and the French in theirs." It appears, indeed, that the French nation will call a halt to German rearmament via the E.D.C. plan, and many German pastors have in recent weeks called on the French to keep up their opposition to German rearmament — for the sake of Germany and the world. At least until the French Socialist Party recently came out for ratification of E.D.C., it looked as if any French government which might ratify the E.D.C. treaties would almost surely be disowned the next day by a considerable majority.

* * *

A blanket of silence has come down over the worker-priest struggle in France. The hierarchy has spoken and Catholic journalists are respecting orders — and the consciences of the tormented priests. Even as a certain number of the latter continue in the factories, a general assembly of French bishops last May abounded in professions of concern for the poverty-ridden. But a distinguished Catholic philosopher, speaking to the genteel classes, says: "To obtain a good conscience by pitying the poor worker, to fight communism with deeds while contenting oneself with a moral condemnation of capitalism — this is the very definition of Phariseeism today."

* * *

The current conflict between the tiny Greek Evangelical Church and the national Orthodox Church in Greece appears to center on the government's contention that the minority group cannot open a new church or its first parochial school unless the state church approves. The Orthodox have not given that approval, for they do not understand the new associative meaning which world Protestantism has poured into that ancient and orthodox word, "ecumenical." Indeed, the notion of Christian denominations is so unclassical for them that they can hardly inquire about the religious affiliation of a non-Orthodox in other terms than: "To what heresy does he belong?" (WP)

120,000 Attend Graham's Closing Rally in London

A crowd of 120,000 persons jammed Wembley Stadium in London for the final rally of Billy Graham's three-month London crusade. The attendance broke all records for evangelistic meetings in the country and surpassed Billy Graham's largest previous audience of 75,000 at the Dallas Cotton Bowl in Texas last year. According to Graham headquarters, more than 30,000 persons responded to the evangelist's appeal issued at each meeting to make "decisions for Christ." Dr. Geoffrey Francis Fisher, Archbishop of Canterbury, pronounced the benediction that closed the crusade.

President Hails Flag Pledge Change

In signing a House Joint Resolution which adds the words, "Under God," to the pledge of allegiance to the flag President Eisenhower said the change reaffirmed "the transcendence of religious faith in America's heritage and future." A few minutes after the signing, the new version of the pledge was recited for the first time in an official ceermony on the steps of the Capitol.

North India Church Union Plan Completed

A plan for the union of five church groups in northern India and Pakistan, under discussion for twenty-five years, was completed by the Negotiating Committee and sent to the governing bodies of the communions involved. The churches are the United Church of Northern India; the Church of India, Pakistan, Burma and Ceylon (Anglican); The Methodist Church in Southern Asia; the British and Australian Methodist missionary societies, and the Baptist church.

Adventists Pledge Spread of Teachings

The Seventh-day Adventist quadrennial conference sessions ended at San Francisco with a pledge by the 18,000 persons present to do more in the next four years to spread the denomination's teachings. Church leaders emphasized the impending return of Christ, the ending of the present world and the rebirth of a new one. Following pageants devoted to foreign mission work, $250,000 was offered by church members for such work. The retiring president of the church set a goal of a half a million more members during the coming four years.

In South Korea CARE Beats Swords Into Plowshares

In South Korea CARE is literally beating swords into plowshares, spears into pruning hooks. From the discarded casings of 105 mm. shells, Korean factory workers are making new steel plows and agricultural tools for the international welfare agency. The implements, subscribed by Americans, are then given to Korean farmers to help them reclaim fields that have lain fallow for years The first of these gifts are going back to the very battlegrounds from which the shells were originally fired at the enemy.

Finds Jersey Bingo Causing Money Losses

Bingo is causing financial losses to churches and veterans organizations in northern New Jersey. While some churches reported slight profits since the game was legalized in April, many of them were in the red. Bingo organizers agreed that the state's $1,000 maximum on prizes for a night is the chief cause of poor attendance at the games. A state-wide referendum was held last November at which voters approved a constitutional amendment to legalize the game on a local option basis.

Dutch Students Protest Racial Segregation in South Africa

Recognizing that Prime Minister Malan of South Africa often mentions the cultural bonds existing between his country and the Netherlands, a student group in Amsterdam has protested South Africa's intent to introduce racial segregation at the universities of Cape Town and Witwatersrand. The students pointed out that in the Netherlands Negro students enjoy the same rights as their white brothers.

Two Major Denominations in South Endorse Supreme Court Decision

Two major denominations whose churches are scattered throughout the South recently voted their approval of the Supreme Court decision barring segregation in public schools. In voting to end segregation delegates to the General Assembly of the Presbyterian Church in the U.S. affirmed "that enforced segregation of the races is discrimination which is out of harmony with Christian theology and ethics and that the church, in its relationship to cultural patterns, should lead rather than follow."

By an overwhelming vote, about 10,000 delegates to the annual meeting of the Southern Baptist Convention endorsed the U.S. Supreme Court decision against segregation. They urged acceptance of the ruling in the "spirit of Christ."

Chinese Seminary Professors Spread Democratic Principles

Chinese newspaper readers in the many areas that fringe the Communist mainland of China recently came across a story of a PTA meeting in Hartford, Conn. This and other accounts of American grass-roots democracy have appeared in newspapers throughout Southeast Asia as part of the quiet, unpublicized efforts of four Chinese scholars now serving as visiting professors at the Hartford Seminary Foundation.

Urges World Council Convene Faiths to Outlaw War

A plea that the World Council of Churches organize a crusade of the major faiths to outlaw war and introduce an era of peaceful negotiations between states was made in Melbourne by the president of the Congregational Union of Australasia. Addressing the Union's biennial assembly, he said, "The annihilation of the human race is not a figment of the imagination but a dreadful and possible reality."

Two Presbyterian Bodies Approve Plan of Union

Both the Presbyterian Church in the U.S. and the United Presbyterian Church through their General Assemblies approved a plan which would merge these two denominations with the Presbyterian Church in the U.S.A. In each case the plan of union now must go to the various presbyteries where it must be approved by two thirds of the presbyteries in the United Church and the three fourths of those in the Southern church.

Film on Catholic Relief Work Has Premiere

The Works of Peace is the title of a new documentary film on Roman Catholic relief work among refugees. The motion picture which will soon be made available to parishes over the country depicts living conditions of refugees, expellees, displaced persons and other victims of war and political upheaval, and the aid being given them by War Relief Services in thirty-two countries of Europe, the Near East and the Orient.

Quotes in the News

Toyohiko Kagawa: "Christianity cannot operate in a vacuum. Christianity cannot be a theory for Japan. By 1960, we will have 100,000,000 people on this little island. We must all learn to live together. So with Bible classes, co-operatives, Christian villages, utilization of our resources, agricultural planning, birth control, we preach the gospel and build the kingdom."

Dr. Arnold Nash, professor at the University of North Carolina: "Christian education in our universities has been on the fringes of the curriculum—a spare-time activity not integrally related to the heart of the teaching. Our aim should be to develop an approach whereby the professors and students have their minds as well as their souls shaped by the Christian gospel. We must realize that everyone has a world view—whether it be liberal humanitarianism, communism or Christianity. What the Christian university needs is first-rate educators who will bring to their subjects the world view of Christianity."

Dr. Hugh L. Keenleyside, director general of the UN Technical Assistance Administration: "Since the discovery of methods of nuclear fission, we are now on the verge of achieving, if we have not already achieved, the power of universal self-destruction. Unfortunately there is little in our past record to justify the belief that we shall not use it. There must be a more equitable distribution of the good things of life. The gap between the developed and underdeveloped areas and peoples is still increasing rather than decreasing."

Sir George Fielden MacLeod, addressing the General Assembly of the Church of Scotland: "We are all committed either to press the button of the hydrogen bomb or to renounce it now. No one is going to leave the opprobrium of the pressing to some RAF lad. I, for one, cannot press that button. Can you? Someone has to call a halt in terms that the common man can understand. The bomb is poised over Asia to save the Communists from their sins and to prove to them how much we believe in the infinite value of every human soul by, perhaps, killing off 500,000 of them at a blow and rendering their lands infertile for a decade. What Asian would want Western ideas if that is the first idea we give them?"

For Sale: Hives and Chicks

Dale W. Blough
Ioannina, Greece

I, ... (name of receiver), agree with Inter-Church Service to follow the plan set forth below.

TERMS BY WHICH HIVE IS GIVEN

A. The hive must be cared for in a manner conducive to the best possible health of the bees.

B. The recipient will be expected to follow to the best of his ability instructions on improved methods of beekeeping suggested by the ICS team representative.

C. The hive will be given free of charge for the first honey season after which the recipient will pay to ICS the initial cost of the hive, either in cash or an equal value in honey.

No. beehives received ..... Total value .....

Value per hive .....

Date ..... Signature .....

The above agreement, referred to as the "bee contract" by those of us on the Inter-Church Service team, is the plan by which we are attempting to assist the Greek villagers in their efforts in beekeeping improvement. Although Greece is often thought of as barren country, during the spring months the valleys and mountainsides are covered with many varieties of wild flowers. The conditions here are ideal for beekeeping.

The wars during the ten years from 1940 to 1950 destroyed most of the swarms of bees in the villages in which the team operates. In the village of Kserovalto, Constantinos Markos had eighty beehives before the war; now he has four. And these four hives, as well as most others that one sees in the villages, bear little resemblance to what we know as beehives. When we see one of these native hives, our first question is likely to be, "What's that?" Quite often they are constructed of reeds in the shape of a pyramid; the inside is cemented with mud. Other hives are boxes of any sort with flat stones on top. Some are merely portions of hollow trees. In none of these is it possible to use foundation wax, so the bees must build the combs unassisted.

Last winter the team placed an order for one hundred super hives with the Boys' Technical School in Ioannina. This spring we started taking them to the villagers. Before the plan was presented we thought it would be difficult to find enough requests for the one hundred hives. But as we soon discovered, "sales" were to be easy. The villagers in Pontikates alone requested about eighty of the new hives. Since the team is working in eight villages altogether, the number of hives for each village had to be limited.

The team wanted to assist the villagers and yet avoid making out-right gifts to them of the hives. Therefore, it was decided to purchase the hives and lend them to the people until the close of the first honey season. At that time the value of the hive will be collected in either money or honey. We were able to purchase the hives for 150 drachmas ($5), about 10 drachmas less than the selling price to individuals.

If the team has a big supply of honey to eat when autumn comes, we will not complain. In the first place, the villagers will have earned their beehives; and in the second place, we like honey.

* * * *

Another phase of the agricultural program in which the team is trying to assist is that of raising chickens. Most of the chickens in the villages are native, a cross of something or other for many generations. Although many people are interested in keeping a better breed, it is practically impossible for them to purchase chicks here in Greece.

For some time the team has had a flock of one hundred Leghorns at our chicken house here in Ioannina. Since villagers very rarely eat chicken, they are especially interested in a small, egg-type breed. Therefore, they are desirous of obtaining Leghorn chicks from our flock.

Again this year we have placed eggs from our flock in the electric incubator; we have the only hatchery in this city of 30,000. The chicks are taken from the incubator and placed in the brood unit for two weeks. At this age they are taken to a specific village that has requested chicks from us. This program of chick hatching and starting has been made possible by Ray Petersime's gift to us of the incubator and brood unit. We are selling the chicks for three drachmas apiece (10c). This includes a supply of chick starter for two additional weeks and vaccination for Newcastle disease.

The same has been true with the chickens as was with the beehives: requests have far exceeded our supply. The village of Metsovo wants to buy 4,800 chicks, a fairly good order for a big hatchery, to say nothing of our small-scale operation. We have concentrated upon filling the orders for chicks in the villages in which we are working. However, we have also been able to take chicks to schools and other villages in the immediate Ioannina area.

The biggest frustration we experience is that there is so much need in so many areas of work that it does not seem as though we are able to accomplish much. However, even though our service in helping the villagers to obtain beehives and chickens is small, we feel that the results of our efforts are rewarding.

AT HOME AND ABROAD



Marie Tritt, nurse, who arrived home in June after three years of service in Austria, inspects medical supplies

AUSTRIA

One Saturday while a **Brethren Service sponsored work camp** labored diligently on the war-battered Lutheran school within the Soviet Zone of Vienna, a group of approximately 100 children from a neighboring *Volksschule* (grade school) assembled in front of the building. Their cheerful singing brought the workers inside to the door from which they listened appreciatively to the youthful music. Many people stopped beneath the shade of near-by trees to enjoy the rich tones of the children's voices. At irregular intervals armed Russian soldiers walked authoritatively between the two groups. After the children were finished the Americans and students on the steps responded with a well-known American favorite. Are these down-to-earth diplomats helping to rebuild a school leaving a greater impact on people than any propaganda a nation might dispense?

The **East Dayton Church of the Brethren,** Ohio, is the first congregation to sponsor a refugee family under the Brethren resettlement program. Kurt and Elfriede Mueller and their small daughter, Gerlinde, of Lager Haid, near Linz, will be resettled by the Dayton church. The goal of the Brethren program is one thousand resettled families. Offices have been set up in Germany and Austria and Brethren workers are interviewing these families.

Glendon Button met with local members of the Heifer Project Committee to select recipients for the first shipment of twenty-five heifers under way to Austria. This week he is visiting, together with Herr Plochl from the Chamber of Landworkers, those refugee families nominated as recipients.

Ilse Tschunko, Vienna, Austria, will be arriving in New York on Sept. 3, to attend Bridgewater College as an exchange student. Ilse has participated in several of the work camps sponsored by Brethren Service in Austria over the past years.

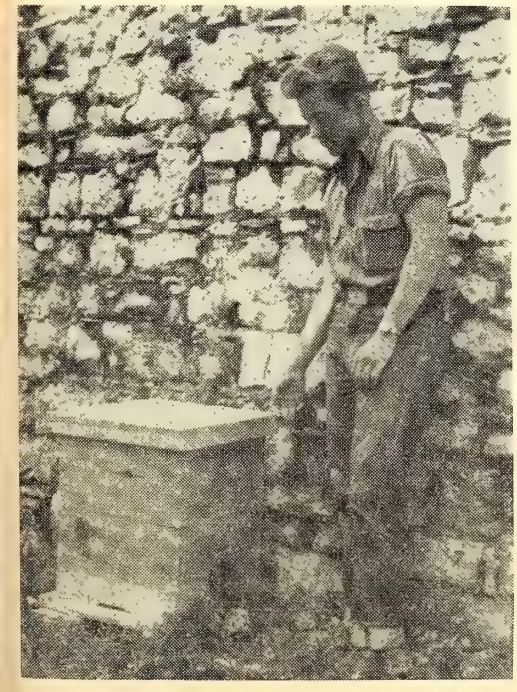
The **material aid and refugee health staff** working together packed 200 packages to be given to children who are recovering from TB. The packages contain flour, lard, honey, sugar, beans, meat, cheese, butter and fruit. This is one portion of a six-month program.

Marie Tritt, who has served in Austria as a nurse for nearly three years, has returned to her home in Carlisle, Pa. Marie plans to spend some time at home and also do some camp work before taking up nursing again.

GERMANY

Carolyn Ikenberry, Bridgewater, Va., exchange student in Hameln, Germany for the past year, returned to her home in June. Carolyn attended Annual Conference and will visit many camps this summer telling about her experience in Germany.

On June 18, **5 tons of cheese** from the States arrived, and most of the Kassel workers took off from their regular jobs to help distribute this cheese to old folks' homes, children's homes and hospitals. On Saturday, Rachel Garner distributed cheese in areas outside Kassel.



Team member, Aldon Theiszen (Mennonite from Nebraska) inspects a new beehive. This hive is one of the new ones that are gradually being introduced into the villages to help the villagers improve their hives and bees

POST-CONFERENCE SEMINAR

Approximately **220 adults and youth** attended the New York phase of the post-Annual Conference seminar. Four buses were chartered and the group spent much of their time at the United Nations becoming acquainted with its activities and meeting some of the UN leaders. Approximately thirty-five persons attended the Washington phase of the seminar. This special seminar was held because it was felt that many people would be interested in this type of thing, along with their trip to Annual Conference.



TRY A NEW IDEA

WHAT'S in a picture? We use pictures to help illustrate stories or to recall pleasant experiences on vacation trips or to stand before us as points of beauty or inspiration. Pictures, in reality, are vivid accounts of some events or experiences that have real value to their owners.

The picture on this page was brought to the attention of the office of the Christian Education Commission about two months ago by the photographer. It was taken in a church of another denomination and the scene it represents has a significant place in the life of that church. As the title on the poster states, it is a Christian Education Center. The items and poster are changed about once a month, but always there is the Christian education center. The Church of the Brethren might well adopt this splendid idea. As a result of studying this picture and of projecting mental conceptions of the possible results, we would propose the following evaluation of such an idea for our church.



M. Edward Clark

Purposes of a Christian Education Center

The over-all purpose would be to acquaint the membership (or constituency) of the church with the total educational program of the Church of the Brethren. Such a center would permit every age group of the church to become familiar with the other age groups' curricula. Children would delight in the periodic opportunities to point out their study materials to their parents and friends. Newcomers to the Church of the Brethren would welcome this method of becoming acquainted with the church's educational program. Perhaps this graphic way of showing the vast scope of the church's program would impress its members with the great mission of the church.

Arrangement of Christian Education Center

An appropriate table should be placed in some convenient and well-lighted space where it is readily accessible and yet not in the midst of congestion at the close of services. An attractive poster behind the table is needed to call attention to the Christian education center. A smaller placard of some sort is needed to indicate what materials are on display.

When the children's departments arrange the center, the following materials should be included: the pupil's book, the Bible, the activity sheets, the message to parents, the picture set, the story paper and the teacher's book.

The youth exhibit would include the Youth Action manuals, various elective study units, along with the Bible, the Youth Quarterly and Horizons.

The adult display should contain the Bible, Bible helps, the Adult Quarterly, the Brethren Bible Study Monthly and magazines such as the Gospel Messenger, the International Journal of Religious Education and the Christian Home.

A schedule for the Christian education center exhibit ought to be posted, so everyone will know what is coming. It will tend to crystallize the total scope of the church's Christian education program. In order that the exhibits are always ready for the assigned periods, someone for each age-group

must be appointed to carry through on this project. Punctual participation in the over-all plan is essential to its effectiveness.

Scope of Exhibits

There are approximately twenty areas of Christian education that could share in this plan of weekly exhibits. The church school (Sunday-school) exhibits will vary somewhat with the size of the congregation, but the various age-groups will be covered — nursery, kindergarten, primary, junior, junior high, youth and adult. Besides these seven groups, the following cause or program areas ought to be covered sometime in the year: temperance education, stewardship education, peace education, missionary education, library service, music and worship planning, women's work, men's work, home department, leadership training opportunities, vacation church schools, church camps, home and family life and weekday religious education classes (if the church participates in them).

Operation of Christian Education Center

Naturally, some of the above-named areas ought to be on display for a longer period of time than others. The church school departments ought to have at least three or four weeks each. One Sunday might be sufficient for some of the others, such as camps, weekday classes, vacation church school, music and worship, etc. The phases of the church program that relate to seasons could be effectively exhibited a week or two previous to the observance, for example, home and family life materials before National Family Week, the missionary education before the church's school of missions, leadership training exhibit before a training school (denominational or interdenominational) is conducted, etc.

Before the Sunday services, the person in charge of that week's exhibit will see that everything is neatly arranged. That person or someone else delegated for the purpose should be on hand to answer any questions that would arise that day. The Christian Education Center can be a strong educational tool if every care is taken to use it effectively.

Will you try some modification of this suggested plan in your local church? After trying it for a period of four to six months, share your experience with the Christian Education Commission.

THE LIBRARY LISTENING POST

These books are new in the Loan Library:

An Adventure With People, by Ferris E. Reynolds. 1954. $1.50.

The author of this book believes that dedicated laymen can learn to teach the Christian religion with skill and joy. With plain words and specific directions and a sense of humor, he helps the church school teacher understand his task and gives valuable suggestions for getting it done.

Program of the Rural Church, by James D. Wyker. 1954. 50c.

A manual for developing the rural church community. In this pamphlet the author tells in seventy-six pages how to plan and carry on a program in the rural church. He has included the "tools" with which to survey homes. Sample correlation sheets are shown whereby he arrives at program projects for the local church Eight pages of tests, outlines and charts will help the pastor and lay worker to gear their church to community life.

Rural Church Administration, by Rockwell C. Smith. 1953. $2.00.

Practical ways in which the rural minister can best serve his people. The qualifications of a rural pastor, his schedule, his personal ministry, church publicity, how to plan and raise a parish budget, erecting new church buildings — all these and many other aspects of the rural minister's work are dealt with in concrete detail.

The Price and the Prize, by Culbert G. Rutenber. 1953. $1.50.

An interpretation of the Christian gospel for young people. This book gives the Christian answer to youth's questions. It sets forth the glorious prize to be won and does not shut its eyes to the price which must be paid. Theological concepts are set forth in easy-to-understand, youth-challenging fashion. Dr. Nels F. Ferré says about the book, "The message is both relevant and real. An authentic Christian voice here speaks to the deepest needs of our day."

The Family Problems Handbook, by Arnold W. Holmes. 1952. $1.49.

Discusses, analyzes and advises on almost every common burden, trial and critical situation which can afflict a person or family. Many, many problems both physical and emotional are treated briefly, with suggested helps for guidance in seeing the problem through.

God So Loved, by Walter Barlow. 1952. $2.00.

The spiritual basis of evangelism. The author has for the past five years been director of the Department of Faith and Life seminars for ministers, Presbyterian Church U.S.A. He aims to demonstrate in this book that the spiritual basis of evangelism is to be found not in the psychological makeup of human nature, but rather in the nature of God.

Christian Love, by Paul E. Johnson. 1951. $3.00.

What it means in terms of present-day psychology and sociology — for the individual, family and community. The book gets at the roots of present-day social problems and personal needs, and aims to find and apply the resources of Christian exprience to meet those needs.

How to Become a Christian, by Samuel M. Shoemaker. 1953. $2.00.

Here the broad foundations are surveyed for building a Christlike life. Starting with "Where We Are Today," Dr. Shoemaker helps the reader understand how the Christian religion can be power and joy and adventure in our world as "twenty-five million Communists are taking the world, and six hundred million Christians are letting it go."

But to Understand, by A. Stauffer Curry. 1953.

The author undertook to discover the attitudes of youth from the Church of the Brethren on such problems as dancing, petting, military service, movies, card playing, smoking, drinking, going with a Catholic, marrying a divorcee, association with Negroes. He then compared these attitudes with those of youth from other representative Protestant denominations. The study is thorough and in detail and goes far beyond several of the other studies of culture of the Church of the Brethren that have been made.

Recreation for the Aging, by Arthur Williams. 1953. $3.00.

A practical and comprehensive planning guide for volunteer and professional leaders with broad range of resources and programs.

You are invited to borrow these and other books for reading and examination. Write to the Brethren Loan Library, 22 S. State Street, Elgin, Ill.



Irwin from Monkmeyer

Village workers serving under th Rural Service Center help th farmers to improve their farmin methods, their animal husbandr and to learn to read and writ

Kathryn Kiracofe
Anklesvar, India

For Rural Improvement

Out in the Villages

SOMETIME after midnight on April 10, we arrived home from an eighty-mile jeep trip. We were out three nights and two days in the interest of rural improvement in our villages. Shantilal Bhagat, his brother, an Indian woman and I made up our party. Our visits were in villages where we have *Gramsevaks* (village servants or workers) serving under the Rural Service Center.

These village workers have been given simple instruction in improved farming, diseases of crops and their remedies, animal husbandry, poultry and adult literacy. In each village we checked on the work of these young men and talked with the farmers. Where improved eggs had been given out for hatching, we checked on the chickens hatched. Shantilal is quite alert to the needs and problems of the village farmer and was able to give many bits of advice to them.

The first day we were privileged to attend a Christian village wedding. This was a happy occasion and we were happy to encourage this young couple, and to congratulate them on the establishment of a Christian home

The first night we gave to helpin the *Gramsevak* start a literacy clas for adults. We called on the villag panch secretary, a Hindu man, an explained our desire. He showe immediate interest and sent out th town crier to call the people togeth er in the center of the village unde the banyan tree. Quite a grou gathered, Hindus, Muslims, Chris tians, literate and illiterate. B means of some charts they wer told that God who has made u and put us into this world, want us to be happy. Many people i every village are not happy. I seems so evident that much of thi

ack of unhappiness is due to six nemies that have pervaded the illages. They are debt, superstiion, poverty, uncleanliness, intemerance and illiteracy. They form vicious circle and bind all who re in their clutches. It is urgent hat we show them how being able o read and write will help them o overcome these other enemies. The *Gramsevak* was introduced to he group as being there to serve hem and was ready to teach all who are ready to learn. The charts or adults were shown and exlained and we hoped some would tep out immediately to be taught, ut none came. (Three came the ext night, we are told. We hope he class will grow.)

The other two evenings we bserved classes that have been oing on for some time. The one lass, we decided, is ready for the xam, which we shall plan to give oon. Following the observation of he classes we held a large, general neeting with the co-operation of he headman of the village in each ase. Instruction was given through ides and pictures on what can be one to improve village conditions. Ve encouraged the establishment f a library in each village and ave promised to give help to any illage which starts such a library. Ve have given help in one village nd a nice little library is now nctioning.

Our Rural Service Center serves l people, irrespective of their caste creed. It is our purpose to help eople to help themselves and to ave a more abundant life, physical-, mentally, economically, socially nd spiritually.

Rural Service Center Women's Institute

WE DIDN'T know there were so many ways to cook food or that it made any difference how we cooked it," said the women when they were shown a chart of the necessary food requirements for the family. "We just cook breads, rice, pulse and our vegetables over and over the same way," they continued.

This was in the food and family class during our institute for village women. They were immediately interested in knowing more about what they can do to feed their families better. They were given practical suggestions in vegetable gardening, growing of fruit trees and poultry raising. Some asked for vegetable seeds to take home. Others asked that we have a demonstration class the next time and show them new ways to prepare their food and how to preserve vegetables for the time of the year when it is hard to grow them.

Interest was just as keen in the Bible, child management, health, and home improvement classes. Each of the women was given a notebook and pencil. A few were not able to jot down in it the things they learned, but they had some of the other women to write for them so they could pass on this information to other women in their villages. We have already received verbal reports of these women telling their village sisters what they can feed their babies besides mother's milk, how to prepare and cook vegetables so as to preserve the vitamins in them, and what to do to keep the termites from destroying their fruit trees.

This was our first Rural Service Center institute for women. We selected thirty women from villages of the Raj Pipla and Anklesvar areas, women who are natural leaders in their villages. Only twelve were able to come. These were from twelve different villages. Two of these women are illiterate, two others learned to read and write after becoming adults, and the others completed four to seven books. All showed leadership ability and all were glad for this privilege of coming.

Some of the women had been in school together when girls; so they had great fun in reminiscing and in sharing experiences since school days. The teachers had also been schoolgirls here. They lived and ate with the women. This gave opportunity for discussions raised in the classes to be continued outside of class.

We want to follow up the work of these three days by visits to the women in their villages and by sending them regularly letters and leaflets of simple information on the subjects taught.



Proper rules of sanitation and drainage for their open wells are taught the schoolgirls

Three Missionaries to Attend Missionary Training College

MORE than 120 young men and women, going overseas as missionaries for the first time, will meet at the Allegheny College, Meadville, Pa., June 23—Aug. 4 for final briefing sessions on how to meet the problems they may find when they go out, many of them to the trouble spots of the world.

The annual six-week missionary training conference is sponsored by the Missionary Personnel Committee of the Division of Foreign Missions, National Council of the Churches of Christ in the U. S. A.

The new missionaries, from a dozen U. S. denominations, the Y. M. C. A., and the United Church of Canada, are going out to serve in churches, hospitals, schools, refugee camps and other church centers in twenty-seven countries of Asia, Africa and Latin America.

Irven and Patricia Stern under appointment for India and Wanda Beal for Nigeria, West Africa, will attend this conference.

Topics the missionaries will study range from discussion of specific geographical areas to methods of learning a new language, ways of staying healthy in tropical climates, problems of nationalism and communism and such special projects as literacy teaching, agricultural improvement and the use of radio and films in remote areas.

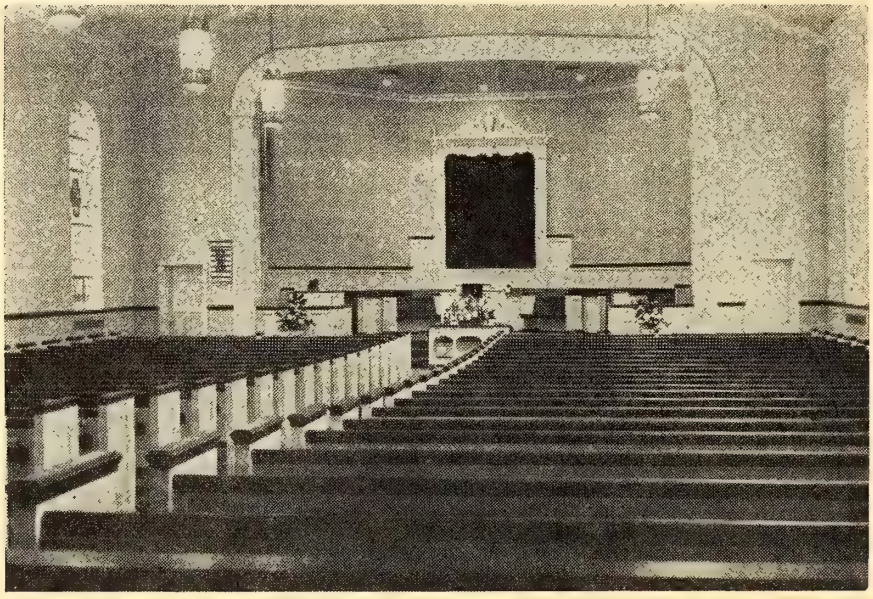
Because missionaries today generally work in co-operation with or under the direction of local church people in countries in which the missionaries serve, a number of church leaders from other countries will take part in the conference.

Discussions on special mission activities and problems will be led by Dr. Hyla Waters, Methodist missionary physician who served in China and is now on furlough from Liberia; Dr. Ira W. Moomaw, educational secretary of Agricultural Missions, Inc.; the Rev. Laton Holmgren, an associate secretary of the American Bible Society; Dr. Frank C. Laubach and Dr. Frederick P. Rex, both of the Division of Foreign Missions Committee on World Literacy and Christian Literature; Dr. Ina C. Brown, professor of social anthropology at Scarrit College for Social Workers; Dean James L. Pike, of the Cathedral of St. John the Divine in New York City; the Rev. W. Burton Martin associate secretary of the Division of Foreign Missions for Radio Visual Education and Mass Communication; Miss Esther Cummings instructor in missionary linguistics Biblical Seminary, New York City

The Rev. E. Bruce Copland associate secretary of the Division of Foreign Missions for missionary personnel, is director of the Meadville training conference. Mr. Copland is a former United Church of Canada missionary to China.

The Church at Home

Edited by Alberta Yoder



Dedication of the Bridgewater Church

ON SUNDAY, Dec. 13, 1953, the new Bridgewater Church of the Brethren was dedicated to the service and worship of God. The guest speaker for the morning service was Bro. Warren D. Bowman, the president of Bridgewater College, who spoke on the theme, The Church of My Heart.

In the afternoon Elder Cecil C. Ikenberry presided at the dedication service. Three of the children's choirs under the direction of Mrs. I. James Eshleman and the adult choir with Professor Nelson Huffman sang for this service. M. Guy West, a former pastor of the church, preached the dedicatory sermon on I Believe in the Church. Bro. Minor C. Miller gave a resumé of the work of the building committee and Bro. Ora DeLauter presided over the dedicatory offering. The climax of the service was a litany of dedication led by the pastor, Bro. I. James Eshleman, and the dedicatory prayer by Marshall R. Wolfe.

In a historical sketch prepared especially for the occasion Professor Newton Cool pointed out that the first Church of the Brethren in Bridgewater had been built in 1878 on the east side of the town. At that time it was a part of the Cook's Creek congregation. In 1907 a separate congregation was organized with a membership of 201. In 1913 the Bridgewater College trustees donated a plot of ground on the college campus for the erection of a new church building. This new brick structure was dedicated in 1915 by Elder H. C. Early.

The congregation continued to increase and by 1952 the need for additional facilities was so evident that the church council authorized a new building program. This new building which was completed in December 1953 joins the older brick church The structure is of modified Colonial design, costing approximately $150,000. It provides a much larger sanctuary, a study for the pastor, a church office, a complete educational plant for the children's department and choir rooms. The older building is gradually being renovated to provide a fellowship hall and dining room, a youth department, and a more useful adult Sunday-school department.

The first pastor of the Bridgewater church was A. B. Miller, who began his pastorate in 1919. Other pastors serving since that time have been Paul H. Bowman, M. Guy West, O. S. Miller, Minor M. Myers, Grover L. Wine, C. G. Hesse, Chester I. Harley, Edward K. Ziegler, and I. James Eshleman, the present pastor.

With these improved facilities the Bridgewater church is now able to

serve more adequately the community, the college and the various regional conferences, laboratory schools and institutes that frequently come to Bridgewater.

In words from the litany, the Bridgewater church was dedicated "to the ministry of the strong to the weak, to the bringing of light in darkness, and to the giving of hope, courage and spiritual health to all human hearts."

Weddings

Bowers-Miller—Cletis Bowers of Muncie, Ind., and Lois Miller of Peru, Ind., June 6, 1954, at the Peru church parsonage, by Milo Huffman.—Elizabeth Sprinkle, Muncie, Ind.

Cornwell-Dolly—Eston Gale Cornwell of Little Orleans, Md., and Violet Uveta Dolly of Flintstone, Md., June 12, 1954, by the undersigned, at his home.—John H. Buffenmyer, Flintstone, Md.

DeVore-Sayler—Ronnie Wade DeVore of Macksville, Kansas, and Patricia Jean Sayler of St. John, Kansas, in the Eden Valley church, June 6, 1954, by the undersigned.—Russell E. Jarboe, St. John, Kansas.

Ditmer-Flory—Donald Ditmer of Potsdam, Ohio, and Connie Flory of Pitsburg, Ohio, in the Pitsburg church, June 5, 1954, by the undersigned.—George W. Wright, Pitsburg, Ohio.

Fike-Ditmars—Elmer Fike of Peace Valley, Mo., and Ina Ditmars of Washington, Kansas, in the Washington church, June 1, 1954, by the undersigned. —John Ditmars, Norton, Kansas.

Glover-Mills—Dallas Glover and Sarah Jo Mills, both of Noblesville, Ind., June 6, 1954, in the Beech Grove church, by C. V. Coppock.—Mrs. Leonard Reeves, Pendleton, Ind.

Goodmiller-McClurg—Leon Goodmiller and Marvel McClurg, both of Huntington, Ind., in the Markle church, June 6, 1954, by David Holl.—Mrs. Pearl Cline, Markle, Ind.

Harter-Hamm—Jack Ronald Harter of Los Angeles, Calif., and Eleanor Eileen Hamm of Rocky Ford, Colo., in the Rocky Ford church, June 6, 1954, by Frank E. Nies.—Mrs. O. C. Frantz, Rocky Ford, Colo.

Hoke-Lee—Lewis Franklin Hoke of Gordon, Ohio, and Shirley Ann Lee of Eldorado, Ohio, in the Prices Creek church, May 29, 1954, by the undersigned.—Henry T. Barnhart, Dayton, Ohio.

Felts-Arons—Donald Felts and Sheila Arons, in the First church, Brooklyn, N. Y., July 3, 1954, by the pastor, the undersigned.—Frederick Dunn, Brooklyn, N. Y.

Hoefle-Baile—Loren Robert Hoefle of Freeport, Ill., and Margaret Baile of Warrensburg, Mo., in the Warrensburg church, Mo., May 29, 1954, by the undersigned.—James H. Mohler, Leeton, Mo.

Morris-Shifflett—James Willard Morris and Mrs. Lena Roach Shifflett, both of Stanardsville, Va., at the church parsonage, June 19, 1954, by the undersigned. —I. L. Bennett, Ruckersville, Va.

Roberts-Crissman—Louis L. Roberts of Cove, Kansas, and Jo Ann Eileen Crissman of Quinter, Kansas, in the Quinter church, June 13, 1954, by the undersigned.—J. Wilburn Lewallen, Quinter, Kansas.

Warren-Wymore—Robert Warren of Wymore, Nebr., and Kathryn Wymore of Beatrice, Nebr., in the Beatrice church, June 11, 1954, by Bro. S. F. Miller.—Mrs. Albert Kuhn, Beatrice, Nebr.

Weaver-Carver—Harold Eugene Weaver of Windber, Pa., and Dorothy Jean Carver of Central City, Pa., June 26, 1954, in the Windber church, by the undersigned.—Warren S. Kissinger, Windber, Pa.

Obituaries

Ainsworth, Etta Francis Keller, was born May 31, 1869, near Harrisonburg, Va., and died April 12, 1954, in Grants Pass, Oregon. On Sept. 17, 1891, she was united in marriage to Minor M. Ainsworth, who preceded her in death in 1949. To this union were born six children. She became a member of the church at the age of seventeen years. Surviving are four children. Bro. A. P. Becker was in charge of the services. Burial was in the Hill Crest Memorial cemetery, Grants Pass, Oregon.—Annie Harlacher, Grants Pass, Oregon.

Ankenman, John Phillip, son of John and Eva Lang Ankenman, was born Dec. 6, 1869, near Macon, Mo., and died June 13, 1954. He was a member of the Maple Grove church and had served many years as a deacon and a church trustee. He was married to Laura Bryant on Feb. 18, 1896. Besides his wife, he is survived by one daughter, four sons, twelve grandchildren, fourteen great-grandchildren and three sisters. Memorial services were held at the Norton Methodist church. Interment was in the Norton cemetery. —John Ditmars, Norton, Kansas.

Baker, Ida Fox, daughter of Abraham and Ida Minor Fox, was born March 28, 1882, at Leitersburg, Md., and died June 12, 1954, in Fostoria, Ohio. She had been living in the Fostoria Brethren Home for about sixteen months. On Oct. 19, 1900, she was united in marriage to Emory McCoy, who died July 14, 1916. Her second marriage was to Chalice C. Baker, who died Jan. 18, 1942. She was a member of the church for many years. Surviving are four sons, three daughters, twenty-eight grandchildren and fifteen great-grandchildren. Funeral services were conducted by her former pastor, E. M. Hertzler. Interment was in the Rock Creek cemetery.—Walter J. Heisey, Tiffin, Ohio.

Berlin, Earl Brent, was born Jan. 27, 1885, in Iowa, and died June 7, 1954, at his home in Olympia, Wash. He was a member of the Olympia church. Surviving are his wife, Nancy, one son, three daughters, one stepson and one stepdaughter. Funeral services were conducted by Rev. Claude Lorimer in the Mills and Mills chapel. Interment was in the Odd Fellows cemetery. — Blanche Beigh, Olympia, Wash.

Bishop, Arthur, son of George and Anna List Bishop, was born near Springfield, Mo., Sept. 9, 1880, and died April 18, 1954. He was a member of the Maple Grove church and had served many years as a deacon, trustee and church treasurer. He was married to Kate M. Ervin on Dec. 22, 1906. Besides his wife, he is survived by one daughter and one grandson. Memorial services were held in the Norton Methodist church. Interment was in the Norton cemetery.—John Ditmars, Norton, Kansas.

Blocher, Bessie H., daughter of Nicholas and Elizabeth Kauffman, was born at Plymouth, Ind., Nov. 17, 1881, and died in Olympia, Wash., May 12, 1954. On March 12, 1899, she was married to Amos H. Blocher. She served with her husband in the ministry. Surviving are her husband, one daughter, two sons, nine grandchildren, seven great-grandchildren, one sister and one brother. Funeral services were conducted by the pastor, Richard Wenger. — Blanche Beigh, Olympia, Wash.

Bucher, Daniel W., was born Dec. 1, 1863, at McConnell Cove, Pa., and died Dec. 4, 1953. On July 24, 1890, he was united in marriage to Elizabeth Long. He was a member of the Sugar Run church for nearly sixty years. Surviving are his wife, seven children, twenty-nine grandchildren and thirteen great-grandchildren. Funeral services were held in the Stone church, Germany Valley, Pa., by David Emerson, Roy Myers and C. H. Shaw. Interment was in the Germany Valley cemetery.—Mrs. David Emerson, Rockhill Furnace, Pa.

Bucher, David Walter, son of D. W. and Elizabeth Bucher, was born near Shirleysburg, Pa., June 13, 1893, and died May 4, 1954. He was united in marriage to Zada Secret on June 5, 1934. To this union were born six children. At an early age he united with the church at Hill-Valley, Pa. Surviving are his wife, four daughters, two sons, his mother, four sisters and two brothers. Funeral services were conducted in the Rockhill church by Roy Myers and David Emerson. Interment was in the Orbisonia cemetery.—Mrs. David Emerson, Rockhill Furnace, Pa.

Clark, Floyd Elvin, son of Mr. and Mrs. Elvin Clark, was born March 28, 1902, at Sheldon, Iowa, and died June 16, 1954, at his home near Sanborn, Iowa. For many years he was a member of the Sheldon church. Following his marriage to Ruth Gibson of Minneapolis, Minn., they made their home near Sanborn. He is survived by his wife, and one son. Funeral services were held at the funeral home in Sanborn, with Bro. Powell of Kingsley officiating. Interment was in the East Lawn cemetery, Sheldon.—Mrs. Harold V. Evans, Sheldon, Iowa.

Cober, Ada E., daughter of Mr. and Mrs. George J. Schrock, was born Aug. 19, 1870, and died April 23, 1954, in Somerset, Pa. She is survived by two sons, ten grandchildren, nine great-grandchildren and one brother. Funeral services were conducted in the Hauger funeral home by Bro. Galen R. Blough. Interment was in the Husband cemetery.—Mrs. Samuel J. Cupp, Somerset, Pa.

Cordier, Frank Crayton, son of Lewis and Elizabeth Cordier, was born Feb. 20, 1866, near Middlebranch, Ohio, and died June 9, 1954. On Nov. 18, 1888, he was married to Maggie Carper, who died on July 29, 1899. Two daughters were born to this union. His second marriage was to Ina Holmes on Sept. 15, 1901. To this union were born six children. Surviving are his wife, three daughters, four sons, sixteen grandchildren and one brother. —Mrs. R. S. Shanafelt, Mogadore, Ohio.

Craun, William Arthur, was born July 13, 1872, and died March 8, 1954. He was a long-time member of the Summit church and a deacon for many years. He also served as the superintendent of the Sunday school for some years. Surviving are his wife, Ida Glick Craun, one daughter, two sons, eight grandchildren, four great-grandchildren, one sister and one brother. Funeral services were held at the Summit church by his pastor, William C. Eicher, assisted by R. V. Simmons and Warren D. Bowman. Burial was in the Oaklawn cemetery, Bridgewater, Va.—Mrs. Elsie Eicher, Bridgewater, Va.

Deskins, Elsie, daughter of Mr. and Mrs. Samuel Webb, was born Aug. 18, 1877, in Iowa, and died at the age of seventy-six years. In 1892 she was married to Charles Deskins. Surviving are two sons, five daughters, twenty-six grandchildren, several great-grandchildren and three brothers. Funeral services were held in the Hyllengren funeral chapel with H. N. Whitten officiating. Burial was in the Orchard Beach cemetery.—Carol Walker, Rice Lake, Wis.

Ebaugh, Joseph R., died June 22, 1954, at the age of eighty-nine years. His wife preceded him in death in 1951. He was a long-time member of the Meyersdale church, Pa. Surviving are one son, three grandchildren, two half brothers and one sister. Funeral services were conducted in the Konhaus funeral home, by the undersigned. Interment was in the Union cemetery, Meyersdale, Pa.—I. C. Paul, Meyersdale, Pa.

Fahrney, Lester E., died at his home near San Mar, Md., April 6, 1954, at the age of sixty-four years. Early in life he became a member of the Beaver Creek church and for many years served as treasurer of the San Mar Sunday school. In 1939 he was married to Mary Linton. Besides his wife, he is survived by one

sister. Services were conducted by the undersigned, assisted by Bro. S. F. Spitzer and Bro. Basil Grossickle. Interment was in the Fahrney cemetery near Boonsboro. —Harold Green, Hagerstown, Md.

Garber, Daisy L., daughter of John D. and Eliza Jane Pfoutz, was born May 30, 1873, near Gettysburg, Pa., and died May 15, 1954. On Feb. 14, 1900, she was married to Robert I. Garber. She was a member of the Washington City church. Surviving are two daughters, two sons, one sister, one brother, five grandchildren and two great-grandchildren. Funeral services were held at the Chevy Chase funeral home by the undersigned. Interment was in the Pipe Creek cemetery, New Windsor, Md.—Duane H. Ramsey, Washington, D. C.

Gardner, William H., son of Elijah and Susan Gutshall Gardner, was born in Augusta County, Va., Nov. 26, 1873, and died Jan. 11, 1954. He united with the church in early manhood. He was married to Eliza Ann Armentrout, who survives him. Services were conducted by Bro. C. O. Showalter. Burial was in the Mill Creek cemetery.—Mrs. Otis Bowman, Port Republic, Va.

Gibble, Hiram G., son of Hiram and Annie Gray Gibble, died at his home in Manheim, Pa., at the age of eighty-one years. He was a member of the church for many years. Suriving are one son, six daughters, and a number of grandchildren. Services were held at the Graybill house by the home ministers. Interment was in the adjoining cemetery.—Susan M. Cassel, Manheim, Pa.

Glick, Harry Newton, son of Joseph M. and Dianne Miller Glick, was born Feb. 10, 1885, near Bridgewater, Va., and died May 28, 1954, at his home in Amherst, Mass., where he was head of the department of philosophy at the University of Massachusetts. He was a member of the Polo church, Ill., and was active in the church there for a number of years. Surviving are his wife, Mabel Stuff Glick, two sons and four grandchildren. Funeral services were held in the First Congregational church which he attended, by the pastor, Rev. Greene, assisted by Rev. Laird, pastor of the M. E. church. Interment was in the Wildwood cemetery.—J. Paul Glick, Waynesboro, Va.

Grosse, Perry, son of Daniel and Clare Grosse, was born in Jasper County, Ind., Dec. 8, 1908, and died at his home near Goshen, Ind., June 23, 1954. He was married to Lottie Bowman on Aug. 31, 1929. Surviving are his wife, two daughters, one son, his mother, one brother, two sisters and one half brother. Funeral services were conducted by the undersigned at the Maple Grove church. Burial was in the adjoining cemetery.—William Brubaker, New Paris, Ind.

Hodge, Leonard, son of Lewis and Belle Reynolds Hodge, died June 17, 1954, in Greensburg, Pa., at the age of sixty-seven years. He was a member of the Greensburg church. Surviving are his wife, Florence Fulton Hodge, four daughters, three sons, five grandchildren and five brothers. Funeral services were held at the Paul Seeman funeral home by Galen M. Bittner. Interment was in the Westmoreland Memorial park.—Mrs. Galen M. Bittner, Greensburg, Pa.

Hoffman, Charles, of Smithsburg, Md., died May 3, 1954, at the age of sixty-eight years. He was a member of the Welty church for more than forty years, serving as a deacon for many years. Surviving are his wife, three sisters and one brother. Services were conducted by his pastor, Bro. John E. Rowland, in the Grove funeral parlor in Waynesboro, Pa. Interment was in the cemetery nearby. —Esther V. McCormick, Highfield, Md.

Hoffman, Mary Ethel, daughter of Ezra and Dora D. Noffsinger, was born April 22, 1892, in Darke County, Ohio, and died June 3, 1954, at her home in Trotwood, Ohio. At an early age she united with the church. In addition to her local church participation, she spent a number of years working at the Brethren Home in Greenville and at Manchester College. On Nov. 29, 1934, she was united in marriage to Stanley Hoffman. Surviving are her husband and one sister.—Paul W. Kinsel, Trotwood, Ohio.

Huntt, Amy S., daughter of Richard H. and Georgiana S. Lusby, was born Nov. 29, 1869, in Prince Georges County, Md., and died June 14, 1954. She was a long-time member of the Washington City church. On May 17, 1887, she was married to Sidney G. Huntt. Surviving are one daughter, one son, two sisters, two brothers, four grandchildren and ten great-grandchildren. Funeral services were held at the Chambers funeral home by Rev. J. Ray Klingensmith, pastor of the Washington Brethren church. Interment was in the McKendree church cemetery at TB, Md.—Daane H. Ramsey, Washington, D. C.

Hylton, Nettie Gearheart, formerly of Galax, Va., died in her home in Lynchburg, Va., June 4, 1954. She was a member of the Pleasant Hill church. Surviving are her husband, Aaron Hylton, one son, five brothers and one sister. Funeral services were conducted in the Pleasant Hill church by her pastor, C. C. Kurtz, assisted by Hampton Marshall and A. N. Hylton. Burial was in the church cemetery.—Mrs. Ava M. Cannaday, Willis, Va.

Johns, Joseph, died at the age of sixty-two years. He is survived by his wife, Mrs. Anne Johns. Services were held in a funeral home in Brooklyn, N. Y. Burial was in Florida.—Frederick Dunn, Brooklyn, N. Y.

Kreider, Alice Gibble, widow of Cyrus Kreider, died June 11, 1954, just a few weeks after the death of her husband, at the age of seventy-six years. She was a member of the church for many years. Surviving are her two stepdaughters and one brother. Services were held at the Annville church by Bro. Hiram Gingrich. Interment was in the Midway cemetery. —Sarah Winters, Cleona, Pa.

Kreider, Cyrus, died May 26, 1954, at the age of seventy-nine years. He was a member of the Annville church. Surviving are two daughters, and three brothers. Funeral services were held at the Annville church with Brethren Hiram Gingrich and John Shuman officiating. Interment was in the Midway cemetery.—Sarah Winters, Cleona, Pa.

Landis, Clyde E., son of Abe and Sarah Landis, died April 30, 1954, at his home near Weyers Cave, Va., at the age of forty-seven years. He is survived by his wife, Alma, and one sister. Funeral services were held in the Pleasant Valley church of which he was a member, by his pastor, S. H. Flora, Jr., assisted by C. B. Troutman. Interment was in the adjoining cemetery.—Mrs. Frank L. Garber, Weyers Cave, Va.

Landis, Harry, died at the Zion Home near Lititz, Pa., at the age of seventy years. For many years he was a member of the church. Surviving are one stepson and two brothers. Services were held in the Beck Brothers funeral home in Lititz. Interment was in the Longnecker cemetery.—Susan M. Cassel, Manheim, Pa.

Lewis, Mrs. Alice, died at the age of eighty-two years, in Brooklyn, N. Y. For many years she was a member of the church. Surviving are two daughters, five grandchildren and nine great-grandchildren. Funeral services were held by R. R. Ritter at the Mabel church, Oregon. Burial was in the church cemetery at Mabel, Oregon.—Frederick Dunn, Brooklyn, N. Y.

Miller, Harold Clayton, son of Aaron and Lydia Miller, was born April 5, 1892, at Eglon, W. Va. On June 6, 1917, he was married to Blanche Bonsack. He was a medical doctor and an ordained minister, in which capacities he devotedly served his Master and his fellow men. Surviving are his wife, one daughter and two grandchildren. Funeral services were conducted in the Maple Spring church, where he had served as a minister, by the undersigned and Paul H. Bowman. Burial was in the Eglon cemetery.—Paul Crumley, Eglon, W. Va.

CAP GOODS

We furnish highest quality nylon and silk nets, nylon and ninon chiffons and organdy. All stiff finish. Reduced prices on nylon. Samples free.

R. E. Arnold, Elgin, Illinois



"I'm not a wealthy person," you say, but

You like some of our best annuitants may make your first gift with $100. Be it $100 or $100,000 you can do these four things easily through

THE ANNUITY PLAN

1. **Secure a regular, high yield, reliable income for life.**
2. **Free yourself from risks in investment and save taxes.**
3. **Serve your Lord by your gift.**
4. **Help some needy soul to Christ. Match your dollars with some worker's devotion.**

Be wise—acquaint yourself with the Plan. Send the coupon today. Delay is the enemy of good intention.



General Brotherhood Board
22 S. State St.,
Elgin, Illinois
Attention: H. Spenser Minnich

Dear Brother Minnich:

Please send me your leaflet, A Church Annuity Is a Double Blessing. Also your sheet with examples showing operation of the Annuity Plan.

Name .....

Address .....

.....

Church News

Northern Iowa, Minnesota and South Dakota

Sheldon—At our council meeting reports were made by the pastor and by the various organizations. A film, The Honey Bee in Relation to Agriculture, was shown by Newman Lyle, after which he led a discussion. As part of our morning worship on Mother's Day a pageant was presented. Four classes in daily vacation Bible school were held for two weeks. On the final evening the children presented a program. Brother and Sister Holsopple attended Annual Conference. During their absences Rev. B. D. Dykstra of Orange City, Iowa, was in charge of our services. —Mrs. Harold V. Evans, Sheldon, Iowa.

Southern Illinois

Astoria—Since our last report, five have been baptized and two received by letter into our church. Our regular council meeting was held June 1, with Bro. Dewey Cave as moderator. Plans are under way to establish a memorial fund for the departed members of our church. The men's work sponsored the film, Beginning of the Rainbow. On May 21 the young people sponsored family night with a kitchen shower for the church. Worship services were held May 16 at Camp Emmanuel with Carroll Petry of Lombard, Ill., as guest speaker. During the absence of our pastor, Bro. Delmer Moyer and Bro. Forrest Eisenbise and his wife were in charge of the services.—Mrs. Lizzie Riebling, Astoria, Ill.

La Motte Prairie—We met in our council meeting on June 21, with our elder, Farrel Culler, in charge. Max Stoner and Henderson Benson were chosen delegates to district meeting. Our church joined in the One Great Hour of Sharing. In the district pulpit exchange Bro. F. E. McCune and his wife of the Walnut Grove church were with us and our pastor was in the Walnut Grove church. Brother and Sister Clarence Brubaker and their daughter of Ohio will hold meetings in our church the first two weeks in August. On Aug. 8 an all-day meeting is planned with a basket dinner at the noon hour.—Florence Seymour, Palestine, Ill.

Panther Creek—At our council on May 23 church and Sunday-school officers were elected. Bro. Small was elected elder and Floyd Gochenour, superintendent for the Sunday school. Hazel Armstrong and Amy Gochenour are delegates to district meeting. One Sunday Bro. Hiatt and Bro. Whisler exchanged pulpits. We have finished the study of the mission work in New Mexico under the leadership of Sister Jessie Yordy. On Mother's Day a family program was held in the evening with the films, The Toy Maker and As the Twig Is Bent. Bro. Hiatt was delegate to Annual Conference. The men's and women's work spring rallies were held in our church.—Mrs. J. E. Small, Roanoke, Ill.

Middle Indiana

Marion—Our pastor and his wife attended Annual Conference. Several books have been added to our library. Our men are collecting clothing and shaving kits for older men in Europe. New officers were elected at the women's work meeting. Mrs. O. A. Mathias was elected president. Our mother and daughter tea was held on May 21. Our young people were host to the sectional rally. On pulpit exchange Sunday, Bro. Donald Holsopple of Salamonie was our guest speaker. Dedication of children and parents was held on Mother's Day. On June 13 the children gave a program. The Gleamers' class is selling boxes of note cards with the picture of our church The women's and men's work sponsored a family night at the church. Our council meeting was held June 1. Bro. W. C. Stinebaugh of Wabash, Ind., is our elder. —Alma Wood, Marion, Ind.

Markle—In the absence of our elder, Bro. R. H. Miller, Bro. Samuel Harley was in charge of our council meeting. Our pastor, David Holl, was elected delegate to Annual Conference. A union Good Friday service was held at our church. Union Easter sunrise services were held at the Methodist church followed with a breakfast at our church. Two were received into our church by letter at the Easter morning services. On National Christian College Day, Joel Thompson, ministerial student at Manchester College, was with us. On May 16, pulpit exchange Sunday, Garland Borden, pastor of the Loon Creek church, preached for us. The union Bible school program was held on the evening of May 30 at the Buckeye Christian church. In the absence of our pastor on June 13, Bro. H. N. Whitten was speaker. On June 20 Ulrich Hartman, a German exchange student who is making his home with Mr. and Mrs. Joseph Hart of our congregation, was guest speaker. Garland Borden was speaker on June 27. Several ladies from our church attended the women's spring rally at the Flora church. The aid society is making layettes for the district project. They are also knotting comforters for relief.—Mrs. Pearl Cline, Markle, Ind.

Pleasant View—At an evening service, Dr. Lloyd Cunningham gave a talk concerning the mission work in China and India. A district young people's rally was held at our church one week end. Our pastor, Ausby Swinger, was delegate to Annual Conference. Ten other persons from our church also attended the Conference. A two-week vacation Bible school was held May 31—June 11, closing with a program on Sunday evening. The quarterly council meeting was held on June 10. Officers were elected for the coming year. The plans presented to the church by the building committee were accepted and we will start building this fall.—Mrs. Charles Wine, South Whitley, Ind.

Northern Indiana

Pleasant Hill—We have recently remodeled our church. J. Calvin Bright, pastor of the Richmond church, Ind., gave a talk at a Sunday evening service. At another Sunday evening service, Mrs. Roy Metzler gave a talk on the home mission work at Flat Creek, Ky. As a result of this service, a truckload of materials were taken to the mission field for distribution. Bro. Russell Helstern of Brookville, Ohio, conducted our pre-Easter services. We had communion services on Saturday evening with breakfast at the church on Easter morning. A deputation team from Manchester College was in charge of a morning and afternoon service. We participated in the seeds-of-hope project and held a dedication service for the seeds. We participated in the One Great Hour of Sharing program with a special offering for relief. In the evening of Mother's Day the sister's aid society gave a supper at the church as a tribute of thanks to the men for cupboards and new stove and also to honor the mothers. Following the supper Bro. Mark Schrock delivered the message. The primary class has been studying about Africa and the Africa mission; they sponsored a film showing the Africa mission field and workers. An offering was received for the work there.—Alice Longenecker, Churubusco, Ind.

Southern Ohio

Beech Grove—Since our last report seven have been added to the church by baptism, four by letter and two by former baptism. We joined with the Cedar Grove church in showing the film, The Life of Jesus Christ. Dr. Hollenberg had charge of a morning service and told about their work among the Indians. The children filled five I Care posters for the Navajo Indian mission. They have also bought a heifer for relief. A deputation team from Manchester College had charge of worship service and gave the play, Dust of the Road. We had a service of adoption and also a service of dedication for two little girls. We observed World Day of Prayer with a union service in our church. Our church was host to an area conference for children's workers in April. The women's work group has been sewing, making comforters, and collecting and packing clothing for relief. Our pastor, Bro. Ritchey, was chosen as delegate to Annual Conference. Guest speakers have been Bro. Satvedi, Bro. Oliver Dearing, Dr. Cunningham, Bro. Moyne Landis, Bro. Roscoe Inman and Bro. Donald Ritchey. We had a community vacation Bible school.—Mrs. Cleo Brumbaugh, Lewisburg, Ohio.

Union City—Our church has established a memorial gift committee which will help members select suitable gifts to present to the church in memory of departed loved ones. Six persons have been baptized into our church fellowship. Five babies were dedicated at a special service. Our pastor was delegate to Annual Conference. At the evening service on Easter, the choir presented the cantata, Sunrise Over Calvary. Membership classes were held on Sunday evenings prior to the church service for new members.—Dorothy Carter, Union City, Ind.

West Alexandria—The young people of our church presented the pageant, Claudia, the Wife of Pilate, at the sunrise service on Easter morning. Following the services a fellowship breakfast was held. Six additional Sunday-school rooms were provided in the remodeling of the church basement. On June 2 the women's work organization held its summer picnic. The aid has been sewing for Bethany Hospital as well as quilting. On Sunday, May 30, eleven persons were baptized. Twenty-six have been received into the church. Ulysses Whitehead was delegate to Annual Conference. Our pastor, J. H. Good, will serve as a district delegate on the Standing Committee. In the absence of our pastor, Bro. Groff and Bro. Earl Shank, local ministers, were in charge of our services. — Mrs. Harold Bowman, Lewisburg, Ohio.

Eastern Pennsylvania

Elizabethtown—James Renz of Elgin, Ill., Brotherhood temperance director, conducted a temperance institute. The father and son banquet was held at Hostetters banquet hall with Dan Shearer of the First E.U.B. church, Ephrata, as speaker. The men of our three churches built a new cabin at Camp Swatara during a three-day period. As a result of the meetings by Bro. Merlin E. Garber of Roanoke, Va., nineteen were baptized and four received by letter into our fellowship. Bro. Norman Patrick of Hummelstown, Pa., held a two-week revival at the Swatara Hill church. A conference for adult advisers and teachers of youth and junior high was held in our church with Ed Crill and Paul Weaver as leaders. The Easter drama, God So Loved the World, was presented by the youth of the church. About eighty-five dollars was contributed by our church school classes and individuals for CARE food packages for the Austrian T.B. children. Brother and Sister W. W. Peters were in charge of this project. On May 9 ten children were dedicated at a service for parents and children. Carl Heilman of Elizabethtown College was speaker at our mother and daughter banquet. William and Lena Willoughby of Bridgewater College held a family life institute in our church. At our quarterly council meeting on June 2 Horace Raffensperger, chairman of our building committee, gave a report. The specifications for our new church building are in the hands of the contractors. On June 6 the annual service of recognition of our three choirs was held. Our delegates to Annual Conference were A. C. Baugher, Nevin H. Zuck, Martha M. Martin, Galen Kilhefner and W. W. Peters.

Mrs. Eby C. Espenshade was director of our vacation Bible school, which was held June 21—July 2.—Anna E. Butterbaugh, Elizabethtown, Pa.

Mechanic Grove—A number of our people attended the community Easter sunrise services. A special council meeting was called with Bro. Norman Musser and Bro. Phares Forney present from the ministerial board. One minister and three deacons and their wives were elected to office. Brother and Sister Moyne Landis conducted special services May 2-16. Eight persons were baptized into our fellowship. On May 23 Charles and Mary Beiber and their family, returned missionaries from Africa, were with us and told of their work. The local W.C.T.U. chapter sponsored a gold medal speech contest. Love feast was held June 6. Bro. Samuel Godfrey gave the self-examination message in the morning and officiated at the love feast in the evening. Brother and Sister William P. Bucher were our delegates to Conference at Ocean Grove. Lois Stauffer was in charge of our two-week daily vacation Bible school which began June 14. Anna Schreiber, New Providence, Pa.

Reading—The young people showed the film, The Bible on the Table. Howard Kaucher, Jr., has been elected a deacon. Our church held a worship service at the county home. Bro. Robert Hess was evangelist during our Holy Week services. Four were baptized into the church fellowship. A group from our church spent a day at the processing plant at New Windsor. Bro. Murray Lehman officiated at our love feast services. Our mother and daughter fellowship dinner was held with Mrs. Rufus Eby as guest speaker. Dedication for parents and children was held on May 9 by our elder, Bro. S. Clyde Weaver. Bro. Milton Hershy gave a report of his trip to Europe on a cattle boat. Recent speakers during the absence of our pastor have been Brethren Cyrus Krall, Conway Bennett, Mark Keeney, Robert Turner, Paul Wenger and Robert Faus. Our children's day service was held June 13. Our pastor and his wife, Brother and Sister Ralph Ebersole, were delegates to Annual Conference. Bro. Forrest U. Groff met with us on Saturday, June 26, to help us with our building program. Our men have been working on the new buildings at Camp Swatara. Bro. Ralph Ebersole was ordained to the eldership and Bro. Robert Knappenberger was licensed indefinitely to the ministry.—Mrs. Lillian Epright, Reading, Pa.

Middle Pennsylvania

Albright—Prior to love feast on May 16, our home ministers conducted a week of meetings with five persons being baptized into our church fellowship. Previously six others had been baptized and two received by letter. Bro. Wayne Snider showed slides and gave a lecture on his trip to Palestine. Brother and Sister

BIBLE



STORY BOOKS

by WALTER RUSSELL BOWIE

The Story of the Bible **$3.95**

For young men and women and adults, Dr. Bowie has done a scholarly job — one of the finest in its field. To read this masterpiece is to be thrilled and pleased. Beautifully illustrated jacket and with twenty full-color plates. The story appeal of beauty and romance is retained but the entire narrative has been brought into harmony with the finding of modern criticism. 560 pages. Full color jacket.

The Bible Story for Boys and Girls **$3.50**
(Old Testament)

Old Testament heroes are vividly brought to life. Questions and problems that usually arise from these great epics are dealt with in a marvelous spirit of understanding. 23 full color plates. 224 pages.

The Bible Stories for Boys and Girls **$2.50**
(New Testament)

The story of Jesus and his followers told with reference but with keen insight of what will attract and hold the interest of young readers. Every home should have this book on the children's bookshelf. 19 full color plates. 160 pages.



BRETHREN PUBLISHING HOUSE, Elgin, Illinois

Brethren Placement and Relocation Service . . .

This column is conducted as a free service to our people. The right to edit and reject is reserved. Since no verification of ads is made no responsibility can be assumed. In writing about any ad please give the number. Unless otherwise specified address all correspondence to Brethren Service, General Brotherhood Board, 22 S. State St., Elgin, Ill.

No. 979. For sale: Two apartment houses, completely furnished on two-corner lots, zoned for business, in Sebring, Florida. Twelve apartments in all. Three blocks from Church of the Brethren. Write to Bryan Leckron, General Delivery, Anderson, Indiana.

No. 980. Wanted: A man who can coach basketball and other athletics and teach in the high school. A dietician or kitchen manager, with girls to assist them. Anyone who knows food values can handle this work. Also desire a regular high school teacher. Anyone interested in working in a real Christian atmosphere in these positions write to G. E. Drushal, Lost Creek, Kentucky.

No. 981. For sale: Five acres of good land with seven room house in good condition with basement, modern bath and shower. Two-car garage with large laundry room. One air-conditioned poultry house accommodates 100 laying hens. A small barn fully equipped for three cows. Twenty bearing peach trees. Located three blocks from Brethren church and three blocks from consolidated school. Write to E. G. Sellers, Onekama, Michigan.

No. 982. Wanted: Couple interested in getting into farming in central Ohio. Must be good with machinery. Farm has beef cows and sheep. Close to Church of the Brethren. Write: Brethren Service Commission, General Brotherhood Board, 22 S. State, Elgin, Ill.

No. 983. Wanted: Opportunity for Brethren family to farm on third or half basis, preferably in the corn belt. Wirte: Norman H. Brumbaugh, Franklin Grove, Ill.

No. 984. For sale: 47½ acres, high productive black sandy loan, well fenced and drained. Six-room asphalt shingle covered house with good furnace, electricity and a new pressure water system. Fair barn and outbuildings. Room for 600 laying hens. Ten minutes drive to Manchester College. May be purchased with crops, stock and equipment. Write: Brethren Service Commission, General Brotherhood Board, 22 S. State St., Elgin, Ill.

No. 985. For rent: Productive 160 acres stock and grain farm, five miles from Manchester College, on state road. Modern seven-room house, bank barn, adequate outbuildings. Available March 1, 1955. Two and a half miles from a Brethren church: Write: Brethren Service Commission, General Brotherhood Board, 22 S. State St., Elgin, Ill.

No. 986. Wanted: Position in local or state government or similiar work that requires a degree in public administration. Willing to relocate to fill position. Write: H. E. Tittle, 1537 Eileen Road, Toledo 7, Ohio.

No. 987. For sale: Nine-room residence and gas station, on one acre, across the street from Manchester College. Terms. Write: M. C. Brooks, R. 1, North Manchester, Ind.

No. 988. Wanted by Nov 1: Christian houseparents (man and wife) to care for 18 homeless boys. Apply: Bashor Children's Home, Goshen, Ind.

No. 989. When you come to Florida, reserve your room or apartment at "The Grey Top Inn," Sebring. Operated by Brethren people, close in, reasonable rates. Write: Homer Chamberlain, The Grey Top Inn, Sebring, Fla.

No. 990. Young man (28) and wife both desire general farm experience with room, board and salary for their earnest labor and willingness to learn all phases of farm life. Write: Elinor and Emery Jones, 2929 Old San Jose Rd., R. 2, Santa Cruz, Calif.

CHILDREN'S BOOKS (1954)

***TINY TOT SONGS**

Paul E. Bierstedt

This is a beautifully illustrated song book for small children. Large format and lithographed in color the sixteen songs will captivate the tiny tots. While all songs do not have the same merit this will be a helpful book in the library, church school, or at home. **$1.00**

***THE FIRST BOOK OF ISRAEL**

Nora B. Kubie

The story of Israel from the time of Moses to the present day is told in narrative, charts, and pictures which young and old will enjoy. Israel, much in the news these days will be of particular interest at this time. Excellent for use in connection with a study about lands of the Bible with Junior age children. 70 pages **$1.75**

***PUDGE**

Irma S. Black

Fiction. A delightful mystery story. The plot presents a new boy at Eagle Bay, the reaction of the other boys and girls in the community and how they eventually find out the true characteristics of the newcomer and learn to love and accept him.
184 pages. Cloth. **$2.50**

***SUSAN'S SPECIAL SUMMER**

Joyce Boyle

This is a read-aloud book for families with young children or for use in lower grade church school classes. The father, mother, grandmother, little cottage near a park, and a special summer for Susan, age six, furnish the proper setting for a delight-story. 96 pages. **$1.50**

***STORIES OF JESUS**

Ethel L. Smither

Eleven favorite stories of Jesus from the first Christmas to the first Easter are retold for boys and girls. This book is sure to win many readers because of the style, the pictures, and most of all, the subject. 80 pages. **$1.50**

*Suggestions for church library.

BRETHREN PUBLISHING HOUSE . . . . Elgin, Illinois

Harlan Brooks, returned missionaries from India, were with us on Sunday evening, June 6, showing slides and explaining their work in India. Our pastor and his wife, Brother and Sister Pepple, were delegates to Annual Conference. We are studying the book of Acts in our midweek prayer meeting. Our Sunday school is arranging for a daily vacation Bible school. We are looking forward to our coming evangelistic meetings the last week of August and the first week of September under the leadership of Bro. Hartman Rice.—Mrs. D. I. Pepple, Woodbury, Pa.

Altoona, Twenty-eighth Street — Within the past six months, twelve have been added to the church membership by letter, baptism and signing a card for the newly reorganized church. Improvements have been made in the kitchen and a nursery room has been provided in the basement of the church. The relief and Brethren Service committees have been sewing, collecting material and packing boxes of materials for the relief truck. Bus service has been provided for the Sunday-school and church folks. Some of our people attended the district Sunday-school workers' and leadership conference, the men's and women's work banquets, the children's workers' conference and the youth meeting. The Juniata College choir gave a program in our church. Our members contributed to the offerings for One Great Hour of Sharing and the Conference Offering. The missionary society sponsored a family night dinner with a recognition service for all the members who have come into our church during the past year. Instruction was given by our pastor for the young people and adults of our Sunday school in the preparation for church membership. On Easter the CBYF were in charge of a sunrise service followed by a breakfast. Our choir presented an Easter cantata. Our pastor, along with other ministers in Altoona and Blair County, was invited to a radio and television workshop. During the district exchange of pulpits, Bro. Cameron preached at the Hollidaysburg church, and Bro. Plank of the Burnham church was with us.—Martha Mentzer, Altoona, Pa.

Huntingdon—On May 2 Bro. H. Stover Kulp was in charge of our love feast service. Bro. Stewart Kauffman, regional secretary, was guest speaker at our services on May 9. Our mother and daughter banquet was held in the church social room. Our pastor, Bro. John Middlekauff, and Lee Kauffman, have returned home after spending the past six weeks in Europe and the Holy Land. Baccalaureate services for Juniata College were held in our church on June 6, with Calvert Ellis as speaker. During the first two weeks of June our church was host for some sessions of the vacation Bible school.—Mrs. C. Raymond Hetrick, Huntingdon, Pa.

Leamersville—At our spring council, four deacons were elected. Bro. Cameron from the ministerial board was with us and assisted our elder, Bro. G. R. Showalter. Three letters were received. Bro. Roy Forney held a week of meetings before our love feast service. As a result seven young people were baptized into our church. Three babies were consecrated at special services on May 16. Our Bible school was conducted by our pastor, Bro. Pletcher, and Rev. Peters of the U.B. church with teachers from both churches. On June 13, our pastor's father, Bro. I. R. Pletcher, brought the morning message. Bro. Pletcher represented our church at Annual Conference. —Mrs. Rachel Claar, East Freedom, Pa.

S. E. Pennsylvania, New Jersey and N. Delaware

Philadelphia, Germantown—Brother and Sister Grimley, missionaries, told of their African work at one of our services. At the fellowship dinner which was sponsored by the young women of our church, Mr. Eli H. Stoltzfus gave a travelogue with colored pictures of his recent trip to Europe. Representatives from our church attended the district youth leadership conference at Amwell; the junior teachers conference at the Coventry church; and the district spring session for laymen at the Green Tree church. The Elizabethtown College alumni banquet was held on April 9. The choir presented the cantata, Day of Resurrection, at our Palm Sunday services. Bro. Tobias F. Henry brought the message on Juniata College Day, April 25. The Billy Graham picture, Oiltown, U.S.A., was shown on May 3. W. I. Book was guest speaker on May 16 when Bro. Waltz spoke at the Bethany church in the pulpit exchange program. Cottage prayer services were held in the homes of several members the week of April 26. S. H. Hess of the Mingo church assisted Bro. Waltz at our love feast on May 9. Sister Velva Jane Dick, missionary, showed pictures of African life at our mother and daughter banquet. Our church was represented at the district women's work conference at Springfield on May 15 and the district deacons and ministers conferences at the

MY NEW ADDRESS IS . . .

Name .....

R. D. or St. .....

P. O. ..... Zone ..... State .....

Help us to keep your Gospel Messenger coming by reporting any change in address promptly. **Please do not remove old address.**

Parkerford church on May 22. Brother and Sister Waltz were delegates to Annual Conference. Five have been received by letter and one consecrated into our church fellowship since our last report.—Marie M. Cameron, Philadelphia, Pa.

Western Pennsylvania

Ligonier—We had Bro. J. L. Miller of York, Pa., with us for a week of meetings May 23-30. There were sixteen persons baptized, five received by letter and one awaiting baptism. The children of the church gave a program on June 13. The Salvation Army conducted a tour through the slum district of Pittsburgh for a group of people from our church. The young adult class and young people's class furnished screens and screen doors for the parsonage. In the near future the young adult class plans to refinish the floors at the parsonage.—Mrs. J. L. McConnaughey, Ligonier, Pa.

Somerset—Our church participated in the union Week of Prayer service with Dr. Newton H. Fritchley as speaker. Rev. Frank Weller brought us a message telling of his visit to Japan. The picture, Operation Orient, was shown. We had a dedication service for the new altar table which was presented by Brother and Sister George Hobrun in memory of their son. Bro. Earl Lehman, Bro. E. M. Hertzler and Bro. H. Q. Rhoads were with us for pre-Easter services. The three-hour service on Good Friday was held in our church. The Elizabethtown College choir brought us a concert. Our love feast and communion services were held on Easter evening. At council meeting it was decided to plan for holding love feast in the sanctuary and to make improvements in the basement to allow for more classrooms. Brother and Sister Blough served as delegates to Annual Conference. Rev. Donald Yost of Lavansville, Pa., brought the message at our officers and teachers testimonial dinner. Nine children were consecrated on Mother's Day. Bro. Galen K. Walker conducted a week of revival services in May.—Mrs. Samuel J. Cupp, Somerset, Pa.

Eastern Maryland

Washington City—Bro. John B. Grimley, missionary to Africa, spoke in our church. The Bridgewater College Clericus Chorus gave a program. Special speakers for our Thursday evening devotional services during Lent were Bro. J. A. Leatherman, pastor of the Hamline Methodist church; Lee A. Weaver, pastor of the University Park church; Harold Z. Bomberger, pastor of the Westminster church; Richard W. March, former pastor of the Richmond church; Edgar W. Beckett, pastor of the Hyattsville Methodist church; and Jacob F. Replogle, pastor of the First church, Baltimore. A class in church membership was conducted by our pastor each Sunday evening during Lent. Our pastor, Duane H. Ramsey, conducted services during Holy Week. Our senior choir presented the cantata, The Divine Redeemer, by Gounod. Our spring love feast was held on May 2. Ten new deacons and their wives were recently elected and installed into office. On May 9 we had a special observance for the Fahrney-Keedy Memorial Home with two guests present from the home and a special offering was received for the remodeling program of the home. Our junior highs attended the rally at New Windsor on May 22. They helped to purchase chickens for Turkey. Our church purchased a new parsonage at 1619 Thirty-eighth Street, S.E. On Sunday evening, May 30, we had a reception honoring all the new members who had been received into the fellowship of the church during the past year. Our delegates to Annual Conference were D. L. M. Cupp, Wilmer Garber, Mary Hinshaw, Frank Jordan and Brother and Sister Duane Ramsey. On the first of July Bro. Harold S. Moyer became our assistant pastor. Since our last report sixteen babies have been consecrated, eight persons baptized and eight received by letter.—Mrs. Danny Dalyai, Washington, D. C.

Western Maryland

Fairview—Since the beginning of the new year, we have had several visiting speakers. Our church participated in the One Great Hour of Sharing. On Easter Sunday our pastor, Ross Speicher, conducted our sunrise services. On May 8 our women's work group sponsored a bake sale with the proceeds going to the church for refinishing the floors.—Mrs. Homer Knotts, Gormania, W. Va.

Dig or Die, Brother Hyde

(An Autobiography of a Pioneer Preacher)

William J. Hyde

Relive with "Brother Hyde" human situations, from the riotously funny to the deeply tragic as they were experienced during fifty years of service in the ministry.

Situations as he

. . . lands in Dakota Territory with no church, no support and $60.00 in his pocket.

. . . holds his first services over a saloon reached by a ladder.

. . . helps raise a building fund with the help of two grain farmers who don't speak to each other.

. . . starts a Sunday school on the shady side of a sod hut.

. . . preaches a sermon as courtroom evidence.

. . . wangles a free pipe organ from Andrew Carnegie with a 6c stamp.

. . . gives away his wife's "pot luck" supper to some newly-weds.

This is a book packed with anecdotes and the simple joy of life. 256 pages. Cloth. **$3.00**

BRETHREN PUBLISHING HOUSE

Elgin, Illinois

Church of the Brethren
Gospel MESSENGER
AUGUST 21, 1954



Ewing Galloway

Traffic Halts When the Bridge Is Up

EVERY time a boat follows the Chicago river on its way to Lake Michigan the divided spans of bridges rise up to halt traffic. Impatient horns blow while drivers wait and glance nervously at their watches. For a few moments they realize how important are the bridges they cross every day and take for granted.

Only a few miles from downtown Chicago representative churchmen are assembled this week at Evanston to repair broken bridges and to find new means of communication between Christian groups. Their task is not merely one of engineering the right structures but also one of building foundations in Christian fellowship that will bridge some of the gaps that persist in our divided world. If our common loyalty to Christ is well founded the needed bridges can be built. They should be broad enough to handle traffic both ways so that Christians who live apart may all share in the mutual exchange of convictions and hopes.

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

Contributing Editors

A. G. BREIDENSTINE .... Lancaster, Pa.
JAMES H. ELROD ... Kansas City, Kansas
MRS. DWIGHT ENBERG .. Champaign, Ill.
DEAN L. FRANTZ ..... Mt. Morris, Ill.
JOHN C. MIDDLEKAUFF, Huntingdon, Pa.
LELAND A. NELSON .... Modesto, Calif.
LUCILE LONG STRAYER .....
..... North Manchester, Ind.
MURRAY L. WAGNER ..... Troy, Ohio
GLEN WEIMER ..... Arlington, Va.
LEVI K. ZIEGLER ..... Martinsburg, Pa.

THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Norman J. Baugher, General Secretary, and the Brethren House, Earl H. Kurtz, Manager, 16-24 S. State St., Elgin, Ill., at $3.00 per annum in advance. Life subscription, $50, husband and wife, $60. Entered at the post office at Elgin, Ill., as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

AUGUST 21, 1954

Volume 103 **Number 33**

In This Number . . .

Editorial—
Traffic Halts When the Bridge Is Up .. 1
Thirty Years of Youth Work. Ed Crill . 5
National Council Headquarters 5
Kingdom Gleanings 16, 17

The General Forum—
The Golden Days of Stewardship. Vernard Eller 3
God Sees Life Whole. Glen Weimer .. 4
Full Maturity in Christ. Wilbur Hoover 6
Pageantry of the Ages (Verse). Ora W. Garber 9
"This Day Is Salvation Begun." Ruth Griggs 10
The Family Counselor 11
Unto These My Brethren. Norman J. Baugher 12
The Christian Function in Leprosy Control. Leland S. Brubaker 14

News and Comment From Around the World 18

Brethren Service—
Activities in Iraq. Carl R. Jantzen 20
Notes From Cerrote Work Camp. Rosa Lee Beahm 21
Brethren Tour to Europe 21

The Local Church—
A Christian and His Labor. Clyde R. Shallenberger 22
A Litany of Thanksgiving and Dedication 23

Our Mission Work—
The Church Grows in Africa. Bassey Minso 24
Sharing Our Home. Edith B. McDowell 25
On the Road to Greater Achievement. W. R. Burriss 26

READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

"A Sharing Community"

Dear Mr. President and
Members of Our Government
Washington, D. C.
Dear Sirs:

I am extremely happy to be living in a land that is fighting for peace . . . not a land of freedom, but a land striving desperately to bring a heaven on earth.

May I offer my humble opinion?

It seems to me as if we are fighting to keep from fighting. If we only knew how to fight as much to bring peace, I believe our problems would be solved.

The idea of a "Sharing Community" seemed to be a good one. The results were not satisfactory. The lazy became lazier and the industrious had to work more to provide for the drunkards and the evil ones.

I still think the idea is a good one. In my mind the cause for failure was too few persons adopting it and the change was too sudden.

If the government of the United States would adopt this idea, and through television, radio and the written word suggest to the world a simple way of living; i.e., each family having its own amount of land to provide for its own simple needs (as told us in the Bible), instead of the hurry and scurry for fame, fortune and sex — I sincerely believe we could obtain peace, lasting peace, in a more dignified manner.—Mildred Isabella Hole Campbell, Waynesville, Ohio.

Memorial Gifts

I would like to write a few lines in answer to one who wrote in June 26 paper, "Flowers for Funerals." My friends and our children have all known for a long time how I feel about spending so much money for flowers. I have told them if they want to do anything in my memory after I pass on to give the money to help feed the hungry. That subject is near my heart; I often wish we could do more than we do.

Our dear children are very good to give us flowers and other things while we are here to enjoy them, and we do appreciate them very much.

I am now just eighty-one, have good health, have taken the Gospel Messenger for more than sixty-one years. My father also took it. So as long as I can remember I have read our paper.

So my advice to the one who wrote "Flowers for Funerals" is to let your friends and children know how you feel and may God bless you. — Mrs. L. P. Dunning, Wenatchee, Wash.

A More Appropriate Expression

In answer to the question raised in the Messenger of June 26 as to whether there is any other appropriate constructive way to express affection and sympathy besides flowers at funerals, I would like to relate my experience.

During the later years of our life together, my husband and I frequently talked over the matter of how we would prefer to have the money that would be spent for flowers at our funerals given to some phase of kingdom service. As a consequence when he left me, I felt free to pass on to those who had not too quickly sent flowers what I knew would be his preference.

So in his name money was given for the following causes: Bibles for Japan, Morning Star VI (the boat for missionaries' use in the New Hebrides) Christian World Missions and Church World Service.

Our children were pleased to have carried out what they knew would have been the desire of their father. — Mrs. S. E. Cooper, Lombard, Ill.

A Timely Subject

"Flowers at funerals" in June 26 in Readers Write of the Messenger is a very timely subject, it seems to me. Some of us can sanction everything this article mentions for haven't most of us seen the extreme of flowers at funerals. It is high time that as a church we do something about it.

When I was a young woman an aged elder died and the unusual for that day was a ripened sheaf of wheat on the casket — I thought then and always have thought that it was a very suggestive way.

A couple years ago we laid away a grand old man who had been living with us. He knew he could not live and he requested that there be no flowers and his wish was granted except a modest spray from his immediate family. He also requested that the "flower money" be used toward redecorating the church house across the lawn which thing was carried out. — Mrs. O. E. Stern, Wausaukee, Wis.



"For all that is in the heavens and in the earth is thine; . . . Both riches and honor come from thee, and thou rulest over all." Stewardship begins with the realization that God is the Creator and Sustainer of the universe

Myslis

The Golden Day of Stewardship

Vernard Eller

THE announcement had gone out all over Israel; there was not a man, woman or child who had not heard it. Conversations from Dan to Beersheba, whether among peasants, businessmen, soldiers or school children, inevitably came around to the topic. The aged king—who long before had conquered the heathen enemies, built the beautiful capital of Jerusalem and brought Israel into its own—had decided that his term of usefulness was over. David was retiring from the throne, turning it over to his son Solomon.

Plans were made for one of the greatest festivals the nation had ever seen; the bringing of the ark to Jerusalem was the only event in any way comparable. Not only would this occasion have all the spectacle and pomp of a coronation, but it would be even more significant as a means of expressing national thanksgiving and honor to the grand old king who was now stepping down from the throne. Also, rumor had it that King David was going to take this opportunity to make some announcement concerning the projected temple. It was common knowledge that the king, ever since he had taken office forty years before, had looked forward to building a temple to the glory of the Lord God as the crowning achievement of his career. He considered as nothing his great victories in battle, his construction of the beautiful royal establishment at Jerusalem, his organization of a military force and government that equalled anything in the world at that time — in comparison with his one burning desire to build a temple that would stand to the glory of the Lord for all time. And though the people knew that the blueprints had long ago been completed and approved, yet not one lick had been done toward actual construction. What sort of announcement was the king going to make?

When the great day came, Jerusalem was packed as it had never been packed before.

"David assembled at Jerusalem all the officials of Israel, the officials of the tribes, the officers of the divisions that served the king, the commanders of thousands, the commanders of hundreds, the stewards of all the property and cattle of the king

This placed second in a stewardship contest for seminary students

and his sons, together with the palace officials, the mighty men, and all the seasoned warriors" (1 Chron. 28: 1).

These big-wigs were crowded into the temple courtyard and then behind them were massed the common people, so many that they squeezed out into the adjoining streets and alleys until they were so far away that they could scarcely see the palace and it was certain that they could not hear what was going on.

When the royal party made its appearance on the balcony, the crowd set up such a clamor of cheering and shouting that it was over thirty minutes before the ceremonies could get under way. Though the young man in the ornate robes bore the obvious character of royalty, the old, white-headed man in the more modest garb could have been identified as a king no matter what he wore — his regality shown out in every feature and movement. There had been kings before David and there would be kings after him, but for the crowd that day, they knew that as far as they were concerned there was only one king—David.

"Then King David rose to his feet and said: 'Hear me, my brethren and my people. I had it in my heart to build a house of rest for the ark of the covenant of the Lord, and for the footstool of our God; and I made preparations for building. But God said to me, "You may not build a house for my name, for you are a warrior and have shed blood. . . . It is Solomon your son who shall build my house and my courts." ' "

In these words we discover the first characteristic that made this the golden day of stewardship and David a man after God's own heart: David's giving was not conditional upon his own desires. More than anything else, he wanted to build the temple. But he knew that the brass plate in the lobby would not read: "This temple constructed by David, king of Israel, to the glory of the Lord his God. 962 B.C." It would go down in history as Solomon's Temple, not David's. The temple would be built, but David—whose brain child it was in the first place—was prohibited from doing the building.

In such a situation many, if not most of us, would react something like this: "Well, I wanted to give you a temple, but if you won't accept it you surely can't expect me to go out of my way to help you. I've had enough; I can find some other way of getting rid of my money." But this was not David's answer. His stewardship did not carry the condition that his gift would be spent on a project of his own choosing, for which he would receive due recognition.

A second characteristic, closely related to the first, is also evident here: David was not jealous of those who were granted greater privileges of stewardship. He did not take a dog-in-the-manger attitude and try to thwart Solomon's efforts; just the opposite. Further along in his speech, beginning with 1 Chronicles 28: 9, David speaks these words:

" 'And you, Solomon my son, know the God of your father, and serve him with a whole heart and with a willing mind; for the Lord searches all hearts, and understands every plan and thought. . . . Take heed now, for the Lord has chosen you to build a house for the sanctuary; be strong, and do it.' Then David gave Solomon his son the plan . . . of all that he had in mind for . . . the house of the Lord. . . . And David the king said to all the assembly, 'Solomon my son, whom alone God has chosen, is young and inexperienced, and the work is great; for the palace will not be for man but for the

Continued on page 8

God Sees Life Whole

Glen Weimer

God sees life whole, and sees the whole of life.
God sees what it is in life that turns life sour, bitter and that dries up the fountain of joy.
God knows the hurt that man experiences when man leaves the trail of life.
God made man with the capacity to hurt himself, others, even his maker.
God made man in hope that man would choose the star-illumined pathway.
But man foolishly tries to manage life without regard for God!
Man refuses to follow the star! How roughly, irreverently man handles the tender plant of life!
How recklessly and carelessly man spends the precious substance of life!
How cheaply he values life!
How foolishly he exchanges life for some pleasure of the moment!
How long does it take man to learn that he cannot throw life away and have it too!
Man does discover with tears that life lived against God deposits a burden on the heart that only God can lift.
This burden is guilt! The consequence of sin is a troubled conscience, disordered emotions, and a weakened body.
Guilt is like a burr against the tender skin—
Guilt is like a flame held against the body—
Guilt is like a thorn piercing deeper and deeper into living tissue —when this terrible agony eats its way into one life, who shall deliver that soul? For life lived against God is a wordless anguish —life without the Father's approval is hell.
God yearns over and after those who long for freedom from guilt. Jesus is the sign of that delivering love.
How wonderful God is! How infinitely creative!
God doesn't waste any life—nor does he waste any of life. He makes use even of the sins of life to further life, to make it sounder, better, holier.
He restores the rapture of the divine music to the soul again, and the burden of guilt is lifted by the incoming tide of peace.
O Lord, thou hast made me free, free to live a life that is life indeed. Amen.

EDITORIAL

Thirty Years of Youth Work

Guest Editorial by Ed Crill

THIRTY YEARS of organized youth work in the church will be reflected in the first National Youth Conference at Anderson, Indiana, next week. In 1924 Chauncey Shamberger, the first young people's director, combined the efforts of the Sunday school and the Christian workers society into one unified youth program. Previous to this time the General Christian Workers Board and the General Sunday School Board worked independently of each other with the young people.

In the early days of youth work the church debated the question of a separate youth program, thinking that it might draw youth away from the church into a separate movement of their own. In the 1920's and the early 30's the church took great strides in the camping program, an organized young people's society and a beginning in a recreational effort for youth in the churches. Many of the earlier fears of separateness were allayed and the youth department was accepted by the church. Early pictures of camping conferences indicate that it was primarily an older youth and adult meeting—almost a family affair.

When the *Youth Serves* program began in 1935 youth led the way to a total commitment to the support of the general program of the church rather than the cafeteria-style characterized in later years. Youth again proved that their fellowship meetings could be integrated with the total church program.

The local BYPD gradually became an important unit in the church's program. The camping movement was better defined to age groupings, the recreational fellowship was growing and the functions of the district and regional youth organizations took shape in the late thirties and early forties. During all of these years a strong peace movement was fostered through the youth program.

Suddenly the world was drawn into war. Ideological concepts were either changed or limited. The youth program of the church struggled with a pacifist witness in a warring world. CPS was developed. Young men went into the armed forces, some Brethren bought war bonds and the whole church, including the youth, realized that the church needed a more positive, action program for peace. Brethren Volunteer Service, work camps, student exchanges, relief and rehabilitation work and resettlement of refugees have been some of the efforts.

The youth of our church come together at Anderson next week as the recipients of this heritage. The conference may or may not be important to youth in 1964 or 1974, depending upon the vision and positiveness of the event. Do we dare to look ahead? Do we dare to accept the challenge of the cross seriously for our Brethren youth? As a church, are we able and willing to support them in this belief and to surround them with our Christian fellowship?

Let us pray together, "Dear God, wherein we have failed in the past we ask thy forgiveness. Help us to find the challenge for Brethren youth in 1954 that will lead us forward in a stronger Christian witness. We need your guidance and help in order to take off our chains of bondage and go forward courageously. May it be your will, not ours, that is done at Anderson. Amen."

National Council Headquarters

A MUCH debated question in the National Council of Churches is the location of a permanent headquarters. After four years of study and discussion a special committee of ten churchmen is recommending to the council's General Board that they select New York rather than Chicago for the headquarters.

Both cities rated about the same on the cost of living, office workers, hotel facilities and the question of racial discrimination. According to the committee's evaluation, New York was closer to the national headquarters of most denominations and was nearer to the main offices of various world organizations. It provided better opportunities to use the communications services of newspapers, broadcasting and magazines. At the same time the committee recognized that Chicago has better postal facilities, better access to transportation and is closer to the thirty-five million members who make up the churches in the council.

On the basis of its own analysis we think the committee made the wrong choice. The co-operative movement does not need strengthening at the level of "top" organizations but rather at the local community level. And it is in the local community, the "grass roots," that one finds the real life of the church. If Chicago is closer to where the millions live, then the center of co-operative church activities should be there rather than in a metropolis that is already overburdened with headquarters offices.—K.M.



Artist: Ludwig Otto
Photo by Camera Clix

Full Maturity in Christ

Wilbur Hoover

If the Christian relies on his own power to overcome evil he will fail as Peter failed to keep on top of the water when he took his eyes off Jesus; the mature Christian knows that God through Christ gives him the strength he needs

WE HEAR the word *maturity* quite frequently these days. It involves the ripening or the "growing up" process. Mature persons are said to be able to assume responsibility. They know something of the direction they are going. They know something of what life is all about. They are able to accept an assignment and see it through to completion. The mature person is able to come to a decision and then act upon it. He has his emotions under proper control. His mind has ripened to the point that he is able to think things through with truth and right as the goal of such endeavor. When we find people exhibiting symptoms the opposite of the above, we exhort them to "grow up" and "act their age."

There is even such a thing as political maturity. There are those people who believe that our own nation has reached its political maturity and that it is to be the leader of the free world in its struggle with the collectivist world. Some people believe that the marks of political maturity would be for our country to serve as a world policeman to rush into every threatening situation with force and power, depending upon threats to put down any nation which challenges our leadership. There are others of us who believe that the struggle in the world is a struggle of ideas and that ideas cannot be defeated with guns, but only with better ideas; and that our nation would show its maturity if it would come out forthrightly for the forgotten peoples in their hunger for equality and opportunity. A further mark of political maturity would be for us to make our fabulous surpluses in food available to the billion or so people who are hungry all the time.

But our theme is spiritual maturity. Someone has said that the best argument for Christianity is a Christian character. To get a good picture of what a mature Christian looks like we consider the Apostle Paul. Here was a man who through the Spirit of Jesus was made into a mature Christian. It was he who said, "When I was a child, I spoke like a child, I thought like

Pastor of the Enders church, Nebraska

a child, I reasoned like a child; when I became a man, I gave up childish ways." So it is with the mature Christian. There are certain marks of the mature Christian. These the apostle describes in Eph. 6: 10-20.

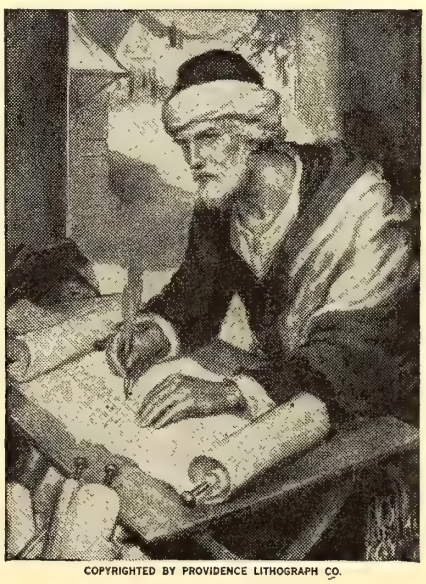
As in the first century, so there is an urgent need for fully mature Christians now. There is also a need for the discovery that full maturity is impossible apart from Jesus. The apostle had a nimble imagination. Chained to a soldier-member of the Praetorian Guard, his mind reached out for pictures to illustrate what a mature Christian looks like. How could one illustrate the obligation of the Christian to accept responsibility for the crusade against sin and evil? Further, how could the nature and the seriousness of the task be brought home to his intended readers? He looked about him and seized upon the metaphor of the soldier and his armor. Twice before he had referred to this same metaphor (1 Thess. 5: 8; 2 Cor. 10: 4). Use of this figure is not to be interpreted as a sanction for carnal or physical warfare. Indeed, the whole burden of the exhortation is for a spiritual crusade against evil.

The mature Christian recognizes that by himself he cannot cope with the powers of evil. The mature Christian cannot be passive or quietist. By the very nature of his call he must be aggressive. He is called into a crusade against evil and for good. His trust is not in carnal weapons but in the strength of God (Eph. 6: 10). This has been a hard and bitter lesson for us to learn in the twentieth century. Nevertheless, events of the past generation have brought it home to us.

Again, the mature Christian is conscious of the nature of the task (Eph. 6: 11-12). Here the apostle suggests that he "put on the whole armor of God, that he may be able to stand against the wiles of the devil." The mature Christian recognizes that he is pitched against evils in man and evil forces in his environment. He must see that his task is no "sit down, ye men of God" affair. And that he is not here "to dream, to drift," for there are loads to lift. When the Christian vows he will forsake sin, he enters into a new covenant to oppose evil wherever he finds it by his positive witness. Here, indeed, is the moral equivalent for warfare. The Christian is not naive about the entrenched evils in his world. He is just as conscious of this as is his government.

In his crusade, *the mature Christian uses the weapons of the Spirit* (Eph. 6: 13-17). It is wise to assume that the apostle did not intend that the figure of speech be pressed to the point of idle speculation about why he chose to use a certain carnal weapon as an illustration of a certain Christian grace. His design was to touch briefly on the most important points required of a Christian witness and to adapt them to the military comparison he had already used.

The mature Christian sets forth clothed with truth ("having girded your loins with truth," v. 14). The Christian should have some information as to what the struggle is all about. We have learned in our day of the power of false ideas—even false religious ideas. The Christian should be a faithful steward of the truth. We cannot overcome evil with error. We must overcome evil ideas with the truth.



COPYRIGHTED BY PROVIDENCE LITHOGRAPH CO.

The Apostle Paul is a good example of the mature Christian

The mature Christian is grounded in righteousness ("the breastplate of righteousness," v. 14b). The breastplate was an article of protective armor, used as a protection of the vital parts of the soldier's body. The protection of the Christian is that of the good life, which is grounded and rooted in the truth. The Christian needs such protection. Then he will not be swayed and pierced by every wind of false doctrine and the temptations of evil if he is sufficiently protected by a good, clean, wholesome, committed life.

The mature Christian is motivated by the gospel, the good news of peace ("having your feet shod with the equipment of the gospel of peace," v. 15). The witness in the aggressive crusade against evil needs motivation. He needs some incentive to cause him to press on. He needs to be carried forth in an urgent surge of idealism. We need to be moved in our day. The message of the gospel of peace! What nobler incentive can we find than this? To those hungry for peace and assurance in the relentless struggle against evil, what word is more welcome? We are carried along by the good news of peace.

The mature Christian needs, above all, an undergirding and sustaining faith ("the shield of faith," v. 16). It is easy for the witness to become discouraged and defeated if he does not feel the sustaining and undergirding power of faith. The mature

Christian knows that he is partner in a cause that will ultimately win. There will be temporary retreats and rebuffs. There will be doors slammed in his face. There will be bitter disappointments. He may even be called upon to "bear on his body the marks of the Savior." He is protected from ultimate defeat by faith. Faith serves as a tool in the face of temptation.

The mature Christian is assured of the promise of God's forgiveness ("take the helmet of salvation," v. 17a). The good witness needs confidence. He needs to be assured that he is not defeating his cause by his own disloyalty or weakness. The great need of troubled minds and spirits these days is the assurance that God is a forgiving Father, and through confession and faith we may find peace in him. There are many views as to what the word *salvation* really means. Many people have but a vague idea of its implications and requirements. The mature Christian has the confidence that the battle against evil can be, or has been, won in him. This seems to us to be the meaning of the apostle's use of the helmet as picturing salvation as a tool of the witness.

The mature Christian has a basis of competent judgment as to right and wrong ("the sword of the Spirit, which is the word of God," v. 17b). God has spoken his great word in Jesus. His life, his words, his death, his victory, his followers and what his followers have said and done about him stand before us as the only valid basis for discerning God's will and God's way for us. The crusade against evil and for truth, the weapon of conquest or offense, is the proclamation of the great word God spoke in Jesus and in the great drama of salvation initiated in him.

Finally, *the mature Christian knows that he has work to do, and that he is not alone* (v. 18-20). He sets forth in God's strength and he is encouraged by God's Spirit. Prayer is the point of contact with the home base and with the Leader of the crusade. The mention of the apostle of "all the saints" reminds the witness that there are others in this with him. He is heartened by the prayers of his partners in the gospel and he is emboldened by the fellowship of prayer. However, the apostle soberly reminds him that the crusade may mean prison or bondage. But even at this point, he lifts the carnal or physical situation to that plane of the Spirit where he presses for the only legitimate bondage—that bondage to Jesus Christ. May we all be "ambassadors in bonds," bound up with Jesus Christ in that ambassadorship which brings "good tidings of great joy, which shall be for all people."

The Golden Day of Stewardship

Continued from page 4

Lord God. So I have provided for the house of my God, so far as I was able . . .' [And here David enumerates the gold, silver and such valuables which he is providing out of the royal treasury. And then he continues — and note these words carefully:] 'Moreover, in addition to all that I have provided for the holy house, I have a treasure of my own of gold and silver, and because of my devotion to the house of my God I give it to the house of my God.' "

Here we discover the third great characteristic of David's stewardship: He did not stop with giving as much as might be expected but went on to do the extraordinary. David's grant from the royal treasury was in itself generous, but he went further and made another big donation out of his personal funds. David was a good steward because he dug deep; he would have considered the tithe as a minimum rather than a maximum.

After making his gifts to the temple, David closes his speech with these words, beginning in 29: 5:

" 'Who then will offer willingly, consecrating himself today to the Lord?' Then the heads of the fathers' houses made their freewill offerings, as did also the leaders of the tribes, the commanders of thousands and of hundreds, and the officers of the king's work. . . . And whoever had precious stones gave them to the treasury of the house of the Lord. . . . Then the people rejoiced because these had given willingly, for with a whole heart they had offered freely to the Lord; David the king also rejoiced greatly."

Several more characteristics of David's stewardship come to light in this passage. David's stewardship did not end with the giving of his own gifts; he went on to invite and encourage other people to join him in giving. Stewardship can and should be a group as well as an individual experience.

David saw that giving a gift involves more than just transferring funds; a true gift involves consecration of the giver himself. Thus David worded his invitation, "Who then will offer willingly, consecrating *himself* today to the Lord?"

David saw the practice of stewardship as an occasion for great joy. One reason why the Lord must have loved David was because he was a *cheerful* giver. Of course, the coronation of Solomon and the paying of homage to David made this convocation a joyous one from the very outset, but that joy was heightened when the people were given an opportunity to participate by making gifts. Giving can be a real source of satisfaction and happiness.

However, merely to describe the characteristics of David's stewardship is not the same as uncovering his deep motives for giving, the spiritual principles and doctrines which moved him to want to give in the first place. But the scripture does tell us just what David's spiritual presuppositions were. The account of the golden day of stewardship ends with what we might call the great prayer of stewardship. Let us read the whole of 1 Chron. 29: 10-20 in order to get the full impact of what must

surely be counted as one of the most beautiful prayers ever prayed.

A step-by-step analysis of this prayer can show us exactly why David was capable of the great act of giving which we have just described. His doctrine of stewardship begins with an overwhelming sense of God's greatness. "Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty." This is the point from which all stewardship must start—with a feeling of sacred awe, wonder and worship before the throne of God.

As one aspect of God's greatness, David recognizes him as Creator and Sustainer of the universe. "For all that is in the heavens and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all. Both riches and honor come from thee, and thou rulest over all." David recognizes that everything that is, everything he has, comes from God and belongs to God.

Shifting his attention from God to himself, David is struck by the contrast. He comes to a deep sense of humility; and, even though he is king of all Israel, he recognizes himself for the poor, imperfect creature that he is. "But who am I, and what is my people, that we should be able thus to offer willingly? . . . For we are strangers before thee, and sojourners, as all our fathers were; our days on the earth are like a shadow, and there is no abiding." Real stewardship is always accompanied by a great sense of humility.

Mindful of God's greatness and his own smallness and dependency, David sees that the least—and the most—he can do in acknowledgment of his debt is to use that which God has given for God's own purposes. "For all things come from thee, and of thy own have we given thee. . . . O Lord our God, all this abundance that we have provided for building thee a house for thy holy name comes from thy hand and is all thy own." This is the basic definition of stewardship—in gratitude returning to God of that which he has first given us.

David realized that true stewardship does not end with physical gifts; the nature and character of one's life are an even more fundamental offering. "I know, my God, that thou triest the heart, and has pleasure in uprightness; in the uprightness of my heart I have freely offered all these things." The good steward always gives himself along with his gift, for the gift without the giver is bare.

Finally, David accompanied his gift with a prayer for God's continued help and guidance. "O Lord, the God of Abraham, Isaac, and Israel, our fathers, keep for ever such purposes and thoughts in the hearts of thy people, and direct their hearts toward thee. Grant to Solomon my son that with a whole heart he may keep thy commandments, thy testimonies, and thy statutes, performing all, and that he may build the palace for which I have made provision." The true steward recognizes that even the impulse to give does not come from himself but from the Spirit of God working through him, so even as he gives he prays for a continuing and even greater grant of the Spirit which motivates him.

If he had done nothing else, his activities of this one day, the last day of his reign, well merit David the title, A Steward After God's Own Heart. And with his example in mind, we can sincerely join the throng massed before the balcony that golden day when "all the assembly blessed the Lord, the God of their fathers, and bowed their heads, and worshiped the Lord, and did obeisance to the king."

THE PAGEANTRY OF THE AGES

ORA W. GARBER

As pages turn and long-gone years unfold
Before that mind attuned to history,
Mankind relives those scenes played out of old
In life's swift-moving, glowing pageantry.

The humble and the great pass in review,
Life's joys and sorrows cross the cosmic stage,
Life's loves and hatreds brightly flame anew,
Its lights and shades refracted by each age.

The values man has sought to gain and keep,
For which he planned and toiled and fought and died,
Stand clearly silhouetted in the sweep
Of his on-driving greed and selfish pride;

Or yet man's clearer insights are revealed
As, scaling peaks or wading swamp or fen,
He sought to make his days their utmost yield
For his Creator and his fellow men.

As pages turn and centuries unroll,
Success and failure, joy and tragedy
Point up the way of life unto that soul
Who reads aright the ages' pageantry.

"This Day Is Salvation Begun"

Ruth Griggs

THREE years ago Henhouse Willie Walker was the sorriest drunk in Osceola Camp. When people described him as sorry, they meant a "hopeless, good-for-nothing critter" whom God was about to give up.

Henhouse Willie was a good carpenter when he was sober but that was seldom. He was a real alcoholic, a person who has gotten to the point where one drink will not satisfy; he is driven on and on until he is dead drunk. Why one drinker gets to this point of driving thirst and another does not is still something of a mystery, but at least one factor is a difference in metabolism. There are probably other factors yet to be discovered.

Willie and his good wife have five children, now aged thirteen, eleven, ten, eight and six years. Three years ago they were all living in a one-room metal shelter twelve by twenty-two feet. Mrs. Walker was meeting the grocery and rent bills by her packing house wages. Regularly Willie would come home (or be brought home) dead drunk. He would sleep it off, wake up hating himself for drinking. Remorsefully, he would promise his wife again and again, "This will never happen again. This has taught me a lesson. I'll never touch a drop again." And he meant that promise.

She remembers, "It took a lot of faith to keep loving him in spite of those soon-to-be-broken promises." But she did stick by him and continued to love him.



Though a day or two behind bars may sober up the alcoholic it does not cure him of his desire for drink. Only when he is willing to admit that he needs help does his day of salvation begin

Religious News Service

Henhouse Willie was in and out of jail many times for his drunkenness. Mrs. Walker would come and pay the fine whenever she had the money and get him released to her. Many times the police asked her, "Why do you use your hard-earned money to get him out? Why don't you leave him, and then you can get welfare help for the children? He'll never do you any good."

"Well, I married him, didn't I, for better or for worse? I still love him. If he can just get over this one bad habit, he'll be a good husband," she would loyally reply every time.

Deputy Sheriff Bobby Newman told us, "When I picked him up one time he told me, 'You can put me in jail and sober me up, but soon after I get out I'll be drunk again.' " Willie recalled saying that and said, "Yes, and fifteen minutes after I got out that time I had my first drink."

Willie's health was getting bad from the continual poison of alcohol. "I can remember when I would turn the house upside down trying to find 50c for a bottle of rubbing alcohol."

His stomach was nearly eaten up with ulcers. His wife told me, "Often he would vomit up pure blood during a drunken sick spell." The pain of ulcers and his utter hopelessness about his future drove him all the more to drink.

When he finally realized that he would have to get help and change or die soon, he finally turned to Alcoholics Anonymous, which he knew about from their contact with him at various times when they tried to acquaint him with the help their group could give him. They took him immediately into their warm little fellowship. At their

regular weekly meetings, he heard ex-alcoholics give their testimonies.

One keen-eyed, prematurely old man spoke first, "I am an alcoholic. Once I get a drop of liquor, I can't stop until I'm out cold. I had a honey of a job as a nutritional research chemist up in Baltimore, and I literally drank myself out of it. The hardest step I had in licking my problem was that first step. [He motioned toward a wall chart, The Twelve Steps in Overcoming Alcoholism.] That first step of admitting that I was an alcoholic was my hardest. I had liked to kid myself that I could control my drinking. Once you get humble enough to admit that you're defeated and must have help, you're on the way to mastery."

Another man with worn face spoke, "My hardest step was having faith in Higher Power. I liked to think I could run my life successfully. But I know from bitter experience—thirty years of drinking—that I can't get along without God. I go to church regularly now. I still find my greatest help here at Alcoholics Anonymous where a bunch of ex-drunks like myself are seeking God's help in fighting a common battle. I stayed sober for six months when I first joined A.A. I got proud of myself and careless in attending meetings. First thing you know I was on a drunk again that lasted for weeks. Thanks to you, my loyal wife and God, I got straightened out and have been going straight ever since. I almost slipped once. Coming home from work one evening I had a strong urge to stop in at a juke-joint, but something inside me said, 'There's another one up the road.' I almost had the car stopped at the second joint when the voice again said, 'There's still another one between home and here.' When I got to the third saloon, I had parked the car and was opening the door, when suddenly the voice said harshly, 'Why don't you go home where you belong?' I came that near slipping back. God helping me, I trust I'll never take another drop again."

A third man got up to testify: "My story is much like the other two. This thought occurs to me. When I was drunk, nobody came around and patted me on the back saying, 'I'm so glad to see you this way.' But since I've been sober these last few good weeks, many is the person who has patted me on the back and said, 'I'm so glad to see you sober.'"

The group always closes the meetings with the Lord's Prayer, prayed more humbly and fervently than I have ever heard it. Refreshments and friendly visiting and sharing of experiences following the meeting made Willie feel that he belonged right away.

Alcoholics Anonymous members have a strong sense of loyalty and mission to any alcoholic who wants to stay sober more than anything else in the world. A.A. has learned from experience that it is no use to try to work with a person who only half wants to quit. They may indicate their readiness to help such a person, but in the main they confine their work to people who desperately feel the need of their help and desire it at their own initiative.

The Family Counselor

Naomi Will **H. K. Zeller, Jr.** **Jesse Ziegler**

The Family Counselor welcomes letters of inquiry. They may be addressed: Family Life Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

My wife and I are trying to decide whether to buy a property now or wait until our children are at least partly grown. We have enough ahead for the required down payment, but when we hear our friends groaning about taxes, upkeep, and the like, we are not sure. Do you think we would be wiser to wait until the children are on their own?

Undecided

Dear Friends,

All good things cost much energy, time, planning, even money. The best things in life are not free.

Among these best things which are not free is your own home. Perhaps one of the finest legacies which any parents can leave to their children is the memory of happy hours enhanced by a home of their own. I once knew a young couple who had some money to invest and debated whether it would be wiser to invest that money in revenue-producing sources, or build a home! They decided to build the home, knowing that they might not have as much money to leave their children in an estate, but believing that they could give them no greater heritage than the happy memories of good family living centered in a home of their own.

Fortunately, many plans for long-term financing have brought home owning within the reach of the average family. In fact, many young families are purchasing homes on a monthly payment basis, including taxes and insurance, which total less than a monthly rental outlay.

The total cost of the investment can be cut down considerably if you can do much of the work of repair and maintenance yourself. That many people have a keener knack at this than we had imagined is to be seen in a rash of "do-it-yourself" activity. But if you can't drive a nail, you will want to add up carefully maintenance and upkeep costs.

A few general words of advice, customarily given to prospective home purchasers are these: (1) Look carefully before you buy; don't rely on your own judgment. (2) Don't overbuy. (3) Keep your home in balance perspective with the church, the needs of your family, your desire to travel, etc.

A home of your own will yield a real sense of achievement. The possession of your own home will give stability to your family living. You are more fortunate than most in having enough ahead for the required down payment. It seems sensible—at this distance—to advise you to buy now the home you want.

Harry K. Zeller, Jr.

Willie had hit the bottom of the barrel. He wanted help desperately! They knew it. They stuck by him during the tough battle. Every time he slipped, they were right there to lift again the candle of hope temporarily extinguished in his mind. If he was on the verge of drinking and sought aid from a fellow member, that member sat up all night with him, drove him around, did something to distract his mind from alcohol . . . anything to keep him sober in a testing time. Every victory made him stronger to say no the next day.

You're probably wondering why the nickname "Henhouse" is attached to Willie Walker's name. Alcoholics Anonymous members use it in friendly fun, remembering that the last time he slipped and went on a drunk, members of A.A. found him asleep in the hen house where he had crawled hoping that when they came searching for him, they would not find him.

Willie is getting on his feet after three years of sobriety and growth. His family has moved to a three-room camp house. The radiance of the happy parents shines through each happy child. Each day Willie is on the job building lovely cement block units replacing the metal shelters in camp. Week ends he goes to West Palm Beach to work on his own home often with the family along. He sadly reflected one time that he had lost two little homes during the years he was drinking.

Willie is humble, hopeful, quiet, pleasant . . . almost reverent. When we get discouraged in trying to help some alcoholic in the camp, we turn to the Walkers for renewed hope. Willie says, "When I think of the change in my family picture in three short years, anything is possible!"

This spring members of our staff at the Brethren Service unit spent weeks working with an alcoholic whose family was badly undernourished. Two babies were in the hospital, one almost dying from starvation and neglect, the wife was unable to work for food because of the five little ones to care for through measles and diahrea. The husband tried to work a little in the corn harvest but he came in before dinner every day too drunk and sick to work. After many promises, many chances, several abortive attempts to keep him sober long enough to get to an A.A. meeting, some of us thought maybe the only thing left to do would be to put him in jail, sober him up, let A.A. members work with him while he was sober, give his ulcers a chance to ease a bit, and get the wife aid from welfare funds for the children.

Smiling little Mrs. Walker, who had taken a lot of interest in the family, too, said, "Well, I don't know. Perhaps I have too much patience with alcoholics because I remember how long it took my husband to get to the point where he chose to seek help. But the desire for help did come when he realized that he would die if he kept on the way he was going. Maybe Mr. G. is at that point now. Maybe he really means to go to A.A. at last when he promises. I'd be inclined to take his promise again, work to enfold him in friendship and have A.A. member friends from camp visit him a lot in the evenings . . . and pray."

Such is the devotion and labor of the Walkers. Salvation is real to them!

Unto These My Brethren

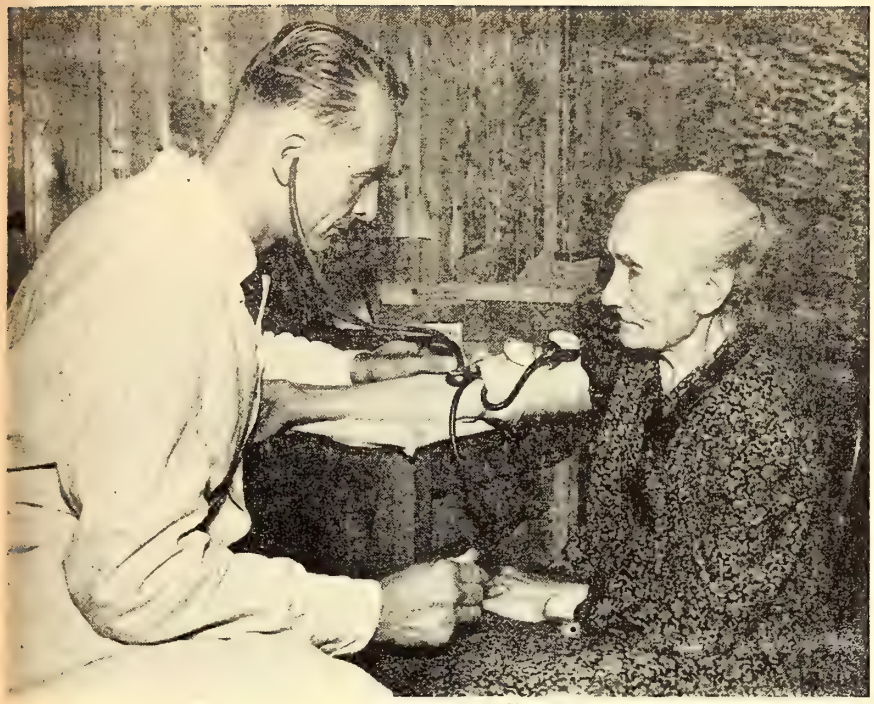
Norman J. Baugher

UNTO These, My Brethren is the title of the new sound filmstrip produced by the General Brotherhood Board to tell the story of the Brethren Service program in Europe. It was originally previewed by Standing Committee at Ocean Grove and now may be ordered for use in all our congregations.

"Truly, I say to you, as you did it to one of the least of these my brethren, you did it to me." These words of Jesus provide the title and spirit for this moving story. Depicting the program in Germany, Austria and Greece, the film shows the services of persons to persons — BVS'ers, 1-W's, exchange students and staff members ministering to the hospitalized tubercular, the homeless orphan, the maimed victim of war, the friendless refugee and the disheartened jobless. Across curtains of iron, culture and creed, the spirit of Christian love moves to build understanding and trust where suspicion and fear have existed.

Two great pillars of our heritage give foundation for the work we do in Europe: one, as Brethren we must serve those in distress and, two, as Brethren we must be peacemakers.

One of the outstanding features of this sound filmstrip is the prologue narrated by Calvert N. Ellis, chairman of the General Brotherhood Board. In this introduction, Bro. Ellis reviews our long and consistent history of brotherhood and service leading up to the official approval by Annual Conference of a program which has become



From the filmstrip, Unto These My Brethren

Refugee doctor examines a refugee patient in hospital made possible by help of the church through the Brethren Service Commission



Exchange students share their experiences and impressions

known around the world as Brethren Service. It is a story with a wonderful past and a glowing present. It has the promise of a great future in the kingdom of our Lord, for ". . . as you did it to one of the least of these my brethren, you did it to me."

"But," as the film says, "it all begins with *you*. Without you and others like you in Brethren churches across the country, none of this work of the Brethren Service would be possible."

This filmstrip is the fourth in a series of Brethren-produced films based on major areas of the church's ministry. Previous productions were: My Peace I Give to You, A Chance to Live and Frontiers Near Home. To secure authentic photographs of the program, J. Henry Long, director of audio-visual education for the Brotherhood, visited the projects in Europe in connection with chaperoning returning exchange students. Many Brotherhood and European workers shared in the preparation of the theme and script of this production.

For members and congregations who want to know more of our work abroad and why we continue a program in Europe, this filmstrip is essential. It can be used with large and small groups, in discussion and worship situations and can be shown with profit to a local congregation more than once.

Copies of Unto These, My Brethren and accompanying 78 rpm or long-playing records may be purchased for five dollars or secured on a loan-free basis from Audio-Visual Services, General Brotherhood Board, 22 South State Street, Elgin, Illinois. Please use the order form on page 27 of this issue of the Gospel Messenger. The date for general release to congregations is September 12 and therefore orders should be placed as soon as possible.

Looking Forward —

The August 28 issue of the Gospel Messenger will feature the work in Ecuador, with articles by those working there.

For the September 4 issue is scheduled the first part of a two-part article, *On Getting Started in Family Worship*, by Ethel S. Harris. This will be of particular interest to homemakers.

Also in the same issue will be an article by R. E. Mohler, *Science for All of Life*. This was an address given by Dr. Mohler before the Kansas Academy of Science meeting.

Charles J. Whitacre writes about the *Challenge of the Urban Church* for the September 4 issue.

The Achievement Offering will be lifted up in September 11.



With new drugs and proper hygiene and diet, leprosy can be arrested and the one who contracted it can return to his community

Leland S. Brubaker

The Christian Function in Leprosy Control

ONCE when I was in college our biology class went to the county hospital in Los Angeles for a visit. After they had taken us through the wards and through the various parts of that great institution, they then took us out away from the main buildings to a little house set apart by itself. There they told us, in almost whispered tones, that inside were two men suffering from leprosy. Some of us were a little afraid to stand in a position where the wind might blow from these men to us for fear that we might get leprosy.

Later on after visiting leprosariums, I discovered that leprosy is not highly contagious, as many folks think it is. Also, that the cause has not yet been completely isolated. It is now well known that hygiene, diet, work, medication and general attitudes are the factors that can really arrest it. The victim of this disease belongs to God's family as do we all—they can be some of the happiest people in all the world as well as some of the most miserable. On my first visit to our Garkida Leprosarium, I attended their services in the church. As I looked down on them at first my heart went out in pity to them, for etched on their faces and in visible effects on their bodies one could see the ravages of their disease. As I heard them sing, my feeling changed from pity to thankfulness. I never heard any greater congregational singing any place in my life than I heard there on that Sunday morning. Their enthusiasm, their cheerfulness, their attentiveness, their wholeheartedness were demonstrated not only in their singing, but in the entire worship service. These people had found God through Christ and were rejoicing in the fellowship of the church.

Our work at the Garkida Leprosarium in West Africa began in 1929. Now the settlement has 3,000 acres given it by the Nigerian government. This makes it possible for every person who is physically able to have a plot of ground on which he can help to support himself and to increase his maintenance allowance. During the last several years our leprosarium has averaged about 1,500 patients per year. Forty-five tribes have been represented. In the settlement there are ten different villages, each with a tiny chapel. They have their own police force, their own boys' brigade, their own market, their own stores, hospital, laboratory; they have their own school system; they have their own church, with a full-time pastor; they have their own chief, who is elected by them. The expenses for this work have been paid by the Nigerian and British governments, the American Leprosy Missions, Inc., and

the Church of the Brethren.

However, our work in Nigeria is not ended. Nigeria has one of the highest rates of leprosy in the world. It is estimated that 500,000 people in Nigeria are suffering from this disease; however, only 150,000 cases are registered with the government. Of these 150,000 cases, only one third, or 50,000 cases, are being treated. Most of these are receiving their treatments in mission-sponsored colonies. This means that only ten per cent of the afflicted people are being treated in Nigeria now.

There are 10,000,000 people in our present world, according to present best calculations, suffering from leprosy. For the most part they are victims of the oldest, the most feared and the least understood disease in all the world. Only in the last few years has very much been done for these people. It is evident that here is a great field in which the church of Jesus Christ can help. So this type of work is needed as never before not only in Nigeria, but in all other areas of the world where this disease is to be found.

What is the Christian function in leprosy control?

The Christian must give to the individual suffering from this disease security. He needs to have a sense of "belonging to." He needs to be a part of a fellowship that has continuity. Every person seeks and needs security. This is common to all men everywhere. To be cast off and ostracized is to receive a hammer-shattering blow. Historically, people with leprosy have been pushed, violently in some cases, away from home, family, friends and community; to my mind, there is no thing more tragic that could happen to a person than to lose his sense of "belonging to" or to lose his participation in a fellowship.

More than a year ago our own doctors at Garkida discharged 100 patients. These were cases that were arrested by the new, modern drug which is being called today "the wonder drug." But in addition to having their disease arrested, all of these patients had had the opportunity of being in school or being taught a trade while they were in the leprosarium. They could learn how to become a carpenter or a mason or a blacksmith or a tailor. They could even learn how to work with leather, making useful articles for their own people. Every person could learn how to be a better farmer, because there was plenty of land available and good agricultural instructions was given to all who were interested in that type of work. So these people, when they were released from the leprosarium, had not only their physical needs met, but also their vocational needs. They were going back into their communities well people who were equipped now to earn their own living and to take their rightful places in their communities.

The New Testament is full of examples of Jesus dealing with individuals. He helped to meet their personal needs. He established a personal relationship with God. This makes the gospel pertinent today. The Christian function must pay attention to personal needs.

It is the opportunity and the joy of the Christian to bring a spiritual dynamic to the lives of those who have been living in darkness, suffering from their dreaded disease.

Our own Leprosarium is becoming the center from which go out enthusiastic Christians, people who have had a wonderful thing happen in their physical bodies, who have been literally snatched from death. But these same people go out with a new outlook on life. They are now Christians with a vital faith in God. Therefore, the center is becoming one of our very best evangelistic agencies for the training of warmhearted Christians. Indeed, the redeeming power of Christ's love is amazing. It brings hope where there was formerly only despair. It establishes a faith in an individual, where before there was nothing permanent to cling to. It brings joy to life where before life was nothing but a drudgery. To bring a spiritual dynamic to those suffering with leprosy is one of the most important things that can happen to them.

I remember the time I first saw Mimoxi. We stood outside the Capricorn Gate to her compound. She was not good to look upon, for the ravages of her disease had taken its toll. She was not well. If one looked at the outward appearance, one would think that here was an old woman of no value. Instead, she was one of the pillars of the church in the settlement. She was a member of the ministerial board. She was one of those persons who have keen insight as to whether a person was ready to become a member of the Christian fellowship. She had good judgment, and her judgment was relied upon by her fellow Christians. She was a great soul and wielded a tremendous influence.

Missionaries laid the foundation for a modern ministry that combines Christian compassion, medical skill and scientific advances in an all-out fight against this ancient and yet ever-present scourge. But above all of that, they have also taken to these people the Christian dynamic.

The Christian function in leprosy control today is to bring these people into a real fellowship, to meet their physical needs and to prepare them for useful community life, and to put them in touch with a spiritual dynamic of life, which is even Jesus Christ our Lord. To do this is a modern miracle of grace, and this is *needed* today *as never before.*

KINGDOM GLEANINGS

Share Our Surplus

Legislation for which Christians have long labored now enables church agencies to obtain foods from huge national surpluses free of cost to aid undernourished millions overseas. In operating this program the agencies will assume only a modest outlay of five cents on each dollar's worth of foodstuffs to cover packing and distribution costs.

The need is so urgent and the allotment of cost-free foods is so large in contrast to handling costs, the General Brotherhood Board acted at once to authorize a $10,000 emergency asking of our members. Only funds remitted specifically for this Share Our Surplus enterprise will be used, and any amounts received above the $10,000 will go into normal Brethren relief activities.

Let us make haste to claim this opportunity for the sake of our brothers in need. Materials will be distributed by our Brethren service workers in Germany, Austria and Greece. Please make your SOS gift a part of your congregation's special response, or send it direct to the treasurer of the General Brotherhood Board, 22 S. State Street, Elgin, Ill. Brotherhood Fund credit will be accorded all gifts. Remember: Our $10,000 investment yields $200,000 in food for the hungry.

Elmer F. Johnson of Norton, Kansas, is available any time for evangelistic meetings. Any church desiring his services should contact him at the address given.

All queries and items of business for the district conference booklet for Eastern Pennsylvania should be in the hands of the writing clerk, Carl W. Zeigler, 195 Walnut St., Lebanon, Pa, not later than Sept. 15.

Mrs. John Myers, the former Gloria Bortner of Lineboro, Md., has been employed to serve as the film librarian for the audio-visual education department in our Brotherhood offices. Mrs. Myers began her work on Aug. 2.

Bob Richards, pastor of the Long Beach church, Calif., won the national decathlon held in Atlantic City, July 2 and 3. This makes the fifteenth national championship that he has won since entering athletic competition.

Forty-three Brethren attended the study conference on the Meaning of Christian Love held by the Brethren, Mennonites and Friends at Bluffton College, Bluffton, Ohio, July 15-18. W. Harold Row and Ralph Smeltzer served on planning committee.

Any Brethren passing through Denver who might want to spend a few days will find a cabin free for the asking at Camp Colorado in the hills thirty-two miles southwest of Denver. Contact R. L. Stinnette, 995 S. Huron St., Denver 23, Colo.

Two Pennsylvania churches, Carlisle and Ephrata, will participate in one of the three National Christian teaching missions sponsored by the Pennsylvania State Council of Christian Education. The date of the mission in these churches is Oct. 21-28.

The members of the Denver church would appreciate being notified if any Brethren are moving to Denver, Colo. They have a locating committee who will assist newcomers to buy or rent a home. Write Kurtis F. Naylor, 960 S. Vallejo, Denver, Colo.

Esther Nies, daughter of Frank Nies, pastor of the Rocky Ford church, Colo., has received a Fulbright scholarship for study abroad. She will attend Muenster University, Germany. Esther was one of the first Brethren students to spend a year living with a German family.

A reunion of those who served in CPS camp 116 will be held on Aug. 28 and 29, at Camp Mountain Lake, near Bellefontaine, Ohio. Bring the family. Cost for the use of the camp is 50c per person for those over six years. The food will be extra and bedding will be necessary.

Dwight Horner, pioneer Brethren Service worker in Germany and later employed by the State Department in that country, has arrived in Austria. He is serving as public affairs officer in Graz under the U.S. High Commission for Austria. His wife and children accompanied him.

Vera Lutz from the Brookville church in Southern Ohio began work in the Brotherhood offices on Aug. 23, assuming stenographic and clerical duties in the office of the general secretary. She succeeds Mrs. Lillian R. Rippin of the Morrellville church, Johnstown, in Western Pennsylvania.

A. C. Wieand, co-founder of Bethany Biblical Seminary and long associated with that institution, died July 24 in California following an operation. He had been living in La Verne, Calif., since his retirement. Memorial services were held at the La Verne church and later at First church, Chicago. An account of his life will appear in a later issue of the Gospel Messenger.

The recreation committee for the National Youth Conference at Anderson, Ind., is in need of puzzles (wire or wood) and games (box hockey, table polo, carom, lemme sticks, dart board, checkers and other marble games) for the game and puzzle center. Bring any of these with you if you are attending the conference; have each item marked with your name and address.

The audio-visual department has prepared a 78 rpm record of Ocean Grove Conference singing. One side carries the hymns, Guide Me, O Thou Great Jehovah and We Gather Together. The other side features Rosa Page Welch leading the Annual Conference in the hymns, He's Got the Whole World in His Hands and Were You There? This is the record which will be sent to those who ordered one at Ocean Grove. About one hundred extra copies are available at $1.50 each. Order from Visual Education Service, 22 S. State St., Elgin, Ill.

Brotherhood Theme: Win Men to Christ

Mrs. Glen Harris, district family life director for Louisiana, has just sent in a royalty payment for the use of the play, House on a Rock, which was given by their youth fellowship in a Sunday night service recently. Mrs. Harris says of the play, "We found it an excellent vehicle for the acting ability of our youth, a sparkling character comedy that appealed to everyone and a challenging portrayal of family problems and workable means of solution. We hope more plays of equal caliber will be forthcoming."

Changes of Address

H. Stover Kulp, from Huntingdon, Pa., to Church of the Brethren Mission, Mubi, via Yola, Nigeria, West Africa. Bro. Kulp has returned to Nigeria after a year's furlough in the States.

Albert Guyer, from Chicago, Ill., to 803 S. Railroad St., Myerstown, Pa. Bro. Guyer is now serving the Myerstown church, having graduated from Bethany this spring.

Hazel Rothrock, from Nigeria, W. Africa, to Tonasket, Wash. Miss Rothrock returned in July for regular furlough.

The Dr. Cunningham family, from Paradise, Calif., to P.O. Box 755, Riverbank, Calif. The Cunninghams will be returning to India this fall.

Olonzo Fike, from Accident, Md., to 1724 Pennsylvania Ave., Hagerstown, Md.

Robert L. Cocklin, from Newville, Pa., to R. 1, Shippensburg, Pa.

Don E. Rowe, from Pasadena, Calif., to McPherson College, McPherson, Kansas. Bro. Rowe became secretary of the Western Region on Aug. 15.

Harlan J. Brooks, from Villa Park, Ill., to Vyara, Surat District, B. S., India. The Brookses have returned to India for another term of service.

Dedications, Anniversaries, Home-comings

East Nimishillen church, Ohio, will celebrate its 150th anniversary on Aug. 21 and 22. Edward K. Ziegler will be the guest speaker at the 7:30 Saturday evening and the 10:30 a.m. and the 2:30 p.m. Sunday services, Eastern daylight time.

Front Royal church, Va., home-coming, Sunday, Aug. 22, with morning and afternoon services, beginning at 10:00 and 1:30 respectively. Floyd Wine and Paul Coffman speak in the morning and Glenn Garner and Fenton Platter in the afternoon.

Holsinger church, Dunnings Creek congregation, Pa., home-coming, Sunday, Sept. 5.

Saunders Grove church, Va., home-coming and dedication, Sunday, Aug. 22. John S. Crumpacker of Roanoke, Va., will bring the message at the 10:00 a.m. service and Henry C. Eller, executive secretary of First Virginia, the afternoon message at the 2:30 service.

Pleasant View church, Ind., home-coming and ground-breaking service for the new addition of the church house, Aug. 23.

Spring Creek church, Ind., Sunday, Sept. 19, all-day. V. F. Schwalm, president of Manchester College, will be the speaker at the morning and afternoon services.

Wawaka church, Ind., will celebrate the one-hundredth anniversary of its founding on Sept. 17-19. Baxter Mow of Chicago, Ill., will be the speaker at the morning and afternoon services on Sunday, the 19th.

Battle Creek church, Mich., has been named the fifth Ten Dollar Club church this fiscal year. Calls to Ten Dollar Club members were mailed on July 22. A $74,000 edifice is being constructed in Orchard Park, a new location in the northeastern part of the city. Bro. Harley V. Townsend is pastor of the Battle Creek church.

The Church Calendar

August 22

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson: Christian Giving. Acts 20:35; 1 Cor. 16:1-2; 2 Cor. 8:1-9. Memory Selection: It is more blessed to give than to receive. Acts 20:35 (R.S.V.)

CBYF Topic: Stewardship

Aug. 23-27 National Youth Conference, Anderson, Ind.
Aug. 29-30 District meeting, First Virginia, Hollins Road church, Roanoke
Aug. 30 — Sept. 1 Eastern Region conference, Juniata College, Huntingdon, Pa.
Aug. 31 — Sept. 2 District meeting, Northeastern Ohio, Camp Zion, Sparta
Sept. 1 District meeting, Mardela, Peach Blossom, Fairview house
Sept. 3-5 District meeting, Middle Iowa, Brooklyn
Sept. 4-6 District meeting, Northern Illinois and Wisconsin, Elgin
Sept. 5 Labor Sunday
Sept. 6 Labor Day
Sept. 10-12 District meeting, Northern Missouri, Plattsburg
Sept. 17-18 District meeting, First West Virginia, Eglon
Sept. 19 Achievement Offering
Sept. 20-22 District meeting, Southern Iowa, Fairview
Sept. 24-25 District meeting, Eastern Maryland, Dundalk
Sept. 24-26 District meeting, Northeastern Kansas, Richland Center
Sept. 24-26 District meeting, Northern Missouri, Leeton
Sept. 26 — Oct. 3 Christian Education Week
Oct. 3 World Communion Sunday

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Sister Elizabeth Broughman of Roanoke, Va., in the Johnsville church, Va., Aug. 29—Sept. 8.

Bro. Ova Edwards of Telford, Tenn., in the Strait Creek church, Ohio, Aug. 23—Sept. 5.

Brother and Sister I. D. Leatherman of Elgin, Ill., in the Fairview church, Md., Aug. 24—Sept. 5.

Gains for the Kingdom

One baptized in the Little Pine church, N. C. **Two** baptized in the Boones Chapel church, Va. **Eleven** baptized in the Cedar Bluff church, Va.

Six received by letter in the Spring Creek church, Pa. **Two** baptized and three received in the Conestoga church, Pa. **Thirty-seven** baptized, five received by letter and one received by former baptism in the Walnut Grove church, Johnstown, Pa. **Ten** baptized and six received by letter in the Spring Creek church, Hershey, Pa. **Five** baptized in the Center Hill church, Pa. **One** baptized in the Spring Grove church, Pa. **Twenty-four** baptized and two received by letter in the Brothersvalley congregation, Pa.

Nine baptized and three received by letter in the Osage church, Kansas. **Eight** baptized and eleven received by letter in the Hutchinson church, Kansas. **Six** baptized and one received by letter in the Fairview church, Iowa.

Two baptized in the Olympia church, Wash.

News and Comment From Around the Worl



One of the first things motorists see when leaving Knowlwood Memorial Park cemetery in Canton, Mass., is this sign urging safety in driving

Religious News Service

New "Ecumenical" Hymn Written for Evanston Assembly

A new "ecumenical" hymn written for the present Second Assembly of the World Council of Churches was sung for the first time recently at services in New York City. The hymn was judged best of nearly 500 submitted in a contest sponsored by the Hymn Society of America. The winning hymns was written by Dr. Georgia Harkness of Berkeley, Calif., teacher of applied theology at Pacific School of Religion. The hymn is based on the theme of the Evanston Assembly. Its first stanza is:

Hope of the world, Thou Christ of great compassion,
Speak to our fearful hearts by conflict rent.
Save us, Thy people, from consuming passion,
Who by our own false hopes and aims are spent.

Quaker Institute Speakers Meet "Diplomatic Delays"

The American Friends Service Committee reports that two speakers from abroad scheduled to participate in summer Quaker institutes will not be able to appear because of long delays in handling their visa applications. The two are Joseph Murumbi, African leader who has been barred by the British from his native Kenya, and Tom Wardle, English writer for a pacifist weekly, who has done social work in the Union of South Africa. James Bristol, director of the Quaker institutes, noted that this was not the first time such diplomatic delays had occurred. However, in every case the governments had finally testified to the bona fide nature of the Quaker guests by admitting them. Last spring, Stuart Morris, a British peace worker invited to lecture by the Quakers, was granted a visa but refused admission on arriving in New York, and detained at Ellis Island for ten days. An appeals board and the Attorney General ordered him admitted after the incident attracted nation-wide attention.

Ashrams Held in July and August

One of seven Christian ashrams held in widely separated areas was scheduled for Bridgewater, College in Virginia, July 1-17. As in past years Dr. E. Stanley Jones, former missionary to India who introduced the ashrams to this country, was on hand at each retreat and delivered informal messages twice daily. The ashrams are sponsored annually by the National Council of Churches through its joint Department of Evangelism.

Baptist Leader Hits "Irresponsible" Liquor Industry

Dr. C. Emanuel Carlson of Washington, executive director of the Baptist Joint Committee on Public Affairs, told a Senate Interstate Commerce subcommittee that "the persistent voice of the liquor industry is an effective voice making its impact on both young and old people. It is just as irresponsible as it is effective." The Baptist leader was among more than twenty-five witnesses wh testified in favor of a bill to ba liquor, beer and wine advertisin in interstate commerce.

Cumberland Presbyterians Act Against Segregation

The 124th General Assembly o the Cumberland Presbyterian Churc went on record as approving th U.S. Supreme Court decision barrin segregation in public schools. I another resolution, the Assembl instructed its Board of Missions an Evangelism "to prepare and distrib ute materials which will aid i orienting ministers and churches i how to meet the issues arising fro the decision of the Supreme Court." The delegates also approved proposal that the Cumberland Flag publication of the Colored Cumber land Presbyterian Church, becom a supplement to the Cumberlan Presbyterian, weekly publication o the denomination.

Ministers Visit Cresson Sanatorium

Members of the Cove Ministeria fellowship of the Church of the Brethren recently were guests a the Cresson sanatorium, Cresson Pa. The delegation of approximately forty persons, including the wives of the ministers, heard a lecture by Dr. Grace Moyer, a member of the staff and former missionary to India, on the Treatment o Tuberculosis With Modern Drugs. The Rev. Henry Lee Robison, Jr., Protestant minister at the sanatorium, arranged for the ministers' visit which included an escorted tour of the sanatorium.

Church of God Reports Gains

An average of more than one new church a week was established over the past year by the Church of God. While 62 new local churches were being organized total membership went from 113,000 to more than 116,000. The denomination at its annual convention approved a World Service fund goal of $1,250,000 for the next year. This fund is used principally to support home and foreign missions, a Christian education program, the church's colleges and pensions for the aged. Missions are maintained in 26 foreign countries where there are over 60,000 adherents.

Evangelical Lutherans Approve Merger Plan

The Evangelical Lutheran Church has approved an organizational blueprint for merger with three other Lutheran bodies. It is the first of four to do so. With the vote almost unanimous, delegates to the ELC's biennial convention adopted resolutions prepared jointly by negotiators of the American Lutheran Church, the Evangelical Lutheran Church, the Lutheran Free Church and the United Evangelical Lutheran Church. If the merger is finally voted by all four bodies, it will create a new church of some 1,800,000 members.

Pilgrim Holiness Church Reports Foreign Gains

The Pilgrim Holiness Church at its recent general conference at Winona Lake reported that the denomination now operates 53 day schools in foreign lands, with an enrollment of 4,000 to 5,000 students. The church in addition to its 600 national ministers has 1000 missionaries. Nationals abroad have shown a fifty per cent gain in self-support over the four-year period. The denomination has a total membership of more than 44,000 including 12,600 outside the United States.

Canadian Presbyterians Uphold Capital Punishment

The General Assembly of the Presbyterian Church in Canada recently voted at its annual meeting in favor of capital punishment for deliberate homicide. After the resolution was passed by a 180 to 20 vote a number of opponents recorded a formal dissent as a matter of conscience. One of the dissenter, Rev. Lloyd Henderson, said, "We cannot find anything in the words of Jesus to justify taking human life. There must be some other way. You cannot do anything for a sinner after you have put his neck in the noose. Shall we give no opportunity for repentance and reform?" Membership in the Canadian Presbyterian church was 191,000, representing an increase of 2,000 over the previous year.

Foreign Students Honored at Penn State

The Pennsylvania State University recently honored foreign students at an international breakfast. Under the International Farm Youth Exchange program which was started in 1948, nine Pennsylvania youths from eight counties have served as grass-roots envoys of goodwill abroad. At the same time more than fifty farm families residing in twenty-one counties of the state have opened their homes to young ambassadors of rural life, coming from eleven other countries of the world.

Famous Organists to Play at Evanston Recitals

Visitors to the Second Assembly of the World Council of Churches in Evanston may attend a series of ten vesper organ recitals by nationally known organists, at 5 p.m. each weekday afternoon. The recitals in the First Methodist church are open to delegates, visitors and to the general public. Organists participating are Hugh Porter, Heinrich Fleischer, Robert Baker, Barrett Spach, Marilyn Mason, Austin C. Lovelace, Alexander McCurdy and Nita Akin.

News Briefs

American churches will spend more than $10,000,000 a week on new construction in 1954, according to a forecast report by the Departments of Commerce and Labor.

The official traffic authorities in Israel have now completed laying the first modern road between Capernaum and Tiberias; it runs along by the Lake of Genezareth for about ten kilometers. The money for building the road was granted by an American fund. Capernaum is a place of worship for both Jews and Christians. The new road will make it easier for tourists and pilgrims to visit it, as the old ways of access were extremely primitive.

The Church of the Lutheran Brethren, one of the smallest of Lutheran bodies, ranks near the top of some 250 Protestant denominations in per capita giving for missions. One missionary is supported by every ninety persons in the group.

In Indonesia, education is booming. During the past nine years, enrollment in primary schools has risen by 200 per cent. Throughout the country more than 6,000,000 pupils now attend over 31,000 primary schools. In West Java alone, through the efforts of parents and teachers, more than 7,000 new primary schools have been built.



Religious News Service

Shown here is the second group of more than 100 youth who are serving in church-sponsored work camps in Europe and Asia this summer. The young volunteers come from twenty-nine states and represent seventy-five colleges. They are participating in thirty-three overseas camps where they are building schools, playgrounds, power dams, refugee settlements and other projects for victims of war and natural disasters. The camps are sponsored by the World Council of Churches

Activities in Iraq

Carl R. Jantzen

Three Brethren serve on the International Voluntary Services, Inc., team in Iraq. They are: Dr. Eldon Burke, director, Martha Rupel, R.N., and Everett Jenne, agriculturist. This account gives an interesting insight into their work and activities.

FINALLY, I can write that we have left Baghdad. Last Tuesday morning, Dr. Burke, Everett Jenne and I, plus a couple of men from the Iraqi Ministry of Social Affairs, loaded our baggage and ourselves into the IVS jeep station wagon and headed north. Our destination was Shaqlawa, the proposed site of a Rural Affairs school and demonstration area as part of the Village Life Improvement Program.

Leaving Baghdad at 9 o'clock we drove north across desert and plains, heading for Kirkuk. The town is probably on your maps because it is quite famous for the rich oil fields in that area. The Iraqi country-side looks the nicest at this time of year with grass trying to grow and many delicate, brilliantly colored flowers adding freshness to the otherwise often drab semi-desert areas. After eating a wonderful Iraqi dinner in Kirkuk we drove on again through the foothills. It had begun to rain just before noon and we had good showers quite often. Just before coming to Arbil we were stopped by a "river" in the road. A flash flood was preventing traffic from crossing. After waiting for over an hour we finally decided to return to Kirkuk since we did not relish spending the night in the jeep. The drive back to Kirkuk was almost worth the delay. The clouds were still hanging low, and the fires from the waste gasses produced at the refineries painted these clouds a wonderful red. It was quite spectacular. Some of these fires, incidentally, are fed by gas escaping from beneath the ground and have been burning as long as men can remember, back into history. These Eternal Fires, as they are called, are said to be the site of the Fiery Furnace where Daniel and his three friends were saved by God in Babylonian times. The part of the Creation story about an angel guarding the Garden of Eden with a flaming sword is thought by some to have originated from these fires too.

We spent the night in a hotel in Kirkuk. The next morning we got through to Arbil. It is a very interesting town. It competes with Damascus for being the oldest continuously inhabited city that is still going today. The old part of the city sits atop a mound 200 feet above the surrounding plain. The mound has not always been there. It just grew as buildings crumbled and new ones were built on top. No one knows when the first foundations were laid. All hope of early records lies back in prehistoric times. The city of Arbil was the scene of a battle with Alexander the Great in 321 B.C.

The reason for this trip north was to get part of our team established up north here to work in Village Life Improvement. Half of the IVS team is already operating in Mahawiel south of Baghdad. Before coming to Iraq, it had been planned that we all go to Mahawiel, but the situation has changed; so we are now supposed to work up here, bringing the whole IVS team up as soon as possible, depending on how soon an FOA team is ready to take over in Mahawiel. . . .

Coming from Arbil we were soon in the mountains and we climbed quite steadily, finally reaching Shaqlawa Wednesday afternoon. We all were positively thrilled with the grandeur and magnificence after becoming accustomed to the plains around Baghdad. The mountains are very rocky, much of the soil has been washed away, in most places trees are rather sparse, and it is pitiful to realize that what good soil there once was has washed down the Tigris River, but the jagged rocks and colors of the exposed subsoil are quite scenic. Moisture is a great problem here. In the spring rains erode the mountain slopes. In summer there is ordinarily too little rain. The sheep and goats finish off most of what grass and trees get started in the spring, and a large portion of the existing trees have been used for fuel with little thought for conservation. So the trees and grass, the greatest possible agents for holding and enriching the soil, are prevented from doing so and the soil continues to leave more bare rock and the farmers remain poor . . .

Our biggest hope for a contribution to village improvement lies in the field of agriculture since Iraq is essentially an agricultural country. Although Iraq is more or less the product of her two great rivers, the Tigris and Euphrates, much of the elaborate system and management of irrigation canals which made this country part of the old Fertile Crescent, has been destroyed and ruined by the centuries of invasion and destruction by foreign rulers who sought to keep the people of these rich lands in subjection. Unless these people can be persuaded to strive by more modern methods where practicable to lift their country to the level of general prosperity, practically all else we try to do is probably mere "busy work." But since there is definitely hope for these people there is an attempt to concentrate also on various other areas where village needs lie; improvement in public health, sanitation, construction, and home economics—the levels of which should rise with increased wealth for the common man.

Regarding that flattering title, sanitary engineer, which has been accorded me on several occasions. My education hardly qualifies me for the degree of engineer, although I shall be working in the general field of sanitation. It is difficult to explain the exact nature of the work since our project is not yet fully under way. Sanitation is partly a process of education in health habits as well as being an important factor in building construction or water supply purification. Whether the sanitation projects will take the

orm of providing more healthful vaste disposal facilities, purer drinking water, or other like attempts vill depend not only on the needs of he various villages, but also on the ecognition of those needs by the villagers. To help a felt need is infinitely more rewarding than to force omething for which there is no understanding.

New Films

GOVERNMENT IS YOUR BUSINESS, 28 minutes, $3.00. Good film o use during your study of Christian citizenship. Should be used in many churches.

ATLANTA HOUSING STORY filmstrip)—30 frames, 75c. Designed to start a discussion and some erious thinking. The story of one ity's campaign to provide adequate housing for Negroes. Other cities can ollow suit. Mimeographed script vith leader's guide.

THE HIGH COST OF SEGREGATION (filmstrip)—17 frames, 75c. Not designed for entertainment, but o be a vital part of a serious program. Discussion should follow. Mimeographed script including discussion leader's guide. Gives facts nd figures showing the high cost of egregation, which is shared by all —whites as well as Negroes.

UNTO THESE, MY BRETHREN filmstrip). New filmstrip on the work of Brethren Service was previewed at Annual Conference by a limited number of people. Was well eceived and tells an inspiring story. Free of charge on a loan basis. Loan eriod may be as long as the congregation feels they have need of its se. (Can be purchased for $5.) Narration is available on both 78rpm nd 33⅓ records. **Release date, Sept. 12, 1954. Not available before hat time.** When ordering be sure to tate type of records desired.

Order from: Visual Education Department, 22 S. State Street, Elgin, Ill.

NEW PAMPHLET

United Nations—Action for Peace, Marie and Louis Zocca. 50c. A layman's guide. Clear and concise with descriptive illustrations and photographs. Contains information on what the UN has done, how it works, ts structure and cost of the UN. Could be used as a study guide. One f the best pamphlets on the United Nations. **Order from: Brethren Service Commission, General Brotherhood Board, 22 S. State Street, Elgin, Ill.**

Notes From Cerrote Work Camp . . . Rosa Lee Beahm

WE FLEW down from New York to Puerto Rico. Had an exciting, but bumpy ride because of a storm. Arrived in San Juan June 24, just five hours and forty-five minutes later. Our group toured the Spanish fortress and other sights in the capital. A reception was given us at the governor's mansion.

It took us four more hours to go the 100 miles to Castañer because these roads are really curved! On the way we bought lots of fresh pineapple, bananas and mangoes.

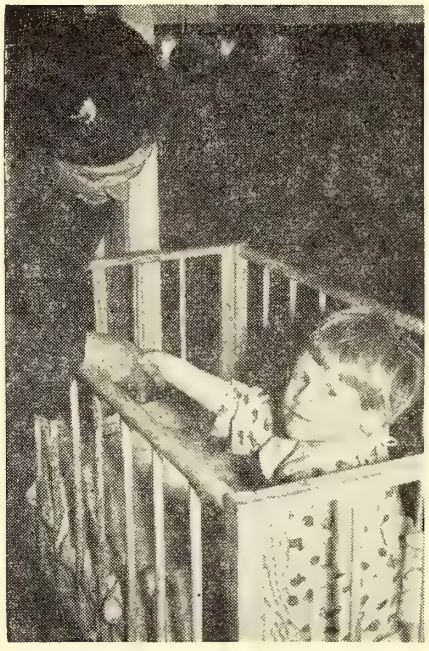
Now we are busy in the mountains at Cerrote. The Puerto Rican children hang around here much of the time. We try to learn some Spanish from them. Many of the older children and adults have pledged to help with the work.

We've decided to work from 6 til 3 every day, except a half day Wednesday and Sunday free. We can visit in the afternoons if it does not rain! Our first big job is to dig away a hillside, and then build a cement-block water tank to supply water for the school-clinic-recreation center here. Hard work has helped me get over my sore arm—from the shots I had. Right now it's time for supper. Two girls just baked a pineapple upside down cake on the carbon stove. Wish you were here to enjoy it!

This is the second year that a summer work camp has been held at Cerrote. Those attending are: Rosa Lee Beahm, Nokesville, Va.; Carolyn Brandenberry, Shipshewana, Ind.; Sara Marie Ensz, Newton, Kansas; Cecil Floor, Milford, Ind.; Ned Honeyman, West Milton, Ohio; Marilyn Forby, Libertyville, Ill.; Arlene Merkey, Clayton, Kansas; Eula Mae Murray, Conway, Kansas; Sara Swartz, Newville, Pa.; Larry Wendell, Columbia, Mo.

BRETHREN TOUR TO EUROPE

The fall Brethren tour to Europe will take place from Sept. 30 to Nov. 26, under the direction of L. W. Shultz. The group will visit eight countries in Europe and Brethren Service headquarters in Kassel, Linz and Geneva. This tour is designed primarily to bring about better understanding in the world and to inform Brethren people of the work their church is doing. To the right a tour member greets a little boy in the orthopedic hospital at Lichtenau in Germany. The group travels by chartered bus (below). Those interested write: L. W. Shultz, Milford, Indiana.





Photos by D. Briggs

A Christian and His Labor

Clyde R. Shallenberger
Hopewell, Virginia

Tool Donation Planned Sunday at Local Church was the headline of the story that the Hopewell News of Sept. 4, 1953, carried concerning the forthcoming Labor Day service:

"An unusual service has been planned for the worshipers of the Church of the Brethren for this Sunday. The service is being planned around the theme, The Christian and His Labor, the Reverend Clyde R. Shallenberger, pastor of the church, has announced.

"Each member of the congregation has been invited to bring a tool representative of his labor to the morning worship service. These tools will then be dedicated and sent to needy areas of the world to be distributed without cost and according to need by Church World Service and the Brethren Service Commission.

"Relief and rehabilitation workers are impressed with the fact that peoples around the world are eager to receive tools to help themselves rather than to be dependent on direct relief.

"In Greece, for example, shovels, picks, hoes and rakes are needed among other things. Metal is scarce to begin with and the price of tools makes it almost impossible for the average man to purchase the tools that he needs. Palestine can use various woodworking and metal working tools such as a carpenter or a machinist might use. It is with the intention of helping to meet these needs that the people are sharing their tools. In addition to these tools, the women of the church have been asked to bring something representative of their work—cooking utensils, towels, needles, thread, yard goods, etc.

"The church feels that labor is a common basis of brotherhood and as they seek to dignify their own labor, they also wish to share the ability to labor with the deprived peoples of the world."



Alvin Jones

I heartily recommend that this project be sponsored over the Brotherhood next Labor Day, wrote Brother Shallenberger (right) after his congregation contributed and dedicated these tools for relief

Excerpts From Sermon

Texts: Neh. 4: 1-6; Matt. 11: 28-30

We have been very slow to recognize the place of labor in the life and growth of a Christian. We have, for many years, separated life into the secular and the religious. Labor is an essential part of our existence —but many men find life so busy and complicated that they have but little time for meditation and Christian growth.

What does Labor Day mean to you? Is it simply a day when you get paid for not working or the chance to take the last fling at summer's holidays? Labor Day should be an attempt to help us find our way into right relations with our employers, our fellow laborers and our God.

The man who labors must see God in his daily work. This is rather easy for the farmer who works with nature the year round, for he sees evidences of God's working when he plows the ground, plants the seed and cultivates the crops. But it is not quite so easy for the man who works in the 200 degree pits beneath the paper drying machines at Continental Container Corporation or in the ammonia-laden air of the Nitrogen Division or in the heat at the Hercules Plant. Yet God is in every needful task. If you are serving your fellow men, God is in your labor.

For too long we have regarded labor as a drudgery. We must try to

see God in every task; if we can, our labor will carry with it real significance. Americans often have a false conception of success. To many, the American idea of success has been the man who has a white collar job and who has to do little or no work and get thousands of dollars a year in salary. In our society we have set up the goal of arriving at the place where one does not have to work. But we are beginning to see how mistaken we are in this idea. Nature has decreed that man should work. People who will not work deteriorate.

Take this business of being a housewife. It is amusing and yet it is pitiful sometimes. Whenever a woman is asked what her job is, she often says, "Oh, I don't work; I'm just a housewife." That's a contradiction right there. The housewife has one of the most important jobs anywhere. I will admit that it does seem like drudgery sometimes, but if she is devoted to God's purpose, her work and her life take on new meaning. We have such specialization today—in medicine, in law and even in the mill, where one man is trained to do one or two jobs. But have you ever considered how many areas a wife must be a specialist in? First of all, she is a helpmate to her husband, giving him inspiration and listening to him complain about the treatment that he receives at work. As the wife and mother, she must be a cook, always preparing something different and interesting for the hungry mouths that surround her table; she must be a laundress, a seamstress, a nurse to give comfort for everything from a tummy ache to the measles, a comforter, a counselor, a financier and a mender of broken hearts. So do not ever say that you are just a housewife—be proud that you can help your husband and your children find their lives through your help.

If you, as a homemaker, will take God into your everyday activity, your laboring will not only be a blessing to others, but it will be a blessing to you as well. I would like to suggest that you use those moments of dull housework to meditate and pray. Ironing, for example, takes much muscle work, but ordinarily it does not take much brain work. Think about God, pray, use those valuable chunks of time to know his way for your life, and your work will become easier and more enjoyable.

There is no such thing as an unimportant job in the kingdom of heaven. A man was talking to a friend who was a musician. The concert that night featured the sixth symphony of Tschiakowsky. This symphony has scored in it four notes for the bassoon. The bassoon is a harsh instrument and the conductor could not get these four notes played softly enough. This musician played the bass clarinet and the conductor had asked him to play these four notes originally scored for the bassoon. The musician's friend laughed when he told him that those four notes were all that he would be playing that night. The friend said, "I'll be here tonight and I'll be listening for those four notes," and he started to walk away. The musician stopped him and said, "If you hear them, I'll be playing too loud." Four notes, if played correctly, could not be heard, yet, if left out, they would be missed. This man traveled from Boston to New York to Chicago to play four notes. There are no unimportant tasks in the home, even if the world does not recognize them; if left out they will be missed.

But you men who work in the mill—what about your work? Do you take Christianity with you when you pick up your badge at the gate? Or do you leave it at home or here in church? It usually does not take long to tell whether a fellow is a Christian or not when you work beside him every day.

Look at the disciples that Jesus chose to be his closest earthly friends. He did not go into Jerusalem and get the merchants and the bankers or the teachers. He walked along the seashore and called men whose hands were calloused from pulling in nets loaded down with fish. Jesus still calls to the working man and says, "Follow me." Jesus blessed the man who worked, for he knew what it was to work.

Gentlemen, be proud of your labor. Our Master was a laboring man. He knows the problems and the joys that you have as you work and you should know that he is always beside you.

One of the marks of a Christian laborer is that he is always ready and willing to give his fellow worker a lift. We have done this today as we have brought these tools for our brothers around the world to use. By giving these tools, we are helping them to help themselves, which is what they need as much as, if not more than, direct relief.

This is the day in which we honor the working man and woman, whatever their labor might be. It is also an occasion when we can help to make it possible for others around the world to work. "Inasmuch as you have done it unto one of the least of these, my brethren, you have done it unto me."

The Litany of Thanksgiving and Dedication

Minister: For all our daily blessings, for health, for homes and food, for ourselves and those we love,

People: O God, we thank thee.

Minister: For strength of body and clearness of mind; for work to do and the strength to do it,

People: O God, we thank thee.

Minister: For the joy of sharing of our abundance with those who are in need and want,

People: We are grateful to thee, O God.

Minister: With the hope that these tools will bring the opportunity of work to hundreds of needy people,

People: We dedicate them to the service of man, that he may labor and glorify thee.

Minister: With the faith that these tools will be used to bring fruit to barren lands, food to hungry mouths and homes to the homeless,

People: We dedicate them to the service of man that he may labor and glorify thee.

Minister: In a true spirit of love and sacrifice, we bring these tools that represent our labor and offer them to our brothers around the world. We pray that God will bless these tools, bless us who send them, and bless those who receive them, for we bring them in the spirit of Jesus Christ our Lord and Savior.

UNISON PRAYER: So, our Father, as we stand here in thy house, humbly conscious of thy presence, holding up before thee the needs of our world, we are thankful that we can be fellow workers with thee in alleviating the needs of the world. We pray in the name of him who himself labored with the tools of his trade in the carpenter's shop in Nazareth. Amen.

The Church Grows in Africa

Bassey Minso
Garkida, Nigeria, W. Africa

Good Signs

IF YOU are preparing a group of people for church membership and a catechumen gets up one day and says, "Today I have brought my sister to the class," how would you feel? If an older member of the church does that, we feel happy, because it is ideal. Soul-winning for Christ cannot progress very fast unless each one brings one. When Attah brought her sister to the covenant class one day I thought it was wonderful, because she was just a beginner. Attah finished her course of instruction and was baptized. She is growing to be a young woman, very regular at all church services and women's classes. She is also active in her own village church. The sister whom she brought was baptized last October. How nice it is to watch both of them grow together in the Christian way!

Attah's home village is Mbewa. In this little church we have many good signs for a beginning. On Palm Sunday at Garkida there were thirty people who made a profession of faith in Jesus Christ. Of the thirty people half of them are from Mbewa. Eight of the fifteen are married couples. Four men and four women have decided to start their journey together in the Christian way. Here again we find a good sign.

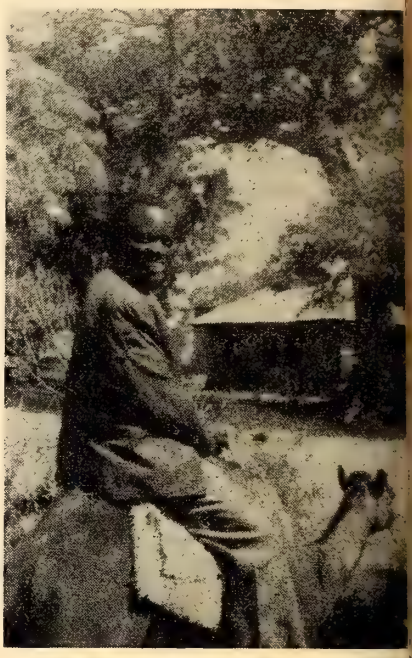
The church roof of Mbewa needed repair. The six leaders there came and talked to me about borrowing pieces of palm from Garkida to make scaffold whereon to stand and thatch the roof. Their demand called for the questions, "What would you do, if your church were twelve or fifteen miles away? Would you come here to borrow the palm and carry them back here again?" Immediately they saw how this would add to their burden. So they decided to go to the bush and find poles for the same purpose for which they required palms. Today that roof is repaired. They got their own poles.

It is a deep concern for the unsaved soul that urges a Christian to seek to bring his or her next of kin to the Savior's fold. It is the spirit of self-help and hard work, when properly directed, that will build a self-supporting, self-propagating church. Mbewa Christians have the seeds of these things in them. By God's grace we hope they will develop until they become quite an asset in the total church program.

Two Churches Are Organized

AT THE December 1953 general conference two of our promising Christian groups asked for permission to become organized churches. The permission was granted and for the past few months they have been eagerly waiting for the day the ceremony would be performed.

The fourth of April was the day for Dzonggola. Early in the morning Ira Petre took me in his car and we drove the twenty-three miles from Garkida to the village. The first part of the service began at the usual time. I had been asked to preach and I spoke on the text, "Let us rise up and build" (Neh. 2: 18b). Pastor Thlama led the service. Twelve people took the covenant. The ceremony of organizing the church was led by the moderator, Bro. Petre. He gave a talk that fitted the occasion. The committee and the different church officers were elected. It was solemn indeed when the charter members lined up to write their names under the promise: "We, the undersigned, having been baptized on confession of our faith in the Lord Jesus Christ, are gathered with one accord to found the church of Jesus Christ at Dzonggola. . . . We . . . strive always in everything to do the will of God . . ."



The author rides a camel

The evening service ended with the love feast and communion in which sixty-five people participated.

April 25 was the day for Gashala. This village is sixty-three miles from Garkida, nearer to Lassa than to Garkida. The Bischofs, the Hamers, Pastor Karbam, two deaconesses and Bro. James Bowman of Gulak, elder of the Lassa church, came from Lassa. We who went from Garkida were Ira Petre, Miss Shisler, Miss Miller, Pastor Thlama of Dzonggola and I.

The enthusiasm of the Christian group at Gashala was very high. The village was swept clean. The local workers as well as their teachers, Malam Bauci and Malam Fa'aya, had been busy.

I taught the group a new song at the Saturday evening prayer meeting. At eight o'clock on Sunday

morning a goodly crowd of people went to the stream to observe the baptism of twenty-nine people. During the morning service forty-nine people took the covenant. At the love feast and communion one hundred and fifty-five people took part. The ceremony of organizing the church followed the same pattern as that of Dzonggola.

Everything was finished late in the evening and we all parted with our hearts full of joy and thankfulness to God. We felt he had used his people. Pray for the growth of the two churches thus organized.

Win Africans to Christ

Garkida, Nigeria
May 17, 1954

To Bro. Kulp:

I have just heard you are eager to hear of the Easter activities, and so I am writing this to you. The usual evangelistic campaign was on for four weeks before Easter. We had six preaching points for the Wednesday night services. I chose Gujunggu this time with the hope of tackling the generally disinterested group that lives there. Now I feel, in spite of the messages, the people there are still where they were but the grace of the Lord is abounding. "The wind blows where it wills and no one knows whither it goes." Some might still be saved.

Dr. Merlin Brubaker had asked me to go with him to Pirkasa for the Easter morning services. We went there early. Twelve people took the covenant and thirteen were baptized. After the communion service in which sixty-five people participated, we hurried back to Garkida so that I could take care of the services here. Six people were baptized. Thirty had taken the covenant on the Sunday before Easter. You know how crowded the church always is at Easter. It was the same this year. Miss Shisler preached.

Bro. Ira Petre was at Marama and Bro. Elmer Baldwin at Shafa for the church business and Easter services.

There is a wonderful revival in the village work. Most of the Garkida women go regularly to preach in the villages around.

April was really the month of big things for the kingdom. For several baptisms in many places, many taking the covenant, Dzonggola and Shafa becoming organized churches, the revival of interest in the villages, we certainly have cause to thank the Lord.

Sharing Our Home

Edythe B. McDowell
Bombay, India

OUR home is in the city of Bombay in the great land of India. Just a little more than a year ago we came as missionaries to serve the church in this land and a part of our work is sharing our home. This may sound like a simple task, for all of us share our homes to some extent, but our home is one that is shared all the time. And, with three children to keep occupied and happy in the confinement of a city flat, we find that we have a full-time responsibility that challenges all of our patience, ingenuity and strength.

First of all, our home becomes a resting place for hundreds of missionaries each year as they travel through India. Bombay is the largest port in India and an unusually large number of people must pass this way as they go to and from the homeland. Bombay is also a good shopping center; so from miles around missionaries come once, twice or many times a year to buy supplies or needed parts for machinery, to have dental work done or to meet friends coming to India for the first time.

Most of our guests come to us from up-country stations or jungle areas where they have not had many of the conveniences taken for granted in Bombay. How happy they are for a homelike atmosphere in the midst of a big city. After days and nights of travel on dirty, dusty trains they are overjoyed at the sight of a bathtub. Mothers welcome the tile floors where their children can play safely.

Our guests are also glad for a change in food. Up-country diet often becomes monotonous since a variety of vegetables and fruits is available only when gardens are producing, and goat meat is often the only meat available to them. Well-balanced meals can look very tempting after a steady diet of potatoes and onions or eggplant and onions.

Not only missionaries, but lay people from all over the world frequently pass through Bombay. They are interested in visiting various mission areas as well as the places of interest sought out by most tourists. These people, too, welcome a place where they can relax for a few days and feel that the food and water they use are safe.

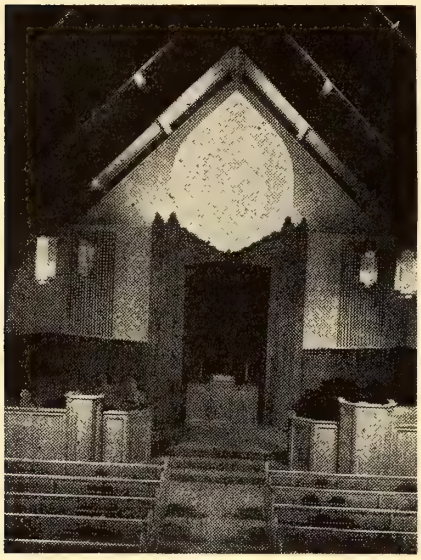
So it is that we have guests arriving and departing at all hours of the day and night. Accompanying them are all types of baggage—trunks, suitcases, bedding rolls, baskets of food and water containers. Often they arrive in families or parties of four, five, six or more. Many of them are strangers in the city and for them there are countless questions to be answered and directions to be given. For those who are leaving India there are numerous acts of service one can render.

Besides sharing our home with missionaries, we also share it with their goods! Almost constantly we have parcels great and small waiting to be passed on to their owners. Dry cleaning and laundry are among the most common items which accumulate in our home, but in addition we do a great deal of shopping for those who cannot get into the city. One would be amazed at the varied and strange requests we get. They range from chocolates for Christmas to eyeglasses and false teeth and from nails to printing presses and refrigerators. Household articles needing repair often find their way to us for fixing and then remain here until a way opens to send them home. This is indeed a simple service and one would have to live in a place such as India to know how much it is needed and appreciated.

Thirdly, our home becomes a place of worship as we share it with our Indian Brethren. Many of our younger Christian families have turned their eyes cityward as they have sought for work to make an adequate living. There are perhaps a hundred members of the Church of the Brethren living in or near Bombay. Most of these people attend and work in Christian churches of other denominations, but they also like to meet together regularly as Brethren for worship. It is their hope to have some day a church of their very own. It is with this group that we share our home on the second Sunday of every month as well as for weddings and communion.

Yes, we are missionaries. Not in the sense that many of you at home would think of them, for our main work is not primarily with the native people of this land. We are for the most part, missionaries to missionaries and we have come to feel that it is a much needed and important ministry. It would seem that one of the most important parts of our work is that of sharing our home: offering a bed to the weary, a cup of cold water to the thirsty and countless acts of service in the name of Jesus Christ.

Edited by Alberta Yod



On the Road to Greater Achievement

W. R. Burriss
Pastor, McFarland Church, California

Left: The interior of the McFarland church

Bottom of page: Exterior of the church

WHEN a few people have vision enough to launch a church organization and to build a building in an undeveloped community, and time proves that they were right, surely we must say that God inspired the vision.

In 1911, the McFarland community was just beginning to develop. Bro. Andrew Blickenstaff and his wife had decided to serve the Lord in some area where no one else was serving. They picked McFarland as a place with good prospects of developing into a thriving community. Upon their arrival, they began to help with a community Sunday school which met in a hall. Some Brethren families were settling here and very soon they began to visualize a developing Church of the Brethren.

The church was organized on April 21, 1912, with twenty-two charter members. They did not meet in homes very long because on April 13, 1913, they dedicated a church building in which they worshiped for forty years. During that time the membership grew to about 200. The closing service in the old building was held on March 29, 1953, two weeks and one day less than forty years after the dedication.

The need for a new plant had been pressing for some years. Temporary Sunday-school rooms had been built; plans for remodeling and enlarging had been considered seriously; finally in 1948 a block of land was bought in a new location. In 1950 a floor plan was adopted. Forrest U. Groff, church building counselor, was asked to draw the detailed blueprints and the building was to begin as soon as seventy-five per cent of the estimated cost was pledged.

Then in January 1951, the building planning committee, consisting of the representatives of about a dozen families, decided that they should begin the project by making pledges themselves before they asked anyone else to do so. It was a joy for their pastor to report to the congregation on the next Sunday morning that their faith in the future of the McFarland church and in the new building plans had resulted in the pledging of $65,000, the amount to be paid over a period of three years.

While further funds were being raised, without any pressure or any elaborate campaign, the building committee built a new parsonage, the men of the church doing nearly all the work themselves, and the pastor and his family moved in April 1952.

In February 1952, a builder w engaged and the work on the chu was begun. The building is c structed of concrete blocks w laminated arches in the sanctu and fellowship hall. Radiant hea used throughout the building. sanctuary has a seating capacity 245, the balcony will seat 60, and can be seated in the narthex overflow crowds. There is an of and pastor's study, a parlor whic also used by small groups for me ings. The fellowship hall will s over 200 at tables and has a st which is being put to good use those interested in dramatics. ladies' groups have a room for se ing, quilting, etc. The kitchen modern and complete. And cla rooms are provided for all ages.

Various classes and groups t on extra projects of furnishing building, with the men furnish



he pews, the young people furnishng their room, the juniors buying a iano for their room, etc., until arpeting, tile floor covering, dossal urtain, kitchen equipment were all upplied.

The first service was held in the uilding on Friday, April 3, 1953, hen eight persons were baptized nd 120 attended the love feast. The rst Sunday, Easter, was a full day ith 249 present in the morning, a edding in the afternoon, and the a Verne College chapel choir givng a program in the evening. Two eeks later, April 19, was dedication unday with about 400 in attendnce.

So a vision which began forty-hree years ago has grown and imaxed in this new building. No, his is not the final climax, but only he on the road to greater achieveents for Christ and his church. he building with its facilities gives reater possibilities of service and e know that it brings greater sponsibilities. We are not in one the fast growing residential areas, t in a rural village. We cannot pect a phenomonal growth and yet e expect to grow gradually and ably. But we realize that real owth will come from accepting r responsibility as Christian witsses. This we are attempting to .

During the years the church was rved by the free ministry with the llowing giving leadership: Andrew ickenstaff, W. C. Hanawalt, O. W. avell, Joseph Nill, Clarence Oberlzer, and H. A. Whisler. Those o served as pastors are: Andrew ickenstaff, 1918-19; J. H. Stover, 20-22; Harvey Snell, 1922-23; A. Sollenberger, 1925-28; G. W. lton, 1928-30; M. Alva Long, 1930-; John I. Coffman, 1935-50; W. R. rriss, 1950-.

Anniversaries and Weddings

Anniversary

Brother and Sister S. S. Blough celebrated their sixtieth wedding anniversary on June 17, 1954, and the sixtieth year in the ministry on June 28, 1954. A family dinner and fellowship was held on May 23 in observance of these special occasions. They have four children, eight grandchildren and three great-grandchildren. Bro. Blough has served as pastor and Bible instructor and has held many positions in Pennsylvania, Illinois, Indiana and Ohio. They retired from active pastoral service in September 1948, and live in Greenville, Ohio.—Mrs. Kenneth Blocher, Greenville, Ohio.

Weddings

Barnhart-Gelsinger — Robert M. Barnhart of Waynesboro, Pa., and Geraldine A. Gelsinger of Shady Grove, Pa., by the undersigned, at his home, June 25, 1954.—Samuel D. Lindsay, Hagerstown, Md.

Bender-Claar — Sylvester Bender of St. Clairsville, Pa., and Evelyn Claar of East Freedom, Pa., June 5, 1954, in the Leamersville church, by the undersigned.—Ordo M. Pletcher, Leamersville, Pa.

Clepper-Harman—Joseph M. Clepper of Dillsburg, Pa., and Genevieve L. Harman of Bowmansdale, Pa., in the Westminster church, June 10, 1954, by the undersigned. —Harold Z. Bomberger, Westminster, Md.

Dinst-Garst—Robert Dinst of Westminster, Md., and Carolyn Garst of Bridgewater, Va., in the Bridgewater church, June 5, 1954, by the undersigned.—James Eshleman, Bridgewater, Va.

Dostalek-Vilk — Victor A. Dostalek of Pasadena, Calif., and Mildred Marie Vilk of Altadena, Calif., June 26, 1954, by the undersigned, in his home.—J. Edwin Jarboe, La Verne, Calif.

Green-Schildt — W. Russell Green of Graceham, Md., and Mrs. Rhoda Pfoutz Schildt of Thurmont, Md., June 22, 1954, in the home of and by the undersigned. —John D. Roop, Linwood, Md.

Hartman-Fisher — Walter Hartman of New Carlisle, Ind., and June Fisher of Goshen, Ind., in the Rock Run church, June 27, 1954, by the undersigned.—Ralph Petry, Goshen, Ind.

Heichel-Luther—Ronald Roy Heichel and Carol Ann Luther, both of Windber, Pa., June 5, 1954, in the Windber church, by the undersigned. — Warren S. Kissinger, Windber, Pa.

Ivy-Kanazawa — Richard Ivy of Lynn, Mass., and Hatsuko Kanazawa of Nagasaki, Japan, in the McPherson church, May 28, 1954, by the undersigned.—Burton Metzler, McPherson, Kansas.

Jenkins-Springer — Donald Jenkins and Ruth Springer in the Bethany church, Philadelphia, Pa., June 26, 1954, by Bro. John Landis.—Mrs. C. S. Bartolett, Philadelphia, Pa.

Kinsey-Blocher—Philip Alan Kinsey of Silver Lake, Ind., and Marjorie Ann Blocher of Greenville, Ohio, May 30, 1954, in the Greenville church, by the two grandfathers of the bride, Ira G. Blocher and the undersigned. — S. S. Blough, Greenville, Ohio.

Lantz-Muntzing—J. D. Lantz, Jr., and Joyce Elaine Muntzing, both of Broadway, Va., June 12, 1954, at the Linville Creek church, by the undersigned, father of the bride.—Ernest E. Muntzing, Broadway, Va.

McCartney-Browning — Kermit R. McCartney of Crawford, W. Va., and Margaret Jacqueline Browning of Cumberland, Md., in the Glendale church, Md., June 25, 1954, by the undersigned.—John H. Buffenmyer, Flintstone, Md.

McCune-Souza — Robert Franklin McCune of Lewisburg, Pa., and Esther Marie Souza of Elmwood, Conn., June 19, 1954, in the First Baptist church, Rumford, R. I., by the Rev. W. Stanley Pratt and the undersigned.—F. E. McCune, Calhoun, Ill.

Merkey-Wood — Vernon F. Merkey of Cloud Chief, Okla., and Mary Frances Wood of Boones Mill, Va., in the Bethlehem church, June 13, 1954, by the undersigned.—Oscar R. Fike, Boones Mill, Va.

Miller-Carter — John Leigh Miller of Bridgewater, Va., and Janet Lee Carter of Roanoke, Va., in the Peters Creek church, June 6, 1954, by the undersigned.—James Eshleman, Bridgewater, Va.

Miller-McBride—George Miller of Potsdam, Ohio, and Janice McBride of Bradford, Ohio, in the Harris Creek church, Ohio, June 6, 1954, by Bro. H. E. Helstern. —Mrs. Galen Hoover, Bradford, Ohio.

Sheets-Stutzman—Donald Jay Sheets of Wooster, Ohio, and Beverly Jean Stutzman of Mogadore, Ohio, in the Springfield church, June 5, 1954, by Bro. L. R. Holsinger.—Mrs. R. S. Shanafelt, Mogadore, Ohio.

Troutman-Paden — Harry Troutman of Altoona, Pa., and Clara Paden of Hollsopple, Pa., June 2, 1954, in the church parsonage, by the undersigned.—Ordo M. Pletcher, Leamersville, Pa.

Wagoner-Sigle — Donald Wagoner of Adel, Iowa, and Dolores Sigle of Osborne, Kansas, in the McPherson church, May 27, 1954, by the undersigned.—Burton Metzler, McPherson, Kansas.

Obituaries

Baker, Ross, son of John and Bertha Baker, was born at Ipava, Ill., Feb. 14, 1901, and died June 27, 1954. In April 1924 he was united in marriage to Elva Bearrows. He was a member of the Franklin Grove church. Surviving are his wife, one daughter, his mother, seven brothers and four sisters. Memorial services were held at the Unger funeral home in Rochelle by the undersigned and Elder O. D. Buck. Interment was in the Lawnridge cemetery. —R. C. Wenger, Franklin Grove, Ill.

Carney, Eugene Claude, son of John and Clementine Carney, was born in Pennsylvania, June 14, 1878, and died at his home in Minneapolis, Minn., June 27, 1954. He was a graduate of Juniata College and a member of the Juniata church. He later joined the Congregational Church. He was a resident of Minneapolis for thirty-five years. Services were conducted at the Enger funeral home by Bro. Ralph Wiley, pastor of the Minneapolis church. Interment was in the Lakewood cemetery, Minneapolis. — Minnie E. Smith, Minneapolis, Minn.

Cogley, Bessie, daughter of Mr. and Mrs. William Domer, was born June 3, 1895, and died June 27, 1954, at Oregon, Ill. She was a member of the Mt. Morris church. Surviving are one sister and two brothers. Services were held by Bro. Dean Frantz. Burial was in the Mt.

Request for free loan of UNTO THESE MY BRETHREN

Date of showing .....
ou wish to use UNTO THESE, MY BRETHREN more than one day, kindly indicate period desired below:

m ..... to .....
ck record speed desired — ☐ 78 rpm, ☐ 33-1/3 rpm

gregation ..... District .....

l to:

.....

.....

Morris Oakwood cemetery.—Mrs. Robert Fridley, Mt. Morris, Ill.

Douple, Samuel P., was born Dec. 25, 1886, and died June 4, 1954, in Lebanon, Pa. For many years he was a member of the Richland church. Surviving are two daughters, five grandchildren and one great-grandchild. Services were conducted in the Wike and Clouser funeral home, by the undersigned, assisted by Ray A. Kurtz.—Michael Kurtz, Richland, Pa.

Etter, Joseph H., son of Phillip and Elizabeth Hollinger Etter, was born May 25, 1872, in Dauphin County, Pa., and died June 25, 1954, at the home of his daughter. He was a member of the Astoria church. His wife, Mary Elizabeth Beck Etter, preceded him in death in 1948. Surviving are one daughter and ten brothers and sisters. Funeral services were held in the Horton funeral home by Fred Thompson. Burial was in the Astoria cemetery. —Mrs. Lizzie Riebling, Astoria, Ill.

Kilmer, Susie May, daughter of John and Elizabeth Gearhart, was born Nov. 5, 1882, in Montgomery County, Ohio, and died June 29, 1954, at her home. On March 26, 1906, she was united in marriage to Harry Kilmer. To this union were born two children. She was a member of the Eversole church. Surviving are her husband, one son, and five grandchildren. Services were conducted by the undersigned, assisted by C. G. Priser. Burial was in the Tressell cemetery.—J. Oliver Dearing, New Lebanon, Ohio.

Lawver, Bernice Marie, daughter of Brother and Sister Wesley Lawver, died at the age of eight years. She is survived by her parents, one sister and one brother. Funeral services were conducted by the undersigned. Burial was in the Evergreen cemetery.—A. H. Miller, Akron, Ohio.

Martin, Victoria Adeline, was born May 6, 1874, and died Nov. 16, 1953. She was an active member in the Christiansburg church. Surviving are her husband, P. C. Martin, three sons and one daughter. Funeral services were held in the Christiansburg church by A. S. Showalter. Interment was in the Sunset cemetery. —Eleanor P. Armbruster, Radford, Va.

Menser, Katherine, daughter of John L. and Carrie Hoffman Berkley, was born in 1903, and died at her home in Alexandria, Va., May 16, 1954. She was a charter member of the Somerset church. Surviving are her husband, one son, three brothers and two sisters. Services were conducted by Bro. Galen R. Blough. Interment was in the Husband cemetery, Somerset, Pa. — Mrs. Samuel J. Cupp, Somerset, Pa.

Miller, Nannie, daughter of Jacob and Susan Gordon, was born Dec. 30, 1886, near Milan, Kansas, and died June 22, 1954. At an early age she was baptized into the Salem church, Kansas. She was united in marriage to J. D. Miller on Sept. 1, 1907, at Nash, Okla. To this union were born six children. She served as a young people's teacher in several congregations. She was a faithful helper to her husband in various offices of the church as he ministered as deacon, pastor and elder. Surviving are her husband, one son, three daughters, twelve grandchildren, one sister and one brother. Burial was in the Garden of Prayer.—J. D. Miller, Eugene, Oregon.

Moats, Ada, daughter of George and Elizabeth Stebleton, was born June 27, 1876, at Ankeny, Iowa, and died at her home in Potsdam, Ohio, June 24, 1954. For thirty years she and her husband were active in the Zion church in Michigan. Surviving are five daughters, seven grandchildren and five great-grandchildren. Funeral services were conducted in the Potsdam church by Bro. Herbert Parker of the Dunkard Brethren church, assisted by the undersigned. — L. John Weaver, Potsdam, Ohio.

Needham, Ray, was born Dec. 30, 1882, in Appanoose County, Iowa, and died May 26, 1954. He was married to Rosalie Reggin in December 1936. He was a member of the Paradise church. Surviving are his wife, two daughters and one sister. Burial was in the Turlock cemetery. — Margaret Schmorlietz, Paradise, Calif.

Oswalt, Mattie, daughter of Samuel and Sarah Studebaker, was born Sept. 17, 1874, and died June 20, 1954. On Oct. 18, 1917, she was married to Milton E. Oswalt in Sunnyside, Wash. She was a long-time member of the church and for many years was an active Sunday-school teacher and aid worker. Surviving are one daughter, three grandchildren and one sister. Services were in Pearl City, Ill. Burial was in the Highland cemetery.— Mrs. Ruth Whitmer, Pearl City, Ill.

Pratt, Eugene W., was born March 19, 1862, in Rutland County, Vt., and died June 8, 1954, in Yakima, Wash. He was married to Martha Anne Glick in Idaho on April 18, 1906. To this union were born two sons. He was baptized into the Roanoke church, La., serving as a deacon and later as minister and elder. He lived with his family at Santee, prior to the organizing of the San Diego church. In later years he and his wife were members of the Dunkard Brethren church. His wife preceded him in death at Wenatchee on Nov. 23, 1938. Since 1946 he has made his home in Yakima, Wash. Besides his two sons, he is survived by five grandchildren, two sisters and one brother. Funeral services were held in Yakima by Rev. Paul Byfield of Empire, Calif., assisted by Emory Smith of Yakima and Bro. Harlacher of Newberg, Oregon. —Ward E. Pratt, Yuba City, Calif.

Pyle, Ellen Lowry, daughter of George W. and Susan Christner Lowry, was born in 1861, and died at her home in Somerset, Pa., March 11, 1954. She is survived by one son, one daughter, four stepchildren, five grandchildren, seven great-grandchildren and two brothers. Funeral services were conducted in the Hauger funeral home by Bro. Galen R. Blough. Interment was in the Somerset County Memorial park.—Mrs. Samuel J. Cupp, Somerset, Pa.

Salsbury, Mrs. Charles, was born in Plymouth, Ind., and died at her home in Hillsdale, Wis., at the age of seventy-six years. She and her husband observed their fifty-sixth wedding anniversary last August. Besides her husband, she is survived by one daughter, two grandchildren and five great-grandchildren. Funeral services were held in the Hillsdale Baptist church by H. A. Whitten, assisted by Rev. Jerome Roberts. Burial was in the Wayside cemetery at Barron. — Carol Walker, Rice Lake, Wis.

Sigler, Lois Elizabeth, daughter of Mr. and Mrs. William H. Johnson of Modesto, Calif., and wife of William B. Sigler of Modesto, Calif., died April 6, 1954, at the age of forty-eight years. She was a member of the First Methodist church in Modesto. Besides her husband, she is survived by one daughter, her parents and three brothers. Funeral services were conducted by Dr. Alan Goozee and the undersigned. Interment was in Modesto. —Leland A. Nelson, Modesto, Calif.

Sliger, John, was born June 5, 1925, and died May 24, 1954, as a result of a tractor accident. He was a member of the Cedar Lake church and was active in church and youth work, as well as 4-H and Rural Youth. Surviving are his father and mother and one brother. Funeral services were conducted in the Cedar Lake church by Arlo Gump and his pastor, the undersigned.—William H. Loucks, Auburn, Ind.

Sponsler, Walter G., son of John and Anna Arndt Sponsler, was born Oct. 30, 1879, in Ashland, Ohio, and died May 23, 1954. His first marriage was in 1899 to Mary Elizabeth Hammond, who preceded him in death in 1941. He was then married to Fern Keefer. He was a member of the Ashland City church. Surviving are his wife, six children, nineteen grandchildren, eleven great-grandchildren, his mother and three brothers.—Mrs. Claretta Good, Ashland, Ohio.

Stutzman, Gordon Keith, son of J. M. and Grace Blonderfield Stutzman, born July 18, 1928, and died June 16, 1 at his home near Conway, Kansas. He a member of the Monitor church. Serv were conducted in the home church his pastor, the undersigned.—James Berkebile, McPherson, Kansas.

Trobaugh, Myrtie Catherine, daughte Daniel and Elizabeth Showalter Rode was born Feb. 25, 1882, and died June 1954. On Nov. 15, 1904, she was mar to James E. Trobaugh, who preceded in death on July 17, 1934. She had b a member of the church since childh Surviving are three daughters and sons. Services were conducted by C. Showalter, C. E. Long and Wilbur Gar Burial was in the Mill Creek cemet —Mrs. Otis Bowman, Port Republic, V

Wehrley, Lillian Jean, daughter of H sell and Shirley Wehrley, was born Troy, Ohio, Jan. 4, 1951, and died A 16, 1954, at her home in Painter Cr Ohio. She is survived by her parents, brother, one sister, her maternal gra parents, foster grandfather and a gr grandfather. Funeral services were h in the Harris Creek church by H. Helstern and E. P. Cooper. Burial in the Harris Creek cemetery. — M Galen Hoover, Bradford, Ohio.

Wenger, Jacob, was born Jan. 7, 1 and died June 9, 1954. He was a faith deacon for more than forty-three ye in the Richland and Tulpehocken c gregations. Surviving are his wife, C one daughter, one stepson, eight gra children and four great-grandchildr Funeral services were conducted in Richland church by the undersigned Ray A. Kurtz. Burial was in the Tul hocken cemetery. — Michael Kurtz, R land, Pa.

Zigler, Samuel D., widely known m ister and home mission worker, son of John P. and Sally Driver Zigler, born May 25, 1873, and died at his h near Broadway, Va., March 18, 1954. 1897 he was chosen minister in his h congregation, Linville Creek. Ha received his B. E. degree from Bric water College, he taught two sessions Blue Ridge College. In 1900 he was m ried to Elizabeth Myers. To this ur were born eight children. While he sp much of his life on the farm, he was a teacher at Union Bridge, Md., a h missionary in the Smith Creek congre tion in West Virginia and in Blo County, Ala.; he was an evangelist many years. He served as a member the district ministerial board and number of times on the Standing C mittee. Surviving are his wife, children, twelve grandchildren, sisters, one half brother and three sisters. Funeral services were held the Bethel church by Brethren Er Muntzing and Paul H. Bowman. Interm was in the near-by cemetery.—C. E. M and Ernest E. Muntzing, Broadway, V

Church News

Northern California

Yuba City Community — Our ann election of officers was held on June with C. S. Davis as moderator. D Davis was re-elected to serve anot term. Kenneth Shreves was elected a five-year term as trustee. Deleg to district meeting at the McFarl church are Larry Barbour and Me Herrick. The Cotton Blosson Singers the Piney Woods Country Life Sch Miss., sang in our church one ever during July. The Christian education partment sponsored an all-day vaca jubilee with Bible stories, handicra recreation and films. More than children attended this program. Plans being made to participate in the sum camping program at Peaceful Pines. Claude Rupels of La Verne recently vis in our church and showed pictures of t work in church and YMCA summer can —Ward E. Pratt, Yuba City, Calif.

Oregon

Grants Pass — Several motion pictures and filmstrips were used in our world-wide mission study. We attended a meeting in the Newman Methodist church at which Muriel Lester was the speaker. Bro. Charles Zunkel and Bro. I. V. Funderburgh met with us. The CBYF presented the Challenge of the Cross. Vacation Bible school is being planned for August. Since the first of the year three have been received by baptism and six by letter. Sister Dottie Becker served as delegate to Annual Conference. We are now in the process of building additional Sunday-school rooms to our present building. During the absence of our pastor, local ministers were in charge of the services. —Annie Harlacher, Grants Pass, Oregon.

Northeastern Kansas

Topeka—Bro. Hylton Harman was a guest speaker on the subject, The State of the Church in Europe. An evening service was in charge of the Kansas Technical Institute; their choir sang and the president, Dr. Cotton gave the address. We held our first Lenten prayer vigil in the form of a reconsecration and dedication service. Several of our Sunday-school teachers attended the district meeting for children's workers at the Lone Star church. At an evening service the women's work group presented the play, Great Possessions. Bro. Desmond Bittinger, president of McPherson College, was the speaker at our father and son banquet. We had a consecration service for babies. Seven persons have been baptized. Eight members of the Home Builders' class presented the play, Finding a Home. Several of our women attended the district women's work rally at the Kansas City church. McPherson College day was recognized with a supper followed by a program by the college quartet and Robert Mays as guest speaker. On music appreciation Sunday the junior and senior choirs had charge of the morning services. Our pastor, Charles Dumond, assisted by his son, Charles Dumond, Jr. and Max Parmlee, conducted a union evangelistic campaign at Portis, Kansas, with seven churches participating. The meetings were sponsored by the Solomon Valley Evangelistic Association. During the absence of our pastor, guest speakers included Dr. Bryan Stoffer of Washburn College, Dr. Hull of Kansas City, Rev. C. B. Hicks of Topeka and Bro. Donald Ford, a student at Bethany Seminary. Charles Dayton presided over our services and prayer meetings during Bro. Dumond's absence. Brother and Sister Dumond have accepted the call of the Flora church, and. Bro. Ralph E. Shober of Rocky Mount, Va., will begin his pastoral duties in our church the first of September. A special offering was received June 20 for the Cedars, the Brethren Home at McPherson.—Mrs. Lucy A. Black, Topeka, Kansas.

Middle Indiana

Portland—A representative from the Indiana Temperance League gave a talk at one of our services. In the pulpit exchange Bro. John Mishler was guest speaker in our church. Bro. Raymond McClung was with the Bethel Center church. Brother Oran Hoffman will serve as summer pastor. Bro. Samuel Harley and Bro. Kenneth Hartman met with us to help plan for our summer activities. We are having midweek Bible study. Since our last report three have been baptized and three received by letter into our church fellowship.—Eva Dalrymple, Portland, Ind.

Salamonie—A series of Sunday evening services were held on the study of God our Creator. Our church participated the leadership training school which was held in Huntington, sponsored by the Huntington County Ministerium, and also the county preaching mission at which Bro. Paul M. Robinson was the speaker. Our pastor and his wife, Brother and Sister D. G. Holsopple were ordained to the eldership. The Manchester College a cappella choir was in charge of a morning worship service. A deputation team from the college presented the play, The Dust of the Road, one Sunday morning. Twelve of our women attended the district women's rally at Flora. At that time layettes were completed for the Austrian project. The ladies hold an all-day meeting every other week and are completing more layettes, quilting, making comforters, sorting clothing for relief, and once a month prepare the church Newsmonthly for mailing. A service of dedication for babies was held on Mother's Day. Mrs. Ruth Zook and Elvin Zook were delegates to Annual Conference. Our pastor resigned and began his duties as interim pastor of the Wichita church, Kansas, on May 30. Our congregation had a farewell dinner honoring them on Sunday, May 23. In May our children attended the community vacation Bible school which was sponsored by the township ministerium. — Mrs. Helen Noffsinger, Warren, Ind.

Northern Indiana

Cedar Creek—We united with the Auburn and Cedar Lake churches in special services. A group of our young people attended the meeting in the Fort Wayne church. We held our business meeting on May 4. Bro. Forrest Groff of Elgin met with the building committee to consider the remodeling of our church. The women from our church attended a mother and daughter tea at the Cedar Lake church. A group of our ladies also attended the women's rally. On pulpit exchange Sunday, Bro. Galen Bowman and his wife were with us. Mr. Imler, a member of the Gideon Bible Society, was with us one Sunday. Our pastor, Bro. Glen Mulligan, and his family, and our elder, Bro. Arlo Gump, and his family attended Annual Conference. A group of men from our church attended the tenth anniversary of the Heifer Project at the Elkhart City church.—Mrs. Lucille Riccius, Avilla, Ind.

Middlebury — Our mission study on Sunday evenings was in conjunction with the Pleasant Valley congregation. We studied Ecuador and Puerto Rico and the work being done there, using films and letters, along with printed material for the basis of our study. The CBYF of both the Middlebury and Pleasant Valley churches had a week-end retreat at Camp Mack. The main purpose was to reorganize into a combined group and to set up the Youth Action Plan. Our local group has been sponsoring several work projects at the church. Carolyn Brandeberry is spending six weeks on a work project in Puerto Rico. Franz Dietsch, an exchange student, has been with us for the past year. On April 14 at the church council, the church decided to go ahead with plans for remodeling the church basement this summer. Brother and Sister Daniel Flory held open house at the parsonage. They also served as delegates to Annual Conference.—Miriam Young, Middlebury, Ind.

Michigan

Detroit, First—Since our last report we have received twelve new members by baptism, fourteen by letter and thirty have been rededicated. Bro. Robert Richards held a series of meetings in our church. Bro. Paul Studebaker has resigned as our pastor and will begin his new pastoral duties the first of September in Pasadena, Calif. Bro. Olden Mitchell will be installed as our pastor on Sept. 5. Lillian Good, who has served as our parish worker for two years, has returned to her home in Pennsylvania. Our Yokemen's Club has been landscaping our church property. The CBYF sponsored a spring festival featuring the Chevrolet Men's Glee Club, assisted by local talent. The proceeds went for Brethren Heights Camp. The junior high group presented the play, The Praying Hands. They have purchased a light for our picture window and are sending one of their number to Brethren Heights Camp. Mrs. Earl Zigler, a missionary on furlough from India, talked to us. The church school presented a children's day program. Our pastor and his wife represented our church as delegates at Annual Conference. —Mrs. Hazel F. Guthrie, Detroit, Mich.

Florida and Georgia

Fort Myers—During the past months we enjoyed the fellowship and inspiration of those who worshiped with us. Our women's work furnished sunshine boxes and are now quilting for local and Puerto Rico needs. Our offering on the first Sunday of each month is designated for the Brotherhood Fund. It was decided to contribute one hundred dollars for the local district work. Sister Dora Jean Wynn has been chosen to represent our church at district meeting. Our delegate to Annual Conference was our pastor, Bro. J. L. Miller. Our building committee is planning for a new church building and the fund is growing steadily. Guest speakers have included Michael Mackey, Perry Sanger, J. W. Fidler, S. Clyde Weaver, Ira Blocker and Earl Gorrel.—Mrs. Dora Jean Wynn, Ft. Myers, Fla.

Miami — Several of our young folks attended the round table for young people at Okeechobee. Bro. Russell G. West of Wiley, Colo., held our revival meetings, closing with our love feast. Bro. West also showed colored slides of Camp Colorado, which is located in the Rocky Mountains. Lenora Richardson was director of our vacation Bible school June 7-18. The school closed with a program on the evening of June 18. Our pastor served as delegate to Annual Conference. During his absence, Rev. Jimmy Hussey was our guest speaker.—Mrs. J. E. Jones, Miami, Fla.

Eastern Maryland

Frederick—Our pastor and his wife attended the spiritual life institute at Bridgewater, Va. Nine young people were baptized into the fellowship of our church. Members of our young people's group attended the district CBYF round table. Several films were shown at our Sunday evening services. Women from the guild attended the annual spring rally of the women's work at the North Baltimore church. The superintendents of the Sunday-school departments attended a spring conference for children's workers at the Flower Hill church. Three babies were consecrated at a Sunday morning service. Bro. Showalter of Bridgewater was guest speaker in our church at which time he informed us of the progress of the building program at the college. During the following week he visited homes and received contributions and pledges from members of the church. During May a memorial service was held in honor of members or members of their families who have died during the year. The first Sunday in June the pastor had a senior recognition day in honor of all graduates. The annual children's day service was also held in June. The blueprints have been approved for our new church. Regular monthly meetings are held by all the circles of the women's guild. Vacation Bible school was held July 5-16 with Mrs. Virginia Williams as director. Three new members have been received by letter. Three delegates served our church at Annual Conference. Many other persons from our congregation also attended Conference. — Mrs. Florence B. Shober, Frederick, Md.

Middle Maryland

Longmeadow — The women of our church observed World Day of Prayer with a special program. Our women also visited the Fahrney-Keedy Memorial Home recently. One Sunday Bro. A. R. Showalter directed both the morning and evening services and spent the

following week visiting in our homes in the interest of the Bridgewater College Development Program. A number of the men from our church attended the district men's work banquet at the Myersville church. Special Holy Week services were held with Donald Sollenberger and David R. Petre as speakers. The youth fellowship presented a musical drama entitled, Beneath the Cross of Jesus. Love feast and holy communion was observed on Easter Sunday evening. Several of our youth attended the regional youth roundtable at Bridgewater College. The speaker of the evening on May 2 was the Honorable Theodore R. McKeldin, governor of the state of Maryland. A teacher training institute was held in our church May 9-14 by Brother and Sister L. S. Shively. Another recent guest speaker was Miss Helen Roth who showed pictures of conditions in

1954

Book Releases

☆

* The World's Religions

by CHARLES S. BRADEN

Here is a book for the lay reader, giving in simple nontechnical language a brief, readable, comprehensive reliable account of the development of the religions of the world, past and present. The book appeared in its original form fifteen years ago but has been brought up to date in the present edition. A new chapter on the religions of ancient America — of special interest to Americans — covering the Aztecs, Mayas, and Incas has been added. Religions from primitive peoples to Christianity and Islam are presented in this short history.
256 pages. Cloth. **$3.00**

* Each One Teach One

by FRANK C. LAUBACH

A biography of Frank C. Laubach and the story of the amazingly successful campaign for world literacy to which he has dedicated his life. It is thrilling reading which will inspire any adult or older young person who picks it up. Frank Laubach, a modern saint of the rank of Schweitzer and Kagawa, with his work in teaching primitive peoples to read and write constitutes what is probably the one greatest contribution to the program of world missions that any man has ever made. For the inside story of one of the greatest Christian miracles of our day, read "Each One Teach One." 228 pages. Cloth. **$3.00**

* Rural Preaching

by EDWARD K. ZIEGLER

In a very stimulating approach to the message of the rural preacher, Dr. Ziegler, Director of Evangelism in the Church of the Brethren, discusses the vitally important role of preaching in rural work. He suggests areas of the Gospel in which the minister should have special interest and shows how, through the application of new tools and the use of proper illustrations, the minister's message can be strengthened. Those who use this book will appreciate the invigorating effect of better preaching on all phases of work in this highly specialized field.
160 pages. **$2.00**

** All are excellent for church libraries*

BRETHREN PUBLISHING HOUSE

Elgin, Illinois

Brethren Placement and Relocation Service . .

This column is conducted as a fr service to our people. The right to e and reject is reserved. Since no ver cation of ads is made no responsibil can be assumed. In writing about a ad please give the number. Unless othe wise specified address all corresponden to Brethren Service, General Brotherho Board, 22 S. State St., Elgin, Ill.

No. 979. For sale: Two apartme houses, completely furnished on tw corner lots, zoned for business, in Sebri Florida. Twelve apartments in all. Thr blocks from Church of the Brethr Write to Bryan Leckron, General D livery, Anderson, Indiana.

No. 980. Wanted: A man who c coach basketball and other athletics a teach in the high school. A dietician kitchen manager, with girls to ass them. Anyone who knows food valu can handle this work. Also desire regular high school teacher. Anyone i terested in working in a real Christi atmosphere in these positions write G. E. Drushal, Lost Creek, Kentucky,

No. 981. For sale: Five acres of go land with seven room house in go condition with basement, modern ba and shower. Two-car garage with lar laundry room. One air-conditioned po try house accommodates 100 laying he A small barn fully equipped for thr cows. Twenty bearing peach trees. L cated three blocks from Brethren chur and three blocks from consolidated scho Write to E. G. Sellers, Onekama, Michig

No. 982. Wanted: Couple interested getting into farming in central Oh Must be good with machinery. Farm h beef cows and sheep. Close to Church the Brethren. Write: Brethren Servi Commission, General Brotherhood Boa 22 S. State St., Elgin, Ill.

No. 983. Wanted: Opportunity f Brethren family to farm on third or h basis, preferably in the corn belt. Wri Norman H. Brumbaugh, Franklin Grove,

No. 984. For sale: 47½ acres, hi productive black sandy loam, well fenc and drained. Six-room asphalt shing covered house with good furnace, ele tricity and a new pressure water syste Fair barn and outbuildings. Room for laying hens. Ten minutes drive to Ma chester College. May be purchased wi crops, stock and equipment. Write: Bret ren Service Commission, General Brothe hood Board, 22 S. State St., Elgin, Ill

No. 985. For rent: Productive 160 ac stock and grain farm, five miles fr Manchester College, on state ro Modern seven-room house, bank ba adequate outbuildings. Available Mar 1, 1955. Two and a half miles from Brethren church: Write: Brethren Ser ice Commission, General Brotherho Board, 22 S. State St., Elgin, Ill.

No. 986. Wanted: Position in local state government or similar work th requires a degree in public administratio Willing to relocate to fill position. Wri H. E. Tittle, 1537 Eileen Road, Toledo Ohio.

No. 987. For sale: Nine-room residen and gas station, on one acre, across t street from Manchester College. Term Write: M. C. Brooks, R. 1, North Ma chester, Ind.

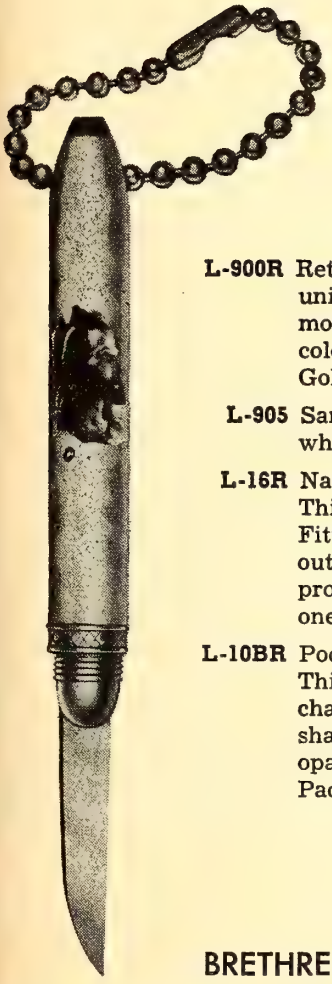
No. 988. Wanted by Nov. 1: Christi houseparents (man and wife) to care f 18 homeless boys. Apply: Bashore Ch dren's Home, Goshen, Ind.

No. 989. When you come to Florid reserve your room or apartment at "T Grey Top Inn," Sebring. Operated Brethren people, close in, reasonab rates. Write: Homer Chamberlain, T Grey Top Inn, Sebring, Fla.

No. 990. Young man (28) and wife bo desire general farm experience with roo board and salary for their earnest lab and willingness to learn all phases of far life. Write: Elinor and Emery Jones, 29 Old San Jose Rd., R. 2, Santa Cruz, Cal



SALLMAN'S "Head of Christ"





Awards and Gifts

L-900R Retractable Ball Point Pen, fitted with a standard length writing unit, refills for which can be purchased over the counter at most stationery stores. The picture of Christ is printed in one color on the barrel. This pen has the handy triggertouch action. Gold cap tempered steel clip. **$1.25**

L-905 Same as above with CBYF Emblem. Red and white or blue and white **$1.25**

L-16R Nail File with "Head of Christ" **$ .75**
This item will be a constant companion in your pocket or purse. Fitted with triple cut file of stainless steel that screws in and out of handle with quick thread. Has a rounded adaptor that protects your pocket or purse. White opaque barrel imprinted in one color with the Head of Christ. Packed in gift box.

L-10BR Pocket Knife with "Head of Christ" **$ .75**
This very attractive knife has a reversible blade with bead key chain. High grade carbon—surgical steel blade, ground to razor sharpness. Screws in and out of handle with quick thread. White opaque barrel imprinted in one color with the Head of Christ. Packed in gift box.

Order by number

BRETHREN PUBLISHING HOUSE . . . . . Elgin, Illinois

ermany. Our church was well repre-
nted at the district women's work con-
rence at the Hagerstown church.—Mrs.
ark F. Keener, Hagerstown, Md.

Tennessee

Johnson City—Our young adult group
onsored a program on peace with Mrs.
argaret McGlothin as guest speaker. One
eek end five representatives from the
ung people's cabinet of the region met
ith the local young people at our church.
ie visiting group were in charge of the
orship period on Sunday morning. Bro.
Stover Kulp gave a report of the work
the Africa mission field. Several from
ir church attended the district women's
ork conference at the Liberty church.
ett Petcher, our fieldman, spoke to us
June 2. Our mother and daughter
eeting was held June 11 with Mrs. Bill
lls as guest speaker. — Mrs. Shirley
eet, Johnson City, Tenn.

First Virginia

Copper Hill—Bro. Mark Wolfe of Crab Orchard held a series of meetings for us. Several of our young people attended the youth rally at Daleville and the regional youth round table at Bridgewater. Several of our women attended the district women's conference at the Peters Creek church. The women's work gave forty yards of material for relief work. At our last council, John Wayne Poff, Mrs. Carmel Poff and Charles Wimmer were elected to serve as delegates to district conference. As a project of the ladies' aid, shrubbery has been planted at the church. Bro. Henry Eller showed the film, Every Child, in observance of Family Life Week. Bro. Weldon Myers of the Hollins Road church conducted a series of meetings at the Airpoint church June 27—July 11.—Mrs. Carl Stump, Copper Hill, Va.

Roanoke, First — Our music director, Frank Beahm, Jr., was delegate to the music conference at the Palmyra church. Church college day was observed with William G. Willoughby of Bridgewater College as guest speaker. Four babies were dedicated at a special service on Mother's Day. The young people gave a Mother's Day program at the Mills Mountain school. The district men's chorus gave a program of music at the Jefferson high school. The film, For Every Child, was presented during the evening worship hour. On June 6 the film, The Bible on the Table, was used for the evening worship service. Our vacation Bible school was held June 6-13. One Saturday our men worked at Camp Bethel on a new building. On June 13 recognition of graduates was included in the morning service. The board of Christian education

MY NEW ADDRESS IS . . .

Name .....

R. D. or St. .....

P. O. ..... Zone ..... State .....

Help us to keep your Gospel Messenger coming by reporting any change in address promptly. **Please do not remove old address.**

has employed Leon Egge to work with the junior high and youth departments during the summer months. Since our last report ten members have been received into our church by baptism. Books are being added to our library by individuals and by the Sunday school. The church planning committee met with Forrest Groff, church building counselor, to begin plans for the new educational unit for our church. Twenty persons from our congregation attended Conference. On June 20 at the morning worship, the Rev. W. D. Denson, pastor of the Melrose Baptist church, was guest speaker. In the evening of the same day, Rev. Gustave Johnson, superintendent of the Rescue Mission, brought the message. The drama, Except the Lord Build the House, which is sponsored by the district family life commission, was presented in our church.—Mrs. Lula A. Shickel, Roanoke, Va.

Troutville—Mrs. Rachel Zigler, missionary on furlough, gave a talk of the work in India. The annual World Day of Prayer service was held at the Cloverdale church with Mrs. Raymond Kinzie from our church as leader. Our pastor, Roy D. Boaz, led the morning devotions over a local radio station each morning for a week. A week of pre-Easter services were held by Earl Mitchell, pastor of the First church, Roanoke, As a result five were received by baptism. Our choir, along with those of the Cloverdale and Daleville churches, took part in the Easter music festival which was held at the Daleville church on Easter night. Ten of our young people attended the regional round table at Bridgewater. Our pastor attended the Virginia Council of Churches convention in Richmond. Some of our ladies attended the women's district conference at the Peters Creek church. On April 25 Bro. Harry Gardner, a recent graduate of Bethany Biblical Seminary, brought our morning message. At a special council meeting, we voted to extend a call to Bro. Gardner to be our pastor. He has accepted the call and will begin his duties in September. Mrs. E. C. Woodie was delegate to Annual Conference. At our annual family night dinner, Mrs. W. A. Reid, who had just returned from a trip abroad, gave some glimpses of family life in other countries. Bro. Earl Mitchell conducted our communion services. Our supply pastor, Bro. Roy D. Boaz, suffered a heart attack on May 12. At this writing he continues to improve.—Mrs. James L. Kinzie, Troutville, Va.

Second Virginia

Forest Chapel—Bro. Earl Dietz of Campobello, S. C., conducted a series of meetings in our church. Seven new members have been baptized into our church. Our pastor, Bro. Byron Berkey, and his family moved into the new parsonage on June 1. During the absence of our pastor, our elder, Bro. B. B. Garber, preached for us on June 6. Bro. Berkey was delegate to Annual Conference. He was also chosen by the Crimora Ruritan Club to attend the ministers' summer school at Blacksburg, Va. The young people have had two work days in which they cleaned the church grounds and graded the yard at the parsonage. A two-week vacation Bible school was held beginning June 28. —Mrs. B. J. Blessing, Crimora, Va.

Southern Virginia

Christiansburg — Our pastor and his wife, Brother and Sister Edgar Martin, were honored at the church with a reception on June 6 in the observance of their twentieth wedding anniversary. The women's work group presented the church with new china and silverware service for sixty. The men's work group has completed six new tables which will be used in the church dining hall. We have had good response to the foreign relief project during the past six months. A women's fellowship banquet, served by the men of the church, was held with Mrs. C. Faw as guest speaker.—Eleanor P. Armbruster, Radford, Va.

Fraternity—The district workshop for children's workers was held in our church. Five young people and their adult advis attended the youth seminar in Washingt and New York. The World Day of Pray was observed with an evening servi Ford Secrist, a layman, was the speak for our One Great Hour of Shari service. He showed slides of his Brethr Service work in Europe. The men a women of the district met in our chur for their regular spring meeting. T theme for the day was Temperance, wi Charles E. Ader and Edward S. Heefn local judges, as speakers. Our pastor co ducted our pre-Easter services. Six our boys and girls have been receiv into the church by baptism. One has be received by letter. A group of you adults attended the district banquet Spray. Several of our young people tended the youth banquet at Antio Wilmer Crummett was speaker at a rece family night. On Mother's Day we h a consecration service for eleven sm children. Mrs. H. D. Robertson serv as delegate to Annual Conferen Brother and Sister B. A. Nixon we elected delegates to district conferen Our church has recently become a memb of the North Carolina Council Churches with James Berrier as o representative. After eleven years service at Fraternity, our pastor h resigned and Bro. Paul White will beco our new pastor the first of Septemb We had vacation Bible school June 8- Bro. Glenn Garner will conduct revi meetings Aug. 8-15.—Mrs. S. H. Flo Winston-Salem, N. C.

Topeco—At our council on Sund evening, May 30, delegates were elect to district conference. Brother and Sist Maurice Strausbaugh and Brother a Sister C. C. Reed represented our chur at Annual Conference. Bible school w held in our church on June 22—July The women's work met one day ea week during the winter months f quilting. Quilts and clothing were giv for relief. Our church was represent at the Fraternity church for the chur school worker's meeting. A subdistri family life conference was held in o church. Our church was also represent at the district men's and women's me ing at the Fraternity church. Some our young people attended the regio youth round table at Bridgewater. Eva gelistic services were held at the Fairvie church by Bro. Archie Naff. A recogniti service was held at the church honori those ministers who had served fifty yea or who were seventy-five years of ag An institute of music was conducted o week by Bro. Rowland of Pennsylvan —Leeta H. Weddle, Floyd, Va.

SEPTEMBER SELECTION

Minister's Book of the Month Club

Christian Teaching in the Churches

John Q. Schisler

This book is a ringing call for Protestants to recognize the realities of today and to do a heroic work in Christian Education. The author, Executive Secretary, Division of the Church, General Board of Education of the Methodist Church, has the age, experience prestige and independence that qualify him to speak his mind in a straightforward manner. You will find this material stimulating.

Regular price $2.50; to members of the club, $1.75 plus postage and handling.

Copies will be mailed to members of the Book of the Month Club on or before September 10.

BRETHREN PUBLISHING HOUSE . . . . . Elgin, Illinois

Church of the Brethren
Gospel MESSENGER
AUGUST 28, 1954



Ready for the Harvest

JESUS' unique method of visual education was to paint pictures with words. His parables did more than tell a story. They opened new vistas to half-open eyes. Many of his word-pictures described the familiar process of sowing and reaping, of weeding, cultivating, growing, harvesting—and thereby came understanding of the spiritual harvest he sought.

Today in Ecuador an experimental field of grain, offering the highest stand that Indians in the Andes have ever seen, can tell a story. It is not only a story of what improved farming methods can do, but even more a demonstration, by patient teaching and persistent prayer, of what God can do with the field of the human heart. Not only grain waits for the harvest. A new church, a growing church, a New Testament church also looks out on fields that are "white for the harvest."

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

Contributing Editors

A. G. BREIDENSTINE .... Lancaster, Pa.
JAMES H. ELROD ... Kansas City, Kansas
MRS. DWIGHT ENBERG .. Champaign, Ill.
DEAN L. FRANTZ ..... Mt. Morris, Ill.
JOHN C. MIDDLEKAUFF, Huntingdon, Pa.
LELAND A. NELSON .... Modesto, Calif.
LUCILE LONG STRAYER .....
..... North Manchester, Ind.
MURRAY L. WAGNER ..... Troy, Ohio
GLEN WEIMER ..... Arlington, Va.
LEVI K. ZIEGLER ..... Martinsburg, Pa.

THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Norman J. Baugher, General Secretary, and the Brethren House, Earl H. Kurtz, Manager, 16-24 S. State St., Elgin, Ill., at $3.00 per annum in advance. Life subscription, $50, husband and wife, $60. Entered at the post office at Elgin, Ill., as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

AUGUST 28, 1954

Volume 103 **Number 34**

In This Number . . .

Editorial—

Ready for the Harvest 1
We Can Learn From the Younger Churches 5
When the Stars Get Religion 5
Kingdom Gleanings 16, 17

The General Forum—

Ecuador — Land of Contrasts. Ruby Rhoades 3
A Beautiful View in the High Andes. Ralph Felton 6
Living With Ecuadorians. Faye Koontz, R.N. 8
Geographical Notes. J. Benton Rhoades 9
Pedro, the Lord's Apostle. J. Benton Rhoades 10
By Rite of Baptism 11
Indians Can Learn. Galen W. Wolfe .. 12
Introduction of New Crops and New Ideas. Rolland C. Flory 14

News and Comment From Around the World 18

Brethren Service—

Not Without Hope. Dale Aukerman .. 20
Refugee Resettlement Notes 21
Blankets 21

The Local Church—

A File for Your Pictures 22
The Creation in Recreation. Howard Royer 23

Our Mission Work—

Matilde Benalcazar, Teacher 24
On Pruning the Church Rolls. Edward K. Ziegler 26

READERS WRITE . . . to the edito

The Gospel Messenger welcomes letters commenting on editorials, articles and ne
Letters should be brief and brotherly.

Flowers for the Living

We are glad that what some have called the flower racket has been brought into the Readers Write column.

The heathen put food in with the corpse and we look upon it as being a foolish custom. We know that the corpse will never eat it and it is just as true that the dead will never see or smell the flowers.

The wrong is not so much in the custom, but in going into the extremes. There is four or five times as much money spent for flowers at some funerals today as would have paid the entire funeral expenses fifty or sixty years ago.

Some one has referred to Mary anointing the Savior's feet in defense of the custom. We would do well to follow her example. Mary did not wait until the Lord was dead to anoint his feet or in other words to bring her flowers. She brought them while he was living and could appreciate them.

The sick room is a better place to put our flowers than the funeral director's room. A few flowers will do the sick more good than all the flowers we can pile around their casket after they are dead.—E. M. B., Hollidaysburg, Pa.

Inconsistent

I wonder if we aren't a bit inconsistent in some of our funeral practices. We preach and teach of the glory of gaining eternal life—then weep when someone gains this reward!

Prior to his death, my great-great-grandfather, Peter Nead, made a special request regarding his own funeral. "Why take the body to the church — it can't hear." It doesn't seem that expensive funerals are in keeping with the simple life. — Glenna Blackburn, Sinking Spring, Ohio.

Keep the Custom

I do not find that Jesus condemned Joseph and Nicodemus for their lavish expense in spices and other things. He highly complimented Mary of Bethany for bringing hers while he was still alive. He also reminded Judas that they could help the poor anytime but not the departing or departed loved ones.

I hope we always keep the flower custom, but also improve our methods of helping the poor and other worthwhile projects. I think that everyone of our churches should have a disaster fund to a in any disaster to provide food, fu clothing or shelter for those in ne and that can happen, even to a Dunkard. This should be separa from any flower fund. . . . "T ye ought to have done and not l the other undone."—Harley J. Utt Wichita, Kansas.

Only Solution

It is gratifying to note comme in Readers Write column, July issue, with its unqualified repud tion of Communism. This restrain and constructive criticism of an it captioned "Wrong Vision" in t May 15 Messenger is justified a opportune.

Has "our own culture failed provide an equally challengi alternative to Communism," or a other form of Marxian Socialis?

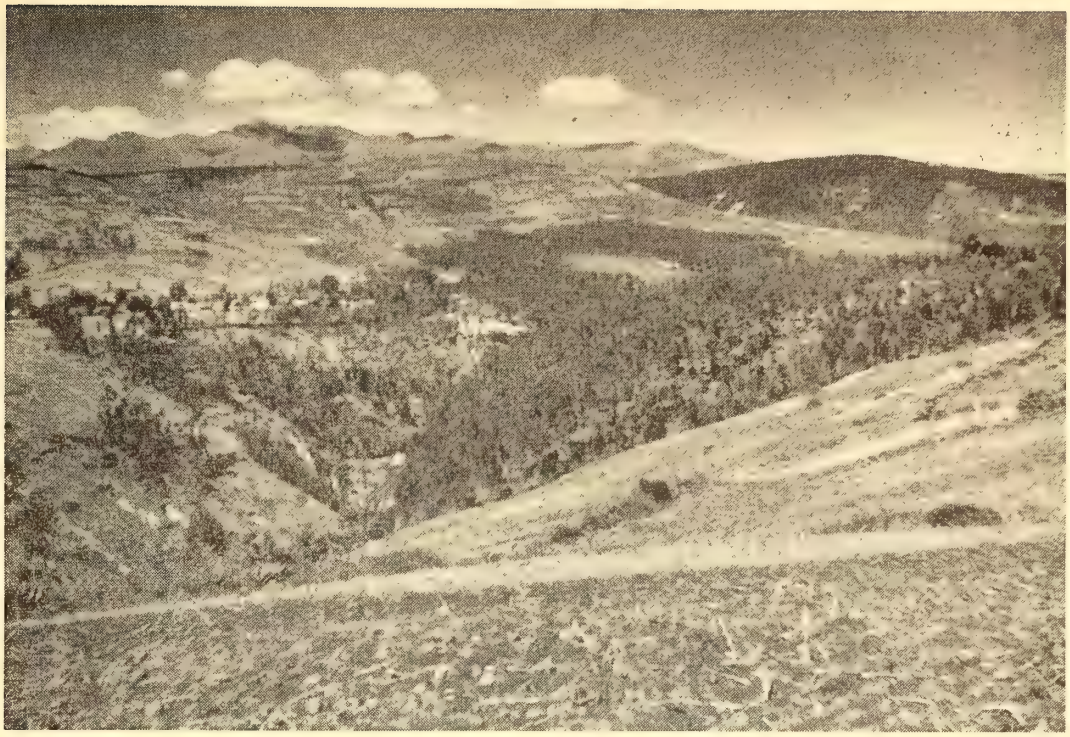
How can any student of th godless philosophies find ther any real challenge to the f enterprise system, under which o nation has fabulously prospered a secured for its citizens maxim liberties, freedoms and rewards?

Failure of our culture is not refusing these false escapist me anisms, but rather failure to of Christ and his philosophy as only solution for the world's mo social and political ills.

The choice is Christ or a Christ.—Ralph W. Miller, Wheat Ill.

A Strong Command

Your reader from Newton Han ton, Pa., has a lot to learn ab the love feast. Call it a form a ceremony or sacrament, which really is, it still remains a fact t Jesus did command the washing feet. He used the imperative fo of the verb which has b translated *ought*. It is as str as any command he ever gave. read closely one soon sees that bread and cup, i.e., the communi was *not* commanded, and yet l to what lengths some people to observe it. I know he said, "Ta eat," but that was to the disci and during the ceremony or command as part of the act, w the command concerning the f washing was after the ceremony that evening, for the disci future performance. Correct servance of this command is denying God's power, but comply so as to receive power.—Dan Blickenstaff, Cincinnati, Ohio.



Hills and valleys in area of the mission. The Indians of Ecuador were pushed up into the poor land of the mountains by their Spanish conquerors

ECUADOR--

Land of Contrasts

Ruby Rhoades

A BAREFOOT, ragged Indian woman drives her little donkey to market, with a bulky load of huge cabbages. She walks unconcerned through busy Quito streets. Behind her the warning toot of a long, black, chauffeur-driven Cadillac sounds and the woman shouts at her donkey and together they move to let the car pass. The street is narrow but it is paved. Narrow because it was never intended for machines but for a donkey, and paved because the owners of the machines demanded it. Together they pass a new modern building, which houses Quito's third elevator, but even the Indian woman notices the sickening stench of urine on the sidewalk beside the modern glass brick.

Contrast is everywhere. In describing this country one almost makes himself ridiculous by the constant, "but on the other hand—." The poorest of the poor, the man who owns only the clothes he wears—and a miserable bunch of rags at that—and the richest of the rich, the land owner of several farms, a city home, a big business. Each knows the land. The Indian views his tiny plot of dry, sandy, depleted and unproductive soil with resignation. The big landowner looks over his abundant pasture lands with the grazing cattle and higher up into the mountains the black potato soil, all with an eye on the profits it will bring.

And so we come to the people of Ecuador, the description of whom is involved with the history, government, education, etc., of the country. The first group, first only because they are the natives, are the Indians. Descendants of the pre-Inca tribes, their culture and language are that of the Incas because of the conquest of Ecuador by that Indian family. Then the cholo or mestizo—the mixture of Indian and white. And highest up on the social ladder are those who boast pure Spanish blood.

The physical features and climate of Ecuador. Looking on

your maps you will see that Ecuador lies on the west coast of South America and to the north. Also that the equator passes through the country. For these reasons the coast is hot and sultry. Yet on a clear day, the coastal city of Guayaquil, looking off to the northeast from the beautiful snow-covered Chimborazo reminds one that the heat is not universal. And traveling inland and upward toward Quito, one soon leaves the heat behind and feels the need of a sweater. And still higher, crossing over the Western Cordillera, a heavy coat hardly breaks the cold. "The Andes of Ecuador have been aptly compared to a greater ladder lying along the plateau. This huge ladder stretches north and south for a distance of about three hundred miles. The parallel lines of the Eastern and Western Cordilleras compose its sides. These two ranges lie from thirty to fifty miles apart connected at intervals by lower ranges, which form the rungs. And in the basins between the rungs are situated the cities of the plateau, chief of which are Riobamba, Ambato, Latacunga and Quito, 9,400 feet." It is said that Ecuador has a wider variance of climate than any other similar-sized country. On the coast it is hot and humid most of the year while just above it the capital city of Quito, between these ladder rungs, has a mean temperature of 55.8 degrees. Due to the altitude there is occasional frost, even at the equator.



This little girl holds not a doll but her baby sister dressed in richly embroidered clothes

The country's exports in order of importance are cacao, coffee, rice and bananas. There is some exportation of ores, crude petroleum and copper and lead. One of what used to be Ecuador's big exports, the Panama hat, has fallen sharply, with the introduction of synthetic fibers in the U. S. Other products grown in Ecuador are sugar, cotton, tobacco, rice, corn, potatoes and many varieties of fruit. Most of these crops are consumed within the country. Alcohol, salt, matches and tobacco are government monopolies. The foreign trade of Ecuador ranks ninth among the ten South American countries. "Manufacturing has been greatly retarded by her small population, by the lack of skilled labor, and by the scarcity and inaccessibility of iron and coal. Primitive transportation conditions are a further drawback. A major weakness in the economic structure of Ecuador, however, is the isolation of one-half or more of the nation's population from the modern economic life of the country. The great bulk of her Indian people is outside of the producer and consumer class upon which any nation is dependant for progress" (Indians of the High Andes).

The population of Ecuador is something above three million, with only two cities of more than 100,000, Quito and Guayaquil.



Galo Plaza, former president of Ecuador (left), and Benton Rhoades look over the mission farm

Ecuador is a democracy with an election every four years for president. No president can succeed himself. There is constitutional religious freedom and separation of church and state. The religion of Ecuador is Roman Catholicism, though not officially recognized by the government. However, a powerful church such as exists here wields no small influence in the elections or in the administration of its officials.

And now for the history of this struggling little republic, a tragic history, full of suffering, treachery, barbarity and inhumanity for its original inhabitants. The aboriginal tribes inhabiting this country were conquered by the Incas. The Incas ruled with justice, imposing their culture on the inhabitants but without the destruction of property, crops or homes or the abuse of the women. But the next conquerors, the Spaniards, seeking riches and gold only, enslaved these poor souls for their own selfish ends and deprived them even of an adequate means of livelihood. Walking beside the Spanish conqueror was the priest, seeking to impose the Roman Catholic faith upon

Continued on page 13

EDITORIAL

Albert C. Wieand

EVERY friend of Bro. Albert C. Wieand, who passed away a few weeks ago, is grateful that he was given so many years of "retirement" in which to share the fruit of long years of study and prayer. Seven years ago he published his helpful harmony of the gospels, using the Scripture text in the recently released Revised Standard Version. This basic tool for New Testament study found its way to the workshop of many teachers and ministers; it will be discovered and welcomed by many more.

Yet Bro. Wieand always sought to convey more than information. He wanted the gospels understood so that Jesus Christ would be known. He studied the prayer life and teachings of Jesus, not merely to analyze them but to commend them as a guide to Christians. For him the study of Christ's prayer teachings was "a revolutionary experience." His book on prayer, published only a year and a half ago, has already prompted similar revolutions where study groups and individual readers have followed its suggestions.

In due time this paper will carry an appropriate recognition of Bro. Wieand's contribution to our Brotherhood. Perhaps the finest tributes, however, and the ones he would most value, are the testimonies of the many students and readers who can say, "He taught us how to pray."—K.M.

We Can Learn From the Younger Churches

JUST as the month of June was the occasion for all kinds of national and denominational conferences, the month of August has been the time for meetings with an international flavor. We have seen announcements for at least seventeen church conventions this month that brought representatives from outside the United States.

Obviously this succession of world conferences owes much to the availability of delegates who come primarily to represent their churches in the World Council Assembly. There can be no doubt that so many meetings dealing with concerns and problems of world Christianity will help the average American Christian to realize that he belongs to a world fellowship.

But church gatherings, necessary as they are, never quite give the whole picture of church life. A member of our brotherhood, for example, might go to the Ecumenical Institute at Bethany Seminary, attend the Evanston sessions and even study the voluminous reports that these conferences produce—and still miss the thrill that comes in seeing the church take root in new soil. For this reason we hope all our readers consider this special issue on our work in Ecuador. It is a small work, as organized missions go, but it demonstrates so effectively what happens when Jesus Christ is shared with people who have never known him. Lives are remade, hopes are kindled, consciences are stirred and the church, the fellowship of believers, is born. It is not a transplanted American church, not an institution deposited full-blown in a strange setting, but a spiritual community of Ecuadorian Christians.

American Christians have much to contribute to the younger churches that have been nurtured through our mission program, but we also have much to learn from them. We can listen to the voices of the younger churches in world conferences, but we can also afford to heed the lessons that come from such beginning churches as the one pictured in these pages. In how many of our local churches, for instance, is there the same devotion to prayer, the same impulse to testify for Christ, the same eagerness to learn more about God's promises to his children?—K.M.

The Senator Prayed

A FEW weeks ago the U. S. Senate opened a new day's session in the middle of the night. The chaplain was at home sleeping, no clergyman was in the gallery, and the Senate rules require that each session begin with prayer.

A senator from Utah, who is an elder in the Mormon church, came forward and offered a prayer. He is thought to be the first layman to serve in this important Senate capacity.

Many good laymen whose private prayer life is significant are reluctant to pray in public. They believe that public worship is properly the business of the clergy, that it is somehow not quite in order for a layman to take over the functions of a minister. It usually requires a small emergency to prompt them to lead their fellow Christians in an act of corporate worship.

Yet many of the most moving spoken prayers have come from the lips of persons who were unacquainted with ritualistic terms—and therefore spoke with startling freshness in words of praise and petition. We can be thankful for Christian laymen—in the Senate as well as in our neighborhoods—who are willing to lead in prayer.—K.M.

• • •

Have no anxiety about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God (Phil. 4: 6, R.S.V.).

A Beautiful View in the High Andes

Ralph Felton



A view of the mission farm with the mission buildings at far right and pastor's house center

FLYING south, high over the Andes, you see in the distance a tiny green strip, an oasis on the seared and thirsty slopes of Ecuador. It is your destination, Bella Vista, which means "beautiful view."

As your plane lands and you look around you and back up at the tall mountain peaks, many of them white with snow, you wonder who is so fortunate as to live at Bella Vista. You are about fifteen miles north of Quito, the capital of Ecuador, and only a short distance off the Pan-American highway, which is supposed to bring the two Americas closer together. You recall that someone said that Ecuador is the size of Italy or the Philippines and has approximately as many people as Norway or Ireland.

Now here's Bella Vista. Rolland Flory is the agriculturalist on this 185-acre mission farm operated by the Church of the Brethren.

"Tell us, Mr. Flory, what's the main idea here at Bella Vista?"

"We call this a Christian Rural Center," he begins. "It was started by one of our missionaries, J. Benton Rhoades. Some missions have a school, some a church, some a health clinic and some a farm. We try to wrap all four in one package—a Christian Rural Center."

"Aren't all these South American nations free countries? Why not leave them alone?"

"Yes, they have their political freedom. Simon Bolivar was the man who helped Ecuador and four other South American republics secure their independence from Spain. That was in the early part of the last century. But the indigenous Indians are not free by any means. They comprise about sixty per cent of Ecuador's population. It is among these landless Indians that we are working."

"What do you mean by landless Indian? In North America if an Indian doesn't have anything else, he has land."

"Here in Ecuador," Mr. Flory explains, the Indians have been pushed back off the good land up into the Andes. In most of Ecuador the Indian is the laborer for the well-to-do absentee landlord; the owner lives in the city and has most of the modern gadgets. All he does is advance cash and food to his Indian workers. They must work off the debt before they can change employers. Thus their freedom is lost for life. On the death of a farm hand, his debt is passed on to his children."

"Why doesn't the American government do something about it? Taxes are certainly high enough!"

"Yes," Mr. Flory says, "the American government is doing something about it by sending agriculturalists under the Point Four Program. These men work mostly with the large Spanish landlords. We missionaries cooperate with the Point Four men, but we give our time to the Indians, who make up sixty per cent of the population. We try to work where the need is greatest."

"Just what is your job here with these Indians, Mr. Flory?"

"Well, let's start at the bottom," Mr. Flory says. "The tools of the average Indian farmer are a wooden plow, two large

This article is a chapter from a forthcoming book by Dr. Felton, to be published by the Friendship Press late this fall.

hoes, a shovel, a small hand sickle, a bolo knife for cutting shrubs and a five-foot stick for making holes in which to plant corn. We're now getting them to use an eight-inch moldboard plow. To do this I have to attach the moldboard to their old wooden plows. Then I made a simple cylinder for threshing their oats. Before this, they beat out the grain on the ground with a long stick.

"The top soil here is sandy and washes away. If you'll come along, I'll show you. Here we're demonstrating the various methods of soil conservation. We're using eucalyptus trees on this steeper slope. Between here and the school, we're terracing. Beyond our electric plant and the tool shed we're contouring and strip cropping."

"Why not use more commercial fertilizers? Can't you get it here in Ecuador?"

"You can buy it here, but the Andean Indians have a per capita income of only $44 a year. They can't afford to buy it, so we get them to use green manure. And we're introducing better livestock."

"Do you mean you give them purebred livestock like these that we see in your pastures?"

"No, we charge them a small fee for the use of our purebred males. I've had very good luck introducing trench silos. I spend a lot of time in extension work, distributing better seeds, budding and grafting fruit trees and vaccinating their stock against disease."

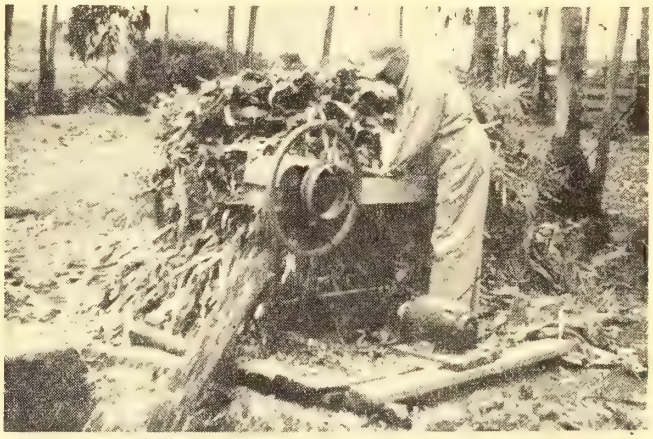
"How do you tie up your schools and church and farming in one package as you said a while ago?"

"Let's take our schools as an example. I give each of the fifty-four students a school garden. Each of the older children has a home garden like your F. F. A. boys back in the States. During their last year in school the students have a livestock project.

"You see, the Indians' diet is composed mostly of corn, squash and cabbage. This leaves a bad vitamin deficiency, especially among the children. And so we have the school gardens. At the school lunch we teach children to eat new vegetables. Our Parent-teacher Association ties up this school agriculture with the homes of the people.

"Then, of course, we're always working on the big problem of land ownership. These Indians of the High Andes still nourish the hope of recovering the land that was taken from their ancestors at the time of the Spanish invasion. They say that a young missionary was once preaching to a congregation of Indians about what Christ could do for them. One man's hand went up and he asked the speaker, 'Can Christ help us get our land back?' "

In the area where Flory works about seventy-five per cent of



The trench silo and the use of fodder for silage were new to the Indians and seemed foolish ideas but they are beginning to see their value





From top to bottom: Cutting fodder for silage, spreading it in the trench and covering with tar paper

the Indians now own small plots of land.

As your plane climbs beautiful snow-covered Cayambe Mountain again, heading southward, tiny green Bella Vista fades into the distance. But you will not forget how it is helping the Indian enter upon his rightful inheritance as a child of God.

Living With Ecuadorians

Faye Koontz, R.N.

SENORITA, come to the table." These familiar words were heard three times a day for four months and the biggest surprises awaited me each day. The differences in food were perhaps the greatest differences I found as I lived in two different Ecuadorian homes. Every morning we had oatmeal with cinnamon and milk and coffee made with milk. Other meals were a variety of Ecuadorian foods, with much rice, which was often served twice a day. Always we had soup of different varieties, the specialty being a vegetable soup consisting of corn on the cob, yucca, potatoes, carrots and peas. Desserts consisted of rhubarb sauce, tree tomatoes cooked in a thick sweet syrup, *babaco,* tasting almost like apples and different puddings of Ecuadorian type.

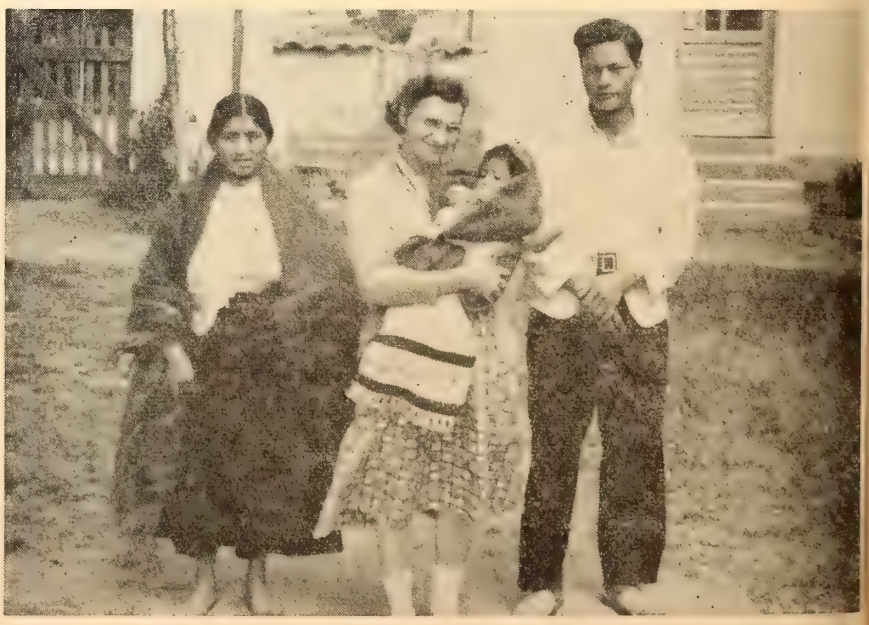
The houses were similar to our houses in the United States but without any type of heat. Some houses do have fireplaces but because firewood is so expensive it is rarely used even though the nights and cloudy days are very cold. The kitchen lacks all conveniences. Many women do their cooking on charcoal stoves or little gasoline burners. A few homes have wood stoves.

A patio surrounds the house with many flowers and trees and it is a wonderful place for children to play. It is kept very clean, being swept every day. Usually watchdogs are kept, for thieves are very prevalent. At the back of the patio is a place to wash clothes, not with a machine but by hand. A big cement block is built on which to scrub the clothes. All clothes are washed in cold water with much scrubbing and pounding, but surprisingly they usually come out very clean.

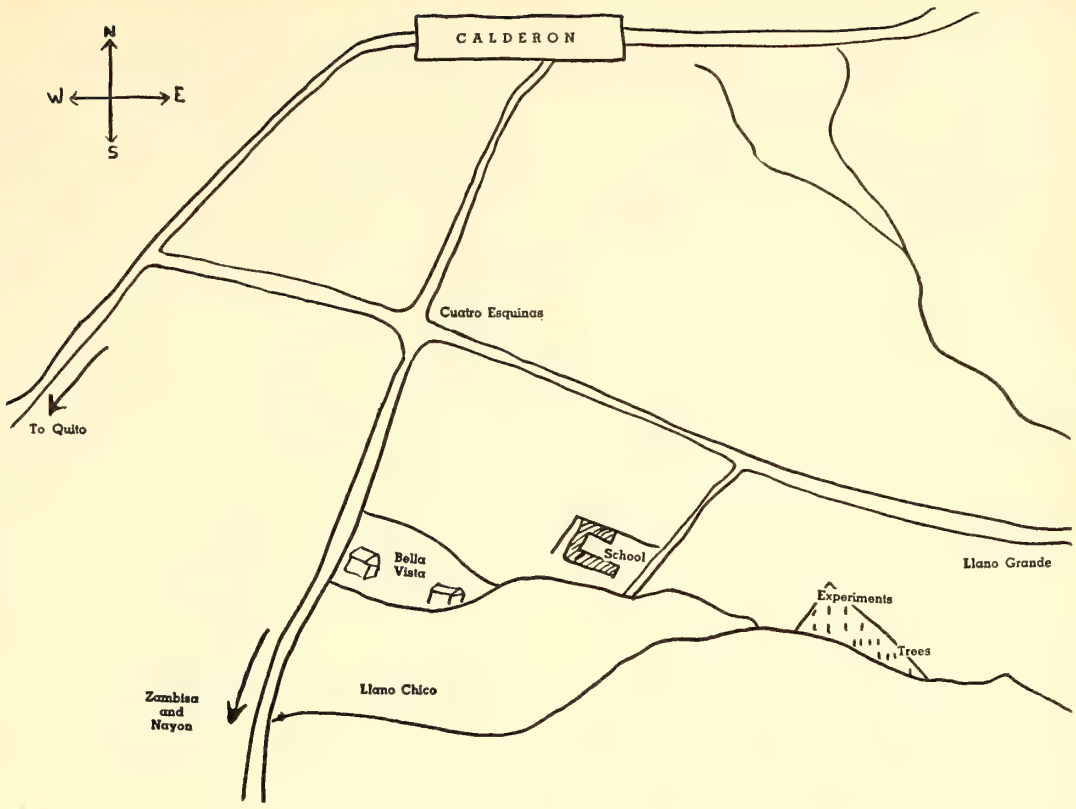
Always one or two servants are kept to do most of the work. This is made possible by the cheap labor. A girl works for $6.00 or less a month, with room and board. Servants are almost a necessity because work requires so much time. All foods are prepared in the home and it usually takes from three to three and one half hours to cook a meal. They never plan ahead but buy each day just what is sufficient for the day—a pound of sugar, or a pound of flour at a time, going to the market every day for vegetables, meat and groceries and many times a day for little things they forgot or need in the preparation of a meal or have just used the last of. It was not unusual for the maid to run to the store two or three times during a meal for sugar, bananas for dessert, cream or mineral water.

The man of the house is always very busy earning sufficient money for the family. It was my good fortune to live in Christian homes. The husbands worked at the HCJB radio station part time, taught school in three different schools, had their own radio shop or carried on whatever their vocation might be. It seemed necessary to have several jobs in order to provide well for the family.

Living in Ecuadorian homes is a wonderful opportunity to learn quickly the differences in our way of life and theirs. It is by far the best way to learn their language and idioms. At times it was a little trying not to be able to make desires known or to understand clearly or to be able to enjoy the conversation, but it did give a greater incentive to study harder and to use the few words already learned.



Nurse Faye Koontz holds the baby whom she saved by careful nursing; parents of the child are with her



This outline map gives the situation of the mission in Ecuador in relation to near-by places and of the various units of the mission to one another

Geographical Notes

J. Benton Rhoades

TRAVELING fifteen miles northeast out of Ecuador's capital, Quito, on the cobblestoned Pan American highway, we come to the village of Calderon. It is a village about a half mile long, with ill-kept, Spanish-style houses crowded along a filthy street and all hovered over by a large white Catholic church.

Two miles south of the village and stretching eastward to the very edge of the great dry canyon which later becomes the San Pedro River lies the Indian community of Llano Grande. Here live some four hundred pure Indian families on their little plots of land, theirs because the land is extremely arrid and unprofitable to the Spanish gentlemen. Their little mud houses are beyond the shadows of Calderon's tall spires and their suffering outside the concern of the Catholic church.

At the upper end of this great Indian community is a small farm named Bella Vista, property of the "Mission Rural Brethren," the foundation which owns and administers the mission property under Ecuadorian law, and the home of the Brethren missionary families. The dispensary is also here.

In a more central position in the community is the old mud-walled manse, once the center of the community's life. Six yeares ago, when bought by the Brethren, it was known to all as the *Hacienda Vieja* (the old estate), in disrepair and almost forgotten. That old house is now the shining white, red-roofed home of the *Escuela Evangelica* (evangelica school) for the Calderon area. The *Iglesia Evangelica* (evangelical church) also meets in the school and probably will until the national Christians build their own meeting house in a place of their own choosing.

The name *Brethren* or its Spanish equivalent is not commonly known or referred to here except among missionaries and in legal documents. The work of the Brethren mission is popularly identified with the entire Protestant or evangelical movement of Ecuador. The members of our church as well as of all the others are referred to as *hermanos* (brothers) or *creyentes* (believers) *or evangelicos* (evangelicals) anywhere in the country and in any mission.

Our missionaries, for reasons of convenience and security, receive their mail at Casilla (P. O. Box) 455, Quito, Ecuador, South America.

• • •

All pictures except where indicated were taken by Galen Wolfe

Pedro,

the Lord's Apostle

J. Benton Rhoades



Pedro Tasiguano, Marie, his wife, Mercedes, his daughter, and Rafael and Enrique, his sons

THE ANDEAN INDIAN'S thoughts are not our thoughts. His world is different and not open for the white man to enter. Realizing these facts drove the missionaries to their knees early in the work here—asking God to raise up a leader from among the people so that his church might go forward. We believe God has done that and the following is the story as told to me by Pedro Tasiguano, my brother and God's apostle to the Indians of the great Calderon Valley. This brown-skinned brother is now completing nine months in a one-man seminary where, across the table two days each week, we have worked through the Life of Christ, basic doctrines and Habits of the Minister—all on a second-grade academic level. Pedro is now preaching every second Sunday, teaching a Sunday-school class, visiting half time in the community, operating a little store and constantly witnessing to Indian neighbors concerning what God has done for him. Pedro speaks:

Believers are Brothers. It seems now that God willed it that, when a boy of eleven, I should go to work in the house of Senor David (one of the early Protestant missionaries in Quito). As house boy it fell my lot to make the long hard journey to the coastal plain with them for vacation once. Having never left our little mountain community, I was afraid. Surely such a journey would take us to the very end of the world. Where would we eat? Where could we sleep? I asked Senor David, who told me I should have no fears. At night fall, we arrived at the house of people who seemed to be expecting us and glad to see us. We went in like relatives and the same thing happened night after night along the way. From then I knew that believers are brothers and even more than brothers.

Into the darkness. A few months later I left my job in the missionaries' home to search for work that would pay more. For my "papa" had been named *preoste* to pay the mass and foot the bill for a year of drinking on Catholic feast days in our community. We boys must work and give all to help him. But even so, the costs were too heavy. Father went in debt. He and we lived in a borrowed house the rest of his life. From that time on we, his sons, followed in his footsteps of drink and barely existing from one feast day to another so that we could spend all and thus gain renown. We wept, we drank, we fought and everyone thought we were real men.

Another gleam of light. Then at eighteen I was married. My father, a hopeless drunkard, gave me no counsel as Indian fathers should. But mother did. I got up at dawn one morning to help her twist ropes and to tell her of my desire to be married to Maria. "Know the girl," she said, "buy enough panchos and save money for her some skirts and some for the babies that will come." The babies. I thought about that and when we were married I told Maria about how I had once known some people, *Evangelicos,* who raise their children in the fear of God and live spending their money for bread instead of *chicha* (liquor). If we have a baby, be it boy or girl, we are going to get it educated by peo-

ple like that. Maria declared that she had never known people like that. What religion could it be? But, being the wife, she passively consented in theory that day.

More darkness. A married man must drink, drink lots, to be somebody in the Indian community. I fell to drink with a vengeance to prove myself a man and because I could not let it alone. The first baby came, then more. I went home from fiestas drunk, yelling, angry. I chased Maria from the house. She hid in the hedge with the children. O God, thank you that I was too drunk to find them! For one night I hunted them with a sharpened machete to kill them all—my family. I slept in fence rows. I did not know night from day. Yet everyone thought I was sane. Now some say I am crazy, when I pass on the road with my family, singing hymns or reading the Book.

Another chance. Mercedes, our first, was of school age when we heard that foreigners had moved into the community, bought Bella Vista, and planned to start a school. Then we heard that the foreigners were *Evangelicos* and I remembered I had told Maria that people like that must educate our children. So I enrolled Mercedes in the school, but with no thought of going near there myself. But Maria went. It was one Sunday when the parents were called for a meeting. Someone from Quito preached about family life —how God does not want husbands and wives to fight but to love each other. I think your Bobby was presented to the Lord in some kind of service that day. There were songs, too. I do not know what all happened, but Maria came home greatly moved. She wept and yet she was happy. She tried to tell me. I know now that Maria accepted the Lord in her heart that day. From then on we sent the children to Sunday school. They came home telling us the Bible stories, Sundays and week days alike. Mercedes preached to me, but I did not want to hear, especially when I was drinking or in a temper. At such times she, an eight-year-old, talked to me about the Christian life. She said she knew that life was for her. I agreed it was for her but not for me and consented that she follow it.

The Word is for all. That is why Maria came to the school to say that Mercedes wanted to be an Evangelical Christian (the first in Llano Grande) and that we would not oppose her. We came to church that next Sunday to show our approval of Mercedes' choice. Although you, brother, had said it, we did not realize, until we walked forward with her that day and knelt to pray, that the Word was for all of us—that we could not present Mercedes, sending her on the Christian way alone. We must present ourselves. That day we went home, brother, happier than we had ever been in our lives—as if a heavy debt had just been paid off.

Early testing. Then came our baptismal day, the first baptisms in Llano Grande. Enemies came, white gentlemen from the village. Some present were afraid. But I was glad that many had come to see. Convinced of the rightness of our stand, I had no fear but only the thought that because of what we did others might come to understand the Way—even be our brothers sometime. That day, before leaving the church, we organized the weekly meeting for Bible study and prayer. We could not keep still about the joy of entering the New Life and of knowing we belong to the family of God. On the way home, we told neighbors and friends. We were maligned, threatened, rebuffed. The only accusation that really

Continued on page 15

By Rite of Baptism

On September 28, 1952, the first baptismal service was held at the Bella Vista School. Seven people who had declared themselves applicants entered the church. Among the seven was the girl Mercedes, who had attended the Bella Vista School and who had won her father and mother for Christ

October 11, 1953 was the date of the second baptismal service, when six more believers were received into the church. A goodly number of witnesses were present and accepted the invitation to remain for the fellowship meal given by the members for the new "brothers."

Sunday, July 4, 1954, was the third time that the Christians met by the baptistry, located just back of the school building. Four more nationals entered the church fellowship. Two missionary children were also baptized the same day, James Flory and Janet Rhoades.





Staff of Bella Vista School



Ex-President Plaza visits Bella Vista school

INDIANS CAN LEARN

Galen W. Wolfe

AS WE look at the educational standards of Ecuador there are several things that we should keep in mind. The most important is the people that are being educated. The majority of the population of Ecuador are rural people living in small villages or rural communities making their living from agricultural work. The largest number of these rural people are Indians, who are still living in a rather primitive culture. The Indian, as yet, has not developed a deep interest or desire for education. Beyond the knowledge of reading, writing and simple arithmetic, he has no further desire to have his children spend more time in school. By that time he believes the children should be working to help support the family.

In contrast to this rural population is the minority urban group. This group is made up mostly of the white Ecuadorian, who has accepted Western culture and who lives in towns and cities, earning his living in non-agricultural jobs such as government officials, teachers, secretaries, small business, etc. It is this group that have an interest in education and a desire to secure it because they need it to earn a living.

As might be expected there is a great division in the population as to wealth. The Indian lives a rural life, earning very little money. What is left over from buying the necessities is invested in land or animals. While the people in the towns and cities do not earn large salaries compared to those here in the United States, they do receive much more than does the Indian. Thus we find that the educational system, though public, is organized in such a way that only the people with money can attend school. The requirements for materials which a pupil must buy at the beginning of school are more than most Indians and many white Ecuadorians are able to meet. This eliminates most of the Indians from attending the public schools.

Also, in addition, those who have the money and who desire to educate their children have another difficulty to overcome which is almost impossible. There is a very strong prejudice against the Indian in Ecuador. The white Ecuadorian feels that he must keep the Indian in subjugation to survive. Thus the only Indians who stay in school are those strong enough to withstand the persecution dealt to him by his fellow students and teachers. It must be added, however, that more and more Indians are withstanding this persecution and are completing their grade school work and continuing on into secondary school training for teachers and technical work.

The educational system of Ecuador is divided into three main divisions as it is here in the States. The system is a national system controlled by the national government and administered through the provinces or state governments. The elementary division is the most widespread. It is this type of school that you will find outside of the cities and large towns. The elementary school consists of six grades, but the number of grades will depend upon the demand. It will be found that the more rural the school the fewer grades the

school will have. The law requires that every child attend school through the third grade. So in the rural areas the elementary schools have the first three grades and maybe the fourth but very seldom more. The Bella Vista school when it completes the sixth grade will be the first rural school away from a town to have the full six grades in Ecuador. The curriculum of these elementary schools is based upon European standards. It is a rather classical curriculum requiring the child to study a set list of subjects irrespective of the future work or life of the child. This list of required subjects is so long and complex that it is almost impossible to add any other types of work which would help the children in their future life. Especially is this true for the rural children. There is a very definite lack of needed material and equipment in the schools.

The teachers for the elementary school must complete four years of normal school training beyond the sixth grade. At present this training is being improved and in a few years the teacher to be accredited will have to complete six years of training for rural schools, the same as is required for teachers in the cities and towns.

The secondary system is very small, being limited to cities and large towns. The teachers must complete six years of normal school training plus work in the university. The curriculum is a continuation of the classical one used in the elementary schools. In all the schools of Ecuador the teacher is boss, dictating the material as he learned it and not paying much attention to the needs, interests or desires of the children. The children learn their lessons through the process of rote memory.

A logical question would be why is a church mission interested in all this? At present in Ecuador there is very much interest in receiving technical help in education. They want help in reorganizing their program along modern lines, adapting modern principles of education to their country and people. Many are interested in seeing the lot of the Indian improved so that he will have greater desire for education and thereby be a more productive part of the Ecuadorian life. This technical help consists of such areas as curriculum development, teacher training, development of new teaching materials and aids. In many of these areas the work can be done only on an experimental basis working very slowly. In all of these areas there are opportunities for Christian witness.

Developing materials along Christian lines of thinking will go far in influencing the future thinking of the nation. There are many areas of personal relationships in which only a person interested in other people as individuals such as missionaries are can be of the greatest help. These areas will be ignored for many years if the missionaries do not start developing them. Thus for missions the future of the educational work of Ecuador holds an invitation. Just one example of missions having started work where there was very little done before and where there will be very little done in the near future is making the parents an integral part of the school program. Working with parents, teachers and children, trying to bring about a better understanding of the work, interests and needs of each, is worthy and rewarding work for missions.

The educational standards of Ecuador are changing and it is possible for Christian missions to help determine in many areas the future of these standards.



Schoolboy harvests squash from his garden plot at the school

Ecuador—Land of Contrasts

Continued from page 4

these heathen. And when the great and brave Inca chief, Atahualpa, was led to the stake to be burned, broken and imploring mercy, the Spaniards conceded only to change his death sentence from burning to strangulation, if he embrace the Christian faith. And Atahualpa, desolate, broken and lost, allowed his tormentors to baptize him into the Holy Catholic Church.

Ecuador, with its high mountains and its coastal plains; with its earthquakes and its utter stillness and tranquillity; Ecuador, with its universities and its illiterates; with its conservatism and its liberalism, with its desires for a democracy and its tradition of force and violence; Ecuador, yes, with its knowledge that there is a God, but not knowing that he can be reached by the masses. Through it all are some signs of victory and progress. The day must come that another contrast will be made—the old religion of tyranny and of outward form alongside the new one of love and mercy, of service and understanding.

Introduction of New Crops and New Idea

Rolland C. Flory

INTRODUCING new crops in an Indian community and at 9,000-feet altitude is a process of time and persistence. The Indians, over the centuries, have fallen into the habit of eating certain kinds of food such as *tostato,* which is parched whole corn. This corn is a soft flour corn, whose kernel when parched can be crushed between the thumb and first finger and rubbed into flour. A growing period of eight months is necessary for this type of corn at this altitude a fact that must be taken into consideration in experimenting with new types of corn. Government and Point IV agricultural agencies are working on improved corn and hybrids and having success, but the work has been done mostly with flint or dent corn which the Indians do not use a great deal and which is usually grown at a lower altitude.

This year, however, we secured some improved corn for trial from Point IV, a yellow cross corn which is an attempt to improve on the flour corn of the Indian. The corn has produced well for us and now it remains to be seen in the next few years whether or not the people will accept it if it continues to prove itself, for it has a kernel that is a little harder than the corn to which they are accustomed.

A principle in helping people is to start with their felt needs, but at times the people do not recognize what some of their chief needs are and have to be educated to feel the need. The use of a variety of vegetables in the daily diet was one of these needs which were not felt, but after several years of training in our little school, the children and their parents see better the value of vegetables. From the beginning of the school, the children have had their own little garden plots and the vegetables they raised were used in the school lunch program. At first the children did not much care for the vegetables, but now it is not unusual to see a child pull up a carrot from his own plot and eat it raw which shows real progress. A new little schoolboy this year, Vicente, had a very nice little plot with cabbage, onions, red beats, swiss chard and lettuce and did not want even to harvest his garden because he did not think anyone at home would want the vege tables. He will gradually lear the value of these fine vege tables as did the others. Eac year the school garden has bee enlarged and more and mor requests are coming for plant to be transplanted in hom gardens as well as requests t buy the produce from the schoo gardens.

The greatest possibilities fo introducing new ideas lie i these school children. The Po land China sow had a litter o pigs this year and, before the were sold, the children of th upper three grades watche them being inoculated agains hog cholera. This demonstratio has resulted in five pigs bein vaccinated in the community which does not sound like many but is a good start. The 4-F clu which is the equivalent of th



Galen Wolfe gives instruction t some of the manual training clas



Mother lends a hand with the ho in one of the school garden plot

-H club in the States, started y Benton Rhoades this year or the fifth-grade agriculture lass, learned how to inoculate hickens against several dis- ases and through them an in- erest in chicken vaccination has risen in our community also. Ve hope that this is an indica- ion of a permanent interest in revention of diseases by vac- ination.

Another small but significant nterest shown this year is the accination of about eight dogs gainst rabies. This year, as ost years, several rabid dogs ere loose in the community and ome folks were bitten. When hese dog bites were treated in he clinic, the patients were told hat there was a vaccine against abies which could be given to ogs. The Indians like their dogs ery much; so several brought hem to be inoculated. The gov- rnment health bureau sold the ission the vaccine and we gave he shots and filled out certifi- ates of vaccination for every og that was vaccinated.

Thus little by little we can ain the confidence of our Indian eighbors and help them to at- ain a higher income as well s witness to them of the abun- ant life which can be theirs hrough Christ Jesus.

Pedro, the Lord's Apostle

Continued from page 11

hurt in those days was that we were motivated by money. But what a joy when occasionally a neighbor would be willing to hear our testimony.

His first convert. At my work in Quito where I was stockboy for a building hardware company, I found time during lunch and slack hours to read my Bible. The owner of the store, recognizing the book as a Protestant Bible, asked if I was "one of them." Learning that I was, she began to ask me hard questions, especially about our failure to invoke favors of the Virgin. I was afraid to argue for I knew so little then of the Scriptures. I only knew that I belonged to the heavenly Father and that the worship of the "Holy Mother" of whom she spoke had only served in times past to get me drunk and make me poor as it had done my father before me. I told her that. But with my fellow worker, Adolfo, it was different. He asked to read my Bible. I loaned him my Testament at first—later gave it to him. We spent hours talking of the Way. He had suffered from the same sins that I had known. God touched his heart. Soon he accepted and was baptized. Manuel was the next. He, like I, had scarcely been to school. But I told him how, with the Book in my hands, God had taught me to read and understand. Now the same is happening to Manuel and next Sunday he will be baptized.



Making a doll is a serious business for this schoolgirl

First preaching. I got two weeks off from my job to go on a long journey with Senor Bill (a Christian anthropologist). We visited Indian communities from here south, to the border of Peru. He talked to me about my obligation to my own people. I never thought then of being a pastor like you, brother, but I knew I was happiest when talking with Indians in our own Quechua language about the gospel. Sometimes there would be only one or two interested. Other times larger groups gathered. Then I stood up and spoke. By the time we returned we were great friends, Senor Bill and I. He talked to me and no doubt to you, brother, about whether I should continue to live and work in the city, leaving my own neighbors without a witness in their own tongue.

The call. The night that we

Continued on page 25

Schoolboys with vegetables from their gardens



KINGDOM GLEANINGS

Refugee Resettlement Notes

Goal for the Church of the Brethren 1,000
Completed assurances, Aug. 1 26
Number of assurances yet needed 974

Nearly one year has passed since Congress passed the Refugee Relief Act. The law expires December 1956. Hundreds of assurances must be filed within the next several months if we are to reach the goal of helping 1,000 refugee families. It is hoped that each church congregation can take one family. How much are you ready to do? Write: Refugee Resettlement Office, Brethren Service Center, New Windsor, Md.

R. J. Gibbs of Kansas City, Mo., died after a brief illness on Aug. 10. Bro. Gibbs was active in the local church and in Middle Missouri district. He was the first layman to serve on Standing Committee. Funeral services were held on Aug. 12.

Two Brethren ministers, Meredith Rogers, pastor of the Dallas Center church, Iowa, and Herbert Fisher, pastor of the Union Center church, Ind., attended the interdenominational school for rural leaders at Garrett Biblical Institute, Evanston, Ill., June 21—July 23.

Daniel T. Dierdorff died at his son's home in Everett, Wash., on Aug. 8, at the age of ninety-three years. He had spent more than a half century in the ministry, serving churches in Kansas, Iowa and North Dakota. Funeral services were held at Franklin Grove, Ill., on Aug. 13.

Robert F. Eshleman will terminate his duties as dean of the college and professor of sociology and anthropology at Cedar Crest College, Allentown, Pa., on Sept. 1, to do research and consultant work. He will maintain his present residence at Mt. Joy, Pa., where he will continue to serve in the free ministry in the West Greentree congregation.

A record featuring four of William Beery's hymns on one side and on the other side The Pilot House, the radio program produced by the Broadcasting and Film Commission telling the story of the Brethren Service project in Baltimore, Md., is now available. The ten-inch microgroove 33⅓ rpm record can be obtained from the Visual Education Service, 22 S. State St., Elgin, Ill., for $2.00 per copy.

Under the sponsorship of the district board of Southern Ohio, a student center is being opened in Columbus just north of the campus of Ohio State University. The center will be localted at 75 W. Norwich, and will be in charge of Rev. and Mrs. Dwight Farringer. All Church of the Brethren and Brethren students are invited to share in the fellowship at the center. It should be noted that the regulations at O.S.U. have been relaxed so that it is not necessary for recognized conscientious objectors to take R.O.T.C. while enrolled at the university.

Has the report of the vacation church school held in your community been sent in yet to the national office of the Church of the Brethren? Reports received are several hundred short of the number received last year. Failure to report every school affects the district enrollment and the total Brotherhood figure, and so an accurate enrollment cannot be obtained. If you are the person responsible for sending in such a report and have not yet done so, please send it immediately to the General Brotherhood Board, attention Children's Department, 22 S. State St., Elgin, Ill.

Changes of Address

G. A. Zook, from Elkhart, Iowa, to 117 N. Olivette, McPherson, Kansas. Bro. Zook will be serving the four districts of Kansas as fieldman.

Robert and Shirley Wagoner and *Don and Dolores Wagoner,* % Brethren Service Unit, Castañer, Puerto Rico. Robert will serve as principal of the academy and Don and Dolores will teach in the academy. Shirley will teach in the elementary school for unit members' children.

Wilbur and Lena Belle Mullen, Brethren Service Commission, Witzenhauserstrasse 5, Kassel-Rothenditmold, Germany. Wilbur replaces Don Snider as director of Brethren Service work in Germany.

Harvest Meetings, Home-comings and Anniversaries

Upper Deer Creek church, Ind., the one-hundredth anniversary of its organization on Sunday, Sept. 5, with an all-day program.

Pricetown church of the Maiden Creek congregation, Pa., annual memorial service on Sunday, Sept. 19, beginning at 9:30 a.m. and 2:30 p.m. Bro. Norman Reber will be the guest speaker.

Spring Run church, Pa., home-coming and rededication of remodeled building on Sunday, Sept. 12. The pastor, Luke Bowser, will preach the dedicatory sermon at 10:50 a.m. Carl Myers, pastor of the Roaring Spring church, Pa., will speak at the afternoon and evening services.

East Petersburg church, Pa., harvest meeting, Sunday, Sept. 5. A fellowship meal following the morning service will be served to all present.

Beaver Creek church, Va., home-coming, Sunday, Sept. 12. Orville Garber will be the guest speaker.

Rummel church, Pa., harvest home services, Sunday, Sept. 19, in the morning and the afternoon. A basket dinner will be served at noon.

Juniata College

The first Fulbright scholarship to be awarded to a Juniata student was announced at commencement. An educational exchange award was given to Wilfred G. Norris, Hanover, Pa., top scholar in this year's class. Norris, who was graduated summa cum laude and received the Brumbaugh science prize, will go to Germany for one year of study in chemistry at the University of Tuebingen, beginning Sept. 18. His fellowship at Harvard University has been postponed for one year to allow him to take the Fulbright award.

Naomi Kulp, daughter of H. Stover Kulp '18, was the leading prize winner at this year's June commencement. Not only did she win the William S. Price social studies prize of $100, for being the top student in Division II, but she also was awarded the Justina

Marstellar Langdon prize of $50 for "the senior girl . . . who best exemplifies the spirit of helpfulness to others, gentleness of character and loyal devotion to the college." Miss Kulp was graduated third in her class of ninety-five, magna cum laude.

Former editor of the Juniatian, Jeanie W. Tait of Roslyn, Pa., won the other major prize — the Dr. Irvin D. Metzger arts and languages award of $100 for Division I. G. Frederick Blechschmidt of Cressona, won the John M. and Thomas F. Bailey oratorical award; and Helen C. Stutzman of Johnstown, was the recipient of the Women's Work Council award.

Prof. S. Earl Dubbel, teacher and minister, retired from the faculty at the end of the spring term and was honored at a luncheon following commencement on June 7. By special action of the board of trustees, however, Prof. Dubbel will continue to teach at the college next year. He was appointed professor of English, emeritus.

A campus radio station was "on the air" at Juniata before college closed in June. Planned and constructed by a student committee and using money donated by students, WJC will go on a regular broadcast schedule beginning next September. Programs consisting primarily of music and campus news will be transmitted over a limited area from 8 to 12 each night except Saturday.

Appointment of an instructor in biology and the approval of two leaves of absence for members of the Juniata College faculty has been announced by President Calvert N. Ellis. John R. Comerford '50, of Washington, D. C., now a graduate student in physiology at Georgetown University, has accepted the position in the department of biology vacated by Prof. Alexander S. Bartha. Bartha, an assistant professor, has been granted a leave of absence for graduate study at Northwestern University. Another one-year leave has been granted to Miss Mildred A. Tausch, assistant professor of modern languages, for graduate study and travel abroad.

A bronze medal for "dedicated service to Africa" has been presented at a public function in London to H. Stover Kulp '18, a pioneer missionary of the Church of the Brethren who lived in a college apartment while on leave this year. Dr. Kulp was selected by the Royal African Society to receive this distinctive award, of which he was officially notified in June. The letter stated that "the medal represents in a very small, tangible way how much your services to mankind are appreciated by this Society and its members." The public presentation of the bronze medal was to take place in London between July 21 and 25, on his return to Nigeria in Africa to resume his missionary duties.

The Church Calendar

August 29

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson: Growth Through Christian Service. Acts 10:38; Gal. 6:1-2; James 1:22, 26-27; 2:14-17; 1 John 3:16-18. Memory Selection: Bear one another's burdens, and so fulfill the law of Christ. Gal. 6:2 (R.S.V.)

CBYF Topic: Stewardship

Aug. 29-30 District meeting, First Virginia, Hollins Road church, Roanoke

Aug. 30—Sept. 1 Eastern Region conference, Juniata College, Huntingdon, Pa.

Aug. 31—Sept. 2 District meeting, Northeastern Ohio, Camp Zion, Sparta

Sept. 1 District meeting, Mardela, Peach Blossom, Fairview house

Sept. 3-5 District meeting, Middle Iowa, Brooklyn

Sept. 3-5 National conference, Fellowship of Reconciliation, Camp Miami, Germantown, Ohio

Sept. 4-6 District meeting, Northern Illinois and Wisconsin, Elgin

Sept. 5 Labor Sunday

Sept. 6 Labor Day

Sept. 10-12 District meeting, Northern Missouri, Plattsburg

Sept. 17-18 District meeting, First West Virginia, Eglon

Sept. 17-18 District meeting, Southern Iowa, English River church, South English

Sept. 19 Achievement Offering

Sept. 24-25 District meeting, Eastern Maryland, Dundalk

Sept. 24-26 District meeting, Northeastern Kansas, Richland Center

Sept. 24-26 District meeting, Northern Missouri, Leeton

Sept. 26—Oct. 3 Christian Education Week

Oct. 3 World Communion Sunday

Love Feasts

Colorado
Oct. 3, 7:30 pm, Haxtun

Illinois
Sept. 25, 7:15 (CST), Hurricane Creek

Indiana
Oct. 3, Clear Creek
Oct. 3, 7 pm, Fairview
Oct. 3, 7 pm, Ladoga
Oct. 4, 7 pm, New Hope

North Dakota
Oct. 3, 8 pm, Pleasant Valley

Pennsylvania
Oct. 3, 6 pm, Lower Conewago
Oct. 3, 2 and 6 pm, Richland
Oct. 3, 7 pm, Rummel

Tennessee
Oct. 2, 7:30 pm, Knob Creek

Virginia
Oct. 3, 6 pm, Buena Vista
Oct. 3, 7 pm, Linville Creek

West Virginia
Oct. 3, 7 pm, Keyser

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. Charles Bieber of Spring City, Pa., in the Fairview church, Ind., Sept. 20—Oct. 3.

Bro. Howard J. Kreider of Liberty Mills, Ind., in the Broadfording church, Md., Sept. 13-26.

Bro. L. M. Baldwin of Cordell, Okla., in the Hurricane Creek church, Ill., Sept. 13-26.

Bro. Ralph Jones of Hatfield, Pa., in the Lower Conewago church, Pa., Sept. 19—Oct. 3.

Bro. Howard Whitacre of Mechanicsburg, Pa., in the Codorus church, Pa., Sept. 20—Oct. 3.

Bro. Edward E. Lyons of Burnettsville, Ind., in the Four Mile church, Ind., Sept. 23—Oct. 3.

Bro. B. D. Hirt of Monticello, Ind., in the West Eel River church, Ind., Sept. 12-19; in the Blissville church, Ind., Sept. 27—Oct. 10.

Bro. Wilmer Petry of Akron, Ohio, in the Pleasant Dale church, Ind., Sept. 3-12.

Brother and Sister I. D. Leatherman of Elgin, Ill., in the Keyser church, W. Va., Sept. 7-19.

Bro. Wilbur Hoover of Enders, Nebr., in the Haxtun church, Colo., Sept. 19—Oct. 3.

Bro. E. E. Ebersole of New Paris, Pa,. in the Geiger church, Pa., Sept. 26—Oct. 3.

Bro. John M. Geary of Mount Pleasant, Pa., in the Center church, Middle Creek congregation, Pa., Sept. 6-19.

Bro. L. John Weaver of Potsdam, Ohio, in the Bethany church, New Paris, Ind., Sept. 13-26.

Bro. Howard Breneman of Mooreland, Ind., in the New Hope church, Ind., Sept. 20—Oct. 3.

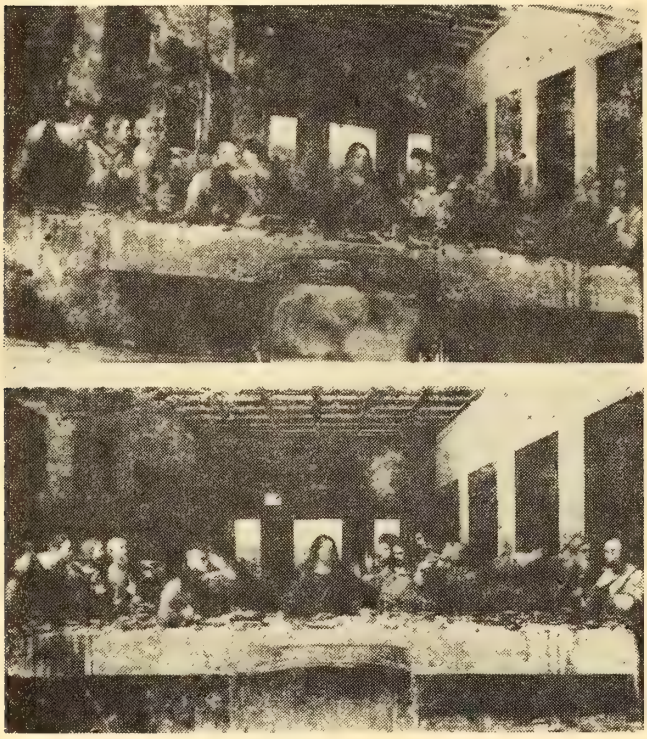
Bro. G. L. Baker of Alum Bank, Pa., in the Ogletown church, Pa., Sept. 19-26.

Bro. D. I. Pepple of Woodbury, Pa., in the Buena Vista church, Va., Sept. 6-19.

Bro. Raymond R. Peters of Dayton, Ohio, in the Rummel church, Pa., Oct. 4-10.

Bro. Jacob F. Replogle of Baltimore, Md., in the Mathias church, W. Va., Aug. 29—Sept. 5.

News and Comment From Around the World



The world-famous painting, The Last Supper, by Leonardo Da Vinci, at Milan, Italy, has been restored after seven years of work by Mauro Pellicioli. Top photo shows the painting as it appeared in 1947, with marks of deterioration clearly visible. Bottom shows it as it appears today

Religious News Service

Billy Graham Says Europe Seeks God

Following his return from a five-month preaching mission in Great Britain and Western Europe, Evangelist Billy Graham gave President Eisenhower a first-hand report. He told the President there is a religious revival occurring in Europe which will "have tremendous impact on social, political and moral life in Europe." In New York City Evangelist Graham said that he had found a spirit of optimism that he had not noted on earlier postwar trips to Europe. He said that the closer he had gone to the Iron Curtain the less fear of the Russians he had found among the people and the greater the spiritual hunger. This was especially true in Finland and Sweden. He estimated that one third of the 80,000 Germans who attended his June 27 rally in Berlin's Olympic Stadium had come from the Russian Zone.

East, West German Officials Confer at DEKT Reception

A group of Protestant laymen holding prominent posts in the governments of both East and West Germany discussed church and other matters informally for three hours at a private reception in Leipzig, given by Dr. Reinold von Thadden-Trieglaff, president of the German Evangelical Church Day movement. A spokesman said that the reception "proves that politicians of the East and the West can meet for joint discussions of faith" but intimated that their conversations "did not center only on church matters." He pointed out, in contrast, that during the Church Day rally in Berlin in 1951 West German government representatives had made a point of avoiding any contact with Soviet Zone officials.

Training for Korean Schoolteachers

The schoolteachers of Korea, who have often been forced to hold classes in the open — under trees, amid the rubble of war-ruined villages — will receive direct help again this year from the Unitarian Service Committee in teacher training. A team of six American educators, specialists in elementary and secondary education, first went to Korea in the fall of 1952 under the joint sponsorship of the U.S.C. and the U.S. State Department. The purpose of their mission has not been to impose American methods upon a civilization that was freely electing its kings more than a thousand years ago, but to help Korean educators overcome a serious handicap resulting from outside Japanese domination from 1903 to 1945, when emperor worship was a main course of study in Korean schools.

Christian Sponsors to Guide Youthful Delinquents

Youthful delinquents brought into Jefferson County Juvenile Court in Louisville, Ky., will be given guidance by a group of Christian sponsors under a plan being given an experimental test. Eight laymen connected with the Louisville Area Council of Churches are acting as the Christian sponsors in the pilot project which will be expanded to other areas, if it proves successful there. The sponsors will work with the court's probation officers and limit themselves to ministering to the special needs of the juvenile delinquents.

World Sunday-school Group Expands Membership

Ten more national religious bodies were admitted to membership in the World Council of Christian Education and Sunday School Association at its General Assembly in Frankfurt, Germany. Representatives from forty-five countries attended the assembly, which was followed by a European Sunday-school convention. In the future this organization's work will be centralized in its world office in New York, with a regional office in London.

Patience Urged on Mission Groups Over Indian Situation

Foreign mission groups were advised by a National Council of Churches agency not to "give way to a mood of desperation" in dealing with the government of India over visas for missionaries. It urged, instead, that they demonstrate patience and understanding. The advice was given in a statement issued by Russell Stevenson, executive secretary of the Southern Asia Committee of the national Council's Division of Foreign Missions. The statement pointed out that many denominational mission boards had been successful in obtaining visas for their missionaries and said that a total of 4,683 missionaries now are at work in India while "only a comparative few" have been denied visas.

All Sermons Reported Censored in Slovakia

Roman Catholic news sources in Austria report that officials in the Czechoslovakian province of Slovakia have tightened their control over the Catholic Church by censoring all sermons. A recent order required priests to submit their sermons for censorship one week in advance of delivery. A Catholic priest who failed to submit a sermon was arrested.

Nehru Would Restrict Foreign Missionaries

Prime Minister Nehru told the Lower House of Parliament in India that the government is not in favor of increasing the number of missionaries in that country. He declared that Christianity is a respected religion in India and the good work of missionaries in public health and education is appreciated in the country. The unrestricted entrance of foreigners, however, he said might create political problems for the future.

Finds Ministers Spending More Time on Sermons

Dr. H. Richard Niebuhr, in an address to the American Association of Theological Schools, said that ministers today are spending more time than ever before in preparing their sermons. He said that the reason is that the man in the pew is listening more carefully than ever before. Dr. Niebuhr also noticed a "manifest lack of complacency among Protestants" and said there is "wider interest in what the church can do."

Indian Editor Says Peace Bomb Needed

Indian opinion on the hydrogen bomb is well exemplified by an editorial in the public-spirited journal, Citizen, which asks: "Will anyone be left in this world to mourn the loss of humanity which is crying hoarsely for complete and unequivocal disarmament?" The editor says, "What the world needs today is not an atom bomb or a hydrogen bomb, but a P-bomb — a peace bomb." He declares that India will continue to demand it.

Soviet Government Restores Some Churches in Moscow

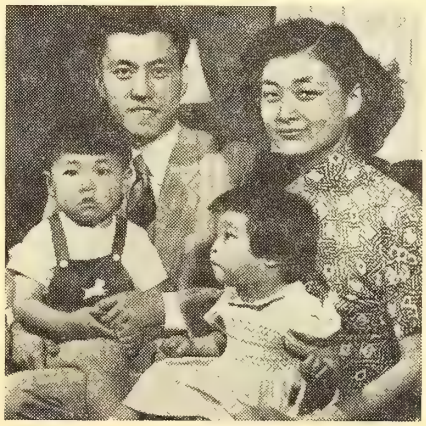
According to reports from foreign correspondents in Moscow, the Soviet government is beginning to restore some of the famous churches in Moscow. The well-known Cathedral of St. Basil, which stands in the Red Square, is being overhauled from the foundations right up to the towers, both inside and outside, and the original colors are being restored. During the first years after the Revolution the Cathedral of St. Basil was used to house a museum of atheism.

Religious Opposition to Calendar Change Grows

Opposition from religious groups appeared to doom for the present proposals for a new world calendar submitted to the United Nations Economic and Social Council. Opposition has been expressed by Roman Catholic, Jewish and Protestant organizations. The Lord's Day Alliance of the United States authorized the sending of protest letters at its semiannual meeting in New York. Melvin M. Forney, general secretary of the Alliance, said, "This is the first time in the history of calendar revision that an attempt has been made to change the seven-day cycle prescribed in the Book of Genesis."

Quotes in the News

Edward L. R. Elson, addressing a special vesper service for FBI workers in Washington: "The most patriotic thing that an American can do today is become a living part of the church of God. Our first line of defense inevitably turns on the character of our people. It was a people of strong character who built this nation, and only a strong people can be trusted with such great powers, privileges, and responsibilities as are ours."



Religious News Service

Isaac Jen, a Chinese theological graduate from Calvin Seminary in Grand Rapids, Mich., is the first of his race to enter the ministry of the Christian Reformed church. Shown with him is his wife, also a graduate of Calvin College, and their two children

J. W. Storer, president of the Southern Baptist Convention: "Our forefathers were conscientious objectors to compromise with anything that did not square with 'thus saith the Book.' They were stern men, ofttimes. But they knew what they believed, and believed what they knew. They left us a great heritage. I sometimes wonder if we are worthy of it, and whether we shall leave such an heritage for those who come after us."

Henry Cadbury, professor at Harvard Divinity School: "Political concern is an inseparable part of belief in the Christian religion, as 300 years of Quaker history clearly shows. Our habitual Quaker opposition to governmental authority has given way to a new concept of our responsibility in the world of today. We cannot escape that which involves human welfare."

Wallace J. Gardner, Episcopal bishop: "I am convinced that gambling in any form in support of the Christian church is a most dangerous practice. Nothing can take the place in the spiritual development of a congregation of sacrificial giving for the Christian cause. The Christian church must be on its guard against encouraging our youth, and indeed our adults, in becoming accustomed to practices which have been so vicious in their influences on the life of our citizens. How can the youth of America feel that it is necessary to avoid these practices in their vicious surroundings when, in the atmosphere of a Christian church, they have been taught to believe that because the end justifies the means, it is possible to gamble."

Samuel C. Weir, retiring moderator of the United Presbyterian Church: "The preacher who conscientiously seeks to point out the vast gulf between the New Testament ideal and current practices in racial discrimination, in social drinking, in evaluating machinery above men, in the discharge of public responsibilities or in business procedures is likely to be warned, in some instances, to 'stick to the gospel' or to 'soft pedal' lest he give offense. Most of our great social evils will not be erased in a generation—some may never be erased—but that church which loses its zeal to fight the powers of darkness may lose its golden candlestick."

Not Without Hope

Dale Aukerman
Linz, Austria

WE HAVE completed the registration of what seems to be all the former BSC-selected families who still want to emigrate with our help. These number somewhat more than fifty instead of the original two hundred. We have already received information on about seventy to the effect that they have already emigrated, that they are now registered with another organization or that they are no longer interested in emigration.

A week or so ago I visited a family here in Camp Wegscheid who are registered with us for emigration to the United States. They were registered with Brethren Service under the former U. S. refugee immigration act. They had done almost everything necessary for emigration to the U.S. but the program was closed before they were able to go. Then again recently they had been told by the American Consulate that they should do the necessary things for emigration. But at length they were told that this program also would close too soon for them to emigrate under it — their quota numbers were just one week too late. Now they are starting all over again.

This family is fortunate in having two rooms. There are two children, the one a nineteen-year-old daughter of the wife's first husband, who was killed in the war. The main room of this family was really quite attractive. The father is a carpenter and had made the furniture himself. These people were wondering about the Brethren Service Commission, the Church of the Brethren and its ideals.

It was not long until we struck the issue of pacifism and the whole background of my serving here. This refugee was not unacquainted with the pacifist stand. As a noncommissioned officer in the Yugoslavian army before the war, he chanced to have two conscientious objectors, a Methodist and a Nazarene, under him. He was sympathetic with them, but his commanding officers were infuriated by their refusal to carry a gun. The two objectors needed to endure a number of tortures punctuated ever again by the question, "Are you now ready to carry a gun?" After two months of severe hardships they were packed off to the kitchen and allowed to work unmolested there. Though my refugee friend did not say so directly, he must have been much influenced by these events. "What," said he in his intense, rapid-fire manner of speaking, "have the Americans, the French, the British, the Russians ever done to me that I should go out and kill them? We know that killing is sin. That is the way I felt during the war, and even though an ethnic German I avoided getting into the German army."

"Yes," I commented, "it is such a tragedy when men kill each other, especially when Christians kill each other — and in the last war it was Lutheran jabbing bayonet into Lutheran."

"That is very true," he replied, "and think of all the Germans who emigrated to America. Many times it almost literally amounted to brother fighting against brother."

Yet he too had his reservations about pacifism. He spoke of the brutalities of communism, of the yellow peril and of the death of his parents and six of his uncles and aunts in a postwar annihilation camp in Yugoslavia. He told how pits were dug ten yards square and perhaps ten feet deep. Group after group were marched into such a pit and machine-gunned until the pit was full. A thin layer of dirt was thrown over the mass grave, but this dirt itself swelled and heaved with the ghastly struggles of those yet living beneath it. It was only natural that he should ask whether we can hold to pacifism in the face of such things as this. I tried to show him that we could. I was really deeply moved to find such a strong pacifist inclination in this



A refugee couple stand by the barrack in which they live in a refugee camp near Linz, Austria. Herr Jerstisch, who is without an arm, will receive an arm prothesis through Brethren Service

Merlin Shull

utheran, *whose only real contact ith pacifism had been a short one f nearly twenty years ago.*

Last night I had a strange visit ith a Hungarian national living ere in Camp Wegscheid. He is n artist of what I consider real enius. On his $13 a month relief id he has been trying to go to rt school in addition to keeping imself alive. His room was a tiny ne, partly partitioned so as to give im a "studio," consisting chiefly f a rough carving table. The basic rabness of the room was both lleviated and intensified by crosses, ketches and carvings covering the alls.

He greeted me with joy and roceeded almost at once to show ne first his carvings and then his ketches. The sketches had a wide nd impressive variety. Many, many f his pictures were despairingly nti-Communist. The one that ripped me most was a rather bstruse sketch in colored pencil. rinding down on a cracked, alf-shattered, cross-marked pedstal was the savage helmeted isage of the oppressor. At the foot f the pedestal lay the mutilated vinged torso of a freedom statue. o the side stood another winged gure weeping tears of blood. In he banded background between tood: 1945-?

After he had laid these aside e told me his sad story. He had ctually received a visa to go to he United States, where he hoped o establish for himself a more olerable life as an artist. But at he last minute this visa was taken way from him because of the ccusations of a number of his ountrymen in Wegscheid that he s a Communist. To see his drawings nd to feel the clumsy intensity f his denials is to know that he s not. He avers that his accusers re a band of Communist agents nd it seems their accusations have topped the emigration of a number f Wegscheid refugees who refused o fall into line.

An investigation of him is now nder way, which may result in is being able to go to the United tates. But this has already run o long. He is in despair. His vronged fury against these enemies ccelerated his usual ponderously low and halting manner of speakng. "If the CIC wants to send ne back to Hungary let them go ight ahead. My life will probably nd with hanging anyway. Maybe t will be better really to hang n Hungary." Having seen him at the Methodist church several times and knowing him to be quite a religious person, I began appealing to him that the Christian should never even consider suicide, that we need never be without hope, since God is ever ready to help us. "And why do you think I have not killed myself already?" he retorted. He took a dagger from the partition wall next to where he was sitting on the bed. He unsheathed it and with firm grip pointed it toward his heart. "Many times I sit thus holding this, thinking, thinking, trying to decide. *And it always ends that I turn to my Bible here and read and lay this knife aside.*" He laid his hand on the medium-sized red Hungarian Bible on the small stand below the replaced sheath.

I was there about two hours and said many things concerning faith and hope and love. I emphasized again and again that he must forgive these enemies, not only because that is right, but also because it is essential to his own spiritual health. But forgiveness is terribly difficult when the attacks are ever repeated and the resulting misery is such an oppressive, patience-destroying one. Refugee camps have their underworlds too—and their martyrs in vigorous proportion; — but very few pastors to comfort the martyrs and convert the criminals.

REFUGEE RESETTLEMENT NOTES

If We Mean It . . .

"We want to help refugees find a new home in America."

We Must Do This . . .

1. Form a Refugee Resettlement Committee in each church.
2. Decide to file an assurance for a refugee family.
3. Write the Refugee Resettlement Office, Brethren Service Center, New Windsor, Md., stating kind of work available and size of family desired. You will receive a dossier (brief life story and pictures of a family) and a set of assurance forms.
4. Fill out assurance forms and secure job clearance order from local U. S. Employment Service office, as explained on sheet of instructions accompanying the forms.
5. Attach job clearance order to four copies of the assurance form and mail to office in New Windsor.

Statistics . . .

Goal for Church of the Brethren	1,000
Completed Assurances to date	19
Number of Assurances yet to file	981

Resettling refugees is a church program. It is the church in action. . . . Christians here sharing their concern for their fellow Christians who, through no fault of their own, are refugees. Will you help make the church real?

BLANKETS

Charles Nichols and June Replogle open boxes of blankets and comforters that have been received in Germany for distribution to refugees. With cold weather soon to come these blankets and many more can well be used. Charles is in the Alternative Service program, while June serves as a volunteer. Send blankets to Brethren Service Center, New Windsor, Md.



David Briggs

A File for Your Pictures

February 15, 1954

Mrs. E. S. Goodman
Box 210, Route 6
Dayton 7, Ohio

Dear Mrs. Goodman:

Mr. Kurtz, manager of the Brethren Publishing House, has referred your request about a picture file to this department. I am happy to reply.

A cabinet or large box will be necessary for storage. Secure this and locate it for convenient use. Decide on large categories and any subdivisions under each. Sort the pictures into these groups. Sometimes pictures will naturally go under two or more headings. Use any duplicates you may have in this way. Also key the headings and give cross references.

The children's workers could well spend several hours together setting up the picture file. List on the blackboard the headings and give each person a stack of pictures to sort. Assemble all the pictures related to a certain theme and let the whole group decide on the selection. One person who prints or types well can make the labels and number the pictures. By this process you may increase the number of headings. Beware of developing a large miscellaneous collection!

When every picture is catalogued and numbered, make several copies of the catalog and post one on the inside of the door of the cabinet. Keep the others for reference.

A teacher wishing pictures to illustrate a nature poem from the Psalms might look under Bible (David, geography), Our Father's World (seasons, etc.) and perhaps other places. The numbers on the dividers between sections and the corresponding numbers on the backs of the pictures would indicate the proper places to which to return the pictures.

Perhaps this outline might be helpful:

I. The Bible
  A. Old Testament stories, chronologically arranged
  B. Bible customs
  C. Bible geography
  D. How we got the Bible
  E. How distributed
  F. How used — church, home, etc.

II. Jesus
  A. Nativity
  B. Boyhood
  C. Ministry
    1. Teaching
    2. Healing
    3. Stories he told
    4. With children
  D. Palm Sunday and following events
  E. Easter and following events

III. Church
  A. History
    1. New Testament
    2. Since New Testament
  B. Worship
  C. Other activities
  D. Exteriors
  E. Interiors

IV. Missions
  A. Africa
  B. China
  C. Ecuador
  D. India
  E. Miscellaneous

V. Our Father's World
  A. Seasons
    1. Fall
    2. Winter
    3. Spring
    4. Summer
  B. Sky
  C. Earth
    1. Vegetation
    2. Animal Life
    3. Farms
    4. Other nature subjects



Clark and Clark

Systematic picture files increase the efficiency of the teachers who wish to use pictures as illustrative material as they teach. Effective files can be found in numerous forms—from crude orange crates or pasteboard boxes to well-built supply cupboards. The main principle is a usable and well-marked classification system

D. Cities and countries
VI. Christian character
A. Stewardship
B. Temperance
C. Peace
D. Friendliness
E. Worship
II. Home and Family

An account of your picture file ould be interesting to other hildren's workers. Will you write p the story, please?

Sincerely yours,
Hazel M. Kennedy, Editor
Children's Publications

Route 6, Box 210
Dayton 7, Ohio
April 25, 1954

hristian Education Commission
azel M. Kennedy, Editor
hildren's Publications
ear Miss Kennedy,

Thank you for your interest and r the help you have given us with ur picture filing system.

One of the capable young men f Lower Miami church, whose wife eaches in our Sunday school, stened to our discussion about the eed for a file of some sort. He sked "interested" questions and olunteered to build what we anted. Since our ideas on the ctual file were vague, Emerson oust used his own ideas and aterials and came up with a nice oking, but still unobtrusive look- g, cabinet. He built the frame, elf braces, etc., of scrap lumber; e shelves, top, bottom and walls masonite and finished it with etal catch and hinges and a glass nob. The filing cabinet stands right and the door opens out like regular cabinet door. It measures 3" high by 22" wide by 20" deep. is lightweight, easily movable d beautifully roomy! We finished with a coat of paint to match e walls and placed it temporarily a side hallway, off the vestibule, here all of our teachers have easy cess to it without disturbing any her class.

We sorted our picture supply that s accumulated over the past veral years. Emerson took one the largest pictures for a model d he made the eight shelves large ough to hold any size that we ve had so far.

We labeled the shelves (with hesive tape labels printed in black k): The Bible, Jesus, Church, issions, Our Father's World, ristian Character, Family Life, d Miscellaneous. The shelves are high, except the top one which 5". That gives us plenty of room. We have used the file for several weeks now and, so far, we are delighted with it — neat, efficient, handy, but out of the way, and very helpful indeed!

Thank you again and our thanks to Mr. Earl Kurtz, also, who referred our inquiry to you.

Gratefully yours,
Mrs. E. S. Goodman
Children's Director

* * * *

You have just read two actual letters of correspondence between the editor of children's publications and a local church director of children's work. It is hoped that all teachers will read these letters and will use them as guides in developing a good classification system for their pictures, if one is not already in use in their churches.

A few more ideas are added to give guidance in the other mechanics of beginning picture files. Where are pictures secured? In every church school, the chief sources are the teaching picture sets for all age groups. Besides these excellent teaching sets, pictures can be found in magazines (cover, advertisements or story illustrations), newspapers, advertising or travel folders and calendars. A good suggestion for locating pictures in magazines is to mark the pages with paper clips when the pictures are first noticed. This will save hours in hunting for pictures in a stack of magazines later on.

Pictures should be mounted on a good grade of colored construction paper or lightweight cardboard, selected for its color harmony with the pictures. Rubber cement is more satisfactory than paste or glue for this process. Surplus rubber cement left on the mount or picture may be rubbed off easily if the cement is high grade and the ink in the picture is permanent. Pictures will not warp when dried under pressure.

All teachers at some time or other need small pictures for making posters, murals, dioramas, topical scrapbooks, illustrating songs or stories. A handy way for classifying these small pictures and keeping them in somewhat of an orderly fashion is using large envelopes which are labeled with the purpose for which they are intended.

Before another church school year begins, every teacher or worker should get her teaching resource materials in the best order possible.

The Creation in Recreation

"RECREATION," observes one wise lad, "is doing what you don't have to do." While this definition may be inadequate, such a simple statement in essence hits at the heart of the problem of proper recreational activities.

Increasingly man is finding time for those things he doesn't have to do. It is at this point the concern of the church is imperative. For if in recreation the church is to ignore the development of leadership abilities and the formation of wholesome standards by its members, the church's impact on families and individuals will be unduly diminished.

Considerable recognition is being tendered to concepts stressing the wholeness of personality — the integration of all aspects of human activity. Mechanization of his material world does not eradicate a man's desire to be creative in thoughts and actions. In many ways modernization intensifies rather than allays human needs for security, adventure, recognition and fellowship. Recreation may satisfy these common needs of us all but the type of recreational activity, if it is to contribute to the well-being of the personality, must be selected. An application of the ideals of Christianity is the best criteria on which choices are made.

The church recreation committee's primary intent is not to schedule church activities as an end in themselves. The committee should seek to make available activities and experiences that meet individuals' needs, that train all ages in leadership and in selection of constructive recreation, and that help in the attainment of a well-balanced, abundant life as exemplified by Jesus. The ultimate aim of any recreational activity might well be a man-to-man experience that will enhance man-to-God relationships.—Howard Royer, secretary of the church recreation committee, Elgin, Ill.



The Church Abroad

Edited by Anetta C. Mo



Josephine Flory

Matilde Benalcazar, teacher at Bella Vista School, with a class

Matilde has been a wonderf help in our school and o church these past two years; s teaches an adult Sunday-scho class, is church treasurer, helpe teach in the vacation Bib school, and is always willing assist in preparing school an church dinners. Her enthusias and interest in the mission pr gram has done much to forwa our cause here in the India community for Matilde is high respected by everyone.

Matilde Benalcazar, Teacher

Translated by Josephine Flory

HAVING been asked to write something about my life, I do so with great pleasure. I come from a family made up of my father, Juan Manangon, and my mother, Carmen Noboa, three sisters, one brother and myself. My childhood was full of activity; often I preferred to play with my brother in spite of great disgust that I could not imitate everything that he did. I can remember very well the kind of stories that I told my father and mother when I was five years old, insisting that they were true no matter how much they questioned them.

The first years of primary school I spent in a public school directed on one occasion by my aunt. But my mother thought it would be better to put me into a Catholic school since she had good reports from the public school teachers, thinking I could do even better under the nuns. Therefore, my sister and I both were transferred; I did not like the change very much, but afterwards I became used to it; however, it seemed strange to me to obtain religious faith by kneling before images; I did it to imitate and please my teachers. Anyhow, on finishing primary school, they gave me awards in almost all my subjects.

The future did not seem too bright for me after I finished primary school, because my parents were supporting three children in school in Quito and the costs were higher than the salary my father received. It was then that my father decided that I should help him in farm work, for my brother was attending a school of aviation and my father had no one to help him in his work. At first this was very hard for me; I had to ride horseba for three hours at a time, mar times falling off, but I got use to it and my father thought h had found a wonderful helpe In this work of planting ar harvesting I spent two years ar my only friends were Indian I will never forget Transito Co logo, who was my best frien She offered me good things fro her home and often took me her village. It was she wh helped me most in learning th Quechua language and thus was able to learn it well.

My father was satisfied wit my help although at times h complained of my playing at i appropriate times. After tw years of helping my father c the farm, my parents decide to send me to school again two of my sisters had finishe They thought that it would b cheaper to send me to a rur school. This they did and m aunt who was teaching in nearby school helped me enro

began my advanced studies at e normal school for rural achers on October 1, 1942, with enty-six students, sixty-two ys and fourteen girls. The ntrance exam was very difficult r me after having been out of hool two years, but I passed with good grades.

Having been accepted, it was question of studying very hard nd contending with other stu- ents for high grades; I finished e first year with second place. here was a constant rivalry etween my schoolmate, Juan enalcazar, and me. He could eceive better grades in agricul- ure and other subjects too if he id not neglect them and I have ot forgotten that several times e compared exam papers dis- ussing our grades. Thus I fin- shed my studies at the normal chool. By the end of the final ear, my rival was also my uitor, and sometime later he as accepted.

After graduation, I taught or two years in government chools, one of them among some ery fine Indians. Then Juan nd I decided to be married and went to offer my services to each in the same evangelical chool where he was teaching at he United Andean Mission at Picalqui. The next year Paul nd Betty Streich came to the nission and began to hold Sun- lay Protestant services, some- hing entirely new to me. At irst I was very obstinate about eligious ideas because I left nor- nal school not believing in any God.

After attending services at the nission for two years and study- ng a prebaptismal course, I, along with my husband, dedi- cated my life to Christ and since hen I have lived trusting in the love of Christ. I feel that by asking God's forgiveness for my sins I will have salvation. And thanks to these missionaries whom God has sent to teach us, I live ever mindful of the power of our Savior.

These past two years I have worked very happily teaching in the Brethren school where also I have had rich experiences and new understanding especially in religious matters because there has been established a fine and very active little church here, for which I thank God. I pray that I may have the health and strength to co-operate in spreading the faith of Christ, our divine Redeemer.

Pedro, the Lord's Apostle

Continued from page 15

discussed it here in the church and voted, I felt that I had suddenly passed up through all the tribal ranks to which our men aspire and was being called to a position far beyond them—to a rank which only God can confer. That is why I prayed that night that "this be God's voice calling me and not just us here talking."

Discipline. Now it is almost a year, brother, that we are in class like this. To study is hard for me, especially to know where in the Bible it finishes talking about one thing and starts talking of another. Preaching is still hard but now that I take my turn every other week it is becoming easier to know what to preach about and not wander. But I cannot be a great preacher. They will have to come up through the school, like my boys. What is easy for me, like lifting a thin shaving of wood, are the gospel conversations which we have among neighbors in my house when they come to buy groceries or in theirs when they call me to plow or play the harp or see a sick one. I always go when called, for at such times I feel I have more right to speak.

Aspiration. I will not be happy though, brother, until I finish a room next to our little store, a gospel room where I can invite my neighbors who do not go where white missionaries are. There day or night, with the Book, gospel pictures, conversation and prayer, I can tell them of the Lord and invite them to join us in the Way.

Christian Rural Fellowship Conference in India

The Christian Rural Fellowship of India held a conference at Allahabad in February. In view of nation-wide interest in rural development through community projects and extension service by the churches, state governments and the central government, they considered: (1) possible ways to reactivate the Christian Rural Fellowship which was started in 1947; (2) methods of establishing greater co-ordination between Christian village programs and extension projects; (3) training of personnel for rural programs under Christian auspices; (4) the possibility of establishing a clearing house for information and experiences; (5) the fundamental question of Christian motivation for rural development work and how Christian work differs from others.



Parents are helping to put new posts on the school yard

On Pruning the Church Rolls

Edward K. Ziegler

LET'S keep the record straight! We have not been doing it, so far as the records of church membership go. Countless churches find that the church membership rolls have been poorly kept and that there are many names on them which represent inactive persons or members whose location is unknown.

Sometimes, in a sudden burst of zeal, a church will remove many names from the roll, without serious attempt to discover persons whose address is unknown or to reclaim those who are not active in the church. In recent years local churches have in some cases cut off hundreds of names — in one case 550 names, in one year! Such wholesale pruning is usually rash and unsound.

Our department of evangelism this year prepared a packet of materials on Conservation of Membership, which every local church should have and use, particularly in dealing with this problem. (This packet may be ordered for $1.00, from the Brethren Publishing House, or the Department of Evangelism, General Brotherhood Board, 22 S. State St., Elgin, Ill.)

Keeping the Record Straight

Records of the membership of the church are a sacred trust. They must not be kept in a slipshod manner, but accurately, permanently, and safely. They are *not the property of the pastor,* to be moved or thrown away when he moves! Adequate records, kept in such form as the Keim Constituency Record or on accurate card index system, are actually a spiritual ministry of the church. No member of the church is so small, so remote or so unimportant as to justify his name ever being erased from the records of the church.

In most of our churches, unfortunately, there must be a list of inactive members. These persons must always be in the prayerful concern of the church. They must never be given up. The pastor and the deacons of the church must keep on working redemptively with these lost sheep as long as they live or until they are under the direct and responsible care of some other church or for due cause totally excommunicated from the church. When reporting church membership, the number of these inactive members must be reported and included in the total membership of the church.

The church must also keep fresh and correct the list of her nonresident members. Their names and addresses should be clearly recorded and kept up to date until they are received into membership in another congregation or church.

Records should include the correct name, current address, family status, position in the church, date and manner of coming into the church and any other data the church may find helpful.

Erasing Names

But many pastors find that the records have not been accurately kept; names of persons long dead or who long ago united with other churches are still in the list. Many addresses are no longer correct. There is little information about the members and much which is given is untrustworthy. What shall be done?

The pastor, the moderator and the deacons should work together on the revision of the church roll. Not a single name should be removed from the list without the initiation of a vigorous redemptive program. The church should keep in the records the name of every person who has ever been a member of the church until his name is removed by:

(1) Death.

(2) Proof that the member has united with another church *in full membership.*

(3) Voluntary withdrawal from membership, by written request, and after release is officially granted by the church.

(4) Transfer by letter, *with evidence that the letter of transfer has been placed.*

(5) Excommunication by the church for due cause, by formal action of the church after all possible, redemptive measures have failed (see Matt. 18).

Annual Conference has given clear guidance on the classification of members. This procedure should be followed by every congregation (see A. M. Minutes, 1932, page 7 and *Manual of Worship and Polity* pages 266-267).

When You Report

All congregations should follow the same standards and procedures in reporting membership. The full number of members should be reported, in the blanks provided for you at the end of each church year. There is space to report also the number of resident and nonresident, active and inactive members. All of these should be included in the total.

Some districts make apportionments for the district budget on the basis of total membership, some only on the number of active members. When the latter basis is used, it is difficult to be equitable for churches will have varied criteria for determining who are inactive members, and there is a tendency to report the number of active members as small as possible to avoid large assessments. *It is much more equitable and just to make all apportionments on the basis of total membership,* and district boards are urged to make them on this basis.

Love Never Fails

The most important aspect of this entire problem is the necessity for redemptive love in dealing with the members whose status may be in question. Love never fails; and a church which provides rich spiritual nurture, adequate training for church membership and sustaining fellowship in challenging work for Christ, the means of grace and vital worship will lose few members, except to the church triumphant. And when the members

ho have fallen by the wayside re sought and prayed for in the pirit of the Good Shepherd, they an be won. The good shepherd ought "until he found" the lost heep. Will any consecrated pastor r deacon do less?

A vital part of our evangelistic nterprise is the conservation of our hembers. Let not one be lost. And et there be no person whose name s dropped from the prayer and oncern and redemptive fellowhip — or from the records of the hurch — until all redemptive efforts have been made and the erson has gone home to God or s under the sheltering care of nother church. Under God, we are esponsible for all his sheep and ambs — even the black sheep and he stray lambs!

Anniversaries and Weddings

Anniversary

Mr. and Mrs. Charles Berg celebrated heir golden wedding anniversary, June 0, 1954, with open house at their home n East Olympia, Wash.—Blanche Beigh, Olympia, Wash.

Weddings

Anderson-Smith—William F. Anderson f North Liberty, Ind., and Frances Lucile mith of North Manchester, Ind., in the Manchester church, North Manchester, nd., June 5, 1954, by the undersigned. -William F. Smith, Bridgewater, Va.

Bahn-Ness—Curtis Monroe Bahn of elton, Pa., and Ruth Arlene Ness of York, a., in the First church, York, Pa., July 0, 1954, by the undersigned.—M. Guy Vest, York, Pa.

Barstow-Wood—Bill Curtis Barstow and Mary Jo Wood, both of Bellflower, Calif., une 15, 1954, in the Killingsworth Chapel, y Robert E. Richards.—Mrs. Homer E. ike, Long Beach, Calif.

Bluhm-Freels—Gene Bluhm of Monroe, nd., and Elaine Freels of Decatur, Ind., n the Pleasant Dale church, June 5, 1954, y Russell Weller. — Mrs. Anoli Mann, Monroe, Ind.

Boyd-Kinsey — C. Edward Boyd and eanne Kinsey, both of Ligonier, Pa., in he Ligonier church, June 11, by Dale Zimmerman and the undersigned.—Glenn A. Heckman, Ligonier, Pa.

Broadwater-Rounds .— Melvin Walter Broadwater and Leona Catherine Rounds, oth of Grantsville, Md., June 6, 1954, by he undersigned, at his home. — J. C. Beahm, Grantsville, Md.

Brock-Bak — Carl Brock and Martina Bak, in the Bremen church, Ind., June , 1954, by the undersigned.—James H. Beahm, Chicago, Ill.

Bryant-Steury—George Wendell Bryant f Pierceton, Ind., and Edna Steury of Berne, Ind., June 20, 1954, in the Evangelical Mennonite church, Berne, Ind., by Rev. E. Q. Steiner.—Mrs. Alma E. Hanawalt, Pierceton, Ind.

Campbell-Heeter—Richard Campbell of Lancaster, Ohio, and Alice Heeter of New Lebanon, Ohio, in the Bear Creek church, June 12, 1954, by the undersigned.—George W. Phillips, Dayton, Ohio.

Castner-Layman—James Charles Castner f Hubbard, Ohio, and Ruth Rebecca Layman of Harrisonburg, Va., in the Mill Creek church, June 26, 1954, by the undersigned. — Cecil O. Showalter, Port Republic, Va.

Coykendall-Applebury—Carroll Coykendall of Anaheim, Calif., and Mary Louise Applebury of Artesia, Calif., June 26, 1954, by Robert E. Richards, in the Long Beach church.—Mrs. Homer E. Fike, Long Beach, Calif.

Fajardo-Velez — Pascasio Fajardo and Elsa Velez, in the First church, Chicago, May 1, 1954, by the undersigned.—James H. Beahm, Chicago, Ill.

Fisher-Weimer—Fay Clifford Fisher of Meyersdale, Pa., and Alice Faye Weimer of Jennings, Md., July 11, 1954, at the Maple Grove church parsonage, by the undersigned.—Jesse W. Whitacre, Grantsville, Md.

Forry-Dohner—Edgar Earl Forry and Jeanne Louise Dohner, both of Lebanon, Pa., in the Lebanon church, July 3, 1954, by the undersigned.—Carl W. Zeigler, Lebanon, Pa.

Fry-Fike—Clyde C. Fry of Naperville, Ill., and Elsie Belle Fike of Dayton, Ohio, June 6, 1954, in the East Dayton church, Dayton, Ohio, by the undersigned, father of the bride.—Lester E. Fike, Dayton, Ohio.

Grossnickle-Wortman — Thurman T. Grossnickle of Boonsboro, Md., and Erma J. Wortman of George, Iowa, June 25, 1954, in the Lyon County Presbyterian church, George, Iowa, by Rev. F. J. Langenberg, assisted by the undersigned.—Kenneth F. Wampler, Mound City, Mo.

Harris-Jones—Benjamin Harris of Long Beach, Calif., and Joyce Jones of Inglewood, Calif., June 20, 1954, in the First Presbyterian church, Inglewood, Calif., by the father of the bride, Rev. Murray Jones. —Mrs. Homer E. Fike, Long Beach, Calif.

Johnson-Garver—Dale Johnson and Jane Garver, both of Youngstown, Ohio, in the Woodworth church, June 13, 1954, by the undersigned and Rev. Arthur Heisler. —Alvin C. Cook, Poland, Ohio.

Little-Young — Phillip Little of Kalida, Ohio, and Loretta Jane Young of Lima, Ohio, in the Sugar Creek parsonage, June 27, 1954, by the undersigned. — C. O. Brubaker, Lima, Ohio.

McCleary-Stambaugh — David L. McCleary and Lois Jean Stambaugh, both of Chambersburg, Pa., in the Chambersburg church, July 26, 1954, by the undersigned. —Joseph M. Long, Chambersburg, Pa.

McInnis-Miller—Russell McInnis of Rice Lake, Wis., and Roberta Miller of Stanley, Wis., in the Maple Grove church, April 11, 1954, by the undersigned, father of the bride.—Walter A. Miller, Stanley, Wis.

Neher-Timmons — Robert Trostle Neher of North Manchester, Ind., and Mary Rebecca Timmons, June 12, 1954, in the Manchester College Meditation Chapel, North Manchester, Ind., by the undersigned.—T. Wayne Rieman, North Manchester, Ind.

Ridling-Prater — Bunny Ridling of Detroit, Mich., and Shirley Prater of Woodworth, Ohio, in the home of the bride, June 12, 1954, by the undersigned. —Alvin C. Cook, Poland, Ohio.

Rose-Wilhelm—Charles Lindberg Rose of Covina, Calif., and Victoria Celeste Wilhelm, of Pasadena, Calif., in the Pasadena church, June 6, 1954, by the pastor, Donald E. Rowe, and the undersigned. —Paul Mohler, Pasadena, Calif.

Sandy-Lusk—Jesse Franklin Sandy, Jr., and Marilyn Rose Lusk, both of Lima, Ohio, in the Sugar Creek church, June 27, 1954, by the undersigned.—C. O. Brubaker, Lima, Ohio.

Sasser-Harris — Fred Sasser and Erna Harris, both of New Paris, Ohio, in the Sugar Creek parsonage, June 5, 1954, by the undersigned.—C. O. Brubaker, Lima, Ohio.

Soutar-Rhoades—Rex Soutar and Janet Rhoades, both of Long Beach, Calif., June 25, 1954, in the North Long Beach Methodist church by Rev. Ray C. Mason. —Mrs. Homer E. Fike, Long Beach, Calif.

Stamm-Morris—James Stamm of Baltimore, Md., and Norman Jean Morris of Youngstown, Ohio, in the Chapel of Friendly Bells, Youngstown, June 12, 1954, by the undersigned. — Alvin C. Cook, Poland, Ohio.

Stark-Tuthill—Johnnie Stark and Joan Tuthill, both of Long Beach, Calif., June 20, 1954, in the Long Beach church, by Robert E. Richards.—Mrs. Homer E. Fike, Long Beach, Calif.

Obituaries

Abernathy, Samuel Arthur, son of David and Palina Abernathy, was born April 19, 1875, and died July 6, 1954. On Jan. 23, 1901, he was married to Ida Catherine Wotring. To this union were born four daughters. At an early age he became a member of the Eglon church. Besides his wife, he is survived by four daughters and two sisters. Funeral services were conducted in the Maple Spring church by Daniel B. Spaid and the undersigned. Burial was in the Eglon cemetery.—Paul Crumley, Eglon, W. Va.

Boerner, Daniel (Bert), son of George and Sadie Stouffer Boerner, was born March 2, 1873, in Waynesboro, Pa., and died July 3, 1954, at the home of his daughter in Chambersburg, Pa. He was a member of the Waynesboro church and a retired fruit grower of this area. Surviving are his wife, Mrs. Mary Boerner, one daughter, one son, one brother and one sister. The funeral was held from the A. E. Minnich funeral home, Greencastle, with Bro. Samuel Lindsay officiating. Interment was in the Green Hill cemetery, Waynesboro. — Mrs. J. Harold Engle, Waynesboro, Pa.

Bolinger, Lina Neher, was born May 7, 1887, in Indiana, and died June 20, 1954. She was a member of the Manchester church. On Dec. 31, 1908, she was married to Charles R. Delauter, who died Jan. 4, 1940. Her second marriage was to A. L. Bolinger on Aug. 24, 1951. Surviving are her husband, two children, four grandchildren, five stepchildren, one sister and one brother. Funeral services were held in the Manchester church by the pastor, Bro. H. F. Richards, assisted by the undersigned.—Rodrick R. Rolston, North Manchester, Ind.

Bonsack, John David, son of Daniel and Susan Bonsack, was born in Ladoga, Ind., May 14, 1864, and died June 6, 1954. On Feb. 7, 1891, he was married to Celia Cline, who preceded him in death in July 1953. To this union were born eleven children. He united with the church in early manhood and was a loyal worker in the church. Surviving are four sons, one daughter, ten grandchildren and thirteen great-grandchildren. Services were conducted from the Salas Brothers funeral home by the undersigned. Interment was in the Modesto cemetery. —Paul K. Brandt, Empire, Calif.

Bray, Clara Alice, daughter of John and Rachael Hougendougler, was born Feb. 19, 1869, in Ohio, and died May 25, 1954. Early in life she united with the church. Her husband was a preacher and an elder. Surviving are three sons, three daughters, fourteen grandchildren and twelve great-grandchildren. Funeral services were conducted in the Empire church by the undersigned, assisted by Bro. Frank E. Miller. Interment was in the Lake View cemetery near Empire.—Paul Brandt, Empire, Calif.

Brumbaugh, Mary Isabelle, daughter of John and Mary Shehan Fields, was born near Belleville, Pa., Feb. 5, 1899, and died at her home in Lewistown, Pa., April 7, 1954. She was a member of the Lewistown church. Surviving are her husband, Owen O. Brumbaugh, three children, six grandchildren and five brothers. Funeral services were held at the Lewistown church by the undersigned. Burial was in the Spring Run cemetery near McVeytown.—Clayton H. Gehman, Lewistown, Pa.

Clark, Solomon, son of Hendricks and Mahala Clark, was born April 14, 1874, in Miami County, Kansas, and died June 28, 1954. He became a member of the Scott Valley church in 1889, but after moving to Moline, Kansas, in 1942 he placed his membership in the First Baptist church. On Aug. 21, 1900, he was married to Ella Smith at Burlington, Kansas. To this union were born three daughters. Surviving are his wife, three daughters and three grandchildren. Funeral services were held at Carothers mortuary at El

Dorado Springs by his pastor, Rev. Oscar Mann of Springfield, Mo. Interment was at the Memorial Lawn cemetery, Parsons, Kansas.—Ella Clark, Tiffin, Mo.

Cripe, Bessie Lee, daughter of Owen and Sarah Kressley, was born in Clinton County, Ind., June 27, 1885, and died in Lafayette, Ind., June 26, 1954. She was married to Sanford Cripe on Oct. 21, 1903, and was a member of the Rossville church. Surviving are four sons, one daughter, one sister and two brothers. Funeral services were held from the L. E. Moore and Son funeral home by Bro. A. Wayne Carr. Burial was in the Rossville cemetery.—Miss Clara Metzger, Rossville, Ind.

Dilling, George C., son of John and Malinda Burket Dilling, was born Aug. 29, 1892, and died at his home. On April 6, 1912, he was united in marriage to Elda Mae Ebersole. A member of the Clover Creek church, he was active in the work of the church, having served on the building committee. He had also served several years on the Huston Township school board. Surviving are his wife, six daughters, five sons, one brother and three sisters. Funeral services were held in the Clover Creek church by Lloyd B. Stauffer, assisted by Isaac B. Kensinger. Interment was in the Brumbaugh cemetery.—Mrs. Mabel K. Gahagan, Martinsburg, Pa.

Fitz, Nettie A. Speilman, daughter of Smith and Christiana Green Flohr, was born at Fountaindale, Pa., and died at her home in Waynesboro, Pa., June 29, 1954, at the age of seventy-seven years. She was a member of the Antietam church. She is survived by two daughters, one son, two grandchildren and one brother. The funeral service was held from the Grove funeral home by Bro. George L. Detweiler and Bro. John Rowland. Burial was in the Harbaugh cemetery.—Mrs. J. Harold Engle, Waynesboro, Pa.

Gibble, Katie S., daughter of Jacob and Mary Schwanger, died June 19, 1954, at the age of seventy-eight years in Florin, Pa. She was united in marriage to Emanuel Gibble who preceded her in death. For many years she was a member of the Chiques church. Funeral services were held at the Mt. Hope church by Elders B. G. Stauffer and Herbert Wolgemuth. Burial was in the Pleasant View cemetery.—Mrs. John K. Stauffer, Lawn, Pa.

Gould, Joseph Squire, son of Robinson and Julia Gould, was born April 15, 1886, in Washington County, Kansas, and died June 13, 1954. He was married to Bertha Gauby, June 23, 1915. Since early life he had been a member of the church. Surviving are his wife, six children and fourteen grandchildren. Services were conducted in the Washington church by the undersigned. Burial was in the church cemetery.—Samuel M. Gauby, Washington, Kansas.

Henrichs, Fannie Brookins, was born in Kosciusko County, Ind., April 18, 1868, and died June 14, 1954, at the Mexico Brethren Home. At the age of twenty years she was baptized into the church. In November 1908 she was married to John Henrichs, who died in 1935. Surviving are one daughter, two grandchildren and three stepchildren. Funeral services were held in the Manchester church by Bro. T. Wayne Rieman, assisted by the undersigned. Interment was in the Pleasant Hill cemetery.—Rodrick R. Rolston, North Manchester, Ind.

Hillegas, Wealthy Mae, daughter of William F. and Mary Gable Spidle, was born June 2, 1880, at Martinsburg, Pa., and died June 25, 1954, at her home in Quakertown, Pa. She was a faithful member of the Quakertown church for many years, serving as teacher of the adult Bible class for eight years. Besides her husband, Clement A. Hillegas, she is survived by three daughters, three sons, eleven grandchildren, six sisters and two brothers. Services were conducted in the Strunk funeral home, Quakertown, by her pastor, the undersigned. Interment was in the Quakertown Union cemetery.—Luke H. Brandt, Quakertown, Pa.

Knepper, Mary E., daughter of Jesse and Mary Meyers Landis, was born Nov. 22, 1879, in Brothersvalley Township, Pa., and died Feb. 10, 1954, in Meyersdale, Pa. She was married to Edward M. Knepper, who died in 1946. She was a member of the Brotherton church and had taught in the public school. Surviving are one son, one daughter, six grandchildren and four great-grandchildren. The funeral services were held in the Johnson and Sons funeral home with H. Austin Cooper officiating. Interment was in the IOOF cemetery, Berlin, Pa. — Mrs. Clayton Hoffman, Berlin, Pa.

Kriner, Rebecca J., widow of W. Harry Kriner, died June 11, 1954. She was a member of the Upton church. Surviving are three sons, four daughters, twenty grandchildren and fifteen great-grandchildren. Services were conducted by Edward B. Wingert and Roy B. Hawbaker at the Upton church. Burial was in the cemetery adjoining the church.—Mrs. Roy B. Hawbaker, Mercersburg, Pa.

Martin, Cyrus, son of David B. and Nancy Sword Martin, was born at Jasper, Iowa, June 4, 1873, and died June 29, 1954. In early manhood he united with the Walnut Creek church, Kansas, and served as a deacon for many years. After the death of his first wife, he was later married to Mrs. Elizabeth Heisel. Surviving are his wife, two sons, one daughter, seven grandchildren, twelve great-grandchildren and three brothers. Funeral services were conducted by the undersigned from the Shannon funeral home. Interment was in the Modesto cemetery.—Paul K. Brandt, Empire, Calif.

Miller, Edward S., was born Aug. 13, 1866, and died June 28, 1954, near Royersford, Pa. His wife, Katheryne Baker Miller, preceded him in death. He was a member of the Skippack church. Surviving are one son and five grandchildren. Funeral services were held at the Frank funeral home by Joseph Cassel. Interment was in the Lower Providence Presbyterian cemetery.—Mrs. Elmer Haldeman, Eagleville, Pa.

Nape, Clara E., daughter of Frank and Margaret Lane, was born April 7, 1881, in Tippecanoe County, Ind., and died June 27, 1954, in Lafayette, Ind. In 1903 she was married to John P. Nape, who died in 1942. Surviving are two sons, four daughters and two brothers. She was a member of the Rossville church. Funeral services were held in the Rossville church by the pastor, Bro. A. Wayne Carr. Burial was in the Rossville cemetery.—Miss Clara Metzger, Rossville, Ind.

Royer, Anna May, daughter of George and Mary Hoover, was born on May 30, 1906, near Astoria, Ill., and died May 2, 1954. At the age of eight years she made her home with Mr. and Mrs. George Danner. She was a faithful member of the Woodland church near Astoria. For several years she taught school near Summum and Astoria. On Aug. 9, 1933, she was united in marriage to Cecil Royer. Surviving are her husband, two sons, her foster parents, three sisters and three brothers. Funeral services were held in the Woodland church by the undersigned. Interment was in the Woodland cemetery. —Delmar H. Moyer, Astoria, Ill.

Simpson, Mary Mae, daughter of J. F. and Clara Reigh Nelson, was born in Blair County, Pa., and died June 30, 1954, in Altoona, Pa. She was a charter member of the Juniata Park church and was secretary of the first Sunday school organized in the Juniata Park church in 1905. On June 9, 1909, she was united in marriage to William S. Simpson. Besides her husband, she is survived by two daughters, five sons, eleven grandchildren, one sister and two brothers. Funeral services were held from the Juniata Park church, Altoona, by her pastor, Howard L. Alley, assisted by George H. Ross. Interment was in the Grandview cemetery. —Mrs. Cleo Hoover, Altoona, Pa.

Smith, Jennie Florence, daughter of Aaron and Linnie Brooks Bowser, was born March 28, 1898, in Bedford County, Pa., and died May 16, 1954, at her home near East Freedom, Pa. On Oct. 2, 191 she was married to Eldon Smith. She wa a member of the Leamersville churc Interment was in the Holsinger cemeter —Mrs. Rachel Claar, East Freedom, P

Styer, Alfred, was born Jan. 26, 186 in Milford Township, Pa., and died Ma 16, 1954, in the home of his son Coopersburg, Pa. His wife, Emma Helle Styer, preceded him in death in Marc 1953. He was a long-time member of th church. Surviving are one daughter, fiv sons, twenty-eight grandchildren, fort five great-grandchildren and three grea great-grandchildren. Funeral service were held in the C. R. Strunk funera home, Quakertown, by Martin Scholte Interment was in the Indian Creek churc cemetery, Vernfield. — Minerva Straus Richlandtown, Pa.

Wallace, Leah, daughter of Thomas A and Anna Horner Clinger, was born i Johnstown, Pa., Sept. 27, 1893, and die in Windber, Pa., July 8, 1954. For man years she was a faithful member of th Walnut Grove church. Surviving are he husband, Dudley A., three sons, seve grandchildren and four sisters. Funera services were held in the Geisel funera home by Bro. Clyde L. Carter. Burial wa in the Richland cemetery.—Mrs. Elizabet Howe, Johnstown, Pa.

CAP GOODS

We furnish highest quality nylon and silk nets, nylon and ninon chiffons and organdy. All stiff finish. Reduced prices on nylon. Samples free.

R. E. Arnold, Elgin, Illinois

Church News

Southern California and Arizona

Long Beach—Delegates to Conference a Ocean Grove were Herbert and Stell Vaniman. Cottage prayer meetings ar held one night each week. On Sunda evening our pastor, Robert E. Richards conducts a Bible forum. Guest speaker have been Galen Ogden of La Verne, Bil Kimmel, lecturer on India, and Rev. A W. Morey, handwriting analysist. Rev Nick Iyoya, pastor of the Japanese Pres byterian church, was also a recent gues speaker. At our mother and daughte banquet Mrs. Grover C. Bagby gave talk concerning her experiences in Scot land. A consecration service was held fo babies. A men's chorus has been organized under the direction of our choir director Robert C. Walker. The La Verne College chapel choir gave a concert of music one Sunday evening. The Calvary young people presented the play, Every Man following the Bible forum. Children's day was observed with the children of the Sunday school participating in the wor ship service. Special offerings for district missions, world-wide missions and for the indebtedness on our church have been received during the past quarter. Robert C. Walker, executive director of the Long Beach Council of Churches, attended the National Conference of Church Council executives at Lake Geneva, Wis. Our regular quarterly council was held July 9. A two-week vacation Bible school was sponsored during July. On July 13 our father and son banquet was held.—Mrs. Homer E. Fike, Long Beach, Calif.

San Fernando Valley—On one of our prayer fellowship evenings, Rev. Ralph Rhea held his unity school of Christianity. Charles E. Zunkel was with us for one of our morning worship services. A number of our people attended the evangelism workshop at Glendale. A Baldwin organ has been purchased for the church. Our pastor and his wife attended the Interdenominational Ministers' Convocation at the University of Southern California. The Hermosa Beach church met with our

young adults for a hamburger fry. Niels Esbensen, pastor of the Hermosa Beach church, was speaker for the evening. The young adults had a box social with the proceeds going to their Whittier church project fund. Once a month our young people go into Los Angeles, where they attend the Gospel Recordings. They make, weigh and pack phonograph boxes, afterwards reading letters from missionaries who have received the phonograph machines.—Marie J. Brubaker, Van Nuys, Calif.

Washington

Olympia—Our regular church quarterly council meeting was held June 13, at which time church officers were elected for the coming year. O. N. Thomas was elected moderator. Mrs. Laurie Kingery, state president of the United Church Women, attended the national board of manager's meeting at Grand Rapids, Mich., and also the Washington North Idaho Council of Churches conference at Sea-beck, Wash. Victor Bendsen of Seattle and Bro. E. J. Michael conducted the ordination service for our pastor and his wife to the office of elder. Our pastor, Bro. Richard Wenger, and his family and two members of our young people's group attended Annual Conference. Claude Lorimer was supply minister during the absences of the pastor. On Sunday, July 4, we had a guest soloist, Miss Itoko Malda, from the Disciples of Christ Mission in Tokyo, Japan. Miss Malda has been attending Eastern Mennonite College in Virginia and is now enrolling in the College of Bible, Disciples of Christ school in Lexington, Ky., for graduate work in religious education. Two young girls were received into our church by baptism on June 20.—Blanche Beigh, Olympia, Wash.

Seattle, Lakewood—Mrs. W. C. Bowman of the Council of Churches was guest speaker for the dedication service of our children's sanctuary. The Sunday-school children are saving cancelled postage stamps to buy milk for the children of Europe and Asia. On pulpit exchange Sunday, Bro. Emory Smith of the Yakima church was our guest speaker and our pastor, Bro. Victor Bendsen, was in the Wenatchee church. Our men's club sponsored a successful old-fashioned box social. At our council meeting six new board members, a church clerk and ten deacons and deaconesses were elected to office. Twelve members have been received by letter and four by baptism. The all-church picnic planned by the men's club was held at Vasa Park on June 27. Daily vacation Bible school was held for two weeks with an average attendance of sixty children.—Mrs. J. W. Ralston, Seattle, Wash.

Yakima—This year the education commission sponsored our second school of missions. Our choir gave the cantata, The Cross of Redemption. Two children were baptized into our church fellowship. The women's work was in charge of our mother and daughter banquet. Seven children were dedicated in special services by Bro. Julius Glover. The children of our church gave a program in church school on children's day. The church recognized the accomplishments of its students, particularly those who were graduated this year, by having a social for them at the close of the morning worship on June 13. At our spring council Donald Davidson was re-elected church moderator and Joe Campbell, pastor of the Outlook church, was chosen as our elder. Our pastor, Emory C. Smith, has resigned and left our church the last of July. We have just completed two weeks of vacation church school. Our school was one of seven sponsored by the Yakima Council of Churches and the children who attended came from eight different denominations. — Velma Smith, Yakima, Wash.

Southeastern Kansas

Osage—The McPherson College men's quartet and Bro. Glenn Swinger of the college faculty presented one of our morning worship services. Family Week was observed with a family night program. Our church co-operated with the McCune Ministerial Alliance in a community survey to determine the religious affiliation or preference of the members of the community. A personal evangelism program has been carried out. Twelve new members joined the fellowship, nine by baptism and three by letter. On June 2 the local young people had a banquet. They also sponsored an ice cream social to help with the expenses of the young people who are attending the National Youth Conference at Anderson, Ind. The men's work have completed the harvest of their Lord's Acre project. Two of our members, Brother and Sister Gerald Neher, were consecrated as missionaries at the closing session of Annual Conference. His parents, Brother and Sister Roy Neher, also attended the Conference, where he was a Standing Committee member. Daily vacation Bible school began June 21 and closed with a program on July 2. The board of Christian education is sponsoring a fellowship night every Friday night during July and August.—Vera Mohler, McCune, Kansas.

Southwestern Kansas

Pleasant View—Our church participated in the pulpit exchange program with the Salem Community church. Carl Baldner, a junior at McPherson College, was a recent guest speaker in our church. Some of the women met recently to pack fruit jars for Greece. At the women's last regular summer meeting, they adopted the talent plan to raise money for the coming year's projects. The homebuilders' class has the project of storytelling for the children at each regular Sunday morning service. A church basket dinner was held honoring our pastor who will be attending seminary this fall.—Mrs. Melvin Hornbaker, Hutchinson, Kansas.

Southern Missouri and Arkansas

Greenwood—One Sunday evening Bro. Charles Lunkley, Africa missionary, was with us. In the absence of our pastor, one of our young men, Bro. Harvey Neher, was in charge of the preaching hour. Bro. Kent Naylor was guest speaker on pulpit exchange Sunday. In a series of leadership training classes conducted by Bro. Kent Naylor of Cabool, and our pastor, Bro. D. Eugene Lichty, five from our group met the requirements for receiving certificates. Our vacation Bible school project was the Navajo Indians. District meeting is scheduled to convene in our church. Our pastor was in charge of the Bible Hour at Annual Conference on Tuesday morning.—Birdie Morris, Cabool, Mo.

Oklahoma, Panhandle of Texas and New Mexico

Antelope Valley—Our pastor exchanged pulpits with Bro. Sam Garber of the Cushing church. The filmstrip, Frontiers Near Home, was shown on Sunday evening. Our pastor, Bro. James Park, and his wife attended the pastors' meeting at Camp Spring Lake. A baby dedication service was held following the morning worship hour. Several from our church attended the district rally at Thomas, Okla. A farewell social was held for Brother and Sister Park and their family following an evening service. Our summer pastor, Bro. Dick King, brought his first message on June 6. Our vacation Bible school, which began July 5, was held for two weeks.—Mrs. Lawrence Cook, Garber, Okla.

Northern Illinois and Wisconsin

Freeport—On Race Relations Sunday our pastor, Bro. James Minnich, exchanged pulpits with Rev. W. H. Fambro of the Negro Second Baptist church. A group from our church presented a program at the Brethren Old Folks' home in Mt. Morris. One Sunday morning Bro. Govindji Satvedi of India was with us. Bro. Olden Mitchell brought a morning message one Sunday and in the afternoon he conducted an evangelism institute. A new Sunday-school class was organized for the younger married people, with Bro. Minnich as teacher. We were host to a sectional children's workers' conference for the western part of our district. We were represented at the district women's rally at Cherry Grove. We observed Manchester College day with Bro. Harold Hoff, trustee of the college and superintendent of schools at Mt. Morris, as speaker. We also had a consecration service for babies and small children. On May 19 we had a mother and daughter banquet. Our church was represented at Camp Emmaus for clean-up day. The church has purchased a new sign with our church name on it and it has been hung on the side of the church facing the highway. Our pastor represented us as a delegate to Conference at Ocean Grove. During the second week of June, our church conducted a vacation church school. During the absence of our pastor, Bro. James Slabaugh of Durand, Ill., was with us.—Mrs. Morris Firebaugh, Freeport, Ill.

Northern Illinois and Wisconsin

Polo—Dedication services were held for two babies. Films and discussions concerning the Christian home were held under the leadership of Brother and Sister John Cunningham. Five from our church attended Annual Conference with our pastor, Bro. Hubert Newcomer, as delegate. The Church was the theme for the children's day program on June 13. Our church co-operated with the churches of Polo in the annual vacation Bible school. During the absence of our pastor, Audrey Plum, Will Hare and John Cunningham were in charge of the services. Plans have been completed and construction will begin on the addition to our present church about Sept. 10. Loomis Stull, D. B. Martin and John Heckman have recently observed their ninety-first birthdays.—Mrs. Fred Krum, Polo, Ill.

Southern Illinois

LaPlace—One evening the Manchester a cappella choir was with us for a program. The film, Journey Into Faith, was shown one Sunday evening. We entertained the district junior high group with Bro. Olden D. Mitchell as guest speaker. In the evening the senior choir of the Antioch Baptist church of Decatur gave a program. A dedication service was held for seven babies and their parents. On pulpit exchange Sunday Bro. James Simmons, pastor of the Oakley church, was guest speaker. Our pastor, Bro. E. R. Henricks, was speaker for the baccalaureate service for the Cerro Gorda high school. Vacation Bible school was held the first two weeks in June in co-operation with the Methodist church. Eight from our church attended Annual Conference. A special offering was received on June 6 for Manchester College. On the last Sunday evening of June, a reception was given in the church basement for the new members of our church. The pastor has been conducting a training class for these members during the Sunday-school hour. We have received chairs, tables and a refrigerator for the church basement. Some of this equipment was given by individuals and the Home Builders class. —Mrs. Estella Emmert, LaPlace, Ill.

Middle Indiana

Bethel Center—On June 1 Bro. Paul Hoffman of Roann, Ind., began his duties as our summer pastor. On June 27 Bro. Hoffman showed pictures and gave a talk concerning his experience while in the various countries with the basketball team last summer. During the week of June 14-18 we held our Bible school with all-day sessions. Our neighboring church, the Union Chapel Methodist church, joined us in the Bible school program this year. The women of both churches and some of the mothers of the children in the school served hot lunches for the children. Our women's work group gave eighteen baby

layettes to the district project. Four of our women attended the rally at the Flora church. Bro. Hoffman has begun a visitation program in our community. We continue to send clothing to relief and fruit jars to Greece.—Mrs. Homer V. Huffman, Hartford City, Ind.

Northern Indiana

English Prairie—On Thursday evening, July 1, our church met in council meeting and elected officers for the coming year. Bro. Gus Pierson was licensed to the ministry. Our pastor's, Bro. Israel Gorden's, resignation will become effective Sept. 1. Bro. H. H. Hendricks of Adrian, Mich., will be our pastor for the coming year. Bro. Charles Stouder of South Bend was re-elected as our elder. Our women's work group is doing relief work. Bro. Brooks, missionary to India, was with us and showed pictures and gave a talk of the work there. On Sunday evening, June 13 Sister Weybright, district director of home and family life, was with us. We are looking forward to two weeks of revival meeting in September with Bro. H. H. Hendricks as evangelist.—Mrs. Lydia Walters, Howe, Ind.

South Bend, Second—Our church gave $836.50 in the recent drive for the project of the Bethany Hospital nurses' home in Chicago. Our women's work has organized a group which now meets in the evenings. Charles William Alberts has been licensed to the ministry. Our elder, Wayne Gerdes, was with us and delivered a message on June 6. Our pastor and his wife, Brother and Sister Charles Stouder, Jr., were delegates to Annual Conference. Bible school was held for one week with two sessions each day. We had a baby dedication service.—Iva Troyer, South Bend, Ind.

The Pastor and His Work



PASTOR'S POCKET MANUAL FOR HOSPITAL AND SICK ROOM

EDMOND H. BABBITT. Materials the pastor needs in bringing courage and comfort to his people in times of illness. "A compact collection of Scripture readings, prayers, hymns, poems, and orders for the administration of the Lord's Supper, together with some brief and helpful suggestions for calling on the ill. . . . Very helpful."—*Christian Century.* BLACK FABRIKOID. POCKET SIZE. **$1.75**

THE COKESBURY MARRIAGE MANUAL

WILLIAM H. LEACH. Resources for any wedding service. It contains the historic marriage services of Protestantism, helpful discussions of the minister's duties before and after the wedding, and the various state marriage laws. BLACK FABRIKOID. POCKET SIZE. **$1.75**

THE PASTOR'S LEGAL ADVISOR

NORTON F. BRAND and VERNER M. INGRAM. Here are concise summaries of 295 essentials of law important to the minister, his church, and his people. Arranged for easy reference and explained in non-technical terms. **$2**

THE PASTOR'S IDEAL FUNERAL MANUAL

Edited by NOLAN B. HARMON. "Both convenient and adequate. Of small pocket size, it contains three funeral liturgies, . . . additional liturgical material, with sentences, prayers, readings from the Old and New Testaments, and services at the grave. Hymns and poems, and an appendix adds much useful material."—*Advance.* **$1.75**

A LIVING HOPE

Suggestions for Funeral Services

JESSE HALSEY. An indexed file of loose-leaf pages of scripture, prayers, poetry, prose, and commitals, with a black leatherette binder for use at the service. "The most comprehensive collection of materials for funeral services which, so far as this reviewer knows, has appeared."—*Yale Divinity News.* **$7.50**

MY PASTORAL RECORD

J. N. GREENE, compiler. This handsome volume provides spaces to record all work of an active ministry for fifty years—pastorates, baptism, members received, marriages, funerals, churches built, and everything of importance. Bound in dark maroon Fabrikoid with title stamped in gold. **$12.50**

MINISTERIAL ETHICS AND ETIQUETTE

Revised and Enlarged Edition

NOLAN B. HARMON. One of the most sensible and helpful books for ministers ever published—a work that has long been accepted as authoritative in its field—revised for modern needs. "An up-to-date manual which every divinity student should study and practice and men in the ministry should read."—*Concordia Monthly.* **$2.50**

ORDER FROM

BRETHREN PUBLISHING HOUSE . . . . Elgin, Illinois

Brethren Placement and Relocation Service . . .

This column is conducted as a free service to our people. The right to edit and reject is reserved. Since no verification of ads is made no responsibility can be assumed. In writing about any ad please give the number. Unless otherwise specified address all correspondence to Brethren Service, General Brotherhood Board, 22 S. State St., Elgin, Ill.

No. 984. For sale: 47½ acres, high productive black sandy loam, well fenced and drained. Six-room asphalt shingle covered house with good furnace, electricity and a new pressure water system. Fair barn and outbuildings. Room for 600 laying hens. Ten minutes drive to Manchester College. May be purchased with crops, stock and equipment. Write: Brethren Service Commission, General Brotherhood Board, 22 S. State St., Elgin, Ill.

No. 985. For rent: Productive 160 acres stock and grain farm, five miles from Manchester College, on state road. Modern seven-room house, bank barn, adequate outbuildings. Available March 1, 1955. Two and a half miles from a Brethren church. Write: Brethren Service Commission, General Brotherhood Board, 22 S. State St., Elgin, Ill.

No. 987. For sale: Nine-room residence and gas station on one acre, across the street from Manchester College. Terms. Write: M. C. Brooks, R. 1, North Manchester, Ind.

No. 988. Wanted by Nov. 1: Christian houseparents (man and wife) to care for 18 homeless boys. Apply: Bashore Children's Home, Goshen, Ind.

No. 989. When you come to Florida, reserve your room or apartment at "The Grey Top Inn," Sebring. Operated by Brethren people, close in, reasonable rates. Write: Homer Chamberlain, The Grey Top Inn, Sebring, Fla.

No. 990. Young man (28) and wife both desire general farm experience with room, board and salary for their earnest labor and willingness to learn all phases of farm life. Write: Elinor and Emery Jones, 2929 Old San Jose Rd., R. 2, Santa Cruz, Calif.

No. 991. Wanted: Christian lady or married couple to share my home and expenses. Close to stores, churches and tourist center. Write: Miss Ruth C. Kayhoe, 219 W. Comstock Ave., Winter Park, Fla.

No. 992. For sale: Modern apartment house, partly furnished, nice living quarters for owner completely furnished, immediate possession. Income $30 per week rented as apartment (with 7 rooms left for owner), or $92 per week rented as apartments and rest home combined. Newly painted, good condition, corner lot near Manchester College and Church of the Brethren. Write: A. L. Bolinger, 702 N. Bond St., N. Manchester, Ind.

No. 993. In the Octavia, Nebr., community the Baptist and Brethren have merged into the Octavia Community church. A few desirable farms are available in this fertile Platte Valley, and also some town residences for someone wishing to live in retirement. Write: Pastor, Octavia Community Church, Octavia, Nebr.

No. 994. Am now engaged in the real estate business in the Sebring area. I would greatly appreciate the opportunity to serve you. Write: Robert R. Goshorn, R. 1, Lake Placid, Fla.

No. 995. For rent: A modern, furnished apartment two blocks from Manchester College. Everything including heat is private. Excellent for two teachers or professional people. Good terms to long-time renters. References required. Write: J. F. Baldwin, 1213 E. Corrington Ave., Peoria, Ill.

No. 996. Latvian girl in order to promote the resettlement program, to see the country and to get acquainted with people in other surroundings and other areas, accepts invitations to talk and sing in various meetings and churches against payment of driving expenses. Write: Betty Debels, Gettysburg, Ohio.

Northwestern Ohio

Adrian—Our evangelistic services were conducted by Bro. Alvin Brightbill, who also officiated at our communion services. A men's work group has recently been organized. Vacation Bible school was held June 21-27, with Sister Iva Hendricks as director. The school closed with a special program on June 27. Our church was visited by some folks on their way to Annual Conference. Bro. Floyd Biddix visited us on his way home from Conference.—Lulu Kintner, Adrian, Mich.

Walnut Grove—The trustees bought a house and lot near the church for a parsonage. Brother and Sister Owen Shankster showed pictures of their work in Africa. During the spring term the Shanksters were at Bethany Seminary, and are planning to return to Africa in September. Our revival meetings were conducted by Bro. Kenneth Long. All our Sunday-school classes participated in the Bible reading contest. Frontiers Near Home was the title for our mission study. Bro. Mervin Cripe was our speaker on pulpit exchange Sunday. One Sunday a Gideon speaker was with us. Bro. Jim Eberly was relicensed to the ministry. —Mrs. Bertha Marks, Fayette, Ohio.

Southern Ohio

Greenville — Our county Council of Churches held a spiritual emphasis week service in our church at which time the films, Walking With God and The Way Back were used. Mrs. John D. Long was guest speaker at our mother and daughter banquet. Two of our members taught in the community vacation Bible school. Our pastor, Bro. Lauver, assisted in a camp at Sugar Grove. At a recent Sunday morning service special recognition was given for the five high school and two college graduates. Our pastor taught a class in the meaning of church membership. Gladdys Muir of Manchester College, Walter D. Bowman and G. L. Wine have been recent speakers at our morning services. On June 20 the children's department presented the play, That Joy May Be. Several of our members were in various pulpits on Conference Sunday: Mrs. Lauver at Eaton, Bro. S. S. Blough at Pleasant Valley and the Greenville Four male quartet at the Castine church. Our pastor was delegate to Annual Conference. On June 27 we observed Golden Age Sunday by honoring everyone sixty-five years and over. Bro. Blough, who was celebrating the anniversary of his sixtieth year in the ministry, preached the sermon.—Mrs. E. Lowell Rife, Greenville, Ohio.

Eastern Pennsylvania

Ephrata—As a result of the evangelistic effort by Jesse H. Ziegler, nine persons were baptized and six received by letter into our church fellowship. A consecration service was held for eight children in connection with our Mother's Day service. The men sponsored the evening program in honor of mothers. Mother's Day was also Ephrata's day at the Neffsville Brethren Home. Bro. Robinson was speaker, the chapel choir presented music and the CBYF were in charge of the devotions. On the evening of May 15, Bro. Milton Hershey of Manheim talked and showed pictures of his recent trip with a load of heifers to Europe. Guy Zell, who has returned from Europe, has shown his pictures at various meetings. One of our classes has provided roadside signs for our church. Another class has purchased a new typewriter for the church office. A dedication service was held for our new hymnals. Our children's day program was held on June 6. Our new Sunday-school building has been completed and an all-day dedication service was held June 13, with Bro. A. C. Baugher as guest speaker. One Sunday morning Mr. Lloyd B. Hershey of Lancaster talked in behalf of the Gideon organization. — Mabel M. Myer, Ephrata, Pa.

Schuylkill—Guest speakers during the past quarter have been Robert Young, John Kintzel, Jr., Paul Hertzog. Sister Guy Saylor was guest speaker for our Mother's Day program. We participated in the One Great Hour of Sharing. The record on missions was also played. Bro. Howard Bernhard of Mt. Joy was our evangelist. Sixteen were baptized and one was baptized previously into our fellowship. Harry Fahnestock and Arthur Wolfe were delegates to Annual Conference. Visiting ministers for our love feast on May 29-30 were Robert Turner, Elwood Shelly and Howard Bernhard. Big Dam and Swopes Valley Sunday schools both presented children's day programs. — Mrs. Arnold Zeckman, Pine Grove, Pa.

Southern Pennsylvania

Welty—Bro. H. Stover Kulp gave a report of the work of the church in Africa. We observed One Great Hour of Sharing. Decision Day brought five responses. Bro. E. S. Rowland officiated at our spring love feast. On Mother's Day the children of Brother and Sister Frank Miner, former members of the Welty church, presented a contribution of money to the church in memory of their parents. Eight persons have been received into our church by baptism. Children's day and Father's Day were both recognized on June 20. The young people talked about the fathers and Sister Lettie Gearhart gave a flannel board illustrated talk. On June 27 our pastor gave a report of Annual Conference. — Esther McCormick, Highfield, Md.

Western Pennsylvania

Meyersdale — We contributed clothing



BIBLE STORY READERS

For Every Child's Library

Carefully graded to fit the child's age level. Excellent Biblical art and modern-day drawings in natural full-color. The best loved Bible stories, both Old and New Testament (18 to 24) in each book, with a sprinkling of prayers and poems. Ideal gifts . . . order a complete set for your child's library. 144 pages.

$1.50 per volume. $7.50 per set.

Book One No. 3171 For children six and under
Book Two No. 3172 For children six and seven
Book Three No. 3173 For children seven and eight
Book Four No. 3174 For children eight and nine
Book Five No. 3175 For children nine and ten

20% Discount to Church Libraries

BRETHREN PUBLISHING HOUSE . . . . Elgin, Illinois

MY NEW ADDRESS IS . . .

Name .....

R. D. or St. .....

P. O. ..... Zone ..... State .....

Help us to keep your Gospel Messenger coming by reporting any change in address promptly. **Please do not remove old address.**

and grease to New Windsor for relief work. The second year juniors made a quilt for Korean relief and the third year juniors purchased three Bibles and two New Testaments for the boys and girls of Korea. We have a 100% Messenger Club this year. The musical drama of Beneath the Cross was presented by the three music groups of our church. The Elizabethtown College choir gave a program in our church. The men's work for the district held a supper meeting in our church. The high school baccalaureate service was held in our church. Delegates to Annual Conference were Guy Hartman, Mrs. Edward Knepper and James Sperry. Our pastor terminated his pastoral duties on May 30 and began his new work as superintendent of the old folks' home at Scalp Level, Pa. Since our last report twelve young people have been received into the fellowship of our church by baptism. Our newly elected pastor, Bro. Earl Fike, Jr., and his family began their work in our church the first of June. On June 20 the young people had charge of the morning worship in the absence of the pastor.—Mrs. E. L. Dia, Meyersdale, Pa.

Middle Pennsylvania

New Enterprise—Our love feast was held with Bro. G. L. Baker of the Dunnings Creek congregation officiating. Six were received by baptism and one by letter preceding the love feast service. Our mother and daughter banquet was held in the Martinsburg church with Sister Doreen Myers of Roaring Spring as speaker. Thirteen babies were presented at the consecration service. Bro. D. Luke Bowser, Jr., pastor of the Spring Run church, held a two-week evangelistic meeting in the Waterside church. Five were baptized into the church fellowship. A recognition service was held on June 6 for high school and college graduates. In the absence of our pastor who was a member of the Standing Committee, E. M. Detwiler, John S. Baker, the women's work group and the young people were in charge of the various services. E. M. Detwiler, Howard Beach and R. H. Mohler served as delegates to Conference. Vacation Bible schools were held in the three churches of our congregation.—Sara G. Replogle, New Enterprise, Pa.

Western Maryland

Maple Grove — Evangelistic meetings were held in the Bethesda church by Bro. George Jeffrey of West Virginia. As a result, three were baptized into the church. Prior to our love feast service, Bro. Whitacre held a three-night service. Ou women meet in different homes once month and almost every Wednesday the meet at the work room in the parsonag for quilting. The men also meet once month and as a project this year they ar raising corn. They will paint the outsid of the church building. Our women' group furnished paint for the interior o the parsonage. Our pastor and his wif were delegates to Annual Conference The women's group purchased an electri stove for the kitchen in the church base ment.—Mrs. Loy Miller, Grantsville, Md

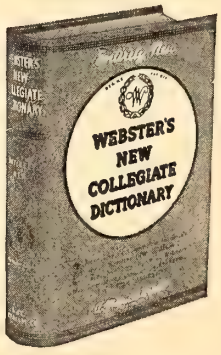
First Virginia

Hopewell—The church council voted i favor of purchasing three lots to be use as a parking area for the church. A this meeting new officers were electe for the coming year. Bro. Joe Glick wa guest speaker at a morning service Vacation Bible school was held June 14 25. Our pastor, Bro. Clyde Shallenberger and several members of our congregatio attended Annual Conference. During th absence of our pastor, F. R. Silber o Petersburg, Va., was guest minister. A number of the younger folks of ou church have been in attendance at Cam Bethel. Since our last report two peopl have been accepted for church member ship.—Mrs. E. D. Green, Hopewell, Va.

Merriam-Webster Dictionaries

. . . for every need

Webster's New Collegiate Dictionary



This is a completely new book. Surpasses all other handy-size dictionaries in convenience, authority, usefulness, and up-to-dateness. A favorite with students with its authoritative definitions, exact pronunciation, and accurate etymologies. Over 125,000 entries, 2,300 terms illustrated.

Thin-Paper Style, 7⅛ x 10 x 1¾ inches.

No. 8 Tan Cloth, plain edges, without thumb index **$5.00**

No. 9 Merriam Linen, dark blue, sprinkled edges, indexed **$6.00**

Webster's New Practical Dictionary

(Economy Edition)

Prepared by the famous Merriam-Webster editorial staff, 832 pages; numerous illustrations; over 40,000 entries carefully selected to meet the day-to-day needs of the average user. Contains rules for spelling, tables of weights and measures, 1950 U. S. Census figures for all state capitals and cities of 100,000 or more population. Printed in clear, easily read type. Size: 5⅜ x 8½ x 2⅛ inches. Sturdily bound.

No. 49 without thumb index **$2.49**

No. 89 thumb-indexed **$2.89**

order from

BRETHREN PUBLISHING HOUSE . . . Elgin, Illinois

Church of the Brethren
Gospel MESSENGER
SEPTEMBER 4, 1954



Three Lions

In Joseph's Shop

THE incarnation would have been incomplete if Jesus had lived in some privileged home where hard work was not required. We recognize that "God was in Christ" not only in his wonder-working, his teaching, his healing and his death and resurrection—but also in his identification with people who work. The people in Jesus' own country spoke scornfully of him as "the carpenter" or "the carpenter's son." They could not believe that a common laboring member of their community could be so God-infilled that he could become the Savior of men. Even today we tend to idealize Jesus and to set him apart from the context of our working lives. But if our daily tasks are ever to become Christian callings we must find him in the midst of them, just as Nazareth found him in Joseph's shop.

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

Contributing Editors

A. G. BREIDENSTINE .... Lancaster, Pa.
JAMES H. ELROD ... Kansas City, Kansas
MRS. DWIGHT ENBERG .. Champaign, Ill.
DEAN L. FRANTZ ..... Mt. Morris, Ill.
JOHN C. MIDDLEKAUFF, Huntingdon, Pa.
LELAND A. NELSON .... Modesto, Calif.
LUCILE LONG STRAYER .....
..... North Manchester, Ind.
MURRAY L. WAGNER ..... Troy, Ohio
GLEN WEIMER ..... Arlington, Va.
LEVI K. ZIEGLER ..... Martinsburg, Pa.

THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Norman J. Baugher, General Secretary, and the Brethren House, Earl H. Kurtz, Manager, 16-24 S. State St., Elgin, Ill., at $3.00 per annum in advance. Life subscription, $50, husband and wife, $60. Entered at the post office at Elgin, Ill., as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

SEPTEMBER 4, 1954

Volume 103 **Number 35**

In This Number . . .

Editorial—

In Joseph's Shop 1
The Lord's Song in a Strange Land .. 5
Share Our Surplus 5
Kingdom Gleanings 16, 17

The General Forum—

The Challenge of the Urban Church. Charles J. Whitacre 3
Getting Started in Family Worship. Ethel S. Harris 6
Mirrored Birches (Verse). May Allread Baker 8
Renewal (Verse). Martha Neiderhiser Parker 9
Church, State and Civilian Work. A. Stauffer Curry 10
The Family Counselor 12
Science for All of Life. R. E. Mohler .. 13

News and Comment From Around the World 18

Brethren Service—

As Others See Us. Mrs. Mary Ellen Leppink 20
Unto These My Brethren 21

The Local Church—

Called to Be Teachers. Dessie R. Miller 22

Our Mission Work—

Medicine for the Andean Indians. Dr. Philip E. Ovalle 24
Sadie Jane Miller — A Tribute. Betty King Fox 25
On the Home Mission Frontier 26

READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

Write the President

I was much pleased when I saw the article in the Gospel Messenger of July 17, "Brethren Pastor Writes Eisenhower."

It seems that it would be good if the pastor of each Church of the Brethren in America would call the attention of his congregation to it, and encourage each individual who is in accord with the article to write Eisenhower and give him reasons why they are in favor of the article.

No lasting peace ever has been or can be obtained by military combat.—Mart Sheaffer, Adel, Iowa.

Women Ministers

After reading the letter in the Gospel Messenger of May 1 on Women Ministers, I turned it over in my mind many times and could not keep from answering this letter. I can't help but believe some people are playing hopscotch with the Bible.

In regards to women preaching and teaching, Jesus told Mary to go and tell his disciples and Peter that he would go ahead into Galilee; so a woman really preached the first sermon. Then too did you ever take a good look at Acts 2: 17-18—how God would pour out his spirit on all flesh and on his handmaidens? Does all flesh mean just men and when did any man become a handmaiden? Does Matt. 28: 19-20 mean that just men are to go into the world and teach?

Is there anyone in our whole Brotherhood who would dare to say no woman can teach. Just take a good look at Sister Ida Shumaker's work and love for her Lord and the Indian people. Also I find such wonderful love and real sacrifice in our women missionaries. Christ freed the woman. She was not much but a slave and had no education; she had to keep her face covered. The oriental custom was to talk out loud. Is it much wonder Paul said to keep silent since there would be some confusion and they were to ask their husbands?

Now this is a hard statement, but true. The men had it all in their power all these years. What were they doing that so many have just drifted away from the church?

Why don't we forget the old traditions once and get down to the work God gave us to do? The Jews kept the traditions but they crucified Christ.—Mrs. Harvey Naugle, Windber, Pa.

A Time to Testify

I've been thinking a lot about "Poor Scared Americans," Readers Write, July 3. Isn't it a pity that mothers tremble when their sons reach the age of 18 or 19 for fear they will be drafted to fight communism abroad? Yet we do all we can to prohibit the ferreting out of Communists here. Surely every intelligent American knows by now that we have Communists here. They have crept into our government, into our factories, into our schools and even into our churches.

If ever there was a time when every Christian should testify for Christ it is now. Jesus said, "He that confesses me before men him will I confess before my Father which is in heaven."

And in 1 John 2: 22 we read: "Who is a liar but he that denieth that Jesus is the Christ? He is an antichrist that denieth the Father and the Son."

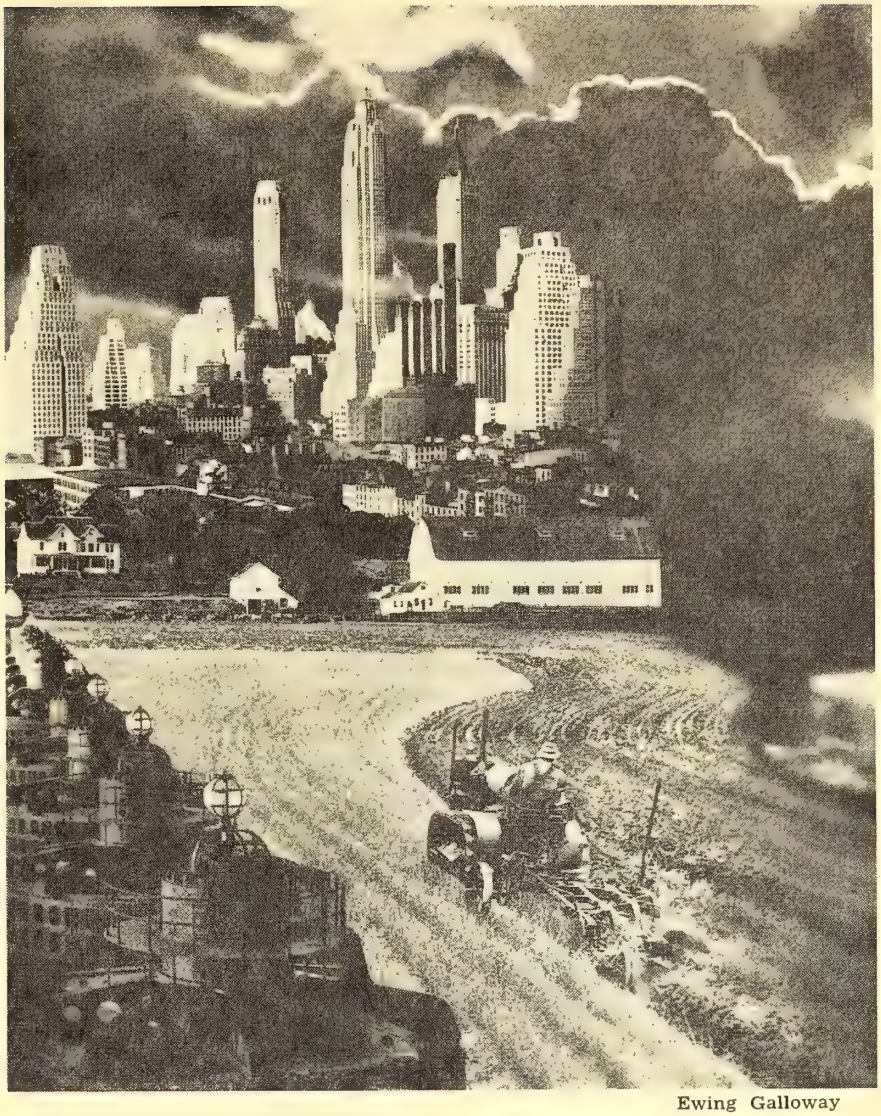
Oh, that America would repent as Nineveh did when Jonah preached! I am thankful that many are turning to God. But too many are yet indifferent and unconcerned. I wish every American would turn to God. I wish America's "My Country, 'Tis of Thee" could be restored as our national anthem. It speaks of love of country, love of God and begs his protection. The national anthem we now have lauds war and bombs in which we have been putting our trust. Can't we as Christians help America come back to God? Pray daily for those in authority, pray for the guidance of the Holy Spirit in our lives and in our conversation, and, if we should be asked—can't we gladly testify for our dear Lord? —Lizzie E. Horner, East Canton, Ohio.

Practice Tithing

I was interested in the article, "Putting God in Our Giving," (Aug. 14). I would like to see more articles on tithing. I believe that if we practiced this more in our churches they as well as our own lives would progress and grow both spiritually and materially and God would help us meet our needs. . . .

If we love God as much as we say we do, we cannot keep the first great commandment without keeping the second commandment of loving our neighbor as ourselves. We must consecrate ourselves giving God our tithes and offerings.—Mrs. H. G. Snyder, Parsons, Kansas.

Brethren beliefs and practices are as relevant for urban as for rural culture if they are interpreted in the light of the needs of the people wherever they are



Ewing Galloway

The Challenge of the Urban Church

Charles J. Whitacre

THE URBAN church in the Church of the Brethren today is a strange kind of plant which has its roots in the soil culture but its leaves and the growing end in a new culture —the urban industrial community. Because of this change which has occurred the Church of the Brethren faces a tremendous challenge to make its body of belief and practice meaningful and significant in this new culture. Today, there are any number of new channels that are open to the church to make its belief in simplicity, strong family life, temperance, personal integrity, peace witness and a vital fellowship relevant and important to people in urban life.

Simply because our beliefs began in a rural culture and later developed in a rural people who could easily transfer them to succeeding generations by the very nature of a friendly rural culture does not mean that these beliefs have their greatest significance and meaning in the rural setting today. We would not conclude that Christianity was intended only for carpenters, because its founder was a carpenter in Nazareth. Neither is Christianity's great truth limited to one class or group of people in town or country.

If our beliefs are right then they must have that same universal quality which makes it possible for them to reach their greatest expression in commu-

The author served a large, urban church as assistant minister for two years.

nity rather than isolation. Without that quality they will be confined to a particular, special group and their real value will never be realized in the whole of society. It does not mean that the modern expression of these beliefs will have to cut itself free from the heritage which originated them, but it does mean that the basic truth for life will find new ways of transmission, new ways of expression and new ways of application for life.

An article in the Gospel Messenger a few months ago implied that the urban culture dissipates our body of belief and therefore concluded that these beliefs are primarily rural beliefs reflecting rural values which can best be realized and transmitted in a rural setting. While this observation is true, to stop there is simply an admission that we have failed at this point in our history and development to translate our beliefs in terms of the existing urban culture. If the nature of these beliefs is such that they cannot be translated into a meaningful application to people in the city, then the alternative is to establish a new set of beliefs that are free from a heritage which hampers and is irrelevant. I am not ready to make the admission that this is true.

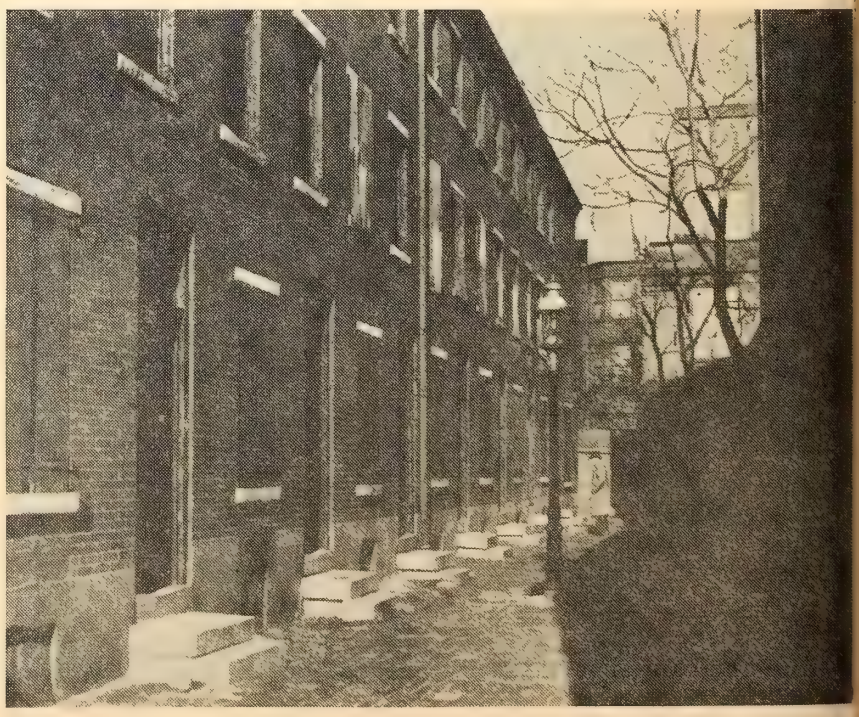
I believe there is a tremendous message and relevance in our Brethren beliefs for the present world. The fault is not in the truth contained in the beliefs but in our present inability to interpret these beliefs in terms of what we see and know in our present day. This is our difficulty. Not that the rural community is more favorable to these beliefs than the urban; not that the historic peace witness can best be carried out by families on the land, but our problem is to take the truth we have and make it meaningful to people wherever they are located. For example, if as a minister I cannot make our peace position relevant and appealing to people in an urban culture then I would seek to discover what is weak in the teaching itself or else what is wrong with my method and approach in sharing the truth of the belief or I must admit that some people will not accept the truth in any form!

Brethren belief, if valid, must have a universal quality that speaks to people *where they are* and the problems they are experiencing. Some of Jesus' most effective teaching was given to people in the urban situation. True, the setting lacked the simplicity and naturalness of the rural pastures and plains, but that did not render ineffective his ability to translate inspired truth into terms which affected people in their human and divine relationships in the city and village.

Today if the Brethren have anything to say to their world they cannot afford to isolate themselves from the very society and its problems that they seek to save and to change. The Brethren dare not in fear of losing their heritage and original beliefs withdraw from a society which is apparently hostile to the transmission of those beliefs. To fail in this is again an admission that our beliefs can not take it, that in the market place and on the pavement these beliefs are not sufficiently strong to survive. As we know so well, Brethren people are now working in factories, offices, banks, stores, service stations and most other institutions of modern urban life. What does Brethren belief have to say to these people? We cannot dissociate ourselves from our profound and meaningful beginning with its splendid values. Therefore, we must learn to live in the light of the past that we can carry on an effective ministry in the present and future.

Our beliefs are not inflexible! While the outward expres

Continued on page 9



Has the church nothing to say to those who live in blighted areas?

Religious News Service

EDITORIAL

The Lord's Song in a Strange Land

"HOW SHALL we sing the Lord's song in a strange land?" The Hebrew slaves in Babylon sat down and wept when they remembered Zion. When their captors asked for a song from their homeland, they could only hang their harps on the willows and turn their thoughts to the vengeful note on which Psa. 137 ends.

But other slaves found a way to sing the Lord's song. The Negro captives in America gave expression to their faith in a God who would take them home across the deep river into campground. It was true that nobody knew the trouble these slaves had seen; sometimes they were up, sometimes down, sometimes almost to the ground, but they were sheltered by God's care and when they looked over Jordan they knew they had not long to stay here.

Occasionally their songs called for deliverance. Like the captives who lived 'way down in Egypt land, they called on Moses to go down and tell old Pharaoh, "Let my people go." But though they too were oppressed so hard they could not stand, they found ways to steal away to Jesus when the trumpet sounded in their souls. Though they lived in an unfriendly world, they could break bread together on their knees, they could keep on climbing Jacob's ladder, they could be Christians in their hearts. They knew how to sing the Lord's song in a strange land.

Because of their sufferings they felt close to the Savior who, when he was crucified, never said a mumbling word. The thought of his death on the cross caused them to tremble but in a real sense they "were there when they crucified my Lord." Many of them did not live to see their walls come tumbling down, and some of the walls that were raised against them have yet to fall. But their plaintive songs have sung their message into other hearts so that when we feel the Spirit moving in our hearts, we too can sing and pray.

If Negro slaves could sing so spontaneously in the midst of captivity, why cannot we Christians rise more triumphantly above the petty annoyances, the lesser sufferings, the minor persecutions that we encounter? Do we look back, longing for a lost Jerusalem, when we should be facing forward, confidently expecting the eternal city of God? There is no place for complaining, no room for vengeance, no time for wailing in the life of one who can sing the Lord's song. Paul and Silas sang hymns in prison and converted the jailer. Can we not at least use our freedom to sing the Lord's song in our homes and churches?
—K.M.

> Only one haven of salvation is there for our souls, and that is the compassion of God, which is offered to us in Christ.
> —John Calvin

Share Our Surplus

IT IS NOT often that you can turn one dollar into twenty dollars worth of food for hungry people. At the same time you can do something about those stores of surplus commodities that weigh so heavily on the consciences of Americans.

United States agricultural products now held by our Commodity Credit Corporation are valued at more than six and a quarter billion dollars. Most of these consist of wheat, corn, cotton, cottonseed oil and dairy products. They are the results of our abundant farm production and our failure to find ways of distribution to the most needy parts of the world. While we have surpluses, two out of three persons in the world are hungry most of the time.

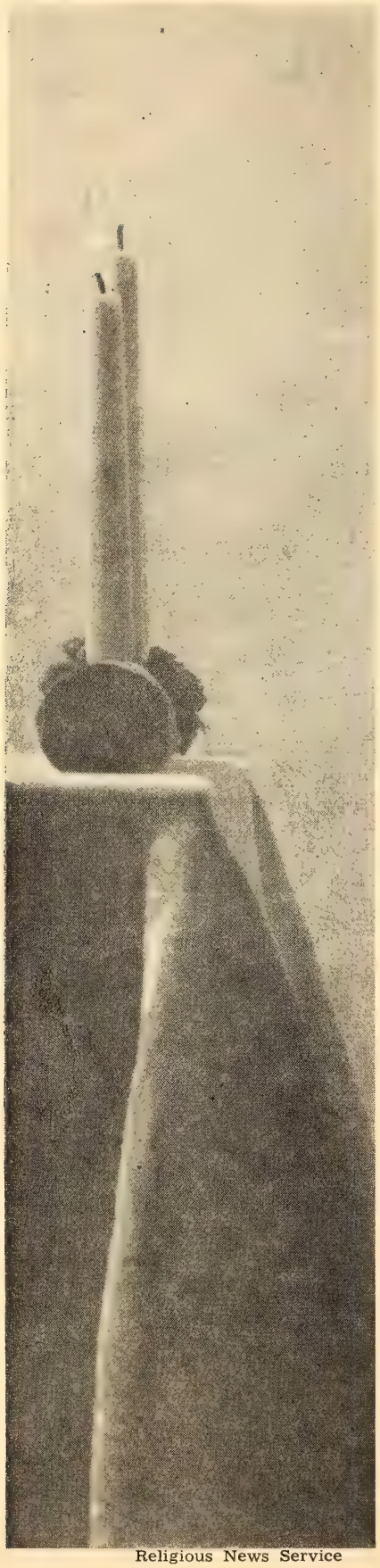
New legislation now makes it possible for church agencies to obtain surplus foods free of cost for distribution overseas. Food will be distributed free, on the basis of need, under the administration of Christian personnel. Church agencies must assume only a modest expense of five cents on each dollar's worth of foodstuffs to cover administration and distribution costs.

Our General Brotherhood Board has authorized the use of $10,000 from funds submitted for that purpose for our share in the Share Our Surplus project. This means that when we contribute that amount (for which Brotherhood Fund credit can be given) $200,000 worth of needed food can be distributed by our Brethren Service workers in Germany, Austria and Greece.

The Church of the Brethren is one of more than thirty denominations that will be working with Church World Service in a three-year program for distributing at least 500 million pounds of surplus foods. All of the Share Our Surplus relief efforts will be in addition to other relief programs now being carried on by American churches. Every Christian should be grateful for the opportunity to distribute American surpluses where there is greatest need and where the program can be handled by Christian personnel.
—K.M.

Getting Started

Ethel S. Harris



Religious News Service

A table or a substantial box covered with a lovely textured material makes a worship center

NOW CLOSE your eyes. Now say 'Father, kingdom, power, glory. Amen.'" A two-and-one-half-year-old child was directing her father to pray the Lord's Prayer as they were riding on the train, to the embarrassment of the earnest young parents and the amused delight of nearby passengers. To her, prayer was a perfectly normal activity anywhere because her parents had prayed for her and with her—and probably about her.

A young farm hand hired away from home said, "If that is family worship, I want none of it for my family." He was explaining to his family how completely distasteful he had found the perfunctory, rushed, uninspired Bible reading and lengthy prayers which old and very young, and even those hired but sleeping in other quarters, were required to attend, only to be pushed about, overworked and spoken to roughly later in the day when heavy work demands were made.

Those two extremes point up why young parents often wonder how to have family worship that is rich and meaningful rather than mechanical and stale. As children get older it becomes a problem to have it at all, with the individuals' varied schedules of school and social activities and the many demands on capable middle-aged parents. Some children have resented arising early enough to be present at morning worship or putting aside other interests for evening family prayers. Parents have wondered if they should require attendance.

While much has been said of the neglect of family worship and Bible reading in the modern home, very little has been written concerning how modern families may be able to replace practices of previous generations not suited to the contemporary family's way of life or of such doubtful value that there has been no incentive to continue them.

Only in recent years has the church school, the agencies working for the strengthening of family life and the producers of devotional literature seemed to recognize that families with young children need spiritual milk for their growth as surely as the infant needs a properly balanced formula. A diet of hit-or-miss selections at random or the parents' few favorite passages or unvarying following of readings for church school lessons planned for adults will give some knowledge of scriptural events and language but may be for children as inadequate a spiritual diet as a regular diet of meat and potatoes would be to their bodies.

Just as the "basic seven" is needed for physical growth and freedom from malnutrition, so the entire family needs its spiritual basic seven elements of soul food: namely, adoration, thanksgiving, confession, commitment, petition, communion and service. Family worship should supply each from time to time.

Many Christians today are spiritually anemic and stunted not because they failed to receive their seven square meals a week of Bible reading and prayer but because little effort was made to fit it to their daily problems and concerns and un

---

The second half of this article by the family life director of the Texas and Louisiana district will appear next week

in Family Worship

derstanding. We thank God for hose many devout parents who are able to teach their children simply and effectively the Word of God for their lives, but the church needs to give assistance to the many young families who either have never started at all or have become discouraged and quit.

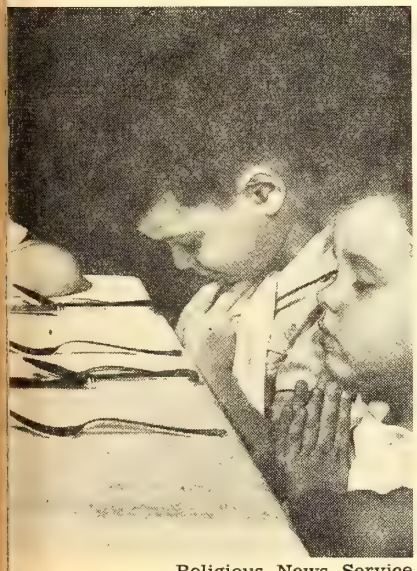
Let us point these young families to some basic principles others have discovered, some sources of help for those needing them. Let us challenge the creative powers of those whose spirits are sensitive and who long to adventure with God in making worship for the family rich and real.

Your own preparation is important. You need not be a Bible scholar, but you must desire to give your children spiritual food for their need—desire to so much that you will sacrifice lesser things to prepare yourself spiritually to lead. Your own devotions and reading will be colored by the desire to find help for your family's particular joys or problems. You must be imaginative in the use of printed helps and alert to the opportunities presented by the children's questions, responses or social problems. "Seek and ye shall find" was never more true. Then, you must resolve to make the start and set about it positively and resolutely.

How can we start? If the young couple started praying before the child was born for its welfare and for their wisdom and strength, it is but a step to pray for the child as he is put to bed until he is old enough to imitate and be led into praying himself—not set meaningless prayers but spontaneous prayers about the day's joys and problems or tomorrow's anticipated joy or need. As the child grows older, his verses from church school literature, stories from good Bible picture books and the songs he has learned may be interwoven into the pattern of worship. Adults should adapt themselves to the child's need rather than expect the child to absorb the more abstract thinking of adults. The parents will need to continue more mature forms of meditation and prayer in private.

If the family consists of several children and the pattern of worship started has raveled out or never been started, we can still start and try to build a satisfying worship experience.

You may wish to make a family altar or worship center they can see. In these visual-minded days, dinner tables are attractively laid, homes colorfully and harmoniously furnished, our churches beautiful and symbolic in architecture and appointment. Should not, then, the family have a place that speaks to them of God, that suggests his worship and creates an atmosphere of reverence? A worship center made of a table, a mantel or even a substantial



Religious News Service

Prayers where there are children should be simple and direct and related to his daily experiences



In those homes where father is away a great deal of the time or is uninterested in family worship mother may need to take the lead

M. Edward Clark

box covered with a piece of lovely-textured material can seem very special to children. A Bible, a religious picture, candles, a cross, reverent statuary, a globe, beautifully dignified pottery, flowers, even a loaf of bread may hold the center of interest from time to time.

We have talked much of the family altar, but for many homes the only visible altar was a dining table or the floor in the center of a circle of chairs. God can be truly worshiped there, but a worship center or visible family altar can make a profound impact on a child's consciousness.

If family worship has not been customary, an excellent time to start is at some significant family occasion such as a child's birthday, a special milestone in a child's development, a religious holiday, a picnic or sight-seeing trip, a parting or reunion; a special effort should be made to make it relaxed, warm and significant. Children need something to worship about. Family week, when many churches furnish special worship helps for families, is a good time, also. Generally, let family worship start with an occasion of joy. One man testified that his family never had family worship until after his little sister died; then they always did. It would seem better to let the child first turn to God in joy and thanksgiving than in sorrow, but if he has not been turned to God before sorrow comes, he should be led to think of God as understanding and caring rather than punishing or selfishly taking the one he loved so much.

Camps and church youth groups use vesper and campfire worship very effectively. Children also thrill to these mediums if they are kept within their understanding. Especially in summer families can worship under the stars, at sunset, by a body of water, in a boat, in the family back yard, even on the family doorstep. A delightful book, Altars Under the Sky, by Dorothy Pease, has beautiful poetry, Scripture and prayers for use in outdoor worship in many types of surroundings. It is standard picnic equipment in our family.

Candlelighting is especially enjoyed by children. If no other candelabrum is available, a plain piece of board of suitable size and weight with holes bored for the desired number of candles and covered with aluminum foil or a scrap of velvet, taffeta or satin in a rich hue will be effective. Add candles for each member of the family to light from a taller candle symbolic of Jesus. A warm glow of spiritual togetherness will radiate from each heart. Perhaps as each one lights his candle, he will make some contribution to the worship.

If families find it hard for all to meet at one time for worship, family spiritual unity can be suggested by having each member of the family, as he comes to breakfast, light his candle on the worship center, read a prepared passage of Scripture from the Bible and have silent prayer, perhaps selecting topics of prayer from a prepared list of subjects to which he may add and of which each member will be conscious.

Prayers, especially for small children, need to be simple and direct and in some way give spiritual emphasis to his daily experience. A song prayer, a simple "Thank you, God, for making all the pretty rainbow colors," or "Dear Father, help Jim and me to remember to take turns," or "Please, Lord, help me as I study in school to remember the things I learn," will satisfy the child's need for spiritual expression and help him associate all life's experiences with the loving Father. Nor should these prayers be limited to formal periods of worship but rise spontaneously to his lips in many situations. Prayers should not be long and vague or set and trite.

Litanies are a special form of prayer in which the entire family can enter as a co-operative whole. Let each one voice his own phrase of petition or thanksgiving and all respond with "We humbly ask, O Father," or "We give thee thanks, O God," or a similar suitable response. Prepared litanies may be read or juniors and intermediates may like to write a special one for the family. Responses and grace at meals may be sung.

Shall we read or memorize prayers or should they always be spontaneous? This is a question for which there is no final answer. Often memorizing prayers, especially by small children, prevents them from developing freedom of expression, so that

MIRRORED BIRCHES

MAY ALLREAD BAKER

Beside a swift and sparkling little stream
That splashes down in many a waterfall,
And frets and foams upon its rocky bed,
A sisterhood of birches, slim and tall,
All through the languid, sultry summer heat
Stand on the mossy edge to bathe their feet.

Perhaps on some still day when no breeze stirs
Their pliant branches, and the stream is low,
While here and there small pools lie motionless—
Pure sheets of crystal where no ripples flow—
These chaste, white birches, imaged there, may see
And know the clean perfection of a tree.

Used by permission of The Star Weekly

as they grow older and consider the prayer "babyish" they are timid about praying before others and even inhibited in their private prayers. Since prayers should grow out of present interests or needs, they should generally be spontaneous. There are, however, excellent books of children's prayers which may suggest prayer thoughts which might even be memorized if they filled a need for expression. Older children should often be treated to the reverent soul-searching thoughts and prayers of those who have known God intimately so that their expression and thinking may be stimulated. The brief prayer found in prepared worship helps may be only suggestive of the theme and not the complete prayer.

The Challenge of the Urban Church

Continued from page 4

sion of these beliefs may change to meet the demands and interests of the present community the spiritual values and principles inherent in these beliefs must be kept intact and alive. Our grandfathers and great-grandfathers ate potatoes; we are still eating potatoes today. They probably ate them out of pewter plates while today we eat potatoes out of plastic plates. Does that change the potato? No, its flavor and food value are the same! Our present task is to learn how to serve the body of Brethren belief in a new dish, in a way that retains the original flavor and goodness, but still has the quality, the appeal and the ability to make an impact on the urban community. We are changing and we must change if we are to minister effectively today. We need our modern prophets who can speak to the realities of this change in the light of the finest values of the past.

We must believe further that our beliefs while originating in the rural culture of Schwarzenau still have meaning and relevance for our people in both country and city. We probably will never have an ideal community in which to transmit our beliefs—ideal in the sense that it is free from hostility and resistance to truth. We must remember that Christianity itself grew up in the face of opposition, but *it came through* the uneasy tension of struggle and resistance. Brethren beliefs when they are Christian will have that same quality to overcome resistance and, more, will have the power to overcome and change the forces that cause the resistance.

The Brethren still have one foot on the land, but the other is on a city street and we have not yet learned how to walk forward. Today, it is difficult to tell where the line is drawn between rural and urban. While there seemingly is some distinct differences in patterns and behavior between the two areas we are actually more united than we are divided. We need strong vital centers of fellowship in both rural and urban communities. The nature of our common struggle demands unity and co-operation to make our faith real and active. We must not necessarily develop new roots which produce new beliefs, but we must discover what is vital in the old roots and find new ways of expressing this vitality today.

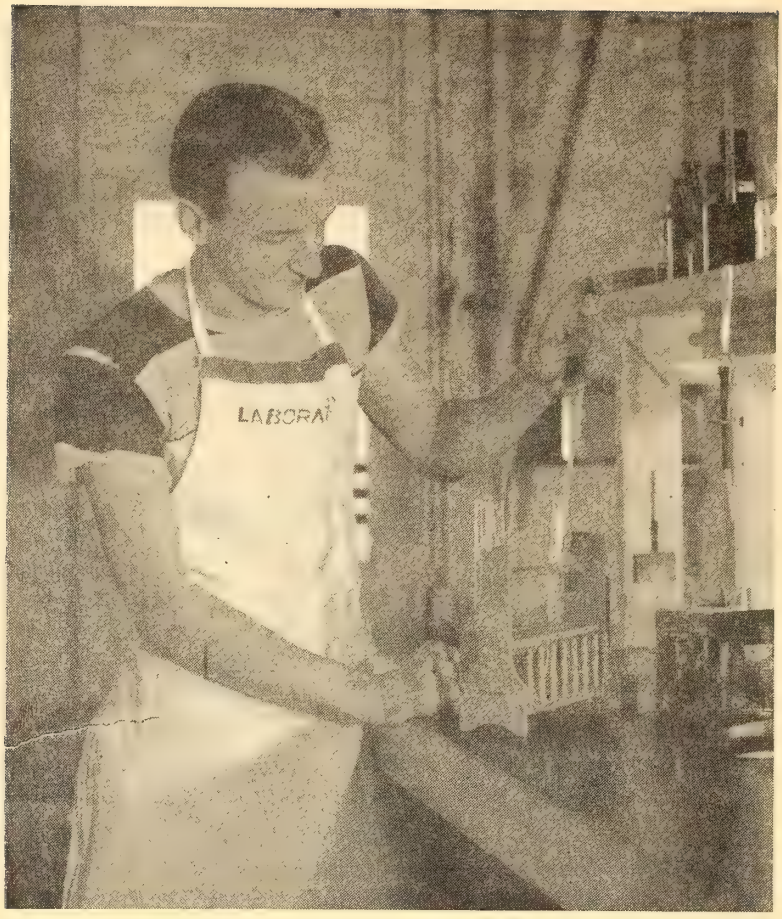
The urban-industrial community offers unlimited opportunities to the Brethren to prove that their faith is adequate in the give and take of modern relationships. When we can discover those techniques of love and nonresistance which speak to the problems of children, youth and adults in urban life — problems of business ethics, racial equality and brotherhood, political integrity, creative recreation, community improvement, juvenile delinquency, crime, the violence and near violence in industrial relations, then we will truly exemplify the affirmations that love is stronger than hate and bitterness, that positive nonresistance to evil is more powerful than armed force, that the family though smaller is a stable, ongoing pillar in society, and that the church has the ability to share the truth of God in Christ that can transform a man and change a community.

RENEWAL

MARTHA NEIDERHISER PARKER

O Lord, let me rest, the day is so long,
And deep in my heart there's no place for a song.
The pain is so great, it seems naught that I do
Can fill me with strength and courage anew.
The folks I might help along by the way,
The things I might do, the tasks for today,
The joys which once I gladly did share,
Are now much too heavy a burden to bear.

"My child, rest in me, bemoan not your lot,
Though your body is ill and pain ceaseth not,
Put your hand in mine, refuse not this cup,
Unburden your heart, and with faith just look up.
Then with quietness, confidence and love you can dare
The joys and the burdens of others to share."



This young man is serving as a laboratory technician in the Castañer hospital, Puerto Rico, in lieu of military service

Church, State and Civilian Work

A. Stauffer Curry

THE FIRST amendment to the Constitution guarantees "freedom of religion." The first clause reads: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." This is an expression of the spirit of the colonial fathers, many of whom came to these shores to "worship God according to the dictates of their conscience." In many circles today a phase of this concept is described as the "separation of church and state." In our country all churches are to be free and we are not to have state churches or religious bodies either "officially recognized"—or "unrecognized" by the states.

This concept, along with other constitutional concepts of freedom, in relation to men with scruples against military service has been the subject of many discussions and some writings. It may serve the purpose of clarity to look at a few matters related to the recognition of objectors to military service in the last several decades.

There is presently a clear disposition on the part of government to continue recognition of objectors on religious grounds. Most congressmen and administrative officials believe that to make them serve in the armed forces, against their religious beliefs, would violate "freedom of religion." Law schools seem to have done a good job in impressing upon their students the importance of this principle. Few officials, if any, agree with the religious objector; but many will go to considerable lengths to preserve his right so to believe. But this recognition of conscience has taken, and continues to take, constant reminders to government by religious leaders and others of the meaning of the first amendment in this respect.

This recognition is embodied in certain paragraphs of the Selective Service law which, after defining classification and appeal procedures, states that recognized objectors shall be ordered to work "contributing to the maintenance of the national health, safety, or interest." The House-Senate conference report on the bill stated there shall be "no national work camps," thus repudiating the CPS concept of World War II. Civilian Public Service grew out of the law stating that objectors shall be assigned to "work of national importance under civilian direction."

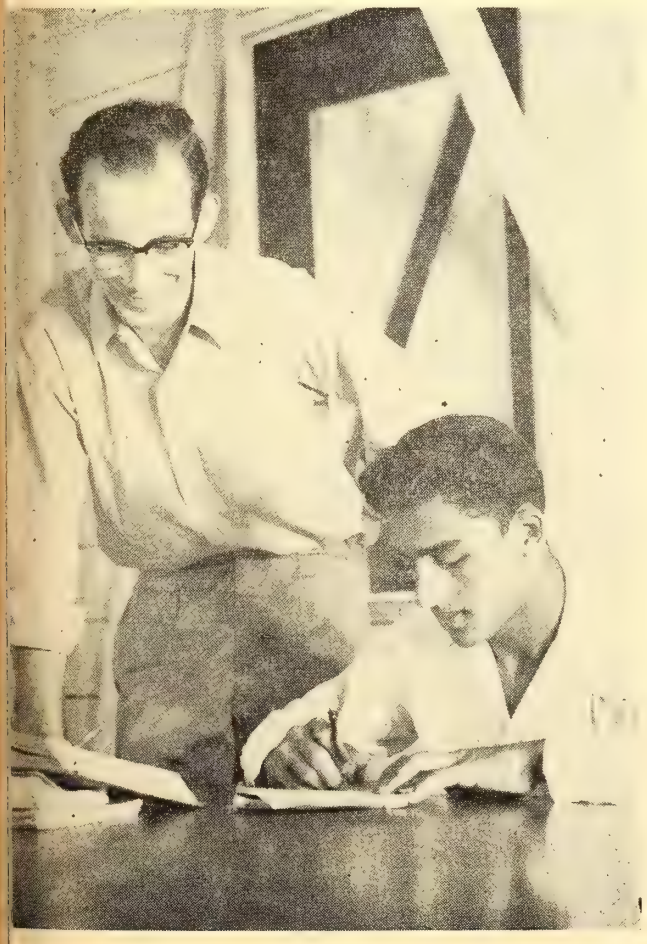
The current civilian work program eliminates a strong criticism against the churches, especially prevalent during World War II, that the "peace" churches were violating the concept of "separation of church and state." It was charged that they became the "arm" of Selec-

Executive secretary, National Service Board for Religious Objectors, Washington, D.C.

tive Service in administering CPS. It was charged that orders originating with Selective Service were relayed to men by the churches. The first amendment was violated, said the critics, when the government made church agencies directly subject to their orders and when churches, according to critics, allowed their freedom of action to be regulated by government directives under the conscription law.

Regardless of the pros and cons of this dispute, the issue has been largely eliminated under the present law. Churches do not administer a CPS program and the churches serve purely an advisory function, if any at all. It is true that some churches "employ" objectors now, but the arrangements are vastly different from World War II. Then the churches administered the work program, subject to orders from Selective Service, for all objectors in civilian work. This applied whether the objectors wanted to work for and under the churches or not; Now, however, the objector works for and under the church only if he wants to. There is no compulsion to work for the church and he may choose non-church service, independent of any church agency. At the same time, the churches are not compelled to "take" all, or any, objectors into their program. They can accept and reject I-O men working with them according to their needs. Voluntary employment arrangements are agreed upon by the man and the church agency. All the government does is to state whether or not any given type of work with a church fulfills the requirements of the law. If not, the church simply does not employ the man and he looks elsewhere for work fulfilling the definition of the law. This separation of church and state seems much more complete now.

This separation, of course, means that churches are not nearly in as close touch with their men as during World War II. Traveling pastors, for example, cannot visit a civilian work camp and automatically have access to their objectors as in World War II. The question is debated in some circles if "separation of church and state" in this regard has not brought about "separation of objectors from the churches." It may be similar to the question in the religious education field as to whether "separation of public education and religion" has not sometimes tended to bring about the "separation of pupils from religion" almost entirely. In other words, does "freedom of religion" sometimes encourage "freedom from religion"? The responsibility of the churches, it seems to me, is to preserve "freedom of religion" and also prevent "freedom from religion" in this respect.



Another of the five men serving as 1-W's at Castañer, Puerto Rico, is teaching in the academy

For years the government of the United States had trouble enforcing a military conscription law. Only during World War I did the military conscription principle become firmly established, after the courts repeatedly upheld the right of the government to conscript men. Early in our history some attempts at military conscription were held unconstitutional. Even today many persons hold that conscription in any form is unconstitutional, whether for military or civilian work purposes. On these grounds numerous men refused orders into civilian work during World War II; a tiny group holds this position today. Some who hold this position, and/or the belief that any conscription is morally wrong, feel that even registration is participating in it and should be refused. In consequence, many nonregistrants have gone to prison.

Another constitutional principle which some critics of CPS claim was violated is the Thirteenth Amendment. It states in part, "Neither slavery nor involuntary servitude, except as punishment for crime . . . shall exist within the United States . . ." Because the men frequently worked for only $2.50 per month, in addition to food and a bed, critics of CPS claimed the situation was one of "slave labor." Because some CPS men were forced to work against their will, some critics leveled charges of "involuntary servitude." Selective Service itself developed considerable sensitivity on the point of wages and is currently highly in favor of "prevailing wages" for the type of work performed by an objector. Labor unions across the country helped to keep that sensitivity alive by various types of resolutions, etc., on the work program. Some uninformed persons made a literal deduction, on the basis of the language of the Thirteenth Amendment, and concluded the objectors in CPS actually were criminals being punished by forced labor! Because the churches were so closely involved in the World War II program, these criticisms were brought directly against them, as well as against the government.

Now the basis for these criticisms is somewhat removed. Even if there were no wages, the churches would be free of criticism because they do not administer the program. But, except for some reductions in rate in a few states, the "prevailing wage" principle is followed. To a considerable degree objectors receive "equal pay for equal work." (It should be noted that only very low-paying jobs, such as mental hospital attendant, are usually open to objectors. Reports of high wages for objectors are usually in error.) And the churches are not required to supervise a man's life twenty-four hours each day and in the process issue furloughs, passes, etc., as they did during World War II. If the man performs adequate full-time work, and the employing agency so certifies to Selective Service, he is regarded as fulfilling the requirements.

It is profitable to think upon these problems. But of much greater importance is to preach, teach and work for peace and brotherhood in such an effective way that wars will end and our country as a whole will not feel the need for any type of conscription, for either military or civilian service.

The Family Counselor

Naomi Will **H. K. Zeller, Jr.** **Jesse Ziegler**

The Family Counselor welcomes letters of inquiry. They may be addressed: Family Life Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Dear Counselor,

I am writing to you personally because our pastor suggested that I do so. We seem to have quite a problem with our teenage daughter who is fifteen years old. Not so very long ago my daughter rode home from a basketball game with a boy whom I didn't know at all and whom she didn't know too well. She stayed out riding around in the car until after midnight. Of course, she was very sorry when she found out how late it was.

Her father and I feel she is just too young to start riding in cars. Of course, we do have to consider that the boys are allowed to have cars at the age of sixteen. I don't think I would object too much to her riding home from the school activities with a boy if it were someone both she and I knew well. She tells us that all the other girls are allowed to ride in cars and that most of the girls have much more freedom than she does. I don't object to her going to any of her school activities with a boy, but I can't see her riding in cars just for lack of anything else to do.

Do you feel we are being too strict or unfair to her?

Concerned Parents.

Dear Friends,

If you were not concerned about your daughter under the circumstances you describe, I would feel you were an unusual mother. Taking a child through these years of growing up so she comes through to young womanhood, not only without scars but also with a clean, wholesome attitude towards her companions and her family, requires concern, understanding, patience and love in abundance. It is your most important job now.

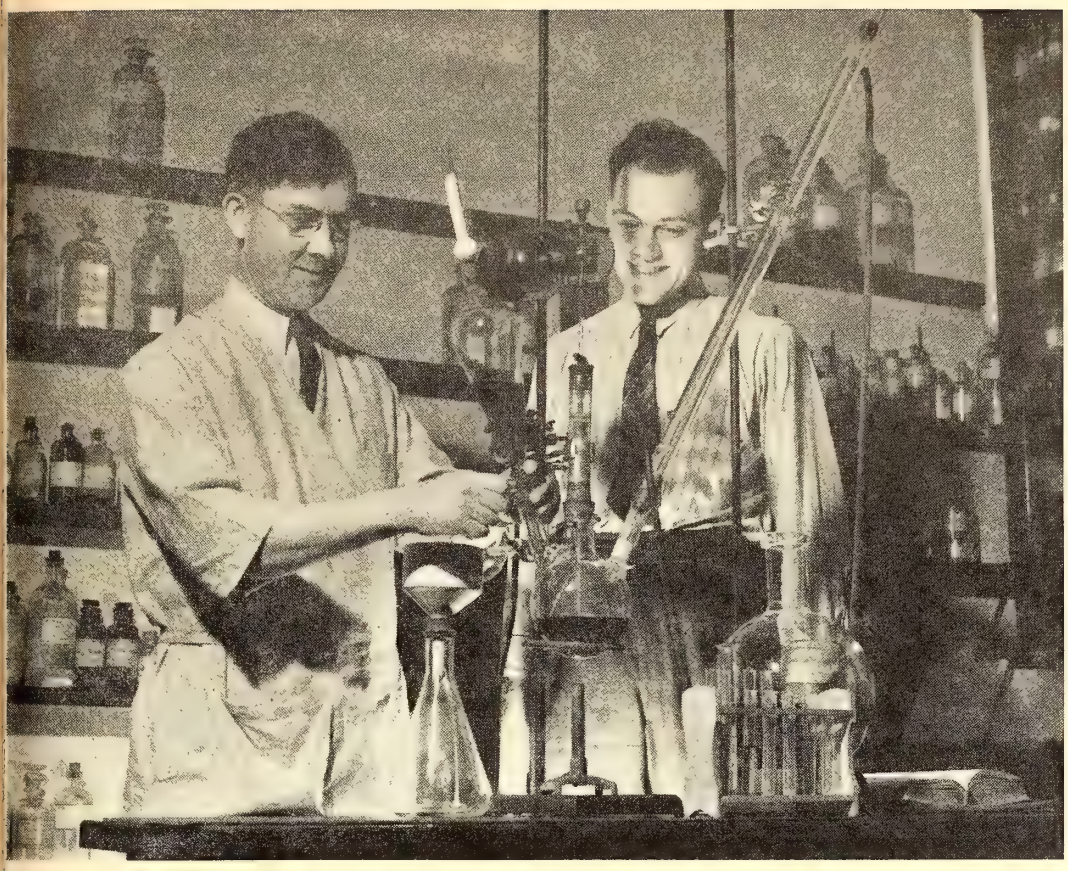
Fifteen is considered the earliest a girl should start dating, by those who write with authority in this field and then not singly but in groups. For her well-being you should, by all means, know the young person or persons she is with, where she is going and approximately when she will be home.

These rules and others you deem necessary should be agreed upon in a heart-to-heart talk with her, not dictated arbitrarily by you and your husband as parents. And remember, the teenager may seem to resent regulations at times but in reality, she wants them to help her control her actions. If you show respect for her feelings, she will likely respect your rules.

On the matter of being different we as parents need all the wisdom we can secure. Whenever it does not involve a moral problem, it is well to let your child do as her group does since group acceptance and loyalty are so important to a teenager's happiness. But when it is a question of allowing one's child to find herself in situations too difficult for her years because of group pressures, we must be willing to be different.

Let me say, too, the young person (and many an adult as well) is inclined to make general statements on the basis of a few incidents, as "all the girls" when it may be a comparative few. There are in all probability other mothers in her group who feel as you do and would be only too happy to join you in your thinking.

Above all try to keep her confidence. Let her know you love her and are interested in her feelings and happiness. Encourage her to bring her friends into her home and provide means for their enjoyment in the way of games and snacks. A houseful of young people through the next few years will take a toll on your purse, patience and prayers but will bring rich and satisfying rewards.—Naomi Will.



The laws governing the things we can see and handle are much easier to understand than those dealing with mental and spiritual processes and for that reason we have made great advances in technology

Science for All of Life

R. E. Mohler

THE PURPOSE of science is to discover truth. This axiom is true regardless of whether it be the discovery of methods of splitting the atom, of controlling polio or of living together in a complex society. Truth is constant and, therefore, when fully known, cannot lead to confusion or misunderstanding. There is but one truth. The apparent conflicts that exist between various fields of knowledge are due either to error, misunderstanding or to an unwillingness to accept new truths when they seem to conflict with ideas of long standing. Older concepts and assumed truths often may have been reached through less study or less accurate information than is now available. Truth in its entirety is so great that it appears to be beyond the realm of any one to understand it fully. It, therefore becomes our duty to accept truths that others have discovered even though these truths are outside our own field and understanding. It is only through this approach that life may be enjoyed to its fullest by each of us, and by society as a whole.

We live in a world of law and order. It is through an understanding of these laws and their relationships in all of their aspects that life becomes perfectly integrated. We have been slower in acquiring a knowledge and understanding of certain laws governing our universe than we have of others. It is easier to understand the laws of mechanics, of biology and of economics than it is the laws that govern the relationships of man to man and the laws of the human mind.

As a result, our physical and biological sciences, together with economics, have far outrun our social sciences and psychology. The laws pertaining to those things that we can see and handle are far easier to understand than the laws that deal with mental and spiritual processes. We are today riding, as it were, with one foot in an airplane and the other in an oxcart. These differences of knowledge in these broad fields are just as destructive to the best interests of man as travel would be were we actually to attempt to ride in two such vehicles.

Speech delivered by Dr. Mohler to the Kansas Academy of Science meeting. Dr. Mohler served as president of this organization last year.

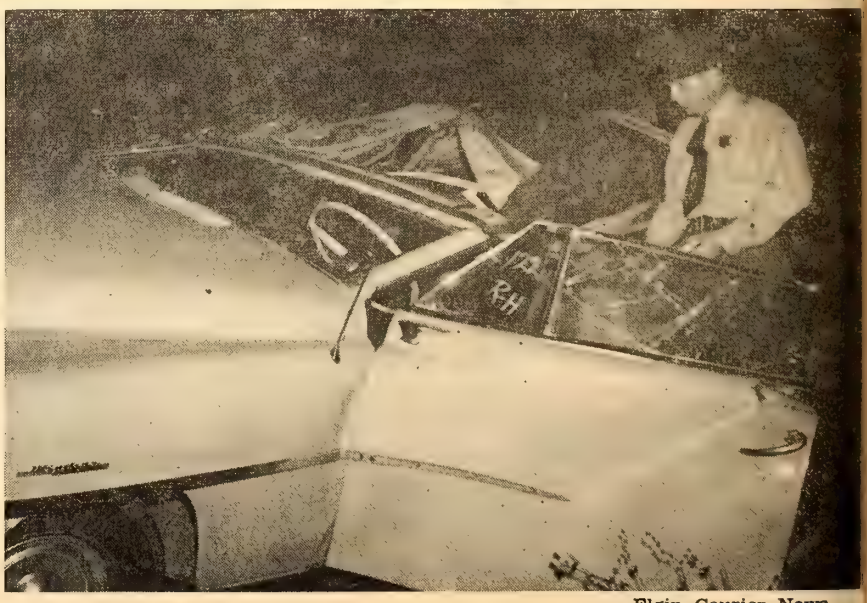
These sciences which have, for some reason, moved more slowly than others act as "pockets of resistance" to world progress. These retarding influences should not be considered insurmountable; neither should they cause those working in other fields to retard their search for truth. Every true scientist has as his goal the discovering of as much truth as is within his power, but while doing this, he too can, through his attitudes toward others, assist them in their search.

There are many areas in which these irregularities can be observed. Economics and engineering procedures have created, here in America, the greatest material wealth that any nation has ever possessed. Mass production has so increased our material wealth that we are forced to slow down production through fewer hours of labor or through the manufacture of nonproductive goods such as materials of war. Our rise in wealth in the past half century has far outstripped our ethical concepts of its use. In the range of private wealth our concepts have been far too narrow. We have permitted the concentration of wealth in the hands of a few, while the masses who could use and enjoy fully our products are unable to own them all. Our failure to provide the good things for the masses has led to much unrest. This unrest has led to many radical ideas that, if left to develop, may deprive all of us of enjoying the things we now can produce. In the area of public wealth we have confined our spending only to a very few items while there are many areas that might be improved. More than eighty per cent of our public wealth goes for war and war materials while good roads, hospitals, schools, and public health call for attention. Had we learned as much about working with people as we have learned about working with things, these conditions would not now exist.

We have made tremendous development in technology in the past fifty years. It has been stated that in this period our advancements along these lines have exceeded all prior developments. In transportation we have perfected the steamboat, the train, the bicycle, the automobile and the airplane: in communication, the printing press, the telephone, the telegraph, the radio and television; in household equipment the vacuum cleaner, the automatic washer, the electric range and the dishwasher; for our health and comfort we have our air-conditioned homes, central heating, antibiotic drugs and vaccines. Medical science has so advanced as to increase the span of life by some twenty years. But with all of these advancements, we are startled by our increase in suicides and the rising number of patients in our mental hospitals. It is evident that our technological advancements have not brought about the satisfaction which might reasonably be expected. We have added years to our life, but not life to our years.

Television has recently come into our homes. We who work in other fields find ourselves nonplussed as to its method of operation and bewildered at its perfection. But wonderful and new as it is, one man can scarcely pick up any magazine in its field that does not carry work of a still greater wonder that soon is to appear—color television. In these same magazines you will find but little discussion of plans for better programs or, for that matter, little expressed desire for better programs. Pictures brought into the home along with the explanations of skilled commentators could be one of the greatest educational media that has yet been discovered. The average American home seems to crave "I love Lucy" far above great drama, important world truths, or music typifing "the embalmed souls of the great musicians of all ages." We shall have colored television long before we have a desire for great programs.

The splitting of the atom and the chain reactions that accompany it have been the dream of great physicists for several gen-



Elgin Courier News

The automobile has been improved more rapidly than our skills in handling it for studies show that the attitudes of the driver is responsible for eighty-five per cent of all highway accidents

erations. The immense power that has been released through this discovery is beyond the imagination. The United States News and World Report, in a recent issue, stated that the bomb dropped on Hiroshima when compared to the recent H bomb ranks in destructive power as one to two thousand. The killing power of such force is such as to make possible the destruction of every civilization on the earth. Freedom from fear has now moved beyond the reach of any of us.

Much of the world's work is still carried on in drudgery. Yet this great and known power is within our grasp if we would but apply ourselves to finding its use. It is no dream that this power could be ours and that by its use drudgery could largely be removed. If we knew as much about working with people as we know about the laws that govern our material world, the world of which we dream could become a reality. The forces now being used in the bomb for the destruction of man could be used for his convenience and betterment.

No other machine has revolutionized American life as much as the automobile. We are at the place today where to do without the automobile would seem almost impossible; that is, if we are to continue our present tempo of life. In most of our homes the automobile is a daily necessity; not only would we be affected from the standpoint of convenience if we were to be deprived of its use, but in most cases our actual efficiency in acquiring a livelihood would be impaired. But with the automobile, as is so often the case in mechanical advancements, the machine has been improved more rapidly than has our skill in handling it. In the United States during 1952 a total of 38,000 persons were killed in automobile accidents. This number far exceeds the number of persons who died prematurely because of any one of our major diseases. Dreaded polio killed 3,310 in 1952. In other words, the automobile is a killer ten times greater than is this feared disease. The American public has been slow in recognizing the automobile as its greatest killer.

Conclusions reached by major organizations and groups studying the cause and prevention of traffic accidents seem to be pretty well agreed that four major factors are responsible for the majority of accidents. These factors are: first, mechanical difficulties with the automobile itself; second, poorly built and maintained highways; third, a lack of driving skill and knowledge; and fourth, the attitude of the driver. The first two causes are mechanical and have been faced seriously. The automobile, as a machine, has been perfected to the place where mechanical difficulties are seldom responsible for major accidents, and the few due to mechanical difficulties eliminated if the machines were serviced properly. Great improvements have been made in highway maintenance and construction. But much work remains to be done in this area, although millions of dollars are spent each year to correct these problems.

The third factor, skill in driving, has been studied much in recent years; schools throughout the entire United States, both secondary schools and colleges and universities are facing the problem. There is no way of measuring the success of these efforts, but undoubtedly they are bearing results.

The attitude of the driver is the most difficult problem to solve. The National Council on Safety Education of the National Education Association reports that eighty-five per cent of all highway accidents are caused by the attitude of the driver. Under this heading are such items as speed, disrespect for others, carelessness, the use of alcohol, etc. This problem cannot be solved unless we secure the complete co-operation of all concerned. We boast of the speed at which we travel, yet speed is recognized as responsible for more highway accidents than any one single factor. We smile at the antics of a drunken man while we well know that he may soon be driving on one of our highways. We are slow to revoke driving privileges of those who have been responsible for accidents. In fact, we seem to show but little concern for highway accidents until such time as they strike near our own homes.

We are living in a world of law and order. We break these laws and suffer thereby or we discover the laws and work with them and profit as a result. This world of law is universal and complete, and satisfactory living comes as we recognize it as such. It has been proved that most cases of pneumonia can be cured by the use of one or more of our magic drugs, but how foolish it would be to cure a child of pneumonia just to follow this cure by improper feeding, clothing, nursing, etc., thereby subjecting its frail body to other killers. The same idea holds in the co-ordinating of all sciences. The adding of years to a man's life is not guaranteeing life to his years; to create wealth that cannot be used for a common good is of but little worth; and to invent a machine without discovering the laws whereby it is controlled is of but little significance. The perfected world toward which all science strives is one perfectly understood and integrated in every way. If science is to be for all of life, we must recognize truth wherever it is found and so co-operate that the greatest good may become a reality for all people.

KINGDOM GLEANINGS

Miss Pearl Witcher of Falfurrias, Texas, will represent the District of Texas and Louisiana at the International Sunday School Convention in Cleveland, Ohio, July 27-31, 1955.

Thirteen members of the junior class of the Tear Coat church, First West Virginia, have raised $7.29 to carry the Brotherhood program for three minutes at the cost of $2.43 per minute. This is an excellent project for other children's groups of our Brotherhood.

Mrs. A. C. Wieand and family wish to express their heartfelt appreciation to those who have been so kind in this time of bereavement with their statements of sympathy, helpful deeds and contributions to a memorial fund. It is impossible for Mrs. Wieand to answer all of the cards and letters.

The Leadership Education Handbook is now available from the Brethren Publishing House for 65 cents. It replaces Education Bulletins 501 and 502 and the Manual for Deans. Thus in one convenient bulletin you are provided complete information about First and Second Series Leadership Training Courses.

Because of the interest in a newsletter distributed to those who had tape recorders at Annual Conference, the editor, Glen Crago, pastor of the Toledo church, Ohio, is planning a bimonthly letter. Any one interested in receiving a copy of the newsletter, Tips on Tape, should write, Bro. Crago at 1115 Woodville St., Toledo.

A community family life clinic, under the sponsorship of the Church Federation of Greater Dayton, will be held Sept. 26-29. This clinic is one of several experiments being carried on in co-operation with the National Council of Churches. Raymond R. Peters is executive secretary of the Church Federation of Greater Dayton.

Guest speakers at the district meeting of First West Virginia, held in the Maple Spring church, Eglon, W. Va., Sept. 17 and 18, are Charles E. Zunkel, secretary of the Ministry and Home Mission Commission of the General Brotherhood Board, and A. Stauffer Curry, moderator of 1955 Conference. Galen Fike is moderator of the district meeting.

To those sending in accounts of wedding anniversaries, weddings and obituaries: please send your name and address with the letter, even if it is a newspaper clipping. We cannot use any that are unsigned. If you have sent an anniversary or wedding that has not appeared in the Gospel Mesenger it may be that you neglected to include your name and address.

Ten million church women who belong to organizations affiliated with the United Church Women of the National Council of Churches will observe World Community Day on Nov. 5. This year the emphasis centers around the contribution that world health is making to peace. Churches and community councils of church women interested in observing the day should write for information about program material to: General Department of United Church Women, 156 Fifth Ave., New York 10, N. Y.

From the estate of Katherine E. M. John the General Brotherhood Board has received a bequest of eleven shares of American Telephone and Telegraph Stock. Many readers will remember Mrs. John as the widow of Pro. J. J. John, for many years a teacher at Blue Ridge College. The world work of the church is greatly strengthened by remembrances such as this.

One hundred fifty Brethren at Annual Conference in Ocean Grove were served by the first-aid station maintained by Bethany Hospital and the Brethren Medical Workers Conference. The station was open from Tuesday morning until Sunday evening and treated cases involving allergy, sore throat, head cold, sprained fingers, bruised ribs, earache, sunburn, nosebleed and sore feet. Miss Ivadel Snavely, R.N. of Bethany Hospital, was in charge of the station. Doctors who assisted in the care of the first-aid cases were Homer Burke of Bremen, Ind.; Hollen G. Hilbert of Harrisonburg, Va.; Jacob Huffman of Dayton, Va.; Vernon Kinzie of Tonasket, Wash.; Charles E. Weaver of Manheim, Pa.; and John R. Wagoner of Delphi, Ind.

Licensed and Ordained to the Ministry

Vernon Merkey, ordained in the Washita church, Okla.

Gerald Deffenbaugh, licensed in the Locust Grove church, Pa.

Karl Ross, licensed in the First church, Altoona, Pa.

Changes of Address

Wendell and Frances Rolston, from Kassel, Germany, to Hampshire, Ill. The Rolstons returned to the States after a year in Germany, where Wendell served with the Heifer Project Committee and Frances was house mother at Kassel House.

Galen Weaver, from Germany to 82 Stit St., Wabash, Ind. Galen recently returned from two years in Germany in the alternative service program.

Anniversaries and Home-comings

Oakley church, Ill., home-coming, Sunday, Sept. 12. This will be an all-day meeting with a basket lunch at noon.

Pleasant Valley church, near Weyers Cave, Va., centennial and home-coming, Sunday, Sept. 19. Guy E. Wampler, fieldman for Southern Virginia, will be the speaker at the 11:00 a.m. service; William M. Beahm, dean of Bethany Biblical Seminary, will speak at the 2:30 and 7:30 p.m. services.

Amwell church, N. J., home-coming, Sunday, Sept. 12. The pastor will bring the morning message at 10:45. In the afternoon Professor Riley of Easton, Pa., will give an organ recital at 2:15 and at three o'clock Rev. David L. Coddington, founder and director of the Evangel Hour, a television program, will speak.

Pittsburgh church, Pa., Sunday, Oct. 3, at 11:00 a.m. Calvert N. Ellis, president of Juniata College, Pa., will be the speaker for this occasion.

McPherson College

The work on the new stadium is progressing very well and will be finished well in advance of the first game Sept. 17. It is a very imposing structure and will provide the college and community with the best in athletic facilities.

Brotherhood Theme: Win Men to Christ

The college summer school set two records this year, one for being the largest and the second for being the hottest. Class sessions were conducted on an informal basis with many of the classes being held in the shade of the trees. Often refreshments were served at mid-morning to give a lift to the heat-weary students.

The advance enrollment of college students is unusually high. The prediction is that the college will have another substantial increase in enrollment. It was hoped that the new women's dormitory, Dotzour Hall, would provide adequate housing for at least two years. However, the other smaller girls' dormitory, Kline Hall, is already filled, and the college is opening Hoerner Hall and remodeling it for a girls' dormitory. Both of the men's dormitories will also be filled, according to advance reservations.

A new course in general science will be taught this year. The course will be taught by three instructors: the chemistry professor, the math and physics professor, and the professor of biology. The course is designed to give the student a basic knowledge of the fields of chemistry, biology, physics and geology. It is the equivalent of doing a semester's work in each of the four fields. Beginning with this school year the course will be a prerequisite to all other science courses.

A new marching band will be formed under the direction of Prof. Donald Frederick. It is hoped that new uniforms can be purchased soon and that within a year or two there will be enough uniforms to outfit the concert band as well as the marching band.

Three of the students are working for the college this summer on a volunteer basis, representing the college in the various summer camps. They have also aided the college in talking to prospective students. Two of the students are from Minnesota, Norman Long of Worthington, and Leon Albert of Minneapolis. The third is Miss Velva Wagoner of McPherson, Kansas.

One of the most encouraging programs of the college has been the growth of the club plan of giving to the college. In 1939, when the club first started as a Fifty Dollar Club, there were fifty members. In 1950 the club was enlarged to include a $25 Club, $100 Club, and on up to a $1,000 Club. In 1952 the memberships in the various clubs totaled 316. At the close of the college year in June 1954 the total club memberships stood at 763. This type of systematic giving to the college has been responsible in a large way for the many improvements which have recently been made in the college plant and educational program.

The Church Calendar

September 5

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson: Growth Through Useful Work. Col. 3: 23-24; 1 Thess. 4: 10b-11; 2 Thess. 3: 6-13. Memory Selection: Whatever your task, work heartily, as serving the Lord and not men. Col. 3:23 (R.S.V.)

CBYF Topic: Worship and the Arts

Labor Sunday

Sept. 6 Labor Day
Sept. 10-12 District meeting, Northern Missouri, Plattsburg
Sept. 17-18 District meeting, First West Virginia, Eglon
Sept. 17-18 District meeting, Southern Iowa, English River church, South English
Sept. 19 Achievement Offering
Sept. 24-25 District meeting, Eastern Maryland, Dundalk
Sept. 24-26 District meeting, Northeastern Kansas, Richland Center.
Sept. 24-26 District meeting, Northern Missouri, Leeton
Sept. 26—Oct. 3 Christian Education Week
Oct. 3 World Communion Sunday
Oct. 3 Rally Day or Loyalty Sunday
Oct. 7-9 District meeting, Oregon, Medford
Oct. 8-10 District meeting, Florida, Georgia and Puerto Rico, Camp Ithiel
Oct. 8-10 District meeting, Nebraska, Kearney
Oct. 8-10 District Meeting, Southwestern Kansas, Garden City
Oct. 10 Men and Missions Sunday
Oct. 10-17 Churchmen's Week
Oct. 13 Churchmen's rally day
Oct. 14-17 District meeting, Southern California and Arizona, Glendora
Oct. 15-17 District meeting, Northwestern Kansas, Portis
Oct. 17 Laymen's Sunday

Love Feasts

Colorado
Oct. 3, 7:30 pm, Haxtun

Illinois
Sept. 25, 7:15 (CDT), Hurricane Creek
Sept. 27, Oakley

Indiana
Oct. 3, Clear Creek
Oct. 3, 7 pm, Fairview
Oct. 3, 7 pm, Ladoga
Oct. 4, 7 pm, New Hope

North Dakota
Oct. 3, 8 pm, Pleasant Valley

Pennsylvania
Oct. 3, 7 pm, Claysburg
Oct. 3, 6 pm, Lower Conewago
Oct. 3, 2 and 6 pm, Richland
Oct. 3, 7 pm, Rummel

Tennessee
Oct. 2, 7:30 pm, Knob Creek

Virginia
Sept. 11, 7:30 pm, Johnsville
Oct. 3, 6 pm, Buena Vista
Oct. 3, 7 pm, Linville Creek

West Virginia
Oct. 3, 7 pm, Keyser

With Our Evangelists

Will you pray for the success of these meetings?

Bro. Floyd Bantz of Kansas City, Mo., in the Woodland church, Ill., Oct. 4-17.

Bro. Hiram G. Gingrich of Lebanon, Pa., in the Long Run church, Pa., Sept. 12-26.

Bro. John Good of West Alexandria, Ohio, in the Oakley church, Ill., Sept. 17-26.

Bro. R. W. Schlosser of Elizabethtown, Pa., in the Potsdam church, Ohio, Sept. 6-12.

Bro. J. L. Miller of York, Pa., in the Bachmanville church, Pa., Sept. 5-19.

Bro. Glenn H. Bowlby of Pittsburgh, Pa., in the Center church, Louisville, Ohio, Sept. 13-19.

Bro. Lawrence Thomas of Clearville, Pa., in the Claysburg church, Pa., Sept. 19—Oct. 3.

Bro. C. L. Cox of Claysburg, Pa., in the Snake Spring Valley church, Pa., Sept. 26—Oct. 10.

Gains for the Kingdom

Fourteen baptized in the Pine Grove church, Md. **Seven** baptized and seven received by letter in the Linville Creek church, Va. **Eight** baptized in the Jeters Chapel church, Va. **Eleven** baptized, four received by letter and two received on former baptism in the Arbor Hill church, Va. **Two** baptized in the Highland church, Orlando, Fla. **Nine** baptized in the Flower Hill church, Md. **One** baptized in the Canaan church, Sandy Creek congregation, Pa. **Two** baptized and two associate members received in the Winter Park church, Fla.

Nine baptized in the Codorus church, Pa.

Five baptized and three received by letter in the Sterling church, Ill. **Two** baptized in the Cherry Grove church, Ill. **Three** baptized and five received by letter in the Clear Creek church, Ind. **Two** baptized in the Flat Creek church, Ky. **Six** baptized and two received by letter in the Peoria church, Ill. **Ten** baptized in the Eden church, Ohio.

Three baptized and eight received by letter in the Rocky Ford church, Colo. **Eight** baptized, four received by letter and one reconsecrated in the Cedar Rapids church, Iowa.

Five baptized and three received by letter in the Empire church, Calif. **Six** baptized in the Twin Falls church, Idaho.

News and Comment From Around the World

Campaign Aimed at Nonchurch-Goers Mapped in Illinois

John A. Blough, former pastor of the Dixon, Ill., Church of the Brethren, is the new director of the Commission on Evangelism of the Illinois Council of Churches. He has announced plans for a campaign aimed at reaching an estimated 2,164,000 nonchurchgoers in downstate Illinois. Speaking of Illinoisans outside the Chicago area, he said that more than forty per cent of the downstate population has no affiliation either with a Christian church or Jewish synagogue. The campaign will include an effort to get the churches in each community to share in a religious census with the goal of visiting every family and asking it to name the church of its choice. Laymen will be trained for visitations to each family found to be without church affiliation. Joint evangelistic meetings will be conducted, as well as Christian youth meetings, offering week-long Bible study and training courses.

Ask Church Support of Immigration Program

Two hundred nine thousand refugees — men, women and children, who to save their lives and liberty have fled from behind the Iron Curtain — look to Americans for the opportunity to start a new life in the United States, declared Roland Elliott, immigration services director of Church World Service. He had just returned from a two-week flying tour of Europe where he visited several church-supported immigration centers.

Church College Convocation Backs Freedom of Thought

Resolutions calling for freedom of thought and expression, an end to segregation, and a foreign policy based on a Christian spirit were adopted by the first Convocation of Christian Colleges that met at Granville, Ohio. One of the resolutions put the convocation on record as reaffirming the belief of Protestant Christian colleges "in freedom of inquiry, freedom of thought and freedom of expression, with acceptance of the corresponding responsibilities." The convocation hailed the recent Supreme Court decision banning segregation in schools. It called on its colleges and universities "in understanding and Christian love, to admit students, appoint faculty members and employ other college personnel without regard to race."

Methodists Launch Campaign to Recruit Adult Workers

Leaders of the Methodist church have announced a campaign to recruit adult church workers for their denomination's youth emphasis program. Adult workers are urgently needed to serve as youth counselors, Sunday-school teachers and in other church jobs to keep pace with the Methodist drive for 500,000 additional youth members by 1956.

Mennonite Missionary Agency Adopts $1,000,000 Budget

Expenditures in 1953 of the Board of Missions and Charities, chief missionary agency of the Mennonite church, exceeded $1,000,000 for the first time in its history. New missionaries to Brazil, Argentina, Japan, Puerto Rico and India were appointed at the meeting. The board adopted a resolution calling for co-operation with the General Conference in drawing up a "clear statement of the position of the Mennonite Church on issues of race relationships." The board added that it is "concerned with the evangelization of all races" and believers that "there are not barriers of races and nations in the brotherhood of the saints."

75,000 German Protestants at Rally in Russian Zone

Some 75,000 Protestants, including at least 10,000 from West Germany, jammed the square in front of Leipzig's City Hall for the opening service of the sixth German Evangelical Church Day rally, the first to be held in the Soviet Zone. Among those present at the opening service were some 200 representatives of church bodies in 27 countries, many high-ranking East and West German government officials and virtually all of the Evangelical and Lutheran bishops from both zones. East



Religious News Service

Missionaries attending a six-week training course at Alleghany College at Meadville, Pa., take time out between classes to receive typhoid-paratyphoid inoculations. Giving the shots is Nurse Dolores Harkins, missionary of the Evangelical and Reformed Church, bound for Africa. Second and third in line are Irven and Patty Stern, who were consecrated at the Ocean Grove Conference for service in India. One hundred ten missionaries from twelve denominations are attending the training course sponsored by the Division of Foreign Missions of the National Council of Churches

German authorities made their exhibition hall available to the rally and also turned over to it several large halls on the famed Leipzig fair grounds.

Students Collect Books for Nigerian Library

There will be a public library in Nigeria next year — the first library in the history of the country. It will be possible because young American high school and college students responded to an appeal and collected more than 70,000 books for its shelves. The appeal came from the Rev. James H. Robinson, pastor of the interracial Church of the Master in New York. He had told the students of the young African who prepared for his exam in New Testament by first writing out all of the Gospels and the Book of Acts — and of another who copied fifty pages from an algebra book.

Baptist Delegation Reports on Religion in the Soviet

Members of a three-man Baptist delegation that toured Russia at the invitation of the All-Soviet Council of Evangelical Christians (Baptists) issued a statement on their return saying that they had found strong Baptist communities in many Russian cities. Their statement said the delegation had been assured by Russian Baptist leaders that "there is now complete freedom of worship in Soviet territories and that all religious communities enjoy equal rights and opportunities." The delegates reported that there are some 5,000 Baptist churches and more than 512,000 baptized Baptist believers in Soviet lands. Since 1917 the number of Baptists is said to have increased fivefold, and in recent years in particular much blessing has been experienced. They reported that outside the home, religious instruction of the young was forbidden, but services were open to all. They said that they saw evidence of young life in the crowded congregations that greeted them everywhere. Russian Baptists expressed the hope that they could send delegates to the Jubilee Congress of the Baptist World Alliance in London.

Congregationalists Denounce Atom Bomb Production

Atomic and hydrogen bomb production was denounced by the General Council of Congregational Christian Churches as "a prostitution of scientific skill." Delegates approved a resolution calling for multilateral disarmament and outlawing of nuclear weapons. In other actions the Council approved a proposal to continue negotiations for a merger of the Congregational Christian Churches with the Evangelical and Reformed Churches. Congregational Christians also gave a decisive vote of confidence to the denomination's Council for Social Action. Delegates approved, by a vote of 876 to 17, an Executive Committee recommendation to make a series of changes designed to improve the social action body.

News Briefs

Dr. Everett R. Clinchy, president of the National Conference of Christians and Jews, who recently returned from a five-month tour of the Far East and Europe, claims that religion will prove to be a major factor in the decline of communism in Asia. He also said that free Asian peoples fear feudalism and colonialism more than communism.

More than 5,000,000 persons have seen the Billy Graham evangelistic film, "Mr. Texas," and another 3,000,000 have seen his later production, "Oiltown, U.S.A." The pictures now are being shown to an average of twenty-eight audiences a night in this country.

The publication of a new translation of the Bible in the everyday spoken language of Greece has been started in weekly installments by a publishing house in Athens. The original Greek text and the vernacular translation from Hebrew texts appears in parallel columns.

Churches in the nation's capital were urged by the board of directors of the Washington Federation of Churches to end all practices of racial segregation and discrimination. The directors committed themselves "as representatives of the churches, to a new, earnest, and vigorous effort to make our churches be churches of all the people without distinction of color, race, economic or cultural status."

The Christian Reformed Church has set the quota to be paid by each family in the denomination at $58.30. The money will go toward a budget of $3,335,000 for foreign and Indian missions and the support of the denomination's college and seminary.

Billy Graham's report on the Greater London Crusade indicates that attendances reached the total of 1,336,500; recorded decisions for Christ were 28,209. Since April 16, when meetings began to be relayed to the provinces, there have been 405 relays.

Quotes in the News

Dr. Kenneth I. Brown, executive director of the Danforth Foundation, St. Louis: "We can speak of Christian fellowship or education in no narrow, intolerant or sectarian sense. Christian education has the obligation to work for the establishment of the fellowship of an intellectual Christian community broad enough to include many who disagree and deep enough to attract many of rock-founded conviction."

G. Bromley Oxnam: "Suppose every Russian in the world were to die tonight. Suppose the Kremlin walls were to disintegrate and become dust. Suppose Russia as a nation were to cease to exist, her military might disappear. Would our problems be over? Would security and peace be our lost? No, the spectacle of a world in part overfed and in large part hungry; a world with its differing standards of living; a world with millions who have never known the meaning of liberty; a world hungry, ignorant and diseased, would still be a restless, seething world. The revolutionary surge would still confront us. The world must be reborn."

Dr. Howard Lowry, president of Wooster College: "The church college stands in high treason to its own intelligence if it does not keep its beliefs at center. A church college is not merely a college plus church, chapel and religious courses. Its justification lies wholly in its effort to be a Christian community."

Liston Pope, dean of Yale Divinity School: "The religious institutions in America have taken on the protective coloration of the society in which we live; it is little wonder that they blend so easily with the social landscape and accommodate so neatly to the evil about them."

John A. Mackay, retiring moderator of the General Assembly of the Presbyterian Church U.S.A.: "For the first time in American history, the invisible informer has begun to haunt the halls of learning and the chambers of government. An informer can be faceless, nameless, and immune. He can smear the characters and wreck the careers of men and women for whom he remains invisible in a sheltered shadow. It now begins to be taken for granted that to make a charge, if it is made often enough, and receives publicity enough, is the same as to prove a case."

AS OTHERS SEE US

Mrs. Mary Ellen Leppink
Castañer, Puerto Rico

IT IS necessary in a project such as ours to see ourselves as others see us. Without such evaluations we tend to develop a false sense of knowledge and become too dependent on "Americano" ideas.

This past winter thirty students from the University of Puerto Rico's School of Social Work spent two days visiting us. Later we received evaluations of the project.

They praised the religious feeling which permeates the work; and they were amazed that we do not insist that a person come to our church before we will help him. They felt that the co-operation which exists between persons and departments, the awareness on the part of the personnel of the project's handicaps and shortcomings, and our willingness to accept suggestions are characteristics which stand out.

They commended the over-all services of the project—specifically the community center's attempts to help all ages make better use of their leisure time, and the fact that the sports program helps stress the sense of belonging to the community; the raising of a variety of farm animals as a demonstration to the community that it can be done, and the idea of interesting father and son in farm projects together. They also praised the attempts made by the teachers of the academy to interest the students in coming back to Castañer after further training; the hospital-aide course, the sterilization program and the charging of fees to those who can pay for medical service, thus giving the patients a sense of worth and of participation in the program.

All approved our work at Cerrote, especially for the fact that right from the beginning we have based our help on the needs of the people themselves — that the people help plan the work and understand that the responsibility for it is ultimately their own.

They felt that our two greatest handicaps are the great turnover of personnel and our lack of knowledge of Spanish. Almost all stressed the need for longer terms of service (especially more than the one or two years that most of us now come for). This is important because Puerto Ricans identify a program with its leaders—when a leader leaves, so does the faith of the people in his phase of the project.

Thus the students suggested having continentals only for supervisory posts, thus allowing Puerto Rican leaders to carry on even when supervisors change.

But especially they suggested that the project do much more to interpret its program to the community, to explain the purposes of the project, to have the people participate in the planning and responsibility for carrying out the program; otherwise the people just take the services for granted. This might be done by holding public meetings so the people could express their problems, suggest solutions and consider wherein the project can help. Also they thought more time should be spent training local leadership and they emphasized having more Puerto Rican employees.

The students noticed that, because we are a group of "Americanos," we are isolated from the community; we need to do much more visiting and to take advantage of every opportunity to be with Puerto Ricans.

They felt that there are a multitude of untapped sources of help on the island, and that the project should publicize its work and needs much more. Having a director with full time allotted to directing would allow him time to do such public relations. Hopefully such a full-time director would do considerably more research.

Three other specific suggestions were made: obtain a social worker, secure a Puerto Rican teacher for Cerrote, instruct the community about the economic problems of operating and expanding the academy and let the community help solve them.

Would that we could really live in such a way that all with whom we come in contact would ask themselves, as did one social work student, "What have *I* done for humanity?"



A study group meeting at Brethren Academy in Castañer

Eugene Carper, formerly of Manheim, Pa., has been appointed administrator of the Castañer project, beginning Sept. 1, 1954. Eugene has served as pastor at Canton, Ohio, for the past three years.

UNTO THESE, MY BRETHREN . . . . *a new Brethren Service filmstrip*





Two nurses bend over the cribs of little children in the yard of the Lichtenau Orthopedic Hospital in Germany . . . A volunteer works with young boys in the YMCA in Linz, Austria, teaching them sportsmanship and helping to provide wholesome recreation . . .

These are only two of the scenes shown in the new filmstrip depicting the work of Brethren Service in Europe. You will see others—material aid being provided for the needy, work camps building bonds of friendship, student exchangees becoming a part of another family, alternative service men at work witnessing for peace, heifers bringing hope and joy to refugees. You will see scenes from Germany, Austria and Greece. All this and much more is a part of Brethren Service . . . and you, too are a part of Brethren Service.

Unto These, My Brethren

is the 1954 special filmstrip production of the General Brotherhood Board. It is the fourth of a series of annual Brethren-produced audio-visuals which dramatically present major areas of the church's work.

This newest Brethren production is the result of almost a year of carefully planned effort. With senventy-five pictures, taken abroad especially for this filmstrip and documentary narration, it tells a vivid story—one that every member of the Church of the Brethren will want to see. Narration is available on either 78 rpm or 33⅓ rpm records. The filmstrip runs for approximately twenty minutes.

Release Date—

for this new filmstrip is September 12, 1954. Churches may order on a free loan basis for any period of time that they desire to use it. It would be wise to give second choice date when ordering. Copies of the filmstrip may be purchased for $5.00. A leader's guide with suggestions for discussion and worship accompanies each filmstrip.

Suggestions for use—

1. General Sunday evening service, with discussion and worship to follow.
2. Youth meeting. Good chance to call in a returned European volunteer from your church to lead discussion.
3. Women's groups can find many ideas for projects from seeing this filmstrip.
4. Men's groups could build a program around the filmstrip, perhaps inviting men's groups from neighboring churches.
5. As program material at fellowship suppers, district gatherings, class meetings, youth rallies.

Your own committees can think of many other ways to use this filmstrip. **Send your order in today!**

OTHER AUDIO-VISUALS

More for Peace. 45 min., sound, $10.00. Story of a veteran returning from Korea and how he challenged his home church to build more seriously for peace. Suitable for whole church.

Government Is Your Business. 25 min., black and white, $5.00. Highly recommended in area of Christian citizenship.

For All People. 26 min., sound, $8.00. Dramatic story of a mission church which ministers to people of many races—Negroes, Chinese, Japanese, etc. All ages. Lends itself to classroom discussion.

Atlanta Housing Story. Filmstrip, 30 frames, 75c. Designed to start serious thinking and discussion. Story of one city's campaign to provide adequate housing for Negroes. Mimeographed script.

Order from: Visual Education Service, 22 S. State St., Elgin, Ill.

- - - - - - - - - **Clip and Mail** - - - - - - - - -

Visual Education Department
22 S. State Street
Elgin, Ill.
Request for free loan of UNTO THESE, MY BRETHREN

Date of showing .....

If you wish to use UNTO THESE, MY BRETHREN more than one day, kindly indicate the period desired below:

From ..... **to** .....

Check record speed desired ..... **78 rpm,** ..... **33⅓ rpm.**

Congregation ..... **District** .....

Mail to:

.....

.....

CALLED--to be Teachers

Dessie R. Miller
Director of Children's Work

DR. BROWN was opening his mail. He laid one letter aside, leaned back in his chair and stared out the window. The campus was beautiful even in winter, but he was not thinking of the view. He reached for the letter and reread the last paragraph. ". . . I am especially anxious for you to bring inspiration to our teachers. Something seems to be lacking in our educational work. We try to choose the best trained people, but there is little evidence of consecration to the teaching task."

This request was similar to many others which came to Dr. Brown as he was asked to give leadership in local churches. He picked up the next letter. The postmark was familiar and he smiled as he realized that it was from a former student, now a director of Christian education in a large church in a distant city. He read her letter eagerly. It was always refreshing to share the new insights which were characteristic of her creative approach to her work. This time she shared a problem. Dr. Brown sighed and placed her letter beside the first one. How alike the two statements were. "The problem must be universal," he mused. "Here she is enthusiastic and ready to go, but she finds the teachers complacent and self-satisfied. How can she inspire them to greater consecration and effort? It looks as if churches need practical help on something more basic than teaching techniques."

Yes, Dr. Brown is right. We do need help. Leaders want to challenge and inspire workers. Teachers are eager to find joy and satisfaction as they serve. Regardless of humility, every person must feel that this work is significant. How can you find this significance in church school teaching?

Here and there we find teachers who feel "called" to teach in the church school. These teachers serve with consecration and effort. Their work is truly significant to them. What does it mean to feel that way about teaching?

A very good answer came from a rather young and inexperienced teacher who was attending a laboratory school. One afternoon the kindergarten teachers were discussing how much children are aware of the Christian faith of the adults who work with them. This discussion led into deeper things, including the commitment and consecration of teachers. Mary High, three years out of college and a public school teacher, leaned forward and spoke hesitantly, "When I was in youth work, I considered many avenues of services. I felt that I must give myself in some way. Of course, my work in public school with children is very satisfying, but when I was asked to teach in the church school, I felt that it was a special call to serve Christ through my church. It is difficult to describe in words, but through it I serve and hope I am influencing children in Christian growth."

What kind of churches produce teachers like Mary High? Why is it that some teachers feel called while others think teaching in the church school is too much bother if it requires time for much preparation or study? Leaders who have studied the churches producing the "Mary Highs" find some of the following factors in operation.

There are leaders who have a contagious faith. In fact, there is a sense of mission which permeates the atmosphere of the whole church. This is due to the attitude of individuals in leadership positions. They believe, first of all, in Christ and his message to mankind. Secondly, they believe in potential and worth of persons. Thus, faith in God and Christ spills over to faith in people. When choosing teachers, they are eager to find the best, but they also believe that there is a best in persons. If properly nurtured and challenged, this excellence to be found in persons can be used in consecration to the teaching ministry. Leaders with contagious faith help to produce teachers with a similar faith if that faith is big enough to believe in the excellence and worth of every person. Inspired church school teachers give inspiration to their pupils. In this way, the cycle continues.

A mother asked a teacher of juniors what she had said to her young son to change his behavior during the church worship so completely. The teacher looked surprised. "I didn't say anything to him specifically," she said. "The class discussed the worship in the sanctuary and I assured them that I knew they were grown up enough to participate and to set an example for younger boys and girls."

Teaching tools are adequate in these churches. Curriculum materials, physical equipment and supplementary helps make a difference. A good teacher may accomplish much with few resources, but the same teacher will go further if the church makes every provision to supply the best helps. Workers with children point out that light and color in the learning environment influence the response of children. Adults are not less sensitive.

Teachers are given a feeling of security. This comes primarily through provision for in-service training. Few people in the church accept responsibility with a complete sense of preparedness. In fact, such an attitude may not be completely wholesome. In many churches, every new teacher of children starts working with a teacher who is experienced and trained. They plan units of work together as well as evaluate pupil growth and progress. Gradually the co-teacher becomes more secure and is ready to take primary responsibility for planning and teaching the units.



Most teachers who are fully consecrated to their task feel that teaching is a special call to serve Christ through the church

Leadership magazines and guidance materials of all kinds should be available to all workers. Creative teachers who feel called to teach desire to read.

Fellowship within the group is important. It unites people in a common purpose. We know that knowledge and insight are essential, but often fail to lead to action and change in practice. Teachers who feel called to teach influence their co-workers if they are united in a strong fellowship. One leader believed so ardently in this that he worked out the levels and ways in which it may be developed. Starting with the least and proceeding to the highest, he decided that we build fellowship in a group by:

(1) Having fun together.
(2) Eating together.
(3) Singing together.
(4) Working together.
(5) Worshiping together.

A wise leader plans training opportunities in such a way that fellowship values are incorporated.

Teachers evaluate their achievements. We have never worked out very satisfactory evaluating instruments in the field of Christian education. We have said that the results are too intangible to measure. Then, too, we often feel that we are sowing seed which will bear fruit later in life and it is difficult to measure immediate results. All of this may be true, but the fact is that the teacher who feels called to teach has continuous reassurance of the worth-whileness of his efforts. He knows that both teacher and pupils need to appraise and summarize the learning which has taken place. This must be done with every unit and project in order to realize the full value of the learning experience.

HOW SHALL TEACHERS BE CALLED?

Suppose your church is planning for a new church school year. The personnel committee is seeking new people to call to teach. They want these teachers to be inspired and consecrated. What steps should be taken to call such persons to the teaching ministry?

The church will hand-pick the best workers. There are factors to consider related to personality such as ability to work with people, sense of humor, physical attractiveness and appeal to the group with whom he will work. These are all important and need to be considered along with an individual's Christian faith and the experiences in action growing out of that faith.

In order to call workers possessing a background of Christian experiences and a contagious personality, it is necessary to make a careful study of church records. In many cases, the use of interest finding cards in order to discover the area in which people express interest in serving is desirable. Professional people and community leaders often possess the necessary educational background. If they have had enough Christian experience to feel called to teach, they are excellent people to choose. Older people are sometimes overlooked. Parents whose children are grown up often have more time and energy to devote to the work of the church than young parents. Parents are always key people, however, because the problems of growth are very real to them.

Discuss the job analysis with the prospective teacher. People in all walks of life accept responsibility more readily when they are clear about its scope. Many teachers are unchallenged because they are approached casually and the work is pictured as limited to meeting with a group for a short period on Sunday morning. We know that the creative teacher gives much time to preparation and professional reading. Planning with the co-teacher, departmental superintendent and parents is also a part of the work. A big task challenges us to greater consecration and commitment than something which may be accomplished with little expenditure of time and energy. We need to take time to give a detailed analysis of teaching responsibilities to all prospective teachers. This is also a good time to build up the teacher's faith in himself. He needs to feel chosen because of special qualifications to work with particular group.

Enlist teachers through personal invitation. A detailed job analysis cannot be shared in a casual invitation to teach. A personal conference is necessary in order to clarify the work and the importance of the responsibility. Members of the Board of Christian Education, personnel committee, departmental directors or superintendents and, in some cases, the pastor are logical people to extend the enlistment call. Telephone calls, brief conferences following services or chance meetings should not be used. Churches with well-planned educational programs have also long since dispensed with popular election of teachers. The church with an educational board must have faith in the board's ability to work out educational policy. This will be directed toward selecting the best qualified persons and extending personal invitations to them.

Plan for a meaningful service of consecration. The sense of being called comes from within and commitment is spiritual in nature. For that reason, services of consecration cannot insure its presence. We know, however, that such services can deepen the inner responses and influence attitudes. The minister who is aware of the importance of the ministry and of the inspiration and consecration needed by workers will find many opportunities to lift up this work. He strives to bring the total congregation to an awareness that teachers have been especially called by the church.

What does it mean to be "called" to teach? There is not a simple answer because spiritual response is hard to describe in words.



MEDICINE

for the Andean Indians

Dr. Philip E. Ovalle

THERE are many interesting medical cases among the Indian population. As in all rural communities one sees particular need for medical care, but still there is a stronger need here for public health and social service. The fact that this area is not far from the capital does not aid the people in receiving from public institutions the aid they need. For example a child ten years of age suffering with a venereal disease, acquired perhaps from his own parents, depicts the picture quite clearly. There are also several cases of boys suffering with cryptorchism, which if not treated will naturally lead in later years to serious consequences. A child at home with an infectious condition, has several brothers; the mother presents a picture of emaciation, for she has anemia and a fever at intervals and cough. She is a possible candidate for tuberculosis if not already afflicted with it. Several children are sick with measles and bad colds.

These are some of the cases that we see when we have our clinics on special days. There is no one particular line of medicine that can be recommended for use at the present time. The conditions are so varied that the only thing is to meet each case individually. Many of the parents work in Quito and acquire there social diseases, which invariably are treated in Calderon.

Then we must keep in mind the peculiar Indian psychology, based in most instances on prejudice, ignorance and even superstitions. This is a great drawback to giving people real assistance. The ancient feeling that a hospital is a place to die in still prevails. To convince a patient to have an X ray of the chest, a Wasserman test or a tooth pulled is really a victory and to persuade him to go to Quito for hospital care is a thing of the other world! They prefer to stay at home and die there.

I will say, however, that the picture is gradually changing. It has taken much effort and time gradually to convince the Indian people of what can be done for them. It is encouraging to hear mothers requesting information as to the manner in which to raise their babies. They are beginning to appreciate to a certain extent the efforts made by the Calderon mission to lift them from their ignorant passive behavior.

Considering the health picture as a whole, and looking backwards for a year or so, there is no doubt of the need for a public health program as well as a social service program. These two services would go hand in hand with the medical aid given. Prevention is considered a more sound policy than the actual cure.

Teaching the Indians how to live, how to care for the teeth, the consequences derived from drinking contaminated water and eating spoiled food, the prevention of decayed materials forming breeding places for flies, etc., would naturally lead to the lowering of disease rates. The social service worker would locate cases that present an urgent need for care, be it in a hospital or at home.

Salaries paid to individuals in charge of these services could easily be procured from the saving produced from the lesser amount of medicines purchased, since the disease rate would be lower.

The mortality rate among the Indian children in Ecuador is very high. We ask ourselves the question, Can we not contribute to bringing this high rate down as low as possible? I think we can, for already much has been done by your mission, but certainly still more can be done for the future. The results already achieved by the mission are a fine example of how much more can be done. Mutual co-operation between the mission workers and public institutions in Quito is a process which is much desired and can be achieved. We must gain the Indians' confidence, so that they can lose their fears. This will be a great achievement and that is what has been done to a great extent by the mission workers. The medical problem with the Indian in Calderon is not too difficult, as long as it is extended to a public health and social program; then results will undoubtedly be remarkable.

A Colombian by birth, Dr. Ovalle was educated and naturalized in the U. S. and has served in numerous governmental health missions. For the past three years he has spent one day a month at the mission holding clinics for the Indians. He is also personal physician to the president of Ecuador, Senor Velasco.

Sadie J. Miller — A Tribute

Betty King Fox
La Verne, California

IT WAS on her seventy-sixth birthday that Sadie was stricken. I found her on the floor, unconscious and helpless, when I went to her home to go to church with her that evening. Only a half hour earlier she had been to the home of her neighbors, the E. H. Ebys. She was taken to the Pomona Valley hospital, where she improved but never regained full use of her body or mind. A month later she accomplished the transition. During her more lucid periods she begged to be taken "home," which was always somewhere in India.

On a farm near Waterloo, Iowa, four daughters came into the home of Simon and Lydia Fike Miller. The fifth daughter was Sadie Jane, who arrived on March 28, 1878, and was named for her grandmother and great-grandmother. After her came seven brothers and two sisters. Two brothers and two sisters died in infancy, leaving five sisters and five younger brothers to grow to adulthood. An older sister, Eliza, and the youngest brother, Arthur, were to serve with Sadie as missionaries in India.

In her Iowa community Sadie grew up as youngsters did in those days. She attended a country school, and went to Sunday school and church regularly. At the age of fourteen years she was baptized into the South Waterloo church by D. H. Walker of Lull, Pa.

Early in life Sadie showed an aptitude for music and was given every encouragement by her family and church, specializing in both vocal and instrumental music. She put music into the souls of many as she taught it in the homes and churches of the local area and the district. She also went into other parts of Iowa and into Minnesota. Later she entered Mt. Morris College, where she graduated in music while teaching in the department. A large part of her service to India was through her little hand organ which was set up on the spot to contribute largely to many a meeting.

Those who knew her during her Mt. Morris days describe her as a pretty, jolly, happy-go-lucky girl. It was while a student here that she received her appointment to go to India. The Mt. Morris congregation assumed the responsibility of her support and continued that support throughout the fourty-seven years of her service.

In 1903 Sadie sailed for India. In



Sadie J. Miller

the same party were J. M. and Anna Blough, I. S. and Effie Long, Mary N. Quinter and Nora Arnold. Already on the field were the Stovers, Bertha Ryan, S. N. McCanns, D. V. Forneys, Adam Ebeys, Jesse Emmert, D. J. Lichty, and Sadie's older sister, Eliza.

Sadie easily adapted herself to India and its people. Some of her time was spent in various boarding schools, and one year she looked after the missionary children who were in school away from home at Landour, but the work she liked best was among the Indian villagers. She lived in the village with the people and at their level. She was truly of India. While the rest of us made trips into the jungle accompanied by what amounted almost to a caravan, Sadie rode her trusty bike with only what it would carry. We took with us bedding, food, mosquito nets, equipment for boiling water and even our own cooks trained to protect us from contamination. Sadie slept in the villagers' beds, ate their food and drank their unboiled water. And much to our amazement, she seldom suffered the bouts with malaria, dysentery, and so on that the rest of us often endured.

With Sadie into a village would go several Indian Christian workers who were responsible for many things: the visual education work, village betterment programs, the evening meeting and social calls during the day. Sadie was especially good at keeping herself in the background and pushing forward the Indian workers, thus developing Indian leadership. She kept herself available for consultation and would, if necessary, step in and take over when things did not go right.

While her helpers were about their business Sadie was busy in personal evangelism with the women and children in the homes. She stressed handcrafts and taught them many kinds, among them knitting. They spun the thread from their own cotton and whittled needles from bamboo. Boys, girls, women, and sometimes men, were busily knitting all over the village. Every evening there was an evangelistic meeting and showing of slides.

After several weeks, depending upon the interest, the campaign was climaxed with a gala time. The handwork was exhibited and several prominent citizens of the area came in to award prizes in the various divisions. The mayor made a speech and the preacher gave Bible lessons. There were religious gurbas (songs and drills) by different groups, ending with a song fest that continued far into the night. Thus the village had been treated to recreation, information and uplift, as well as the gospel, and it eagerly looked forward to the coming of the evangelistic party next year. Usually there were baptisms, if not this time, surely later. An extract from Sadie's letter written from Kambodia in February 1944, reads: "The host and his wife where I had my headquarters and seven others, were baptized at the close of our stay. To date there have been sixty-five baptisms." (This probably referred to the total for the touring season thus far for the touring season was from November to April.)

We soon noted one of Sadie's techniques by which we were so impressed that we adopted it as our own policy. When a worker under her supervision was offered a position with the government or a private agency, she gladly sacrificed in her own work to release him to the larger service. Of course, it was always the best workers who were asked for and this necessitated the training of other workers. But it made the released worker's testimony more effective because it put him in a position where the public could be sure that his witness was voluntary and sincere. Now that he was not longer dependent upon the mission for benefits, they were certain that he was not "plugging" for his bread and butter. This was important among a people on the verge of independence and to the church about to step out upon its own resources.

Another of Sadie's vital interests in India was the work of the Women's Christian Temperance Union. She served several years as divisional president and five years as national superintendent of the Loyal Temperance Legion, the children's section. She edited the temperance monthly in Gujarati, translated "Heridas," an Indian

temperance story, from Hindustani into Gujarati, compiled a temperance songbook in Gujarati and organized many local unions in Gujarat.

In December of 1949 Sadie arrived in the United States, retired after fourty-seven years of service to India —longer than any missionary of the Church of the Brethren. After visiting about in various places she came to live at Hillcrest, a Brethren center for retired people in La Verne. She was here but her life and interests remained in India. She was the first resident of Hillcrest to leave it for mansions elsewhere.

Sadie is honored by her church and missed by her American friends. But we can be sure that in the hearts of her Indian people there is a deep sob. She spent much of her own money on the needy, especially in helping young people in school. She continues to live in India through many of her children, who are new teachers, nurses, pastors, foundation stones of the Indian church.

Funeral rites were held in the La Verne church with Bro. Earl Breon, executive secretary of Hillcrest, officiating, assisted by Bro. Galen Ogden. A lifelong friend and former pupil, Mrs. Edgar Rothrock, sang Sadie's favorite hymns. Interment was in Evergreen cemetery near La Verne.

The Church at Home

Edited by Alberta Yoder

On the Home Mission Frontier

CHURCH OF THE BRETHREN
13th Street & Virginia Avenue
Front Royal, Va.

March 20, 1954.

General Brotherhood Board,
Elgin, Ill.

Dear Brethren:

The Church of The Brethren at Front Royal in a regular council meeting March 12th 1954 moved unanimously to convey the following message to the General Brotherhood Board, Elgin, Illinois, and to the District Board of Administration of Northern Virginia.

Realizing what the Church means to our lives and the lives of our children and also what its influence will mean to many others in our community in the years ahead.

We wish to convey our appreciation to the General Brotherhood Board and the District Board of Administration; For their efforts and interests for our sake. For the prayers and financial support that has made possible our new Church building and the support given our pastor.

Our prayer is, that we may be found faithful in the stewardship which we have come to know.

Sincerely,
Front Royal Church of the Brethren
Cecile R. Smith
Church Clerk.

Baltimore, Eastern Maryland

The Brethren in Baltimore, Md., are not content to have just one Church of the Brethren; rather they have several thriving churches in greater Baltimore, which is one of the rapidly growing scenes of America.

Robert E. Richards, Brethren minister and evangelist, held a preaching mission in Baltimore with the seven churches in the area co-operating. This preaching mission held in the winter was attended by more than 3,000 people. Frank E. Williar, pastor of the North Baltimore church, says, "Never before in Baltimore have so many Brethren been in attendance at a series of services. Twenty-one additions to the North Baltimore church by baptism and letter resulted."

The preaching mission was followed by a fellowship visitation crusade until Pentecost. Pastor Williar says, "There are many good prospects for membership."

Bro. Williar lists several signs of hope as follows: (1) members moving into Baltimore; (2) people in community who need Christ and the church; (3) warm spiritual fellowship to Win Men to Christ. However, he also observes several dangers, namely, (1) tendency toward closed Brethren fellowship and (2) fear of strangers.

May the church everywhere increasingly become a warm fellowship that takes in everyone!

Des Moines, Stover Memorial church, Middle Iowa

The Stover Memorial church in Iowa's capital city, which was organized less than a decade ago, now had 153 members and is a splendid, growing church. The church was organized in August 1945, meeting in a home first and later in a room in the Y. M. C. A. building. Today the church has a beautiful brick building erected in 1949 at 4100 Sixth Avenue in Des Moines. A modern parsonage was built on the parsonage lot. Pastor Dale W. Brown, who has been the shepherd of the Stover Memorial church since 1949, says, "When we have the garage built, we certainly feel that we will have a fine set of buildings. But we are already beginning to outgrow our church building in many ways."

Sufficient growth is evident when a new organization begins to outgrow its facilities within a few years.

Front Royal church, Northern Virginia

The Front Royal church in Northern Virginia was organized as a congregation in 1948. A young church needs the nurture and help of those stronger. The district, region and Brotherhood have helped through counsel, prayers and financial undergirding so that today Front Royal not only has a membership of over 100 members but more and more carries its own program. The above letter from Front Royal is typical of the appreciation expressed by churches assisted by a district, region and the Brotherhood.

Weddings

Ayers-Hedge—Bobby Lee Ayers and Phyllis Lorraine Hedge, both of Roanoke, Va., in the Hollins Road church, Roanoke, Va., July 17, 1954, by J. Weldon Myers.—Betty J. Davis, Roanoke, Va.

Baker-Stoner—Oliver T. Baker of Marion, Iowa, and Monimia Stoner of Cedar Rapids, Iowa, in the Root River church parsonage, June 5, 1954, by the undersigned. — Warren W. Hoover, Preston, Minn.

Brewer-Angelo—Samuel Harold Brewer and Doloris Rose Angelo, both of Hooversville, Pa., in the home of the bride, July 15, 1954, by the undersigned.—Kenneth R. Blough, Hollsopple, Pa.

Butler-Smith—Franklin A. Butler of North Canton, Ohio, and Peggy Jean Smith of Canton, Ohio, July 10, 1954, in the parsonage, by the undersigned.—C. C. Louder, Canton, Ohio.

Carper-Sherick—Richard A. Carper and Betty Joan Sherick, both of Marion, Ind., at the church parsonage, June 11, 1954, by the undersigned.—T. G. Weaver, Marion, Ind.

Dudonawicz-Mest — Albert Dudonawicz and Ruth Mest, both of Pottstown, Pa., in the Pottstown church, June 19, 1954, by Maurice Hoover.—Anna Frey, Pottstown, Pa.

Ford-Essig—Richard C. Ford and Roberta Essig, in the Ivester church, Iowa, June 20, 1954, by the undersigned.—Charles A. Albin, Grundy Center, Iowa.

Frantz-Reist—George William Frantz and Mary Verlee Reist, in the Ivester church, Iowa, June 6, 1954, by the undersigned.—Charles A. Albin, Grundy Center, Iowa.

Frew-Wood—Gordon Frew and Sarah Wood, both of Nokesville, Va., July 4, 1954, in the Nokesville church, by the undersigned. — Dewey D. Fleishman, Nokesville, Va.

Gibson-Angell — Marvin Eugene Gibson of Boones Mill, Va., and Hattie Lee Angell of Roanoke, Va., by the undersigned, and in his home.—Oscar R. Fike, Boones Mill, Va.

Hetrick-Brower—Merle Edward Hetrick of Grantsville, Md., and Shirley Lucille Brower of Star, N. C., March 13, 1954, in the Maple Grove church parsonage, by the undersigned. — Jesse W. Whitacre, Grantsville, Md.

Hollar-Michael—Joe Hollar of Nappanee, Ind., and Sue Michael of Montpelier, Ind., in the Bethel Center church, June 6, 1954, by Russell Weller.—Mrs. Homer V. Huffman, Hartford City, Ind.

Hummell-Rohrs — Ronald Hummell and Adele Rohrs, in the Bowman Memorial chapel, Chicago, July 10, 1954, by the undersigned.—James H. Beahm, Chicago, Ill.

Knieriem-Bitner—Samuel R. Knieriem of Meyersdale, Pa., and Dorothy J. Bitner of Sellersville, Pa., in the Quakertown church, June 13, 1954, by Irvin Knieriem, brother of the groom, and the undersigned. —Luke H. Brandt, Quakertown, Pa.

Lively-Good — Robert Paul Lively of Columbia, Pa., and Audra Joie Good of Elizabethtown, Pa., July 4, 1954, in the Elizabethtown church, by the undersigned.—Nevin H. Zuck, Elizabethtown, Pa.

Ludlow-Finley—John Ludlow of Phoenix, Ariz., and Leona Finley of Oroville, Wash., in the Ellisforde parsonage, June 6, 1954, by the undersigned. — M. G. Blickenstaff, Tonasket, Wash.

Masterson-Bowman — Omer Masterson and Jo Ann Bowman, in the Bowman Memorial chapel, Chicago, July 4, 1954, by the undersigned. — James H. Beahm, Chicago, Ill.

Miller-Brandenburg—William E. Miller of Xenia, Ohio, and Ruth Evelyn Brandenburg of Dayton, Ohio, June 5, 1954, in the East Dayton church, by the undersigned. —Lester E. Fike, Dayton, Ohio.

Musselman-Eppley—Maurice Musselman of Roann, Ind., and Miriam Eppley of Wabash, Ind., in the Central E.U.B. church, Wabash, by the father of the bride, Rev. Paul Eppley.—Mrs. Herman Musselman, Macy, Ind.

Oaks-Meador — John Oaks and Barbara Meador, both of Tonasket, Wash., in the Ellisforde church, Wash., June 24, 1954, by the undersigned. — M. G. Blickenstaff, Tonasket, Wash.

Paoli-Sullivan—Ronald Paoli and Lynn Sullivan, in the First church, Chicago, Ill., May 22, 1954, by the undersigned. —James H. Beahm, Chicago, Ill.

Parman-Mohler — Robert Parman of Grant City, Mo., and Arlene Mohler of McCune, Kansas, in the Osage church, June 13, 1954, by the undersigned.—Francis L. Shenefelt, McCune, Kansas.

Pirkey-Ross — Herbert C. Pirkey and Helen L. Ross, in the Newport News church, June 12, 1954, by the undersigned. —Minor M. Myers, Newport News, Va.

Powell-Hanover — Dale E. Powell and Elizabeth Louise Hanover, both of Marion, Ind., at the home of Lewis E. Powell, July 4, 1954, by the undersigned.—T. G. Weaver, Marion, Ind.

Richardson-Hite—Floyd Richardson and Irene Hite, both of Tonasket, Wash., in the home of the bride, June 5, 1954, by the undersigned. — M. G. Blickenstaff, Tonasket, Wash.

Schaffner-Lowdermilk — Clair David Schaffner of Orwin, Pa., and Carol Elaine Lowdermilk of Uniontown, Pa., July 9, 1954, in the Uniontown church by Harvey S. Kline, Jr., and the undersigned.—M. Guy West, York, Pa.

Shoemaker-Gross — Thomas Shoemaker and Anne Gross, in the Bowman Memorial chapel, Chicago, Ill., April 10, 1954, by the undersigned.—James H. Beahm, Chicago, Ill.

Stricklin-Ropiak — Jack Stricklin and Renee Ropiak, in the First church, Chicago, Ill., May 22, 1954, by the undersigned.—James H. Beahm, Chicago, Ill.

Talbot-Yeater—David Talbot of Sunnyvale, Calif., and Mary Ellen Yeater of Cupertino, Calif., June 27, 1954, at the Oakland church parsonage, by the undersigned. — Grant T. McGuire, Oakland, Calif.

Tracey-Hansel—John C. Tracey and Rose M. Hansel, both of Baltimore, Md., July 3, 1954, by the undersigned.—Albert C. Schue, Baltimore, Md.

Utt-Gardner—Harold E. Utt of Galax, Va., and Mary Lillian Gardner of Roanoke, Va., in the Galax church, June 26, 1954, by Bro. Otte E. Utt, father of the groom. —Mrs. R. R. Spears, Galax, Va.

Walker-Finley—Jimmie Dale Walker and Virginia Finley, both of Oroville, Wash., in the Ellisforde church, June 25, 1954, by the undersigned. — M. G. Blickenstaff, Tonasket, Wash.

Walters-Snell — Raymond Walters and Lucille Snell, both of North Manchester, Ind., in the West Manchester church, June 25, 1954, by the undersigned.—Howard H. Keim, North Manchester, Ind.

Yost-Kugler — Herbert Yost of Parker Ford, Pa., and Alice Kugler, June 5, 1954, in the Parker Ford church, by Alvin S. Alderfer.—Mrs. Carl C. Bechtel, Reading, Pa.

Obituaries

Andes, Lelia Mae, daughter of Brother and Sister M. G. Early, was born July 6, 1896, and died July 15, 1954, at her home at Bealton, Va. She was baptized into the church in November 1906. On Oct. 19, 1914, she was married to Amos J. Andes. She served as church choir director for a number of years. Surviving are her husband, five sons, six grandchildren and five sisters. Funeral services were held in the Midland church by her pastor, the undersigned, assisted by John Hinegardner and Bro. A. W. Long. Interment was in the adjoining cemetery. —J. E. Dettra, Midland, Va.

Andes, Louella L., daughter of Eli and Mary Leicy Sweigart, was born in Earl Township, Pa., and died in Philadelphia, Pa., at the age of thirty-nine years. She was a member of the Ephrata church. Besides her husband, Levi J. Andes, she is survived by one son, her parents, four sisters and four brothers. Funeral services were held in the Ephrata church by her pastor, Bro. J. A. Robinson. Interment was in the Groffdale cemetery.—Mabel M. Myer, Ephrata, Pa.

Ardinger, James, son of Theodore and Jennie Ardinger, was born Jan. 11, 1876, at Greenville, Ohio, and died March 15, 1954. He was married to Lucy Bowman on Jan. 26, 1901. An active layman in the church, he served on building and finance committees, taught in the Sunday school and served as president of the men's work in the Yakima church. Surviving are his wife, one daughter, one son and three grandchildren. The funeral services were held in the Keith and Keith funeral home with the undersigned officiating.—Emory C. Smith, Yakima, Wash.

Auvil, Andrew Coleman, son of Daniel and Serena Auvil, was born Feb. 1, 1872, and died July 16, 1954, in Grafton, W. Va. On Aug. 31, 1893, he was married to Mary Martha Wilson, who preceded him in death in 1953. To this union were born seven children. He was baptized into the church in 1895, elected deacon in 1897, installed into the ministry in 1902, forwarded to second degree in 1904 and ordained to the eldership in 1909. He served on the Standing Committee eleven times and on various district committees and boards. He has served the following churches: Pine Grove, Md., Goshen, Bowden, Glady, Mt. Hebron, Pleasant Valley, Shiloh, Union Chapel and Pleasant Hill, W. Va. Surviving are three children, ten grandchildren and two great-grandchildren. Funeral services were conducted in the Shiloh church by W. J. Rowe and the undersigned.—Emra T. Fike, Terra Alta, W. Va.

Beeghley, A. J., son of Daniel and Mary Schrock Beeghley, was born May 30, 1872, in Somerset County, Pa., and died July 3, 1954. On Feb. 22, 1894, he was united in marriage with Cora M. Gnagy, who died April 19, 1948. To this union were born ten children. He was elected to the office of deacon in the Sipesville church, Pa. In 1908 he was called to the ministry in the Walnut Grove church, Ill. In 1909 the family returned to Pennsylvania and he worked in the Brothersvalley congregation. Other churches which he served were Rummel and Mt. Pleasant, Pa., Western Port and Frostburg, Md., Fairview, Center and Pike Run churches, Pa. He also served on many district boards. Surviving are nine children. Services were conducted by his pastor, Galen R. Blough. Burial was in the Brotherton cemetery near Berlin, Pa.—Ruth Beeghly Statler, Somerset, Pa.

Boerner, Daniel Lambert, died July 3, 1954, at the home of his daughter near Greencastle, Pa., at the age of eighty-one years. He was a member of the church for many years. Surviving are his wife, one daughter, one son, one brother and one sister. The funeral was held from the Minnich funeral home in Greencastle with the undersigned in charge. Burial was made in the Green Hill cemetery, Waynesboro.—Samuel D. Lindsay, Hagerstown, Md.

Bowder, Edward George, son of Augusta and Emma Sutton Bowder, was born June 2, 1876, in Cleveland, Ohio, and died July 9, 1954, in the Brethren Home at McPherson, Kansas. He was baptized into the church in 1911 and remained a faithful member. He was the last of his immediate family. Memorial services were held in the Morton funeral home by the undersigned. Interment was in the Norcatur cemetery.—John Ditmars, Norton, Kansas.

Bruner, Karen Sue, daughter of Robert and Virginia Bruner, was born Jan. 28, 1952, and died May 24, 1954, in Dayton, Ohio. She was a member of the nursery class in the Beech Grove Sunday school. She is survived by her parents, two brothers, one sister, her maternal grand-

parents and great-grandparents.—Dolar Ritchey, Hollansburg, Ohio.

Bryson, George W., died at his home in Greencastle, Pa., July 8, 1954, at the age of eighty-eight years. Surviving are one daughter, two sons, seven grandchildren and eight great-grandchildren. The funeral was held from the Zimmerman funeral home, Greencastle, by his pastor, Rev. Merle Sollenger, of the Reformed church, assisted by the undersigned. Burial was in the Fairview cemetery at Mercersburg.—Samuel D. Lindsay, Hagerstown, Md.

Cassel, Milton L., son of Milton and Fannie Longenecker Cassel, was born June 2, 1895, in Penn Township, Pa., and died July 9, 1954. He was a member of the Lititz congregation. Besides his wife, Nettie Hummer Cassel, he is survived by seven daughters, three sons, thirteen grandchildren and eight brothers and sisters. Funeral services were conducted at the Beck funeral home by his pastor, Bro. Earl M. Bowman. Interment was in the East Fairview cemetery, Manheim, Pa.—Mrs. Louis Huebener, Lititz, Pa.

Crist, Eva L., daughter of David and Elizabeth Barnhart, was born June 7, 1887, at Centropolis, Kansas, and died June 8, 1954, at her home in La Verne, Calif. She was united in marriage to John B. Crist at Olathe, Kansas, on Jan. 18, 1905. The family moved to Wenatchee, Wash., in 1913, and in 1950 she and her husband moved to La Verne, Calif. Besides her husband, she is survived by two sons, two daughters and sixteen grandchildren. A memorial service was held at Pomona, Calif., and a service was conducted in Wenatchee, Wash. Burial was in the Sunnyslope cemetery, Wenatchee.—Ezra E. Crist, Wenatchee, Wash.

Diediker, Henrietta, was born Nov. 24, 1863, near Bradenburg, Germany, and died May 5, 1954. She came to America at the age of twenty-four years, and united with the church in 1905. Having lived thirty-seven years in Missouri, she moved to Chicago in 1936. Surviving are two daughters and one son. Services were conducted at the First church, Chicago, by her pastor, the undersigned. Interment was at Peace Valley, Mo.—James H. Beahm, Chicago, Ill.

Dillon, Frank, was born Jan. 15, 1882, at Cambridge City, Ind., and died April 28, 1954. On Oct. 3, 1900, he was married to Grace May Miller, who preceded him in death on April 15, 1942. To this union were born eight children. In 1900 he became a member of the Locust Grove church and served as deacon and as elder for a number of years. He also held several pastoral charges. Surviving are two daughters. Funeral services were held at the Locust Grove church. Burial was in the Locust Grove cemetery.—Mrs. Ralph Rardin, Ridge Farm, Ill.

Dressler, Mary Alverta Bankert, wife of Milton Dressler, was born June 10, 1884, and died at Manchester, Md., July 14, 1954. She was a faithful member of the Black Rock church for many years. Surviving are her husband, two stepsons, three stepdaughters, nine grandchildren and one brother. Funeral services were held in the Black Rock church by Brethren N. S. Sellers and Henry E. Miller. Burial was in the adjoining cemetery.—Miss Romaine Wildasin, Lineboro, Md.

Dubs, Irene Baughman, wife of Robert Dubs, was born Dec. 6, 1891, and died June 10, 1954, at her home near Lineboro, Md. She was a faithful member of the Upper Codorus congregation for many years. Surviving are her husband, one daughter, one grandchild, two brothers and one sister. Funeral services were held at the Black Rock church by N. S. Sellers. Burial was in the adjoining cemetery.—Miss Romaine Wildasin, Lineboro, Md.

Emrick, Harley Ivol, son of George and Allie Emrick, was born July 21, 1892, in South Bend, Ind., and died June 19, 1954, in Grand Rapids, Mich. He was married to Lena Upham on Dec. 25, 1914. To this union was born one son. Early in life he united with the church in Indiana. Surviving are his wife, one son and two grandsons. Services were conducted in the Grand Rapids church by his pastor, the undersigned.—Bill Kidwell, Grand Rapids, Mich.

Etter, Abraham H., son of Phillip and Elizabeth Hollinger Ettter, was born Feb. 10, 1874, in Dauphin County, Pa., and died July 21, 1954, at Beardstown, Ill. On Dec. 26, 1897, he was united in marriage to Louise Gardner. He was a member of the Astoria church. Surviving are his wife, four children, four grandchildren and nine sisters and brothers. Funeral services were held in the Astoria church with Bro. Paul Lantis and Rev. Fred Thompson officiating. Interment was in the South Fulton cemetery.—Mrs. Lizzie Riebling, Astoria, Ill.

Fike, Dallas J., son of David and Harriet Miller Fike, was born May 9, 1870, near Meyersdale, Pa., and died June 20, 1954, at his home in Meyersdale, Pa. He was a faithful member of the Meyersdale church for many years. Surviving are his wife, one daughter, three grandchildren, two great-grandchildren and one brother. Services were held in the home by his pastor, Bro. Earle Fike, Jr. Burial was in the IOOF cemetery, Salisbury, Pa.—Mrs. Elmer L. Dia, Meyersdale, Pa.

Frederick, Jacob Horning, son of Daniel and Sarah Horning Freedrick, was born Aug. 2, 1872, and died May 27, 1954, in Ephrata, Pa. He was a faithful member of the church. On Oct. 10, 1896, he was married to Mary Miller. Besides his wife, he is survived by one daughter, four grandchildren and one great-grandchild. Services were conducted at the Bareville church by Brethren Paul D. Wenger and Harry O. Wolgemuth. Burial was in the cemetery at Schoeneck.—Mrs. Ivan Sheaffer, Bareville, Pa.

Fry, Charles L., was born April 26, 1869, in St. Luke, Va., and died March 26, 1954, in York, Pa. He was married to Vallie Ryman, who died in 1930. He was a member of the Shrewsbury church. Funeral services were conducted at the Hartenstein funeral home with the undersigned officiating. Interment was in the Bowser cemetery.—Samuel A. Lerew, Shrewsbury, Pa.

Fultz, Mary, daughter of Jacob and Diana Brandenburg Metzger, was born April 26, 1890, in Kosciusko County, Ind., and died after an eight-month illness. She was a member of the Manchester church. Besides her husband, John Fultz, she is survived by one foster son, four brothers and three sisters. Funeral services were conducted by the undersigned, assisted by Leonard Custer. Burial was in the Oaklawn cemetery.—H. F. Richards, North Manchester, Ind.

Mohr, Edward Marlin, son of Marlin and Bernice Mohr, was born March 3, 1946, at St. Joseph, Mo., and died May 25, 1954. He is survived by his parents and one brother. Funeral services were held in the Maple Grove church by the undersigned, assisted by Bro. McKethron. Interment was in the Edson cemetery.—Walter A. Miller, Stanley, Wis.

Church News

Southern California and Arizona

San Fernando Valley—Dr. Gunther was guest speaker at the district women's work meeting. Daniel M. Long, professor at La Verne College, brought a morning message one Sunday. Our young people presented the play, The Gift. A pulpit exchange program was held in co-operation with the Glendale church, with Bro. C. LeRoy Doty interpreting the total Brotherhood program. On June 6 a special dedication service was conducted for our new organ. The valley junior college choir sang at this service. The Cotton Blossom Singers of Piney Woods, Miss., presented a program.—Marie J. Brubaker, Van Nuys, Calif.

North Dakota and Eastern Montana

Surrey—Bro. Ernest Walker of Carrington and several members of the Carrington and Minot churches joined with us for our love feast and communion services. A series of services were held with the showing of films and a short sermon concerning the last days of Christ on earth. Ray Harris of Minot and Lester Miller of Lorraine, N. Dak., were guest speakers. The McPherson College men's quartet gave a program in our church one Sunday morning. The ladies' aid sponsored a mother and daughter party on June 16. During the spring months the ladies' aid sent Sunday-school supplies and baby blankets to Puerto Rico. They also made aprons for the Navajo Indians. Our Sunday-school pupils attended the community vacation Bible school held under the sponsorship of the Mennonite church. At our quarterly council Bro. D. A. Miller and Bro. John Kauffman were elected delegates to district conference. A clean-up day was held at the church and cemetery. Bro. Walter Miller of Stanley, Wis., was guest speaker on June 13. His father, Bro. D. A. Miller, has been our pastor the past year and plans to continue until next summer. — Mrs. Clarence Klungtvedt, Minot, N. Dak.

Middle Indiana

Buffalo — Recently the men's and women's groups financed the redecoration of the interior of the church. The film Oil Town, U.S.A., by Billy Graham, was shown in our church. In the regional pulpit exchange program Bro. Milo Huffman preached for us. A large number of our women attended the district rally at the Flora church. Our pastor, Bro. Lyons, is giving church history lessons at each Sunday evening service. He will terminate his pastorate with us the first of September. Brother and Sister Jack Harless of the Burnettsville church showed slides of their work in B.V.S. in Puerto Rico. A children's program was given on June 20. Brother and Sister B. D. Hirt served as delegates to district conference Aug. 16-19 at the Eel River church.—Mrs. B. D. Hirt, Monticello, Ind.

Pleasant Dale—One Sunday a deputation team from Manchester College was in charge of our services with Mr. Abe Mizrahi from Palestine as guest speaker. Brother and Sister Allen Deeter, students at Bethany Seminary, were with us for a series of meetings. Eight persons were baptized into the fellowship of our church. Two of our county school choruses presented Sunday evening services in our church. Bro. Ralph Hoffman was our speaker in connection with the pulpit exchange program. The children from our church participated in the Adams central daily vacation Bible school. Bro. John Mishler served as delegate to Annual Conference. Children from our junior and intermediate departments took part in the camping program at Camp Mack. Brother and Sister Stanley Bittinger, who recently returned to the States from the Brethren Service work in Puerto Rico, were with us on Sunday, July 11. —Mrs. Anoli Mann, Monroe, Ind.

Southern Indiana

Rossville—The closing program of the union daily vacation Bible school was given in the M. E. church. On pulpit exchange Sunday Bro. Claudius Pyles was guest speaker in our church. One Friday evening Bro. James Renz, national temperance director, met with us. Sister Ethel Metzger and Bro. Harry Gochenour are delegates to district conference. On June 27 Bro. Carr gave a report of Annual Conference. The district CBYF cabinet members were present and participated in the service. Bro. R. W. Schlosser of Elizabethtown College, who is touring our district under the auspices of the Commission on Ministers and Missions, met with our church and led in discussions and talks on Bible teachings and church doctrines. —Miss Clara Metzger, Rossville, Ind.

Northeastern Ohio

Canton, Maple Avenue — Eight persons

from our church attended the Christian education training school in the Springfield church. One Sunday evening our young people gave the play, We Call It Freedom, in the Springfield church. Lloyd Savage, teacher of music in the Hartville school, conducted a hymn sing one evening. We had a six-week Bible study class for children from eight to sixteen years which met each Saturday afternoon. A number of our young people attended the spring rally at the Woodworth church. Several of the men redecorated the walls of the basement. Our mother and daughter banquet was held in May. On June 12 we had our father and son banquet. The Antioch Baptist young people's choir gave a program in our church on June 20. Four from our church attended Annual Conference. Our pastor served as delegate. The children's department sent a heifer to Liberia. They are also raising another one for relief. Since our last report we have received four by baptism and one by letter into our church. Plezzie E. Meyers, Canton, Ohio.

Woodworth—The spring district youth rally was held in our church. Mrs. Anna Mow of Chicago conducted a series of services. During the Easter season eighteen were baptized and thirteen were received by letter into our church fellowship. Our pastor was ordained to the eldership by the district ministerial board. There was a good attendance from the community as well as from the church for our father and son banquet. A mother and daughter banquet was also held at our church. Five babies were dedicated in special services. Bible school was held June 1-11. A community recreational program has been organized under the direction of our pastor. Bro. Cook was our delegate to Annual Conference. A building program, involving an addition to our church, will begin in the near future. The J.O.Y. class has purchased a heifer which will soon be shipped for relief.—Mrs. Alvin C. Cook, Poland, Ohio.

Northwestern Ohio

Black Swamp—Our church has been engaged in a program of guided prayer. This has been helpful in bringing the spiritual impact of the entire church to bear upon the needs presented. Vacation Bible school was closed with a program by the children. Our youth are making plans to attend the National Youth Conference at Anderson, Ind., the last week of August. The Sunday school has purchased a new combination slide and filmstrip projector and screen. One Sunday evening we had a church fellowship in which guest families were assigned to host families who went to their homes for the remainder of the evening. Another such program is being planned for this fall. Our pastor was delegate to Annual Conference. In the absence of our pastor, Chester Herrington and Richard Simmons brought the morning messages. Our building fund is steadily increasing. One of our young people, Donna Kaser, served on a youth evangelism team during the summer. — Mrs. Leonard Carlisle, Perrysburg, Ohio.

Lick Creek—Our pastor, A. P. Musselman, and his wife were delegates to Annual Conference. Our young people attended the spring youth conference in the Dupont church. A large number from our women's work group attended the district women's rally in the Sugar Creek church. As a result of the meetings conducted by our pastor, thirteen were baptized and one received by letter into our fellowship. In the pulpit exchange program Bro. Leonard Carlisle of the Black Swamp church spoke in our church and our pastor was at the Dupont church. Christian Family Week was observed with our annual mother and daughter banquet. Dedication services were held for eleven babies. On family night the play, The High Hurdler, was presented by the intermediate class. A successful vacation Bible school was held June 7-20. Some from our group attended Camp Mountain Lake and Camp Mack.—Mrs. Leo Stombaugh, Bryan, Ohio.

Promotion Day

Gift Suggestions . . .

REVISED STANDARD VERSION BIBLE

No. 2803 Children's Illustrated Bible

This is the edition many of you have been asking about for gifts to Sunday-school classes. It has the limp flexible, black Sturdite, Morocco grained cover. Red edges with round corners. Complete text with footnotes. Presentation page, 3 colors. 12 illustrations in 4 colors and 12 maps in 6 colors. The overall size, 5½ x 7¼ x 1⅛ inches. Each Bible is individually boxed in a maroon and gold box. **Price, $3.50 each**

Quantity prices apply when purchased in quantities of six or more copies.

No. 2800 Economy Edition

Bound in blue washable cloth, white edges, stained top, square corners. Two-color jacket. Same size as above, No. 2803. **Price, $3.25 each**

No. 2801 Pew Bible Edition

Bound in black cloth over boards, square corners, red edges. Size, 5½ x 7¾ x 1¼ inches. **Price, $3.00**

Individual names imprinted on gift Bibles, **50 cents each.**

BRETHREN PUBLISHING HOUSE

Elgin, Illinois

Eastern Pennsylvania

Chiques—A Bible institute was held by A. C. Baugher. Otho Hassinger brought a message on peace at a morning service. At a council meeting Bro. Robert Faus was ordained as a minister. Brother and Sister Paul Hosler were installed into the office of deacon. Ruth Stoltzfus of Harrisonburg, Va., talked on home and family life. A group from our church worked at New Windsor one Saturday. Two members were received by letter into our church fellowship. A program was given by the young people at the county prison. Martha Martin was guest speaker at our mother and daughter fellowship. Visiting ministers present for our love feast were Henry Hess, Howard Merkey, Aaron Heisey, Jere Cassel and Henry Becker. The women rolled bandages for a hospital in Africa. On the morning of June 6 children's day was observed with Robert Turner as guest speaker. A German service was held in the afternoon. Herbert Wolgemuth and Robert Faus, who served as delegates to Conference, gave reports of the meetings. The Roy Pfaltzgraff family, missionaries to Africa, were with us on Sunday morning, June 27. Brother and Sister Robert Hess directed our daily vacation Bible school, July 26—Aug. 6. Becker Ginder and Patsy Shelley served as delegates to the Sunday-school and missionary meeting at the West Greentree church on July 5.—Mrs. John K. Stauffer, Lawn, Pa.

East Fairview—A dedication service was held for babies and their parents. Mrs. John Robinson was speaker for our mother and daughter fellowship. Our young people participated in services in the Long Run church one Sunday. A special service was held for our graduates. Children's day was observed June 6. Two persons are awaiting baptism. A farewell fellowship was held for Bro. Robert Turner who has accepted the pastorate of the Second church, York, Pa., and his family. Bro. Howard Merkey, our delegate to Annual Conference, gave a report of the meeting on June 27. The older folks of the church were entertained by the young adults at a covered dish social in the church social room. Bro. Harlan Brooks, a missionary to India, talked in our church on July 4. Linn Longenecker and Woodrow Sites were delegates for the missionary and Sunday-school meeting in the West Greentree church on July 5. On July 11 Rev. George W. Lewis, district superintendent of the Pennsylvania Temperance League, was guest speaker. Dr. Charles E. Weaver, a member of our church, is author of the book, A Doctor Speaks on Alcohol.—Mrs. Anna Graybill, Manheim, Pa.

White Oak—We held our quarterly council at the Longenecker house. Bro. Leroy Plum of the Back Creek congregation and Bro. Willis Rice of the Antietam congregation had charge of a morning service at the Longenecker house. Our love feast was held at the Graybill house with Bro. Howard Danner of Pleasant Hill and Bro. Richard Grem of Shrewsbury as guest speakers. Bro. Roy Schultz of the Upper Conewago congregation de-

livered a morning message at the Manheim house. On June 8 Brother and Sister John K. Hershey and Sister Elizabeth Bruckhart sailed for Europe to spend the summer in an international work camp in Germany. At our evening service on June 27 our delegates to Conference, Bro. Graybill Hershey, Bro. C. W. Gibbel and Bro. Ollie Hevener, gave reports. Brother and Sister Graybill Bruckhart were our delegates to the Sunday-school and missionary meeting at the West Greentree church in July. The sisters' aid society cut and rolled bandages for the Africa mission. On the evening of July 6 Brother and Sister Harlan Brooks, returned missionaries to India, talked to us concerning their work. Since our last report one was received into our congregation by letter. —Mrs. Mabel Diffenderfer, Manheim, Pa.

S. E. Pennsylvania, New Jersey, E. New York and N. Delaware

Parker Ford—Our young people presented the drama, The Bearer of the Cross, at the Bethel Methodist church. A women's work meeting was held in our church. A dedication service and open house was held for the new house of Brother and Sister John Kessler. Their former home had been destroyed by fire last fall. Our evangelistic meetings were held in four churches, Harmonyville, Pottstown, Coventry and ours; the first meeting was in our church with Bro. Berkey Knavel as the evangelist. The district women's rally was held in the Springfield church. Our family night was held in the North Coventry elementary school cafeteria. On June 13 we had a children's day program.—Mrs. Carl C. Bechtel, Reading, Pa.

Springfield—The Plus Ultra class sponsored a missionary program with Velva Jane Dick showing slides of her work in the Leper Colony in Africa. The class also filled handbags with useful notions for women in Europe. The young people showed the film, Second Cchance. Bro. Ralph Ebersole of Reading was evangelist at our church for the district evangelistic program. The women's work held its first mother and daughter fellowship with Sister Scholten as guest speaker. Alfred Replogle was guest speaker at a young people's meeting. The district women's work spring rally was held in our church. Bro. A. S. Alderfer was with us in a pulpit exchange with the Parker Ford church. Our love feast was observed on June 23. Sister Scholten spoke at a young people's program in June. Sister Minerva Strauss served as delegate to Annual Conference. During the absence of our pastor, Bro. Norman Frederick was with us.—Minerva Strauss, Richlandtown, Pa.

Southern Pennsylvania

Chambersburg—Five have been baptized since our last report. Fifteen from our church went to the women's work meeting at the Buffalo church, nineteen to the youth rally at the Buffalo church and ten to the men's work rally at the Black Rock church. A weekly church bulletin was started at Easter time. A nursery has been equipped at the church. Sixteen children were dedicated at a special service. Installation services were held for the newly elected deacons, Robert Hock, Harry Witter and Glenn Stouffer. At a special business meeting, preliminary plans were approved for the proposed church addition and a building committee was appointed. One Sunday morning Bro. Harison Frantz, representing Bethany Hospital, was with us. We participated in the pulpit exchange program which was sponsored by the town ministerium. The men's work is farming ninety-five acres this summer. The Annual Conference delegates gave reports in addition to some recordings. — Rebecca Foutz, Chambersburg, Pa.

Waynesboro — Forty-five new members have come into the fellowship of our church either by baptism or transfer of letter. A reception was held in their honor. The annual youth dinner, honoring the high school graduates of our congregation, was sponsored by the Fidelis Bible class. The graduates also received recognition at a morning worship service. The Elizabethtown College choir presented a program in our church one Sunday evening. At a Sunday afternoon meeting, our pastor, Bro. George L. Detweiler, conducted a consecration service for little children. At the close of our daily vacation Bible school in June, the children presented a program with the offering going to the Navajo Indian mission. Bro. Don Snider, who recently returned to the States after serving as director of Brethren Service in Germany for the past three years, talked at our morning service on June 27. In the evening of the same day reports of Annual Conference were given by our delegates, John H. Fike, B. Frank Heckman, J. S. F. Ruthrauff and Brother and Sister George Detweiler. At a meeting of our missionary association on the evening

INTRODUCING . . .

Songs Children Like

A selection of the favorite songs of those young in years and young in heart. Sixty selections of folk songs from many lands. There are religious songs, and songs for Christmas and some holidays. Piano accompaniment is included for nearly all. Size, 6⅞ x 10 inches; 48 pages and glossy cover. Miniature illustrations in two colors. **Price, $1.00**

BRETHREN PUBLISHING HOUSE

Elgin, Illinois

Brethren Placement and Relocation Service . .

This column is conducted as a free service to our people. The right to edit and reject is reserved. Since no verification of ads is made no responsibility can be assumed. **In writing about any ad please give the number.** Unless otherwise specified address all correspondence to Brethren Service, General Brotherhood Board 22, S. State St., Elgin, Ill.

No. 991. Wanted: Christian lady or married couple to share my home and expenses. Close to stores, churches and tourist center. Miss Ruth C. Kayhoe, 219 W. Comstock Ave., Winter Park, Fla.

No. 993. In the Octavia, Nebr., community the Baptist and Brethren have merged into the Octavia Community church. A few desirable farms are available in this fertile Platte Valley, and also some town residences for someone wishing to live in retirement. Write: Pastor, Octavia Community Church, Octavia, Nebr.

No. 994. Am now engaged in the real estate business in the Sebring area. I would greatly appreciate the opportunity to serve you. Write: Robert R. Goshorn, R. 1, Lake Placid, Fla.

No. 995. For rent: A modern, furnished apartment two blocks from Manchester College. Everything including heat is private. Excellent for two teachers or professional people. Good terms to long-time renters. References required. Write: J. F. Baldwin, 1213 E. Corrington Ave., Peoria, Ill.

No. 996. Latvian girl in order to promote the resettlement program, to see the country and to get acquainted with people in other surroundings and other areas, accepts invitations to talk and sing in various meetings and churches against payment of driving expenses. Write: Betty Debels, Gettysburg, Ohio.

No. 997. For sale: Well-built, comfortable, modern brick home—5 rooms with bath, semi-finished upstairs, full basement on wooded one-half acre lot. Oil heat and wood-burning fireplace. Located in small town 20 minutes north of Bethesda, Md.; 18 miles from downtown Washington, D. C. Three miles to Flower Hill church. Reasonably priced. Write: Dean E. Denlinger, Box 286, R. 6, Dayton, Ohio.

No. 998. For lease on Sept. 1: Cafe with seating capacity of 36, completely equipped; has living quarters in the same building. Located in Southeastern Kansas town with population of 5,000. Fourteen miles from a Church of the Brethren. Good business opportunity for someone with restaurant experience. Write Brethren Service Commission, 22 S. State St., Elgin, Ill.

No. 999. Wanted: Good place to work in Christian home near Dayton, Ohio. Practical nurse, and will go to a warmer climate for the winter months. Write: Brethren Service Commission, 22 S, State St. Elgin, Ill.

No. 1000. For sale: Improved quarter section general farm, 50 acres, pasture, level farm ground to gently rolling good black soil. Good water, six-room house, cellar, wired on REA line. Double corn crib and granary; cow barn for 10 cows with milk room; poultry house for 300 hens, brooder house. Close to school, good highway, county seat and Church of the Brethren. Write: Mrs. John G. Smith, R. 2, Belleville, Kansas.

No. 1. Wanted: Opportunity for two brothers to farm on share basis a large stock and grain farm in the South Bend, La Porte, Ind., district. Industrious, intelligent workers, good with machinery. Write: Brethren Service Commission, General Brotherhood Board, 22 S. State St., Elgin, Ill.

No. 2. For sale: 120-acre dairy and poultry farm, 20 stanchion milking barn, houses for 1,200 laying hens. Buildings, fencing and drainage good; 105 acres in cultivation and good productivity. Close to North Manchester, Ind. Write: Rev. Samuel Harley, 602 N. Walnut St., North Manchester, Ind.

of July 7, Mrs. Don Snider showed slides and told of their work among the German people. Our junior and chapel choirs, under the direction of Francis Naugle, have enriched our morning and evening worship services during the past year. The young people purchased a tape recording machine with the purpose of recording the morning worship services for the sick and shut-ins of our congregation.—Mrs. J. Harold Engle, Waynesboro, Pa.

Western Pennsylvania

Manor—Juniata College day was observed with Bro. Kenneth Morgan bringing the message at the Purchase Line church one Sunday morning and at Diamondville church in the evening. Our regular spring council was held in the Diamondville church. A number of our members living in Erie, Pa., were granted letters to form the Erie congregation. Our pastor, Bro. J. I. Thomas, conducted a school of evangelism. A number of visitation teams called on the people of the community. This was just prior to our series of evangelistic services which were conducted by Bro. Charles M. Bieber, missionary to Africa. As a result of the visitations and the evangelistic services, twelve persons were baptized into our church fellowship and one was received by letter. Christian family programs were held in both the Purchase Line and Diamondville churches at which the film, Bible on the Table, was shown. We also heard a tape recording from Bro. Harry Berkey, one of our members who is in alternative service in Germany. Four babies were dedicated at a morning service in the Purchase Line church and two at a morning service in the Diamondville church. A group from our church attended a young people's conference at Camp Harmony. George Ober and Clyde Baker represented us at Annual Conference. A Negro chorus from Johnstown, Pa., presented a program one Sunday evening in the Purchase Line church. Bible school was conducted at both churches in conjunction with the neighboring churches.—Miss Ida Fyock, Clymer, Pa.

Middle Maryland

Welsh Run—Bro. Irwin Heisey conducted a series of meetings for us. Visiting ministers for our love feast were Ollie Hevener and Lowell Gearhart with Irwin Heisey officiating. On Sunday morning Bro. Hevener taught the Sunday-school lesson to the entire school. On June 27 Bro. Showalter was with us in behalf of Bridgewater College. On July 4 Bro. Tice representing the Pennsylvania Temperance League was guest speaker.—John D. Martin, Mercersburg, Pa.

Western Maryland

Frostburg—Our pastor conducted a ten-day evangelistic service closing with a love feast. Six persons were added to our church by baptism. During the absences of our pastor Bro. L. H. Fike of Keyser, W. Va., was speaker one Sunday; the laymen were in charge of one service; and the young people were in charge of one of the Sunday services. Bro. Floyd Wampler, a deacon in our church, brought the message the Sunday our pastor attended Annual Conference. During the district pulpit exchange Bro. Ross Speicher was guest speaker in our church and our pastor was in the Fairview church. Recent speakers have included Ralph Smeltzer, Charles Bieber, who also showed pictures of our mission work in Africa, and David Hanawalt. Our church held a mother and daughter banquet. Our church was host to the district Sunday-school convention on June 5, with Bro. Arthur Scrogum as guest speaker. We had a baby consecration service. Our pastor is moderator for district meeting this year. —Mrs. B. B. Ludwick, Keyser, W. Va.

North and South Carolina

Little Pine—We met in regular council on July 10 with our elder, Bro. Fred Dancy, presiding. Bro. Buster Murphy and John Vaughn were elected as delegates to district conference. Bro. Coy Anders was elected pastor for the coming year. We have services the second Saturday and Sunday of each month with Bro. Anders preaching each Saturday night. Sunday school is held each Sunday. Our revival services were held by Bro. I. D. Leatherman. As a result of the meetings, one person was baptized into our fellowship. Our pastor has purchased a farm near the church and will be living there in the near future.—Thelma Vaughn, Ennice, N. C.

First Virginia

Blue Ridge—Our church met in council July 11, with our elder, Bro. J. S. Crumpacker, presiding. Church and Sunday-school officers were elected for the coming year with Bro. O. S. Garber as our elder. The men have a Lord's Acre project. They also purchased a heifer for relief and made some improvements at the church grounds. A father and son banquet was recently held. The women's organization served for the mother and daughter banquet at the Cloverdale church. Quilts, clothing, soap and other articles are being collected for relief. Our pastor, Bro. Earl Rowland, and his wife represented our church at Annual Conference. Our revival meeting will be Nov. 5-11, with Bro. Earl Mitchell as evangelist. —Berta B. Rieley, Blue Ridge, Va.

Oak Grove—A mother and daughter banquet was held with the guest speaker from Hollins College. Family night was observed with a covered dish supper. Our pastor, Paul Senger, has resigned and will be teaching in Roanoke County. Bro. John Sayre of Waynesboro, Va., and a recent graduate from Bethany Seminary, will begin his pastoral duties in our church the first of September. A daily vacation Bible school was held in June with money and toys being given to the migrant children. Our delegates to Annual Conference were our pastor and W. K. Coffman. The women's and men's work groups are supporting Janet Eller, a B.V.S. worker in Greece. The men have decided to erect a church road sign. The young people are serving as custodians for the church again this year.—Mrs. H. C. Eller, Salem, Va.

Second Virginia

Barren Ridge—Bro. Donald Clague officiated at our love feast and communion services. Home-coming was observed at

STUDIES IN
BRETHREN HISTORY

(436 copies sold since recent publication)

FLOYD E. MALLOTT

Both timely and authoritative, this is the first extensive and interesting study in Brethren origins and developments to be written in many decades. Covering the period from 1708 to 1950, it is an interpretation of the historical-sociological forces which have influenced the course of Brethren thinking, living, and serving, making the church what it is today. Charts and maps present much helpful material in condensed form. The author, recognized as the leading church history student in the Brethren fellowship today, writes out of wide observation and careful research. 352 pages. Cloth. **$3.75**

FILL IN BLANK BELOW TO ORDER YOUR COPY

Send _____ copies Studies in Brethren History ($3.75) per copy

☐ Charge my account ☐ Remittance enclosed

Name _____

Address _____

City _____ State _____

After filling out the above blank mail it to

BRETHREN PUBLISHING HOUSE

Elgin, Illinois

MY NEW ADDRESS IS . . .

Name .....

R. D. or St. .....

P. O. ..... Zone ..... State .....

Help us to keep your Gospel Messenger coming by reporting any change in address promptly. **Please do not remove old address.**

our church with Bro. J. W. Hess of Harrisonburg, bringing the morning message and Samuel H. Flora delivering the afternoon message. In connection with the district-wide pulpit exchange program, Bro. Raymond Phibbs was guest speaker at our morning service. At a morning service a dedication service was held for children and their parents. In the evening service the play, Finding a Home, was presented by the women's work group. On Father's Day Robert Lawrence of Staunton was guest speaker at a special service in the evening. Bro. B. B. Garber of Middle River brought the morning message. Bro. W. W. Peters, who has spent time with Brethren Service work in Europe, was guest speaker at our church on July 8. Our pastor and his wife, Brother and Sister Homer J. Miller, and several other members from our congregation represented us at Annual Conference. Our vacation Bible school was held June 21-27. One Sunday our young people gave a program at the Ebenezer Baptist Negro church in Staunton. Our men are still working toward the completion of our church basement, as well as raising wheat. As their project the men's work gave a heifer for relief. Our women are working toward the floor covering for their project. — Mrs. Richard E. Shull, Staunton, Va.

Beaver Creek, Montezuma—Our school of missions was held with Bro. Willoughby of Bridgewater College as instructor in the growth of Brethren mission work. At the close of the school, a fellowship supper was held with a Puerto Rican student from Bridgewater College as guest speaker. H. Stover Kulp was guest speaker at an aid meeting and gave a talk on the Africa mission work. A number of our women attended the spring district women's work conference at the Pleasant Valley church. Thirty-nine comforters were made and sent to New Windsor as part of the district project. We also sent glass fruit jars, blankets and pillowcases for relief work. A dedication service was held at our regular aid meeting. The Clericus chorus of Bridgewater College gave a program which was sponsored by the CBYF. Seven babies were consecrated at a special service. Family Week was observed with a family supper at the community hall. The aid society again sponsored a Negro woman to the Church Women's Leadership Training School at Richmond. Our pastor and his wife, Brother and Sister Robert E. Houff, and our elder and his wife, Brother and Sister S. D. Glick, attended Annual Conference. During their absence Rev. Ramkey of the Presbyterian church in Bridgewater was our guest minister. Children's day was observed the second Sunday of June with a special program by the children. Work is progressing on the new parsonage.—Mrs. Arlie Glick, Dayton, Va.

Montebello—Since our last report, Bro. S. D. Glick of Dayton, Va., has brought several messages for us. Bro. Glick and some helpers painted our church. We have services once a month with Bro. Frank Figgers of Oronoco, Va., preaching for us. In the near future he plans to be with us twice each month. We are looking forward to having our home-coming day and a week of meetings sometime in the summer.—Mrs. J. W. Fitzgerald, Montebello, Va.

Southern Virginia

Boones Mill—Since our last report gu speakers in our church have been H Harrison A. Frantz, representing Beth hospital, and Bro. N. M. Bowman fr the Antioch church. The ladies' aid cently sent a box of bedding for overs relief. On June 6 the young adult c gave a play entitled Finding a Home. June 11-13 our pastor and a group our young people attended the week- district youth camp at Ferrum Junior C lege. On June 27 the district yo cabinet met with our young people explain the Youth Action Plan. church recently sent an offering to Brid water College. On July 4 our church in council with Bro. I. D. Hoy as moc ator. Mrs. I. D. Hoy gave a brief rep of Annual Conference. Delegates elec for district conference are Mrs. E Cummings, Mrs. Paul Abshire, Mau Wright and Buford Flora. Officers w also elected for the coming year.—M Owen Ikenberry, Rocky Mount, Va.

Galax—Our church has bought a ho and lot adjacent to the church prope Improvements are being made on house by the men of the church. are planning the construction of Sund school rooms to our church building. church met in council on July 3 elected Bro. L. R. Mabe and Bro. R. Utt as delegates to district conference Schoolfield on July 26-28.—Mrs. R. Spears, Galax, Va.

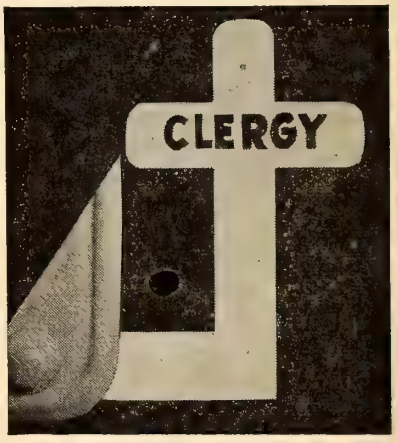
Second West Virginia

Shiloh—Our annual home-coming held the first Sunday in August. Brot and Sister Owen Shankester, missiona to Africa, were with us and gave rep of their work. The young people's orga zation of our church sponsored a sup to raise funds to help in the completio our church basement which at this t is under way.—Eva M. Poling, Kasson, Va.

CLERGY

IDENTIFICATION

$1.00



Use this beautiful, distinctive, polished aluminum Clergy plate on your car. The cross is 2¾ x 3¾ inches with neat lettering in blue, 3/16 inches in width. The attachment is slotted for easy attachment to your license plate.

ORDER FROM

BRETHREN PUBLISHING HOUSE

Elgin, Illinois

Church of the Brethren
Gospel MESSENGER
SEPTEMBER 11, 1954

Around the Clock Around the World



BECAUSE the earth is constantly turning on its axis, we know that the sun never really sets. As the hands move around the face of a clock, the different time zones have heir share of sunlight and dark. But there is constant need for the sun as long as the arth turns, and there is constant need for Christian stewardship as long as men live on he earth. Just as our ministries of evangelism, testimony and service extend around the orld, so must our sharing continue around the clock. Several pages in this issue remind s of the world-wide outreach of our faith through our Brotherhood program. They should lso impel us to greater stewardship in a full-time, around-the-clock dedication of our esources to Christ's kingdom that it may be first.

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

Contributing Editors

A. G. BREIDENSTINE .... Lancaster, Pa.
JAMES H. ELROD ... Kansas City, Kansas
MRS. DWIGHT ENBERG .. Champaign, Ill.
DEAN L. FRANTZ ..... Mt. Morris, Ill.
JOHN C. MIDDLEKAUFF, Huntingdon, Pa.
LELAND A. NELSON .... Modesto, Calif.
LUCILE LONG STRAYER .....
..... North Manchester, Ind.
MURRAY L. WAGNER ..... Troy, Ohio
GLEN WEIMER ..... Arlington, Va.
LEVI K. ZIEGLER ..... Martinsburg, Pa.

THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Norman J. Baugher, General Secretary, and the Brethren House, Earl H. Kurtz, Manager, 16-24 S. State St., Elgin, Ill., at $3.00 per annum in advance. Life subscription, $50, husband and wife, $60. Entered at the post office at Elgin, Ill., as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

SEPTEMBER 11, 1954

Volume 103 **Number 36**

In This Number . . .

Editorial—

Around the Clock, Around the World .. 1
Custodians of God's Property.
A. Stauffer Curry 5
Kingdom Gleanings 16

The General Forum—

Our Youth Lead Out. Paul W. Kinsel . 3
The Fellowship of Concern.
John C. Middlekauff 6
Disaster Area (Verse).
John Howard Blough 7
The Family Counselor 8
"Deny My Lord? Never!" (Verse).
Vivian Ziegler 9
Getting Started in Family Worship.
Part II. Ethel S. Harris 10
I Believe in the Church-related College.
Charles E. Dumond, Jr. 12
Profile on Austria. Donald F. Durnbaugh 13
Bluffton Study Conference 15

News and Comment 2

Our Brotherhood Program—

General Departments 17
In Brethren Service 18
In Christian Education 20
In Foreign Missions 22
In Home Missions 24

• • •

"He who sows sparingly will also reap sparingly, and he who sows bountifully will also reap bountifully. Each one must do as he has made up his mind, not reluctantly or under compulsion, for God loves a cheerful giver."

—2 Cor. 9: 6-7 (R.S.V.)

News and Comment

Mennonites Sponsor Student-in-Industry Project

A group of Mennonite college youths, participating in a student-in-industry project in Chicago, learned that the problems of city workers are very different from those with which the agricultural membership of their church is more familiar. The students lived in an apartment dormitory at Mennonite Biblical Seminary on Chicago's South Side while putting in their two months as fulltime workers in factories around the city.

Religious Leaders Urge New Inquiry Code

Religious leaders representing the National Council of Churches, the Friends Committee on National Legislation and the America Jewish Congress recently called on Congress to tighten the reigns on investigating committees and to guard against violations of fair play by probers. They testified before a Senate Rules subcommittee studying ways to improve investigative procedures.

Indiana Grocery Chain to Close on Sundays

All Indianapolis area stores of the Kroger retail grocery chain will be closed on Sundays in the future. This policy announcement was made in the form of full-page ads in local newspapers. It followed an intensive campaign conducted by the Interfaith Committee for Community Welfare during which 125,000 leaflets urging Sunday closing of supermarkets were distributed by the committee in nearly 500 Protestant and Roman Catholic churches of the area. The committee was formed recently by the Indianapolis Deanery Council of Catholic Men and Women, the Indianapolis Church Federation (Protestant) and the Indianapolis Council of Church Women.

CROP to Ship 2,000,000 Pounds of Surplus Foods

Plans for the immediate shipment to areas of distress in Europe and Asia of some 2,000,000 pounds of surplus foods valued at approximately $750,000 were announced by the Christian Rural Overseas Program. CROP is the food collection arm of the National Council of Churches' relief agency, Church World Service. These plans were made possible by Congress' passage on June 30 of the Agricultural Trade Development and Assistance Act of 1954, which permits the government to hand over to volunta agencies operating internatior relief programs food surpluses th are in excess of domestic requi ments.

Judges Blame Comic Books for Juvenile Delinquency

The National Council of Juven Court Judges, meeting in an annu convention in Colorado Springs, c nounced "horror" magazines and s called comic books as the root much of America's juvenile d linquency. They said, "The charact of juvenile delinquency is no long the thoughtless acts of children, b in all too many instances is t consequence of stimulation by the publications." The judges called f action on federal, state and loc levels to outlaw, curtail and prohil the publication, dissemination a distribution of such publications.

Bishop Berggrav Urges Joint Communion at Evanston

Prior to the Second Assembly the World Council of Church Bishop Berggrav, former Primate the Church of Norway, urged th joint communion services be he at the Assembly. He said that is "intolerable that we should str our unity in Christ and then each our own way when Chr invites us to take part in his perf fellowship." He said the church have now talked so long about wh unites us and what divides us, th the next step must be to the sa communion table.

The program for the Assemb listed five services of Holy Co munion of which the Orthoc service would be completely clos The Methodist and Church of So India services were to be open all delegates who wish to participa the Anglican service to baptiz communicant members of the Wo Council member bodies and Lutheran service to "all who belie in his actual presence."

Bishop Berggrav said, "We ha one Bible, one baptism, one Chr one God and Father of all manki how can we then defend to exhi our division for the world and ourselves, when we refuse to en together into the holy place which he invites us?"

Several Roman Catholic publi ing houses in French-speak countries have been working dur the last few years on new editi and commentaries on the Bible.

OUR YOUTH LEAD OUT

Paul W. Kinsel

in supporting the total Brotherhood program for a definite period of time

THE young people of the Church of the Brethren have undertaken to support our Brotherhood work for an entire week during the current budget year which closes September 30. This is a challenge to the entire church.

Let's talk it over a bit. Through the CBYF (the Church of the Brethren Youth Fellowship) our youth will give for the Brotherhood Fund enough money to keep the general work of our church in operation for the period of a full week. It will be interesting to discover just what this means.

It means, first of all, that our young people are concerned not only with one segment of our Brotherhood program, but they are interested in the total program of the church. Certain phases of our work have greater appeal to our people than other parts. Because of this, more funds each year are designated for the support of, for example, foreign missions or Brethren service, than for the undergirding of the general services for which almost no contributed monies are directly designated. When the young people determined to support the work of the Brotherhood for a week, they indicated that they would show no partiality, but would support it all.

It means, too, that our youth have set for themselves a financial goal of $24,452. (One arrives at this figure by a simple process of mathematics when he remembers that the goal for Brotherhood work for this year is $1,275,000, and that there are roughly 52 weeks in a calendar year.) This is a rather sizable sum of money. In raising it our young people will be learning some of the elementary lessons of stewardship, for it will definitely require sharing of their financial resources.

It also means that our youth are getting a vision of the great needs of the world and are sensing that they have some responsibility in helping to see that the work of God's kingdom moves forward in all of its aspects. Responsibility for the work of the church is something that all of us should feel, and the earlier in life we begin to assume it, the better.

If only some magic carpet could take our youth on a visit to all of the projects being maintained during this week of support their vision would be enlarged further. And so would ours, if we could have the wonderful experience of tagging along!

On such a journey we would see more than 100 missionaries at work in India, Africa and Ecuador, where over 10,000 members are being nurtured in their Christian experience and where almost daily others are being added to the kingdom. In these areas we would find schools, hospitals, clinics, dispensaries and leper colonies operating because of our support.

In Austria, Germany, Greece, Egypt, Iraq and Turkey we could observe more than half a hundred relief workers at their work. At home and abroad we would find more than half a thousand Brethren volunteer workers, past and present, and something like 250 conscientious objectors who have been assisted



National youth cabinet and regional counselors with national youth director plan among other things a week's support of the total Brotherhood program

Bill Smith



Christian youth in our missions are encouraged to establish homes that are Christian in every way

in finding their places under the present system of the draft in our nation.

Then there would be the workers in the home mission fields, including those in the new work among the Navajos, the assistance in the building of new churches in the homeland, the work of Bethany Seminary, the publication of the Gospel Messenger (perhaps this very issue!) and our many varied Sunday-school materials, the co-operating with our six colleges, the teaching of stewardship, peace, temperance, Bible, etc.—and who knows where the end would be! The sun never sets on the work of the Church of the Brethren, for when our workers are retiring for the night in one part of the world others in another part are beginning a new day.

And speaking of a new day, is it not a new day when our youth take such a large and active part in the support of the church! It is a great day—a day of promise and hope—a day that had its beginning about fifteen years ago.

I can remember when "Youth Serves," as it has been called, was in its infancy.

In December of 1935 H. Spenser Minnich visited the district youth cabinet in Southern Ohio and proposed that the young people of the district undertake a project of raising money to support the general work of the Brotherhood. In those depression years the goal for the Brotherhood was considerably smaller than it is now. Brother Minnich pointed out that a nickel would keep the work going for six seconds, fifty cents for a minute and thirty dollars for an hour. The idea clicked.

Out of surplus funds the cabinet dedicated $25 to this work and at district midwinter conference four weeks later a candle burned to mark the fifty minutes those dollars were supporting, while D. W. Kurtz graphically described the world-wide program being sustained by those dollars during that period of time. The proposal was then made that the youth of the district accept a goal of 1,000 minutes ($500) for the next year.

But the young people had somehow gotten a larger vision and were not content with a goal that small. The result was the birth of the twenty-four hour project ($720, 1,440 mi utes) which incidentally, by t end of the next year, went ov the top by more than ten hou and which led to larger a larger goals in the district.

This, in turn, inspired you in other areas of the Brothe hood and group after gro shouldered projects of shari in the support of the world-wi work of our denomination. T form that "Youth Serves" h taken has varied across the years, but the interest of o young people in the work their church has continued grow.

Yes, it is a fact, our youth a leading out in this matt Would it not be a fine thing some of us who are older wou follow! After all, all of us a interested in the totality Christ's kingdom. We are real interested in the entire progra of our beloved church. W should not we as individuals a as churches set for ourselv financial goals for the suppo of the entire work of the chur for a period of time? We c do it for $2.43 per minute, $145 per hour or $3,493.15 per da And we still have time enou to do it this budget year for have the remaining days September. And then we c get set for an even better pie of work next year.

Let all of God's children j hands and hearts in supporti his work around the clock round the world!



Brethren Service workers in Germany have gathered wood for those unable to obtain it for themselves

EDITORIAL

Custodians of God's Property

Guest Editorial by A. Stauffer Curry

AT ANNUAL CONFERENCE we debated what portion of the budget should be given to each phase of the church's ministry. This s necessary from time to time. But the louder ry is for an all-around increase in giving to the ord's work. The Achievement Offering is an nvitation to each church member to ask if he ersonally is a party to the net loss which God uffers on his investment. The offering will give pportunity to increase the rate of dividend due o God. The great need in God's work is beautiully interpreted elsewhere in these pages.

The Library of Congress lists almost 150 books nder the heading, Christian Stewardship. On he card explaining the section it is stated: "Under his heading we entered works that deal with the eaching that the individual Christian's abilities, ptitudes, means were given him by God to be sed in his service. Special stress is usually laid n the idea that the individual Christian is not he owner but only the custodian of his wealth."

Anyone dealing with property knows the difference in function between a custodian and an wner. It is illegal to be a careless trustee or custodian of another's property. By similar token it is inful to be a careless custodian of the property hich God has given us. It is always disconcerting o discover how easy it is to be careless custodians f God-owned property, while perhaps living eticulous Christian lives in many respects. But is highly gratifying to observe the increasing end away from careless stewardship. I personlly believe our Achievement Offering will be ne of the largest on record. I know it will surpass ll others, if each member regards himself as "only ne custodian" of his possessions.

The very titles of the great writings on stewrdship emphasize its true meaning. To begin, ewardship is the *saving of souls. Missions, evanelism, world outreach, rehabilitation* are mere ords without stewardship of resources. Each ne should know that his hundred dollar check ltimately speaks the message of salvation as uly as if he preached a series of sermons. Chrisan stewardship is a *way of life.* It changes ersonal "chaos into chaacter." It enriches the hristian's life. It makes one a "new Christian." ewardship is a *means of grace.* While a Chrisan of integrity does not give for the express purose of courting favor with God, the truly saved erson is a profuse giver.

Stewardship is *Biblical.* The widow who gave the mite is the norm. Not, of course, was the amount she gave the example, but the ratio of the mite to her total possessions was important. She gave her whole living. This ration applied today would work wonders with the Brotherhood Fund.

The Christian steward enters a *partnership with God.* I cannot agree that we must help God, as some contend, by waging carnal warfare on wicked nations. We are not God's partners in in meting out punishment. He can do that alone. But we are partners with God in sharing our all to initiate and perpetuate the church's ministry through evangelism, service, education and missions.

Ungentle terms are used to describe the absence of Christian giving. Robbery of God is the crime of withholding our gifts. The writers think of God as having stated claims to our possessions, and not to meet them is thievery.

Stewardship applies to all age divisions and all possessions. The smallest child can drop his personal envelope into the offering plate. Having given of one's fiscal resources, each can give of his time, abilities, skills, personality and entire being toward building God's kingdom.

No Burden but a Joy

A BUSY mother wrote to us recently, insisting that tithing used to be a pleasure for her but now, with five children to support, tithing had become impossible. We could easily understand how she felt because in our home we also sat down to make a rough estimate as to what it might cost us to help five children through college. The amount looked staggering and we also believed that our investment in their education would be a contribution to God's kingdom.

Not only college expense but the hundreds of items, like shoes and jeans, that must be paid for somehow are all part of the investment and part of contribution. We have a responsibility as the "custodians"—to use our moderator's term—of God's gifts to use them wisely, for personal and family needs as well as for the work of the church.

Yet we need to do something more. We need to give systematically and regularly to the work of the church, remembering that it serves in ways that our home cannot, remembering also that our gifts help many other children who need shoes and may never have a college education. The important thing about tithing is not the percentage worked out to the last cent but the habit of proportionate and regular giving.—K.M.



The contagious enthusiasm with which the early disciples witnessed to what Christ meant to them added new converts daily to the church

Three Lions

The Fellowship of Concern

A true memorial to the founding fathers of our church would be to witness with our words and our lives so that by 1958 we each would have won at least one person each year.

John C. Middlekauff

IN 1958 the Church of the Brethren will be 250 years old. In terms of American churches, that is a ripe old age but when you think of the Roman church which dates from about 325, or the Greek Orthodox, Coptic and the Arminian churches which go back to the first century, the Church of the Brethren is a mere infant.

In a recent issue of the Gospel Messenger, Edward K. Ziegler commented on a proposal which was before this year's Annual Conference—a proposal regarding the erection of a monument at Schwarzenau, Germany, where the church began in 1708. Those of us who have been to Schwarzenau have been surprised to find that the only recognition of the fact that our church was founded there is an inscription inside the main door of the Herrenhaus (the residence of the Count of Wittgenstein.

To memoralize the beginnings of the church, several suggestions have been given: one is that we erect a monument or a marker; another suggestion (proposed by M. R. Zigler and Lawrence Shultz) is that we assist the community to build a desperately needed school building which they have agreed to name in honor of Alexander Mack and the Church of the Brethren. These men have suggested that if every congregation in the Brotherhood would give an average of ten dollars that this kind of a memorial would become a reality. After having been to Schwarzenau and seeing the needs of the community I personally favor such a living memorial that will actually serve the village where the church was born.

But Bro. Ziegler would have us go beyond a monument of wood, stone and steel. He suggests that we celebrate our 250th anniversary by accomplishing a major New Testament purpose —evangelism. He writes:

"I propose for the Church of Brethren that we set ourselves to achieve by the end of the church year in 1958, a membership of 250,000— a thousand living members of the Church of the Brethren for each year of our elapsed history.

"I believe it to be urgent for the

ontinuing spiritual growth of the hurch that we set ourselves to he accomplishment of such clear- ut and soul-sized goals.

"The proposed goal would ıean a net gain of slightly less han five per cent per year. Any hurch not in an area of declining opulation can carry on a pro- ram of evangelism and Christian urture which will achieve such rowth. If it does not it is not piritually healthy.

"But the goal will be accom- lished only if a large number of oncerned Brethren will cove- ant together under God to win t least one person a year each, or Christ and the church. This ; your invitation to be one of is fellowship of concern—this rotherhood of Andrew and Pris- illa."

Bro. Ziegler has not only made n excellent suggestion for the elebration of our 250th anni- ersary but he has also empha- zed the most critical need of ıodern Christianity—that of the ebirth of concern for the lost, ıe indifferent, the unsaved. his concern for those outside ıe warm, life-giving fellowship f Christ must be shared by very one who calls himself a hristian if the church is to ful- ll her God-given task in our mes.

Beginning in a land much naller than the state of Penn- rlvania (150 miles long and -50 miles wide, containing out 10,000 square miles as mpared to Pennsylvania's ,126 square miles), Christian- y has spread to every nation the face of the earth. How n we account for this remark- le phenomenon? How does ristianity spread? Preaching s had something to do with it but I am sure that preaching s not played the major role the spreading of the gospel. the growth of Christianity d depended solely upon the orts of preachers, the record growth would not be so grati- ing. Billy Sunday, D. L. ody and Billy Graham have en responsible for hundreds thousands of decisions for Christ—but few preachers ever get into their class. Few of us ever get out of the minor leagues!

There have been more books writen, more magazines printed and more tracts distributed on behalf of Christianity than any other subject—and yet the amazing spread of Christianity has not been due to the printed word. As a matter of fact, in the age when Christianity experienced its most rapid growth (the first 400 years of its existence) printing was not known and what literature there was, was limited in its effectiveness be-

DISASTER AREA

JOHN HOWARD BLOUGH

Summer suns!
Ninety degrees, 100 degrees, 110 degrees!
Hot in the morning
Burning at noontide,
Scorching after sundown.
Too much sun, not enough water
The grassy meadows fold up brown,
The young corn curls and withers,
The tassels are burnt with their first peep at the sun,
The leaves half grown turn brash like powder,
The expected harvest
After plowing the soil,
And planting the seed,
And cultivating the tender shoots
Never arrives.
The country is declared disaster.

But is this unharvested grain
The greatest disaster?

In the rich and fertile soil of American culture,
On the same Illinois prairies that grow corn,
After many generations of sturdy folks,
Is born the infinitely more precious crop
Of babies,
Nurtured in loving homes,
Reared in efficient schools,
Accepted in respectable society,
Encouraged in wide range of vocations,
Drafted to serve our country.

But half of them
Grow without the nurture
Of the warm and constant water of heaven,
And have not protection
Against the untempered blasts of our age.
Half of them know not parents dedicated to Christ through the church,
They feed not upon the fertile nutrients of the Book of Life,
Nor learn with others to worship God,
They hear not the voices of their parents lifted in prayer to the Father Almighty.

Their bodies are scientifically fed proven diets and vitamins,
Their minds are efficiently taught the tools and knowledge of secular life,
But their souls are stunted—
Too much earthy rays, not enough water from heaven
They grow to be strong men . . . infantile souls,
They grow to be intelligent women . . . secular outlook,
Their children are like the blighted corn.
The fields are white . . .
Withered.

Is this also disaster area?

cause it had to be copied by hand.

The answer to the question: "How does Christianity spread?" is to be found in something more fundamental than preaching, printing and scientific gadgets —in contagious enthusiasm. The early church had no church buildings, no printing presses, no radio and TV programs but it did have thousands of men and women whose contagious enthusiasm for the new life which they found in Jesus Christ could not be confined to their own experience and which, when shared with friends and neighbors, was responsible for bringing them to the knowledge of Jesus Christ as Savior and Master of life.

Just before Jesus left this world to return to his heavenly Father, he said to all his followers: "But you shall receive power when the Holy Spirit has come upon you; and you shall be my witness in Jerusalem and in all Judea and Samaria and to the end of the earth." These, plus the last words of Matthew's Gospel, give the members of the Christian church their marching orders. "Go therefore and make disciples of all nations. . . ." Witnessing is the Christian's main business and until the members of the church return to their God-ordained task as their foremost responsibility in life, the progress of the kingdom will be stymied.

When the average Christian is confronted with this obligation to witness, as a general rule, he tries to avoid his responsibility by saying one of two things: "I can't do it," or "That is a job for experts." To say that we cannot witness to others is an admission that our Christian experience is inadequate. If a certain kind of vitamin preparation restores our energy and sense of well-being, we have no difficulty recommending it to our friends; if a certain brand of gasoline gives our car more power and better milage, we experience no trouble in witnessing for it. If Jesus Christ has put us in touch with ultimate reality (which is just another way of saying God); if faith in Christ has given us power over temptation and the assurance of forgiveness, the certainty of salvation—why should we find it impossible to tell another what we have experienced? And to say that we cannot witness for Jesus Christ is to admit that we do not have a vital experience which we can share.

To say that this job is one f the experts is to fly in the fa of history and experience. T early Christians were not e perts and they were effective their witnessing. The membe of Alcoholics Anonymous a not experts but they have d covered that they cannot ke sober unless they help othe to conquer the craving for alc hol. If an alcoholic can conqu his problem and stay sober on as he helps another, I wond if that does not explain, at lea in part, the fact that so ma church members find the Christian experience unsat

The Family Counselor

Naomi Will **H. K. Zeller, Jr.** **Jesse Ziegl**

The Family Counselor welcomes letters of inquiry. They may be addressed: Family L Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Dear Counselor,

Must we continue to send children to the Sunday-school class which has a teacher that has been divorced and married again. This person has very much money and much influence in the neighborhood.

Yet this affair is known but parents do not know what to do; it is send them on or keep them on or keep them out.

I thought our church was against the divorce evil without putting them in to teach our church schools.

Undecided.

Dear Undecided,

Church school attendance is never compulsory in the Brethren fellowship. You are not required to send your child to church school unless you wish to do so.

Our church is opposed to the divorce evil. I do not know if that opposition automatically prohibits a divorcee from teaching in the church school. I do not think it is so interpreted in many congregations. Our church is also opposed to militarism, but we have not interpreted that opposition as meaning automatic dismissal from any church responsibility for those who have entered military service. We are also opposed to the harboring of wrong attitudes, the unwillingness to forgive people, and a whole host of other evils which are not in accord with our concept of Christian perfection, but we do not automatically bar from all church responsibility those who have fallen prey to these wrongs. "If thou, O Lo shouldst mark iniquities, Lord, w could stand?" (Psa. 130:3).

I wish it were as easy to gi a "yes or no" answer as your let implies. I sense that your r request does not concern sendi your children to Sunday school, b how to get rid of the teacher unc whose instruction they attend. Ha you asked yourself any other qu tions about this teacher? What a her values? Does she have abil to teach? Is she consecrated to h task? Does she strive to be Christi in her attitudes? Does she conv a Christian spirit in spite of h divorce and remarriage? We ne to remember that Jesus dealt ve charitably with those who had do wrong. He opposed sin, but he lov the sinner. He forgave Mary Ma dalene and restored her to a posit of integrity and confidence. declared that evil thoughts a tantamount to adultery. He insis that he had not set us up as a juc over others.

Who of us is capable for responsibility of shaping the mi of little children towards G None of us is sufficient to the hi calling which is ours in teachi our children to love Christ. Ea of us can do only what we c praying that God will forgive where we are wrong, giving grace to make amends and streng ening us in every effort to se him and do his will.

Harry K. Zeller, Jr

actory and lacking in power? oes not the sharing of our reli- ious faith deepen it and our lence about the things of God mother our faith and leave us ith a lifeless form?

How do we witness?

First of all, *we are to witness y what we say.* We may not e fluent and effective public peakers but in our conversa- ons with others, we can tell nem in our words what our ex- eriences with Christ have been.

On Friday evening, March 26, went to the Harringay Arena n North London to hear Billy raham. The Harringay Arena eats 11,800 and there is standing oom for a 1,000 more. The place as packed and several thou- and persons were turned away. illy Graham preached a great ermon on Adoption and there ere 750 to 1,000 persons who esponded when the call to de- ide for Christ was given. While was deeply impressed with raham's sermon, the thing that oved me most was the tes- mony of Dale Rogers, the ife of Roy Rogers. In a very mple, yet very moving way, e told how she had found eace and power through faith Christ—a power that enabled er to triumph over the sickness d death of her little daughter. hen Roy Rogers gave his testi- ony which was followed by a uet—one of the great gospel ngs. As I sat there in that ge arena, I felt that the simple t sincere testimony of Dale d Roy Rogers was more mov- g than the sermon that Billy raham preached. And what ey did, you and I can do. hen the opportunity presents self, we can tell in our own ords what Christ means to us.

One of the speakers at the first nvention of the Presbyterian otherhood told of being pres- t at a Bible class in Rochester, ew York, where there were 8 men. Wishing to know the ason for this large number, said to one of the men, who

"DENY MY LORD? NEVER!"

VIVIAN ZIEGLER

How like Peter am I!
When knowing the right, I do the wrong,
Believe not the words I sing in song,
Listen in silence to words profane,
And when I am praised, my thoughts are vain.
I move not my lips, my heart is cold,
When "Tell me of Jesus," I am told.
When hearing lies, I do not protest,
Laugh at obscene tales, as do the rest,
Ashamed to pray, lest I may be seen,
Oh, how can I think my soul is clean
If thus I deny my Lord!

was a streetcar conductor, "How did you come to be in this class?" He replied, "I couldn't keep out of it"—and then he continued, "I had forty-two personal invitations and I had to come."

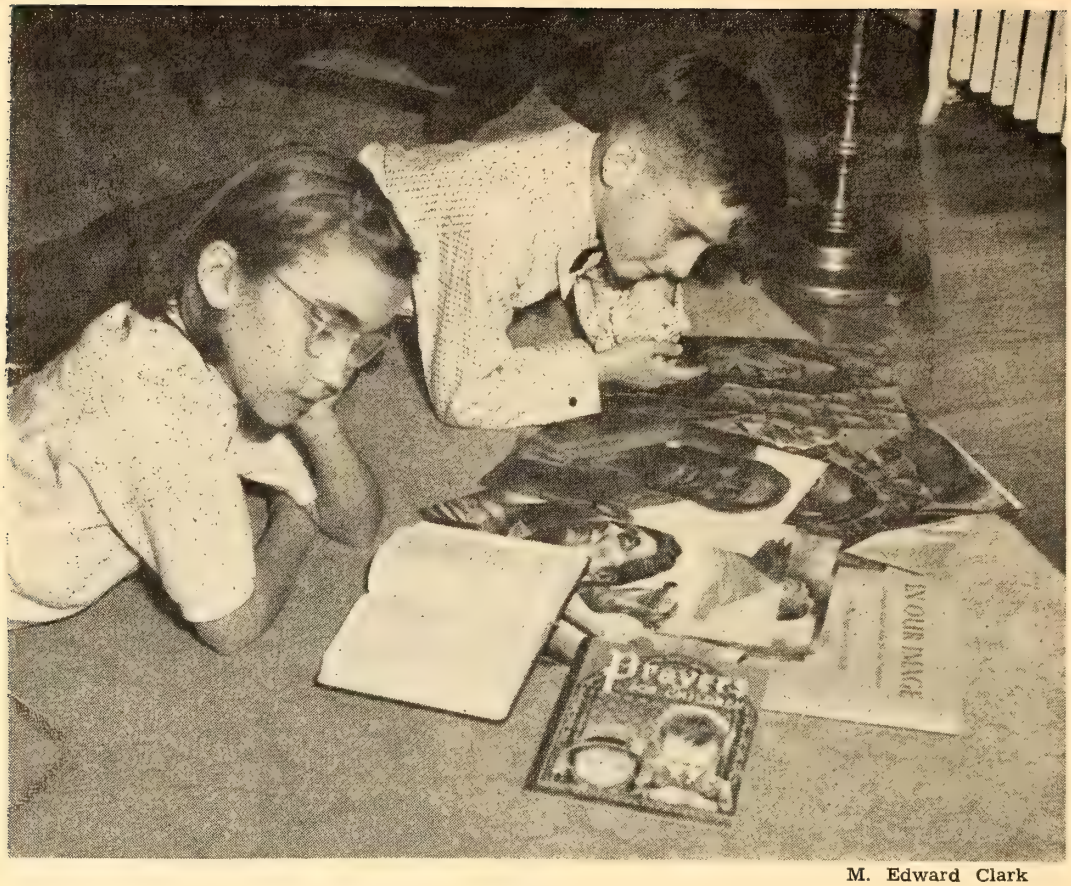
Yes—we can witness by what we say.

But even more effective than words in bearing witness to the transforming power of Jesus Christ is *the testimony of our lives and our actions.* It is futile to talk to people about Christ unless what we are and what we do coincide with what we say. "Actions speak louder than words" is an old proverb that applies to this area of life as much as to any other. It does no good to tell others what a wonderful Savior Jesus is if we have not allowed him to conquer our lives and transform us into a recognizable likeness of his own life. To talk about the saving grace of God in Christ and then not to be able to conquer our temptations, to control our tongues, to discipline our appetites and to reveal devotion, sacrifice and service in our own lives, is to defeat our words with our lives.

Mrs. Charles Hutchinson is the wife of a minister on Cape Cod. She tells this story on herself. "One Sunday, in a class of ten-year-old girls, we had been talking about Jesus, when one girl interrupted to ask, Mrs. Hutchinson, do you think that Jesus really had a halo like you see in all the pictures of him?" I said, 'Girls, what do you think about it? Have you ever seen anyone whose face was all radiant with sunshine?' Before I could add more, to my amazement and embarrassment as well, they chorused, 'Yes, you, Mrs. Hutchinson.' I was so taken unawares that I could say nothing for a moment. Then before I added anything another little girl spoke up. 'Perhaps I ought not to say this,' she said, 'but I lived with Mrs. Hutchinson for a week while my mother was away, and I never saw her halo.'"

If people cannot see our halo, then we might as well keep silent—for no word we say will overcome the inconsistencies of our lives. But, on the other hand, what we are and what we do can reinforce the spoken testimony we make for Christ.

If each one of us should covenant with God to be responsible for winning at least one person a year for Jesus Christ, in 1958 we would have more than 250,000 members in the Church of the Brethren and we would truly honor the founders of our church because we would honor their Lord and our Lord by doing the thing that is nearest in the heart of God—witnessing to his grace in Jesus Christ.



Books of prayers, p
tures, Bible story boo
will help to enri
family worship

M. Edward Clark

Getting Started in Family Worshi

Ethel S. Harris

PART II

BIBLE reading will of course be a part of family worship, but many young parents who have had none too much training in the contents of the Bible ask, "But what shall we read? How can we find what we need to make God's word living and personal to us?" Good Bible story books may be read to children if we are careful to select those that are reverent and intelligent in interpretation and have an understanding of the child's needs. Even then, children should occasionally have the story read directly from the Bible. Telling the story will allow for a bit of reverent imagination in filling in the brief text.

Church schools frequently provide leaflets for parents that they may extend their Bible study along the lines of the child's study. This is valuable in giving discussion subjects and suggested activity growing out of Bible study. Tell Me About the Bible, by Jones, is helpful in explaining the Bible to children. Prayer Time, by Staples, is a small book of Bible verses with excellent stories and discussion ideas for young children. Enjoying the Bible at Home, by Gebhard, is even more complete in suggesting suitable materials and activities for each age child and for special situations. Each of these are excellent sources for parents who do not feel well enough acquainted with the Bible to find the most suitable material. The last two are quite inexpensive.

Some special ways of enjoyin the Bible in families have bee through dramatization, chor reading, memorizing passages t gether, comparing translation comparing hymns with th scripture which inspired then and studying pictures great ar ists have painted from Biblic events. Bible games and contes are fun and good teaching Bible facts. On a sheet of plai paper one can write or prir with crayon verses or speci thoughts that can be thumb tacked to the wall near the dir ing or living area so that th family can read together or b reminded of these verses fr quently.

Reading in unison and arrang-
ıg passages for choral reading
ith high and low, solo and
roup voices bringing out the
ıought and color can be thrill-
ıg Bible study. This will lead
) memorizing passages which
ıe whole family will then pos-
ess intimately. It will also train
ıildren in reading God's Word
ith understanding and good
xpression. Be sure to under-
and words and most of the
leas as far as possible. For ex-
mple, "What are 'presumptuous
ns'?" may call for some study
s you learn Psa. 19. Excellent
assages to arrange for choral
eading are Gen. 1, Psa. 8, 23, 24,
7, 100, 107, 1 Cor. 13, Matt.
:24-26.

Small children will delight in
laying The Lost Sheep or Baby
Ioses and some other stories.
)lder children will enjoy a
imple dramatization of The
'rodigal Son, the Good Samari-
an, events from the life of
oseph, David, Samuel or Daniel
ith his four friends. The con-
ersation can be realistic and
naginative if the points of the
tory have been discussed first.
'hen one may close with a brief
rayer thanking God for his
Vord which tells us so much
bout those who knew him long
go.

For most of us, however, the
roblem is not so much what?
s when? and whether? We can
tart and keep going only if we
re really aware of the need for
piritual nurture at home to help
oys and girls grow into mature
'hristians. We make time for
he things we feel are important.
Vhen we realize how important
hese things are, we will make
ime for planning and enjoying
ich spiritual experiences to-
ether. Having time for family
orship every day may not be
ecessary if we have frequent
imes of real worship. One writ-
r has said it is better to worship
ruly together once a week than
ierely to put on an act of wor-
hip every day. Daily Bible reading and prayer are ideal teaching for those who can have them, but frequently the worship must rise to something thrillingly significant if it is to make a vital contribution to emotional fervor. The old cotter in Burns' famous Cotter's Saturday Night had his whole family together only one night a week, but he filled that night with rich significance and his children glimpsed his faith and the God in whom he trusted. While family worship effectively carried on will do much to color the personalities and activities of children, it is safe to say that the Christian integrity of the parent's personalities, or the lack of it, will make more impact than any forms or worship they may set up.

If children seem unwilling to take part in worship at times, perhaps we should recall that even physical food is not always desired and that spiritual needs are even more individual than physical. It may be unwise to force him to a set schedule. This does not, however, relieve the parents of their responsibility to give the child spiritual nurture, but calls for deep examination of their own lives for stumbling blocks, and increases their need for spiritual awareness and mental alertness.

Who shall lead in worship, father or mother? some ask. While traditionally the father is spiritual as well as physical head of the home, it sometimes happens that the mother is spiritually more sensitive and more adept at leading children to discover God. She has much more time to be with them and interpret God to them. Father should be present whenever he can and take an active part, but together they should plan and lead, if possible. Later the children, too, will take part in the planning and sharing, for worship in the family should be worship for the family. Mother may need to do much of the leading if father is away from home frequently at the best time for children to worship or if he does not see the need of worship. When he can be present, make it truly a time of sharing the deepest feelings you have experienced.



M. Edward Clark

Daily Bible reading and prayer are ideal teaching for many

A Christian family was journeying west over the rough country. Just at sunset they came upon a high plateau as sheep were being taken into shelter for the night. The world was charged with beauty and peace. They pulled over on the shoulder and gazed in silent awe. One began to sing Fairest Lord Jesus and the others joined in. Then in turn they began to sing In Heavenly Love Abiding, The King of Love My Shepherd Is, and He Leadeth Me. An awe-struck moment of silent prayer followed, then Praise God, From Whom All Blessings Flow. They then rejoined the flow of cars that had been passing them quite oblivious of the religious significance this family had caught in the scene. Could this momentary impulse arise from a mere coincidence? No. Rather, a pattern of many years of sensitive response to all manifestations of God's loving care and majestic power had made them articulate in worship, as a group or as individuals, with or without plan.

Some Helpful Books on How

Setting the Scene for Family Worship, Schwantes and Treston. 20c

Enjoying the Bible at Home, Gebhard. 50c

Prayer Time, Staples. 35c

Your Home Can Be Christian, (Chap. 9), Maynard. $2

Doorway to a Happy Home, (Chap. 6), Hamilton. $3

Worship in the Christian Home, Ziegler. 20c

The Fair Family Worships (and other dramatizations), Heron. 60c

Some Books With Good Materials

Altars Under the Sky, Pease. $1.50

The Family Bible Lives Anew (Pages of Power for 1953 and 1954). Old Testament, 5c; New Testament, 5c

The Bible Story for Boys and Girls, Bowie. Old Testament, $3.50; New Testament, $2.50

The Story of the Bible, Bowie. $3.95 (9 years and up)

Then I Think of God, Niedermeyer. $1.25 (primary age)

Tell Me About Jesus, Jones. Pre-school

Tell Me About God, Jones. Pre-school

Tell Me About Prayer, Jones. Pre-school

Tell Me About the Bible, Jones. Pre-school

Periodicals

The Christian Home. $2 per year

Thoughts of God for Boys and Girls. 90c per year, single copy.

I Believe in the Church-related College

Charles E. Dumond, Jr.

I BELIEVE in the church-related college because of its emphasis on high moral values as seen in the teachings of Jesus. Dr. Robert Hutchins says that "the prime object of education is to know what is good for man. . . . There is hierarchy of values." I believe in the church college because it interprets that standard of goodness in the searchlight of Jesus' teachings.

I believe in the church college because its policies are formed by dedicated members of the church working in co-operation with the local community. Paul Woodring, in *Let's Talk Sense About Our Schools,* points out that very often the school is not controlled by the people. As a member of my church I have something to say about my school. When the individual no longer has anything to do with his school's basic policies the roots of democracy are shriveled.

I believe in the small church-related school because of its emphasis upon the value of the individual. In the educational mill the schools are established to handle the great middle majority. Effective education must deal with the individuals on both sides of this great middle group as well as with those in the middle. On the college campus there is opportunity for expression and leadership for many individuals who would become lost in the mass. In the small classroom there is prop teacher-pupil balance to resu in constructive motivation. church-related college will a ways feel that the individu was created in the image of Gc and because of this is importan

I believe in a church scho because it not only equips peop with facts for the laborator the business office and the pr fessions, but it equips them f life! Life cannot be departme talized except for detailed stud The church-related college e ables the individual to see th part that he studies related t the total welfare of mankind i God's world.

Dr. Elton Trueblood in h article, Alternative to Academ Futility, claims that there a four alternatives to futility i modern education. These are th philosophy of wholeness, th vision of greatness, the idea c vocation and an unapologet faith. I believe in church-r lated colleges because they a following these positive altern tives to academic futility.

Finally, I believe in our co leges because of the contribu tions they make to educatio everywhere across our gre land. As these young men an women march in academic rob by the dean of their schools t receive their college diplom they will be more than profe sionals, businessmen and teac ers. They will be Christian

Prayer for Preparation

ENOLA CHAMBERLIN

Prepare my eyes that I may se
The grace of God surroundin me.
Prepare my ears that I may hec
His music sweeten year to yea
Prepare my heart that I may fe
His holy presence when I knee
Prepare my hands that I ma hew
Great logs if he should need m to.
Prepare my life that it may bri
With joyous praise to him, t him!

Profile on Austria

Donald F. Durnbaugh



In camps in Upper Austria thousands yet remain in refugee camps, eking out an existence as best they can under crowded conditions

THE Republic of Austria has been likened to a rowboat holding four elephants. The analogy is apt. Tiny Austria (about the size of the state of Indiana) was promised its freedom in the Moscow declaration of November 1, 1943, by the United States, the United Kingdom and the Soviet Union. Ten years after this solemn promise, the nation of seven million is still occupied by American, Soviet, English and French troops.

The Austrian situation differs from that of Germany in that there is one national government responsible for all Austria, despite the division into four zones of occupation, plus jointly occupied Vienna. Decisions of the Austrian Parliment are subject to veto by the Allied Control Council. The functions of the government are carried out by Austrians, however.

Although recent decisions have lightened the heavy financial burden of the occupation, the galling pressure of foreign military forces reminding continually of a dependant status causes great bitterness for the one-time rulers of Europe. The inability of the four powers to agree on a withdrawal from Austria at the recent Berlin conference is, to their minds, a crass example of might violating right and a callous disregard of promises.

Foreign troops intensify other problems which Austria faces, many growing out of the World War I. The loss of the eastern European provinces in the dissolution of the Austro-Hungarian Empire left a largely mountainous Austria with a huge administrative apparatus and few national resources. The garden of bureaucracy produces little edible foodstuffs. After a period of starvation and adjustment, economic difficulties dogged the heels of the newly founded democracy, causing the civil war of 1934 and making the *anschluss* or absorption by Nazi Germany in 1938 acceptable to many. It seemed the only way to survive.

The devastation of World War II brought a new era of life-and-death struggle for sheer existence. Generous aid from the West, especially the United States and its Marshall plan and American relief activities and plucky Austrian efforts at reconstruction brought the country through. It is estimated that the U.S.A. has granted one and a half billion dollars in economic aid to bolster the Austrian economy.

On the other hand, a like amount has been taken from Austria by the Soviet Union through removal of industry, sale of Russian goods without payment of custom duties in the USIA stores (legalized black market), and especially by the appropriation of great quantities of crude oil from Eastern Austrian oil fields, which were seized as "German assets."

Despite restrictions and lack of independence, Austria has made an amazing financial recovery, especially in 1953. Last year marked the rise of Austria to the rank of creditor nations, among the ranks of the European Trade Union. This recovery was obtained for the nation through economic policies, however, which resulted in the highest figure of unemployment since the war. *One of seven Austrian workers is unemployed today.*

For those employed in 1953 the average wage was 260 schillings per week (ten dollars). Most retail prices correspond to American prices, when converted from schillings to dollars. A pair of shoes costs the equivalent of eight to ten dollars; a suit from thirty dollars. Rents

are cheaper than in the U.S.A. and have been controlled by the government until recently.

Housing poses a great, unsolved problem for Austria. Over 600,000 new dwellings are needed yearly to keep up with deterioration and solve the barrack crisis. From 15,000 to 17,000 are being built, however. Hundreds of engaged couples are forced to postpone marriage year after year because no apartments are to be had. The occupation requisitions many houses—in Vienna alone, 28,000.

In the state of Upper Austria 63,000 souls are existing in barracks—old CCC-type temporary prefabricated structures. Linz, the center of Brethren Service activity, has the worst housing problems in Austria; it needs fully sixty per cent more housing! Fifty per cent of the Linz population are *Untermeiter* (subtenants living with another family in one apartment). Sixty-four barrack camps holding 11,000 families ring the city. Over 11,000 dwellings were destroyed during the war; about 1,200 residences were built last year; the need is for at least 13,000 yearly.

Lack of wholesome activity for adolescents plagues Austria. The omnipresent *kino* or movie, and *Gasthaus* (tavern) are the principal attractions for young people, especially in the country. Church-sponsored youth groups claim only a small portion, and the political-sponsored youth groups are primarily interested in sports and politics.

Into this setting of postwar Austria came the stream of refugees. Government figures show that since 1945 at least 1,600,000 refugees and displaced persons had to be dealt with by the country struggling to recuperate and recover. One third of this group remain in Austria today, half of whom have received Austrian citizenship, easing some difficulties but not all.

Of 45,000 refugees in government-administered camps, 11,000 are on welfare. A single person receives 200 schillings ($7.50) monthly if unable to support himself and without relatives; a family receives 185 schillings ($7.00) for the head, and 155 schillings ($6.00) monthly for each other family member. Marginal existence is possible with the aid of relief gifts of food and clothing.

Despite machine guns and land mines, thousands of refugees still cross the "Iron Curtain" from Eastern Europe to seek economic and political freedom. Whereas East Zone Germans have easy access to East Berlin, and thence into West Berlin where they may be flown to Western Germany if proved to be real refugees, "escapees" coming to Austria cross borders at great dangers, using ingenious devices to elude the sentries. One thousand entered Upper Austria last year.

Several trainloads of POW's just released from Soviet camps have swelled the number of displaced persons. Most of the Austrian and *Volksdeutsche* are reunited with families after ten years or more of separation, bu many find wives have emigrate or parents deceased.

The lot of the refugee has bee considerably bettered by recer government measures elimina ing discrimination in obtainin employment, and provision pensions for former governmer employees among the refugee These have been limited to th *Volksdeutsche* or ethnic Ge man, however, who are "ol Austrians"—former citizens the Austrian-Hungarian mor archy. The "displaced persons totaling forty thousand do nc enjoy these benefits. Formerl well cared for by the Unite Nations through UNRRA an IRO, they are not wanted i Austria. Most of them are pr vented from emigration fc health, political or securit reasons.

An indication of the proble is the desire of both refugees an Austrians to leave the countr Over 170,000 refugees have bee resettled from Austria in 69 di ferent nations from Afghanista to Venezuela, principally i Canada, Australia, the Unite States and Brazil. Many go t Western Germany to take ac vantage of better opportunitie there.



Government allotments are supplemented with packages of food fro churches and other groups; these are being made up at Linz, Austri

Austria is a beautiful country with its Alps, lakes and forests and old cities. Austrians are charming, friendly and even gay people. Tourists (who comprise one of Austria's chief means of survival) see the mountains, the attentive waiters, the clean hotels and the attractive shops and conclude that everything is going well. They little suspect the daily struggle of each family to clothe and feed themselves—and never see a refugee camp. It is the business of the alert American Christian to penetrate the outer facade and extend a helping hand.

Bluffton Study Conference

Forty-two members from the Church of the Brethren and one minister from the Brethren Church participated in a study conference held July 15-18 at Bluffton College for members of the historic peace churches. The conference was convened by the Continuation Conference of the peace churches which has met at regular intervals since 1935, when a similar joint conference was held at Newton, Kansas.

In the opening plenary session Clarence E. Pickett, honorary secretary of the American Friends Service Committee, spoke on the meaning of Christian love. He said that justice and love are companion pieces. We cannot have one without the other. "Justice cannot flourish where there is no love, and love cannot continue to live in the midst of injustice." He said that Jesus was not a reformer in the usual sense, but that he was more concerned about evoking in persons confidence in love than in denouncing injustices.

In another general session Vernon F. Holloway, a Congregational minister from Geneva, Ohio, who had made a special study of American pacifism, spoke concerning the implications of Christian love. He contended that love is the motivation, but not the program or blueprint for social action. He criticized the peace testimony of many pacifists as being irrelevant and unrealistic. He claimed that it was impossible for any nation to rely wholly on policies of goodwill and brotherhood. Their policies must take into consideration the hardness of men's hearts. In reply, William Beahm said, "We must ask first whether an action is right rather than whether it is realistic or relevant." He maintained that Jesus Christ gives us a way of life that does have authority in the moral realm and has some relevance in a realistic world.

In a panel discussion on Christian love and the social order Kermit Eby urged peace church members to universalize their radical heritage. He said, "Today there are no islands. We must go where people are. All good revolutions begin on the street corners where men are willing to stand up and testify." He urged Brethren and Mennonites to put their radical primitive beliefs into current practice. He said, "Our beliefs are so radical that if we practiced them the Communists would look under their beds for us rather than vice versa."

Guy F. Hershberger, a Mennonite teacher at Goshen College, said that the Christian way of correcting social injustices is the way of the cross. He contrasted the Christian order in which love is the standard with the disordered pagan society in which the demand for justice has become the norm. In the same discussion E. Raymond Wilson, executive secretary of the Friends Committee on National Legislation, said that war is completely antithetical to Christian love. He said the testimony of the peace churches should be that peace is possible and war unnecessary. Although no political program can be equated with the kingdom of God, he said that Christians should seek to replace war by law and government and should advocate policies of negotiation and settlement, universal disarmament, technical assistance and the preservation of civil liberties as steps toward peace.

Other Brethren spokesmen taking part in the conference were Norman Baugher and Earl S. Garver, who served on a panel discussion; Harry K. Zeller, Jr., who preached the sermon at the concluding Sunday service; Dan West and Raymond R. Peters, who served as discussion group leaders.

Although no official findings of the peace conference were issued the following message of greeting to the peace churches was adopted at a concluding session:

To the Members of our Meetings and Congregations:

During these days, representatives of the Historic Peace Churches have met together in meditation, in conference and in fellowship for a re-examination of our common peace witness and of the responsibilities which this witness brings to us.

Under the direction of God and the Holy Spirit, we have been enabled to share new insights into the meaning of Christian love and its application to the complex social relationships of our time. We would share this experience with all members of our meetings and congregations as best we can in this brief letter of greeting.

Recognizing that the society of our day is in a condition of disorder in which the practice of Christian ethical principles is too often the exception rather than the rule, we have been made conscious of our failure to allow ourselves to be used of God as he would use us for the healing of this condition; indeed, we would confess with shame that too often we have been involved in the causes which have contributed to this disorder.

There has been manifest among us an urgent concern for a deeper understanding of the meaning of Christian love and its implications, and a search for ways and means for its more adequate application to the condition of our time. Specifically, our prayer goes forth that each member of our brotherhoods may experience a growing companionship with God; a deeper commitment to Christ; a deeper love for all men as creatures of God, to the end that the barriers of selfishness, complacency, secularism and intolerance may be broken down; that a humanity divided by racial and ideological barriers may be united; that the hungry may be fed; that capital and labor may join hands for a ministry of economic service to mankind; that the gospel of love with all its social implications may be brought to every creature both by precept and example.

The magnitude and urgency of these tasks demand our continuous dedication. We return to our homes and communities with renewed convictions to apply to our utmost the implications of Christian love in our daily lives. We look forward to future conferences of this nature where we may in fellowship together labor toward this end.

We call upon our members to yield themselves to the governance of the Holy Spirit and look to God with trust and confidence that he may speed the day when the Prince of Peace may rule more fully in the hearts of men.

KINGDOM GLEANINGS

Estella Bonifield of Indianapolis, Ind., and Annis Heinz of Noblesville, Ind., have gone to Puerto Rico for three weeks as visitor-workers, having left the States on Sept. 6.

October is the month to prepare friendship packets, collect games, toys and puzzles and kitchenware, and make hospital gowns (cut-garment program) for the needy in Europe. Write: Brethren Service Center, New Windsor, Md.

M. R. Zigler, Church of the Brethren representative in Europe, was elected a member of the Central Committee of the World Council of Churches at its recent meeting in Evanston, Ill. The ninety-member committee is the policy making body for the World Council between assemblies.

Arwilda Geisel of Windber, Pa., who completed a year of volunteer service on Sept. 1, has been employed as a stenographer in the Brotherhood offices, beginning Sept. 13. She will serve in the stewardship and Brotherhood Fund office, succeeding Maud Ditmars of Washington, Kansas, who has entered Brethren Volunteer Service.

Rosa Page Welch, internationally known Negro mezzo-soprano, will present a recital of sacred music in the auditorium of Elizabethtown College, Pa., on the evening of Oct. 1, at eight o'clock. Prof. Nevin W. Fisher will be her accompanist. The music and worship commission of Eastern Pennsylvania is sponsoring the recital and the admission price is one dollar.

Norman Harsh of New Creek, W. Va., was named minister of the year for West Virginia at the summer school for town and country ministers held at Emory University, Atlanta, Ga., during July. The town and country development program represents a comprehensive effort toward strengthening the rural church and ministry of the South. Other Church of the Brethren ministers attending the school were Charles F. Rhinehart of Blountville, Tenn., Paul White of White Pine, Tenn., and Earl D. Dietz of Campobello, S. C. Ira W. Moomaw of Agricultural Missions, Inc., served on the faculty.

Anniversary and Harvest Meeting

First church, Canton, Ohio, fifty-second anniversary Sept. 26, all-day service. At the afternoon service the new organ will be dedicated. A basket lunch at noon.

Center Hill church, Pa., harvest home service, Sunday, Sept. 26.

Oak Grove church, Md., home-coming, Sunday, Sept. 12, all-day meeting.

The Church Calendar

September 12

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson: Christian Citizenship and Co-operation. Acts 6: 1-6; Rom. 12: 9-16; 13: 1-10; 1 Cor. 3: 4-9; Gal. 5: 13-15. Memory Selection: Love does no wrong to a neighbor; therefore love is the fulfilling of the law. Rom. 13: 10 (R.S.V.)

CBYF Topic: Worship and the Arts

Sept. 17-18 District Meeting, First West Virginia, Eglon

Sept. 17-18 District meeting, Southern Iowa, Engli River church, South English

Sept. 19 Achievement Offering

Sept. 24-25 District meeting, Eastern Maryland, Dunda

Sept. 24-26 District meeting, Northeastern Kansas, Ric land Center.

Sept. 24-26 District meeting, Northern Missouri, Leet

Sept. 26—Oct. 3 Christian Education Week

Oct. 3 World Communion Sunday

Oct. 3 Rally Day or Loyalty Sunday

Oct. 7-9 District meeting, Oregon, Medford

Oct. 8-10 District meeting, Florida, Georgia and Puer Rico, Camp Ithiel

Oct. 8-10 District meeting, Nebraska, Kearney

Oct. 8-10 District Meeting, Southwestern Kansas, Ga den City

Oct. 10 Men and Missions Sunday

Oct. 10-17 Churchmen's Week

Oct. 13 Churchmen's rally day

Oct. 14-17 District meeting, Southern California a Arizona, Glendora

Oct. 15-17 District meeting, Northwestern Kansas, Por

Oct. 17 Laymen's Sunday

Love Feasts

Colorado

Oct. 3, 7:30 pm, Haxtun

Illinois

Sept. 25, 7:15 (CDT), Hurricane Creek

Sept. 27, Oakley

Indiana

Oct. 3, Clear Creek

Oct. 3, 7 pm, Fairview

Oct. 3, 7 pm, Ladoga

Oct. 4, 7 pm, New Hope

Oct. 9, 7:30 pm, Buck Creek

Oct. 10, 7:30 pm, Burnettsville

North Dakota

Oct. 3, 8 pm, Pleasant Valley

Ohio

Oct. 3, 7 pm, Brookville

Oct. 16, 8 pm, Stone Lick

Pennsylvania

Oct. 3, 7:30 pm, Center Hill

Oct. 3, 7 pm, Claysburg

Oct. 3, 6 pm, Lebanon

Oct. 3, 6 pm, Lititz

Oct. 3, 6 pm, Lower Conewa

Oct. 3, 2 and 6 pm, Richlan

Oct. 3, 6:30 pm, New Enterpri

Oct. 3, 7 pm, Pittsburgh

Oct. 3, 7 pm, Rummel

Oct. 10, 10:15 am and 6 p Codorus

Oct. 10 7:30 pm, Hooversvill

Oct. 16, 1:30 pm, Back Cre Brandt's

Oct. 16-17, 10:30 am and 2 p Falling Spring

Oct. 17, 7:30 pm, Lower Cla

Tennessee

Sept. 25, Meadow Branch

Oct. 2, 7:30 pm, Knob Creek

Virginia

Sept. 11, 7:30 pm, Johnsville

Oct. 3, 6 pm, Buena Vista

Oct. 3, 7 pm, Linville Creek

Oct. 9, 7 pm, Galax

West Virginia

Oct. 3, 7 pm, Keyser

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. Edward Stump of Elkhart, Ind., in the Mexico chur Ind., Sept. 20-26.

Bro. Dorsey Rotruck of Johnstown, Pa., in the Hooversvi church, Pa., Oct. 4-10.

Bro. Ordo Pletcher of East Freedom, Pa., in the Lower Cla church, Pa., Oct. 4-17.

Bro. Stewart B. Kauffman of Lemoyne, Pa., in the Ne Enterprise church, Pa., Oct. 4-10.

Bro. J. I. Thomas of Clymer, Pa., in the Center Hill chur Pa., Sept. 30—Oct. 1.

Gains for the Kingdom

Six baptized in the Laurel Glen church, Sandy Cre congregation, W. Va. **Six** baptized in the Beaver Run chur W. Va. **Two** baptized in the White Pine church, W. Va. S baptized and five received by letter in the Brick church, V **One** baptized in the Danville church, Va.

Three baptized and nine received by letter in the Sca Level church, Pa. **One** baptized and two received by letter the West Greentree church, Pa. **Five** baptized in the Locu Grove church, Pa. **Eleven** baptized and three received by lett in the First church, Altoona, Pa. **Nine** received by letter in t Walnut Grove church, Johnstown, Pa.

Two baptized in the Middletown church, Ohio. **Five** baptiz in the Mt. Pleasant church, Ind.

Seven baptized in the Haxtun church, Colo. **Three** baptiz in the Worthington church, Minn.

Eight baptized and one received by letter in the Calva church, Los Angeles, Calif.

Our Brotherhood Program

- - - General Services



Calvert N. Ellis, president of Juniata College, will again preside as chairman of the General Brotherhood Board at its fall meeting Nov. 8-12. Four newly elected members —Guy E. Wampler of Bassett, Va.; Ralph W. Schlosser of Elizabethtown, Pa.; R. V. Bollinger of North Manchester, Ind.; and James H. Elrod of Kansas City, Kansas—will be in attendance. "Major attention will be given to program evaluation and trends and thinking as to what ought to be the major thrusts. Decisions will be made in program administration based on Annual Conference action," reports Norman J. Baugher, general secretary of the Brotherhood Board.

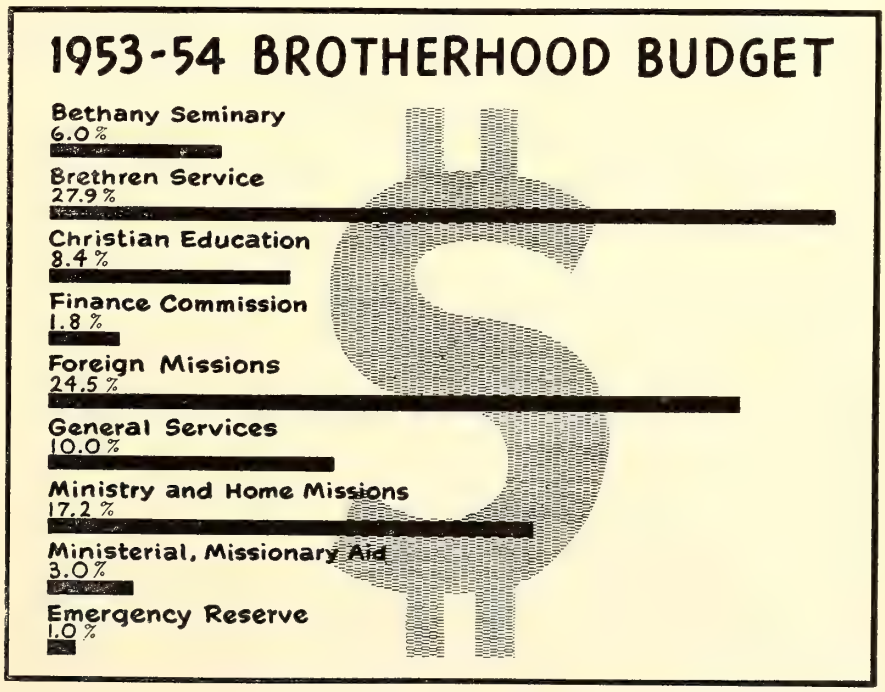
Interdenominational co-operation in world evangelism for Christ is the keynote of present-day Protestantism. In this way and through the American Bible Society, Christian University of Japan and other national and international agencies, the Church of the Brethren is cooperating in various programs. In peace witnessing, foreign missions, relief and reconstruction, church school curricula, college and seminary training, youth work and camping, the interdenominational contacts are mutually beneficial. As official delegates of the Church of the Brethren, M. R. Zigler, director of Brethren Service in Europe, and Norman J. Baugher, general secretary of the Brotherhood Board, represented the peace churches at the Evanston Assembly of the World Council of Churches. Co-operation not only enhances Christian witnessing and service but sets before others the good life as interpreted and exemplified by the Brethren.

In the last three years there has been a twenty-two per cent increase in the number of churches using a budget system. In that time the number of local congregations using weekly offering envelopes increased fifteen per cent. "These significant gains reflect the adoption of new methods of stewardship education and the wider use of aids in improving procedures in local finance," states Harl Russell of the stewardship and Brotherhood Fund department.

Increasing use of audio visuals in the local church is observed during the current year. "Unto These, My Brethren," the major filmstrip produced by the General Brotherhood Board in 1954, is being released for general use on Sept. 12. A total of eighty-three new movies and filmstrips will be listed in the coming audio visual catalog. According to Audio Visual Director J. Henry Long, the catalog is scheduled for circulation early this fall.

As the official news organ of the Church of the Brethren, the Gospel Messenger is designed to inform and inspire. Reflecting the thinking and experiences of Brethren over the world, the Messenger carried last year the writings of 427 persons and in addition 50 pages of readers' opinions. Two hundred feature articles on inspirational, doctrinal, biographical and informational topics were supplemented by 100 to 150 pages on each of the following areas: world and general church news, foreign missions, home missions, service, and local church activities. Editorial costs for the weekly publication are supported by the Brotherhood Fund.

"We are pilgrims of the good search," commences the statement of the new theme, Seek First His Kingdom, adopted by Annual Conference for 1954-56. Prepared by Harry K. Zeller, Jr., McPherson, Kansas, pastor and member of the General Brotherhood Board, the article sets forth suggestive ideas for spiritual growth and action. "A proper pursuit of the spiritual implications of the theme will lead us to many personal and congregational activities and commitments," comments Bro. C. Ernest Davis, secretary of the Christian Education Commission. An interpretative folder with the statement of the theme will be available for general distribution next month.



Allocations for areas of church work within the Brotherhood Fund are depicted above. In addition to income from the Brotherhood Fund, Foreign Missions receives approximately $45,000 and Home Missions approximately $4,000 from bequests and lapsed annuities. Contributions up to August 20 amounted to $950,659, leaving $324,341 to be received to reach the goal in the final six weeks of the fiscal program

Our Brotherhood Program

- - - in Brethren Service

AN OLD REFUGEE COUPLE, who received food from Brethren Service, live in Kassel with a son's family. They are refugees from the East Zone and were imprisoned in Czechoslovakia, Russia and Poland. The husband is in the hospital with a stomach condition and the sixty-five-year-old wife walks across Kassel three times each week to visit him. At one time they were imprisoned by the Nazis, for she told that when they were supposed to say, "I'll die for Hitler," they would affirm only, "I'll die for Jesus Christ."

The material aid program of the Brethren Service Commission, both at home and abroad, continues to meet the immediate needs of individuals and families. We cannot stand idly by while the very necessities of life are denied so many innocent people. In addition to food and clothing, a medical program is carried out. In Austria, for example, it provides dental, medical and optical care for refugees. A recent TB food package program brought this comment from the governor's office, "The clinical observation of the medical department of our office has been that this program has assisted greatly in the recovery of health among refugee children with TB or endangered TB."

However, in the world full of turmoil and uncertainties that exists today, mankind is in need of greater help — help that brings permanent improvement after basic needs have been met. These long-term projects teach the people to be self-supporting, self-respecting citizens. It is to this area of rehabilitation that Brethren Service more and more gears its program.

In Puerto Rico an academy enables young students to continue their education so that they may be better prepared to meet life and its responsibilities. In Germany, refugee women are learning to sew, a farmer receives a heifer which is a source of joy to the whole family. Because of the German student exchange program there are over 600 families in Germany and America, exchanging ideas and becoming friends. In Austria, the first shipment of twenty-five heifers brings hope to refugee families. In Greece an agricultural rehabilitation program is introducing modern methods and ideas. Hybrid seed corn enables a farmer to produce twice as much corn; a food-canning project enables them to have vegetables and fruit in the winter time.

Work camps in Germany, Austria and Greece each summer teach youth of all nations the first step in living together. They must rise above minor irritations; they must respect the opinion of others. As they labor together on some physical work project, they realize that the desires of all people are much the same. Work camps located in the United States and Puerto Rico each summer deal with many similar problems at home—minority groups, poverty, discrimination, neglect — and they seek some solution.

Today there are approximately 235 young peacemakers working through Brethren Service in lieu of military service. As in Civilian Public Service days, these men are again having the chance to witness for their belief. In addition to individual jobs here in the United States, they also serve with Brethren Service units in the United States, Puerto Rico, Germany, Austria and Greece. Some serve with other voluntary agencies in Egypt, Turkey, Iraq, England, Nigeria, India, Italy and Jordan. Many of the Alternative Service men serve through the Brethren Volunteer Service program, which continues to be an opportunity for young people to give a year of volunteer service to the church.

From Kassel, Germany, comes this unusual incident. *A few volunteers, including some alternative service men, were invited to the home of the chaplain of a near-by air base to tell the story of the Church of the Brethren to a Bible study group. Various volunteers spoke of Brethren history, doctrines and practices. Four alternative service men spoke on the church's peace witness. Since the Brethren had already been accepted by the air force fellows as individuals, they showed toleration and interest for the most controversial issue ... Brethrenism — its peace witnes... The air force fellows argued amon... themselves more heatedly than wi... the Brethren. When the Brethre... group departed, they left sever... pamphlets on Brethren and pacifis... Interestingly enough the fellow... who showed the least understandi... and strongest opposition to th... peace position during the discussio... showed the greatest interest ... studying the subject further. ... would rather they were hot ... cold — the lukewarm I will spe... out of my mouth."*

Continuing the program of reha... bilitation, a father in a migra... camp in Florida is being helped t... overcome some almost insurmount... able problems — alcoholism, bore... dom, idleness, worry about debt... He has been found a job, has joine... the Alcoholics Anonymous and ... trying very hard to become ... self-respecting citizen.

An important part of the Brethre... Service program is educational — s... that some of these problems in th... world might be avoided. The peac... position must continue to be taug... in our homes and churches. Eac... year seminars are held for yout... and adults in Washington and i... New York. Christian people shoul... feel that it is their own responsibili... ty to help influence foreign an... domestic policies that affect th... lives of people—segregation, foreig... aid and world health.

Brethren Service supports insti... tutes on racial relations an... encourages Brethren to attend... High school peace institutes reach... ing nearly 300 youth have been hel... to help youth think through thei... problems concerning the draft.

Production of literature, stud... materials and audio-visuals brin... all areas of Brethren Service aliv... to those who seek this knowledge... In a leadership training program... small workshop groups are trained... peace leaders are counseled an... peace caravaners are trained.

As long as hopeless wars continue... as long as people suffer, as lon... as people are hungry and cold, a... long as there are injustice, discrim... ination and poverty abroad in th... world, we cannot stop trying t... right these wrongs!

SOME BRETHREN SERVICE STATISTICS

7,927 pounds of medical supplies were shipped to Austria during 1953.

34,356 pounds of food were sent to Austria in 1953.

500 clothing packages and 5,000 pounds powdered milk were distributed last year at Castañer, Puerto Rico.

119,733 total pounds of relief shipments were made to Austria during the year 1953.

50 Brethren attended the Cleveland Conference on Church and World Order in 1953.

235 men are now serving in the Alternative Service program of the church.

500 Brethren adults and youth attended at least one phase of the political action seminars held last year in Washington and New York.

3,000 bushels of hybrid seed corn were distributed in 1954. 8 Puerto Ricans have graduated from the fourth graduating class of the academy at Castañer. Seven plan to attend college.

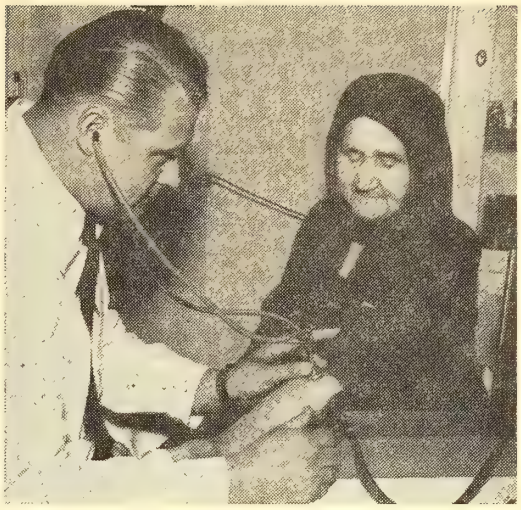
50 girls in clubs at Castañer made 140 garments from feed sacks. 243,377 pounds of relief materials valued at $109,833.90 were received in Germany from September 1953 to May 1954.

107 young people went through B.V.S. training during the past year and are giving one year of service.

2,000 food packages were delivered in Germany from September 1953 to May 1954.

10,000 glass jars donated to 20 villages in northern Greece were filled with food the past year.

Sewing classes for refugee women in Germany help families to become more self-sufficient. Women are eager, as Kitty Coffman, volunteer, instructs (below).



Medical care in Austria



Comparing hybrid and native corn

Sacking flour for food packages



Dave Briggs photos below and right



Our Brotherhood Program
- - - in Christian Education



CHRISTIAN EDUCATION is essential for all ages: children, youth, adults. CHRISTIAN EDUCATION gives guidance on life's important ventures.

CHRISTIAN EDUCATION works through many channels: homes, Sunday schools, vacation schools, weekday schools, CBYF groups, parents' classes, junior high clubs, camps, conferences, leadership education, workers' conferences, Sunday-school curriculum, in-service training, story papers, colleges, seminary. CHRISTIAN EDUCATION enriches every phase of church work: evangelism, service, missions.

Editors are busy daily preparing and editing lesson materials for use in our church schools. Materials are available for all ages from the nursery through the oldest Bible classes.

Story papers, too, are prepared for children and youth and their parents. These papers supplement the curriculum materials and provide wholesome reading for our church homes.

Age Group Emphases

A major emphasis in *children's work* is the training of workers in regional, district and local churches. During the past year, guidance leaflets were produced for workers' conferences in the local churches.

Children's workers are reading and experiencing growth opportunities in conferences, laboratory schools or other ways. At present more than 750 persons are enrolled in the Fellowship of Growth in Service program.

• • •

During the year a study of curriculum material for the *junior high* age group was made. A training conference for adult leaders of junior high youth was held prior to the Ocean Grove Annual Conference.

• • •

National conferences, sponsored by the *youth* department, include the training conference for adult leaders of youth, a national recreation workshop, the Brethren Student Christian Movement conference and the National Youth Conference held at Anderson, Indiana, last month.

During the year the set of seven Youth Action Manuals was produced. Two more in the series are in the process now — the regional and district manuals. "Alleluia," the new songster for use by youth and other church groups, was also published during the year.

The youth project for the year is to support for one week the total program of the church as covered by the Brotherhood Fund.

• • •

The *adult* department attempts to have Brethren attend each year the conference on adult work sponsored by the National Council of Churches. Last year the conference dealt with the Church and Older Adults; this year the theme was Christian Education and Vocations.

The women's work organization encourages opportunities for growth and inspiration through district and regional women's work institutes and workshops.

The men's work is active in evangelism, stewardship education and the location of families in church communities. This organization has made available through the Brethren Publishing House uniform road signs for the Church of the Brethren.

Training Opportunities

The office of Christian educati encourages local churches to spo sor *leadership training* classes their workers. A new Leadersh Education Handbook (combinati and revision of the former Educ tional Bulletins 501, 502 and Dea Manual) is available from t Brethren Publishing House for 6 As local schools are planned th should be accredited by the Chri tian Education Commission. O hundred fifty-nine churches r ported that 1,052 persons had earn Standard Leadership Training cre its last year in denominational a community schools.

• • •

As a service to the local church and to their leadership, the Christi Education Commission maintai the *Brethren Loan Library*. Mo than 2,500 volumes dealing wi many phases of the church program are included on its shelv The only cost to the borrowers the postage fee both ways. Boo may be borrowed by individua or by a group leader for use in study course.

Churches are encouraged to bui up usable *libraries*, too, so that t teachers and leaders have rea



Minrod

Future leaders are receiving basic instruction in the church school

ccess to the newer books which ill give them guidance or resource aterial for their work.

• • •

The Church of the Brethren perates six *colleges* to provide igher education for its youth in Christian environment. The hysical improvement of our college lants has been continued over the ast few years and will continue or some time. College enrollment n general showed increase for the ear; however the largest gain was ade with non-Brethren students. ur colleges need increased support om the churches and individual urch members if they are to perate on sound academic standrds as church-related institutions.

• • •

For almost a half century *Bethany iblical Seminary* has served the hurch of the Brethren. The semiary annually trains many young en and women for effective church adership at home and abroad.

The seminary enrollment this past ear was 193; the training school nrollment was seventy-three. The raduating class numbered sixty-ne. These were as follows: Bachor of Divinity, forty-seven; Mas-r of Religious Education, eight; the Bible Training School there ere two Bachelor of Sacred iterature and four two-year rtificates.

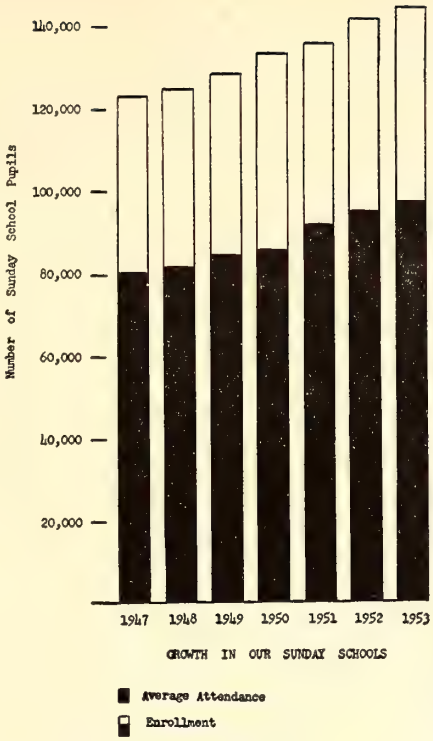
Concerns of the seminary for this nd coming years are: to bring ne aging buildings up to a good ate of repair; to improve the brary to maintain accreditation nd to be in a position to do good raduate work; to restudy the rriculum looking toward any ecessary revisions needed to meet ore effectively the assigned task theological education.

• • •

The theme for the 1954 *Christian ducation Week* (Sept. 26 to Oct. 3) The Bible in the Home. It is sential that the home and the urch school co-operate in stressg the importance of Bible study nd reading. Christian Education eek begins with the closing nday of one church year and nds with the first Sunday of the w church year. This is a signifint link in the program.

• • •

Since the reorganization of the urch boards in 1947, there has en a constant growth in the *nday school* enrollment and the erage attendance as shown in the aph at the top of the page. While th show a gradual increase, it hoped that in the years to come



the wide gap between the two will become greatly reduced — in other words, to bring the average attendance closer to the actual enrollment. For 1953 the average attendance was 96,955 while the enrollment was 144,695.

• • •

There has been a tremendous growth in the *vacation church schools* in the Church of the Brethren within the last few years. There has also been an increased interest in providing training for workers in preparation for these schools. More than 38,000 children experienced the joys and extended training sessions of Brethren vacation church schools last year.

• • •

Training conferences for camp leaders have been held in all five regions, either on a regional or a district camp basis. Increasingly, camp boards are becoming aware of the importance of a trained leadership. Nearly 12,000 campers attended the 148 Church of the Brethren camps in 1953, an increase of 50% over the previous year.

Small group camping is gaining favor, especially in the junior and junior high camps. Camp curriculum materials are being produced co-operatively for junior and junior high groups through the special Committee on Camps and Conferences of the National Council of Churches.

Interest or Cause Emphases

Within the Church of the Brethren a sizable group of our local churches are seeking new approaches in *family life* education. A half dozen districts are forging ahead; another larger group is feeling out the path of district patterns of work. The national office continues to serve as a clearing house of ideas and literature. Many pastors and lay workers are taking advance training in the area of home and family life through academic work, conferences and institutes.

• • •

During the year the *temperance* secretary has helped a number of local churches get actively engaged in a program of the rehabilitation of alcoholics. Approximately a dozen alcoholics have been placed in local churches where training has been given in helping such persons back to normal lives.

Bill's Decision, a colored sound filmstrip, has been produced and well received during this year. More than two hundred copies are already in local church or district film libraries.

• • •

Four times a year the *Music and Worship* Committee issues the Ministry of Music to the local church music leaders. Through these printed pages, pastors and church musicians are given suggestions and guidance for special programs and in the general field of music.

Within the past month, a hymn-writing contest on the theme of peace was concluded.

• • •

The National *Recreation* committee is presently working on the production of a new recreation handbook. This will be a great aid to the leaders in local churches and for other church gatherings.

• • •

The *Historical* committee presented to the Amwell, New Jersey, congregation a beautiful bronze plaque to honor the memory of John Naas, pioneer founder and minister in New Jersey.

• • •

Studies in Brethren History by Floyd E. Mallott came from the press in March. This is a major addition to the books on Brethren history.

• • •

The *Local Church Program Guide Calendar* which appeared on these pages in July is compiled annually by the Christian Education Commission as a service for the total church. It is available free of charge in folder form for use by local church planning groups.

Our Brotherhood Program
- - - in Foreign Missions



NIGERIA, WEST AFRICA

An All-time High

During the past year in our churches in Nigeria the average total church attendance stood at the all-time high of 6,000 and fine Christian witness was evident among an ever-increasing number of the church members. Three hundred were baptized.

Evidence of Growth

Certain evidences of growth were seen: deacons in the church shouldering their responsibilities, greater concern for the church and its work, more people recognizing the meaning of Christian marriage, increased interest in large church farm projects, better giving and the desire for more teaching.

Congregations Increase

There are fourteen self-supporting congregations, two of which received the congregational status within the year. The Dzonggola church has a membership of thirty and the Gashala church a membership of 189. The newly awakened interest in outvillage work is most encouraging, especially in light of the approaching 1956 constitutional freedom.

People Want Better Health

It would seem that the medical work in Africa is more challenging than ever. The mission secretary writes that the African is now almost demanding treatment and medicine. This shows a great step forward.

Education Is Becoming Important

The same can be said for their awakening to the importance of education. There has come to be a great demand for teachers, teachers, more teachers. More and more pupils are entering the primary schools, pretraining schoo and the training schools.

Golden Opportunity for the Chur

It is recognized that a great ar golden opportunity faces the Chri tian church in Nigeria at this tim

INDIA

Changing India

India is today a land where gre changes are taking place. On seven years ago India becam politically independent and is st searching to express her ow freedom, her own power, and h own laws. India is a new republi It is a free India. It is a land many hard problems, but still land of high hopes. It is a natio trying to steer a political cour between great world powers, ben ing neither to one nor the othe One of the great forces of unre in India today centers in the you of the country.

Closing Christian Schools

The Christian church in ma places is being questioned and p through testings hard to bear. the territory where the Church the Brethren is working the gover ment is closing Christian prima schools and taking them ov Christian leaders find it difficult see justice in these measures, b they are seeking ways of bringi the truth of the gospel to the peop



The elders of the Second District of India

n other ways and praying that they ay turn these difficult restrictions nto enlarged blessings.

rowing Responsibility

Doubtless because of these antagnisms, the Christians in India are ecoming more conscious of their esponsibility as Christians, their wn personal part in the evangelism nd redemption of their people and n the uplift and welfare of their nd. The membership in the hurch of the Brethren there now otals more than 9,200. The memers of the Joint Council, the pastors f the churches, the leaders and eachers, as well as many of the y membership, realize that a emendous task is theirs to live nd proclaim the life and message f Christ during strenuous days.

CHINA

eports are Encouraging

Although the time has not yet ome when letters may be exhanged between us and our Christan friends in China, good word ickles through that the Chinese hristian Church is alive and rowing. No missionaries are there, ut the Chinese Christians are arrying on their church services, aving prayer hours and conducting unday schools.

hurches Carry On

Both from North China and from he South, reports have come that he churches live and are carrying n, led entirely by the Chinese hristians. Statistics cannot be ecured, but it is believed that in hansi more than a thousand are ithful members of the church and n Sunning the weekly attendance nearly three hundred.

ECUADOR

rowth in Spite of Tensions

Our workers in Ecuador write, n one hand, concerning the high nsions which press in upon them om those who would have the issionaries cease their work. On e other hand, they write of ncouraging signs of growth.

eventeen Have Been Baptized

On July 4 four more nationals ere baptized, thus making a total seventeen who have entered the urch within the past twenty-two onths. The church has chosen one its own number, Pedro Tasiguano, no was baptized at the first ptismal service in 1952 as their pastor. Fervently he leads the little group into clearer truth, as rapidly as he himself sees it, and the group supports him in his labor.

Enthusiastic Work for the Church

These new members are entering heartily into work for the church and into its worship. Eagerly the parents are coming to the school compound to repair and redecorate the rooms and keep the schoolyard in fine shape. They are enthusiastically studying how to have better farms and better cattle and they are learning how to have better standards of living and health.

Today's Apostles Bear Witness

Concerning his acceptance of Christ and his baptismal day, **Pedro Tasiguano** of Ecuador bears this testimony: "Convinced of the rightness of our stand, I had no fear but only the thought that because of what we did others might come to understand the Way—even be our brothers sometime. That day, before leaving the church, we organized the weekly meeting for Bible study and prayer. We could not keep still about the joy of entering the new life and of knowing we belong to the family of God. On the way home, we told neighbors and friends. We were maligned, threatened, rebuffed. The only accusation that really hurt in those days was that we were motivated by money. But what a joy when occasionally a neighbor would be willing to hear our testimony."

Premchand G. Bhagat after returning to India from his visit in our midst has written as following about the importunity of the Christian task: "Since I have returned home to India I have had opportunity to visit many of the churches and village congregations. It is quite evident that Christians as well as non-Christians are hungry for a spiritual message, and that can be provided only by the saving gospel. This great and important task will not be accomplished by only a selected few, or by those especially trained as paid workers only. It is the task of every one who has accepted Christ as his personal Savior and has been baptized in his name to witness to all people with whom he comes in contact and to bring them to his Savior. It means that the church must become an evangelistic church and every member an evangelist."

Bro. Bassey Minso tells of the joy of witnessing in a letter he wrote to Bro. Stover Kulp. "We went to the village of Perkasa early for Easter morning services. Twelve people took the covenant and thirteen were baptized. After the communion service in which sixty-five people participated, we hurried back to Garkida so that I could take care of the services here. Six people were baptized. Thirty had taken the covenant."

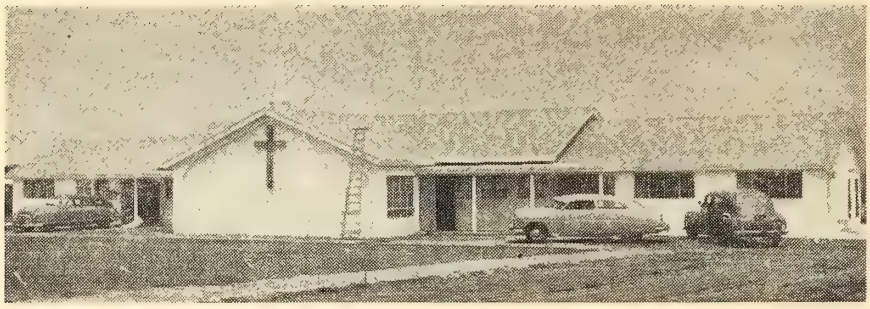


A baptismal scene at Bella Vista, Ecuador

Our Brotherhood Program

- - - in Home Missions





Open the pages of the development of the Valley View Community Church of the Brethren southeast of the city of Whittier in southern California and you will hear a story which sounds like a new and modern version of the Acts of the Apostles.

Each year twenty per cent, one out of every five, of our United States population moves. Sixty-four per cent of the population of the U.S.A. now lives in cities — and the cities continue to grow. Vast new housing developments become cities in themselves almost overnight. The prevailing restlessness is making great numbers of city dwellers lonely, confused,, insecure and anxious. We must establish churches in new communities — churches which will make it their primary aim to win whole communities to Christ. After very careful planning on the part of the Brotherhood, regional, district, and local committees the church is ready to move in for action.

This was the plan in Whittier, Calif. Without a single member or a pulpit to call our own, a pastor was sent into a new community to win the hundreds of residents to active Christian faith.

Pastor Lee G. Whipple says, "I began work in the Valley View community by making a house-to-house survey. I found no members of the Church of the Brethren. I was not looking for Brethren but I was looking for all those interested in Christ and the church."

Effective evangelism depends on dedicated Christians — both lay and ministerial. God sends out men in all generations to do his work. Moses, Amos, Peter and Paul were called by him. They did not simply go; they were sent to be evangelists, teachers and pastors — shepherds of the people.

The genius of Pastor Whipple's leadership in building a fellowship among the community people is unique. Here was a community without any Brethren background. They were total strangers to our church and its message. Brother Whipple called from home to home. He kept careful tabulation of those at whose homes he called and then called back in some of the most promising situations. Out of these he brought together a fellowship group whom he introduced to one another. Here the spirit of the Whittier church was born!

"You shall be my witnesses in Jerusalem" — these were the words of the Master as he urgently told how his kingdom would grow in the hearts of men and women in "your town and your neighborhood." For generations we have done this by preaching, Christian living and great revival meetings. But added to this today, men and women take time out to visit every home in their community to discover who the unchurched neighbors are. The effectiveness of home visitation is based on good Christian friendship — a job at which every church member can work.

Pastor Whipple moved to Whittier in September 1951 and on Easter 1953, the house of worship was ready for the community. Starting with no members, the Whittier church in June 1954 had 100 members with an average weekly attendance of 400 people in two morning services! Imagine the impact for the kingdom that is being made in Whittier's Valley View community which began by home visitation.

Rejoice in the sharing of life resources which is evident in the li of the Valley View church which the past year has a weekly averag offering with a low of $60 per wee to the most recent ascending mar of $170 per week!

• • •

From East to West the opportun ty of new frontiers confronts u Before a building program inaugurated our church buildin counselor's services are sought fo guidance. He is constantly helpin our congregations build function and economical churches. In or year sixty-eight sets of drawing have been prepared by his offic In the same year Forrest Groff mad 126 counseling calls, bringing valu able services to Brethren churche from coast to coast.

• • •

In the state where our church i America came into being opportunitie for church expansion are ours. Mon roeville, a growing suburban boroug immediately east of Pittsburgh, Pa at the gateway connecting the Penn sylvania Turnpike with highways t downtown Pittsburgh, is a bus junction where there is pressing nee for a gateway to God. The Monroe ville church is a symbol of ou Brotherhood looking to the futur Under the direction of the missio board of Western Pennsylvania, th Monroeville Church of the Brethre has been officially organized. Th district, the Eastern Region and th entire Brotherhood are assisting th growing church with prayers an financial undergirding.

Construction of the first unit — chapel and Sunday-school rooms — under way. The basement wi provide a fellowship hall. To b provided later will be the sanctuar Its site at a high point on a hillsid affords a beautiful setting.

Once the locale where wear stagecoach travelers ate and slep this community with its advantage of suburban living is attractin hundreds of urban families. As i its historic past, Monroeville is th crossroads where thousands travers the most modern in contemporar transportation. But definitely mor significant than facilitating man o his earthly travels is helping hi find the way to God. For the man people of Monroeville the churc is needed as the gateway throug which they — individually and as

ommunity — may enter into God-entered living.

• • •

No frontier was ever won without dequate and committed leadership. oday there is a serious shortage f men heeding the call to the inistry. More than thirty-five of ur churches need pastors and the eed will increase in the next few ears.

Part of the acute need is in the astoral ministry where in the last wenty-five years the Church of the rethren has been moving from a ree ministry to a supported inistry

Ministry	1929	1954
ully supported	280	440
artly supported	230	410
ree ministry	540	180

ocal churches hold the solution to his problem because they alone can ay hands on promising young men whom God would call to fill the acant pulpits of our Brotherhood. We need more parish ministers:

o shepherd newly-established churches

o minister to churches without leadership

o replace retiring ministers

When our young men and women urn to Bethany Biblical Seminary or training the church stands ready o help them. Through the Ministry nd Home Mission Commission 9,500 annually is supplied for tudent scholarships.

Every seminary student spends wo summers in pastoral work as art of his training. These summer astors, about forty each year, fill he pulpits in churches needing eadership. The three-month peri-ds, brief though they are, give nany local churches some of the elp they need. However, the stu-lent minister's training is enriched as he works at the grass roots of the local church.

• • •

The newest witness in home missions is to be found among the American Indians of the Southwest. Late in 1952 our church authorized a ministry to the Navajo Indians. About 70,000 Navajos are still largely illiterate. They are victims of superstition, disease, poverty, ignorance and injustice. Most of them know nothing about Jesus Christ and his gospel.

Ernest and Olivia Ikenberry, experienced missionaries, are the first workers assigned to the mission which opened in New Mexico north of highway 44, forty-two miles northwest of Cuba. Here in the scrub cedar and pinyon pine area at an altitude of 7,000 feet the Brethren have a school for boys and girls, health service and material aid for the families and, above all, the Christian gospel to replace the Navajo pagan faith.

What of the future of the American Indian work? Missionary Ikenberry after discovering areas of dire need says, "We were surprised to find the Navajos living in about as much 'heathen darkness' as we ever saw in non-Christian China." To meet this need an enlarged staff will need to be provided so that the missionaries can be free to visit hogans and camps in gospel work, the clinic can become a reality to dispense needed medicine to those who come, the school can enroll more children, and the work of self-improvement can be undertaken.

• • •

At the **Arlington church,** Va., work was organized during the summer of 1953. Glen Weimer became pastor the following September. Around seventy-five members of the Washington City church became the nucleus for the new congregation. Now an additional seventy-five persons have been added to the membership from those near by who had no local affiliation. Here a congregation of 150 with a budget of $15,000 is worshiping without a church building. A public school is being used until a site can be secured and a building erected.

• • •

Beacon Heights congregation of Fort Wayne, Ind., was organized in the summer of 1953. Donald Hursh from the seminary class of 1953 was called as pastor. A new parsonage was built in which worship is being conducted. Here a membership of 35 carries a $7,000 budget averaging $200 per person for all members including adults and children. This 100 per cent tithing group is busily working in its new community to bring Christ to all.

• • •

Drexel Hill, Philadelphia, Pa., opened work in 1953. Donald Shank of the 1953 Bethany graduating class was secured as pastor. A church building and parsonage were purchased from the Baptists and regular worship services started in the fall. In January of 1954 the building was dedicated, at which time approximately eighty persons were attending services regularly.

• • •

And what of the future on the American scene as we seek to expand the church at home? Whether you look at Whittier or Monroeville or your own local church it is plain to see that the answer to church growth is YOU. "You shall be my witnesses." But the question is HOW?

There are five things you can do:

ONE, be a lay evangelist.

TWO, encourage potential ministers.

THREE, become home mission minded.

FOUR, look for new frontiers.

FIVE, give for home missions.

The Master talks to our generation. The gospel of Jesus Christ goes to all the world — but it all begins at home when His command is heeded "You shall be my witnesses . . . beginning in Jerusalem."



Mrs. Ernest Ikenberry teaches the Navajo children in the school at the new mission in New Mexico

Anniversaries and Weddings

Anniversaries

Mr. and Mrs. Jacob Klotz celebrated their golden wedding anniversary on June 6, 1954, with a service at the Nappanee church conducted by the pastor, S. W. Longenecker, a family dinner and open house. They have six children and thirteen grandchildren. For more than forty years they have been faithful members of the church.—Mrs. Floyd Grasz, Nappanee, Ind.

Mr. and Mrs. Elmer Tice celebrated their golden wedding anniversary on Sunday, Aug. 1, 1954, at the Brethren Home in Fostoria, Ohio. They were married in Sidney, Ohio, Aug. 3, 1904.—Mrs. Glen M. Baird, Flora, Ind.

Mr. and Mrs. Oliver Ulrich celebrated their golden wedding anniversary at their home on June 16, 1954. They were married at Hagerstown, Ind., June 16, 1904, and later moved to Wenatchee, Wash. They have one son, two daughters and seven grandchildren. As members of the Sunnyslope church, they have served in the office of deacon for many years.—Mrs. Noble Deardorff, Wenatchee, Wash.

Weddings

Agness-Winger—Joseph Agness of Converse, Ind., and Esther Winger of Marion, Ind., by the undersigned, in his home, July 31, 1954.—Ralph W. Hoffman, Roann, Ind.

Allender-Delozier—Charles Luther Allender and Eva Jane Delozier, both of Williamsburg, Pa., in the Williamsburg church, Aug. 6, 1954, by the undersigned. —Paul R. Yoder, Huntingdon, Pa.

Bieber-Kimmel—George M. Bieber, Jr., of Lewisburg, Pa., and Maxine Ruth Kimmel of Shelocta, Pa., in the Plum Creek church, July 24, 1954, by Bro. J. H. Wimmer.—Mrs. Howard M. Kimmel, Shelocta, Pa.

Byram-Roach—Eugene Marshall Byram of Rapidan, Va., and Mary Margaret Roach of Ruckersville, Va., in the church parsonage, July 30, 1954, by the undersigned.—I. L. Bennett, Ruckersville, Va.

Caricofe-Naff—Joseph Hess Caricofe of Westminster, Md., and Betty Jean Naff of Cloverdale, Va., in the Cloverdale church, June 11, 1954, by the undersigned, father of the groom, and Paul H. Fike.—A. Joseph Caricofe, Westminster, Md.

Carrier-Shipley—Jonathan R. Carrier and Anna Lee Shipley, both of Baltimore, Md., in the Woodberry parsonage, July 30, 1954, by the undersigned.—Albert C. Schue, Baltimore, Md.

Caylor-Keohler—Richard E. Caylor of Unionville, Iowa, and Marilyn Keohler of Udell, Iowa, June 6, 1954, in the Fairview church, by Richard A. Burger.—Mrs. John Burger, Udell, Iowa.

Davis-Shultz—James Oliver Davis of Hobart, Ind., and Carole Dean Shultz of Milford, Ind., in the Manchester church, Aug. 1, 1954, by the undersigned.—L. W. Shultz, Milford, Ind.

Graham-Snead—Letcher Allen Graham and Gearline Delores Snead, both of Roanoke, Va., in the Hollins Road church parsonage, July 22, 1954, by the undersigned.—J. Weldon Myers, Roanoke, Va.

Groff-Haldeman—William D. Groff of Ephrata, Pa., and Janet L. Haldeman of Manheim, Pa., July 18, 1954, in the Manheim church, by the undersigned.—Howard Bernhard, Mt. Joy, Pa.

Haller-Martin—William Haller, Jr., and Mary Anne Martin, both of Denver, Pa., June 26, 1954, in the Ephrata church, by the pastor, Bro. J. A. Robinson.—Mabel Myer, Ephrata, Pa.

Harbaugh-Poe—William Harbaugh of Dover, Pa., and Rita Poe of York, Pa., in the First church, York, Aug. 7, 1954, by the undersigned.—M. Guy West, York, Pa.

Herbster-Rowe—Robert L. Herbster of Lakeville, Ind., and Elsie M. Rowe of North Liberty, Ind., June 27, 1954, in the Pine Creek church, by the undersigned. —E. Wayne Gerdes, North Liberty, Ind.

Hilebrand-Whitney—George R. Hildebrand and Lyda B. Whitney, both of Millway, Pa., June 26, 1954, in the Ephrata church, by the pastor, Bro. J. A. Robinson.—Mabel Meyer, Ephrata, Pa.

Jamison-Fasnacht—Benjamin F. Jamison, Jr., of Paramount, Calif., and Glenda Lee Fasnacht of La Verne, Calif., in the La Verne church, June 5, 1954, by the undersigned.—Harold D. Fasnacht, La Verne, Calif.

Jordan-Burney—Joseph Jordan and Ada Burney, July 2, 1954, in the Washington City church, by the undersigned.—Duane H. Ramsey, Washington, D. C.

Keeney-Kulp—Galen E. Keeney of Gettysburg, Pa., and Naomi J. Kulp of Huntingdon, Pa., in the Huntingdon church, by the undersigned, father of the bride, assisted by Walter A. Keeney, father of the groom, July 3, 1954.—H. Stover Kulp, Mubi, Nigeria, W. Africa.

Lam-Anders—Wayne E. Lam of Astoria, Ill., and June L. Anders of Stronghurst, Ill., in the Astoria church, July 24, 1954, by Paul C. Lantis.—Mrs. Lizzie Riebling, Astoria, Ill.

Lamey-Kulp—Robert Daniel Lamey and Eleanor Jean Kulp, both of Loganton, Pa., in the Westminster church, Aug. 6, 1954, by the undersigned.—Harold Z. Bomberger, Westminster, Md.

Levasseur-Pine—Roger Levasseur and Katherine Anna Maye Pine, both of Reisterstown, Md., July 24, 1954, in the Westminster church, by the undersigned. —Harold Z. Bomberger, Westminster, Md.

Little-Blizzard—Wilbur Little and Betty Blizzard, both of Westminster, Md., in the Meadow Branch parsonage, July 10, 1954, by the undersigned.—A. Joseph Caricofe, Westminster, Md.

Mackley-Dibert—James H. Mackley of Thurmont, Md., and Dorothy M. Dibert of Everett, Pa., June 5, 1954, in the Snake Spring church, by the undersigned.—Isaac Wareham, Everett, Pa.

Mescher-Gibboney—Donald Mescher and Elaine Gibboney, both of Dayton, Ohio, in the Ft. McKinley church, Dayton, June 26, 1954, by Walter Bowman.—Jessie Mobley, Dayton, Ohio.

Messner-Hapner — Ralph Messner of Portland, Ind., and Betty Lou Hapner of Dunkirk, Ind., in the Hickory Grove church, June 20, 1954, by Russell Weller. —Mrs. Edna Hudson, Portland, Ind.

Miller-Bowers—Everett Miller and Carolyne Bowers, July 18, 1954, in the New Paris church, by the undersigned.—Ralph W. Hoffman, Roann, Ind.

Pease-Baumgartner — Clyde Pease of Bryant, Ind., and Lizzie Baumgartner of Bluffton, Ind., in the bride's home, May 29, 1954, by Denver Pease, brother of the groom.—Mrs. Anoli Mann, Monroe, Ind.

Pease-Mt. Castle — Donald Pease and Joan Mt. Castle, in the Eversole church, May 29, 1954, by the undersigned.—J. Oliver Dearing.—New Lebanon, Ohio.

Powell-Doll—Orris Powell and Patty Doll, both of Moulton, Iowa, Oct. 18, 1953, in a Centerville church, by Richard A. Burger.—Mrs. John Burger, Udell, Iowa.

Prether-Everhart — Robert Prether of New Madison, Ohio, and Mary Lou Everhart of Hollansburg, Ohio, July 25, 1954, in the Beech Grove church, by the undersigned.—Dolar Ritchey, Hollansburg, Ohio.

Randle-Long—Duane Randle and Doris Long, in the Pleasant Valley church, N. Dak., June 6, 1954, by Byard Snyder.— Clara Burns, Leeds, N. Dak.

Sipling-Williams—Ray Clausen Sipling and Naomi Ruth Williams, both of Bainbridge, Pa., in the Elizabethtown church, July 10, 1954, by the undersigned.—Nevin H. Zuck, Elizabethtown, Pa.

Smalley-Kniffen—Clarence Smalley and Ann Kniffen in the Shepherd church, Mich., July 17, 1954, by the undersigned. —Dean Rohrer, Mt. Pleasant, Mich.

Smith-Knupp—Joseph Smith and Marguerite Knupp, both of Washington, D. C., July 31, 1954, in the Washington City church, by the undersigned.—Duane Ramsey, Washington, D. C.

Smith-Sonafrank—James B. Smith of New Orleans, La., and Eloise Sonafrank of Nokesville, Va., May 12, 1954, in the Nokesville church, by the undersigned. Dewey D. Fleishman, Nokesville, Va.

Snavely - Bowman — Royal Emerson Snavely of College Park, Md., and Freeda Mae Bowman of Union Bridge, Md., in the Union Bridge church, July 4, 1954, by the undersigned, brother of the bride. —Fred M. Bowman, Keyser, W. Va.

Snyder-Pensyl—William Robert Snyder of Everett, Pa., and Phyllis Laverne Pensyl of Bedford, Pa., in the Everett church, Aug. 2, 1954, by the undersigned.—Robert G. Mock, Everett, Pa.

Stanley-Betts—Garry Stanley and Geraldine Betts, both of Frederick, Md., Feb. 6, 1954, by the undersigned, at his home. —A. Joseph Caricofe, Westminster, Md.

Tiller-Sonafrank — Bobby Tiller and Nancy Sonafrank, both of Nokesville, Va., July 9, 1954, in the Nokesville church, by the undersigned.—Dewey D. Fleishman, Nokesville, Va.

VanHorn-Billings—Charles VanHorn of Oskaloosa, Iowa, and Margret Billings of Unionville, Iowa, April 18, 1954, in the Fairview church, by Richard A. Burger. —Mrs. John Burger, Udell, Iowa.

Wegley-Diehl—Larry Wegley and Joyce Diehl in the Eversole church, Ohio, June 24, 1954, by the undersigned.—J. Oliver Dearing, New Lebanon, Ohio.

Whiteman-Bowser—Erhart L. Whiteman and Joyce Corrine Bowser, both of Kittanning, Pa., in the Center Hill church, Pa., by W. K. Kulp.—Mrs. Dale McKelvey, Kittanning, Pa.

Yetter-Cooper—Keith Douglas Yetter of New Carlisle, Ohio, and Nadine Delores Cooper of Tipp City, Ohio, July 31, 1954, in the New Carlisle church, by the undersigned.—Chester I. Harley, New Carlisle, Ohio.

Yoder-Mundhenk — Dick Yoder and Nancy Mundhenk, in the Ft. McKinley U.B. church July 3, 1954, by Bro. Walter Bowman.—Jessie Mobley, Dayton, Ohio.

Obituaries

Godfrey, John A., son of John and Julia Kohler Godfrey, was born Sept. 29, 1871, and died May 3, 1954. He served the church as a deacon for twenty-five years. Surviving are nine sons, four daughters, forty-three grandchildren, forty great-grandchildren, one sister and six brothers. Funeral services were in the Codorus church by M. A. Jacobs, pastor of the Piney Creek church, S. A. Lerew of Shrewsbury, and M. M. Hartman of Codorus. Interment was in the Codorus cemetery.—Mary A. Lehman, Dallastown, Pa.

Hartman, Elizabeth, widow of William Hartman, was born Oct. 29, 1868, and died March 9, 1954. She was a faithful member of the Codorus church. Surviving are two daughters, two sons, one foster daughter, six grandchildren, fifteen great-grandchildren and one half sister. Funeral services were held in the Codorus church. —Mary A. Lehman, Dallastown, Pa.

Hawkins, David M., son of Henry and Fannie Riffe Hawkins, was born May 1, 1874, in Wayne County, Ind., and died July 13, 1954, in Carrollton, Mo. He was married to Lizzie Rhodes on Sept. 1, 1901. He was a member of the Rockingham congregation. Surviving are nine children, twenty-three grandchildren, one brother and three sisters. Funeral services were held by E. W. Mason and the undersigned in the Wakenda church. Interment was in the Wakenda cemetery.— Harold G. Correll, Hardin, Mo.

Heeter, Minerva, daughter of David and Rebecca Frantz Heeter, was born July 13, 1873, in Kosciusko County, Ind., and died July 18, 1954. She was married t

ohn Perry Heeter, who preceded her in eath on Jan. 12, 1954. She was a long-ime member of the church. Surviving re one son and one sister. Services were eld in the Bender funeral home in North Manchester by the undersigned. Burial vas in the Pleasant View cemetery.—H. . Richards, North Manchester, Ind.

Hixson, Minerva Ellen, was born Nov. , 1865, at Johnstown, Pa., and died July , 1954. In 1884 she was married to Joseph llen Hixson. To this union were born our children. Before moving to La Verne, alif., in 1920, the family lived for a eriod of eighteen years in Grand Junc-ion, Colo. She was a member of the hurch for more than seventy-five years. urviving are one son, one daughter, six randchildren and eleven great-grand-hildren. Funeral services were conducted n the La Verne church by the under-igned, assisted by Bro. Dayton Root. Burial was in the Evergreen cemetery.—leo C. Beery, La Verne, Calif.

Hoachlander, Thomas Lester, son of Martin Luther and Adaline Leeper Hoach-ander, was born May 6, 1885, near Le-naster, Pa., and died July 12, 1954, at his ome in Chambersburg, Pa. He was a aithful member of the church for forty-hree years. He is survived by his wife, da Bender Hoachlander, two sons, two aughters, six grandchildren, two brothers nd one half sister. Funeral services were eld at the Sellers funeral home by his astor, Bro. Joseph M. Long. Burial was n the Spring Grove cemetery, Lemaster. —Rebecca Foutz, Chambersburg, Pa.

Hoover, William N., son of John B. and arah Nofsker Hoover, was born Jan. 29, 871, at Clover Creek, Pa., and died July , 1954, at the home of a daughter at tate College, Pa. He was married to usan Barnett, who died May 20, 1952. In larch 1898 he united with the church nd was elected deacon the same year. In 900 he was elected to the ministry and ne year later was fully ordained to the inistry. He was founder and builder of he church in Hollidaysburg, Pa., which e served for nine years. He also served t the church at Warriors Mark, Pa., prior o his retirement. Surviving are seven hildren, seventeen grandchildren and ight great-grandchildren. Funeral serv-es were held from the Koch funeral ome with Bro. Charles Cox of Claysburg, a., officiating. Interment was in the Alto test cemetery, Altoona, Pa.—Mrs. Mae lassinger, Greensburg, Pa.

Hufford, Eliza Ellen, daughter of John . and Elizabeth Eiler, was born Oct. , 1860, in Indiana, and died June 30, 1954, n Great Bend, Kansas. She was bap-ized at an early age. She presented her etter of membership to the Eden Valley ongregation on Oct. 24, 1885, being one f the pioneer members of that church. n Feb. 23, 1882, she was married to Peter . Hufford. They moved to Seward, Kan-as, in 1885. Besides her husband she is urvived by two sons, two grandchildren nd two great-grandchildren. Funeral ervices were conducted in the Eden Val-ey church by the undersigned. Inter-ment was in the Fairview Park cemetery, t. John, Kansas.—Russell E. Jarboe, St. ohn, Kansas.

Kauffman, Henry B., son of Jacob and anny Yoder Kauffman, was born in Mid-lebury, Ind., March 8, 1878, and died at is home in Columbiana, Ohio, July 14, 954. In 1906 he was united in marriage o Sadie Blough. To this union were born hree children. At an early age he united ith the Mennonite church, but in 1907 e became a member of the Church of he Brethren. In 1908 he was elected to he office of deacon. Surviving are his ife, one son, two daughters, eight grand-hildren and one great-grandchild. Fu-eral services were conducted in the Zion ill church by the pastor, Arno Holder-ed, assisted by L. R. Holsinger and the ndersigned. Interment was in the church emetery.—G. S. Strausbaugh, Columbi-na, Ohio.

Kerlin, John P., son of David F. and nna Bowman Kerlin, was born Oct. 2, 878, in Lima, Ohio, and died May 14, 1954, in Warrenton, Va. He was a member of the Nokesville church. On Jan. 9, 1901, he was married to Charlotte A. Sayers. To this union were born three sons and three daughters. Surviving are his wife, five children, six grandchildren, two great-grandchildren, one brother and two sisters. Funeral services were conducted at the Nokesville church by his pastor, D. D. Fleishman, and Rev. Dixon, pastor of the Methodist church. Interment was in the Valley cemetery.—Mrs. G. W. Beahm, Nokesville, Va.

Kindig, Mary E., daughter of William and Sarah Statler Gish, was born in Woodford County, Ill., April 24, 1862, and died at Juniata, Nebr., July 8, 1954. She was a member of the church from her early girlhood. After the closing of the Juniata church, she transferred her membership to the Bethel church. On Dec. 30, 1880, she was united in marriage to Absolem P. Kindig. To this union were born eight children. Surviving are three sons, one daughter, twenty-two grandchildren, thirty-one great-grandchildren and two great-great-grandchildren. Funeral services were at Juniata by the local pastor, J. J. Tawzer, assisted by the undersigned. Burial was in the Juniata cemetery.—Lewis Naylor, Carleton, Nebr.

Kurtz, Alvin, son of Elias and Kathryn Kurtz, was born near Akron, Ohio, and died April 17, 1954, at his home near Glendale, Ariz., at the age of eighty-five years. A long-time member of the Glendale church, he had served as a deacon. On May 20, 1884, he was married to Elizabeth Frye. Surviving are his wife, three sons and nine grandchildren. Funeral services were conducted in the Glendale church by Walter Coffman. Interment was in the Glendale Memorial cemetery.—Thelma Heatwole, Glendale, Ariz.

Kurtz, Elberta, daughter of Isaac and Jessie Ransom, was born at Warsaw, Mo., and died June 27, 1954, in Phoenix, Ariz., at the age of fifty-two years. She was a member of the Glendale church for many years. In 1919 she was married to Warren Kurtz. Besides her husband, she is survived by two daughters and four grandchildren. Services were held in the Glendale church with Walter Coffman and Albert Heinz officiating. Interment was in the Resthaven Park cemetery.—Thelma Heatwole, Glendale, Ariz.

Long, Alfred Byron, son of Samuel and Naomi Long, was born Oct. 18, 1860, at Manito, Ill., and died May 24, 1954, at his home in Carrington, N. Dak. In 1885 he was married to Mary Sheets, who died in 1905. To this union were born five children. His second marriage was to Bertha Dinsmore. Five children were born to this union. He was a member of the church, having served as a deacon since 1905. Surviving are his wife, nine children, twenty-seven grandchildren, nineteen great-grandchildren and three great-great-grandchildren. The funeral service was held in the Carrington church with his pastor, Ernest Walker, in charge. Burial was in the Carrington cemetery.—Mrs. Martin Everson, Carrington, N. Dak.

Martin, Etta Mell, daughter of John M. and Martha Follis, was born July 20, 1872, near Fairfield, Iowa, and died July 1, 1954, in Modesto, Calif. She was a member of the church for many years. In 1893 she was married to Charles Warner, who died in 1928. To this union were born three children. In 1941 she was married to John Martin, who preceded her in death in 1948. Surviving are one son, two daughters, three grandchildren, three great-grandchildren, two sisters and one brother. The funeral service was conducted by Rev. Nicolas Gosselink. Burial was in the Modesto cemetery.—Mamie Sink, Modesto, Calif.

Metheny, William Emmanuel, son of James and Frances Wilhelm Metheny, was born Nov. 24, 1875, and died June 27, 1954, near Terra Alta, W. Va. Surviving are his wife, Mrs. Cleo Metheny, one daughter, one granddaughter, one sister and three brothers. Funeral services were conducted in the Fike and Watson funeral home by George Jeffreys and the undersigned.—Emra T. Fike, Terra Alta, W. Va.

Miller, Thomas J., son of James and Mary Miller, was born July 28, 1872, in Parke County, Ind., and died June 3, 1954, in Dodge City, Kansas. On Dec. 22, 1895, he was united in marriage to Ella E. Moorhead. Soon after their marriage they moved to Oregon, where he was ordained into the ministry of the church. To this union were born ten children. Besides his wife he is survived by eight daughters, thirty-three grandchildren, and twenty-one great-grandchildren. Memorial services were held in the Mineola high school auditorium by the undersigned. Interment was in the Mineola cemetery.—A. L. Patrick, Garden City, Kansas.

Mohr, Frank Earl, son of Wilfred and Sylvia Mohr, was born Feb. 5, 1936, and died May 30, 1954. A graduate of Stanley High School, he served as president of the local F.F.A. Surviving are his parents, two brothers and four sisters. Funeral services were held at the Maple Grove church by the undersigned, assisted by Bro. McKethron. Interment was in the Edson cemetery.—Walter A. Miller, Stanley, Wis.

Newland, Sarah Susan, daughter of Morris and Sarah Baker, was born March 1, 1872, in Iowa, and died July 14, 1954, at the home of her niece in Warrensburg, Mo. She was a member of the Mineral Creek church. On Sept. 27, 1890, she was married to George W. Newland. To this union was born one son. Surviving are one son, three grandchildren, nine great-grandchildren and three sisters. Funeral services were held in the Leeton church by James M. Mohler. Interment was in the near-by cemetery.—Clara Fultz, Leeton, Mo.

Newland, William J., was born in Shenandoah County, Va., July 31, 1872, and died at his home in Nokesville, Va., April 9, 1954. On Oct. 31, 1895, he was married to Virgie F. Frederick. To this union were born six children. Surviving are his wife, six children, nine grandchildren, nine great-grandchildren, two sisters and three brothers. Funeral services were conducted by his pastor, D. D. Fleishman, at the Valley church. Interment was in the near-by cemetery.—Mrs. G. W. Beahm, Nokesville, Va.

Overholser, Malinda, daughter of Andrew and Rachel Wertz Berkey, was born June 17, 1858, in Elkhart County, Ind., and died July 18, 1954, at the home of her daughter in Arkansas City, Kansas. She was united in marriage to David L. Means Dec. 27, 1877, and came to Arkansas City in 1884. In September 1902 Bro. Means died and in 1905 she was married to Isaac Overholser who preceded her in death in 1943. She was a member of the First Methodist church. Surviving are one daughter, two sons, thirteen grandchildren, fourteen great-grandchildren and four great-great-grandchildren. Services were held in the Oldroyd-Erdman chapel with Rev. Paul Hantla officiating. Burial was in the Riverview cemetery, Arkansas City, Kansas.—Wilma M. Bottomley, Arkansas City, Kansas.

Platt, William Melvan, was born April 13, 1875, at Ottumwa, Iowa, and died June 13, 1954, at La Verne, Calif. On Oct. 8, 1899, he was married to Emma E. Funk, who died in 1929. His second marriage was to Stella C. Brubaker on March 29, 1931. He was called to the ministry in 1898 and was ordained as an elder in 1907. For thirty-two years he was an active pastor in California and Arizona, serving most of the time in small mission churches. Surviving are his wife, four daughters, fourteen grandchildren, one great-grandchild, two sisters and one brother. Funeral services were conducted by the undersigned at the La Verne church. Burial was in the Oakdale cemetery, Covina, Calif.—Cleo C. Beery, La Verne, Calif.

Root, Fred E., was born Jan. 2, 1896, at Ames, Okla., and died June 19, 1954, in La Verne, Calif. He was married to

Nannie Chritton, who died in 1933. On Jan. 10, 1939, he was united in marriage to Mrs. Jennie Sanford. Besides his wife, he is survived by five sons, two daughters, one stepdaughter, six grandchildren and three brothers. Funeral services were held in the La Verne church with Rev. Dana Pankey officiating. Interment was in the Rose Hill cemetery, Whittier, Calif. —Cleo C. Beery, La Verne, Calif.

Royer, Frank M., son of Christian and Mary Ann Royer, was born March 15, 1866, near Lanark, Ill., and died May 19, 1954, at Dallas Center, Iowa. He was married to Alice Hammond on Dec. 22, 1896. In 1888 he united with the church. Surviving are his wife, three grandchildren, three great-grandchildren, one sister and one brother. Funeral services were conducted by W. S. Reed, assisted by Meredith V. Rogers. Burial was in the Brethren cemetery.—Walter M. Royer, La Verne, Calif.

Simmons, Anna Mary, daughter of Josiah and Clara Wogoman, was born May 5, 1904, and died July 8, 1954. On Dec. 3, 1923, she was married to Walter Simmons. She was a faithful member of the Eversole church. Surviving are her husband, two daughters and two sisters. Services were conducted by the undersigned. Interment was in the Arlington cemetery.—J. Oliver Dearing, New Lebanon, Ohio.

Smith, Stuart Allen, son of Lawson and Margaret Turner Smith, was born Dec. 1, 1951, and died July 19, 1954, as a result of being hit by an automobile. On May 11, 1952, he was dedicated to the Lord in the Woodland church. Besides his parents, he is survived by his paternal grandparents, one brother and one sister. Funeral services were conducted in the Pickens funeral chapel in Lake Odessa, Mich., by the undersigned. Interment was in the Lakeside cemetery.—Glenn J. Fruth, Woodland, Mich.

Stemple, Alfred W., son of David and Cecelia Wills Stemple, was born March 21, 1884, in Philadelphia, Pa., and died July 23, 1954, at his home in Woodworth, Ohio. Surviving are his wife, Ruth, and one daughter. The funeral service was held at the Hofmeister funeral home in Youngstown, Ohio.—Alvin C. Cook, Poland, Ohio.

Tombaugh, Clementine, daughter of Eleazer and Mary Bosserman, died July 9, 1954, at the age of ninety-four years, at the home of her son in Lansing, Mich. In 1879 she was married to Jacob Tombaugh, who preceded her in death in 1922. For eighty years she was a faithful member of the church. Surviving are four sons, two daughters, sixteen grandchildren, sixty-four great-grandchildren, forty-four great-great-grandchildren, two sisters and one brother. A funeral service was conducted by the undersigned in the home of her son near Clarksville, Mich. Services were also held in the Rodney church by Bro. Charles Spencer, assisted by the undersigned. Interment was in the Martiny cemetery.—Carl H. Welch, Lake Odessa, Mich.

Wagner, Clara M., daughter of Luther and Alice Stauffer, was born near Trotwood, Ohio, April 14, 1882, and died while visiting her brother near Ridgeville, Ind., July 17, 1954. On Dec. 23, 1900, she was united in marriage to Earl Urich, who died in 1943. To this union were born five children. On May 6, 1946, she was married to John Wagner who also preceded her in death on Feb. 13, 1953. About two years ago she became a resident in the Brethren Home in Greenville, Ohio. She was a member of the Trotwood church. Surviving are three children, two stepchildren, eight grandchildren, seven sisters and two brothers.—Paul W. Kinsel, Trotwood, Ohio.

Witt, John D., was born May 22, 1880, in Johnstown, Pa., and died June 24, 1954. On Jan. 1, 1902, he married Violet Roberts. For many years he was a member of the Cleveland church. He is survived by twelve children, twenty-seven grandchildren and thirteen great-grandchildren. Church friends were invited to give money to Brethren Service in his memory instead of buying flowers. Memorial services were conducted by the undersigned. Interment was in the Sunset Memorial cemetery.—H. Robert Gemmer, Cleveland, Ohio.

Zent, James, son of Phillip and Martha Lee Zent, was born in Grant County, Ind., Feb. 4, 1877, and died June 8, 1954. From his early life he was a member of the Marion church, Ind. He is survived by his wife, Margaret Tate Zent, one son, one daughter and two brothers. Services were conducted by the undersigned. Interment was in the Grant Memorial Park.—T. G. Weaver, Marion, Ind.

Zook, Ruth A., daughter of Irvin F. and Nannie Quarry Zook, was born Aug. 18, 1908, at Curryville, Pa., and died June 26, 1954, in Roaring Spring, Pa. She was active in the children's department of the Curryville church and taught in the public school for many years. Surviving are her mother and four sisters. Funeral services were held in the Curryville church by Brethren Harper Snavely and Clyde Bush. Interment was in the Diehl's Cross Road cemetery.—Mrs. Vernon Stayer, Curryville, Pa.

Church News

Northern California

Empire—Our choir joined with the Waterford and Modesto choirs in presenting a cantata. Fifteen have been received into our church by baptism. Our mother and daughter banquet was held in the social hall at the church. One Sunday ten babies were dedicated at a special service. Daily vacation Bible school was held in June. Our pastor exchanged pulpits one Sunday with the Modesto pastor. Guest speakers have included Leland Nelson and M. S. Frantz. Our pastor served as delegate to Annual Conference at Ocean Grove. Three new members have been received by letter.—Mrs. Florence Hanchett, Empire, Calif.

Paradise—Our church has a church directory for the first time. Several of our members attended the evangelistic workshop at Yuba City. Judge Joel Bennett was guest speaker for our father and son banquet. Our pastor was in attendance at the regional conference at La Verne. A number of our women attended the meeting of the Northern circuit with the district officers at Yuba City. The La Verne Choralettes gave an evening program in our church. Our church conducted a week of evangelism visitation. Alice Moore, home department director, was in charge of the program for the mother and daughter tea.—Margaret Schmorleitz, Paradise, Calif.

Southern California and Arizona

Glendale, First—Our pastor, Bro. LeRoy Doty, Jr., conducted devotions for a month over a local radio station. Thirteen members have been received by letter and baptism into our church. One Sunday Bro. John I. Coffman and our pastor exchanged pulpits. Dr. Lloyd Cunningham was with us one Sunday. Brother and Sister Doty served as our delegates to Annual Conference. Our daily vacation Bible school was held June 21—July 2, under the leadership of Mrs. Ruth McCann. Our fireside hour, Bible study and prayer service, has continued during the summer months. A group of our church women spent the day of July 12 at the American Friends Service Center in Pasadena. They graded, sorted and mended clothing for Korean relief.—Orpha L. Sollenberger, Canoga Park, Calif.

Colorado

Rocky Ford—Church and Sunday-school officers were elected at our quarterly council on July 21. Bro. Frank E. Nies was elected elder-in-charge for the coming year. District conference delegates were Mrs. Frank Nies, Mrs. Eugene Fancher and Earl Brubaker. On July our Annual Conference delegates ga reports of the meetings. On July 20 T yohiko Kagawa talked at an union mee ing at the M. E. church. The offering fro this meeting will be given to help bui rural chapels in Japan. During the a sence of our pastor, Bro. Paul Yoder, bus ness manager of the La Junta Mennoni hospital, Rev. Claude Kinsley, pastor the M. E. church, and Kenneth Fanch were in charge of our services. Children day was observed in our church on Ju 13. Mrs. Galen Frantz was general supe intendent for our daily vacation Bib school. The offerings from the school w given for the Spanish mission work Falfurrias, Texas. Dr. G. Fredrick Owe pastor of the local Nazarene church, ga a series of lectures on archeology. D Owen, a world traveler and teacher, h worked in Assyria, Egypt, Sinai and Pa estine. Our exchange student, Guenth Pamberg, has returned to his home Germany. Esther Nies, who was one the first exchange students from this cou try to go to Germany, has won a Fu bright scholarship to Muenster Unive sity in Germany. Since our last repo three persons have been baptized ar eight received by letter into our fello ship.—Mrs. O. C. Frantz, Rocky Ford, Col

CAP GOODS

We furnish highest quality nylon and silk nets, nylon and ninon chiffons and organdy. All stiff finish. Reduced prices on nylon. Samples free.

R. E. Arnold, Elgin, Illinois

Middle Iowa

Cedar Rapids—Guest speakers in o church have included Rev. C. C. Thoma native Christian from South Indi Charles Lunkley of Ottumwa, Iowa, M and Mrs. Jacobson, missionaries to Ecu dor, Bro. James Berkebile of McPherso College, Bro. Ray Zook, our field secr tary, Rev. Walter Pierce of the Sunshi Mission and Bro. Nelson Rittenhouse Mt. Morris, Ill. Films we have used r cently have been Angry Boy, Its You Life, Queen Esther and Split Decisio Mrs. Edwin Settle, wife of the profess of religion at Coe College, was gue speaker for our mother and daught banquet. Since our last report eight ha come into the church by baptism, four b letter and one by reconsecration. Seve babies have been consecrated. Grease an clothing were collected by the church f relief. Brother and Sister Wieand an Mrs. Lucille Sisco, our delegates to A nual Conference, made reports of th meetings. Bro. Cletus Cary was ordaine to the ministry and Bro. Everette Ric ardson was licensed to the ministry. Va cation Bible school was conducted durin the month of July. Bro. Russell Burri will begin his pastoral duties in ou church the first of September.—Mrs. Vi let M. Snyder, Cedar Rapids, Iowa.

Southern Iowa

Fairview—Six persons were baptize and one received by letter into our churc The McPherson College a capella cho presented a concert in the Udell hig school auditorium. Our elder, Bro. W. Brower, and the state fieldman, Br Zook, were with us for a business meet ing; Bro. Richard Burger was chosen pas tor for the coming year. A plan for fur ther co-operation with the Udell Breth ren church was also outlined. It wa decided that our pastor would hold wor ship services there during our Sunday school hour, and a midweek prayer an Bible study hour on Wednesday evenin at the Udell church for both congrega tions. We have begun to use Dr. A. Wieand's book, The Study of the Gospe of John, as a guide for this study hour. W also held a two-week union vacation Bibl

Learn of

The Church of the Brethren

by referring

to the

MANUAL of WORSHIP and POLITY

Excellent gift for ministers.

This book, authorized by the Ministry and Home Mission Commission of the General Brotherhood Board — Church of the Brethren, is a successor to the 1946 minister's manual. It brings up to date the enactments of Annual Conference since 1946.

Here is a handbook of worship, organization, and program aids for ministers, moderators, and other church leaders.

The following chapter headings will indicate the broad scope of this book.

Chapter One: Forms and Ceremonies
Chapter Two: Worship Aids
Chapter Three: General Brotherhood Organization
Chapter Four: The Local Church
Chapter Five: Ministerial Matters

320 pages Size, 4¾ x 7 **Price, $3.00**

Send ..... copies MANUAL OF WORSHIP AND POLITY

To .....

Street .....

City ..... State .....

☐ Charge my account ☐ Money enclosed

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

hool. The offerings were given for ag-ultural helps and instructions in Af-a and India missions. The young girls our church gave a silver tea in honor the mothers. The ladies' aid is mak-g garments for the Falfurrias mission d for relief, as well as tacking several mforters and quilting quilts. Our mite x offering is being given to the milk nd for Korean children.—Mrs. John rger, Udell, Iowa.

Nebraska

Enders—The senior CBYF sponsored a od sale to help with the expenses of e youth who attended the National uth Conference at Anderson, Ind. Our men's council bought and made three zen cut garments from New Windsor. ey sent several hundred pounds of ed clothing and made comforters to w Windsor, and also bought a sweeper r the church. Brother and Sister Char-s Zunkel spent a day in our community. the evening they were guests at a fel-wship supper in the church basement. llowing the evening meal Sister Zunkel et with the women's work council and o. Zunkel met with the boards of the urch. A dedication service was held for bies during a Sunday morning worship hour. Brother and Sister Desmond Bit-tinger of McPherson College were guest speakers in our church one Sunday morn-ing. We held a vacation church school. Our pastor conducted a leadership train-ing course. Five persons completed the course and received certificates. Our pas-tor served as delegate to Annual Confer-ence. The men's chorus and the pastor were in charge of the Midwest Radio Pul-pit program, which was broadcast over a local station on Sunday evening, July 18. Bro. Berwyn Oltman preached for us on Sunday morning, July 25. Our church par-ticipated in the drive-in vesper services on the shores of Enders Lake each Sun-day evening during July and August. These services were planned by the Chase County Ministerial Association. We have used the followed films since our last report, Ministry of John the Baptist, Lift Up Your Eyes, Jesus and the Fisher-man, and Schwarzenau.—Mrs. Wilbur Hoover, Enders, Nebr.

Middle Indiana

Burnettsville—Our church met in regu-lar quarterly council on July 7. It was decided to begin membership classes for all who are interested. On Aug. 9 Bro. Edward Lyons, our pastor who had been serving both our church and the Buffalo church, began his duties as full-time pas-tor in our church. Three of our juniors attended Camp Mack. Our ladies' aid sent fourteen layettes for our district project. They also sent money for mattress for Camp Mack.—Mrs. John W. Girard, Lo-gansport, Ind.

Mexico—One Sunday Chalmer Faw was with us. Family night was observed with a supper, a program and a film. Bro. Leonard Custer was with us on pulpit exchange Sunday. We co-operated in the union vacation Bible school. Our pastor and his family attended Annual Confer-ence. Sister Weaver served as delegate to Conference. During their absence Bro. Samuel Harley, Bro. H. L. Hartsough, Bro. G. G. Canfield and Bro. Ervin Weav-er were in charge of our services. The men of the church are operating the church farm. They are also working on the remodeling of the church basement. The women have completed forty lay-ettes for the district project. A number of our children and young people attended camp. At our regular council on July 14, Bro. W. C. Stinebaugh was re-elected elder. Delegates to district meeting are E. Paul Weaver, Harvey Carey and Ruth Daywalt. Our evangelistic meetings will be Sept. 19-26. Bro. Ralph Schlosser will conduct a Bible institute Nov. 22-29. A heifer has been sent for relief by the men's organization.—Mrs. Nellie Mussel-man, Peru, Ind.

Northwestern Ohio

Toledo—Several of our women attended the women's rally at the Sugar Creek church. At our June council meeting, of-ficers were elected for the coming year. Bro. Orville Noffsinger was re-elected elder for another year. Our pastor, Bro. Glen Crago, and his wife were delegates to Annual Conference. Vacation Bible school was held for five days during the month of June. The children decided to send their offerings from the school to India to be used to buy Sunday-school supplies for the children in our mission schools. Two have been received into our church since our last report. Our church attendance has been increasing during the past few months.—Mrs. Homer Dotson, Toledo, Ohio.

Southern Ohio

Dayton, Ft. McKinley—Our pastor, Bro. Walter Bowman, served as music director for the young people at Camp Sugar Grove. During the pastor's absence on June 6, Bro. Moyne Landis delivered our Sunday morning message. Eight members from our church attended the Annual Conference at Ocean Grove. Bro. Ray Shank brought our message on Sunday, June 20. We held our vacation Bible school in co-operation with the E.U.B. church. The offerings were sent to Ko-rean CROP. Our pastor was director of the junior camp at Camp Sugar Grove, July 12-17. Two youth caravaners, Esther Huston of Elgin, Ill., and Margaret Wamp-ler of Bassett, Va., were in our church for six weeks, doing evangelistic work, visit-ing and working with the young people. —Jessie Mobley, Dayton, Ohio.

New Carlisle—Our church met in a regular business session on July 8; Bro. Walter Hawke was re-elected as modera-tor for the coming year. Delegates to district meeting are Galen Barnhart, Mrs. Roxie Musselman and Mrs. Ruth Crowe. Eleven children were dedicated at a service. On pulpit exchange Sunday Bro. Henry Barnhart of Dayton was with us and our pastor, Bro. Harley, was in the Springfield church. Bro. George Kreps of the Donnels Creek church preached for us during the absence of our pastor and his family who were attending Annual Conference. One Sunday our pastor con-ducted a special service for persons over seventy years in age. Two German stu-dents will be living in our congregation

. . . But to Understand

(An analysis of Youths' personal problems related to ten social practices.)

by A. Stauffer Curry

(Moderator of Annual Conference)

A 128-page research report dealing with youths' relationships in social practices including dancing, petting, military service, race prejudice, marrying divorcees, drinking, smoking and others. Spiral bound for easy handling. Limited quantity.

$1.15 postpaid

BRETHREN PUBLISHING HOUSE . . . . Elgin, Illinois

during the coming year. A number of our young people attended National Youth Conference at Anderson, Ind. We co-operated with the other churches of our town in a two-week Bible school. Our women's work and the women's work of the Donnels Creek church served meals for the Old German Baptist Conference. —Mrs. Nora Funderburg, New Carlisle, Ohio.

Oakland—Our church met in council July 12 with our pastor, Bro. Earl Hostetter, presiding. Church and Sunday-school officers were elected. Bro. Glenn Rust was re-elected elder for the coming year. The new Sunday-school building has been completed and a dedication service will be held in connection with our harvest home-coming on Sunday, Oct. 3. It was decided to remodel the old basement according to the plans submitted by the building committee. A preaching mission in which ten churches of our district are co-operating will be held in our church March 14-20, 1955. Our pastor is teaching a class each Sunday morning on Christian responsibility of church members. Our daily vacation Bible school was held Aug. 2-13. One Sunday afternoon in July, our church conducted a worship service at the Greenville Brethren Home with a talk by our pastor and music by the temple choir. Bro. Paul Kinsel and Bro. Hugh Kloppert have been guest speakers since our last report. Some of the young people conducted the church service during the absence of our pastor. On Sunday, July 4, Bro. Hostetter gave a report of Annual Conference. Our church participated in the union church services which were held at the athletic field in Gettysburg for four Sunday nights.—Mrs. Samuel Long, Bradford, Ohio.

Eastern Pennsylvania

Fredericksburg—Guest speaker at our June 6 morning service in the Union house was Bro. Noah Martin of the Spring Grove congregation. The Willing Workers' class entertained the children from the Neffsville orphanage at a basket lunch on Sunday, June 13. Special services were conducted in the Meyer and Fredericksburg churches on children's day. Bro. Robert Young of Hershey was guest minister at the Sunday-school meeting on the evening of June 13 in the Meyer church. On Sunday evening, June 27, Bro. S. G. Meyer brought a Conference report; at this time recordings of music and brief messages were also presented. Many of our members attended Conference this year. Various delegates represented our congregation at the Fourth of July meeting in the Shamokin church. On July 18 our young people's group worshiped and fellowshiped with the young people of the Shamokin church.—Grace E. Meyer, Ono, Pa.

Hershey, Spring Creek—As a result of the meetings conducted by Bro. Stewart Kauffman, ten persons were baptized into our church fellowship. Six members were also received by letter into our church. The youth fellowship presented the play, He Lives. The children of the Sunday school gave ninety-eight dollars for the chick project. At our spring love feast members of other denominations could share in the service for the first time. Four babies were consecrated at a Sunday morning service. We had a father and son banquet and a mother and daughter banquet. The women's work group also sponsored a dinner for the older members of the church. Eliza B. Miller, whom our church supported for many years on the India mission field, was with us for a few days before Annual Conference. She spoke at both the morning and evening services on June 13. On July 4, Laura Sewell, the missionary whom we are now supporting, was with us for both the morning and evening services. Our Bible school was held for two weeks during the month of June. Mrs. Mary Goodling, one of our members, has utilized fats by making them into soap for the relief program. Since 1952 she has made and sent 3,414 cakes of soap to New Windsor. During July and August, day camp, one day each week, was held for the primary and junior children.—Mrs. Kathryn J. Ebersole, Hummelstown, Pa.

Jennersville—The children's quarter fund of seventy-five dollars was given to our building fund. Our Sunday-school rooms in the basement have been finished and varnished. Council was held with our elder, Bro. Rufus Bucher, presiding. Bro. Milton Hershey and Bro. Norman Patrick of the district mission board were in charge of electing deacons. Floyd Welch, Elmer Kauffman and Ralph Hess were the newly elected deacons. Bro. Earl Bowman of Lititz, Pa., held our evangelistic meetings. Twelve persons were baptized into the church fellowship. Bible school was held June 28—July 9. Our pastor was delegate to Conference. Recent speakers were Donlad Pierce, Dr. Surjit Singh of India and Bro. J. R. Jackson of Galax, Va. Our women's work served the spring banquet for the Christian Business Men's Organization. At this meeting plans were made for the annual tent meeting which is sponsored by this organization.—Mrs. Floyd Welch, West Grove, Pa.

Brethren Placement and Relocation Service . .

This column is conducted as a fr service to our people. The right to e and reject is reserved. Since no verifi tion of ads is made no responsibility c be assumed. **In writing about any please give the number.** Unless otherw specified address all correspondence Brethren Service, General Brotherho Board 22, S. State St., Elgin, Ill.

No. 991. Wanted: Christian lady married couple to share my home a expenses. Close to stores, churches a tourist center. Miss Ruth C. Kayhoe, W. Comstock Ave., Winter Park, Fla.

No. 993. In the Octavia, Nebr., comm nity the Baptist and Brethren have merg into the Octavia Community church. few desirable farms are available in t fertile Platte Valley, and also some to residences for someone wishing to live retirement. Write: Pastor, Octavia Co munity Church, Octavia, Nebr.

No. 994. Am now engaged in the r estate business in the Sebring area. would greatly appreciate the opportun to serve you. Write: Robert R. Gosho R. 1, Lake Placid, Fla.

No. 995. For rent: A modern, furnish apartment two blocks from Manches College. Everything including heat private. Excellent for two teachers professional people. Good terms to lor time renters. References required. Wri J. F. Baldwin, 1213 E. Corrington Av Peoria, Ill.

No. 996. Latvian girl in order to prom the resettlement program, to see the cou try and to get acquainted with people other surroundings and other areas, a cepts invitations to talk and sing various meetings and churches agai payment of driving expenses. Wri Betty Debels, Gettysburg, Ohio.

No. 997. For sale: Well-built, comfo able, modern brick home—5 rooms w bath, semi-finished upstairs, full baseme on wooded one-half acre lot. Oil heat a wood-burning fireplace. Located in sm town 20 minutes north of Bethesda, M 18 miles from downtown Washington, C. Three miles to Flower Hill chur Reasonably priced. Write: Dean E. De linger, Box 286, R. 6, Dayton, Ohio.

No. 998. For lease on Sept. 1: Cafe w seating capacity of 36, complet equipped; has living quarters in the sa building. Located in Southeastern Ka sas town with population of 5,000. Fo teen miles from a Church of the Bre ren. Good business opportunity for so one with restaurant experience. Wri Brethren Service Commission, 22 S. St St., Elgin, Ill.

No. 999. Wanted: Good place to wo in Christian home near Dayton, Oh Practical nurse, and will go to a warm climate for the winter months. Wri Brethren Service Commission, 22 S. St St., Elgin, Ill.

No. 1000. For sale: Improved quar section general farm, 50 acres, pastu level farm ground to gently rolling go black soil. Good water, six-room hou cellar, wired on REA line. Double co crib and granary; cow barn for 10 co with milk room; poultry house for hens, brooder house. Close to scho good highway, county seat and Chur of the Brethren. Write: Mrs. John Smith, R. 2, Belleville, Kansas.

No. 1. Wanted: Opportunity for t brothers to farm on share basis a lar stock and grain farm in the South Ber La Porte, Ind., district. Industrious, i telligent workers, good with machine Write: Brethren Service Commissi General Brotherhood Board, 22 S. St St., Elgin, Ill.

No. 2. For sale: 120-acre dairy a poultry farm, 20 stanchion milking ba houses for 1,200 laying hens. Buildin fencing and drainage good; 105 acres cultivation and good productivity. Cl to North Manchester, Ind. Write: R Samuel Harley, 602 N. Walnut St., No Manchester, Ind.

Myerstown—One of our recent Sunday ›rning services was delivered by Bro. ark Keeney. Pictures of the Holy Land ›re shown by John Forry. A service of dication was held for children and their rents. In the evening the homebuilders' nday-school class presented a pageant rtraying the lives of Bible women. Mrs. erbert Miller was the speaker for a ›ther and daughter covered dish supper ›ich was sponsored by women's work. embers of the Lebanon County Minis›ium had a meeting in our church. The CTU mother and daughter fellowship as held in our church. A musical pro›am was presented jointly by the Little ›vatara chorus and our senior chorus. ›o. Curtis Zeigler also participated in is service. Bro. James Renz, temperance rector for the Brotherhood, spoke at one the Bible school sessions and also de›ered a Sunday evening sermon. Fol›wing a Sunday morning service, a serv›e of dedication was held for the men's ›rk Lord's Acre. Bible school was held ch week day evening June 1-11 with rs. Cora Dubble as director. At the close the school, the pupils presented a Sun›y evening program. A large number of r members attended Annual Confer›ce. At a recent council meeting, Bro. Roy Dick was licensed to the ministry. farewell meeting was held for Bro. navel and his family, who have already gun their pastoral duties at Ambler, a. Bro. Albert Guyer delivered his first essage in our church on July 4.—Helen Gibble, Myerstown, Pa.

Salunga—Our elder, Earl C. Brubaker, rved as delegate to Annual Conference. ›e children and youth of the church had program for children's day with Goldie ›off as speaker. Bro. Ralph Ebersole nducted our two-week series of evan›listic services. Bro. P. J. Forney and ›o. William Walters were with us for ›r love feast services. Bro. Robert ›ung and a German exchange student ›re with us for a peace program. Our BYF sponsored a musical program by ›e Kreider male quartet. The young ›ults showed the film, King of Kings. ›e United Zion ladies octet with their ›stor, Rev. Paul Brandt, presented a ›ogram in song and word. In observ›ce of old folks' day Bro. Henry Neiss rved as our chorister and Bro. David G. ›bble delivered the morning message. ›o. Elmer Hoover had charge of our ble institute.—Mrs. Stanley W. Hosler, ›lunga, Pa.

Spring Grove—Some of our members ›rshiped with the folks at the Neffsville ›ethren Home, at which time our min›ters had charge of the service. One nday evening Bro. Jerre Cassel of the hite Oak congregation talked concern› his trip to Europe with a shipment of ›ifers. Young people of five adjoining ngregations met with our young people the Blue Ball church and presented a ›ogram of special singing. Visiting min›ters for our love feast at the Blue Ball urch were J. Monroe Danner of the ›per Conewago congregation and Bro. enry Wenger of the West Conestoga ngregation. Bro. Harold Martin of the easant Hill congregation brought our rning message one Sunday. On Sunday ternoon, June 27, a number of our embers visited and presented a program song at the Lancaster county home. A ›ble school was conducted in the Blue all church with sessions in the eve›ngs. Bro. Henry Smith served as su›erintendent of the school. The offerings ›re given for Korean relief. Since our st report one member has been re›ived into the church by baptism.—Mary ›ther Stoner, Lititz, Pa.

Western Pennsylvania

Brothersvalley—Bro. John Grimley, re›rned missionary to Africa, showed col›ed movies of the work there. Our omen's work group took the support of native evangelist on the Africa field as eir mission project for the year. Bro. ›seph Shelley was guest speaker for our ther and son banquet. On the follow-

This is YOUR *publishing house*

Being owned by and operated under the supervision of the Church of the Brethren, through the General Brotherhood Board, the Brethren Publishing House is in a very real sense **your** publishing house.

Two major aims we keep before us

1. To offer to Brethren churches and homes the best of all the vast quantity of printed matter and religious supplies being produced by hundreds of companies today. Much time and careful thought goes into the evaluation and selection of the items we handle.

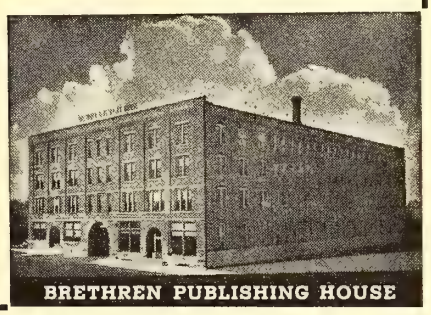
2. To improve our services to you. In common with all mail-order retailers of merchandise we must meet and try to solve many perplexing problems connected with giving you up-to-date information, maintaining stock, handling orders, and shipping. We are trying to do our best to serve you promptly and efficiently.

These aims can be realized by us and made of value to you only as you make the greatest possible use of our printing and merchandising facilities—in reality, **your own** facilities. Patronize **your** publishing house.

Brethren

Publishing House

Elgin, Illinois



BRETHREN PUBLISHING HOUSE

ing Sunday he taught the combined adult classes in our Sunday school and delivered the morning message in the Brotherton church. As a project our men's work group cleaned up the Blough family cemetery. Our CBYF has been meeting each Sunday evening in Bible study which is guided by our pastor. Several of them attended the National Youth Conference. Bro. Galen K. Walker of La Verne, Calif., conducted a three-week evangelistic meeting in our church. As a result of the meetings, thirteen were baptized and one received by letter into our fellowship. We observed the fiftieth anniversary of the building of the Brotherton church. Bro. Lewis Knepper of Huntingdon, Pa., our first full-time pastor, gave a talk on our early beginnings and read from his grandfather's, William Schrock's, diary about some interesting facts of the congregation. Bro. Walker brought the message of the day. A mother and daughter banquet was held by our women in the Reformed church in Berlin. Our ladies' aid meets the first Wednesday of each month at the church. Children's day was observed with the children of the Bible school rendering the morning program. Our pastor, Bro. Meyers Knepper and Bro. Galen Platt were our representatives to Annual Conference. During this year twenty-four have been baptized and two received by letter into our congregation. —Mrs. Clayton Hoffman, Berlin, Pa.

Center Hill—Guest speakers in our church have been Rev. Frank Rehm and Wilfred N. Stauffer. Five persons were received into our church one Sunday morning. Bro. Robert G. Mock conducted a series of revival meetings in our church. Brother and Sister Harlan J. Brooks, missionaries on furlough, talked in our church one Wednesday evening concerning their work in India. Our daily vacation Bible school was held in June. The children who had participated in the Bible school presented a program on Sunday morning. Brother and Sister Edward Roberts were delegates to Annual Conference. Our pastor and his wife also attended Conference, as Bro. Kulp represented our district on the Standing Committee.—Mrs. Dale R. McKelvey, Kittanning, Pa.

Johnstown, Walnut Grove—Our church is in a remodeling program. Mary Schaeffer, Mrs. Don Lape, Mrs. Dean Musser, Mrs. Clyde Carter and John Roudabush represented our church at Annual Conference. Our pastor, Clyde Carter, served on the Standing Committee. Thirty-seven have been baptized and five received by

MY NEW ADDRESS IS . . .

Name .....

R. D. or St. .....

P. O. ..... Zone ..... State .....

Help us to keep your Gospel Messenger coming by reporting any change in address promptly. **Please do not remove old address.**

letter and one was received by former baptism into our church fellowship. Family night was observed June 23, welcoming the seventy persons who have come into our church since the coming of our pastor. Daily vacation Bible school was held the first part of June. Temperance films were used on two Sunday mornings. The children's department saw the films, A Chance of a Lifetime and He Ran a Race. Other films used have been With His Help and That Boy Joe. A number of our children and young people attended Camp Harmony. A group of our young people also attended the National Youth Conference at Anderson, Ind. Various groups and classes are in charge of our midweek services. The men's and women's work groups sponsored an auction sale in July, with the proceeds for the remodeling program. During the absence of our pastor, we had as speakers on Sunday, July 11, Robert Bowman, a student minister from Roxbury, for the morning service and Merril S. Heinz, pastor of the Shade Creek church, in the evening.—Mrs. Elizabeth Howe, Johnstown, Pa.

Florida and Georgia

Sebring—Our pastor, Bro. H. B. Heisey, gave a special message one Sunday for our high school graduates and the church presented New Testaments to them. Brother and Sister Heisey gave reports of Annual Conference. During the absence of our pastor, Bro. Robert Goshorn, Perry H. Sanger, Harry Swank and Dr. Cottrell were in charge of the services. Our elder, Bro. Goshorn, led a four-week study on the Book of James at our Wednesday evening prayer services. Every fifth Sunday our loose offering goes to our district mission board. A number from our church participated as campers and leaders in the various camps at Camp Ithiel. Our CBYF held an outing at the seashore. They were represented at Annual Conference as well as at the National Youth Conference at Anderson, Ind. Our women's work group was in charge of the father and son banquet. Plans are under way for a family night service. The film, The Higher Pardon, was shown. The closing daily vacation Bible school program was held in our church. We co-operated again with the churches of our city in the union Sunday evening services for the summer. —Mrs. M. Lucile Painter, Sebring, Fla.

First Virginia

Roanoke, Hollins Road—Ten babies were dedicated at our annual baby dedication service. Rev. and Mrs. Johnson from the City Rescue Mission brought a Sunday evening message. Mrs. Rufus Bowman of Bridgewater was guest speaker for our mother and daughter banquet. We observed our love feast and communion on June 9 with Bro. C. M. Key of the Williamson Road church as guest minister. Our pastor and Massie Martin served as delegates to Annual Conference. In the absence of our pastor, DeWitt Mill Jr., of the public school system in Ro noke County was morning speaker June 13 and William Lotz was gue speaker June 20. We dedicated our org at the morning worship service on Ju 27 and with an organ recital at the afte noon service. We have finished painti the interior of the basement and layi tile on the entire basement floor.—Bet J. Davis, Roanoke, Va.

Trinity—We had a successful vacati Bible school with Mrs. Fred Spigle director. Our church met in council July 18, with our pastor, E. J. Jacobs, pr siding. Bro. H. B. Layman was elect elder for the coming year and the r mainder of this year. Delegates to d trict conference were also appointed. V had our first love feast service on Ju 20 with Bro. E. J. Jacobs officiating.—M H. B. Layman, Troutville, Va.

Southern Virginia

Fremont—The young people of o church have organized a CBYF und the leadership of Frances Gardener. Br Ray Showalter visited our church in t interest of Bridgewater College. Elev CBYF members attended the banqu which was held in the Antioch church. the spring three new Sunday-scho rooms were built. At a meeting on Ju 25, dedication services were conducted the afternoon for the new building wi Bro. C. C. Kurtz as guest speaker. O Bible school and revival meetings we both held during the month of Augus The women recently purchased two ne pulpit chairs.—Mrs. W. Owen Horton, S Galax, Va.

Are You a Rural Pastor?

if so, read

RURAL PREACHING

by EDWARD K. ZIEGLER

The author has had a wide, practical experience in the rural ministry, has written many books on the subject; and in addition, he has lectured and taught concerning this work.

- **The ministers in the Church of the Brethren are serving a constituency which is predominantly rural.**
- **This book is written for a much wider market than our own denomination.**
- **It will greatly aid any person who is interested in ministering to a rural people.**

Here then is a new, fresh approach to the work of the rural minister—a book which will make him profoundly grateful that he may minister to rural folk. 160 pages. **$2.00**

BRETHREN PUBLISHING HOUSE

Elgin, Illinois

Church of the Brethren
Gospel MESSENGER
SEPTEMBER 18, 1954



Ewing Galloway

The Church They Left Behind

WHEN there are so many lovely pictures of country churches to choose from, why pick this unpleasant scene of an abandoned church? Because the photographs of white frame churches nestled among pine trees at the crossroads never quite tell the whole story. As farms grow larger, families smaller, and sons and daughters seek new horizons, many buildings that once heard happy voices singing or echoed the prayers of devout pioneers now stand idle and unused. Perhaps it is right that some doors should be closed, but would it not be better if a building once dedicated to God might be torn down as lovingly as it was raised? Of course, the church must go where people are, but in building a "more stately mansion" must they abandon its outgrown shell to the mercy of the weather? Its ancient rafters might still be used to build a shelter or a wayside chapel to the glory of God.

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

Contributing Editors

A. G. BREIDENSTINE .... Lancaster, Pa.
JAMES H. ELROD ... Kansas City, Kansas
MRS. DWIGHT ENBERG .. Champaign, Ill.
DEAN L. FRANTZ ..... Mt. Morris, Ill.
JOHN C. MIDDLEKAUFF, Huntingdon, Pa.
LELAND A. NELSON .... Modesto, Calif.
LUCILE LONG STRAYER .....
..... North Manchester, Ind.
MURRAY L. WAGNER ..... Troy, Ohio
GLEN WEIMER ..... Arlington, Va.
LEVI K. ZIEGLER ..... Martinsburg, Pa.

THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Norman J. Baugher, General Secretary, and the Brethren House, Earl H. Kurtz, Manager, 16-24 S. State St., Elgin, Ill., at $3.00 per annum in advance. Life subscription, $50, husband and wife, $60. Entered at the post office at Elgin, Ill., as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

SEPTEMBER 18, 1954

Volume 103 **Number 37**

In This Number . . .

Editorial—
The Church They Left Behind 1
Is Sin a Bad Word? 5
When the Stars Get Religion 5
Prayer Makes a Difference 5
Kingdom Gleanings 16, 17

The General Forum—
A Worthy Offering for God. Howard H. Keim 3
My Cup Runneth Over (Verse). Martha Neiderhiser Parker 4
Beyond Human Compassion.. Glen Weimer 4
Self-discipline for Our Children. Leonard Carlisle 6
The Miracle of Forgiveness. Wayne Zunkel 8
Forgiveness. R. H. Miller 9
While the World Is Still Hungry. Thurl Metzger 12
She Teaches Happiness. Harold Rowley 13
Marvels and Miracles. Kirby Page 14
Reviews of Recent Books 15

News and Comment From Around the World 18

Brethren Service—
Meet the Pritschepos. Ruth Early 20
Flood in Austria 21

The Local Church—
Making the Sacraments a Spiritual Experience. Dean L. Frantz 22

Our Mission Work—
Maswan Youth Camp. D. J. Bhonsle .. 24
Interruptions Become Opportunities. Mrs. E. M. Fasnacht 25
What House Will You Build for Me? Marianne Michael 25
A New Church in Philadelphia. Donald H. Shank 26

READERS WRITE . . . to the edito

The Gospel Messenger welcomes letters commenting on editorials, articles and ne Letters should be brief and brotherly.

Emphasis on Simple Living

It has been a pleasure to help with the Ten Dollar Club. It should continue.

It is interesting to note that a "Dunker bonnet" figured in the beginning of this Battle Creek church. We have lost sight of most Dunker bonnets and with their passing has gone the emphasis on simple living. Many of our brethren and sisters are indistinguishable from the world in appearance, conduct and thought. God help us to keep the strait and narrow way. — Paul L. Neff, Manheim, Pa.

A Call Every Week

Does your church have calls once a year just during revival services? Is this the only time God is calling in your church? Where is he the rest of the year? Is God in our churches each Sunday or just during revival or Easter, etc.? Why don't we have a call for men, women and children to join God's family each week? Are we Christians interested in increasing God's family?

I think a lot of the reason why we are not winning men to Christ is our teaching. We are afraid to live our Christian lives and confess God before men. This should not be just when we join a church, but every day we live confessing him in our talk, the way we carry ourselves, the way we dress. — Mrs. Gaylord Fisher, Savannah, Ohio.

Supplements Lesson Materials

Last week I had made a preliminary preparation of the Sunday-school lesson for Sunday, Aug. 21. Since the theme for study was Stewardship, I was pressed with the idea of presenting this lesson with a new interest. The Teacher's Monthly gave some splendid helps.

Incidentally, I turned to the Gospel Messenger of Aug. 14 and there found the article, "Putting God in Our Giving," by A. Wayne Carr. A day later I was looking over the Gospel Messenger of Aug. 21 and there discovered another most timely article on Christian giving, "The Golden Day of Stewardship," by Vernard Eller. I was so pleased with these two writings. They were just what I needed. They were inspirational and provided good materials for our adult class discussion. I have had previous similar experiences.

The Gospel Messenger serves many interests of the church. I wa especially to express my appreci tion for this resource material whi seems to be timed and publish for use in the adult Sunday-sch class. I hope we will continue have these articles to supplem our other lesson materials. — Hel K. Ziegler, Hatfield, Pa.

Flowers and Funerals

I have been reading with inter the many articles in the Gos Messenger on "Flowers at Funeral There have been good points every write up. Mrs. Char Metzler, Elkhart, Ind., has express my belief completely.

As a funeral director's wife, can say the elimination of flow at funerals would make us much l work, but I would hate to see t day when they are done away wi all together. Flowers lend sympathetic atmosphere that can be had in any other way. We ha experienced both extremes, ma and few flowers.

I wonder if Brethren people thi they can get a sheaf of wheat nothing. We had one such expe ence. A sister asked us to get o for on her husband's casket. still have the sheaf of wheat a had to pay for it ourselves.

Brethren let's be careful how spend our money but not be extre in anything. — A Funeral Directo Wife.

More Short Articles

I have been a reader of t Gospel Messenger for sixty ye and think it is a wonderful pap and would not want to be with it. I am wondering how many the young teen-agers are so mu interested, or will take time to re it, because of the many lengt articles it contains. Most young fo enjoy short interesting stories. Ol folks, if they are good readers, enj them more, but children are mos in a hurry and don't take time unl there is something of gr interest. — Ella Dassdorf Campb Pittsburgh, Pa.

Enjoy the Messenger

First we want to tell you h much we enjoyed your editori "Jesus and the Rich Young Natio We always enjoy your editorials. appreciate any one who is not afr to point out some of our natio shortcomings. — Virgil S. Coffm South English, Iowa.

A Worthy Offering for God

Howard H. Keim



Religious News Service

"ring the full tithes into the rehouse, that there may be od in my house; and thereby put e to the test, says the Lord of sts, if I will not open the win-ws of heaven for you and pour wn for you an overflowing essing" (Mal. 3: 10, R.S.V.)

WHEN religion is allowed to fall to a low ebb, the social, political and economic life of a people will also demoralized. This was true Israel in the days of Malachi. o generations after the Jews urned from the Babylonian otivity, they were still in bad cumstances. The prophet nted to their halfhearted and kewarm devotion to God as source of their trouble. His position was this: if we show e devotion God will bless us. ring the full tithes into the rehouse, that there may be food in my house; and thereby put me to the test, says the Lord of hosts; if I will not open the windows of heaven for you; and pour down for you an overflowing blessing" (Mal. 3:10, R.S.V.). Malachi suggests three tests of a worthy offering:

tor of the West Manchester church, ndiana

Does It Represent Your Best?

The attitude of both laymen and priests of that day had degenerated to the view that "anything is good enough for Jehovah." There was little reverence for the great God of the universe. His altar and his house were treated with contempt. It was a low-minded and half-hearted worship in which the people brought to the Lord their crippled, blind and diseased animals. The prophet declared such worship to be worse than none. The people had better change their ways, or close the doors of the temple and allow the altar fires to die out. God was not pleased with such perversion of religion. Bring God an offering that represents your very best, or you get no blessing, he told them.

Red Barber, a popular sportscaster, had a vital experience of

My Cup Runneth Over

MARTHA NEIDERHISER PARKER

You have given me, Lord, a cup overflowing
With the blessings of life every day.
So full is my cup it's in danger of spoiling,
Or spilling and running away.

Like the manna of old, I cannot hoard it;
It sours when tainted with greed.
So I really must use it and share of its blessings
By helping another in need.

It's foolish to seek for places of honor,
And forget about serving our Lord,
When a cup of cold water in his name given
Will bring a much greater reward.

But a cup full of blessing, full of joy and of service,
Means a cup full of sacrifice too.
It meant for our Savior a cross on Golgotha.
His cup and his cross challenge you.

"Are ye able" he asks, "to follow me always?
To drink the cup which I give?"
"We are able," the answer wells up within us.
"Then take of My cup, drink and live."

---

religion during a serious illness and resolved to give God his best. In 1951 he was made a lay preacher in the Episcopal Church. Since that time he has appeared in many prominent pulpits across the country, where his warm message of faith and devotion is heard gladly.

Would the Governor Be Pleased With Your Gift?

The Jews had a Persian governor. The prophet suggested making him a present of the blind, lame or sick animals which they were offering to God. Would the governor be pleased? Would he elevate the donor to some high political office? Obviously no! He would reject it and the giver with contempt. So does God, for he is a great God. His name is great and honored by reverence and devotion even in foreign lands. All sincere worship is acceptable to the Almighty. He rejects the flimsy, shallow, sordid worship which brings him only the remnants of our selfish lives.

In the Idaho community where I grew up, the citizens delighted in sending the President an occasional package of the huge onions, potatoes or other choice produce of the farms. Of course, he was pleased. He would not have been pleased with the culls, runts or nubbins of the crop. Yet many people present to God only the culls and the nubbins. God is entitled to our best— our first-fruits.

Do You Give Joyously?

The laymen were guilty of shoddy offerings, but the priests were no better. Their hearts were not in their worship. They said: "What a weariness this is. What a bore it is." They were eager to get it over so they could be about selfish pursuits.

"God loveth a cheerful giver" is one of the true insights of meaningful worship. Our gifts should not only represent our best, they should also be given in joyous love of our heavenly Father. Every true mother gives joyously of time and energy to raise her family. Every good teacher gives himself joyously to his pupils. The widow with two mites, gave them joyously out of love of God and the church. The boy who gave his lunch to Jesus, so that he could feed the multitude, must have given it joyously. The fisherman who loaned his boat to the Master for a pulpit, no doubt found joy in making his equipment available for such a high purpose.

God wants us to give our best out of joyous love for him. "Seek first his kingdom."

Beyond Human Compassion

Glen Weimer

God is the One upon whom all people depend, knowingly or unknowingly.

God never lets anyone down—
Man forgetting God lets himself down.

God's love encircles the whole family of humanity.
Man may inflict pain upon his brothers—but in doing so he lengthens the shadows and sufferings of Calvary in the Father's heart.

God's power upholds all existence.

God's power is creative, redemptive love. Never reckless, violent, destructive, coercive power.

God does not wage war against his children—God steadily and patiently tries to overcome the enmities in the human heart that divide and destroy the family.

God seeks to make peace the language of man to man, nation to nation, race to race.

As an earthly Father cares for his child, so God cares, but goes far beyond human compassion.

As an earthly father bears the troubles of his child, so God holds each person in gracious and tender remembrance. God bears all that we bear, and upbears us to take life and make something fine and noble out of it.

As an earthly father follows his child down the path of life, so God goes with us on life's pilgrimage.

Father, thy goodness and thy greatness overflow our lives and make a great silence in our hearts. Thou hast given us all and we belong to thee and thy family. Hallowed be thy name. Amen.

EDITORIAL

Is Sin a Bad Word?

OF COURSE it is a perfectly good word, but there seems to be a strange psychology about the way we avoid it. We would rather admit we are mistaken than that we have sinned. We'll confess the "error of our ways" before we confess our sins. We go to great lengths to demonstrate that a man does wrong because he is disturbed or maladjusted or confused or sick. If he is young enough we call him a "crazy, mixed-up kid," but we prefer not to call any one a sinner—unless of course we speak of a group of persons in a vague theological way.

Yet Christians should be among the first to recognize that sin is anything that separates a man from God. It cannot be passed off quickly as an error in judgment, a mistake or a misfortune. It is the wrong choice, the selfish attitude, the greedy desire, the failure to trust, the refusal to love, the inclination to give up in the face of evil. There are sins of omission as well as trespasses against known laws. There are secret sins that can poison the heart of one who lives quite respectably. There are social sins as well as personal sins and we do not shed our own responsibility by blaming them on the pagan society in which we live.

Instead of restricting the word to its use in Scripture or in discussions of doctrine, we modern Christians would do well to face up to all that can rightly be called sinful. We avoid the term because we hesitate to admit, even to ourselves, that we too are sinners, who often fall short of what God expects of us. God cannot forgive our sins, and thereby give us power over them, unless we confess them. The need for repentance is the stumbling block that keeps most of us from walking with God. An honest admission of our sinfulness, without resort to excuses or evasions, would help us over that hurdle and into a new experience of the grace of God.—K.M.

When the Stars Get Religion

ONE religious revival that fails to impress us is the one in Hollywood. Every week or so a magazine writer or news reporter comments on how several celebrities in "show business" have got religion. We read about their church-going habits, their discussion groups, their programs at church "benefits," their "jump-style" version of the old hymns and their roles in "Biblical" movies.

From all we can learn a few of the stars have had a genuine Christian experience. Colleen Townsend, for example, gave up a screen career for the role of a minister's wife. A few more have placed their interest in the church above the demands for their service as entertainers. But we simply cannot understand the religious experience of stars like Jane Russell, who continue to make films that are not fit to see. Maybe they have a superficial faith that can be deepened, but few of them either provide the right kind of wholesome entertainment or offer the example of Christian family life that can be recommended to their youthful fans.

When the screen beauties are as willing to turn down an unsavory role as they are to sing their "jump-versions" of spirituals, we shall take them seriously. When they stop endorsing cigarettes and alcoholic beverages, when they avoid rather than seek the publicity that accompanies their enterprises, we shall be far more impressed. When they cease looking in the Bible for film stories that are spectacular and seek to translate New Testament ideals into pictures that will inform as well as amuse, we shall be grateful for their Christian testimony. In the meantime we shall keep on praying for a revival—In Hollywood as well as in our town—the kind that changes attitudes, sharpens consciences, breaks bad habits, develops new motives and puts some moral restraints where they are most needed. And show business, like many other businesses, could stand some new restraints. Let the stars begin there. —K.M.

Prayer Makes a Difference

EVERY practicing Christian will agree with Tennyson that "more things are wrought by prayer than this world dreams of." Yet it comes as something of a shock to learn that a group of persons interested in religious "research" have been praying over seeds and plants in order to prove that prayer can make them grow while "negative thoughts" can kill them. We can agree with these amateur scientists that "prayer has a measurable effect on the world in which we live." But wouldn't it be far better for them to pray for seeds of faith to be sown and nourished in persons? If we need to check our negative thoughts, how about restraining the kind that are so injurious to our fellow Christians? We should be asking in the light of the New Testament not only how to pray but what to pray for.—K.M.

• • •

We have not ceased to pray for you, asking that you may be filled with the knowledge of his will in all spiritual wisdom and understanding (Col. 1: 9; R.S.V.).

An imposed discipline may bring immediate results but helping children increasingly to control themselves pays better dividends in self-disciplined adults

Self-discipline for Our Children

Leonard Carlisle

TO PARENTS and teachers is posed the age-old problem of teaching children right from wrong in such a way that they will prefer the right and not depart therefrom. This involves what is commonly called discipline.

Mentioning the word *discipline* usually brings to mind the marching of feet, men's size or children's size. In the army discipline consists largely of immediate, unquestioning response to a command. In some homes this is also true. In it there is no provision for discussion, no question and answer period, no democracy. At the command of "march," everyone marches.

This sort of discipline is efficient. Marching columns look neat. Since only the leader does the thinking a totalitarian government can often operate more speedily and perhaps more efficiently than a democracy. No thinking is necessary, no voting is required.

In the autocratic church decisions are more readily made and the machinery runs more smoothly when one person gives the orders and all the rest fall in line. All these involve imposed discipline.

The Meaning of Self-discipline

Self-discipline is the ability to do the "ought" in our lives without coercion. It involves being able to live the kind of a life we know is best. This is very different from the external discipline imposed by another.

We need to be able to discipline ourselves, for in th direction lies freedom to gro and to be creative.

Self-discipline is nonetheless discipline. It requires loyal to a cause, goal or person. F example, driving within t speed limit all of the time self-discipline. But keeping wit in the limit only when in fe of being caught shows a lack self-discipline and a need f imposed discipline.

In life there are rules—a co of ethics. We soon learn the are rewards for some condu and punishment for other. Mo of us manage to stay out of ja but those who do not confor to the simple rules of socie need to have discipline impos upon them.

Self-discipline Is Safer

A lad whom I knew person ly, we will call him Max, was the navy in 1944. He came fr the plains of one of our Weste states. The first time he dock in New York City he went on drinking spree with some old men who were heavy drinke though, so far as I know, M had not had a record of drinki He soon became drunk and l buddies locked him in the roo of a cheap hotel, where th thought he would be safe, a left him there. They then co tinued on the town. But wh they returned he was gone. was then they learned that M had gotten out of the room a become embroiled in a fig with two merchant marine m



Eva Luoma

If a father is to have influence on his children he must spend some time with them, playing or sharing everyday tasks

Pastor of the Black Swamp church, C

e struggle led to the roof ere the two pitched Max off. became one of many who ffered because of an inability discipline himself.

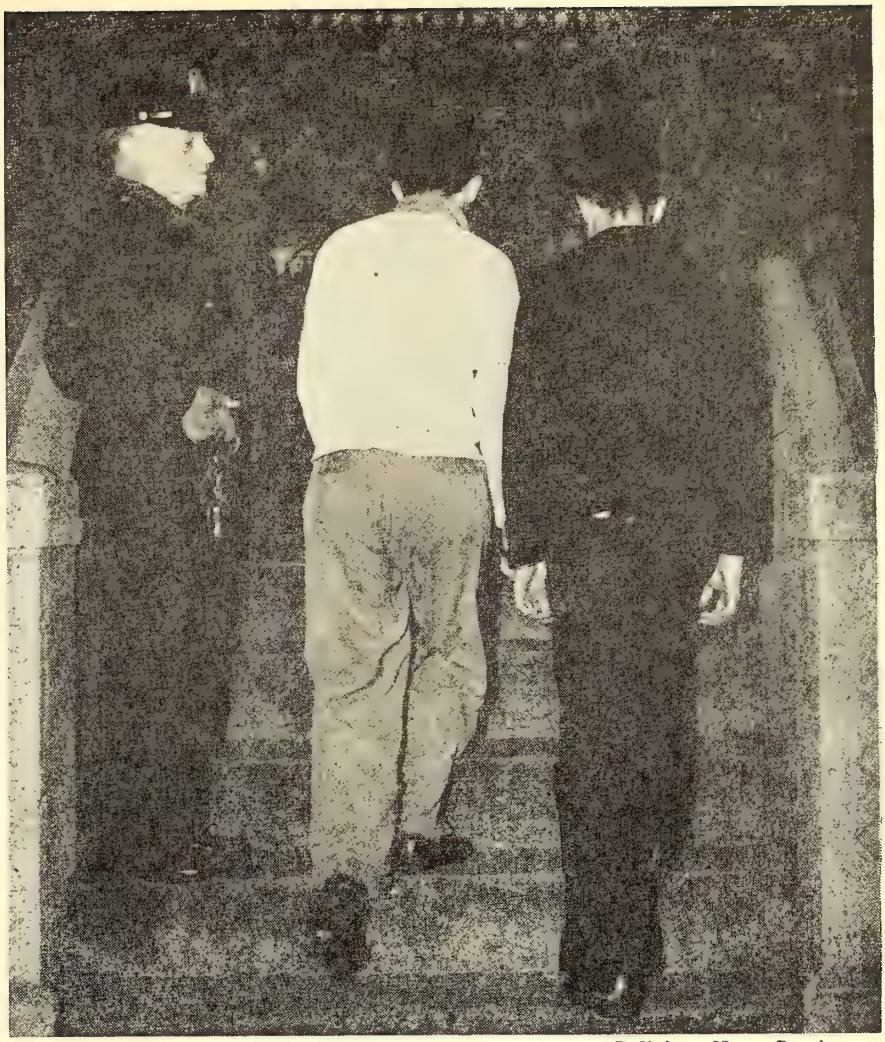
Young people at college who e experiencing for the first ne a necessity for self-discine often fail the test. Thus is very essential to allow a ild an opportunity to make s own decisions and choices thin the limits of his age and derstanding.

Of course, there must be a gree of imposed discipline and ntrol or a youngster can easily stroy himself. He must learn work and to make a contribun to society in order to earn e right to live in it. A youngr who is allowed to follow his im as a child will tend to do in later years. It may result an inability to hold a job maintain a happy home of his n.

We are today reaping the its of the undisciplined homes the 1940's. When there is too tle imposed discipline, a child es no need for self-discipline. o much imposed discipline is ually unfortunate. Many chilen grow up hating a parent ordering them around. Why es a parent do it? Usually beuse of a lack of love or even tright rejection of a child.

knew one father who had so mpletely rejected his boys that could not tolerate them in the use except at mealtime. Exme discipline very often ms from rejection. The child ordered about like a dog and not do anything to please his rents. Is it any wonder chilen rebel against such conditns?

f one of your children is ibborn or resentful, do not owbeat him, but say, "Lord, it I? Have I rejected this ild?" It could happen to you. hen we love our children, cept them for what they are, d strive in love to help them w, the results will often prove very rewarding. By our quiet example and helpful hints we teach self-discipline.



Religious News Service

The law enforcement agencies of a community may need to impose a discipline on those individuals who were not helped through the years to develop inner controls over their conduct

Some day our children will be on their own. We do not want them to fail. We can prepare them from early life, to share increasingly in disciplining and controlling themselves. If they have had the proper training and the opportunity to govern themselves more and more, when the time comes to solo they will have excellent possibilities of making it. But for him who leads the completely sheltered life whose thinking is done for him, the crosscurrents of life on his own may be too much for him. Then again, the child who lacks sufficient imposed discipline has no experience or habit to guide him in life. When little is expected then little is given.

The Good Life Requires Discipline

The most disciplined life ever lived was Jesus'. He instinctively knew and did the right. He was always free to choose loyalty or disloyalty to God and to do the right. He had a great struggle at the close of his earthly ministry, but he again chose to be loyal to God rather than follow his own desire. There is a life discipline for us and for our children. We may follow it or not, as we choose. We can throw our lot in with Christ and say, "Father, not my will, but thine." If this is our choice we gain everlasting joy. Or we can do as Judas, since we are given

Continued on page 11



Carl Niemann — Three Lions

Paul could write feelingly about love and forgiveness, for at the stoning of Stephen and through his reception by Ananias he had experienced

The Miracle of Forgiveness

Wayne Zunkel

IT WAS with eager anticipation that I took a job working at Sears this past year while going to seminary. Not only was I interested in earning money to help meet school expenses but also eager for the opportunity of learning a little more about the life of the average city man—of being able to experience some of the things that he feels and experiences.

Out of my little venture I got some insights into how life appears to the typical city person. During those hours of work I discovered many things about the drudgery and the drain on human creativity which that type of work can hold. But there is one area of my discovery which was especially surprising to me. I found out in a new way just how hard it is to be loving in all that we do.

Many persons will take advantage of you if they think they can get away with it. I found out just how hard it is to take being pushed around. And I found too that you do not have to be pushed around. If a fellow squeezes in ahead of you or takes your "truck"—all you have to do is shout at him and sound as though you mean it and he will back out.

I found out what a temptation it is to act stern and unconcerned. It is easy to insist on "rights," to become impersonal, to forget about personality, to forget about love and unde standing. It is easy to belie that talk about love and forgiv ness is all right in church an Sunday school—but that on th job it just does not seem ver practical. Love seems so im practical; forgiveness seems s far beyond our understanding.

This past spring I spent man hours listening to the McCarth Army hearings. I had read wit interest the stories which led u to this event. I had watched th work of the committees and th results which followed. An when these hearings began,

Student, Bethany Biblical Seminar Chicago, Illinois

elt that something important vas happening. Something basic vas at stake—something which eflected the state of our nation nd something which possibly ointed to what our country was o be in future years.

It was not hard to take sides n the affair. In fact, it was hard or me not to take sides—until ne day in May I picked up a ospel Messenger and read an ditorial which for me proved o be quite a spanking.

The editor began by saying any of the things which I too elt. He pointed out how, even part from the issues at stake, was easy to develop likes and islikes toward the personalities volved. Some of them seemed o rude—almost crude at times. thers seemed so sincere, and to e them wince under the con- ant tongue lashings to which ey were subjected made it rd to remain impartial.

But this was but an introduc- on to what he really wanted to y. He moved quickly on to troduce an element which I d almost forgotten. These dividuals were, after all, chil- n of God and objects of his ve. In my involvement I had me to look upon them as vil- in and victims. But God did t look at them this way. To m they were persons for whom cared—potential sons, who in eir passion to "get at the facts" d almost forgotten about inking of one another as per- ns. In many ways they had come quite impersonal—quite id of understanding and sym- thy.

How hard it is to forgive. How rd it is truly to love. How sy it is to forget about person- ty and to ride right over feel- gs and people.

Senator Paul Douglas tells in ecent magazine about a lesson ich came to him out of the ence of a Quaker meeting in icago. During the meeting, elderly Friend stood up and th deep conviction spoke one sentence. He said: "When you differ with a man, show him by your looks, by your bearing and by everything that you do or say that you love him." Then he sat down and quiet again settled over the meeting. But Senator Douglas said he has never been able to forget those words. How hard it is to practice them. Yet what a difference it makes when you do.

A long time ago someone wrote, "If I speak in the tongues of men and of angels, but have not love, I am a noisy gong or a clanging cymbal. . . . Love does not insist on its own way; it is not irritable or resentful; it does not rejoice at wrong, but rejoices in the right. Love bears all things, believes all things, hopes all things, endures all things. Love never ends" (R.S.V.)

Interestingly enough, the man who wrote those lines knew a little bit about what that kind of love can do to a life. Saul had arranged the stoning of Stephen. But there during that experience he caught a glimpse of a love he could not shake. As he stood looking on he had seen Stephen, lying there half dead, look up into the faces of the angry mob with love in his eyes and say, "Lord, do not hold this sin against them."

FORGIVENESS

R. H. Miller

Forgiveness means that the quarrel is ended and hatred is displaced by love.
It means that co-operation and fellowship have taken the place of strife and ill-will.
It means that I have done all I can to make amends for my evil actions.
My life, which was under a cloud, is now in the light.
If forgiveness does not do all this it is not genuine forgiveness.

This, however, is but a small part of what forgiveness does.
Forgiveness plays a historical and cosmic role as well as a personal one.
As one would expect, we are more familiar with the latter than with the former.

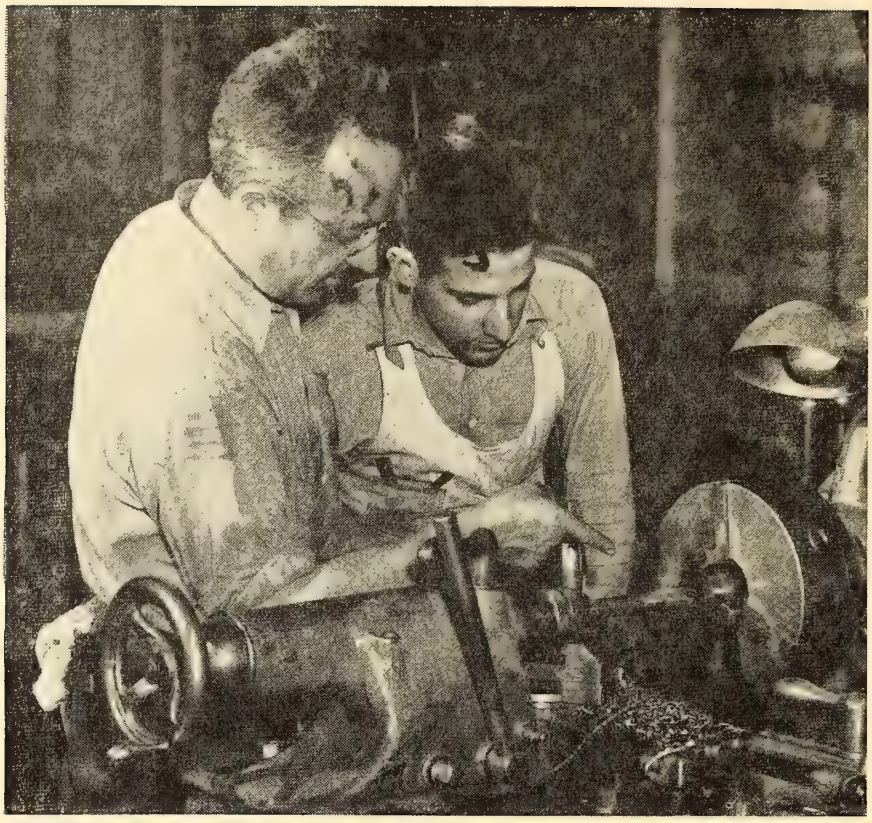
When God forgives sin, he not only makes an end of it; he transforms it into something good.
Forgiven evil adds strength to God's kingdom on earth.
This central truth of the gospel may be seen both in history and in nature.

Joseph's brothers meant to destroy him, to put him out of their way forever; God used their act to save his people. That is the way God forgives evil.
We love the Joseph story, not only because we hope that our troubles, like his, will have a happy ending; but also because we are sure they will, in God's own good time and way.

The death of Jesus is the world's worst crime; God has made it the world's most powerful redemptive force. That is the way God forgives evil.

You may see the principle at work in the soil. Cover it with foul, untouchable waste material, and in the course of a year or two God turns it into vegetables and fruits and flowers.

Forgiveness is the miracle by which the worst becomes the best, foulness becomes fertility, ugliness becomes beauty, death becomes life.
FORGIVE, and you not only make your own life clean and strong; You add to the greatest of all miracles, the transformation of evil into good.



Harold Lambert

At work with others it is easy to insist on "rights," to become impersonal, to forget about personality, love and understanding

It was more than a man could take! And later, on the Damascas road, Saul could not escape the face of Christ looking on him in kindness and the words which kept coming to him, "Saul, why do you persecute me?"

There come to our lives experiences after which we can never be the same again. Oliver Wendell Holmes once said: "Man's mind stretched to a new idea never returns to its original size." And man's soul stretched by love can never be the same again. There is in our universe a love which will not let us go. Once we have experienced it we can never quite forget it.

And in the story of Saul we see what love will do to a man! There was Ananias, an early church leader who heard of Saul's conversion and went to him. And to this man who had given his life to persecuting Christians, this man whose hands were still wet with the blood of Christian saints, Ananias extended a welcome with the words, "Brother Saul."

Such love such forgiveness seems beyond our understanding. It floods over into human relationships. It turns our lives literally inside out, smothering all resentments, snuffing out all hate and completely redirecting our lives.

Hate knows no answer for this kind of love. Saul, whom we now call St. Paul later went back to the Old Testament and borrowed a phrase to describe it and in that phrase we see something of what he must have experienced. "Love", he said, "is a terrible thing. It is like heaping coals of fire on a person's head." When we experience forgiveness we are humbled and brought to our knees.

One evening while walking down a narrow lane, An Armenian girl and her brother had been attacked by Turks. The girl escaped by climbing over a wall. But just before she dropped to safety on the other side she turned in time to see her brother brutally killed one of the soldiers. It was experience she could never f get.

The girl was a nurse and o day, years later, while worki in a hospital she recognized o of her patients as the same Tu ish soldier who had murder her brother. Her first feeli was revenge.

The soldier was very sick hovering in that state betwe life and death. With the le neglect on her part he would d No one would know the diff ence. His life was in her han

But instead of revenge s decided to forgive him. S fought for his life, nursing h to health. Shortly before was sent home she told him w she was. The Turkish soldi looked at her in astonishme and said with an oath, "Th why didn't you let me die wh you had me in your power?"

"I couldn't," replied the gi "I just couldn't, for I am a Chr tian and my own Master forga his enemies who crucified hi For his sake, I could do no les"

The hardened Turk had e perienced much of murder a was seldom moved by hum emotion. But when he heard h words, something snapped side. "Then," he answered, that is what it means to be Christian, I want to be one to"

Something happens when lo gets hold of a man. When f giveness is practiced, lives a changed.

Walt Whitman once said: "N until the sun refuses you, d refuse you." And in his wo are echoes of a Galilean. "H many times shall I forgiv Peter had asked. "Until *sev* times?" "Until seventy tim seven," came the reply.

God gives his sun and his r to the evil as well as to the go Not until he refuses you do And there is logic here. For h there is power which lies at secret of the universe the pow released by forgiveness.

Self-discipline for Our Children

Continued from page 7

eedom for self-discipline by ir heavenly Father, and say ith that sorry figure, "I will not llow." But what a terrible nalty to pay! Jesus disciplined mself to follow God and ough others killed him he was chly rewarded. Judas chose in lf-interest to be disloyal to the st he knew and ended by kill- g himself out of self-reproach. Make no mistake. God is not ocked—this is a world of right d wrong—of reward and pun- hment. Self-discipline is re- ired in order to make the right d good choices. When we are tle, there is little required of ; but, as the years go by, much expected of us.

The growing child will learn at there are disciplines to be llowed if one would lead a ppy, helpful life. He will learn at it is the undisciplined ex- tence which results in sickness, n and sorrow. He will learn at his parents and teachers n be depended upon to guide m, to strengthen him and, if e falls, to lift him up and start m anew. Those growing young- ers who look up to you will arn to transfer their depen- nce from you to God. This ill occur easily and naturally you as adults make clear your pendence upon God for guid- nce and strength.

As some one has said, day by y we are making our eternal d. Let us show by our daily alk that we appreciate the onderful freedom God has ven, and yet that we realize, o, something of the tremen- ous responsibility which is ours make the right choices in life not only for our own sake but r those who look to us for help. God has not regimented men. e can love him or ignore him. ne choice is ours. We should t regiment our children. But is our responsibility to teach em that God's world consists of law and order and that thoughtfulness, love and respect for others is most rewarding.

We must impose discipline where necessary, yet increasingly allow freedom for a child to govern himself. Since we teach best by example we must discipline ourselves in the manner we want for our youngsters. Let us expect great things of our children.

The Family Counselor

Naomi Will **H. K. Zeller, Jr.** **Jesse Ziegler**

The Family Counselor welcomes letters of inquiry. They may be addressed: Family Life Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Dear Counselor,

Our insurance agent would like for us to take out mortgage insurance on our new home. You doubtless know the details of such insurance. It sounds like a good thing to us but we wonder just how much should a family have tied up in insurance? My husband carries a twenty-year endowment on himself and a small life insurance at the factory where he works. We also have hospitalization in the factory and we have taken out life insurance policies for both the children. Would we be wiser to take out more life insurance for my husband rather than a mortgage insurance?

Is it possible that we show lack of trust in God's watchful care if we think we must have a mortgage insurance? I am certain that if anything would happen to my husband in the next ten years, there would be a way, somehow for the children and me to live. Maybe we would lose our home but isn't it being too concerned about tomorrow to worry about that since at present we are all in such good health?

Home Owners.

Dear Friends,

I am assuming that you have purchased your home with the intention that it will be the life-long residence of yourself and family. In most families it is likely that the borrower would ordinarily want his family to be able to hang on to the property which secures the loan. A mortgaged loan is usually a long-term arrangement. Most borrowers will want to take ample precautions to protect the family from loss of equity.

In event you wish your family to retain the home you are providing in case of your premature death, a mortgage policy might well meet your needs. Many mortgage loans today are designed to be repaid in monthly installments, so that the debt outstanding is constantly decreased. If you desire nothing but mortgage guarantee insurance, then likely you will want the kind of insurance protection which decreases at about the ratio your mortgage is narrowed down.

A mortgage policy, often spoken of as "a mortgage redemption policy," is designed to pay off the mortgage in case the head of the family dies prior to liquidating the mortgage. There are several different types of such insurance, of which two are the most common. (1) The so-called mortgage rider is probably the most common type coverage. It is a form of term insurance usually added to a base policy of some type of permanent insurance. (2) The other major type of mortgage insurance consists of term insurance purchased yearly in reduced amount, renewed each year.

There are several things to remember about mortgage insurance. (1) It may be well for you to analyze your present insurance coverage to see if you have enough insurance to cover the situation which your new needs present. (2) It takes less insurance to pay off the mortgage in a lump sum than it does to provide your family with money for the monthly payments. Therefore, if you're buying a home that your family will keep, a mortgage policy is about the most efficient way of providing insurance to cover the housing item in the family budget. (3) There are so many varieties of policies and such complex arrangements that you ought to talk your problem over carefully with a competent insurance agent.

I doubt if the matter of mortgage insurance is a vital factor in our faith in God. You will recall that of Jesus' three temptations one had to do with no faith in God and confidence in Satan, the other had to do with too little faith in God and the provision of one's own food by upsetting the laws of growth, and the final temptation had to do

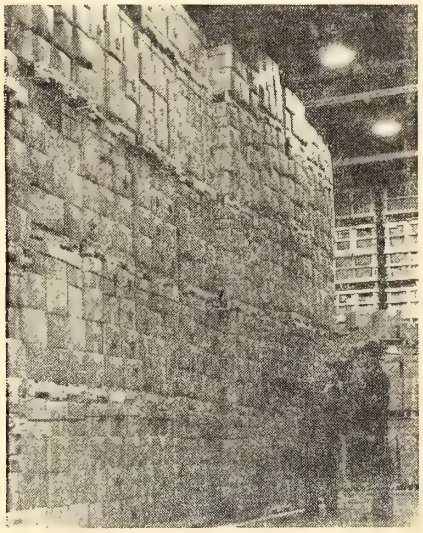
Continued on page 27

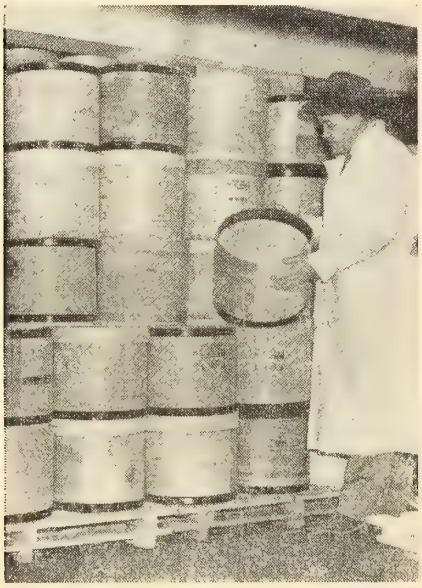
While the World Is Still Hungry

Cheese, butter and grain pile up in our storehouses and we build yet more storehouses to pile up more food surpluses

Thurl Metzger

Photos by U. S. Department of Agricultur
Courtesy of Church World Service







IN THE summer of 1933, I worked for a cattle feeder. The hours were from 4 a.m. to 8 p.m. The wage was 15.00 per month plus room and board. The reason I was paid so well is that I worked only during the rush season. The fellows who worked the year around were paid $12.00 per month.

Some of you will remember that this was a time when we were cutting production wherever possible. Farmers were ploughing under wheat, reducing corn acreage, killing pigs and sending their sows to market before farrowing. We were poor because we had too much and so the economist reasoned that the way to have more was to produce less.

The farmer, for whom I worked, made frequent trips to the Chicago stockyards to buy cattle. There he saw men waiting by the unloading chutes begging for the pigs that were born on the train and they carried them home even if the pigs had been trampled to death.

We were producing less but we needed more.

Those that were in need became restless and there were many who championed their cause. Some, no doubt, were sincere; some were ambitious. Some had the highest of motives, some had the lowest, but altogether it was one of the chaotic and hazardous periods of our national life and extremists are still exploiting this period of confusion for personal gain. But those men who were standing by the unloading cutes were only symptoms of a deeper sickness that spread around the world.

A majority of the people of the world are hungry, diseased, illiterate, exploited and restless. We did not pay much attention to them; in fact, we did not know much about them except fo scattered reports of our mission aries until we discovered tha they were becoming militan and moving in a particular di rection and threatening ou island of security. By now it i obvious that the Communist did not create this condition o mass misery but simply tool advantage of the situation t sell their patent medicine cures If there was a condition of land lordism, they promised to ge rid of the landlords. If it wa illiteracy, they promised schools if hunger, they promised food but the patient received th poison of a police state.

Our reaction is to give mos of our attention to the quac doctors instead of the patien and this in spite of the exampl of the Great Physician.

Again we are embarrasse with surpluses while the worl is still hungry. What is a polit cal liability could become ou national salvation. We may ver well be in the position of th man who built his storage facil ties greater but lost his soul.

The church, I believe, is no aware of the cause of the dis content around the world an the Master was quite clear abou the danger of hoarding. It is nc so much a question of finding a answer to this dilemma of sur pluses and need, but a matter c having the courage and convic tion to do what we know w should. In so doing, we can be part of the answer to the prob lem of world peace and demor strate the dynamics of the Chris tian gospel.

Executive secretary of Heifer Project, In

She Teaches Happiness

Harold Rowley



Barth Studio

Mrs. Smith's music room is a cheerful one in which pupils feel relaxed

JEAN'S first piano lesson was most unusual, for she said not a word to her new acher throughout the entire lf hour. Jean * knew if she ened her mouth her speech pediment would ruin everying; she would become nervs and soon piano lessons would just another failure.

Mrs. Smith, however, had the uation well in hand. Jean's ther had confided in her, "here's a tension there that we ve never been able to break." it Mrs. Smith was resolved to eak that tension. Here is how e did it:

First of all, she did not require an to say anything. As the urteen-year-old girl nervously ok her place at the piano, ere was no barrage of estions regarding her past quaintance with the instruent. Instead she was encouraged to run her fingers up and wn the keyboard aimlessly.

If Jean happened to strike two keys that harmonized, Mrs. Smith seized this as an opportunity for praise. Then came the simplest of finger exercises.

This continued until Jean herself took the initiative in speaking. Perhaps a word was all she managed at first. But as it became clear that she was not required to say anything, speaking seemed to come naturally. The absence of harsh commands and a rigid classroom atmosphere helped her to relax and apply herself to her music.

As time went on, Jean became another living testimony to the fact that Mrs. Smith's music therapy had worked again.

Mrs. Smith has evolved a philosophy of teaching that may seem all wrong to some. But she has tried it innumerable times and it has never let her down. Born in Astoria, Illinois, she attended Mount Morris College at Mount Morris, Illinois, where she majored in music. After graduation she went out to Red Cloud, Nebraska, to live with a brother and began her teaching career.

Borrowing a horse and buggy from her brother, she started out into the sparsely settled country to gather a clientele of pupils. This was not too difficult, for the hardy immigrant farmers wanted their children to learn to play the piano. The young music teacher found a warm welcome in almost every home. There was always hay for her horse, and she was seldom allowed to give a lesson until she had eaten her fill of strange foods that might just as well have come directly from Central Europe. Mrs. Smith recalls that in those days she was never hungry even though she was not always certain what she had eaten.

*he name is fictitious.

After her marriage to Ira J. Smith, a Michigan man whom she had met in college, the couple lived in various communities before buying their present home at 111 E. Colfax Street, Hastings, Michigan, in 1918.

This house has become the unofficial conservatory of music for a large surrounding territory, for it is here that Mrs. Smith began to perfect her teaching methods. Word got around that there was a new music teacher in town who did not drive her pupils, and soon she had a capacity load of fledgling pianists—a condition which exists to this day. Six-year-olds find to their surprise that piano lessons do not rob them of time for play; they *are* play. They practice long hours to please a teacher who is convinvced that "kindness accomplishes what sternness never will." They enjoy roaming through her flower gardens during spring and summer months and selecting a bouquet to take home.

Even though these small fry naturally form the largest part of her clientele, Mrs. Smith has also taught many older people. She says that "people should begin at any age." In 1953 she taught a sixty-five-year-old woman to play hymns with great personal comfort. Here too she differs with other music teachers. Very often a teacher feels that if a pupil is not aiming straight at the concert stage, he is just wasting his time. But Mrs. Smith says that music is a personal thing, to be used as a means of livelihood if that is actually one's ambition; but above all it "should not be an added burden, but something to enjoy."

At present she is teaching a mother of eight married children who turned to music to relieve her boredom and her feeling that she was not using her time wisely. Many of these middle-aged and elderly people come with the opposition of their families: "Mother is too old to learn to play the piano." But Mrs. Smith urges anybody, young or old, who is bored with life, to try—at least *try*—music. She has seen it give purpose to many a drab existence. She adds that "there is an innate desire in everyone to create beauty. This desire cannot be met by merely sitting before a television set or listening to a radio. There must be action."

She has received her greatest personal enjoyment, however, from teaching those whom life has actually dealt a low blow. Once she worked with a Mrs. White * who had lost her seven-year-old son and refused to be consoled. Then her physician, baffled, suggested that she go up and talk with Mrs. Smith. This was about the only thing she had not tried, so she decided to go.

At first Mrs. White could do nothing but sit at the piano, her hands limp on the keyboard, telling her misfortunes between sobs. And, of course, M Smith's technique was to allo her to find escape in her ov way. Gradually the sobs beg to mix with feeble attempts play the simple exercises th had been subtly placed befo her. Today Mrs. White pla the piano beautifully and wor in a hospital where she can he others to find happiness.

And then of course there Jean whom we have alread met. During the few mont that she has been taking pia lessons she has acquired a poi that is baffling to everyone wl knew her before. She spea easily, smiles readily. The te sion is gone from her eyes ar she is attaining new heights every facet of her life.

Besides her technique of a lowing her pupils to expre themselves freely while sl praises their progress and sa as little as possible about the faults ("which usually take ca of themselves"), Mrs. Smith al puts her method across throug environment. One school of i structors believes that the mus

Marvels and Miracles

Kirby Page

ABSOLUTELY incredible is the way we walk through life with head down, lowered eyes and unheeding ears. In the presence of a veritable miracle we stand as unblinking as an old cow in the meadow. Emerson reminds us that if the stars should appear one night in a thousand years, how we would believe and adore and preserve for generations the remembrance of the city of God which had been shown. But because the stars always shine at night, even when hidden by clouds, most of us rarely give them more than a fleeting glance.

Thoreau said that if the sight of a flaming maple tree in full color should be seen only once in all time, the memory of it would be handed down by tradition until it became enshrined in the mythology of the race.

If a man were granted in a lifetime but one unhurried view of the full glory of sunset, the recollection of it would be tre sured all his days. If a husba knew that merely for a single d would he be blessed with t love of his wife, how indelib would that experience be burn into his memory. If only on t first day of every year an in vidual could enter into vital cor radeship with the living God, ho glorious would be his anticipati and how zestfully would he ma preparation for each such ecstas

All about us are ten thousa marvels and miracles. Passionat ly must we pray that God w enable us to live daily with op eyes, unstopped ears, sensiti spirit and devout heart. Weal untold is ours, we are the hei of the ages, children of the ho and mighty God. How unspeak able the tragedy of living as me animals in our Father's blesse home. Let us pray without cea ing that we may come to o right minds.

om itself should be a white-alled cell containing nothing it a piano and a bench. They ink that anything else would rve only to distract the pupil. rigid atmosphere, they are nvinced, makes for better con-ntration. Mrs. Smith tossed all is out the window long ago. er music room is lined with ctures, flowers are everywhere, th in and out of season, and e fireplace lends coziness in inter. These surroundings help ung and old to relax and find emselves.

Furthermore, Mrs. Smith feels at one art inspires another, at one cannot be entirely sep-ated from the others. The pil who looks up from his ercise book to a scene from a stant land will unconsciously terpret his joy in his music. As a result of all this, and pecially after the wide use of tomobiles, students began to me to Mrs. Smith from hither-undreamed-of distances. At esent a woman who lives in raverse City drives two hun-ed miles to study with Mrs. mith and learn her technique that she can pass it on to her vn pupils.

In recent years it has been a oblem to find a place large ough for recitals. With parents d friends of present pupils in tendance, to say nothing of rmer pupils and just plain usic lovers, these functions ve become huge gala events. et the participants do not look them as an ordeal to be lived rough. This is attained by al-wing each boy and girl to play mething which they particu-rly like. If a boy feels that he xpresses himself more fully by aying Wagon Wheels rather an something by Chopin, then plays Wagon Wheels.

The daughter of a minister of e Church of the Brethren, rs. Smith has always drawn eavily on her own Christian bringing in her relations with er pupils and the community as a whole. Instead of shouting at her pupils when the right notes just do not come out of the piano, she prays for them. After lesson time, she listens to any of their other problems that they care to tell her about, advises them if they ask for advice and makes their difficulties the subject of still other prayers. Lest anyone think her methods are a trifle outmoded for this enlightened age, when an article about her career and philosophy of teaching appeared in a large Michigan daily recently, she was besieged by telephone calls from children and parents who wanted to enroll their children with her. But these hopefuls had to be turned down or told to stay on with their present teachers. She just has to keep her student body down to fifty—a figure which many another teacher would like to attain.

Only once in her career that spans the horse-and-buggy and the atomic age did she have any doubts. She had always tried to teach something besides just music: a way of life, a means of escape. But with the coming of World War II she began to wonder. Thirty-five of her former pupils saw service on almost every beachhead of the war. "What good would their long hours at the keyboard do them now?"

Her answer came in the mail. Former pupils were writing to say that they wouldn't take anything for their music. Wherever there happened to be a battered piano they had taken hold and provided everybody in their unit with a few moments of gaity and forgetfulness. Then Mrs. Smith knew her efforts had not been wasted: she had helped her boys through the tough places of the war; she had taught them happiness.

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Brethren Publishing House, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*).—Editor.

***An Adventure With People.** Ferris E. Reynolds. Christian Education Press, 1954. 96 pages. $1.50.

If you are not yet ready for the higher brands of study in learning to teach religion, if you feel you should start with plain reading, writing and arithmetic rather than attempting literary interpretation, composition and rhetoric and calculus in that field of endeavor, then read An Adventure With People. It gives good, plain, understandable, sensible, workable information on such subjects as Why Teach? Making Class Sessions Interesting, The Question as a Teaching Tool, Preparing the Lesson, The Lesson Plan, and Getting the Job Done. The altitude of the book is such that even a low brow has a chance to see through it; and the view is good.—*C. Ernest Davis.*

***Young People in Your Church.** Herbert Carleton Mayer. Revell, 1953. 226 pages. $2.50.

It has been said that there are 19,328,000 young people outside any religious body in the United States—three out of four! Every church should be actively at work bringing these young people under the influence of the church. Here is a book for a local church to use and follow in building a program for young people. It is much more than a handbook for ministers and teachers; it presents a complete plan for organizing and presenting the claims of Christianity in ways which are valid for their age-group in today's society. Every youth church school teacher and leader, parent and pastor should read this book and prayerfully and energetically apply its principles and practical implications to local church young people and their groups.—*Virginia Fisher, Elizabethtown, Pa.*

***Early Old Testament Stories.** Ethel L. Smither. Abingdon, 1954. 80 pages. $1.50.

Starting with the call of Abraham out of Ur the author tells the early stories of the Hebrew people through Moses. The stories may be read to primary children and by juniors.

The stories are simple and illustrations beautiful and true to the historical setting.—*Dessie Miller.*

KINGDOM GLEANINGS

The afternoon service of the Pricetown church, Pa., memorial celebration on Sept. 19 will begin at 2:00 instead of 2:30 as previously announced.

Social Security coverage for ordained ministers and missionaries was passed by the 83rd Congress. The opportunity for coverage is not effective until Jan. 1, 1955. The ministers' participation will be on a voluntary, self-employed basis. It is recommended that ministers and churches continue their payments into the Brethren ministerial pension plan in the regular way.

Four American exchange students, who will spend a year in German homes and attend German schools, sailed from New York on Aug. 10. They are Margaret Anne Coffman of Middletown, Ohio, Philip Brown of Silver Lake, Ind., Miriam Ruth Turner of La Place, Ill., and Max Baughman of Lakeville, Ind. This is part of the student exchange program sponsored by the Brethren Service Commission of the General Brotherhood Board.

Persons hereafter receiving course credit cards in standard leadership training classes or schools are asked to preserve the cards for presentation to the Christian Education Commission of the General Brotherhood Board if, in the future, they should desire to apply the credit towards the requirements for a Certificate of Progress. The Christian Education staff is discontinuing the keeping of a cumulative card index file of all persons receiving leadership training credits as the task is too burdensome. Each person need only preserve his own cards as they are received. The new cards carry a reminder of this necessity. The card index of persons who have previously earned credits will be preserved.

Anniversaries, Dedications and Home-comings

Raven Run church, Pa., anniversary service, Sunday, Sept. 26. Bro. D. I. Pepple of Woodbury, Pa., will bring the message at the harvest home service in the morning. In the afternoon the mortgage on the present building, erected five years ago, will be burned and the painting in the front of the auditorium, a gift of the young women's Bible class, will be dedicated. Bro. Jospeh H. Clapper, Sr., a former elder of the congregation, will bring the evening message.

Three Springs church, Perry congregation, Pa., home-coming and rally day, Oct. 9 and 10. The love feast will be held on the evening of the ninth. Bro. J. L. Miller, elder of the congregation, will bring the Sunday morning message and Bro. Frank Carper of Palmyra will speak in the afternoon. The evening service will feature a program by the Sanger male quartet of Lebanon, Pa.

Bremen church, Ind., dedication for the remodeled building, Sunday, Oct. 10. R. V. Bollinger of North Manchester, Ind., will speak at the morning harvest service and the afternoon dedication service.

South Whitley church, Ind., harvest day, Sunday, Sept. 26. Basket dinner at noon.

Upper Deer Creek church, Ind., centennial observance Sunday, Oct. 3. This is a change in date from the one previously announced. Walter Stinebaugh will be the speaker for the occasion.

Beavercreek church, Ohio, home-coming on Sunday, Sept. 26, at 10:30 a.m. A fellowship dinner will follow the morning service.

James Renz, temperance education director for t Church of the Brethren, has been elected to the board directors of the Institute of Scientific Studies for t Prevention of Alcoholism for a three-year term.

Ruth Shriver, who had tendered her resignation director of women's work and home and family l effective Sept. 1, 1954, has agreed at the request the General Brotherhood Board to continue in th position until a successor can be found, probably n later than June 1, 1955.

The annual Hoff Lectures at Bethany Biblical Sem nary, Chicago, Ill., will be presented this year by D Martin Niemoller, distinguished German pastor, Se 27 to Oct. 1, in Bowman Memorial Chapel. The eveni lectures will be presented Monday through Thursd at 7:30 on the general theme of The Gospel in t World Today. The subjects are: Monday, The Crisis Today and Christian Responsibility; Tuesday, Th Christian Message in a World of Fear; Wednesday, Th Peace of God and Peace Among Men; and Thursda Our Christian Hope. The morning lectures will be giv at the chapel period at 8:50, Tuesday through Frida on the theme, The Church.

Bridgewater College

The approaching school session will be the seventy fifth session of the college since its founding in 1880. seventy-fifth anniversary alumni retreat was held the campus Sept. 3 and 4 for officers of the nation organization and the sixteen local chapters. Leade included Mr. Ernest Stewart of the American Alum Council, President Warren D. Bowman and Earl Flory, alumni president.

Paul H. Bowman, former president, will give th opening seventy-fifth convocation address on Sept. during the regular chapel period. Dr. Bowman expec to complete a seventy-fifth anniversary history Bridgewater this year. His volume will also deal wi all of the school and college efforts of the Brethren the southeast in times past.

Additions to the faculty for 1954-55 are Morris Stevens of Webster City, Iowa, to teach economic Kathryn Currie of Carthage, N. C., to teach voice; Rog E. Cole of Salisbury, Pa., to teach instrumental musi Elizabeth Ann Teague of Chapel Hill, N. C., to teac biology; Margery Fike of Waterloo, Iowa, to teach hom economics; Warren L. Groff of Telford, Pa., to teac Bible; and George Webster Kent of Franklin, Ind., teach psychology. Lois Cupp of Dayton, Va., will serv as college nurse.

Information published in the winter issue of th Southern Chemical Industry and the Journal of Souther Research, published at Atlanta, Georgia, gave Bridg water fifth place among all colleges and universiti of the thirteen southern states in "the number scientists attaining the doctoral level in a scientif field per one thousand baccalaureate male graduates The study, covering the period 1924-41, was fro material published by Knapp and Goodrich throug the University of Chicago Press in 1953, entitled Origi of American Scientists.

President Warren D. Bowman was the speaker at seventy-fifth anniversary luncheon of 100 Southeaster Region pastors and district leaders on Aug. 3 at th First Church of the Brethren in Roanoke. One of th purposes of the meeting was to share with the leade the need for additional operating funds for the colleg

Brotherhood Theme: Win Men to Christ

nd to convey a request of the trustee board that each istrict contribute fifty cents per member toward this upport. President Bowman, with the use of display ables and charts, is taking his message to each of the ourteen district meetings this summer and fall.

The death of Dr. Justus H. Cline of Stuarts Draft, a., on July 26 marked the passing of a distinguished lumnus, former teacher and benefactor of the college. graduate of the class of 1899, Dr. Cline gained state nd national recognition as a scientist and conserva- onist. He was recognized as the "father" of the 32,000 cre Federal Big Levels Game Refuge in the George Vashington National Forest, near his home.

Mr. and Mrs. Levi Biser of Boonsboro, Md., recently ontributed two books to the growing collection of old ooks owned by the college: a Peter Leibert hymnbook ublished in 1813 and a Martin Luther German transla- ion of the Bible published in Stuttgart in 1822.

Donald Clague and Rufus King of the college staff ere elected as chairmen, respectively, of the commis- ions on Christian education, and ministry and missions or the Southeastern Regional Board at the summer rganizational meeting in Roanoke in August.

The Church Calendar

eptember 19

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson: Growing in Christian Love. Matt. 5:43-48; 18:21-35; Eph. 4:25—5:2; 1 John 4:7-21. Memory Selection: Above all these put on love, which binds everything together in perfect harmony. Col. 3:14 (R.S.V.)

CBYF Topic: Worship and the Arts

Achievement Offering

ept. 24-25 District meeting, Eastern Maryland, Dundalk

ept. 24-26 District meeting, Northeastern Kansas, Richland Center

ept. 24-26 District meeting, Northern Missouri, Leeton

ept. 26—Oct. 3 Christian Education Week

ct. 2 Eastern Pennsylvania men's work rally, Lancaster

ct. 3 World Communion Sunday

ct. 3 Rally Day or Loyalty Sunday

ct. 7-9 District meeting, Oregon, Medford

ct. 8-10 District meeting, Florida, Georgia and Puerto Rico, Camp Ithiel

ct. 8-10 District meeting, Nebraska, Kearney

ct. 8-10 District meeting, Southwestern Kansas, Garden City

ct. 10 Men and Missions Sunday

ct. 10-17 Churchmen's Week

ct. 13 Churchmen's rally day

ct. 14-17 District meeting, Southern California and Arizona, Glendora

ct. 15-17 District meeting, Northwestern Kansas, Portis

ct. 17 Laymen's Sunday

ct. 18-21 Central Region conference, Manchester College, North Manchester, Ind.

ct. 19-21 District meeting, Middle Maryland, Pleasant View

ct. 19-21 District meeting, Middle Pennsylvania, Everett

ct. 21-23 District meeting, Second Virginia, Barren Ridge

ct. 21-24 District meeting, Northern California, McFarland

Oct. 22-24 District meeting, Southeastern Kansas, Verdigris

Oct. 23 District meeting, Western Maryland, Cherry Grove

Oct. 24 World Order Sunday

Love Feasts

Colorado
Oct. 3, 7:30 pm, Haxtun

Florida
Oct. 24, 6:45 pm, Sebring

Illinois
Sept. 25, 7:15 (CDT), Hurricane Creek
Sept. 27, Oakley

Indiana
Oct. 3, Clear Creek
Oct. 3, 7 pm, Fairview
Oct. 3, 7 pm, Ladoga
Oct. 3, Nappanee
Oct. 4, 7 pm, New Hope
Oct. 9, 7:30 pm, Buck Creek
Oct. 10, 7:30 pm, Burnettsville
Oct. 11, 7:30 pm, Beech Grove

Maryland
Oct. 3, 7 pm, Sams Creek
Oct. 10, 7 pm, Edgewood

North Dakota
Oct. 3, 8 pm, Pleasant Valley

Ohio
Oct. 3, 7 pm, Brookville
Oct. 16, 8 pm, Stone Lick
Oct. 24, New Philadelphia

Pennsylvania
Oct. 2, 7 pm, Spring Run
Oct. 3, 7:30 pm, Center Hill
Oct. 3, 7 pm, Claysburg
Oct. 3, 6 pm, Lebanon
Oct. 3, 6 pm, Lititz
Oct. 3, 6 pm, Lower Conewago
Oct. 3, 2 and 6 pm, Richland
Oct. 3, 6:30 pm, New Enterprise
Oct. 3, 7 pm, Pittsburgh
Oct. 3, 7 pm, Rummel
Oct. 9, 7 pm, Perry, Three Springs
Oct. 10, 10:15 am and 6 pm, Codorus
Oct. 10, 7:30 pm, Hooversville
Oct. 16, 1:30 pm, Back Creek, Brandt's
Oct. 16-17, 10:30 am and 2 pm, Falling Spring
Oct. 17, 7:30 pm, Lower Claar
Oct. 17, 7 pm, Mt. Joy

Tennessee
Sept. 25, Meadow Branch
Oct. 2, 7:30 pm, Knob Creek

Virginia
Oct. 3, 6 pm, Buena Vista
Oct. 3, 7 pm, Linville Creek
Oct. 3, Roanoke, First
Oct. 9, 7 pm, Galax

West Virginia
Oct. 3, 7 pm, Keyser

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. Floyd E. Bantz of Kansas City, Mo., in the Woodland church, Astoria, Ill., Oct. 7-14.

Bro. B. J. Wampler, Jr. of Fayetteville, W. Va., in the Lebanon church, Va., Oct. 8-17.

Bro. Guy Fern of Baltic, Ohio, in the New Philadelphia church, Ohio, Oct. 10-17.

Brother and Sister I. D. Leatherman of Elgin, Ill., in the Spray church, N. C., Sept. 21—Oct. 3.

Bro. Carl Myers of Roaring Springs, Pa., in the Mt. Joy church, Pa., Oct. 10-17.

Bro. E. R. Fisher of Huntington, Ind., in the South Whitley church, Ind., Oct. 10-17.

Bro. Howard Bernhard of Mt. Joy, Pa., in the Richland church, Pa., Oct. 17-31.

Bro. Dolar C. Ritchey of Hollansburg, Ohio, in the Bradford church, Ohio, Oct. 3-10.

Bro. William Longenecker of Mt. Joy, Pa., in the Swatara Hill church, Elizabethtown congregation, Pa., Sept. 26—Oct. 3.

Bro. Berkey Knavel of Ambler, Pa., in the Windber church, Pa., Oct. 17-24.

Bro. John Good of West Alexandria, Ohio, in the Oakley church, Ill., Sept. 17-26.

Gains for the Kingdom

Nine baptized in the Cedar Bluff church, Va. **One** baptized and three received by letter in the Boones Mill church, Va. **Fifteen** baptized and two associate members received in the Nokesville church, Va. **Two** received by letter in the Sebring church, Fla. **One** baptized, one received by letter and one recommitment in the Peters Creek church, Va. **Twelve** baptized in the Summit church, Va.

Three baptized and one received on former baptism in the Annville church, Pa. **Eleven** baptized and three received by letter in the First church, Altoona, Pa. **Three** baptized in the Long Run church, Pa. **Ten** baptized in the Raven Run church, Pa. **Six** baptized and four received by letter in the Everett church, Pa. **Five** baptized in the Center Hill church, Pa. **Three** baptized in the Mt. Joy church, Pa.

Four baptized in the Auburn church, Ind. **Eleven** baptized and two received by letter in the New Philadelphia church, Ohio. **Eleven** baptized in the Oakley church, Ill. **Six** baptized and one received on former baptism in the Lakeview church, Mich. **Four** baptized in the Pleasant Chapel church, Ind.

Thirteen baptized and eight received by letter in the Pasadena church, Calif. **Three** baptized and three received by letter in the Valley View Community church, Whittier, Calif. **Three** baptized in the Laton cuhrch, Calif. **Two** baptized in the Glendora church, Calif.

News and Comment From Around the World

Japan Christian University Gets Educational Grant

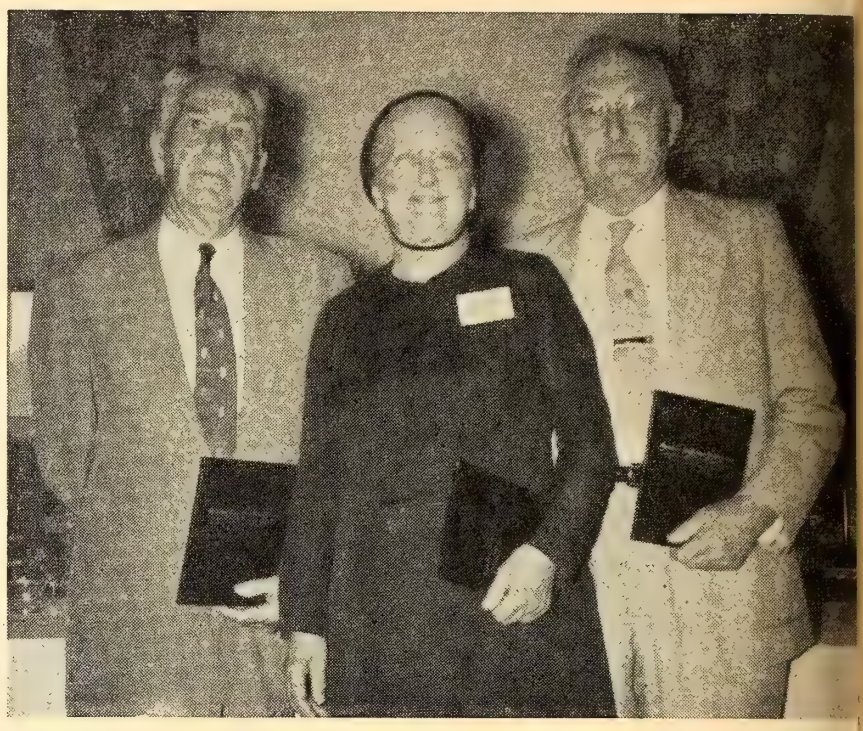
The Japan International Christian University has been given a $63,000 grant by the Rockefeller Foundation for a program of research and study in the philosophy of education. The program is to be conducted in the university's graduate Institute of Educational Research and Service. It will involve the participation of a panel of outstanding Japanese intellectual leaders in business, education and public affairs as well as consultants from the United States and other countries.

Thriving New Churches on Okinawa

The remote little island of Okinawa was the scene of one of the longest and hardest fought campaigns of World War II. When the battle was over 140,000 Okinawan civilians had lost their lives and 94 per cent of all buildings had been destroyed. Now out of the havoc Okinawa Christians in cooperation with U. S. missionaries and the Protestant chaplains are building a thriving and vigorous new church. Today there are ten thriving churches on the island, an eleventh for which blue prints have been drawn, an orphanage, a home for leprosy patients, an Episcopal mission center and plans are under way to build a Christian student center.

National Council Gets $200,000 Grant

A $200,000 grant from the Philip Murray Memorial Foundation has been made to the National Council of Churches to promote religious understanding in economic life. The gift comes from the fund established in memory of the late CIO president in honor of the United Steelworkers of America. The foundation announced that the entire sum will be used by the National Council "on behalf of the practical application of religious principles to the everyday world of economic life." Half of the money will go toward the council's educational program. The other half will be used to establish and maintain a permanent library and research service for the churches and interested members of the public in the field of the relationship of religion and ethics to economic life.



Shown above are three of the six persons honored by the Christian Education Commission at the Ocean Grove Conference. O. Stuart Hamer (left), author of a number of books, many of which have been used as textbooks, was a member of the Manchester College faculty for twenty-one years and is at present connected with the publishing firm of Follett and Company; Martha Martin for thirty years a teacher of Bible at Elizabethtown College has also reached many others through Bible institutes, study classes for church workers and extension classes; J. C. Stayer has given thirty-five years to the cause of Christian education in the Church of the Brethren as principal of Juniata Academy, instructor, assistant professor and professor of mathematics at Juniata College. The others cited were Charles C. Wright, for forty years service to Bridgewater College; Silas Earl Dubbel, for more than thirty year's teaching at Juniata College; and Alice Dohner, for twenty-eight years of service to Manchester College, twenty-six of those years as dean of women

Migrant Ministry Operating in Twenty-five States

Some 300 staff workers for the Migrant Ministry of the National Council of Churches' Division of Home Missions have spread out over the country to serve the nation's vast migrant worker trek which reaches its peak in midsummer. This is the largest number ever put into the field since the co-operative ministry was first organized by church groups thirty years ago. It is estimated that the number of migrants, including workers and their families, now spreading over the bean, pea and corn fields, strawberry beds and fruit orchards of virtually every state in the union, is in the neighborhood of 2,000,000. The Migrant Ministry's program of service to these people is operative in twenty-five states this year and is being carried on by teachers, college students, clergymen and seminarians working in the camps at which the migrant concentrate. The program this year will emphasize literacy courses based on Dr. Frank Laubach's world-tested and world-famous methods.

Gains in Church Membership

More Americans belong to churches—Protestant, Catholic, Jewish and others — than ever before in this country's history — a total of 94,842,854, or six out of every ten persons in the continental United States. This represents a gain of 2.8 per cent over the

previous year as against a population gain of 1.7 per cent for the same period. Since 1940 the increase in church membership has been thirty million as compared with the years between 1926 and 1940 when the net increase was ten million.

The biggest numerical gain in 1953 is shown in the Protestant churches which added a total of 1,607,362 members — an increase of 3 per cent. Protestant church membership is equal to 58.9 per cent of all U. S. church members, the same as in 1952 and in 1951. The increase in Protestant church membership since 1926 has been 77.2 per cent. The increase in Roman Catholic membership during the same period has been 69.2 per cent.

Places of worship in the United States number 294,359 — a gain of 1.5 per cent. The average number of members last year was 322. An unprecedented twenty-two per cent of the nation is enrolled in Sunday or Sabbath schools in all religious bodies.

Minnesota Poll Shows 77% Favor Interracial Worship

Seventy-seven per cent of Minnesota's men and women are in favor of having white and Negro people worshiping together in the same churches," according to a survey conducted by the Minnesota Poll, a service of the Minneapolis Tribune. Twenty per cent expressed disapproval and three per cent had no opinion. The poll found that eighty-one per cent of all men and seventy-three per cent of all women favored interracial worship.

Soviet Papers in Drive Against Religion

Major newspapers in the Soviet Union have begun an intensified drive against religion. Revival of the antireligious campaign comes at a time when the Communist party is worrying about a religious revival among some sections of Soviet youth. Pravda expressed special concern about children and religion. It said that Communist organizations should use scientific and atheistic propaganda to show believers the error of their ways "without insulting the feelings of believers."

Schoolteachers Get Guide on Developing Spiritual Values

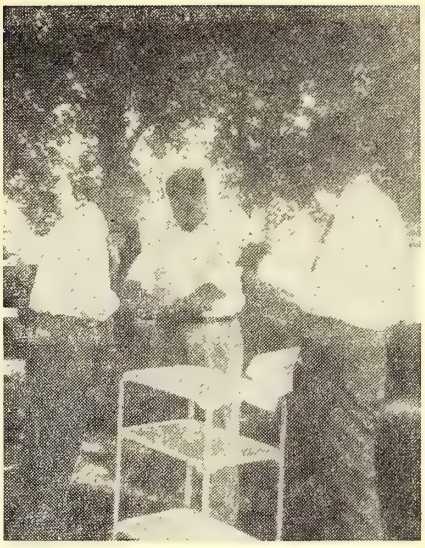
The Iowa state department of public instruction is preparing a handbook to tell Iowa schoolteachers how to develop moral and spiritual values in their students. The project is the result of growing emphasis on spiritual values and moral ethics. An introductory chapter points out that the teacher is not the judge of moral and spiritual values, merely a counselor and adviser, helping students to develop and examine their own values.

Quotes in the News

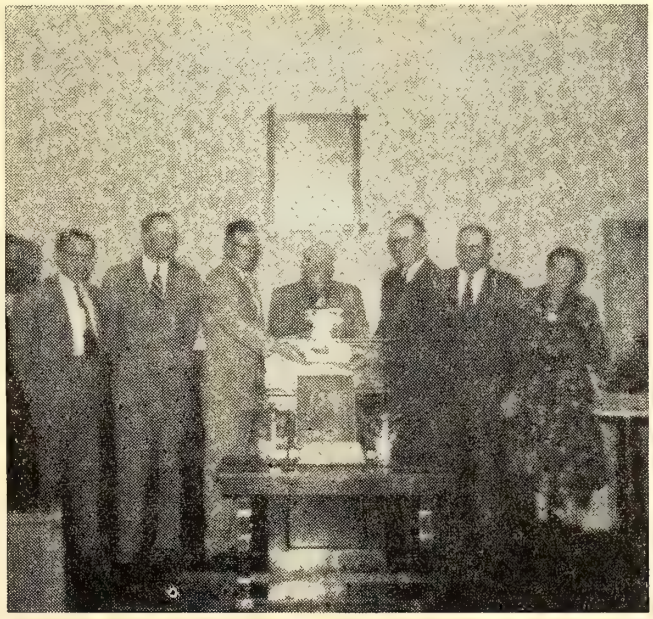
Dr. Edwin T. Dahlberg, Baptist minister of St. Louis: "There is today a tremendous resurgence of the non-Christian faiths such as Hinduism, Buddhism and Islam. These religious movements are closely tied in with the nationalistic feeling of the African and Asiatic peoples. They often interpret the Christian missionary movement simply as another phase of Western colonialism. We must make clear that Christianity, originating in Asia, is a universal faith."

Rep. Brooks Hays, Arkansas: "Our surplus agricultural commodities constitute today both a great domestic problem and a great challenge. Surpluses are not a temporary problem . . . caused by our price supports; they arise out of our highly efficient agriculture. . . . This then is the challenge of our surpluses. Will we set up the right means of using them, or will we allow them to waste in a world where two thirds of the people are hungry? . . ."

Oveta Culp Hobby, Secretary of Health, Education and Welfare: "Juvenile delinquency has grown with tremendous rapidity in the past five years. The number of delinquent youths appearing in courts is at an all-time high and there appears to be an increasing violence in the acts of some adolescents. For the most part, youngsters who appear before our courts come from families that are economically insecure, but money alone cannot cure juvenile delinquency. It takes community, as well as individual, action to provide the solution. I believe this to be true both for the delinquent child who is economically deprived and for the one who is emotionally hungry or spiritually starved."



Francis Dailey (left), Julius Barnhouse (center) and Durward Hayes, pastor, burn the mortgage on the New Hope parsonage, Ind. Carl Hilbert of Hagerstown, Ind., was the guest speaker at the morning and afternoon services



On March 21 the Chippewa Valley church Wis., burned the mortgage on their church, marking the payment of a loan from the General Brotherhood Board, which had been obtained to complete the remodeling of the church and parsonage. Left to right: George Mikesell and Irvin Deardorff, members of the building committee; Walter Miller, elder; Ed Davis, deacon and oldest member he was ninety-two in January and was on the building committee when the present church was built fifty years ago); George Hunn, pastor; O. D. Mikesell and Mrs. Nora Andrews, members of the building committee. This month the church is celebrating its seventy-fifth anniversary

Meet the Pritschepos

Ruth Early
New Windsor, Maryland

A BRETHREN SERVICE representative in Germany in 1949 talked with a refugee family and gave them an assurance to come to America through the Church of the Brethren. She wrote the following little story about the family at the time of the interview.

"You would like this little family as much as I do, if you could see them—the father, mother, girl and boy are intelligent, well-mannered, cheerful. Maia, a beautiful little girl of fourteen speaks English well; the boy, Alexander, eleven, is shy but smiling. The mother Maria came into our office expectantly. She is young, but her face showed the pain and suffering she has known. Father Michael is a joiner and has had experience as a draftsman and as a teacher of Russian. He lost his leg in a serious accident and for this reason the whole family had almost given up hope of ever beginning life in a new country.

"Only one thing kept their hope alive—that some Christian organization would give them an assurance to go to America. Today their one small hope was realized. Our church gave this assurance and this little family has their chance. Now one thing more is necessary. Some family or church in America must open its arms in a welcome for these four persons. The parents are sure they can learn English with the help of their daughter. Maia, who thought she, too, would go to work to help the family, beamed with happiness when she learned that she could go to school. This family will soon be coming to America. One small part of their dream of a new life will be realized. Where is the sponsor who will make their dream come true?"

Five years later the father of this refugee family wrote:

"We have spent sorrowful and distressing years as refugees in Hitler's Germany under constant fear of bombs, having not sufficient sleep, not enough to eat, and mocked and disliked by the population. All this is behind us. The war ended and when we were freed, life started to be more cheerful, although we could not return to our home in Soviet Russia. Our family together with many thousands of other refugees r mained in Germany.

"In November 1946, I was injure in an automobile accident and it le me with a leg amputated above tl knee and an injured arm. This was painful loss for me and my famil At that time the voluntary agenci started their immigration work, ar many families emigrated to differe countries like Belgium, Canad England, America or Australia. N body was interested in us—an inval with a wife and two children. It w clear to us that no country wou take us, so we packed with heav hearts our poor possessions ar moved to a large refugee cam There we were placed in a larg room where three other famili were already living, and we got o corner—15 feet long and 7 feet wid At this camp we stayed about or year and we were several times i terviewed during this time; howeve only the healthy families were em grating and we were left behind. W were moved to another camp ar from there again to a camp whe there were people who had no, very little, hope of emigration.

"Then one morning, to our grea surprise, we were called to the cam office for an interview. There w were met by two friendly wome representatives from the Church the Brethren. We were questione about our past and our answers we written down. We went out into th yard where our pictures were take and one of them said to us: "I wi see you in America." We went hom but neither my wife nor I had th real hope of emigrating. We thoug that they just wanted to be kind us.

"After several months of waitin and going through many examin tions and commissions, we finall boarded a big plane, called th "Tiger" for our flight to Americ We had a wonderful trip which wa very impressive for all of us. Wit happy faces we came out of the plan as the sun was shining bright an welcoming us. It was Oct. 3, 195 when we first stepped on free Amer can land which was to become ou home.

"The same day, late at night, w arrived at New Windsor, Md., an our joy was immense when we we



The Pritschepos stand in the yard beside their home. Left to right, son, Alex, Mr. and Mrs. Pritschepo, daughter, May, and a friend of the family

We are sorry to learn that Michael Pritschepo was taken ill shortly after writing the above letter to our resettlement office. He died Aug. 13 in the Shenandoah hospital

iet by one of the same representa-
ves who had selected us in Germa-
y. At once we felt at home and
ire that we will be taken care of.
n the following day we left for our
ew home, in Roanoke, Va. We were
iet at the station by our sponsor,
astor Merlin E. Garber, some of the
oanoke church people and some dis-
laced persons already living in Vir-
inia. They took us to our apartment
hich was comfortably prepared for
s.

"Pastor Garber, a middle-aged,
ery sympathetic and kind man who
on our hearts at once, found work
or my wife in a sewing factory. He
ad a tougher time with me. But
egardless of the fact that I had lost
ighty per cent of work capacity,
astor Garber found work for me in
furniture workshop. This was the
eginning of our life in America.

"People from the Church of the
Brethren came to our house bringing
s clothing and food. We were very
uch surprised as we had never ex-
ected so much attention. We came
rom Germany, a country where peo-
le disliked us, but here we were
reated like Americans. With this
ame attention and love we were met
n Sunday school and at church.

"The Church of the Brethren has
pened our eyes; Brethren people
ave taken us out of misery and
ave brought us into God's world.
his church has returned to us our
aith and has returned us to God.
t has showed to our children the
ay to a happy future, living in a
ree world where we are treated like
ll the others and where we have
ecome one family with our Ameri-
an church friends. Our children
ave learned English, our daughter
s singing in the church choir and
he has also been baptized. Our
hole family will soon do the same
ecause we all stand for the Church
f the Brethren, and I am ready to
acrifice all for her principles. We
ought our house and our furniture,
nd we have everything to enjoy our
appy life fully.

"We extend our deepest gratitude
o the Church of the Brethren people
ho took us out from our misery
nd brought us into light."

• • •

Now again, as in 1949, Christians
n America have the opportunity of
elping refugee families out of their
isery into a new life. Thousands
re looking to our churches for this
elp. YOU . . . and YOUR CHURCH
. . CAN HELP A REFUGEE FAMI-
Y, CAN'T YOU? Write to the Refu-
ee Resettlement Office, Brethren
ervice Center, New Windsor, Md.

FLOOD IN AUSTRIA

Upon receipt of the news of the recent flood in Austria, Brethren Service immediately made $1,000 available for use in the emergency relief of flood victims. A story of the flood follows: **Brethren who wish to contribute toward this emergency fund will receive Brotherhood Fund credit.** Money should be sent to Treasurer, General Brotherhood Board, 22 S. State St., Elgin, Ill.

• • •

The township of Walding lies along the Danube River near Linz. The low-lying fertile land is considered some of the best in Upper Austria. On July 8, the fields of golden wheat made a lovely picture of plenty in the midst of the green fruit trees. Hard-working farmers worried about the continuous rain which was knocking down the grain and delaying the harvest.

Then tragedy struck. The swift-flowing Danube, swollen with the effects of three days of continuous rain, overflowed its banks, flooding the countryside to a depth of ten feet from Friday evening to Saturday morning. The uninterrupted rainfall and the flooded tributaries of the Danube poured new masses of water into the river and the steady, but inexorable, rise did not stop. The second floor of barns and homes were flooded and people and livestock had to be taken by boat, under extreme difficulty in the swift current and rain, to higher ground.

Rescue boats picked up families perched on their houses for hours without anything to eat. One couple balanced on a rafter and held the heads of their swimming livestock above water until the boat arrived.

Sullen skies brought more rain until Sunday afternoon, when the sun broke through. The crest had been reached. Water twelve to fifteen feet deep covered the land. The Danube measured five miles across.

The expected quick fall of water did not materialize. The melting snow in the mountains where the precipitation had fallen as snow instead of rain, swelled the mountain streams, and the Danube receded slowly. The disintegrating forces of water and current continued their work of destruction for ten long days.

New dangers became apparent. Wet hay exposed to the air by receding waters began to smoulder; fires broke out. Bloated corpses of drowned animals brought the dread fear of epidemics.

Then the water was gone and the families returned to begin the hopeless task of salvaging and cleaning up. Doors and windows were sprung, furniture ruined, clothes hopelessly damaged, machinery rusted, electricity out, water undrinkable. And the crops—grain fields were desolate, meadows covered with arid sand, and over everything the stinking filth of mud.

A cable from the headquarters of the Brethren Service Commission in the United States offered one thousand dollars in emergency aid. After an inspection trip through the desolate area and after talking to farmers, hard at work despite great worry and almost hopeless odds, it was decided that the money could be used best as an emergency fund in the Walding area.

Herr Martin Zellinger, mayor of Walding, has expressed on behalf of the township their great appreciation for this aid.

• • •

The Brethren Haus at Linz was also under water, but is now receiving the necessary repairs. Clothing and packets from the flooded warehouse have been dried and 300 bales of clothing were given to the city of Linz for flood victims.



Making the Sacraments a Spiritual Experienc

Dean L. Frantz
Mt. Morris, Illinois

IN THE fellowship of our church, we have always held to the belief that the sacraments were an outward observance with a deep, inward, spiritual meaning. However, very often the sacraments have been merely religious rites bereft of their spirituality.

It is not my intention, within the scope of this article, to discuss the theological bases of the sacraments. My purpose is to make this as practical as possible, with a view to making our sacraments dramatic, emotional, worshipful experiences. I wish to lift up two of our sacraments, baptism and communion, and discuss ways and means of increasing the spirituality of these observances. My observations are strictly personal and are based on some happy experiences which we have had in our local church.

Baptismal Services

Let us consider the sacrament of baptism. My first observation is that many of our churches have their baptistries in the wrong location. This is a plea to churches which are considering remodeling or building, to place the baptistry at a focal spot in the sanctuary. The meaning which we attach to baptism is of primary significance to the church, and the baptistry should always be placed so that the sacrament of baptism can be a truly worshipful experience. It makes one heartsick to see baptistries located in basements, or behind the basement steps. Baptism in such a setting can never be the worship experience it deserves to be!

Let us assume, then, that our baptistry is properly located in the sanctuary of the church, where it can be seen by every worshiper. What next can we do to extract the utmost in spiritual value from the baptismal service?

We can schedule our baptismal services at a time when they w become major worship experienc It is very unfortunate when we ha baptismal services on Sunday afte noons or week days, when only a fe members and friends will be prese to witness them. A baptismal servi gives every Christian an opportuni to renew his vows, and each ba tismal experience can serve as a tin of rededication to the Christian li Therefore, let us arrange our ba tismal services for Sunday morni or Sunday evening and work at t task of making them major acts worship. For several years, we ha used Palm Sunday evening as t time for our baptismal services at t Easter season. Our church has be filled with worshipers, who ha come to look forward to this exper ence. The baptismal service is TH service for that evening. At oth times of the year, we attempt work the baptismal service into t regularly scheduled services, so th the confession of faith by the ba tismal applicant is made before G and many witnesses. Then we wo out a very careful order of worsh leading up to the actual baptism. one very effective service, we ha a vocalist sing "Lord, I Want to Be Christian in a darkened church ju prior to the baptisms. You ca imagine what effect this would ha on a congregation. This is only o suggestion. The creative mind w discover many ways to make worsh enrich the baptismal rite.



One of the reasons we prefer o baptismal services at night is that gives us a chance to use lightin effects. The skillful use of lightin can heighten the dramatic effect baptism. One of our artist membe put an oil painting on the walls our baptistry. It is a picture of t Jordan River, taken from an actu photograph. This painting is skil fully done, so that the baptismal a plicant appears to be standing in t Jordan River. By the proper use lighting, the hills in the distan attain proper perspective and t illusion of reality is almost perfe

When the baptistry lights are on and the rest of the church is darkened, everyone's attention is centered on the baptismal service. We sometimes intensify the congregation's focus on the baptistry by projecting onto the wall above the baptistry a slide of Sallman's painting, "Follow Me."

We have discovered there is value in placing a microphone near the baptistry, so that the words spoken by the minister just prior to baptism are heard by the entire congregation through our amplifying system. Then, immediately after the baptismal act, the white baptistry lights are turned off and a blue light comes on in the baptistry. This light is sufficient to illumine the steps leading out of the baptistry, but it serves as an effective curtain for the congregation. When the next applicant is ready to step into the baptistry, the white lights are turned on again. During the entire baptismal service, we use recorded organ music on the tape recorder, whose volume is controlled by an operator. These suggestions are not conclusive, but perhaps they will stimulate others to devise ways of making baptism a much more worshipful experience than it has often been in the past.

Observance of Communion

Now concerning communion, part of the secret of making communion a spiritual experience is in arousing a sense of expectancy prior to the service. Rich experiences around the communion table root back in the spiritual vitality and awareness of the congregation.

In our local church last year, we had more participants in the communion service than there had been for many years. This year, owing partially to the number of new members received into the church and also because of a definite revival of spiritual interest, we planned in advance to hold two communion services, on Thursday and Friday nights of Holy Week. Such a thing had never been done before in our church, but in faith we planned for two services. We divided the membership in half, alphabetically, and asked them to come on their respective nights, in so far as possible. We were not surprised, therefore, when our tables were filled on both nights. Our total attendance was fifty per cent greater than it was last year, which was in itself a new record for our church. Many people said it was the richest communion experience they had ever had.

Why did this happen? First of all, we began to talk about communion long before it was to be held. Announcements about it were to the effect that Christ expected every member of his church to be present around the communion table. It was stressed in the membership classes held during Lent. An air of expectancy was built up long before the actual date of communion.

This air of expectancy was heightened by a sermon on the meaning of the communion service. One of our neighboring pastors preached a very dramatic sermon on the meaning of communion. Instead of the pulpit, he set up a communion table, on which he placed a towel, bowls for food, and the bread and the cup. Then he went from one symbol to another, picking it up, explaining its meaning, and thus providing a very vivid explanation of the service.

Aids to Worship at Communion

At the time of the communion service itself, we always assemble in the sanctuary for a period of quiet meditation as the organist plays. The sanctuary is darkened, except for a lighted picture of the Last Supper. Then, when we make our way into the basement for the service, the participants come into the room to find lighted candles on all the tables. There is recorded music, to keep the mood of worship, and to cover the shuffling of feet, and the noises of people finding their places.

At one side of the room, where it is plainly visible to all, is a worship center. This worship center is very important, for it provides a central focal spot for all worshipers. We have a committee of deacons to arrange this worship center for each communion service.

During the feet-washing service, we use recorded organ music as a background. This is much more worshipful than the usual halfhearted singing which is customary at this time. Until recently, the deacons always passed the elements to the participants. But one of our members made blocks of wood into which four cups can be fitted. So we set one of these blocks at each group of four places and lay a piece of bread at the side of each cupholder. Thus, we eliminate all the confusion which formerly accompanied the symbolism of the bread and the cup. I am aware that many churches have been doing this for years. To those churches which do not yet use cupholders, I can commend the practice heartily because of its worship value.

We follow the practice of making no announcements at the communion service. Thus, we are able to close our service in an atmosphere of real worship. Again, these suggestions concerning the communion service are not final. But we do carry out our service in an atmosphere of candlelight, music and spiritual expectancy. Close attention to small details will result in a genuine spiritual experience, which enriches the life of every person present.

Let us be creative and imaginative as we prepare for the sacraments of baptism and communion that we may make them dramatic, climactic, spiritual events in the lives of the members of our churches.

The Cross Beckons Us . . . ACHIEVE



So that the work of evangelism, missions, service and education may go forward as authorized by Annual Conference, unhampered by lack of adequate support, kindly

accept $..... as my (our) Achievement Offering to help fulfill Brotherhood program obligations. Please send funds to the General Brotherhood Board, 22 S. State St., Elgin, Ill.

Name .....

Street or RFD .....

City ..... State .....

Church ..... District .....

Maswan Youth Camp

D. J. Bhonsle

Elder Dahanu-Palghar Churches
Translated by A. Holderreed







AMONG our churches the idea of having you camps is a very live issue these days. If v are to have leaders in the future we must giv more attention to the training and developing of ou young people. For this reason the attention of th church and the boarding school is being directed towa meeting this need. The manager of the Palghar missio station, Andrew Holderreed, was given the responsibil ty of directing the camp, which was held near Maswa about six miles from Palghar, beside the Surya Rive

The first night of camp on April 22, we had songfest led by one of our teachers, S. K. Salvi. Dai from 8:30—9:00 was the period for group worship und the guidance of B. B. Shelar and D. P. Kainardka both teachers in our school system. Following th worship, classes for the older youth, the teen-agers ar the youngsters were rotated so that all had dai instruction under Elders D. J. Bhonsle of Palgha C. G. Shull of Dahanu Road and E. M. Shull of Ahw Dangs. Every afternoon E. M. Shull held classes i nature study and these were thoroughly enjoyed. Eac evening there was a songfest with some of the boy assisting on the drums and cymbals. Also as a pa of this service one of the leaders gave a brief messag or personal witness.

Attendance at camp was excellent. There wer fifteen persons making up the camp staff, leaders an missionaries. Fifty-seven young people attended an sixteen of these were girls. There were representativ groups from Dahanu Road, Vada and Palghar.

The camp was financed by having each young perso bring money for the necessary grain ration. In th case of the boarding school, of course, this was provide out of the daily school allotment. Then the addition expenses were borne by the Palghar-Dahanu churche In this way, no extra budgeted money was used fo the camp program.

After the evening meal on the 24th, all the campe hiked over to a section of the Maswan village an seated on the ground, held a song service lasting abou two hours. A large number of villagers attended an listened appreciatively to the message of Christ in son Also, that night after returning to camp and after a were in bed, a very hot wind suddenly struck the cam We were concerned as to whether our tents and shelte would stand the wind, and what would happen if rai

Top: Schoolgirls attending the youth camp
Center: Tents and temporary booths furnished she ter for those attending the camp
Bottom: Youth and instructors at the Maswan cam

Photos by Andrew Holderreed



Classes met under trees

ame afterward! However, after nidnight the hot wind stopped and uiet coolness descended on the amp.

The last service, the Sunday vorship hour, was held on the 25th. ollowing lunch and expressions of hanks to the campers, workers and eaders, camp was officially closed nd we returned to our homes in)ahanu Road, Vada and Palghar.

The young people enjoyed the amp, the first held here in many ears. They have asked that next ear we have a longer one so that hey may have more classes and iscussions.

Interruptions Become Opportunities

Mrs. E. M. Fasnacht
Umalla, India

BRO. NAGARJI DHANJI came on the morning train one day to report on a building project. verett was away; so I took the ac-)unt and offered hospitality. Since was some hours before a train was) come on which he could return ome, I invited him to eat with me nd our guest, Mrs. Ernest Shull, ho was here to finish writing the ript for a film from India. After troducing Lois to Bro. Nagarji, we t for a few minutes trying to decide hat language to use, Marathi, Gu- rati or English, as we had no com- on language known to all of us.

Later, as I called Lois and Bro. agarji and told them we were ready) eat, a sadhu came to the front eranda. This holy man was wearing flowering saffron gown. His hair as long and he had ashes and paint on face and arms. I went to him and asked what he wanted. He seemed only to gesticulate, not even trying to speak. I was not a little perplexed and wondered what to do, when Bro. Nagarji stepped over to see if he could help. The sadhu continued to rub his forehead, sniff as if he was smelling something, then pointed inside the bungalow. When he was not able to get his point across to us by this sign language, he took a slate and pencil from his wide sash and wrote, "I have taken an oath of silence for a month to gain divine favor. I want to buy balm to rub on my forehead."

I went to get Vicks ointment for him. When I returned, the sadhu and Nagarji were both sitting on the step. Nagarji was speaking to him and at times writing, "Our Guru Jesus said, 'I am the way, the truth and the life.'" Then he expounded these words orally while leaving the writing on the slate. I began to stand on one foot, then the other, knowing the food had been taken up and put on the table ten minutes before and was going to be cold for company. However, Nagarji's patient fatherly discourse was soon finished and we went to the table.

We decided to sit at the table to eat, instead of sitting on a rug and eating Indian fashion. We had Western food, but offered the minister hot spices to add to his vegetables. We proceeded with the meal and the conversation in three languages to the dessert point, when the cook called me to the back veranda. There I saw a fisherman with three large fish. We have no fish market near, but during three months of the year, fishermen catch large salt-water fish in the near-by river when they come up stream to spawn. Their flavor is similar to halibut and they have no fine bones. I began to bargain for a fish. Hearing talking and sniffing unmistakable odors of fish, my guests followed me to the veranda. Nagarji helped me decide on the price and helped me select the freshest fish, and soon I was the possessor of a nice seven-pound fish. After paying the fisherman at the rate of twelve cents per pound, I started to usher the guests back to the table for dessert, which was not spoiling as it was still in the refrigerator. But Bro. Nagarji was deep in conversation with the fisherman and making his acquaintance. This Nagarji followed by saying, "We are Christians and follow Christ. Our Savior's disciples were fishermen too, until one day Jesus called them and asked them to follow him and become fishers of men." We listened as he told the old, old story to one who had never heard. Lois and I glanced at each other, acknowledging that one of Bro. Nagarji's gifts is the winning of friends, and then the winning of converts to a newer and fuller way of life.

When the fisherman had to excuse himself to go and sell the remaining fish, we returned to the table and enjoyed the ice cream. What of the delays in the meal? The word was preached, the seed sown. Nagarji would remind us that, good as ice cream is, "My meat is to do the will of him that sent me" (John 4:34).

What House Will You Build for Me?

Marianne Michael
Garkida, Nigeria, West Africa

WHATEVER place of beauty one finds in our Father's world, whatever expanse of green or field of gold, whatever fertile valley laid out before us as only One can plan its curves, there is always a sense of loss somehow, if, as our eye drinks in the scene before us, one fails to find a place of habitation there.

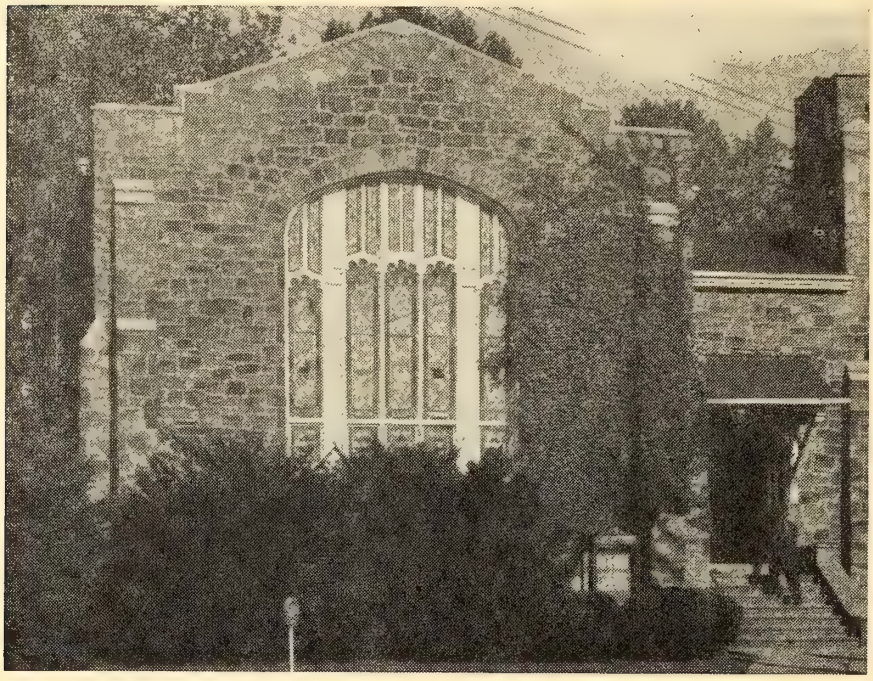
With what delight we first saw the green shore line of Africa and, unused as we were to the tropical scene, we stared in amazement from the ship's deck as the surf beat against the white sand, the palms pierced the too blue sky, the dense coastal vegetation darkened into black as far as eye could see. To speak of front footage on the ocean seemed as remote as the land from which we came, when this went on for miles with not a soul in sight.

But what was that wisp of grey smoke against the deep green? Sure enough, almost hidden in the foliage was the grass roof of an African hut, the smoke "seeping" through the thatch from the open fire inside.

What a change it made in the picture. This was no longer a tropical "never-never land," a name out of a geography book. Here was a home for someone, a mother preparing an evening meal, a father threading his homeward way over some narrow jungle path. There was perhaps a child who looked up from the security of his mother's arms to listen for a familiar footstep.

How often since then in our own part of Africa I have been cheered to follow a path which upon a sudden turn opens into the court of the house of the Lord.

Edited by Alberta Yode



A New Church in Philadelphia

Donald H. Shank
Pastor, Philadelphia, Drexel Hill Churc

THE beginnings of the Drexel Hill church in Philadelphia in Southeastern Pennsylvania go back to the year 1952. At that time there was a group of interested individuals living in the Chester, Media, Swarthmore area who felt the need of a Church of the Brethren in that section. They began by holding monthly meetings in the home of Dr. and Mrs. Galen S. Young of Chester. Through advertising in a local newspaper the group of interested persons grew until the average attendance at the monthly meetings numbered about thirty-five.

During the winter of 1952-53 Bro. Levi K. Ziegler, then regional fieldman of the Eastern Region, conducted a survey of all known Brethren families living in the Chester, Media, Swarthmore area to learn their feelings toward the starting of a new Brethren church in the area. It was his feeling that there were sufficient interested persons to start a new church and he submitted such a report to the district mission board and the General Brotherhood Board.

In the meantime it was learned that a Baptist church in Drexel Hill was for sale. While this was not perhaps the most desirable of locations, it was felt, after consulting with local and Brotherhood officials, that it was an excellent opportunity. And so in May of 1953 the first payment was made toward the purchase of the Drexel Hill Baptist church, parsonage and real estate for the sum of $55,000.

In June of 1953 the writer, a graduate of Bethany Biblical Seminary, was secured as pastor and services were begun in the Baptist church on July 17, 1953. However, it was not until Sept. 17 that our first morning service was held and we began church school classes.

At present we are still sharing the facilities of the church building with the Baptists. They expect to be in their new building by September or October of this year. The relations between the two groups have been most harmonious.

The church has been organized after the pattern of the General Brotherhood Board with five boards, namely: Christian education, pastoral and evangelistic, music and worship, stewardship and finance, and Christian service. We have six church school classes. There is a growing need for a young adult class along with special interest classes. Our teachers are doing a wonderful job both in Bible instruction and in building a closely knit fellowship.

We have a small but enthusiastic group of men who give one evening a week to visitation evangelism. We are in the beginning stages of this program, taking a religious census, but the results are amazing. We have a prospect list of some sixty families. At nearly each service we find new folks that have been contacted by our visiting laymen.

A choir was organized the first of March and they are doing a mo commendable job in adding to th value and inspiration of the worshi services.

Our Christian service board taking care of the needs of the churc and the needs of the community i the area of Christian service. Ju a few weeks ago a family whose chi dren were attending our Sunda school were found to be without su ficient food and clothing. They wer given $50 in cash and $30 in food plu a generous supply of clothing.

Our financial program is runnin slightly behind what our budget com mittee had hoped. A budget was pr posed on the basis that our offerin would average $100 per Sunday. A the present time we are running ju slightly behind this figure.

Our dedication service was held o Jan. 17, 1954, with 150 persons i attendance. Following our dedicatio service we had a week of evangelist meetings during which ten perso were received into the church b baptism. Our speaker for these mee ings was Bro. Nevin H. Zuck Elizabethtown, Pa. Bro. A. Baugher, president of Elizabethtow College, brought the dedicatory se mon, using the subject, The Doctrin of the Church.

From April 25 to May 2 our churc participated in a district-wid preaching mission with Bro. M. Gu West as our evangelist. During th week of services nine persons mad decisions for Christ and wer received into the church by baptis

)ur present membership is fifty-four. There has been a steady increase in ttendance at both our morning and vening services. Morning attendance or the month of May averaged ighty-two, evening attendance thir-y-five. Total baptisms thus far in 954 are nineteen. Thirty-five have een received by letter.

Within the past few months both nen's and women's groups have been rganized. The men have several work projects under way here at the hurch and the women have been loing an excellent job in building the ocial fellowship of the church.

We deeply appreciate the help of ll of the other churches in the dis-rict, for they have contributed in a ine way toward making this work a uccess. We also appreciate the con-idence of the General Brotherhood Board and the people throughout the Brotherhood, for without you this work would not have been possible. We continue to welcome your prayers nd your interest in this new mission work.

Family Counselor

Continued from page 11

with placing too much faith in God by presuming upon him to set aside the normal laws of the universe and permit Jesus to jump from the pinnacle of the temple. It is true that we are not to be anxious about the morrow. The word *anxious* is properly interpreted from the Greek text as concerning mental instability. We are not to "go crazy" in our frantic planning for the future. Yet Jesus' words offer no quarter for improvidence, poor planning or lack of common sense. We are often warned in the Scriptures about presuming upon God. I believe God expects each one of us to take reasonable care of himself physically, to provide for the sensible needs of his family, and to use good judgment in preparing for the future.

Harry K. Zeller, Jr.

Weddings

Beck-Cohick—Lee Roy Beck of Mercersburg, Pa., and Mildred Chloe Cohick of Newville, Pa., July 10, 1954, in the Newville church, by the undersigned.—David C. Wilson, Newville, Pa.

Bishop-Wampler — Thomas Bishop, Jr., and Delores Wampler, in the Coventry church, July 6, 1954, by the undersigned. —D. Howard Keiper, Pottstown, Pa.

Doverspike-Bowser — Grant Doverspike of New Bethlehem, Pa., and Vivian Louise Bowser of West Kittanning, Pa., in the Center Hill church, July 17, 1954, by Bro. Raymond Boose, pastor of the Plum Creek church.—Mrs. Dale R. McKelvey, Kittanning, Pa.

Espigh-Yoder—Robert Espigh and Jean Yoder, in the Pine Glen church, Pa., Aug. 7, 1954, by their pastor, Bro. J. Richard Gottshall.—Mrs. Walter J. Snyder, McVeytown, Pa.

Foster-Buss — Bennie Ray Foster of Terry, W. Va., and Kathleen C. Buss of Pearl City, Ill., Aug. 14, 1954, in the Yellow Creek church, by the undersigned. —Joseph F. Piesen, Lanark, Ill.

Hoffer-Floyd—Simon L. Hoffer, Jr. of Hershey, Pa., and Delores Jane Floyd of Elizabethtown, Pa., in the Bachmanville church, July 24, 1954, by the undersigned. —Daniel L. Kettering, Elizabethtown, Pa.

Huffman-Ream — Jerry Huffman of Akron, Ind., and Sally Ream of North Manchester, Ind., in the Manchester church, June 25, 1954, by the undersigned. —J. E. Smeltzer, Akron, Ind.

Krouse-Vaneiken—Kenneth A. Krouse of Johnstown, Pa., and Betty L. Vaneiken of Scalp Level, Pa., in the Walnut Grove church, Johnstown, Pa., July 10, 1954, by the undersigned.—Clyde L. Carter, Johnstown, Pa.

McDaniel-Norris—William McDaniel and Rebecca Jane Norris, both of Anderson, Ind., July 18, 1954, by the undersigned, at his home in Lapel, Ind.—E. O. Norris, Lapel, Ind.

Millhouse-Hoffer—J. Robert Millhouse of Mountville, Pa., and Ruth N. Hoffer of Hershey, Pa., in the Spring Creek church, Hershey, Pa., June 13, 1954, by the undersigned. — Daniel L. Kettering, Elizabethtown, Pa.

Shafer-Huffman—Charles F. Shafer and Ernestine V. Huffman, both of Buena Vista church, June 11, 1954, by the underhome, June 29, 1954.—John F. Graham, Buena Vista, Va.

Showalter-McManamay—William Showalter, Jr., of Lexington, Va., and Marion McManamay of Glasgow, Va., in the Buena Vista church, June 11, 1954, by the undersigned.—John F. Graham, Buena Vista, Va.

Snavely-Gall — J. Wendell Snavely of Forest, Ohio, and Juva Gall of Syracuse, Ind., in the Bethany church, New Paris, Ind., July 18, 1954, by the undersigned, assisted by J. Welton Snavely.—Glenn E. Kinsel, New Paris, Ind.

Swihart-Pollock — Richard Swihart of Milford, Ind., and Betty Pollock of Goshen, Ind., in the Pleasant Ridge Methodist church, July 30, 1954, by Rev. Lloyd E. Willert, assisted by the undersigned. —Glenn E. Kinsel, New Paris, Ind.

Wertz-Davis—Stanford M. Wertz of Jacksonville, Oregon, and Carol E. Davis of Medford, Oregon, in Medford, Aug. 8, 1954, by the undersigned.—J. R. Jennings, McFarland, Calif.

Obituaries

Cox, J. Wilson, was born March 19, 1876, near Nevada, Mo., and died July 6, 1954, at Stella, Mo. He was a member of the Friends Society before joining the Shoal Creek church in 1941. On Nov. 9, 1924, he was united in marriage to Myrtle Johnson, who preceded him in death in 1925. On Aug. 5, 1931, he was united in marriage to Mrs. Lizzie Coover. Besides his wife, he is survived by one sister. Funeral sevices were conducted in the Shoal Creek church by the undersigned. Burial was in the Dice cemetery.—Ethmer Erisman, Fairview, Mo.

Cripe, Mrs. Mary Jane, daughter of Mr. and Mrs. Bartel of Goshen, Ind., died July 31, 1954. She was the widow of Martin V. Cripe. She was a long-time member of the Rock Run church. Surviving are two sons, two daughters, twelve grandchildren, thirty-three great-grandchildren, eleven great-great-grandchildren and one half brother. Funeral services were conducted by the undersigned and Clarence Fike in the Rock Run church. Burial was in the near-by cemetery.—Ralph Petry, Goshen, Ind.

Early, Edwin J., son of Isaac and Sarah Harshberger Early, was born Sept. 5, 1876, in Ray County, Mo., and died July 24, 1954, at Excelsior Springs, Mo. He was a member of the Rockingham church. On Jan. 3, 1900, he was married to Ollie B. Gibson, who preceded him in death. To this union one child was born. His second marriage was to Mary E. Myers of Norborne, Mo. Surviving are his wife, two daughters, four grandchildren, two sisters and two brothers. Funeral services were held in the Wakenda church by Bro. E. W. Mason and the undersigned. Burial was in the Wakenda cemetery.—Harold G. Correll, Hardin, Mo.

Ferguson, James, son of Stuart and Mable Gindlesberger Ferguson, was born June 16, 1921, and died June 21, 1954. He is survived by one daughter and his parents. Services were held in the Shank funeral home, Windber, Pa., by Bro. George E. Yoder. Interment was in the Richland cemetery.—Mrs. A. J. Casseday, Windber, Pa.

Garman, Newton James, son of Peter and Sarah Garman, was born Dec. 30, 1871, at Lebanon, Oregon, and died July 1, 1954. He became a member of the Church of the Brethren at an early age. Surviving are his wife, one son, one daughter, four grandchildren and one great-grandchild. Services were held in Payette, Idaho, by Bro. Arthur Baldwin. Burial was in the Riverside cemetery at Payette, Idaho.—Mrs. N. J. Garman, Payette, Idaho.

Gibble, Mrs. Ida, widow of Israel Gibble, died June 9, 1954, at the age of seventy-eight years. She is survived by three sons, three daughters, sixteen grandchildren, seven great-grandchildren, one sister and three brothers. Funeral services were held at the Beck funeral home, Manheim, Pa., by Bro. Henry Becker and Bro. Howard Bernhard. Interment was in the Chiques cemetery.—Mrs. LeRoy Hawthorne, Rheems, Pa.

Gindlesberger, Mrs. Amanda Hoffman, daughter of Daniel and Mary Kauffman Hoffman, was born in Paint Township, Pa., March 23, 1872, and died in Johnstown, Pa., June 14, 1954. Her husband, Josiah J. Gindlesberger, died Oct. 3, 1953. She was a member of the Scalp Level church. Surviving are one son, one daughter, three grandchildren, two great-grandchildren, three brothers and one sister. Services were held in the Shank funeral home in Windber, Pa., by Bro. George E. Yoder. Burial was in the Berkey cemetery.—Mrs. A. J. Casseday, Windber, Pa.

Kline, Barbara Ruthrauff, widow of Jonathan Kline, died July 21, 1954, at the home of her son near Edgemont, Md., at the age of eighty-six years. She was a member of the Welty church. Surviving are one daughter and three sons. Funeral services were held at the Grove funeral home in Waynesboro, Pa., by her pastor, Bro. John E. Rowland. Interment was in the Welty cemetery.—Esther V. McCormick, Highfield, Md.

Norton, Della May Haines, was born May 1, 1881, at Augusta, W. Va., and died July 31, 1954. She was married to John C. Martin. To this union were born five children. Her second marriage was to Brother Norton. She united with the church in 1910. Surviving are one son and two daughters. The funeral was conducted by the undersigned in the Zion Christian church near Augusta, W. Va. Interment was in the church cemetery.—Charles V. Self, Ridgeley, W. Va.

Reed, Miller Watson, son of John and Harriet Ross Reed, was born April 1, 1860, and died July 25, 1954, near Keyser, W. Va., at the home of his niece. He was married to Sue Thomas of Markleysburg, Pa., who preceded him in death more than twenty years ago. To this union were born three children. He had been a member of the church since his youth. Funeral services were held in the Jenkins Memorial funeral home in Morgantown, W. Va., by the undersigned. Interment was in the Mt. Union cemetery.—Emra T. Fike, Terra Alta, W. Va.

Roberson, James Benjamin, who served

in the free ministry of the church for about fifty years, was born June 1, 1870, in Elamsville, Va., and died July 19, 1954, at his home in Roanoke, Va. He was the son of Benjamin S. and Elizabeth Via Roberson. He united with the church and was ordained to the ministry. He served in various churches in Patrick County and in the vicinity of Roanoke. On Feb. 7, 1894, he was united in marriage to Jennie Turner. To this union were born ten children. Surviving are his wife, ten children, twenty-six grandchildren and fifteen great-grandchildren. Funeral, services were conducted from the First church, Roanoke, by Bro. Earl Mitchell and Bro. John Showalter. Interment was in the Evergreen cemetery, Roanoke.—Mrs. E. N. Wright, Roanoke, Va.

Royer, Harry, of Bainbridge, Pa., died June 27, 1954, at the age of thirty-five years. He was a member of the Hanoverdale church. Surviving are his father, Allan Royer, one sister, two half sisters and a grandmother. Funeral services were held at the Hawthorne funeral home and in the Rheems church with Bro. Henry Becker and Bro. Howard Bernhard officiating. Interment was in the Hanoverdale cemetery.—Mrs. LeRoy Hawthorne, Rheems, Pa.

Shively, Greene, son of Jacob S. and Sally Boop Shively, was born Dec. 23, 1870, near White Springs, Pa., and died July 19, 1954, in Lewisburg, Pa. On March 20, 1900, he was married to Adda A. Catherman, who preceded him in death last October. He was elected to the ministry in 1894 and ordained as elder in 1906, from which time he served as elder in charge of the Buffalo congregation. In addition to his work in the home congregation, he held many evangelistic meetings throughout Southern Pennsylvania. He also had published a booklet containing fifty selections of verse which he had written. The esteem in which he was held is shown by an editorial in the Sunbury Daily Item which closes by saying, "Rev. Greene Shively had the reputation of being a powerful preacher, one who could quote endlessly from Scripture to give his messages warmth and power. His greatest contribution to his fellow men, however, was in the day-by-day exemplification of victorious living, an unmistakable mark of greatness." Surviving are two sons, seven grandsons and ten great-grandchildren. Funeral services were held from the Buffalo church by the undersigned, Joseph Fleming and Paul Lemmon. Interment was in the church cemetery.—Mervyn W. Mensch, Mifflinsburg, Pa.

Swihart, Miles, son of Mr. and Mrs. Nathan Swihart, was born June 22, 1886, at Argos, Ind., and died July 26, 1954. On July 21, 1906, he was married to Grace Richmond, who died Feb. 19, 1935. He had been a member of the Nappanee church for a number of years. Surviving are two sons, two daughters and nine grandchildren. Funeral services were conducted in the Nappanee church by S. W. Longenecker, Lawrence White and H. B. Dickey. Burial was in the South Union cemetery. —Hazel Grasz, Nappanee, Ind.

Tarrence, Ola Belle, daughter of S. A. and Lillie Hardman Carr, was born Nov. 1, 1888, near Moulton, Iowa, and died June 14, 1954, at her home near Udell, Iowa. On Feb. 24, 1909, she was united in marriage to Jesse W. Tarrence. To this union were born six children. A member of the Fairview church, she taught in the Sunday-school department and served with her husband in the office of deacon. Surviving are one son, one daughter and five grandchildren. Services were conducted by her pastor, Richard A. Burger, assisted by Bro. L. A. Walker of Adel, Iowa. Burial was in the Fairview cemetery.—Mrs. John Burger, Udell, Iowa.

Vine, Leonard T., a resident of Rice Lake, was born July 10, 1872, at Black River Falls, Wis., and died May 2, 1954. He was one of the founders of the Rice Lake church and served for many years as deacon. On Dec. 8, 1910, he was united in marriage with Zella Feldkirckner. To this union were born five children. Surviving are his wife, one son, four daughters, eleven grandchildren and two great-grandchildren. Funeral services were conducted by Bro. Walter Miller of Stanley, Wis. Burial was in the Nora cemetery.—Carol Walker, Rice Lake, Wis.

Yoder, Mrs. Clara, daughter of Christian and Annie Coblenty Beachy, was born Oct. 16, 1883, in Sugar Creek, Ohio, and died July 30, 1954, as a result of an automobile accident. She was a member of the Scalp Level church. Besides her husband, Bro. George E. Yoder, who is pastor of the Arbutus church, she is survived by seven children, one brother and one sister. Services were held in the Scalp Level church by Bro. C. H. Rosenberger and Bro. Edwin Crist. Burial was in the Berkey cemetery.—Mrs. A. J. Casseday, Windber, Pa.

Young, Abram, of Elizabethtown, Pa., died July 21, 1954, at the age of seventy-three years. He is survived by his wife, Mrs. Minnie Hess Young, two sons, two daughters, ten grandchildren and nine brothers and sisters. Funeral services were held at the Greentree church by Henry Becker, Nevin Zuck, Abram Eshelman and Samuel Shearer. Interment was in the Greentree cemetery.—Mrs. LeRoy Hawthorne, Rheems, Pa.

Church News

Southern California and Arizona

La Verne—On July 21 our church met in council with our moderator, Crawford Brubaker, presiding. H. D. Fasnacht gave the delegate's report on the Annual Conference with special reference to the business transacted. Our pastor, Galen Ogden, will report on the inspirational aspects when he returns from attendance at the Evanston Ecumenical Conference. Our church school facilities are again becoming crowded. Committees have been appointed to study our needs and make recommendations looking toward providing more Sunday-school room. Delegates elected to district conference which will be held at Glendora are Emily Kampmeier, Leland Newcomer, Galen Snell, G. O. Stutsman and Milan Rupel. Election of other officers was also conducted at this meeting. On July 27 a family picnic dinner was held in the church patio honoring the Cleo Beery family. Bro. Beery will be a member of the La Verne College faculty beginning this fall.—H. A. Brandt, La Verne, Calif.

Los Angeles, Calvary—Our church is considering a new location within a year or two. We are now having two services every Sunday morning—a family service featuring the junior choir and the regular church service. The family service which began last February has increased in attendance by twenty-five per cent. Eight have been baptized and one received by letter into our church fellowship. Our daily vacation Bible school was held in August. Two persons from our CBYF group attended the National Youth Conference at Anderson, Ind. Our pastor, Herbert L. Ruthrauff, and Mrs. Ruthrauff attended Annual Conference as delegates. Bro. Edward K. Ziegler, national director of evangelism, spoke at one of our morning services. The fellowship and recreation committee has sponsored several all-church home talent dinners. On June 20, the Calvary Players, our senior youth group, presented the drama, Everyman. The play was also given in the Long Beach and Glendale churches. The women's service group hold regular weekly meetings and a monthly meeting is held for all the women of the church.—Edith A. Harter, Los Angeles, Calif.

Idaho and Western Montana

Twin Falls—Our pastor, Bro. Robert Keim, and his family are now living in the parsonage. On the evening of June 16 a reception was held for them at the church. Bible school was conducted June, closing with a program by children. The young people presented play one Sunday evening. They also h a barbecue and ice cream social in church parlors with the free will offeri used for their two delegates to Natio Youth Council. Three babies have be dedicated. Bro. Eugene Wilbur and wife, Dr. George Taylor and his wi and Bro. Dwight Kerlin and his wife ha been recently installed as deacons.

AN ANNUITY FOR ME



"I'm not a wealthy person," y say, but

You like some of our best a nuitants may make your fi gift with $100. Be it $100 $100,000 you can do these fo things easily through

THE ANNUITY PLAN

1. **Secure a regular, high yie reliable income for life.**
2. **Free yourself from risks in i vestment and save taxes.**
3. **Serve your Lord by your g**
4. **Help some needy soul Christ. Match your dolla with some worker's devotio**

Be wise—acquaint yourself with t Plan. Send the coupon today. D lay is the ener of good inte tion.



General Brotherhood Board
22 S. State St.,
Elgin, Illinois
Attention: H. Spenser Minnich

Dear Brother Minnich:

Please send me your leaflet, A Church Annuity Is a Double Blessing. Also your sheet with examples showing operation of the Annuity Plan.

Name .....

Address .....

.....

persons were baptized into our fellowship on Sunday, June 27. Our church choir has reorganized with Bro. Keim as instructor. On July 11 church council was held following the morning services and a dinner. Church and Sunday-school officers were elected for the coming year. Two delegates were elected to represent our church at district meeting which is to be held in our church Oct. 28-31.—Etta Melton, Twin Falls, Idaho.

Colorado

Haxtun—At our last council meeting, our church decided to sponsor a Messenger Club. Seven have been received into our church fellowship. The ladies of our church were invited to a silver tea at the local Methodist church. Our pastor conducted a dedication service for children. We co-operated in the union vacation Bible school program. Our pastor exchanged pulpits one Sunday with Rev. O. K. Schlesselman of the Le Roy E.U.B. church. Our church participated with the other churches in a Sunday evening singspiration which was held at the Methodist church. The young married people's class sponsored the showing of the film, The Bible on the Table. Our love feast will be observed on Sunday evening, Oct. 3. In the absence of our pastor, Bro. Merl Koch was leader for our Bible study classes. A mother and daughter tea was held as the final ladies' aid meeting before the summer vacation period. In co-operation with the local Methodist church, a motion picture on dope addiction was used. Our pastor and his wife attended Annual Conference as delegates. Union morning worship services were conducted in the Methodist church on July 11, 18 and 25 by our pastor and in our church on Aug. 15, 22 and 29 by Rev. George Burnworth. A report of Annual Conference was given by our pastor at a Sunday morning service. District meeting was held at the First Grand Valley church. On July 28 the Cotton Blossom Singers from the Piney Woods school, Miss., were with us for an evening program.—Mrs. Warren D. C. Wood, Haxtun, Colo.

Middle Iowa

Des Moines Valley—We held our daily vacation Bible school during the month of June. This spring and summer, we received seven new members by baptism and two by letter into our church fellowship. Four babies were dedicated. Our present minister, Bro. G. A. Zook, has resigned to become the executive secretary for the four districts of Kansas. His new home will be in McPherson, Kansas. We have engaged Bro. Dale Ferris, who is presently serving the Santa Ana church, Calif., as our new pastor.—Mrs. G. F. Reynolds, Ankeny, Iowa.

Northern Iowa, Minnesota and South Dakota

Ivester—Bro. Richard Burger was with us for a week of meetings. Besides his messages, he showed slides and articles from Africa. Mrs. Royer was guest speaker at our mother and daughter banquet. Seven babies were dedicated at a special service. Our high school seniors were honored at a breakfast and special services. The 4-H boys and girls were also recognized at special services one Sunday morning. Mrs. Alfred Kruschwitz served as delegate to Annual Conference. Vacation Bible school was held June 2-11 with a program at the close of the school. Brother and Sister Marvin Blough, missionaries to Nigeria, West Africa, were with us for a special fellowship. Our church is going to support Doris in their work in Africa. A mother and daughter tea was held in June. Galen Slifer, a student minister, preached for us one Sunday in June.—Mrs. Howard Sheller, Eldora, Iowa.

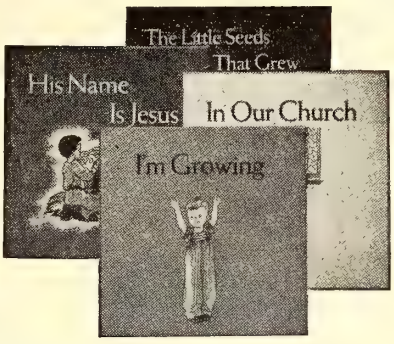
North Dakota and Eastern Montana

Pleasant Valley—Our congregation has completed painting the interior of the church. The men's group has purchased paint for the outside of the church. Summer Bible school was held July 12-16 with the closing program on the evening of July 16. Our Sunday-school picnic was held with a service also at Reegby Park. Several children attended junior camp in Turtle Mountain, July 26-29. Bro. Snyder was delegate to Annual Conference and gave a talk on the meeting. Sister Snyder and Sister Summers were delegates to district conference in Froid, Mont. We invite any Brethren traveling through North Dakota on highway 2 to attend services in our church which is located south of York. —Clara Burns, Leeds, N. Dak.

Oklahoma, Panhandle of Texas and New Mexico

Pampa—Our pastor and his wife, Brother and Sister Lyle C. Albright, attended Annual Conference at Ocean Grove. Bro. Albright served as delegate for the district. Laymen filled the pulpit in the absence of our pastor. The children of the daily vacation Bible school gave a program at the close of the school. As a project the school redecorated their worship room. The women's group selected the nursery as their project. The intermediates of our Bible school made linen picture books and presented them to our nursery department. Our men's group has been sponsoring youth activities such as camp and youth ball teams. They have completed and posted church welcome signs in the city. In July several of our men participated in a men's meeting at the M. E. church in Lackney, Texas. Our pastor brought the main address and

GOOD BOOKS FOR NURSERY CHILDREN



IN OUR CHURCH
HIS NAME IS JESUS
THE LITTLE SEEDS THAT GREW
I'M GROWING

These new books in the Westminster Children's Hour Library, written by Sara G. Klein, are planned to emphasize religious ideas appropriate for the three-year-old. This is a package item, consisting of four books of 36 pages each, 6⅞ inches square, illustrated in color, with durable laminated covers, banded together and priced at $1.49 for the set.

BRETHREN PUBLISHING HOUSE
ELGIN, ILLINOIS

NEW TESTAMENT WITH PSALMS

Specimen of Type.
THE book of Jē'şus

Holman Big-print Edition
Size 7½ x 6 x ¾ inches
King James Version

For those who appreciate the extra large type with wide open space between words and lines, these Testaments are ideal.



2902P — Morocco grained flexible binding, gold titles, round corners, amber edges **$2.75**

3902RLP — Same as 2902P with words of Christ printed in red **$3.25**

2913P—French morocco leather, limp, gold back and side titles, round corners, red under gold edges, with Book of Psalms included **$3.75**

3913PRL—Same as 2913P with the words of Christ printed in red **$4.25**

BRETHREN PUBLISHING HOUSE
ELGIN, ILLINOIS

Prayer

NITE LIGHT

encourages

EVENING

DEVOTIONS

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

Just right for the child's room or nursery. Safe, durable plastic of the nonbreakable sort. Hand painted—in ten colors.

Provides just enough light. Inspires the young to say their bedtime prayers. Attractive to look at day or night. Appeals to boys and girls alike. Six foot Underwriters approved electric cord. Push-button switch. Overall size, 7½x8½x2 inches. Boxed. Order No. V5540. **Price, $3.95 each**



Charles Beard gave a message in song. A large number from our church attended the dedication service at the district camp on July 25. Bro. Dave Swinger of McPherson was guest speaker.—Gladys M. Burger, Pampa, Texas.

Northern Illinois and Wisconsin

Cherry Grove—Two new members were received into our church by baptism. Following our annual potluck birthday dinner, a missionary program was held with Dr. Gordon Bell, present pastor of the Lanark Christian church and former missionary to Tibet, as guest speaker. Our love feast was held on June 6. Our church co-operated with the five Lanark churches in a vacation Bible school. Sister Margaret Whitmer from our church served as director of the school. Our pastor and his wife, Brother and Sister Merle Hawbecker, celebrated their twenty-fifth wedding anniversary with open house in the church basement on June 20. Members of the Rock Creek Grange visited our church on July 4.—Mrs. Wayne Derrer, Lanark, Ill.

York Center—Thannis Darner represented our church at the Brethren Seminar in Washington, D. C. Bro. Paul Robinson from our church was chosen to participate in the Moslem-Christian conference in Beirut. He also visited the Brethren house in Kassel, Germany. Harold Row, executive secretary of the Brethren Service Commission, was guest speaker in our church. On the same day our pastor was speaking in the Dixon church. Our spring orchestra concert was given under the direction of Dale Johnson. A mother and daughter tea was held at the Earl Landes home. One Saturday we had an all-church work day. A work evening was also held at the church with thirty young people from the First church in Chicago participating. A loyalty dinner was held at the Calvary E.U.B. church in Villa Park when plans were made for the membership solicitation for our expansion program. Bro. Roy White, former pastor of the Douglas Park church, was a recent guest speaker in our church. Twelve of our people attended Annual Conference. Don Kline and Wayne Fesler, youth caravaners, were with us for six weeks, making surveys and conducting a visitation program in the community. Our vacation church school was directed by Mrs. Harriet Ziegler. Through the efforts of our church and community rezoning to permit sale of alcoholic beverages was prevented. Bert Hoefle and his wife and James Buffenmeyer and his wife have been installed into the office of deacon. Two German high school students have come to live with families of our congregation for the coming year.—Josephine Landis, Lombard, Ill.

Southern Illinois

Hurricane Creek—An anointing service was held for Sister Anna Cansey and Sister Rosemary Jenks by Bro. Elmer Johnson, assisted by Paul Dooly. Bro. Johnson has moved to his home in Norton, Kansas. Bro. W. T. Heckman of Cerro Gordo preached for us for both morning and evening services on June 27, July 25 and Aug. 15. In the afternoon of July 25, our church met in council with Bro. W. T. Heckman presiding in the absence of our elder, Bro. Dow Ridgely. Sister Daisy Dooly and Sister Mary Perkins were chosen to represent our church at district meeting. Bro. L. M. Baldwin will be with us in an evangelistic service Sept. 13-26. Our love feast will be held on the evening of September 25.—Pearl Parker, Smithboro, Ill.

Peoria—During the absence of our pastor, Bro. J. F. Baldwin, our services were conducted by Bro. Stanley Earhart of Bethany Seminary. One Sunday Bro. Govindji Satvedi of India was with us. The aid service department sponsored a paper drive with the proceeds being used for materials to finish two quilts for relief. Eleven persons from our group attended the district rally at the Panther Creek church. Six members have been received by baptism and two by letter into our fellowship. Family Week was observed with a family fellowship night at the church. The women's group had a mother and daughter banquet. We had a home dedication service and a consecration service for children. The women's group was in charge of an evening service in June, using the theme, Sweetheart Fellowship. The Cana Conference Plan was used in which twenty couples participated. The men's group sponsored a father and son banquet. Our pastor and his wife served as delegates to Annual Conference.—Mrs. D. S. Myers, Peoria, Ill.

Middle Indiana

Clear Creek—At our July council meeting, Bro. E. R. Fisher, our elder, presided. Bro. Roy Gilmer resigned as our pastor and Bro. John Whitecraft began his pastoral duties in our church the first of September. We elected officers for the coming year. Our communion service will be Oct. 3. Since our last report, three have been baptized and five received by letter into our church fellowship. Our re-

Brethren Placement and Relocation Service . .

This column is conducted as a fr service to our people. The right to e and reject is reserved. Since no verific tion of ads is made no responsibility c be assumed. **In writing about any please give the number.** Unless otherwi specified address all correspondence Brethren Service, General Brotherho Board 22, S. State St., Elgin, Ill.

No. 991. Wanted: Christian lady married couple to share my home a expenses. Close to stores, churches a tourist center. Miss Ruth C. Kayhoe, 2 W. Comstock Ave., Winter Park, Fla.

No. 993. In the Octavia, Nebr., comm nity the Baptist and Brethren have merg into the Octavia Community church. few desirable farms are available in t fertile Platte Valley, and also some to residences for someone wishing to live retirement. Write: Pastor, Octavia Co munity Church, Octavia, Nebr.

No. 994. Am now engaged in the re estate business in the Sebring area. would greatly appreciate the opportuni to serve you. Write: Robert R. Goshor R. 1, Lake Placid, Fla.

No. 995. For rent: A modern, furnish apartment two blocks from Manchest College. Everything including heat private. Excellent for two teachers professional people. Good terms to lon time renters. References required. Writ J. F. Baldwin, 1213 E. Corrington Av Peoria, Ill.

No. 996. Latvian girl in order to promo the resettlement program, to see the cou try and to get acquainted with people other surroundings and other areas, a cepts invitations to talk and sing various meetings and churches agair payment of driving expenses. Writ Betty Debels, Gettysburg, Ohio.

No. 997. For sale: Well-built, comfor able, modern brick home—5 rooms wi bath, semi-finished upstairs, full baseme on wooded one-half acre lot. Oil heat a wood-burning fireplace. Located in sm town 20 minutes north of Bethesda, M 18 miles from downtown Washington, C. Three miles to Flower Hill churc Reasonably priced. Write: Dean E. De linger, Box 286, R. 6, Dayton, Ohio.

No. 998. For lease on Sept. 1: Cafe wi seating capacity of 36, complete equipped; has living quarters in the sar building. Located in Southeastern Ka sas town with population of 5,000. Fou teen miles from a Church of the Bret ren. Good business opportunity for som one with restaurant experience. Writ Brethren Service Commission, 22 S. Sta St., Elgin, Ill.

No. 999. Wanted: Good place to wo in Christian home near Dayton, Oh Practical nurse, and will go to a warm climate for the winter months. Writ Brethren Service Commission, 22 S. Sta St., Elgin, Ill.

No. 1000. For sale: Improved quart section general farm, 50 acres pastu level farm ground to gently rolling, go black soil. Good water, six-room hous cellar, wired on REA line. Double co crib and granary; cow barn for 10 cow with milk room; poultry house for 3 hens, brooder house. Close to scho good highway, county seat and Chur of the Brethren. Write: Mrs. John Smith, R. 2, Belleville, Kansas.

No. 1. Wanted: Opportunity for tv brothers to farm on share basis a lar stock and grain farm in the South Ben La Porte, Ind., district. Industrious, i telligent workers, good with machiner Write: Brethren Service Commissio General Brotherhood Board, 22 S. Sta St., Elgin, Ill.

No. 2. For sale: 120-acre dairy a poultry farm, 20 stanchion milking bar houses for 1,200 laying hens. Building fencing and drainage good; 105 acres cultivation and good productivity. Clo to North Manchester, Ind. Write: Re Samuel Harley, 602 N. Walnut St., Nor Manchester, Ind.

val meeting will be held Oct. 16-23.—rs. Effie B. Lininger, Huntington, Ind.

Manchester—On July 11 our annual urch dinner followed the morning serv- e with council meeting in the afternoon. ro. Edward Kintner resigned as elder, aving served our church for twenty-five ears. Bro. R. V. Bollinger was elected ir new elder. Our church has applied r a displaced family. Delegates to dis- ict conference are T. Wayne Rieman, . F. Richards, Robert Beery, Gail Har- y, Mrs. J. O. Winger and Vivian Hard- an. Marlin Brightbill, our assistant pas- r, began his duties the first of Septem- er. Brother and Sister Paul Halladay ave returned from Europe. R. V. Bol- nger flew to Egypt with a shipment of vestock. Twenty-one members have een received into our fellowship during e past quarter. Our pastor attended the umenical Institute and the World ouncil Assembly. Several from our church were present for the Festival of Faith on Aug. 15 at the opening session of the World Council Assembly. The men's work plans to send a couple of heifers for relief. Six from our CBYF worked on the extension visitation drive. The play, The Voice of Moses, was presented by our young people for the district CBYF conference. Several of our youth attended the National Youth Conference at Anderson.—Edna Mae Younker, North Manchester, Ind.

Upper Deer Creek—On Sept. 5 our church celebrated the one-hundredth anniversary of its organization with an all-day program and a basket dinner at the noon hour. On the following Monday evening, Sept. 6, Bro. Edward Lyons of the Burnettsville church began a series of services which closed on Sunday evening, Sept. 12. The ladies' aid has had the church painted, completed the district project and sent five boys and girls to junior camp and two boys to intermediate camp. Several of our ladies attended the district meeting at Flora. We united with the other township churches in a two-week Bible school. The women of our church participated in the World Day of Prayer program.—Mrs. Bruce Walker, Galveston, Ind.

You, Too Can Build Churches
FOUR BOOKS to point the way

Rural Church Administration
by Rockwell C. Smith

This book was written out of a background of years of experience as a rural minister and as a teacher of rural ministers. It will give those who work in a town or country church a new courage and faith, and will guide them into even a more complete ministry of the church. Excellent for reading and study by Seminary graduates. 176 pages. Cloth. *$2.00*

Single Young Adults in the Church
by George Gleason

This study made recently and the specific plans of action outlined to meet the problems should serve as a useful working manual for ministers or others who are concerned about the "unattached" persons. The responsibility of the church to this group is brought into focus. 120 pages. Paper. *$1.75*

The Church School Teacher's Job
by Mildred and Frank Eakin

Ministers and church-school officials will find in this book a new type of aid in building morale and recruiting teachers who have character and competence. Teachers already on the job will receive from the book guidance and inspiration. The compensations of being a church-school teacher are brought to the attention of the reader. Difficulties are recognized and ways of dealing with them are presented. 248 pages. Cloth. *$3.00*

The Better Church School
by John L. Lobinger

This book deals with basic questions of Christian growth and sound educational procedures for effective administration and improvement in the church school. Ministers, superintendents, teachers, and directors will find this to be a valuable help in church-school work. 160 pages. Cloth. *$2.00*

BRETHREN PUBLISHING HOUSE
ELGIN, ILLINOIS

Northeastern Ohio

Akron, Eastwood—Dedication services for our remodeled church building were held June 27, with Bro. C. H. Petry of Miami, Fla., speaking at the morning service and Bro. D. R. McFadden bringing the dedicatory message in the afternoon. Seven women and one girl from our church attended the women's rally at Camp Zion. Mothers and daughters meet regularly each month and are currently sponsoring a kitchen shower for the church kitchen. The ladies' aid is sewing for relief. Fifteen from our church attended Annual Conference. Brother and Sister Wilmer Petry were our delegates. Brother and Sister Samuel Fausnight were elected to represent our church at district meeting. Brother and Sister Stern, recently consecrated for foreign mission service, were with us for a Sunday night service. The young people gave $330.80 toward the purchase and installation of the new sound system. Sister Lucille Petry was recently elected vice-president for the district women's work organization.—Mrs. P. J. Remsburg, Akron, Ohio.

Eden—Since our last report we have received ten by baptism into our fellowship. One Sunday evening, the Willing Workers' class presented the play, The Road to Emmaus. The men served for our mother and daughter dinner. Our daily vacation Bible school had as a theme Pioneering With Christ. Bro. A. H. Miller officiated at our communion services. Special services were held for the dedication of babies. Our ladies' aid is busy quilting.—Mrs. Thelma Barkley, Massillon, Ohio.

Middle Pennsylvania

Burnham—Our rally day offering exceeded the amount needed for the final payment of our parsonage debt. Our pastor gave an evening series of messages on home and family life. These were climaxed by a family luncheon after which the film, Faith of Our Families, was shown. Recently the women's work sponsored a tour of the relief center at New Windsor. This year our Bible school classes were held in the evenings. Our pastor and his family and several others from our church attended Annual Conference. The recently appointed building committee has been meeting, visiting churches and making plans for a new church building.—Mrs. Clarence R. Searer, Lewistown, Pa.

Dunnings Creek—Mrs. Roy Forney of Martinsburg was guest speaker for the New Paris mother and daughter fellowship supper. The Holsinger mother and daughter fellowship supper has as guest speaker Miss Grace Clapper of Johnstown. Sixteen babies have been dedicated. Our pastor exchanged pulpits one Sunday with Bro. Roy Forney of Martinsburg. Our Bible school enrollment was 217. Bro. Morley Mays of Huntingdon, Pa., was guest speaker for Juniata day. Our pastor and his wife represented our church at Annual Conference. At the regular council meeting in the Point church, we elected two councilmen to represent us on a community Boy Scout troop which was recently organized. A number of our young people attended the district CBYF picnic. Bro. A. C. Baugher, president of Elizabethtown College, conducted a Bible institute at the Holsinger church, July 10 and 11. The junior high and young people of the New Paris church entertained the junior high and young people of our congregation at a ball game and weiner roast on July 21. At a special council in the Holsinger church on July 17, Brother and

MY NEW ADDRESS IS . . .

Name .....

R. D. or St. .....

P. O. ..... Zone ..... State .....

Help us to keep your Gospel Messenger coming by reporting any change in address promptly. **Please do not remove old address.**

Sister Foster Lehman and Brother and Sister Leroy Benna were installed as deacons, and Bro. Raymond Gordon was licensed to the ministry. Bro. C. H. Cameron and Bro. Roy Forney of the district ministerial board were with us for this meeting. Our home-coming was observed Sept. 5 at the Holsinger church.—Mrs. Robert Barefoot, Alum Bank, Pa.

Northern Virginia

Linville Creek—We participated in the community-wide religious survey prior to the united youth mission which was conducted by Bob Richards. This interdenominational mission was held in the Broadway high school auditorium. Our pastor, Bro. E. E. Muntzing, and some other interested persons attended the meeting in Washington concerning the Bryson Bill, which is opposed to the advertising of alcoholic beverages over television, in magazines, etc. On June 27 an all-day meeting, John Kline—Brethren Service Day, was observed with Bro. M. R. Zigler as guest speaker. Dedication services will be held in the near future for the remodeling of the Cedar Run church. A number of our young people attended Camp Bethel this summer. The temperance committee sponsored a play which was given in our church one Sunday night. The play has been given at several churches in the district.—Mrs. Russell E. Mason, Broadway, Va.

Moorefield—Improvements on our church include the addition of two new Sunday-school rooms and a new floor in the church auditorium. Sunday school has been progressing under the direction of the superintendent, Bro. Noah Fitzwaters. The average attendance was eighty-eight for the past quarter. Bro. Morris E. Beeghley, student at Bethany Seminary, conducted a series of meetings at the Walnut Grove church June 27—July 7. Each evening during the meetings, Mrs. Beeghley told a Bible story to the children. The women workers held their regular monthly meeting on July 11, with Mrs. Glen Wright, president, teaching the lesson. The young people's group meets every Sunday night. During the absence of Bro. Charles Combs, pastor of the Walnut Grove church, Bro. Eugene Wratchford was in charge of the services.—Wilmetta Clayton, Moorefield, W. Va.

Second Virginia

Arbor Hill—As a result of our revival which was held by Bro. Richard H. Hackman of Bareville, Pa., eleven persons were baptized, two received by former baptism and four by letter into our church. The young people have organized a CBYF, with Doris Stump serving as president. Mrs. Elizabeth Broughman of Roanoke, Va., was guest speaker for our mother and daughter banquet. Our delegates to Annual Conference were our pastor, Bro. J. C. Garber, and Bro. B. A. Carroll. For our exchange-of-pulpit Sunday, we had Bro. J. D. Robertson with us. Our vacation Bible school was held in June. As a project to raise money, the homebuilders' class is selling plates with the picture of the church on them. The Bethany Council of Women had a fellowship meal at our church.—Mrs. Bobby Cale, Staunton, Va.

Sangerville—Our church co-operated in the exchange-pulpit program with Bro. John Gosnell as guest speaker. On June 13, the Spring Creek male chorus gave a program. Sister Meda Argenbright was director for our daily vacation Bible school, which was held in June. The men's organization of our congregation has a field of corn at the parsonage. Brother and Sister I. J. Garber were our delegates to Annual Conference. During their absence the women's group had charge of the church service. The children gave a program on June 27. Several of our young people attended Camp Bethel this summer.—Anna Mary Click, Bridgewater, Va.

Staunton—The film, Africa As I Saw It, was presented during our school of missions. Our church was host to the district youth counseling conference wit Bill Smith, Paul Weaver and Ed Cri as guest leaders. A number of our men bers attended the leadership trainir school at the Barren Ridge church. Ou pastor, Bro. Roy K. Miller, and Siste Nancy Flory served as teachers. Our mu sic and worship committee sponsored talent program in which a number of ou young people and children participate Worship and music services are held i the city home the third Sunday afternoo of each month. Bro. Ora DeLauter talke and showed pictures of his trip to Puert Rico. During the absence of our pasto Bro. Guy Stump and Bro. W. H. Zigle were in charge of our services. Siste Rufus Bowman was guest speaker for ou mother and daughter banquet. She als spoke during our worship service the fo lowing day. Seven from our congrega tion attended Annual Conference at Ocea Grove. Freeman Parker and Galen Wol had charge of our services during th absence of our pastor. Our pastor an Sister Anna Flory were Annual Confe ence delegates from our church. Ou adult choir is directed during the sum mer by Martha Miller of Swoope, V Brother and Sister E. M. Gough an Brother and Sister Lurty Grove presente new offering plates to the church. Th project was sponsored by the women work.—Mrs. Harry F. Crickenberge Staunton, Va.

Southern Virginia

Red Oak Grove—A dedication an home-coming day was held at our churc on July 11 with Bro. A. P. Naff presen ing the dedicatory message and Elde Charlie Williams giving a brief histor of the church. Other ministers also pa ticipated in the afternoon services. Ou church was founded during the 1860's b Christian Bowman and services were hel in a local barn until a church house wa erected about 1870. Shortly after the tur of the century the original church wa torn down and the present one was bui and it was remodeled during 1953. ten-day singing school was conducted b Mr. John Hancock at our church, Jun 20-29. At the regular council meetin held on July 13, Brethren Archie an Arnold Naff were elected delegates t district meeting at the Schoolfield church Bro. Henry Williams was elected to suc ceed Bro. Jim Vest, who resigned his po sition as trustee because of his health Plans were also made for a revival wit Bro. Frank Wimmer from the Coppe Hill church as evangelist.—Anna William Floyd, Va.

OCTOBER SELECTION

Minister's Book of the Month Club

Studies in Brethren History

BY FLOYD E. MALLOTT

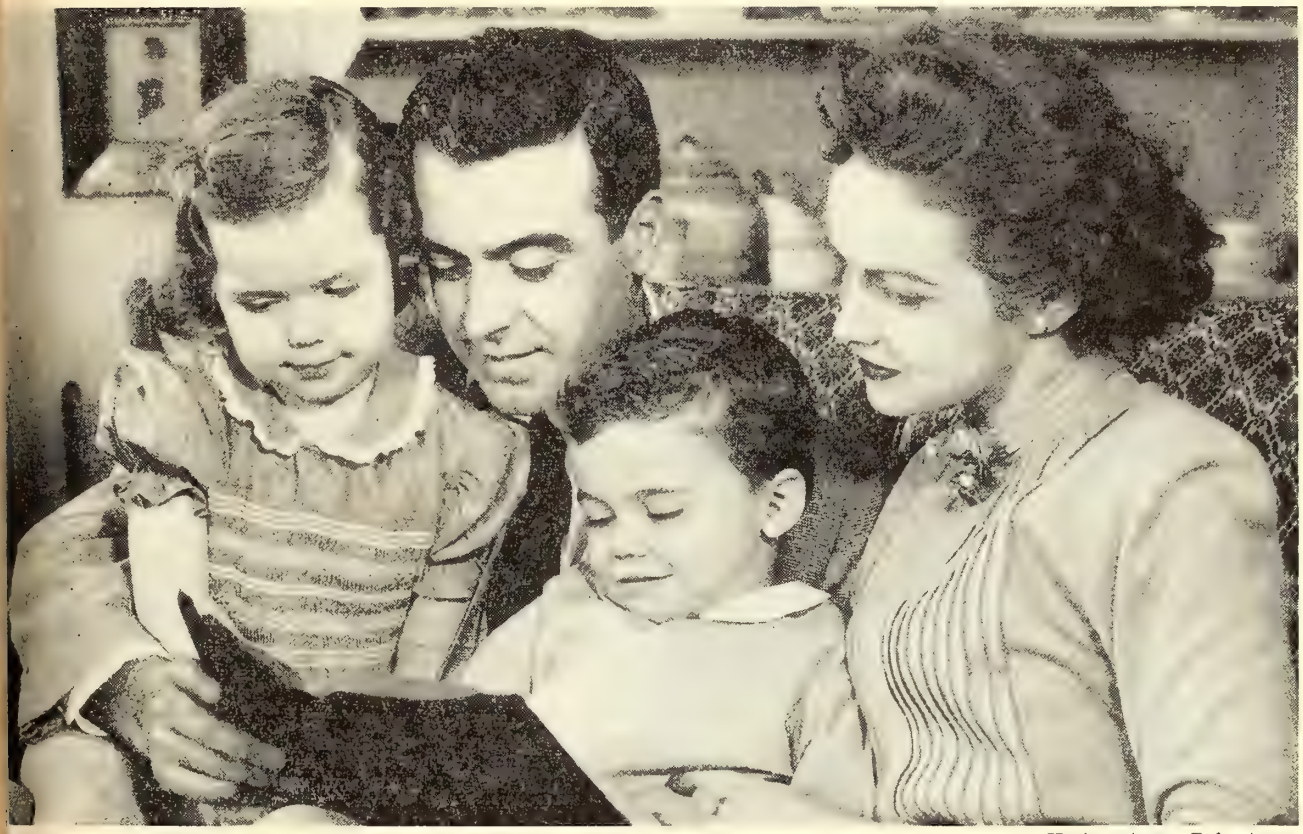
Since all the major general histories of our church are out of print and there has been a widespread demand for an available, authoritative, up-to-date volume on Brethren history this book is very timely. Dr. Mallott, a student of Church History and long time professor in Bethany Biblical Seminary, writes from the viewpoint of a historian with a philosophy of history. 382 pages.

Regular price, $3.75; to club members, $2.63 plus postage.

Copies will be mailed to members on or about October 10.

BRETHREN PUBLISHING HOUSE . . . . . Elgin, Illinois

Church of the Brethren
Gospel MESSENGER
SEPTEMBER 25, 1954



H. Armstrong Roberts

The Bible in the Home

THE theme of Christian Education Week, which begins tomorrow, is The Bible in the Home. It is not expected that Christian families will use the exact methods commended to the Hebrews for making God's laws central in the home. We may not wear e Bible on our arms or as "frontlets between the eyes." And we may not write its essages on our doorposts and gates. But we can follow the spirit of the ancient ruling: 'hese words which I command you this day shall be upon your heart; and you shall ach them diligently to your children, and shall talk of them when you sit in your house, nd when you walk by the way." The Bible, not merely as a book to be held and read, ut as an instrument for making known the Word of God, belongs in the most intimate sociations of family living. If parents have its messages upon their hearts, surely they ill frequently discuss its truths in the situations where they most urgently apply to the eeds and experiences of children.

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

Contributing Editors

A. G. BREIDENSTINE .... Lancaster, Pa.
JAMES H. ELROD ... Kansas City, Kansas
MRS. DWIGHT ENBERG .. Champaign, Ill.
DEAN L. FRANTZ ..... Mt. Morris, Ill.
JOHN C. MIDDLEKAUFF, Huntingdon, Pa.
LELAND A. NELSON .... Modesto, Calif.
LUCILE LONG STRAYER .....
..... North Manchester, Ind.
MURRAY L. WAGNER ..... Troy, Ohio
GLEN WEIMER ..... Arlington, Va.
LEVI K. ZIEGLER ..... Martinsburg, Pa.

THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Norman J. Baugher, General Secretary, and the Brethren House, Earl H. Kurtz, Manager, 16-24 S. State St., Elgin, Ill., at $3.00 per annum in advance. Life subscription, $50, husband and wife, $60. Entered at the post office at Elgin, Ill., as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

SEPTEMBER 25, 1954

Volume 103 **Number 38**

In This Number . . .

Editorial—

The Bible in the Home 1
A Message From the Second Assembly of the World Council 4
Kingdom Gleanings 16, 17

The General Forum—

Overcoming Unconscious Influences. DeWitt L. Miller 3
The Kingdom of God in the Family. Robert F. Eshleman 6
The Family Counselor 7
Ten Years Later. Dale Aukerman 11
God Can Use the Surrendered Life. Glen Weimer 12
Brethren Youth Meet at Anderson 13
Men's and Women's Work at Annual Conference 14
Reviews of Recent Books 15

News and Comment 2

Brethren Service—

From "Bad" Fortune to Good. Ruth Griggs 20
Keeping the Peace 21
Refugee Resettlement Notes 21

The Local Church—

Observing Armistice Day As a Day of Worship and Singing. Glen Weimer 22
What Men's Work Is Doing. Mrs. R. Gordon Yoder 23

Our Mission Work—

There Are Two Africas. Naomi Baldwin 24
Packages for Nigeria, West Africa. Violet Pfaltzgraff 25
Medical Parcels to Nigeria 25
On the Home Mission Frontiers 26

News and Comment

German Quakers have called on both East and West German governments to renounce armaments and stay out of any agreement that might involve the country in war, whether in a military, political or economic manner.

A recent poll of West German youth from fifteen to twenty-four showed that seventy-one per cent said that they would not like to be soldiers, and twenty-eight per cent said they would. However, fifty-five per cent agreed that military conscription held out for them the best hope of an education.

M. R. Zigler spoke on the occasion of the tenth anniversary of the Heifer Project in a program at Elkhart, Ind. He told the agency's directors and some 400 of its well-wishers that unless needs are met Europe will not only turn Communist but non-Christian. "We must give in the name of the Christian churches and love if we are to save Christianity."

A new center for the handling of relief clothing and materials has been established in Chicago for Lutheran Overseas Relief. The center, equipped with a clothing press, sorting bins and loading platform, permits clothes to be loaded directly aboard Great Lakes ships. Clothes previously had to be trucked to Nappanee, Ind

The Augustana Lutheran Church recently went on record as approving birth control "when practiced in the spirit of love, of freedom and of stewardship accountability to God." The denomination is believed to be the first Lutheran group in America officially to take such a position.

A ten per cent increase last year in the number of Youth for Christ rallies held in this country and abroad was reported to the tenth annual Youth for Christ International Convention by Theodore W. Engstrom, executive director. Dr. Robert A. Cook of Wheaton, Ill., was re-elected president and Evangelist Billy Graham first vice-president of the international organization.

Businessmen in Fulton, Ky., and the neighboring community of South Fulton, have instituted a weekly half-hour prayer service on Monday mornings as a regular feature of the business week.

Members of five Mennonite fan lies have returned to Ontario aft a 2,000-mile trek from Chihuah state in Mexico. Many of th 12,000 brethren, who quit Cana some 30 years ago because of la requiring their children to atte school, may also leave Mexico.

A resolution urging all gover ments, and in particular those of t United Kingdom, the United Stat and Russia, to state unequivocal that they will not initiate future u of atomic weapons was adopted the Methodist Conference of Gre Britain at its annual meeting London.

A congressman from the state Washington has introduced a b into Congress aimed at imposing 5-7 p.m. moratorium on liqu advertising over radio and T programs. The measure was pr posed as a substitute for the Brys bill, which would ban all interst liquor advertising.

A call for the World Council Churches to undertake a ten-ye world-wide evangelism campai was sounded by Dr. Harry Denma executive secretary of the Method Board of Evangelism. He said, "W must sharpen the work of evang lism and get the entire chur seeking persons. The World Coun has a world relief program, why n a world program of regeneration"

Subscribers to Roman Catho newspapers and magazines pu lished in the United States a Canada now number almost 22,00 000, an increase of more than t million over last year, accordi to the national office of the Catho Press Association. The Catho Press now has 591 publications.

Two members of a five-m American Mennonite rehabilitati team in Greece were drowned wh swimming in a lake near Edes They were Simon D. Miller Kalona, Iowa, and Eli M. Miller Apple Creek, Ohio.

Scriptures in 174 languages w used by the American Bible Soci in its work last year. The soci also translated and printed Scriptures in five new languages

More than 52,000 churches in t United States now are equipped show 16mm. motion pictures, t Rev. S. Franklin Mack told the ternational workshop in audio-v ual education.

rents who have created in the me an atmosphere of whole- me and positive influences for eir children must be alert to the fluences in their communities



LaTour and Son

Overcoming Unconscious Influences

DeWitt L. Miller

WHEN Jesus said, "Out of the abundance of the heart the mouth speak- h," he was giving expression an insight which the world s never fully accepted. Its ofound significance is all the ore apparent in light of the velations of the psychiatrist d psychoanalyst when we alize that what Jesus was say- g was this: "The words we eak and the deeds we do are the result of the way we feel and not the way we think; the revelation of the subconscious part of our being rather than the expression of our intelligence and our reason."

Some popular interpretations of psychology would draw a hard and fast line between what is referred to as the conscious and the unconscious levels of our mind. They would picture the conscious mind as giving expression to all kinds of socially acceptable conduct while the unconscious mind is the repository for all kinds of vile and evil thoughts which are repressed because if we gave expression to them we would be involved in all kinds of disgraceful behavior. To many people the unconscious part of the mind has become the skeleton in the closet of our lives of which we live in mortal dread.

Actually, we should think of the hidden part of our being as a possible ally in our search for the good life both for ourselves

address given at the children's sec- ial conference at Ocean Grove by the tor of the Hagerstown church, Mary- d

and our children. Dr. Worchester in his book, Religion and Medicine, many years ago pointed out, "The subconscious mind is a normal part of our spiritual nature. There is reason to believe that it is purer, more sensitive to good and evil, than our conscious mind." There is reason to believe that while our minds wrestle with a temptation there are unconscious influences at work either for good or ill. In like manner when we are called upon to make a sudden decision involving a moral choice and there is insufficient time to give the matter rational consideration our judgment is determined by these unconscious influences that lie in what James Pratt calls the subliminal portion of our being. Therefore, it is highly important that we know how to educate the unconscious as well as the conscious mind.

Those who specialize in mental illness are discovering through what is sometimes referred to as depth therapy that some of the root causes of emotional disturbances and maladjustment are many times the seemingly insignificant, inconsequental details that lie unheeded and unnoticed in the very depth of unconsciousness. By the same token I am persuaded that on those occasions when we seem to act better than we know we can find the roots of such spontaneous good conduct in the hidden places of the mind and the spirit. While there are unconscious influences which need to be overcome, we also need to learn how to surround our children with the kind of unconscious influences which will insinuate themselves into their lives, filling their conscious minds with wholesome ideals until their very minds overflow and their entire beings are filled as suggested in the hymnic prayer, "Breathe on me, breath of God, till I am wholly thine, till all this earthly part of me glows with thy fire divine."

These unconscious influences come chiefly from two sources. First of all, they come from the actions of the adults in the home. I am thinking here of those negative actions that often speak louder than our positive words.

Do you know any homes where a little boy or girl might be spanked or made to wash out his mouth with soap because he told a fib but who hears his parents speak sweet words of praise to people's faces at church only to criticize them unmercifully on the way home? Do you know mothers who punish their children for using the kind of language they hear their father use? Do you know grown-ups who are forever nagging their children about keeping their rooms neat and clean but who, when they go on a picnic to a public park or picnic grounds, leave the place a mess? Do y know adults who punish th children for saying vulg naughty things but who tell a laugh at dirty stories? This co include the parents who try teach a love for the Scriptu but who never let their childr see them reading the Bible who try to teach a loyalty the church when they never or attend only when convenie never assume responsibility any portion of its program a never contribute in keeping w God's law.

The second source of these u conscious influences is that o which we do not have too mu control. Dr. Kurtz used to s that he and Mrs. Kurtz taug their sons to speak English a the children at school taug them to speak slang. Many p ents have had a similar expe ence, I am sure. But that probably one of the less distu ing instances of unconsci influence.

The other day a mother paus in the day's occupation to come aware that her little g in the next room was hummi the tune of a beer commerc which she had doubtless hea over the radio or the TV. N so long ago a fellow minis said to me that in a discuss with his young people he c covered that not a single one them thought it was wrong

Continued on page 9

A Message From the Second Assembly of the World Coun

TO ALL our fellow Christians, and to our fellow men everywhere, we send greetings in the name of Jesus Christ. We affirm our faith in Jesus Christ as the hope of the world, and desire to share that faith with all men. May God forgive us that by our sin we have often hidden this hope from the world.

In the ferment of our time there are both hopes and fears. It is indeed good to hope for freedom, justice and peace, and it is God's will that we should have these things. But he has made us for a higher end. He has made us for himself, that we might know and love him, w ship and serve him. Nothing other than G can ever satisfy the heart of man. Forgett this, man becomes his own enemy. He se justice but creates oppression. He wants pea but drifts towards war. His very mastery nature threatens him with ruin. Whether acknowledges it or not, he stands under judgment of God and in the shadow of dea

Here where we stand, Jesus Christ stood w us. He came to us, true God and true Man, seek and to save. Though we were the enem of God, Christ died for us. We crucified h but God raised him from the dead. He is ris

He has overcome the powers of sin and death. A new life has begun. And in his risen and ascended power, he has sent forth into the world a new community, bound together by his Spirit, sharing his divine life, and commissioned to make him known throughout the world. He will come again as Judge and King to bring all things to their consummation. Then we shall see him as he is and know as we are known. Together with the whole creation we wait for this with eager hope, knowing that God is faithful and that even now he holds all things in his hand.

This is the hope of God's people in every age, and we commend it afresh today to all who will listen. To accept it is to turn from our ways to God's way. It is to live as forgiven sinners, as children growing in his love. It is to have our citizenship in that kingdom which all man's sin is impotent to destroy, that realm of love and joy and peace which lies about all men, though unseen. It is to enter with Christ into the suffering and despair of men, sharing with them the great secret of that kingdom which they do not expect. It is to know that whatever men may do, Jesus reigns and shall reign.

With this assurance we can face the powers of evil and the threat of death with a good courage. Delivered from fear we are made free to love. For beyond the judgment of men and the judgment of history lies the judgment of the King who died for all men and who will judge us at the last according to what we have done to the least of his brethren. Thus our Christian hope directs us towards our neighbor. It constrains us to pray daily, "Thy will be done on earth as it is in heaven," and to act as we pray in every area of life. It begets a life of believing prayer and expectant action, looking to Jesus and pressing forward to the day of his return in glory.

Now we would speak through our member churches directly to each congregation. Six years ago our churches entered into a covenant to form this Council, and affirmed their intention to stay together. We thank God for his blessing on our work and fellowship during these six years. We enter now upon a second stage. To stay together is not enough. We must go forward. As we learn more of our unity in Christ, it becomes the more intolerable that we should be divided. We therefore ask you: Is your church seriously considering its relation to other churches in the light of our Lord's prayer that we may be sanctified in the truth and that we may all be one? Is your congregation, in fellowship with sister congregations around you, doing all it can do to ensure that our neighbors shall hear the voice of the one Shepherd calling all men into the one flock?

The forces that separate men from one another are strong. At our meeting here we have missed the presence of Chinese churches which were with us at Amsterdam. There are other lands and churches unrepresented in our Council, and we long ardently for their fellowship. But we are thankful that, separated as we are by the deepest political divisions of our time, here at Evanston we are united in Christ. And we rejoice also that, in the bond of prayer and a common hope, we maintain communion with our Christian brethren everywhere.

It is from within this communion that we have to speak about the fear and distrust which at present divide our world. Only at the Cross of Christ, where men know themselves as forgiven sinners, can they be made one. It is there that Christians must pray daily for their enemies. It is there that we must seek deliverance from self-righteousness, impatience and fear. And those who know that Christ is risen should have the courage to expect new power to break through every human barrier.

It is not enough that Christians should seek peace for themselves. They must seek justice for others. Great masses of people in many parts of the world are hungry for bread and are compelled to live in conditions which mock their human worth. Does your church speak and act against such injustice? Millions of men and women are suffering segregation and discrimination on the ground of race. Is your church willing to declare, as this Assembly has declared, that this is contrary to the will of God and to act on that declaration? Do you pray regularly for those who suffer unjust discrimination on the ground of race, religion or political conviction?

The Church of Christ is today a world-wide fellowship, yet there are countless people to whom he is unknown. How much do you care about this? Does your congregation live for itself, or for the world around it and beyond it? Does its common life, and does the daily work of its members in the world, affirm the Lordship of Christ or deny it?

God does not leave any of us to stand alone. In every place he has gathered us together to be his family, in which his gifts and his forgiveness are received. Do you forgive one another as Christ forgave you? Is your congregation a true family of God, where every man can find a home and know that God loves him without limit?

We are not sufficient for these things. But Christ is sufficient. We do not know what is coming to us. But we know who is coming. It is he who meets us every day and who will meet us at the end—Jesus Christ our Lord.

Therefore we say to you: Rejoice in hope.

The Kingdom of God in the Family
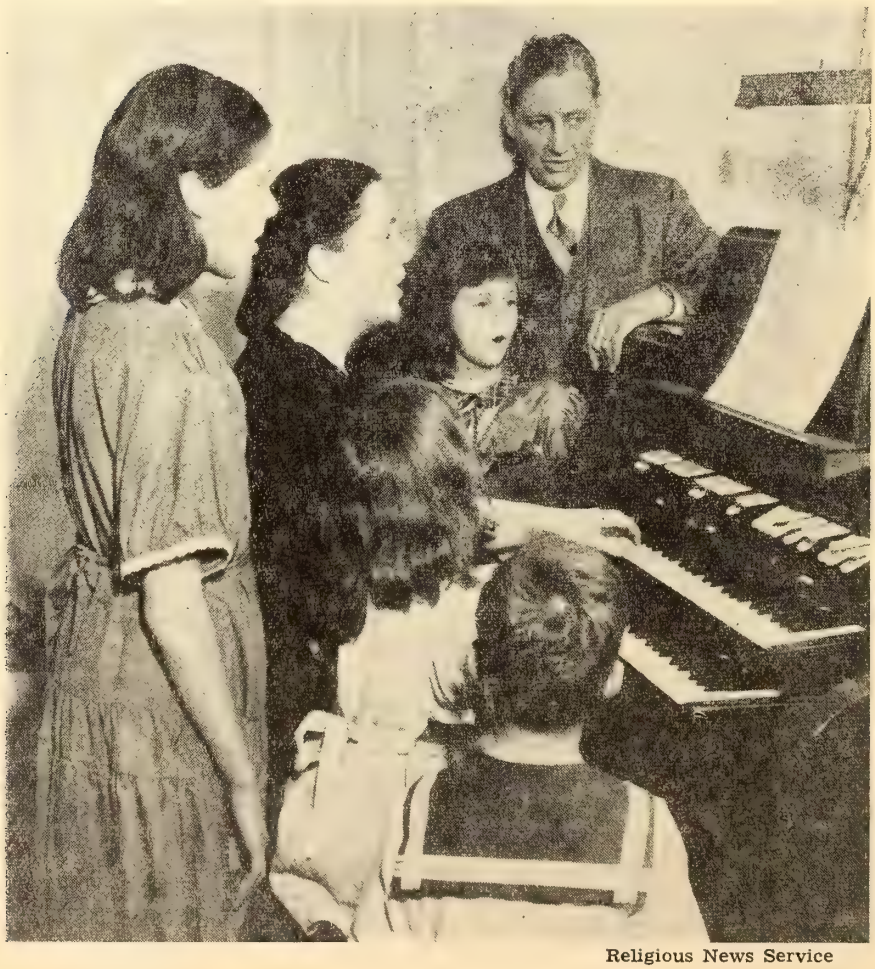
The family holds the key to the relevance and effectiveness of our way of life and of our mission, service and evangelistic efforts.

Robert F. Eshleman

THE real test of any way of life is its ability to survive. Survival involves procreation, resources to meet human need, the ability to maintain personal and social equilibrium in times of stress and change, and the transmission of ways of acting and thinking from one generation to the next. Each of these involvements is experienced intimately in family life from birth to death and each contributes in some measure to cultural survival. The forces which operate to prevent survival are both external and internal.

Brethren family life is not spared the impact of these disintegrating forces as they operate to destroy the heritage which we have identified as our "way of life" and the "good life." I firmly believe that this "way of life" insofar as it is Christian is a significant, if not the most significant, contribution which we as Brethren have to offer to Protestantism and to the world to say nothing of our ow salvation and perpetuation. Th cradle of our "way of life" h been the family.

Does our way of life ha within it the resources to me fundamental human needs physical, social, emotional ar spiritual? Does it have the ab ity to enable the individual ar the group to face crisis ar change without perishing wi the event? The unfolding H brew heritage presents a Go who creates. He sustains ar orders life and events in a wa which contributes to the su vival of those who believe ar follow. The Christian conversio experience and commitment follow and contribute to th fulfillment of the great com mission of our Lord does n destroy or impoverish; it creat and redeems human life meeting the most basic ar fundamental human need, salv tion from sin and despair ar misery and enslavement. It se men free in spirit and in dee It qualifies them for effecti participation in events whi involve their own welfare well as the welfare of socie generally. The Christian eth ministers to the needs of th underprivileged and the unfo tunate: the hungry and the ir prisoned, the sick, the bereave the illiterate and the lost. It do not pass by on the other sid



Religious News Service

Everyday experiences of family living are necessary to the maintenance of some degree of stability and unity

Facing Crisis and Change

Normal family living fro birth to death involves grow and change. In the Christia

---

Formerly dean and professor of sociolo and anthropology at Cedar Crest Colle Pennsylvania; now doing research a consultation work

aith there is procedure for naintaining full communion vith God and fellow Christians n corporate, family and private vorship. There is opportunity or repentance in wrong think-ng and doing as well as for-iveness in resolving conflict nd transgression. These steps re essential for the maintenance f personal relationships and or physical and mental health. he gospel of love reduces tress and tension and casts ut fear and anxiety. The hristian fellowship and the hristian family have always escued and sustained members nd occasionally outsiders in me of suffering, hunger and espair.

According to Toynbee, his-orically the church has per-ormed this function most ffectively and earnestly in mes of persecution. And the npact of Christianity upon the vorld's needs has contributed to ociety's willingness and desire o perform functions such as ducation, health, welfare, jus-ce and freedom originally sanc-oned solely by the church. Our ay of life has within it the esources to enable the family o survive crisis and change. We annot hope to save the dross in ne furnace of life's refinement ut we have been commissioned o be faithful in the things which ust does not corrupt.

A serious threat to the surviv- of our family life is found in ne forces which have been entified as internal. These tack the family from within. or the most part, they result om voluntary choice or from ilure to choose consistently nd persistently in the use of me and money. In these areas, e are becoming very much like he world."

se of Money

John Wesley predicted bless-g and prosperity for the hristians of England as a result New Testament conversion and apostolic living. He also anticipated that prosperity could cause their downfall. In Bro. Slabaugh's last message to us (Gospel Messenger, May 15) he clearly states the nature of the duel. It is a conflict of priority, Christ or mammon. Consider the high percentage of a family income which is spent for family living and enjoyment as compared to the percentage which would be required for a disciplined "simple life." A family truly wedded and consecrated to Christ in spirit and in truth represents our greatest resource base for stewardship of life and the use of money. What is not needed to sustain the "good life" is available for the extension of the kingdom of God beyond the family circle and for the enlargement of the family circle to

The Family Counselor

Naomi Will **H. K. Zeller, Jr.** **Jesse Ziegler**

The Family Counselor welcomes letters of inquiry. They may be addressed: Family Life Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Dear Counselor,

My husband and I always said through the years that we would take care of our parents when they were old and needed us. Now that time is here and each of us has a mother who needs a home. We have tried having them both here because neither has another place to go. Because our house is small we have no choice except to have them share a room or for us to use our living room as a sleeping room and give one of them our bedroom. As much as it would disarrange things for us and our home, we may have to do this since they are not always happy with each other in such close quarters and we cannot afford to move into a larger home. We are deeply conscience-stricken because we want to live up to our lifelong intent to take care of our own. What would you do?

Conscience-Stricken.

Dear Friend,

Since you and your husband agree that you want to take care of your aging parents and have set out on the venture, I feel sure you will be given the wisdom to find a satisfactory way through. As you do not mention children you evidently have only the two generations to take into consideration.

To clear the air a bit, I believe you need to have two frank talks with the members of your household, one between you and your husband and the other with the parents. You will need to say to yourselves, "We want to do this. In order to see it through, we'll have to do it as lightheartedly and joyously as possible. We'll have to be not too sensitive to their remarks and whims, but look at things objectively and do our best." You will need to say to the parents, "We want you here and we are happy to care for you. We will all need to try to make ourselves agreeable and adjustable or tensions will result which may make it impossible for us to continue to do it. You help us by being happy and we'll look after you to the best of our ability."

Perhaps if you suggested to them that you and your husband would move into the living room to give one of the mothers your bedroom, they would respond by trying to be more congenial so as not to call for this sacrifice on your part. Your giving your best might bring out the best in them. But you must be genuinely willing to do it before you make the offer and to act upon it if necessary. They would probably not let you stay there long.

Or is their present room large enough to be made into two rooms by putting up a temporary partition with a door between? This would be inexpensive and would give each a degree of privacy.

It would help, I believe, if they were put in touch with a group of older people in your church or community. Through it they would develop outside interests and even hobbies that would enrich their thinking and conversation and give their hands something to do.

Finally, a word to all of us as we grow older. May we remember to cultivate the qualities of character and disposition that will make us easy to live with when we are older. Someone has said we are when we are old the type of person we were when we were younger only more so. We want to see to it that we grow old full of grace so that the last of life may in reality be the best, the part of life for which the first was made.

Naomi Will.



Minrod

Participation in vocational, school, church and community affairs may become a divisive factor, separating members of the family unit

include the needs of others in time of emergency and real evangelistic effort.

In the Church of the Brethren, assuming an average-size family of four persons or 50,000 families with an average annual income of $3,000, Brethren hold a family stewardship of 150 million dollars per year. We have designated the General Brotherhood Board officially responsible for the stewardship administration of approximately 1% of this amount. Who is responsible for the 99% and what will we have to show for this stewardship?

In recent studies problems concerning the use of money and participation in social activities ranked second and third in importance to those of sexual adjustments in length of time required after marriage for satisfactory solution. Husband-wife differences in wants and how to achieve them, living beyond the income of one and ofttimes two members of the family, lack of consecration, conflicting and undisciplined choices in the use of time and money—these are the inner forces which are threatening the survival of "the good life" for our families.

Use of Time

The family time budget serves as a good index to predict family stability and eventual survival. Regularity and frequency of interaction between members of the family is necessary to maintain some degree of stability and unity. These ways of acting and thinking become the values and attitudes of the child as he matures. And they develop out of secure relationships with loved ones in the everyday experiences of family living. The baby-sitter is the symbol of our dilemma. Social participation in vocational, school, church and community affairs frequently becomes a devisive factor, separating the members of the family unit.

A community calendar which reserves a night for the family, a night for school events and activities and a night for all church-sponsored activities can contribute to the reduction of competition in these demands. But in our society the family unit is still responsible for bu geting the voluntary expenc ture of money as well as of tim otherwise advertising and cor mercials would be of no ava I am suggesting that choices these areas must be inner d rected by "intent" and intel gence; if they are not inn directed we are no longer fr and we have forfeited a Chri tian birthright. "No man c serve two masters." In the areas alone, the family plays significant role as a prima laboratory in the working of t kingdom and the fulfillment the great commission within t daily life and fellowship of t Christian church.

Our expenditures of time ar money also serve to demonstra our faith and our way of life our children and to the worl Do we "give our pennies Jesus" and work long hours in the night to earn the down pa ment on a major expenditu which is inconsistent with t simple life? Or will the fami share in the personal sacrific of luxuries and convenien necessary to support an e change student, missions, Bret ren Service or our Brotherho program generally? Sever weeks ago I arrived home for late supper to find a fami waiting eagerly for daddy. Aft our meal, the smallest memb of our family asked, "Where a you going now, daddy? We mu play games." I had to tell h I was going to church (to tea in a school of family living).

The Church of the Brethr has placed a high value on fam ly life. Our way of life in t past has been transmitted fro one generation to the ne through the family supported b a strong fellowship of redeemi love, the church.

The Role of the Church

Comparative studies in Chri tian family life would refle the extent to which we ha transmitted a faith and a wa

of life which meets the survival test in different cultures under changing conditions. Brother and Sister Rufus D. Bowman reported a great sense of kinship and identity when participating in Brethren love feasts around the world. How is this spirit expressed in daily family living? Bro. P. G. Bhagat inferred at Grand Rapids that India may one day teach the mother church. Is the day closer than we recognize? If so, a major role of the church in family life is that of self-examination in further study and research regarding the kingdom of God in the family. I believe the family holds the key to the relevance and effectiveness of our way of life and our mission, our service and our evangelistic effort throughout the world.

Overcoming Unconscious Influences

Continued from page 4

ake a social drink with alcoholic ontent; in fact, as the discussion rogressed he discovered that any of them actually thought was the accepted thing in olite society and that if you anted to rate, if you wanted o do what the people do who ount in the business, social and rofessional world you will have o drink. The magazine advertsements about "men of distinction" and the TV commercials eaturing beautiful ladies in long resses and handsome men in rmal clothes which tell about racious entertaining in the ome have exerted an unconious influence that all the aching of home and church has t overcome.

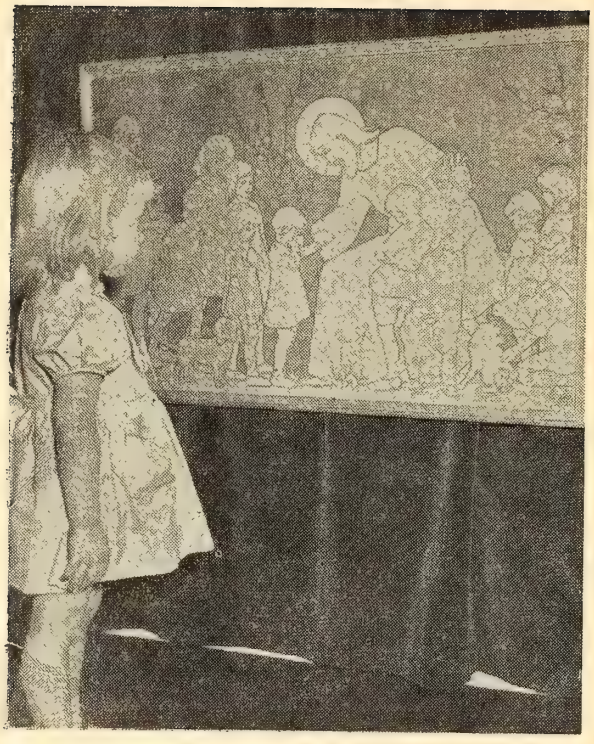
Another concern of Brethren ght to be the way in which e newspaper, the talk in the rbershops and beauty parlors d conversations in all public aces undermine the Christian ctrine of peace, goodwill, otherhood and love. Some ople are never referred to in nd and brotherly ways. In fact, we live in a psychological climate where a person's loyalty is questioned if they so much as lift up the positive side of certain "isms" or if they point out certain imperfections in our own way of life or if people of certain nationalities are given credit for any virtues at all. Actually, we live in an atmosphere of suspicion and hatred where we breathe it in with every breath and are infected by its virus before we know it. In a committee meeting not so long ago I was amazed to hear a man who has always been known among the Brethren for his insistence upon the way of brotherhood and peace speak in an unbrotherly way of certain people. None of us are immune and if that is true of those who are supposedly well grounded in the faith how much truer it is of children.

We are faced in this day and age with a twofold task. First, we must attempt to overcome the unconscious negative influences and, second, we must redouble our efforts to create an atmosphere in which the unconscious influences which invade our unconscious minds will be wholesome and positive and will provide a moral and spiritual undergirding for these days of stress and strain. How can that be done?

In the first place, we need to evaluate the situation in which we find ourselves. We need to have eyes that are open, ears that are alert. We need to become aware of the situation in our own communities and in our own homes. Some years ago I was in the study of an outstanding minister. The telephone rang. When he hung up he said to me. "A member of my parish is just about to go on the operating table. I want to be alone for ten minutes. During that time I want you to go into church, sit about halfway back and look at the front of the church and list all the unworshipful and distracting influences there." I had been in that church a number of times but never before had I been aware of the many things that would unconsciously interfere with the conscious efforts of a person to worship. So it is with you and me. We go on our careless, thoughtless way day after day and forget to take stock of the things that will undermine our own moral and spiritual lives, to say nothing of the children who look to us for direction.

In the second place, we must eliminate the unwholesome unconscious influences wherever possible. I do not mean by this that we should shelter our children. College officials tell me some of their most serious problems come from young men and women who feel an urge to experiment with a side of life they have never seen before. Our children must not become moral and spiritual "hot-house plants." Too little awareness of sin and evil can be almost as bad as too much. Fortunately, or unfortunately, this does not need to give us too much concern. Actually, after we have eliminated all the unwholesome influence from the home environment there will still be enough left outside the home to let our children know there are diabolical elements in our social structure. The most likely place to work on this matter is in our own lives—in our speech, in our actions and in our attitudes.

In the third place, there is the indirect approach. Just as a wise mother will substitute a rubber toy for a sharp object and then later tell the child about the dangers of knives and pins and ice picks, so the wise parents will see to it that the home abounds in evidence of that which is right and true. We can not eliminate all the daily newspapers and magazines which contain words and pictures of



The pictures on the wall, the papers and magazines on the table, the programs on the radio and television, the conversations and actions of adults—all of these are exerting an influence for good or evil on the children

M. Edward Clark

the wrong sort but we can have the church paper in our homes and magazines that have words and pictures of the right sort and by our consideration of them our children will know where we get our ideals and standards.

Some years ago a young man broke his mother's heart by joining the navy and when asked why he did it he said, "Ever since I can remember there has been the picture of a ship hanging on the wall and I can never remember the time when I did not want to be a sailor." What about the pictures on the walls of your home? Do they speak of the strains and stresses, of the sins and evils of our world? Not only that, but do you have sufficient rapport with your children to talk with them about their hopes and dreams, their ambitions and their aspirations? What about the music in your home? Does it express noble aspirations and longings or does it merely re-echo the jitteriness of our age? The Old Testament admonishes fathers to teach the word of the Lord to their children by speaking of it as they sit in the house, as they walk by the way, at even when they go to bed and in the morning upon arising. My guess is that we could change many things if we could change the subject matter and the attitudes reflected in our conversations. Let us overcome unwholesome influences and uphold positive values by a change in the moral and spiritual atmosphere of our homes.

Ethical ideals, moral character and religious faith are not only caught and absorbed they must also have the framework of positive teaching. There are specifics in this realm just the same as in any other realm of knowledge and behavior. This teaching, however, must come at the right time and in the right language. There has been much talk about teaching sex to children and some parents have been overzealous at this point although most of us have sinned in the other direction and have waited too long and have not been alert for the opportunities the children themselves give us. A very dear friend of ours has conditioned her children against certain niceties of etiquette because she has demanded adult behavior of them. The child evangelism movement sins in this regard because it tries to force an adult emotional experience upon a child who does not have the necessary experience and maturity for it, and couples the truths of religion with the language of the theologian and the scholar. Actually, our preparation for parenthood, for being teachers of religion to our children, for being the creators of the proper home environment has been woefully inadequate. Nevertheless, by word and deed, with regularity and constancy we need to offset the negative and vicious influence of our time by filling our minds and the minds of children with Christian truth, with the wisdom of God. More than that, we need to learn to love that which is highest and best by filling our lives with dreams of the kind of life obtainable only by following the pathway of truth, beauty, goodness and holiness.

Studdert Kennedy once said the Christian life is betting your life on God. I think its a pretty safe bet that our children will love what we love if they know for sure that we love them. What a challenge that is, for it calls us to fix our attention and set our affections upon those things which will purify and refine, redeem and transform our own lives and the world of which we are a part.

Reports of the Evanston Assembly

October issues of the Gospel Messenger will carry a series of reports on the World Council of Churches Assembly in Evanston. Next week look for a review of the worship and business sessions of the assembly, also a discussion of its main theme Christ the Hope of the World; Oct. 9, a discussion of the basis of Christian unity; Oct. 16, action on race relations and social questions; Oct. 23, what the council said about international affairs; and Oct. 31, what the council said about evangelism. Brief excerpts from assembly addresses will be included. (See photos on pages 18 and 19 and the message on page 4.)



Den Toten zum Gedenken
Den Lebenden zur Mahnung

Heute vor zehn Jahren schlug Kassels Schicksalsstunde

Die Kasseler Altstadt vor ...

... und nach dem Angriff

A clipping from a German newspaper on the tenth anniversary of the bombing of Kassel, Germany. The heading says: For remembering the dead; for warning the living. In the box are these words: Today ten years ago struck Kassel's hour of fate. The pictures show the city before and after the bombing

TEN YEARS LATER

Dale Aukerman

THE grim hulk of the cathedral stood forlornly in the night sky. Beyond tall, glassless arched windows loomed ther gaping, glassless arches. he long walls, high enough in iemselves, seemed squatty and rotesquely truncated under the reat stumps of the twin spires id under the nothingness of hat had once been a steeply owering roof. In front of the ie wall on a large platform hich had been specially erected t a band and the inevitable mi-circle of dignitaries. Flankg this platform were tempor- y pillars on which glowed the w red flames of bonfires. housands of people stood mute- in the broad square waiting, —waiting not for a fireworks display celebrating some successful revolution, not for any splendid feat or performance, not for the appearance of a deified dictator. These thousands were gathered to commemorate the destruction of their city and the death of more than ten thousand relatives and friends—and on the tenth anniversary of the fateful night when it happened.

The day of October 22, 1943, had been a pleasant and routine one in the city of Kassel, Germany. The important war plants rolled out their products. The little lives of the populace went purring along in their accustomed courses. In the evening the world-famous nuclear physicist, Max Planck, delivered a lecture in which he discussed the possibilities of using atomic energy for war purposes. But then a little later in the evening came the sound of the alarms, the droning advance of hundreds and hundreds of bombers, and the screaming descent of the bombs, bringing the fullest fury of the pre-atomic age. *Die furchtbare* Nacht, the terrorfull night, as the survivors refer to it; *die furchtbare Nacht*, a phrase so weighted with melancholy memories that without further explanation when used it always suffices to distinguish that night from all the others in the thousand-year history of Kassel. The firestorm held sway in most of the city, completing the destruction so cataclysmically begun by the bombs and quickly changing the usual hearty airraid defense into impotent despair and a stunned

V serving in Germany with Brethren rvice

craze to escape from the inferno. The sun rose bright that next morning on a city sufficiently brightened by the ebbing fires; but it could far more easily have penetrated the smoke resting over the ruins than the darkness in the seared, dazed souls of those who survived. From sixty to eighty per cent of the city lay in ruins. The "old city," cultural and residential heart of Kassel (and of little direct military significance), was no more. More than ten thousand people lay dead under the smoldering rubble or in what was left of the streets.

And so, ten years later, the survivors of that night were gathered in solemn reminiscence in the square before their once magnificent cathedral. The bells in the towers rang forth. The mayor spoke, urging in Lincolnesque fashion the utmost exertion in the pursuit of peace as the one fitting memorial for the ten thousand who died on that *furchtbare Nacht.* The band played majestic dirge music, climaxing in the mournful *Der Gute Kamerad,* a military ballad lamenting a comrade fallen in battle. Hats were taken off, heads lowered, handkerchiefs lifted to hundreds of faces. There in that square, under a light fog (so unmercifully absent ten years before), encircled by the skeletons of buildings, and dimly illumined by the somber redness of the bonfires, a pool of grieving humanity, a little sea of human grief, a grief not tumultuous or acute, but mellowed, subdued, and deep. The majority of the people there must have lost their homes that night. There must have been only a few present who had not lost a close relative or friend to the bombs and the fire. And as I, standing there in this multitude, felt this tide of sorrow, I noticed the little old woman close beside me. A black bandana framed the sorrow-worn features of her broad, flabby face. Behind black-rimmed glasses her eyes swam in the material manifestation of her own private eddy of grief. A husband missing in Russia? A son lost over Britain? A daughter incinerated in that terrorfull night? I do not know; but at that moment I too thought back ten years to the period when as a boy in America I listened eagerly to the latest war news as the rich-toned voice of the news commentator would luxuriate in the success of Allied arms: ". . . One thousand bombers participated in the attack, which is reported as extremely effective; only one Allied plane is reported missing." I almost certainly heard such a bare jubilant account of the raid on Kassel but at that time the name *Kassel* meant nothing to me. I had not yet walked through its obliterated blocks; I had not listened to the stories of those who passed that night in cellars and bunkers; I had not talked with persons who had lost their entire families in that hurricane of chaos; I had not had the least imagination of this little old woman or of these sorrowi thousands. And as I, an Ame can, stood lost and unrecogniz in this throng, I felt strange out of place. Ten years befo I as an American could ha been there only in the ski And in a certain sense I as American had been. But throu the freakish ten-year crosscu rents of history I was there the ground, in their midst, tryi to the extent of my powers share in the sorrow of the people, to whom war is not much a bitter memory as abiding reality, sprawling desolate ugliness on every han

The service ended. The mul tude seemed to breathe a fin sigh and then hurriedly di persed on their separate way As I was departing, I paused turn and face the front of t cathedral. The twin towers, li two massive fingerless fis jabbed skyward toward t moon, which at the moment h managed to shove a dim should through a rift in the dark clou Below was the main entran door, crudely walled up wi bricks. Yes, the church had a ways been ready to bless wa but war with the inevitabili

God Can Use the Surrendered Life

Glen Weimer

God aims at the highest for man, for every person.
God thinks of each soul in terms of his greatest potentialities.
God sees the finest, holiest, and best that is possible for this gener tion, and each person in it.
God's thought of you and me is big, grand, magnificent.
God sees the unlimited good that could pour through our lives!
How tragically persons squander God's image of them!
How cruelly men let God down!
Jesus never disappointed God's thought of him. He lived up to God best for him. The measuring rod of his life was God's will ar kingdom.
So we pray, Thy Kingdom come and thy will be done in me no and always.
But God cannot achieve his best in any life, unless that life is su rendered—utterly abandoned to Him. Then even a little life a small place becomes great.
Before God can move in—the me in me must move out—
Prayer is the way the debris of self-will and self-rule is moved out- so that God can come in to mold and re-order life.
O Father, shape my mind in accord with thy mind; temper m emotions to love what thou lovest and in the way thou loves Through Christ who aspired always to be thy beloved So Amen.

f moral law had never been ther than a curse to the church. I walked on, on past cement teps leading only to grass-rown mounds; past a block in hich not a single building had emained; past another bombed-ut cathedral; past partially de-troyed apartment houses, on he walls of which white arrows ointing to certain basement indows lingered on in insen-ate readiness to show rescuers gain where to dig. The farther walked, the more my thoughts ecame a choking rush of sym-athies, convictions and pur-oses. Ah, the awfulness, the ndescribable awfulness of war, uch indeed as can be known nly by civilians who have ex-erienced its most frightful orrors. If only distance and umbers did not callous our earts, if only the secure and heltered one far away could eel the throbbing woe of a war-ereaved mother's heart or truly e the stark tragedy in the limp, utilated corpse of a beautiful hild and could then somehow ompassionately multiply this y ten million, twenty, even fifty illion, then perhaps, crushed nder the burden of this incip-nt calculation, we would with ll our hearts dedicate ourselves o working for peace. Ten thou-nd people, killed in this one ty on that single night; ten housand human lives, wiped ut by a single stroke. Yes, I as walking through a ceme-ry, an extensive mass grave; nd under many of those ounds and hollows lay bones nmoved, undisturbed, since the our of death.

And then there was the matter guilt and the ever-mounting eciprocity of retributions. I had ot been the only non-German that service. I had chanced meet a Dutchman, the driver r a busload of American tour-ts. He attended it. Indeed he ad been there ten years before: e had been in the sky that night a bombardier. His wife was killed in the German bombing of Rotterdam. The wind and the whirlwind. And the end is not yet.

It is one of the most peculiar pranks of history that the nation which now has the horribly climactic potentiality to bomb and destroy has never itself experienced the sobering, restraining horrors of air raids. The American people are generally unacquainted with the appalling civilian woes which modern war can bring. True, we give jittery consideration to the estimates and predictions of our atomic scientists. But in our light-hearted half-hysteria we act as if we have entered into a game of Russian roulette. We jauntily sigh, "Come what may, life or death." But we have not the background of experience to realize that our present sub-lunar game, unlike the roulettist's revolver, will most probably bring neither life nor death, but the ghastly agonies of a world unable to live and not destined to die. We need to heed the meaning of Kassel, or a day will come upon us less tolerable than that day of Kassel's.

Brethren Youth Meet at Anderson

MORE than 2,300 Brethren young people, representing almost every district in the Brotherhood, attended the National Youth Conference at Anderson, Indiana, August 23-27.

In recognition of thirty years of organized youth work in the church, a pageant, Toward This Day, was presented on the opening evening which depicted highlights in the history of Brethren youth work. All six of the directors of youth work—Chauncey Shamberger, Dan West, Leland Brubaker, Raymond Peters, Don Snider and Ed Crill — were present for this event. Other special features presented on the following evenings included the presentation of a play by Charles Rann Kennedy, A Service in the House, by the La Verne College drama department, and a special song festival featuring Marion Downs as a guest artist.

Four of the major addresses given at the times of morning worship dealt with special emphases in the Youth Action Program. Paul Robinson, president of Bethany Biblical Seminary, spoke concerning Christian Faith. Bob Richards, pastor of the church at Long Beach, Calif., and internationally known as Olympic polevaulter, spoke on Christian Witness. The importance of Christian Outreach was discussed by M.





William Smith

The present and former youth directors of the Church of the Brethren, left to right: Ed Crill, Donald Snider, Raymond R. Peters, Leland S. Brubaker, Dan West, Chauncey Shamberger

R. Zigler, and Harper Will, pastor of the church at South Bend, spoke on Christian Fellowship.

The young people were not only interested in watching Bob Richards practice his pole vaulting during the recreation period one afternoon, but they also listened attentively for more than an hour while he challenged all of them to share with other teenagers "the story of what God has done for you." He reminded them that they know how to talk about everything else, so "why not about Christ?" He called upon boys who are active in sports to stand for Christ on the athletic field. While he expressed his appreciation for the elements of genius that he found in the Church of the Brethren, he reminded Brethren young people that our glaring weakness has been in the field of evangelism. He challenged them to a fivefold witness: the witness of a person, the witness of a way, the witness of a new life for every man, the witness for a new kingdom and the witness to the fact of immortality.

Kirby Page conducted the Bible hour each day, giving his youthful audience a bird's-eye view of the Bible. In a major address at one evening session, he called for creating an international mind through support of the United Nations in order to strengthen law, order and justice and to replace the "savagery of atomic conflict." He urged cooperation with all peoples of the world in applying modern farming and production methods to the alleviation of poverty, hunger and disease and condemned all wars and military preparedness. He said, "God needs each of you as a coworker in abolishing war and in establishing a reign of peace that will enable men and women of the world to work together for the common good of all."

During afternoon periods the young people divided into more than a hundred groups in order to discuss thirty different topics. There were also five special interest groups for adult leaders who were present. Especially impressive was the singing of the conference choir composed of 540 young people. A speech choir also assisted in many of the services.

In conference resolutions the young people expressed their objection to universal military training and to weapons of mass destruction. They called upon Brethren youth to show "greater loyalty to the church" and to give more serious study to the Bible in order to understand "the events taking place in our world." They said, "We believe that the church must lead the way to a more Christian nation. Living in a democracy, we have both an opportunity and a responsibility to find expression for the things we believe. We believe that segregation must end, beginning with the church. We serve a God who is color-blind about race."

• • •

"Let no one despise your youth, but set the believers an example in speech and conduct, in love, in faith, in purity."
1 Tim. 4: 12, R.S.V.

Men's and Women's Wo at Annual Conference

Men's Work

Meeting in three postbreakfast c ferences and one morning sess men's work at Ocean Grove discus projects for the year; considered t queries, one concerning a regu page in the Gospel Messenger and other concerning the problem world order; decided to reprint Men's Work Manual in sufficie number to supply a year's deman

At the first meeting the five co cilmen whose terms expired this y were re-elected. They are Fra Click of Staunton, Va., LaVerne M tin of Los Angeles, Calif., Will Powers of Mt. Morris, Ill., Ern Statler of Somerset, Pa., and Mar Stine of Adel, Iowa. Willard Pow was re-elected representative on board of directors of United Chu Men.

When the national council met Saturday morning Ronald Rowla of Hanover, Pa., was elected pre dent. The other officers are: Will Powers, first vice-president, Bru Tharrington, second vice-preside Ray Petersime, third vice-preside Martin Stine, recording secreta Robert Greiner, treasurer, and R. Mohler, executive secretary. Pron tion of road signs and decals automobiles and luggage, the T Dollar Club, the Fellowship Tithers and the every-man plan w designated projects for the year the council. The council also call upon the local men's work groups stress churchmen's week in Octo and to give direct support to t Brotherhood Fund.

At another of the morning me ings the relationship of the pas and laymen was presented by E ward Ziegler and Lester Rosenb ger. Ecumenical witnessing was t topic of the third postbreakfast c ference. Willard Powers reported the activities and aims of Unit Church Men.

Some emphasis was given to gional organization on Wednesd morning. After the business was c cluded the men divided into regio groups in order to acquaint th with the regional organization, strengthen it where it already exist and to start one where none exist

Men's work at Ocean Grove h fruitful and interesting meetings; t spirit was excellent, the attendan better than average, the enthusia high and the fellowship inspiring.

Women's Work

Under the able leadership of M

ara Halladay, president of the Na-
onal Council of Women's Work, a
umber of sessions were held in con-
ection with the general Annual Con-
rence.

District and regional women's
ork people met for a postbreakfast
nference on Wednesday morning
r a panel of the National Council
ficers — Mrs. Harriett Bright, Mrs.
ladys Royer, Mrs. Leah Zuck and
uth Shriver, secretary. They dis-
ssed the subject of Emerging Con-
rns.

Following the adult session on
ednesday morning, where men's
nd women's work joined together in
e splendid session on the church's
rogram for older adults, the
omen's work business session was
eld in the Auditorium. Over a thou-
nd women participated. The high
ot of the hour was the address on
e subject, Women Are World
itizens by M. R. Zigler, who made
rethren women feel that their influ-
nce can reach all the way around
e world in important and critical
eas of life today.

Mrs. Bright, vice-chairman of the
ational Council, presented the na-
onal project for 1954-55. The goal
$55,000 was enthusiastically
lopted, insomuch as $56,202 had
en raised in 1953.

The nominating committee, Mrs. J.
Robinson, chairman, presented a
ate of nominations for the missions
rector of the National Council of
omen's Work. Mrs. Harriett Bright,
ho had served one term, was re-
ected for another three-year term.
e was installed later by the presi-
nt, Mrs. Sara Halladay. Mrs. E. R.
sher, former national president,
esented a corsage to Ruth Shriver,
xpressing appreciation for her years
service in the field of women's
ork.

On Thursday morning a postbreak-
st conference was held in which the
pic, Our Women's Work Program
r 1954-55, was discussed by the na-
nal program directors, Mrs. Har-
tt Bright, missions; Mrs. Gladys
yer, aid-service; Mrs. Leah Zuck,
mebuilders; Bible study and
iritual enrichment emphases, Mrs.
orence Schwalm; other new em-
ases, Ruth Shriver.

Friday morning at a postbreakfast
nference, Mrs. Halladay, who had
st completed a trip to Europe, gave
enthusiastic report of her experi-
ces with women of other countries
d the impressions she had received
needs to be met.

In addition, many women at the
nference attended the adult work-
s' luncheon held on Saturday and
also felt a special interest in the Friday evening service in the Auditorium when Rosa Page Welch spoke on the subject, All the World Is a Family.

The business sessions and general inspirational sessions of the Conference are likewise followed with increasing interest by Brethren women who are coming to feel that the total program of the church is their concern.

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Brethren Publishing House, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*).—Editor.

High Note, Low Note. Anne Emery. Westminster Press, 1954. 216 pages. $2.50.

A delightful story of a young girl during her senior-high year. Generally lighthearted and yet deals with many of the problems of young people at this age. — *Betty Lou Hershberger, McPherson, Kansas.*

***The True Book of Science Experiments.** Podendrof. Children's Press, 1954. 48 pages. $2.00.

A book which can be used by children of second and third grade reading levels. It offers many delightful opportunities for experimentation with air, magnets, gravity, water, sound, heat and cold.—*Dessie Miller.*

***Worship God.** Orene McIllwain. John Knox Press, Revised 1954. 156 pages. $1.50.

The author has given sound concepts of worship for all age groups and at the same time shares outstanding program ideas and materials.

All worship leaders should read this book. It will give criteria for re-evaluating our worship programs and help motivate us to seek new depths and meaning in worship experiences.—*Dessie Miller.*

Exploring Our Country. Hamer, Follett, Ahlschwede, Gross. Follett Publishing Company, 1953. 400 pages.

One might well wish to be back in school and have the privilege of studying such a splendid and attractive book as Exploring Our Country. It contains thirteen units, everyone of which is beautifully illustrated with pictures, maps and sketches which set forth the story of our country. History and geography are taught together. The book is especially adapted for Grade V, but all grades would reap a wealth of information from it and adults would find the entire book fascinating.—*Anetta Mow.*

***You Can Conquer.** Clarence E. Macartney. Abingdon, 1954. 158 pages. $2.00.

There is a constant spate of books about how to attain peace of mind, security, mastery of fear, even some written by clergymen! Here is a book by a distinguished Presbyterian pastor which does not take a primrose path. Each chapter discusses a problem that has beset men and women across the years — fear, temptation, grief, loneliness — and shows how Christ helps. This book is not a bright, happy, kindergarten approach to man's need; it is an adult, radiant, wise presentation of Christian faith and hope. This is Biblical life-centered preaching at its best.—*Edward K. Ziegler.*

***Guiding Youth in Christian Growth.** Oliver DeWolf Cummings. Judson Press, 1954. 192 pages, $2.50.

Here is an excellent book for use in training and stimulating youth leaders and teachers. The book is based on the premise that the teaching of youth should lead them into a fellowship with Christ and ultimate dedication of life to his way. Methods and procedures in teaching are brought to life by using the methods of Jesus as the primary example. The book also brings the Bible into a prominent place in the teaching and leading of youth. It attempts to show that the Bible can be made interesting for youth as well as adults. The author lifts the sights of all teachers by showing them their responsibility of being a counselor and friend as well as a teacher. It gives techniques in leading youth as well as stimulation to become a better teacher—*Joseph M. Long, Chambersburg, Pa.*

Raising Money for Church Building Projects. Arthur W. Lumley. Abingdon Press, 1954. 128 pages. $2.00.

This excellent book should prove most helpful to any church committee anticipating a major fund raising campaign. The organization and mechanics for fund raising herein suggested are in general agreement with well-accepted practices. The book is well outlined and easy to read. The frequent use of italics highlights and emphasizes the most important features of the book. Perhaps the stewardship emphasis for giving is not pointed up as effectively as it might be.—*Forrest U. Groff.*

KINGDOM GLEANINGS

Achievement Possible If . . .

Brotherhood Fund receipts totaled $1,005,414 on Sept. 10. Thus $269,586 is the minimum needed by Sept. 30 to attain the goal of $1,275,000. This amount yet lacking *averages only $261.23 per church or $1.41 per member.*

In the realization that achievement of the goal is a very real possibility for the first time in years, we are called to new heights of personal and congregational sharing. Is it too much to anticipate in our united strength we can rise above anything we have done heretofore?

This is a day for heroic action. Christ makes us free to go beyond the expected. It was he who asked, "What do you more than others?"

—Norman J. Baugher
Secretary, General Brotherhood Board

Note: Remittances must reach Elgin by Sept. 30 to be included in the Achievement.

L. R. Holsinger has resigned as pastor of the Springfield church in Northeastern Ohio, to take effect next June 1, when he will have completed twenty years of service in that congregation. He plans to do supply preaching and will be available for meetings of a week's length.

Looking toward the possibility of organizing a Church of the Brethren congregation in Pueblo, Colo., the Board of Administration of the district is desirous of having the names and addresses of Brethren now living in and around that city. Send the information to H. M. Coppock, Field Representative, P. O. Box 425, Springer, N. Mex.

In recent years citizens have been exempt from tax on as much as 20% of their adjusted gross income, if given to nonprofit organizations. The law was revised by the 1954 Congress so that the "maximum deduction for individuals is raised from 20% to 30% of adjusted gross income. The extra 10%, however, is allowable only for contributions to educational institutions, hospitals and churches. Corporations are allowed up to 5% of taxable income, with a carryover of any excess to the two succeeding taxable years."

Refugee Resettlement Notes

The United Nations' High Commissioner for refugees, Dr. G. J. Van Heuven Goedhart, in a statement to the World Council of Churches assembly, said that the activities of the World Council and cooperating churches in refugee work are evident that Christians have started "to translate their faith and their hope into terms of practical programs." Dr. Goedhart said refugees are walking off into the unknown with nothing more than a little bundle and the conviction that the free world will restore their basic rights and their human dignity. "They come to us with confidence and hope," he said, "and the one thing which Christians cannot afford to do would be to let them down."

Plates with a picture and brief history of t Staunton church are on sale by the men's work of t church for $2.85, plus 15c postage. Send your orders a check to Carmen Davis, Box 72, Staunton, Va.

Mrs. Bruce Wood was re-elected president of t American Association of Women Ministers at their a nual convention in Chicago. With a membership three hundred women the organization represents se enteen denominations.

Home-comings

Beaver Creek church, Iowa, rally day and hom coming, Sunday, Sept. 26, all day services.

Pleasant Valley church, W. Va., all-day hom coming, Oct. 3. The guest speaker is Vernon Beckm of Inwood, W. Va.

Bupps' Union church near Loganville, Pa., Sunda Sept. 26. Bro. Murray Lehman, minister in the Ea Fairview church, Pa., will speak at the services begi ning at 10:15 a.m.; at the afternoon session Bro. Willia Longenecker, pastor of the Stevens Hill church, P will be the guest speaker.

Anderson church, Ind., Sunday, Oct. 3, 9:30 a. Elder Howard B. Dickey will be the guest speaker.

McClave church, Colo., Sunday, Oct. 10, all-d meeting.

Beech Grove church, Ind., Sunday, Oct. 10. Bask dinner at noon.

Quakertown, Pa., home-coming and harvest mee ing, Sunday, Oct. 3, with services beginning at 10: a.m. and 2:30 and 7:30 p.m. Warren Ritter, Harp Snavely and John Landis will speak. Basket lunch bo noon and evening.

Pastoral Changes

A number of pastors have changed or will be chan ing locations. We are printing herewith a list of tho pastors in the Pacific Coast Region with the name their new charges and their new addresses accordi to information received in the Ministry and Home Mi sion Commission office.

California, Northern

Donald G. Holsopple, 1746 Thirty-fourth Ave., S Francisco 22 (San Francisco)

Joseph R. Jennings, Box 595, McFarland (McFarlan

Harley Stump, Box 691, Empire (Empire)

California, Southern, and Arizona

W. David Albright, 2478 Fourth St., La Verne (I Verne assistant pastor)

Clarence R. Bowman, 4114 Swift Ave., San Diego 4 (S Diego)

Robert G. Mays, 616 S. Birch St., Santa Ana (San Ana)

Wayne L. Miller, 4416 N. Thirty-first Ave., Phoeni Ariz. (Lynnhaven, Ariz.)

Paul B. Studebaker, 1166 Del Rey Ave., Pasadena (Pasadena)

Idaho and Western Montana

Robert E. Keim, 343 Third Ave., N., Twin Falls, Idah (Twin Falls)

Oregon

David L. Holl, 460 Twenty-first St., Springfield (Nich olas Garden)

Washington

Marion C. Cupp, Salkum (Richland Valley and Salkum

Brotherhood Theme: Win Men to Christ

Anniversary and Dedication

Oakland church, Ohio, dedication service for the new Sunday-school rooms and home-coming on Sunday, Oct. 3. Bro. Moyne Landis, executive secretary for Southern Ohio, will be the guest speaker.

Sunnyland church, Lorida, Fla., twenty-fifth anniversary, Sunday, Sept. 26. There will be all-day services.

The Church Calendar

September 26

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson: Living Witnesses. Matt. 5:13-16; John 1:40-24a; Acts 4:13-20; 8:4-8, 26-40; 2 Cor. 5:11-20; 1 Peter 3:13-16. Memory Selection: Let your light so shine before men, that they may see your good works and give glory to your Father who is in heaven. Matt. 5:16 (R.S.V.)

CBYF Topic: Worship and the Arts

Sept. 26—Oct. 3 Christian Education Week

Oct. 2 Eastern Pennsylvania men's work rally, Lancaster

Oct. 3 World Communion Sunday

Oct. 3 Rally Day or Loyalty Sunday

Oct. 7-9 District meeting, Oregon, Medford

Oct. 8-10 District meeting, Florida, Georgia and Puerto Rico, Camp Ithiel

Oct. 8-10 District meeting, Nebraska, Kearney

Oct. 8-10 District meeting, Southwestern Kansas, Garden City

Oct. 10 Men and Missions Sunday

Oct. 10-17 Churchmen's Week

Oct. 13 Churchmen's rally day

Oct. 14-17 District meeting, Southern California and Arizona, Glendora

Oct. 15-17 District meeting, Northwestern Kansas, Portis

Oct. 17 Laymen's Sunday

Oct. 18-21 Central Region conference, Manchester College, North Manchester, Ind.

Oct. 19-21 District meeting, Middle Maryland, Pleasant View

Oct. 19-21 District meeting, Middle Pennsylvania, Everett

Oct. 21-23 District meeting, Second Virginia, Barren Ridge

Oct. 21-24 District meeting, Northern California, McFarland

Oct. 22-24 District meeting, Southeastern Kansas, Verdigris

Oct. 23 District meeting, Western Maryland, Cherry Grove

Oct. 24 World Order Sunday

Oct. 26-27 District meeting, Southern Pennsylvania, Huntsdale

Oct. 26-28 National Convocation on the Church in Town and Country, Salina, Kansas

Oct. 27-28 District meeting, Western Pennsylvania, Somerset

Oct. 28-31 District meeting, Idaho and Western Montana, Twin Falls

Oct. 29-30 District meeting, Southeastern Pennsylvania, New Jersey, E. New York, N. Delaware, Wilmington, Del.

Oct. 31 Reformation Day

Oct. 31 World Temperance Sunday

Nov. 2-4 District meeting, Northwestern Ohio, Defiance

Nov. 3-4 District meeting, Eastern Pennsylvania, Big Swatara, Hanoverdale house

Love Feasts

Colorado

Oct. 3, 7:30 pm, Haxtun

Florida

Oct. 24, 6:45 pm, Sebring

Illinois

Sept. 25, 7:15 (CDT), Hurricane Creek

Sept. 27, Oakley

Indiana

Oct. 2, 7 pm, Anderson

Oct. 3, Clear Creek

Oct. 3, 7 pm, Fairview

Oct. 3, 7 pm, Ladoga

Oct. 3, Nappanee

Oct. 4, 7 pm, New Hope

Oct. 9, 7:30 pm, Beech Grove

Oct. 9, 7:30 pm, Buck Creek

Oct. 9, 7:30 pm, Windfall

Oct. 10, 7:30 pm, Burnettsville

Oct. 23, 7:30 pm, Wabash Country

Maryland

Oct. 3, 6:30 pm, Westminster

Oct. 3, 7 pm, Sams Creek

Oct. 9, 5:30 (EST), Brownsville

Oct. 10, 7 pm, Edgewood

Oct. 31, 7 pm, Baltimore, Woodberry

North Dakota

Oct. 3, 8 pm, Pleasant Valley

Ohio

Oct. 2, 7:30 pm, Potsdam

Oct. 3, 7 pm, Brookville

Oct. 16, 8 pm, Stone Lick

Oct. 24, New Philadelphia

Oklahoma

Oct. 3, 8 pm, Washita

Pennsylvania

Oct. 2, 7 pm, Spring Run

Oct. 3, 2 pm, Spring Grove, Blue Ball

Oct. 3, 6:30 pm, First, Philadelphia

Oct. 3, 7:30 pm, Center Hill

Oct. 3, 7 pm, Claysburg

Oct. 3, 6 pm, Ephrata

Oct. 3, 6 pm, Lebanon

Oct. 3, 6 pm, Lititz

Oct. 3, 6 pm, Lower Conewago

Oct. 3, 7 pm, Middle Creek

Oct. 3, 6:30 pm, New Enterprise

Oct. 3, 7 pm, Pittsburgh

Oct. 3, 2 and 6 pm, Richland

Oct. 3, 7 pm, Rummel

Oct. 3, 7:15 pm, Smithfield

Oct. 3, 7 pm, Tire Hill

Oct. 3, Woodbury

Oct. 9, 7 pm, Perry, Three Springs

Oct. 10, 10:15 am and 6 pm, Codorus

Oct. 10, East Fairview

Oct. 10, 7:30 pm, Hooversville

Oct. 10, Woodbury, Holsinger

Oct. 16, 1:30 pm, Back Creek, Brandt's

Oct. 16-17, 10:30 am and 2 pm, Falling Spring

Oct. 16-17, 1:45 pm, Springville, Mohler

Oct. 17, 7:30 pm, Lower Claar

Oct. 17, 7 pm, Mt. Joy

Oct. 17, 6:30 pm, Quakertown

Oct. 17, Woodbury, Curryville

Oct. 24, Upper Codorus, Black Rock

Tennessee

Sept. 25, Meadow Branch

Oct. 2, 7:30 pm, Knob Cerek

Virginia

Oct. 3, 6 pm, Buena Vista

Oct. 3, 6 pm, Danville

Oct. 3, 7 pm, Linville Creek

Oct. 3, Roanoke, First

Oct. 9, 7 pm, Galax

Oct. 23, 7 pm, Bassett

West Virginia

Sept. 26, 7 pm, Robinson

Oct. 3, 7 pm, Keyser

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. Vernon Beckman of Inwood, W. Va., in the Pleasant Valley church, W. Va., Oct. 3.

Bro. C. H. Petry of Miami, Fla., in the Beech Grove church, Ind., Oct. 21-30.

Bro. Warren Shoemaker of Osceola, Mo., in the Granada church, Kansas, Oct. 4-13.

Bro. Charles Zunkel of Elgin, Ill., in the Ashland Dickey church, Ohio, Oct. 3-10.

Bro. J. A. Robinson of Ephrata, Pa., in the Ephrata church, Pa., Oct. 10-17.

Bro. Duane H. Ramsey of Washington, D. C., in the Waynesboro church, Va., Oct. 10-17.

Bro. Nevin H. Zuck of Elizabethtown, Pa., in the Lebanon church, Pa., Oct. 10-17.

Bro. J. T. Glick of Bridgewater, Va., in the Bassett church, Va., Oct. 3-17.

Bro. E. Myrl Weyant of Imler, Pa., in the Hatfield church, Pa., Oct. 4-17.

Bro. Clarence Fike of Goshen, Ind., in the Elkhart Valley church, Ind., Oct. 7-17.

Bro. Guy S. Fern of Baltic, Ohio, in the New Philadelphia church, Ohio, Oct. 10-17.

Bro. James Eshleman of Bridgewater, Va., in the First church, Roanoke, Va., Oct. 10-17.

Bro. Wilfred N. Staufer of Greensburg, Pa., in the East Fairview church, Pa., Oct. 17-31.

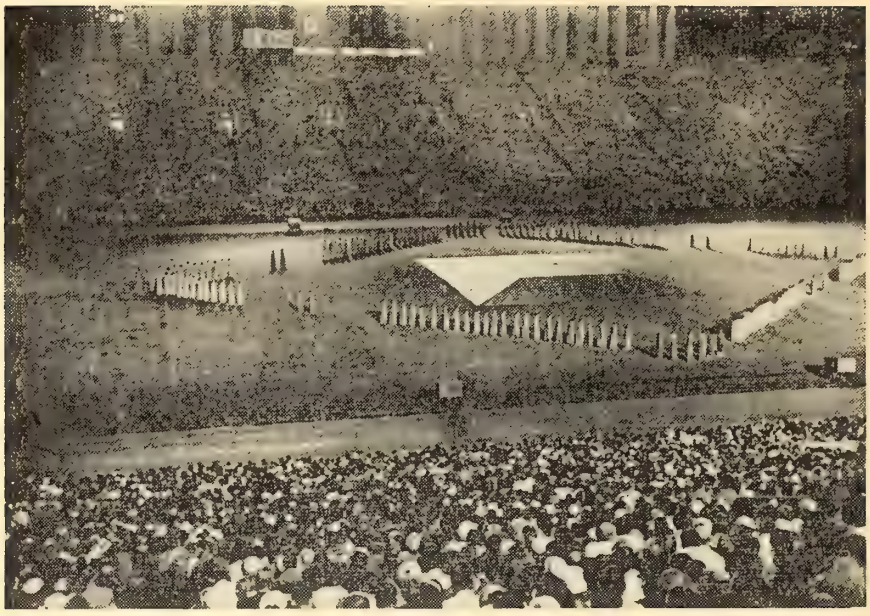
Gains for the Kingdom

Two baptized in the Elkins church, W. Va. **One** baptized and one received by letter in the First church, Roanoke, Va. **Twenty** baptized in the Eastern Mt. Carmel congregation, Va. **Two** received by letter in the Sebring church, Fla.

Six baptized in the Quakertown church, Pa. **Nine** baptized and two rededicated in the Mt. Joy church, Pa. **One** baptized in the Martinsburg church, Pa. **Eighteen** baptized and thirty-five received by letter in the Drexel Hill church, Philadelphia, Pa. **Eight** baptized in the Tire Hill church, Pa.

Twenty-six baptized and one received by letter in the Sugar Creek church, Ohio. **Seven** received by letter in the Brookville church, Ohio.

World Counci

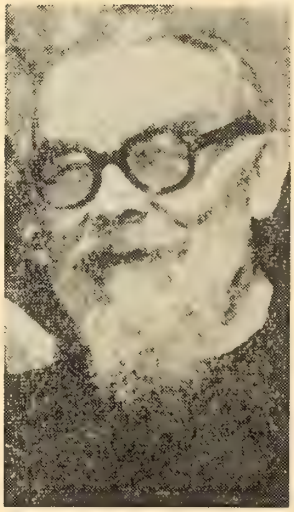


A Festival of Faith was Chicago's welcom to the delegates of the Second Assembly the World Council of Churches on th opening Sunday of the conference. Th two-and-one-half hour festival told the sto of creation, salvation and consummation b combining Biblical narrative, music, ligh and interpretive pantomime. One hundre twenty-five thousand persons jammed So dier Field, where the unusual spectac was given





Among the many delegates from other countries were (left) Pastor Martin Niemoeller, foreign secretary of the German Evangelical Church (seated), and Rao Saheb Rajaiah D. Paul, secretary of the Church of South India; Dr. Adolph Keller of Switzerland (below), Rev. Peter Fagel of Belgium (right, top); the Rev. Per Lonning of Norway







English, French and German were used in the sessions of the Assembly and earphones enabled delegates to hear any one of them



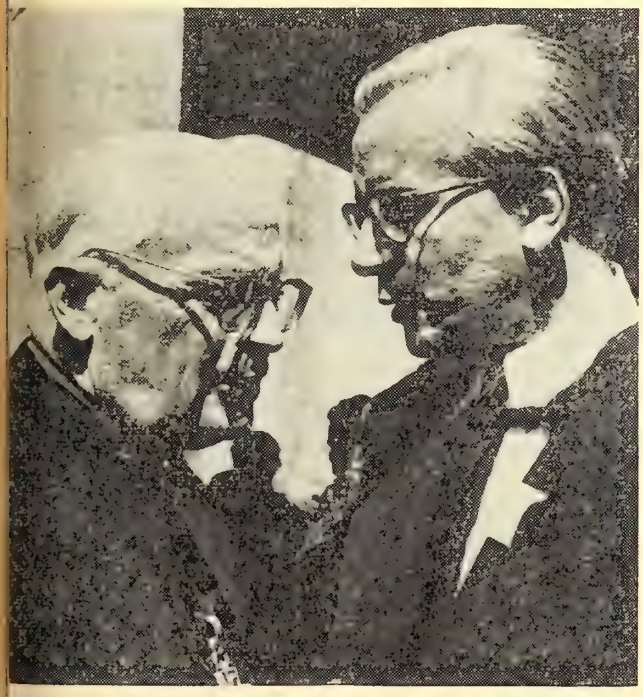
Church of the Brethren delegates, M. R. Zigler (left) and Norman J. Baugher, listen to discussions at the Assembly of World Council

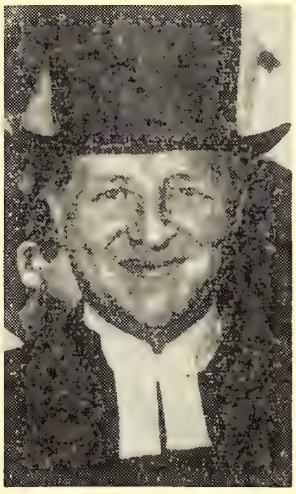
Assembly

Delegates from 161 communions in 48 countries assembled in McGaw Memorial Hall of Northwestern University at Evanston, Ill., for plenary sessions of the World Council of Churches' Second Assembly. On the speakers' platform is a banner with the Greek word "Oikoumene" — meaning "of the whole inhabited earth" — and refers to the universality of the church. Some 168,000,000 Protestants and Eastern Orthodox churchgoers throughout the world belong to member churches of the World Council



Two foreign churchmen, Dr. Heinrich Grueber, former liaison representative with the Soviet Zone government for the Evangelical Church in Germany (left), and Bishop John Peter of the Reformed Church of Germany. Twenty from Iron Curtain countries attended







Other delegates from outside the U. S. were Dr. Aimo T. Nikolainen of Finland (above left) and Bishop P. Mar Chrysostom of India



Some of the 500 reporters from newspapers, news agencies, magazines and church publications write their stories after a session



Placards identify groups of delegates from forty-eight nations at plenary sessions of the World Council of Churches' Assembly

From "Bad" Fortune to Good

A story about some of the work of the Florida Home Missions—Brethren Service Unit . .

Ruth Griggs
Chosen, Florida

OUR first contact with the Fortune family was last December when pale weary-looking Mrs. Fortune brought little Linda to the nursery for care while she worked in the packing house. Three-year-old Linda, weighing only twenty-two pounds, seemed frightened by the large "family" of nursery children. She cried incessantly for her mommie and daddy. No plaything could catch her attention; no cuddling could comfort her; she ate nothing. We tried to put some vitamin drops in her milk both in the glass and the bottle, but she was grieving so much she did not even take her faithful "ninny" (bottle).

After several days of this, we could stand it no more. In talking with Mrs. Fortune about Linda, we learned that Mr. Fortune was serving thirty days in the West Palm Beach jail for drunkenness and disturbing the peace. Having daddy gone was a major adjustment for Linda, who was very much attached to him. She had the second adjustment of her mother going to work, plus the completely new world at the nursery, and it was just too much for her. Mrs. Fortune immediately made arrangements for her to stay with a neighbor, where Linda was satisfied owing to the familiar surroundings.

We had no more contact with the family until the morning before Christmas. When I answered a knock at the door, I found an ill-kept, dirty, long-haired, long-whiskered man on the porch. Twirling a soiled cap nervously in his hand, he began, "Please, Miz Ruth, what do I need to do to get a Christmas basket for my family. I got mixed up in a little trouble and just got out of jail. I'm supposed to get on as a television serviceman any day . . . that is if TV business picks up. My wife is down there crying because we don't have anything to cook for the seven of us. And with tomorrow being Christmas . . . you know. If you have anything to do with the grocery baskets, we'd sure appreciate if you'd get us one."

All of the Salvation Army grocery boxes had already been allocated, but behind me in the hall was an unexpected bushel basket of groceries brought in fifteen minutes earlier from a local church group.

"Mr. Fortune, just a few minutes ago a church here in town brought this basket of food. I'm sure they would be happy for your family to have it. I'm sorry you got into trouble and had to stay in jail so long. I feel that I must say one thing, Mr. Fortune. We're always glad to help people whenever we can, but when the money is going down the drain for alcohol. . . ."

"I know how you feel, Miz Ruth," he replied seeming to welcome a chance to talk about his problem. "I was raised right, believe me. I was always in Sunday school and church while I was growing up. I preached a while, too. My mother was a good woman. Last year my wife and I were working in the kitchen of the Salvation Army center in West Palm Beach. Sometimes I can hardly believe that I have fallen into the pit just like those drunks that used to come in there. But this is my last time. I'm going to spend a sober holiday season. Just come down and see."

The next Sunday, our Sunday-school children reported that Mr. Fortune was in jail for being drunk the night before. Instead of going to church, we went to the jail. Answering to our call, Mr. Fortune came to the little peek hole and said, "Well, hello. What are you doing down here?"

I replied, "Well, maybe a first question is, 'What are you doing here?' You said you were going to spend the holidays sober."

He gave us a story about being mistakenly picked up by the poli after a complaint had been made r garding the conduct of a drunke neighbor in his block. The poli said he was very drunk, so v chalked it up as an attempt to sa face and inquired about his job. "W your job be there for you when yc get out of here?"

"I don't know if it will or nc Mister Hap. If you could ask the to hold it for me it might help. sure need to keep that job."

In the interest of saving the ma the camp manager saved his job. M Fortune was released in a couple days and went back to work.

Members of the nursery sta visited in the home frequently, some times taking clothing from the rum mage supply or reading material quiet amusements for children in be with the measles.

As far as we could tell, Fortune were getting along pretty good. Man other people in the camp were not- work was slack all winter. The idle ness, uncertainty and poverty le many people to drink. Mr. Fortun said, "If I get just a whiff of alcoho I go crazy to get some."

Then it happened. One Saturda night Mr. Fortune got to drinkin with some of his neighbors. He cam in and beat his wife, stabbed her i the upper arm with a knife, and ha her backed into a corner of the hous ready to stab her throat when a sobe neighbor rushed in and corralled hir As you might guess, he got into jai

Sunday morning his teen-age son came over and told us about it. W did a lot of checking on the stor before we went to see Fortune. Mrs Fortune was nervous and shaky a she related the incident to me.

Mr. Fortune had sobered up over night and was doing some pretty clear thinking. When he saw us, h hung his head and said remorsefully "I can hardly face you folks after al you've done to help me. Seems like the more people help me, the wors I act. I suppose you're through wit me."

"No, sir, we're not through with ou. You are fighting a hard battle gainst liquor. We realize that. Just ecause a man has slipped doesn't ıean that we're ready to quit. How ıng will you be in here?"

"They've got me bad this time . . . ır stabbing my wife. She says she ill not press charges against me ıough."

"How much does it take to bail ou out?"

"$150, Mr. Hap."

"O. K. Now if I get you out, I'd ke to see you get some real help ıat would keep you out of jail. I'd ke to see you go to the Alcoholics nonymous meeting tomorrow night. hat's a group of men and women ho are all trying to stay sober. ome of them have been worse off ıan you are. They could help you. ould you be willing to go to their ıeetings each Monday night with illie Walker?"

"Oh, yes, sir! I need their help. o you know where I'd like to live? ight up there beside Willie Walker. e's been through this and could help ıe."

An overjoyed Mr. Fortune walked ut of the jail Sunday afternoon. He as full of hope. He got his job back. r. Walker was interested in helping, nd contacted the judge before the ial and explained Fortune's willingess to receive A. A. help and their eling that he should be given a ıspended sentence so as not to ggravate his problem by loss of job, overty, further debt and resultant ressures. The judge gave Fortune a od talking to, a rather severe ntence and a suspension.

Soon afterwards, Mr. Fortune ceived the good news that a ooden three-room camp house was vailable for him. It was in a good ction of camp with only one alcolic close. The family's morale hit 0 plus. Hap and Mr. F. made a ttle table in the shop for the new me. We had the family over for pper one night and played check-s, helped Mrs. Fortune cut out some orts for Linda and planned a dget with both of them which ould get their debts paid off. Mr. rtune has been coming to a tiny nday morning group for adults here we are studying together a ok on practical psychology and orking Christianity. Often he is the ly one there and we have a warm ne.

Alcoholics Anonymous has as one their twelve steps a faith in a igher Power. We hope that through s struggle to overcome drinking, r. Fortune will have the good forne to find God and abundant life!



Keeping the Peace

THE train had crossed the border from Germany to Holland. After having our passports examined, the three of us who were traveling in the same compartment began to visit. At first our conversation centered around where we had been and where we were going. The younger woman was returning from an International Catholic Youth Conference in Cologne. The other woman had been to Frankfurt. Both asked why I, an American civilian, was living in Kassel. First, I said that we were with the Brethren Service Commission and that Brethren, along with the Quakers, were one of the historic peace churches. The older woman said, "The Quakers have done much good." Then came the work of the Heifer Project. Again this woman spoke, "Interfaith."

It always is a joy to show family pictures and so from my billfold I took the picture of our son and little niece. As my friend, who had done the commenting, saw little Joy's picture, she said in a clear voice, with emotions under control, "I am a Jew. I had a beautiful grandchild, too, who died in the gas chambers." Then came that faraway look that one learns to understand over here. After that a dead silence. Our other friend and I finally ventured to remark that such a thing never must happen again. From there on our conversation drifted into more casual lines. As we reached Amsterdam and were shaking hands in farewell, my Jewish friend said to me, "I hope that you will keep the peace for us." Keep the peace! Shaking her hand more firmly I said, "We will try."—Mrs. Frances Rolston, Hampshire, Ill., (pictured left above at work in kitchen of Kassel House).

Mr. and Mrs. Wendell Rolston returned recently, after a year of volunteer service in Germany. Mrs. Rolston served as housemother at Kassel House, and Mr. Rolston served with the Heifer Project Committee.

REFUGEE RESETTLEMENT NOTES

They escaped but . . . they are still without a home. They are German, Russian, Ukranian, Polish, Hungarian . . . many nationalities. They are the millions of refugees who had to separate themselves from all they loved. Some of these refugees can be given the opportunity to build a new life in the United States—provided American citizens will sponsor them.

They look to you—and to Brethren like you all over the country. If you will arrange job and housing assurances, they can again enjoy a happy life. So little from you . . . and so much to them.

Write: Refugee Resettlement Office, Brethren Service Center, New Windsor, Md.

Observing Armistice Day As a Day of Worship and Singing

Glen Weimer
Arlington, Virginia

WHEN the Christian faith ceases to be the lyric of the heart, it is impotent to move and change the world. God not only puts ideas and ideals in the mind; he inspires deathless song in the soul. The Christian faith at its deepest and highest expression is a singing faith. It is the heart alive and beating with the music of Christ that can woo and win our tired and travailing world. Our world is songless because it has lost God. Our world is gloomy because the light of life has been shut out.

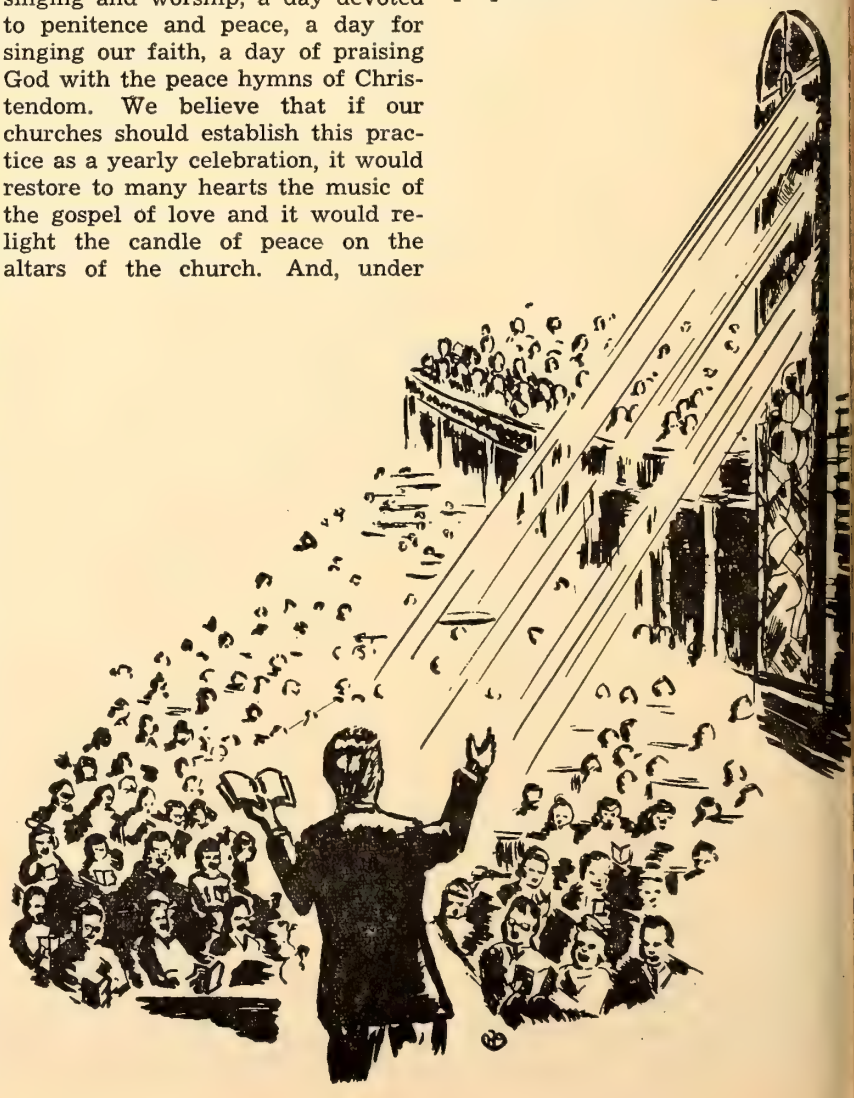
But tragically, many in the church have unwarmed hearts, unillumined minds and songless souls. They walk in the world with the world on dragging feet. What has happened to that song of God which was meant to fill and overflow the temple of the heart and this sad and suffering world? What has happened to our faith that peace is God's will, that peace is God's way with man, that peace is the divine order of life, man with man? Why is not this gospel of peace pouring into the world in the form of marching triumphant song? The world is waiting for a people whose faith is song and whose song answers the deepest hungers of life.

We have every reason to believe that Jesus and his friends brought the singing spirit to the aching soul of the first century. Only the God-inspired, God-surrendered, singing church can capture the mind, imagination and will of a distracted, strife-ridden, war-fearing, hate-infected earth. When St. Francis and his brothers lived, they shook a gloomy and degenerate age by their singing faith and a joyous life of love. The more life is centered in itself, the less it sings and can sing. The force of the reformation was the birth of a singing people of God. Even in our time, it was the singing faith of the Scandinavians who withstood the coercions of totalitarianism.

It is against this background that the national Music and Worship Committee has proposed that the churches of our Brotherhood set aside Armistice Day this year as a day of singing and worship, a day devoted to penitence and peace, a day for singing our faith, a day of praising God with the peace hymns of Christendom. We believe that if our churches should establish this practice as a yearly celebration, it would restore to many hearts the music of the gospel of love and it would relight the candle of peace on the altars of the church. And, under God, it could become a movement within Christendom that would s the heart of humanity to embrace t way of Christ.

Planning the Observance

The observance should be an a day experience, under the church ablest leadership. For weeks, th leadership should be undergird with prayer by the whole church preparation for the significant ser



es. The day's observance ought to
egin not later than ten in the morn-
g with fellowship meals at noon
id in the evening. Both meals
ight to be served without charge,
it the opportunity should be pro-
ided for worship in giving to the
use of peace and reconciliation.
he evening service might conclude
ith a vital, creative drama on peace
hich would illumine the church's
ith and doctrine of peace. The final
t of worship could well be the dedi-
ation of life to the God of peace and
the vocations of peace. More de-
iled plans are outlined in the Sep-
mber issue of The Ministry of
usic.

If a local church thinks the observ-
nce too ambitious for it to try alone,
t one or more churches in the area
in in establishing this tradition in
eir larger community. To this
bservance, other Christian groups
ould be cordially invited to par-
cipate. For as the Christian doc-
ine of peace becomes song, it will
nconsciously pass into thought and
fe. To see this Armistice Day prac-
ce started this year is a task for
e whole church and primarily for
e committees on peace, worship
id fellowship. These should begin
orking, planning and praying now
build up an expectancy in our
eople and to establish the condi-
ons of soul which permit God to
ork mightily in his people. On this
y, we would highlight the Chris-
an life as the life of peace and
acemaking. We would direct our
eople to the vocations of peace in
world geared for war. In too many
arts the fires of a great faith, a
eat joy, a great love and a great
votion have gone out. The world
s mastered many hearts. But may
od capture our hearts again, may
e give him a chance to master us
ew and so turn our hearts to sing-
g.

e Challenge

A day of singing the peace hymns
the church could be the beginning
a movement through which God
ight turn back the tides of evil and
r that devastate the earth. It
uld mean for us the rediscovery of
e gospel of peace and joy; it could
ean for us a reconception of the
ctrine of peace; it could mean for
a rededication of life to the way
d program of peace discernible in
rist our Lord. The last act of
sus before leaving the upper room
s to sing a hymn. He faced the
rst in man with the music of God
erflowing his soul. God's great in
ery generation have been singers.
hen God touches the heart, we can-
not help but sing. But when the world touches the heart, the music dies in us. Let us gird ourselves to the discipline of making Armistice Day a day of singing and worship. God will answer with his presence and commission many souls to take on the yoke of peace and joy. Only a singing church with a singing faith can shake a world grim faced and afraid!

What Men's Work Is Doing

Mrs. R. Gordon Yoder
Office of Executive Secretary of Men's Work

A FELLOWSHIP of Brethren Men" is the slogan of men's work, Church of the Brethren. It truly is that! One cannot read the numerous reports which are sent in without realizing how strong and how active this fellowship has become.

Many churches have had their total program strengthened and morale raised because men have seen work which needed to be done—and they did it! Furnaces have been installed, kitchens remodeled, churches painted, church lawns mowed, and churches and parsonages built by volunteer labor. Many other physical improvements have been accomplished.

All of these are extremely important and yet the fact of working together strengthens the fellowship and spirit of the group—not only of the working ones, but of all who see and enjoy their efforts.

In the field of fellowship, men's work groups have sponsored as many kinds of parties, banquets, picnics, rallies and retreats as one could imagine. Anything from a church oyster bake in the east to a church family picnic on the beach in the west.

Of course, projects of several years ago have gained momentum and are still challenging. The Lord's Acre project has realized much in fellowship, spirit and money. Land has been planted in wheat, oats, alfalfa, broom corn, sweet corn, peppers, soy beans and corn. The money derived from the projects has been used in helping the program of the church, buying heifers to be sent overseas, supporting the $10 Club, purchasing new equipment, such as projectors, duplicating machines and various other items for the local church.

Men have ingenious methods for making money as can be shown by groups cleaning and selling popcorn, making and selling apple butter, cutting wood in fireplace lengths and selling it by the cord.

Some churches, feeling the need of helping and encouraging young married couples to settle in their rural communities, have appointed placement committees. This co-operative venture has been most successful in several communities. Another project which is worthy of mention is the supporting of the Chair of Bible at Elizabethtown College.

One of the emphases is the purchase and placement of Church of the Brethren road signs. Uniformity of church signs will be easier for our own people to recognize and will be excellent publicity for our own church. Decals for cars and luggage are also being promoted.

Probably the greatest satisfaction to the individual man and to the church is the every-man plan, whose purpose is to enlist the entire male membership of the church in active service. Each man is responsible for the encouraging and enlisting of four inactive men in specific jobs. This plan has been very successful in many of our churches.

To leave out the project of the Fellowship of Tithers would be to forget an important phase of men's work. This is a current project and it is hoped that the men will continue to promote it. Experience has taught that a tithing congregation produces a growing and vigorous church.

In several churches, the men have reported a concentrated, organized visitation program—calling in homes of inactive members, families with sickness or financial hardships, in homes of older people who are confined indoors, and other persons whom the pastor feels would be benefited by a call.

It is interesting to note the number of study groups sponsored by men's work. Topics such as stewardship of money, financial budgeting, wills and estates, family life, and money and economics have been used. This study program has been organized by the men's work committees and includes the whole church.

Men work hard with their hands, as is evidenced by their many material and financial projects, but even more vital to the person and the church is the work of their hearts to further the kingdom of God.

The Church Abroad

Edited by Anetta C. Mc



Charles Bieber

A burial ground of the older members of Higi tribe



Richard Burger

A cotton field near Shafa shows change over yea

There Are Two Africas

Naomi Baldwin
Garkida, Nigeria, West Africa

THERE are two Africas. When we docked in the Lagos harbor, we were quite impressed with the beauty of the green grass and the many brilliantly colored flowering trees and shrubs that lined the harbor shore. As we traveled 750 miles inland by train and on 450 miles farther by car, the beauty and greenness of the country side was indescribable. The green hills, the tall guinea corn, ten to fourteen feet tall, the rows upon rows of yams and green fields of peanuts, the beautiful wild flowers and tall grasses all told us that this is Africa in the rainy season when each day the clouds roll up and the rains come down and the earth produces abundantly.

How different was the Africa we saw five months later as we made the 450-mile trip into Jos. The earth was parched and dry with huge cracks in the ground. Everywhere one looked there was just brown countryside or else black where the bush fires had burned off the dry brown grasses and fields prior to next rainy season's planting. For months there was not a cloud in the sky and a gray brown haze hung over everything as the harmatan winds blew the small particles of earth and sand down to us from the Sahara Desert ninety miles away. This was Africa's dry season, a brown and barren season. Oh, the joy and elation which filled our hearts one afternoon as we saw the clouds roll up again and the refreshing rains once more were upon us.

Not only are there two Africas in regard to seasons, but there are two Africas in the hearts and lives of the African people. In our first week in Garkida we went to an African compound where a pagan woman had died. Her body lay on a mat under the straw shelter just outside her hut. Beside her were her cooking pots, her gourds and some grain that would be buried beside her. Sitting on the ground near her were her women relatives, all wearing many, many strands of beads. These beads were supposed to disguise them in such a way that the evil spirits would not recognize them and come for them in death also. The drums were beating and the women were mal ing the most weird sounds of th *tuar mta* (cry of death). We tru felt that we had landed in a pag community.

Then on Sunday morning wh several hundred African peop greeted us at the Garkida churc their reverence during the chur services, their songs of praise a prayers going up to the one true G made us realize another side of th African community in which v found ourselves. Many times sinc we have heard the pagan death c in the night, and many times v have heard the dance drums beati as the pagans are holding the fea and dance that will help get the dead loved one's spirit out of the tr where it is dwelling and set his fe upon the path to the home of th dead.

On Christmas Eve instead of goi to sleep to the music of Christm carols we heard the drums beati and the people laughing and shoutir in the village as they were havir their dances. These African peop are parched and dry spiritually, ar are just waiting for that cloud witnesses to come with the refresh ing rains of God's love to deliv

em from their darkness of souls to the fruitfulness and light which ly an infilling and knowledge of hrist's way of life can give.

Again on Christmas morning we d a different view of the African ople as over five hundred gathered see and hear the Christmas story it was portrayed by a cast of thirty more African Christians.

When we visited the women's hool we saw how happy the young ives and mothers were in learning keep their compounds neat and ean, in learning the proper care of eir children and sanitary ways of oking and in planning balanced ets for their families. We could not lp notice the contrast to the pagan mpounds we had just previously sited with their filth all about and e women in dirty ragged clothes ithout the joy and love of Christ ining from their faces.

Yes, there are two Africas. Pray ith us that we may know how to ach the hearts of those who are still darkness and for those who have und the light that they may hold adfast and shed their new found ht and happiness on their pagan ighbors.

Packages for Nigeria, West Africa

Violet Pfaltzgraff
Ventnor, New Jersey

N THE latter part of last year, just prior to departure for our furlough, I wrote to a number of r friends in the States asking them r ulcer dressings and a few other edical supplies such as surgical wns. Upon our arrival in the ates in January, we learned that ere had been some difficulty in tting parcels into Nigeria without ying rather high duty on them and at a statement had appeared in the spel Messenger that the sending material aid to mission fields ould be suspended, at least for a hile. Since then all missionaries in geria have been asked concerning e sending of parcels to the field and ey believe that medical supplies ay enter Nigeria free of duty, if oper procedures are followed in nding them. They also state that ch parcels should be sent directly a medical institution.

When packages are sent to Nigeria ease always label exactly what is them. If you send a package for edical work please mark that it is t for sale and that it is for medical e only. *Then please do not include rsonal gifts for the missionary in arge of the work that you are contributing to.* Since we have a family I suppose that many friends thought that they would help us personally and include personal gifts in a package marked for medical use. Packages marked for medical use and sent to mission hospitals were allowed to enter the country customs free. Personally, we never felt right when a well-meaning friend would send bandages and other medical supplies, including a personal gift in the same package. It did not seem quite right that we should be evading a government customs regulation and getting personal gifts free of duty because our friends did not understand what the regulations were.

No one knows how very much I appreciated gifts for our family when we were in the African bush. When one spends eight or nine hours every day in mission work, it is a great help to have some thoughtful friend send clothes for the children. *But personal gifts should be sent in boxes marked for personal use.* Personal gifts must never be sent in a box labeled for medical use. No one appreciates a pretty dress more than I do but I want to receive it honestly even though it does mean paying customs.

We have had to pay customs on some medical packages marked properly and could not understand why. While we were in Jos waiting for our Lagos-bound train, we made inquiries as to why we had to pay customs on boxes from the United States when sent definitely for medical use. We found out the reason and pass it on to you. When you send medical supplies address it to the medical institution for which you are sending it. For instance, if you have made up those needed ulcer dressings or the layettes for Lassa hospital, address the package to Lassa Hospital, Lassa, P. O. Garkida, via Jos; not to Dr. R. E. Pfaltzgraff, for the customs official, seeing a name, may charge customs against that name rather than sending it along free of customs to the institution where you want it to go.

Also when you send personal gifts do not include hospital supplies in it. All missionaries must count their pennies. When some loving friend includes bandages in a Christmas package, valuing them at $2.00 or $3.00, even though those bandages are to be used at the dispensary, customs must be paid for them since they were in a personal package. So send your personal gifts directly to the person and the medical supplies to the institution you desire.

When we left Lassa, we needed bandages and ulcer dressings badly. I know that fellow missionaries, too, appreciate the help that we have gotten in the past from home churches. When you tear an old bed sheet and roll it up into bandages it is as if you took a moment out of your day and came to Africa to help us. For in the busy seasons we are rushed and have no time to make up supplies except on the run.

While we were in Lassa, a group of church women made small gowns for our young patients. They were pretty little gowns made out of feed bags. They were made well. So much that we get for hospital use are hard worn things (and we are glad for them). It was out of the ordinary to get something new for our work. When I got the box out to mark the things before putting them in circulation, Kutariji, who helped me mark the linens, looked at the pile of pretty gowns and said, "This is indeed a gift of love." It was not a cast-off gift but one made specially by a group of church women for our small patients.

And that is what our gifts should be—not something we do not care for but something to express the concern we have for those less fortunate. So let us send our gifts of love to those who badly need them, labeling them accurately and addressing them correctly.

Medical Parcels to Nigeria

FOLLOWING the statement made on these pages last January concerning Material Aid for Missions, careful inquiry has been made about sending parcels to Nigeria, West Africa. Information concerning customs regulations has been secured and it is favorable for sending medical parcels direct to a medical institution in Nigeria. It is believed that medical parcels will go through without duty being charged.

Parcel post parcels can still be sent to the Nigeria, West Africa, mission field. The field is glad for rolled bandages, squares for dressings and cloth medical supplies, also small dark outing flannel shirts for tiny babies. Do not include personal gifts in a medical parcel.

Parcel post rates from U. S.A., to Nigeria, West Africa, are as follows (however, subject to change): one pound, $1.05; 5 pounds, $2.17; 10 pounds, $3.63; 15 pounds, $5.33; 22 pounds, $6.87. No parcel can be more than 22 pounds in weight.

Send parcel post parcels *direct* from your church to these medical institutions in Nigeria (not in the name of a missionary):

Lassa Hospital, Lassa, P. O. Garkida, via Jos, Nigeria, West Africa.

Garkida Leprosarium, Garkida, via Jos and Damaturu, Nigeria, West Africa.

Garkida Hospital, Garkida, via Jos and Damaturu, Nigeria, West Africa.

Marama Medical Dispensary, Marama, P. O. Biu, via Jos, Nigeria, West Africa.

Chibuk Medical Dispensary, Chibuk, P. O. Garkida, via Jos, Nigeria, West Africa.

These hospitals and dispensaries will be able to distribute supplies to the medical clinics and dispensaries at the other stations.

Concerning the Declaration Card. Your post office will hand you a declaration card to be filled out. *For evaluation of contents.* (Rolled bandages made from old cloth need not be rated high. Five cents per pound should cover it.)

For the second name required on the declaration card to assure delivery add person in charge hospital, or person in charge of di pensary (and same address).

Word About Sending Person Gifts. Personal gifts to missionari must be sent as for personal use a they should never be included in parcel of cloth medical supplies. D clare contents and give evaluatio Duty will doubtless be charged personal gifts. Duty amounts to a proximately 25% of the stated valu tion. The person who sends shou be prepared to pay both the cost "shipment and duty."

The Church at Home

Edited by Alberta Yode

On the Home Mission Frontier

Covington Church, Washington

Dedication services were held for the new Covington church near Kent, Wash., on April 11. Brethren Vernon Kinzie, member of the General Brotherhood Board; I. V. Funderburgh, Pacific Coast regional secretary; and Charles E. Zunkel, executive secretary of the Ministry and Home Mission Commission were present as outside guests along with others of the various churches and organizations of the community.

Probably 265 persons were present. Announcement was made that the building which is worth $60,000 to $70,000 was built with $25,000 in material and $2,000 of paid labor plus 21,900 hours of donated labor and was being dedicated debt free—a tremendous achievement and outstanding testimony to the loyalty, labor, and sacrifice of the capable laymen of the local congregation.

Sufficient pledges are in hand to finish portions of the plant yet incomplete and pay for the new electric organ.

More thrilling still is the work of evangelism taking place in the group. A considerable group of persons, mostly adults, were awaiting reception into the life of the fellowship.

Fredonia Church, Southeastern Kansas

The Fredonia church of Southeastern Kansas is taking a new lease on its growth. Through the years Fredonia has had its ups and downs. Part-time pastor Leland Nelson has been serving Fredonia the past year. District Fieldman Francis L. Shenefelt includes the following paragraph in a letter regarding district affairs, "Brother Leland Nelson was over this week and talked over some of the things about the Fredonia work. He said that they were planning for another baptismal service on June 13. This will be the third one since Easter time. They have taken in twenty-four new members (twenty by baptism) and he added further that it looked now as if there might be eight more to be baptized in June making over thirty new members this spring."

Hopewell Church, First Virginia

Eleven were recently baptized into the growing Hopewell church of First Virginia and several were received by letter. Bro. Earl H. Kurtz of Elgin, Ill., was the evangelist.

San Fernando Valley Church, Southern California and Arizona

Summer camping can help win boys and girls for Christ. Last winter John I. Coffman, pastor of the San Fernando Valley church in Southern California wrote, "Last Sept. I received word from the Bible teacher at the junior girls camp at Camp La Verne that three or four of our girls wanted to be baptized. I started a membership class for the juniors in the fall. Things started 'snowballing' and in the end we baptized thirteen and received twelve by letter. After baptism that morning, one of our fine young men from another denomination, but who had been a member for several years, came to me and said, 'John,



after witnessing that service, I ju feel that I have never been baptize The next time you have a baptism service, let me know for I want be baptized. I'll arrange to con home from college.' He was baptiz along with three others.

San Fernando Valley, which is y in its first decade of developme has made significant progress. O ganization took place only in 19 Growing a new church in a ne community has had its pains but y it has had many joys. During t present fiscal year the San Fernan Valley church has had the thrill being able to say to the Gener Brotherhood Board, "We believe v are strong enough now to carry o own pastoral support which w release funds to help some oth worthy church but at the same tin we are increasingly contributing the Brotherhood Fund to carry the church's world-wide program

Portland, Oregon, Is Growing

There has been a marked increa in interest and enthusiasm, su ported by a liberal increase in givin Committees have gone into acti and plans are under way to get o building campaign started. Charl E. Zunkel and I. V. Funderbur met with the group to discuss buil ing plans.

Weddings

Ball-Smith—Richard A. Ball of Alma, ich., and Lorna Mae Smith of Sheridan, ich., Aug. 14, 1954, in the home of the ride, by the undersigned. — Lloyd E. vans, Carson City, Mich.

Bowling-Napier — Seth Bowling and dith Napier, both of Creekville, Ky., Aug. , 1954, at the Flat Creek church, by the ndersigned. — Allen Weldy, Creekville, y.

Breeden-Smith—Nelson Ray Breeden of anardsville, Va., and Wanda Ann Smith Front Royal, Va., in the Front Royal urch, Jan. 9, 1954, by the undersigned. Fenton H. Platter, Front Royal, Va.

Brooks-Taylor — Garl W. Brooks and ary Ethel Taylor, both of Huntingdon, d., in the Markle church, by David oll.—Mrs. Pearl Cline, Markle, Ind.

Flesher-Puffenbarger — Russell Franklin esher of Waynesboro, Va., and eraldine Puffenbarger of Staunton, Va., ug. 14, 1954, by the undersigned, in his me.—W. H. Zigler, Churchville, Va.

Graham-Swihart — William E. Graham, ., and Joan Louise Swihart, both of okomo, Ind., June 12, 1954, in the First ngregational Christian church, by Rev. elvin L. Frank, assisted by the under- gned. — Richard D. Speicher, Kokomo, d.

Griffith-Cosner—Vency Enos Griffith of dgeway, Va., and Edith Diana Cosner of ilson, W. Va., in the Fairview church, ug. 22, 1954, by Ross Speicher.—Mrs. mer Knotts, Gormania, W. Va.

Haury-McCann—Harold John Haury and ola Jean McCann, in the Glendale urch, Calif., March 19, 1954, by the ndersigned.—C. LeRoy Doty, Jr., Glen- le, Calif.

Hinish-Dirrigl — Joseph L. Hinish of xton, Pa., and Elsie A. Dirrigl of Al- ona, Pa., in the Raven Run church, Pa., b. 20, 1954, by the undersigned.—Percy Kegarise, Saxton, Pa.

Hummer-Richenbach—Earl Eugene Hum- er and Beatrice E. Richenbach, both of anheim, Pa., in the East Fairview church, ne 27, 1954, by the undersigned.—H. A. erkey, Menheim, Pa.

Kanaga-Shore — Donald Kanaga and dith Shore, both of Ashley, Ind., Aug. , 1954, in the Methodist church in shley, by Rev. Shirley Morgan of Ashley. Ocie Hamman, Corunna, Ind.

Kuhn-Steele—Robert Lee Kuhn of Mt. orm, W. Va., and Gwendolyn Lucille eele of Gormania, W. Va., in the Front yal church, Aug. 24, 1954, by the under- gned.—Fenton H. Platter, Front Royal, .

Lenker-Barger—David Lenker of Ross- rg, Ohio, and Kay Barger of Arcanum, io, at the Union City church, June 27, 54, by the undersigned.—E. S. Hollinger, ion City, Ind.

Longenecker-Miller—Walter Way Longe- cker of Landisville, Pa., and Janet Verne Miller of Somerset, Pa., in the iger church, June 6, 1954, by the under- ned.—Earl S. Lehman, Somerset, Pa.

McBride-Staggs — Calvin McBride and an Staggs, both of Romney, W. Va., in e Beaver Run church, June 26, 1954, by e father of the bride, Bro. Slone T. aggs.—Mrs. Roy Ludwick, Burlington, W.

Miller-Bennett—Stanly Gibbs Miller of idgewater, Va., and Jeralene Annie Ben- tt of Harrisonburg, Va., Aug. 17, 1954, at anklin, W. Va., by the undersigned.—I. Bennett, Ruckersville, Va.

Morgonthaler-Bell—Walter Morgonthaler d Doris Bell, Aug. 8, 1954, in the Oakley urch, Ill., by James Simmons.—Paula I. own, Oakley, Ill.

Mummert-Ellenberger — Harlan Dale mmert of San Francisco, Calif., and ry Margaret Ellenberger of La Verne, lif., in the La Verne church, June 4, 4, by the undersigned.—J. Jack Mel- rn, La Verne, Calif.

Parker-Perkins — Kenneth Parker of hley, Ind., and Phyllis Perkins of dson, Ind., July 25, 1954, in the Pleasant Chapel church, by Ralph Johnson of Monroe, Ind.—Ocie Hamman, Corunna, Ind.

Perkins-Paul—Robert Perkins of Ken- dallville, Ind., and Rowena Paul of Wind- ber, Pa., by I. C. Paul, assisted by Rev. Fouts.—Ocie Hamman, Corunna, Ind.

Reighard-Steele—James T. Reighard of Woodbury, Pa., and Ethel F. Steele of Hopewell, Pa., in the Raven Run church, Pa., April 14, 1954, by the undersigned. —Percy R. Kegarise, Saxton, Pa.

Roberts-Beckner — George A. Roberts and Melva Loraine Beckner, both of Arrowwood, Alberta, Canada, Aug. 12, 1954, in the Bow Valley church, by the under- signed.—Willard B. McDaniel, Arrowwood, Alta., Canada.

Shelley-Root — Mark Shelley of West Milton, Ohio, and Reva Root of Dayton, Ohio, June 4, 1954, at the Mack Memorial church, by the undersigned.—John D. Long, Dayton, Ohio.

Smith-Charlesworth — Lee Smith and Miriam Charlesworth, in the Spring Creek church, Hershey, Pa., June 26, 1954, by the undersigned.—Robert S. Young, Hershey, Pa.

Smith-Hartman—Ward Smith and Shir- ley Hartman, both of Deshler, Ohio, by the undersigned, July 31, 1954, at the Deshler church. — B. Floyd Bowman, Deshler, Ohio.

Stackhouse-Grambling — Donald Stack- house of Corunna, Ind., and Patricia Grambling of Ashley, Ind., July 11, 1954, at the Methodist church in Ashley, Ind., by Rev. Shirley Morgan.—Ocie Hamman, Corunna, Ind.

Stapleton-Miller — Charles Raymond Stapleton of Saxton, Pa., and Laura Mae Miller of Reading, Pa., in the Raven Run church, Pa., July 10, 1954, by the under- signed.—Percy R. Kegarise, Saxton, Pa.

Stiver-Ward—Richard Lee Stiver of New Paris, Ohio, and Donna Carolyn Ward of New Madison, Ohio, in the Prices Creek church, Aug. 7, 1954, by the undersigned. —Henry T. Barnhart, Dayton, Ohio.

Straub-Thawley — Frank Straub and Elojeanne Thawley, both of Denton, Md., Aug. 5, 1954, in the parsonage, by the undersigned.—Lloyd D. Haag, Denton, Md.

Stump-Small—Wallace Junior Stump of Rossburg, Ohio, and Marline Small of Gettysburg, Ohio, in the Pleasant Valley church parsonage, June 26, 1954, by the undersigned.—E. S. Hollinger, Union City, Ind.

Tagliaferre-Dettra—Lewis Tagliaferre of Cumberland, Md., and Rosalene Mildred Dettra of Midland, Va., in the Calvary church, Winchester, Va., by the under- signed, father of the bride, Aug. 14, 1954. —J. Emmert Dettra, Midland, Va.

Talmage-Moser—Wilbur L. Talmage and Naomi B. Moser, both of Deshler, Ohio, in the Deshler church parsonage, June 6, 1954, by the undersigned.—B. Floyd Bowman, Deshler, Ohio.

Taylor-Urban — James E. Taylor and Mary Sue Urban, both of Ashland, Ohio, June 27, 1954, in the First church, Ashland, Ohio, by the undersigned.—Bernard N. King, Ashland, Ohio.

Throgmorton-Findley—Dossie E. Throg- morton of Flint, Mich., and Helen Lenora Findley of Ashland, Ohio, July 31, 1954, in the First church, Ashland, Ohio, by the undersigned.—Bernard N. King, Ashland, Ohio.

Obituaries

Baugher, Aaron S., was born Feb. 7, 1867, near Jefferson, Pa., and died Feb. 14, 1954, at his home near Lineboro, Md. In 1886 he was married to Lydia Buser. Thirteen children were born to this union. He was elected to the office of deacon in 1900; in 1901 he was called to the ministry, and in 1912 he was advanced to the elder- ship. He was a member of the board of trustees for the Brethren Home near New Oxford, Pa., for thirty-three years. For eighteen years he served on the district ministerial board, taught in the public schools of York County for twenty years and was an active Sunday-school teacher for nearly fifty years. From 1917 to 1937 he was a trustee of Elizabethtown College. Surviving are six daughters, four sons, thirty-four grandchildren, forty-six great- grandchildren and one great-great-grand- child. Funeral services were held in the Upper Codorus church by the under- signed, assisted by George Detweiler, J. E. Trimmer and Joseph M. Baugher. Burial was in the adjoining cemetery.—N. S. Sellers, Lineboro, Md.

Hershey, Michael G., son of Jacob and Katharine Burkholder Hershey, was born June 28, 1880, at Palmyra, Pa., and died July 19, 1954. On Feb. 11, 1911, he was married to Mabel Garman Shelley, who preceded him in death three years ago. He had been a member of the Spring Creek church for a number of years. He is survived by six daughters and eight grandchildren. Funeral services were conducted in the Spring Creek church, Hershey, by Robert S. Young and the undersigned. Interment was in the cemetery adjoining the church.—J. Herbert Miller, Hershey, Pa.

Knepp, Walter I., son of Daniel and Jane McCallips Knepp, was born Dec. 26, 1879, at Honey Grove, Pa., and died July 20, 1954, at his home at Lewistown, Pa. He was a faithful member and deacon of the Pine Glen church. Besides his wife, Mary Harshbarger, Knepp, he is survived by three sons, twelve grand- children and eight great-grandchildren. Funeral services were held by his pastor, Bro. J. Richard Gottshall, and Bro. Lawrence Ruble. Interment was in the Pine Glen cemetery. — Mrs. Walter J. Snyder, McVeytown, Pa.

Krall, David, son of John S. and Amanda Kapp Krall, was born March 21, 1883, and died July 15, 1954. He was a member of the Heidelberg congregation for thirty- seven years. His wife, Ada Geib Krall, preceded him in death April 8, 1953. Survivors include one son, one daughter, six grandchildren and one great-grand- child. Services were held in the Heidelberg church by H. F. King and F. S. Carper. Interment was in the adjoining cemetery.—Mrs. Curtis Bucher, Lebanon, Pa.

Landis, John William, was born Dec. 12, 1893, at Cresent City, Okla., and died Aug. 2, 1954. He was a charter member of the Yuba City Community church. Besides his wife, Venna M. Landis, he is survived by five sons, one daughter, nine grandchildren, two brothers and one sister. Services were held in the Yuba City church by the undersigned. A John W. Landis memorial fund has been established.—Ward E. Pratt, Yuba City, Calif.

Luttrell, Bessie L., wife of Lloyd B. Luttrell, died July 29, 1954, in Martins- burg, W. Va., at the age of sixty-three years. She was the daughter of Benjamin and Mary E. Orr Grubb. An active mem- ber of the church, she served as a Sunday- school teacher for years and as president of the ladies' aid for a number of years. Surviving are her husband, three daugh- ters, three grandchildren, one great- grandchild, three sisters and three brothers. Services were held in the local church with her pastor, Floyd Mitchell, officiating, assisted by Rev. Clarkson Banes. Burial was in the Rosedale ceme- tery, Martinsburg.—Mrs. Clifford Honsaker, Sr., Inwood, W. Va.

McAfee, Ruth Bealer, wife of Charles Leonard McAfee, died June 14, 1954, at the age of forty years. She was associated with the Coventry church. Surviving are her husband, two sons, two brothers and four sisters. Services were conducted by her pastor, the undersigned. Burial was in the Mt. Zion cemetery near Kenilworth, Pa. — D. Howard Keiper, Pottstown, Pa.

Monroe, Elmer, son of James D. and Lucinda Painter Monroe, was born in Waynesboro, Pa., Aug. 3, 1900, and died June 30, 1954, in Pottstown, Pa. He was

a member of the Pottstown church and served as head usher. Besides his wife, he is survived by two stepdaughters, three brothers, three stepsisters and five stepbrothers. Funeral services were conducted at the Harley and Skean funeral home by Ralph Frey and Wilbur Martin. Interment was in the Highland Memorial Park.—Anna Frey, Pottstown, Pa.

Reed, John Peter, was born Sept. 22, 1890, and died July 29, 1954. On Oct. 8, 1913 he was married to Flora Mannon. To this union were born one son and five daughters. He and his family moved from Floyd County, Va., to Harford County, Md., where he worked faithfully in the Long Green Valley church. Funeral services were conducted in the Long Green Valley church by Verlin Tombaugh, Paul Basham and the undersigned. Burial was in adjoining cemetery.—J. M. Prigel, Glenarm, Md.

Rinehart, Mrs. Fannie, daughter of John and Susan Funk Shank, was born Feb. 6, 1872, and died July 21, 1954, at her home in Waynesboro, Pa. On Oct 25, 1898, she was married to Harvey B. Rinehart. She served as a deaconess in the Waynesboro church for thirty-three years. Surviving are her husband, two sons, three grandchildren, one great-grandchild, two sisters and one brother. Funeral services were held at the Grove funeral home with her pastor, George L. Detweiler, officiating. Burial was in the Green Hill cemetery. —Mrs. J. Harold Engle, Waynesboro, Pa.

Ruble, William M., died Aug. 2, 1954, at the age of eighty-three years. He was a native of Lewistown, Pa., but lived in the Pottstown area for the past forty-five years. He was a member of the Coventry church. Surviving are five daughters and three sons. Services were conducted by the undersigned. Interment was in the Mt. Zions cemetery near Kenilworth, Pa. —D. Howard Keiper, Pottstown, Pa.

Snowberger, Harley Max, Jr., son of H. Max and Rosalie Newcomer Snowberger, was born Feb. 3, 1942, in Waynesboro, Pa., and died Aug. 4, 1954, at his home in Waynesboro, Pa. He was a seventh grade student at Waynesboro junior high school, a member of the Waynesboro Sunday-school, active in Cub Scouts and a member of the Little League baseball team. Besides his parents he is survived by one sister, his maternal grandparents and his paternal grandmother. Funeral services were held at the Grove funeral home with Bro. George L. Detweiler officiating. Interment was in the Green Hill cemetery. —Mrs. J. Harold Engle, Waynesboro, Pa.

Soyster, Clarence Elmer, son of Joseph C. and Minnie F. Miller Soyster, was born Sept. 15, 1902, in Altoona, Pa., and died July 4, 1954, in Altoona, Pa. He was a member of the Hollidaysburg church. Surviving are one son, one brother and five sisters. Funeral services were conducted by Bro. Stephen Margush. Interment was in the Rose Hill cemetery. —Mrs. Hazel B. Maloy, Altoona, Pa.

Ulrey, Mary, daughter of Mr. and Mrs. John Meloy, was born Aug. 7, 1863, near Milford, Ind., and died Aug. 27, 1954, in Syracuse, Ind. She was married to Benjamin Ulrey on Feb. 17, 1882. All her life she was a member of the church. Surviving are one daughter, two grandchildren, five great-grandchildren and one brother. Services were conducted in the Bethany church by Bro. Lee Cory and the undersigned. Burial was in New Paris. —Ralph Petry, Goshen, Ind.

Wampler, Homer, husband of Delphie Hall Wampler, died Aug. 14, 1954, at the age of seventy-three years. He was a member of the church for many years. Besides his wife, he is survived by seven sons, six daughters, twenty-three grandchildren and two sisters. Funeral services were held at the Annville church with Hiram Gingrich, Perry Liskey and John Shuman officiating. Interment was in the South Annville cemetery.—Sarah Winters, Cleona, Pa.

Church News

Southern California and Arizona

Pasadena—Thirteen have been received by baptism and eight by letter into our church fellowship. Brother and Sister Clark Heckman, who worshiped with us for more than forty years, have moved to Fresno, Calif. In order to help pay the expenses of five of their number to the National Youth Conference at Anderson, Ind., the young people of the church sponsored an ice cream social and a car wash. The vacation church school was held during the month of June. Guest speakers during the past six months have been Dr. Jesse D. Moses of the Pasadena City College faculty, Dr. and Mrs. Lloyd S. Cunningham of the India mission field, Bro. Leland Brubaker, secretary of the Foreign Mission Commission of the General Brotherhood Board, and Bro. H. L. Ruthrauff, pastor of the Calvary church, Los Angeles, who brought our message in connection with pulpit exchange Sunday. Our pastor, Donald E. Rowe, delivered his farewell sermon on Aug. 1. On the preceding Friday evening a program and social were held in honor of the Rowes. The Rowes have been succeeded by Bro. Paul B. Studebaker and his wife, who began their pastoral duties in our church the first of September.—Maud Newcomer, Pasadena, Calif.

Whittier, Valley View Community—The new parsonage for our church was dedicated in a special service at the parsonage on Sunday, Aug. 1. The parsonage is located at 14657 East Broadway, Whittier, Calif., adjacent to the church property. A new $10,000 classroom unit was occupied for the first time on Sunday, Aug. 22. It was also used to accommodate our vacation church school, Aug. 23 — Sept. 3. Six new members were received into our church on Aug. 1. Some of our children have enjoyed Camp La Verne during the summer. Plans are being made for a day nursery school for preschool children at the church this fall.—Lee G. Whipple, Whittier, Calif.

Northern Missouri

North Bethel—Our church co-operated in the union Bible school this summer. Instead of the usual demonstration program at the close of the school, parents and friends were encouraged to attend the actual sessions of the school. Thirteen from our local church attended the district rally at Sheridan, Mo. We held our quarterly council on Aug. 15 with our pastor, Bro. Kenneth Wampler, officiating. Sunday-school and church officers were elected for the coming year. District meeting delegates are Doris Andes, Helen Prather and Virginia Lee Fuhrman. Our pastor, Bro. Kenneth Wampler, and his family have moved to Independence, Kansas. Brother and Sister Vernon Merkey began their pastoral duties in our church the first of September.—Mrs. Ruby Driver, Mound City, Mo.

North Dakota and Eastern Montana

Grandview—The remodeling project on the church has been completed. The 4-H Club members of our community assisted in our worship service on Rural Life Sunday. The McPherson College male quartet visited our church in the spring. We conducted a daily vacation Bible school. A Bible school program and baby dedication was also held. Our pastor, Bro. Mark Emswiler, and his family, June Young and Eunice Swank attended Annual Conference and the seminar in New York and Washington, D. C. Bro. Emswiler was a member of the Standing Committee at Conference this year. Our church entertained district meeting, July 8-11. Brother and Sister Leland Brubaker of Elgin and Brother R. E. Mohler of McPherson were guest speakers at our district meeting.—Mrs. Mark Emswiler, Froid, Mont.

Nebraska

Bethel—Rural Life services were held in co-operation with the Carleton church. We had a baby dedication service. T offering from our vacation Bible sch was used for our camp and the "Stori of Jesus" fund. In the absence of o pastor, Rev. Charles Lemon, secretary f the Nebraska Council of Church brought our message. On Aug. 4 B Charles Bieber and his family were wi us. On Sunday, Aug. 8, Bro. Kent Nayl was with us for the morning service. the close of the service, two persons we baptized. In the evening of the same da Bro. Paul Longenecker, former pastor our church, brought the message. Nin teen from our church spent the week Aug. 10 at Camp Schwarzenau. A farew was held for our pastor and his wi Brother and Sister Lewis Naylor, on Au 22. Bro. William Albright began h pastoral duties in our church the fi of September. — Mrs. Elbert Rothroc Davenport, Nebr.

CAP GOODS

We furnish highest quality nylon and silk nets, nylon and ninon chiffons and organdy. All stiff finish. Reduced prices on nylon. Samples free.

R. E. Arnold, Elgin, Illinois

Northern Indiana

Auburn—Since our last report four ha been added to the church by baptis We had a dedication service for thr children. A two-week daily vacation Bib school was conducted, closing with a pr gram by the children. For our midwe prayer meetings, we have been studyi the Book of Acts. The remodeled pa sonage and the church have both be painted. Our pastor, Opal Pence, co cluded her work in our church the fi of September.—Vesta Graham, Aubur Ind.

Mt. Pleasant—Several teams from o church co-operated with the Bourb Township Ministerial Association in ma ing a census of church affiliation in th area. The homebuilders' class is providi bulletins for our regular Sunday morni church services and for special occasio The film, I Beheld His Glory, was show The young people presented the pla In Perfect Peace. Our pastor, Bro. Wal Kinsel, led us in studies on the Biblic basis of our church doctrines and pra tices. A filmstrip, First Things First, w shown one evening. Five persons ha been baptized into our church fellowsh We are planning to have two communi services each year in order that the colle students and others away from home m have the opportunity to participate in least one service. Some new blackboar and children's chairs have been purchas recently for the Sunday-school depa ment. Several of our school childr entered posters in the W.C.T.U. conte One made by Carol Ann Seller won fi prize in the county and has won honorab mention in the state. Some of our wom attended the district women's rally Goshen. — Mrs. Lorna Miller, Plymout Ind.

Nappanee—Our pastor, S. W. Long necker, was a member of the Standi Committee at Annual Conference. has shared recordings of the Conferen and the delegates, Brother and Sist Walter Miller, gave reports. Since o last report a number of children have be dedicated. Bro. John McCormick, pastor the Elkhart Valley church, preached f us on pulpit exchange Sunday. Our past was in the Second South Bend church. one of our family night programs, Dr. a Mrs. Howard Bosler prepared and serv an African supper and talked of their wo in Africa. Golden Age Sunday was c served with Bro. J. M. Moore as gu speaker. Following the services a dinn was enjoyed by the older people. T district youth conference was held our church with Bro. Bollinger of Ma

ıester College as guest speaker. One ınday evening, Mr. and Mrs. Mahalle, ır county trading-home-towns-couple om India, talked and showed pictures of eir homeland. The men held an auction le with the proceeds going into the ıilding fund. At our recent council ·o. Herbert Fisher was elected as our der and Warren Eikenberry was chosen ınday-school superintendent. Almeda eyer, Anita Metzler and Hazel Curtis e delegates to district conference.—Hazel rasz, Nappanee, Ind.

Union Center—We held a special dedica-on service for babies. A number of ople from our church attended Annual nference. The Conference reports were ven by our pastor, Bro. Herbert Fisher, ıd Brother and Sister Edwin Andrews. n July 11 Bro. Lee Cory showed slides his European trip and on the evening July 24 Don Snider showed pictures his work in Europe. Our quarterly uncil was held July 16 with our elder, ·o. Edward Stump, presiding. Officers ere elected for the coming year with ·o. Stump being re-elected for a three-ar term. Two letters were received at is meeting. Mrs. Marvin Mishler and mer Weldy served as representatives district meeting. A number of our ung people participated in the National uth Conference at Anderson. — Mrs. ilson Morningstar, Goshen, Ind.

Northeastern Ohio

New Philadelphia—Our pastor conducted class in church membership for juniors ıd intermediates. Since our last report, even have been baptized and two re-ived by letter into our fellowship. The m, For Every Child, was shown. Brother ıd Sister Kenneth Harrison and Brother ıd Sister James Haney were elected to e office of deacon. A class on Christian ctrine is conducted by the pastor each ınday morning. Our daily vacation Bible hool was held July 19-30. Yard goods as taken to the district women's rally hich was held at Camp Zion. A number our juniors and intermediates attended amp Zion. At our business meeting on ug. 10, Sunday-school and church of-ers were elected for the coming year. ·other and Sister Willis Stehman were ected delegates to district meeting. The st high school Sunday-school class will e for their lesson material the book, me Builders of Tomorrow, by Warren wman. Each of our primary children ceived a Bible at the time of his pro-otion to the junior department. An tar set was presented to the church in emory of Bro. Frank Wise. Our revival eeting will be held Oct. 10-17 with Bro. uy Fern as evangelist. Our love feast ill be Oct. 24.—Alta Stehman, New Phil-lelphia, Ohio.

Northwestern Ohio

Fairview—Our pastor, Bro. J. A. Guthrie, ıd Bro. Hendricks of Adrian exchanged ılpits one Sunday morning. Miss Mar-ıret Osgood was guest speaker for our other and daughter banquet. Our two eeks of daily vacation Bible school osed with a program. Bro. J. A. Guthrie ıd a group from our church visited and nducted a program at the old folks' me. Several groups of our children tended camp at Mountain Lake this mmer. On Sunday night, Aug. 15, we d a family night with a fellowship pper prior to the evening service. Some our young people attended the National uth Conference at Anderson. Bro. ıthrie, who served as pastor for more an a quarter of a century, completed s pastoral duties with us the last Sunday August. Bro. John D. Tomlonson began s duties as pastor the first of September. ·o. Elden Petry of Anderson, Ind., held week of revival meetings for us in ptember. — Mrs. Ethel E. Sipperley, sper, Mich.

Lima—Our council approved tenure of ice for most of the church offices. Bro. lbert Clum served as delegate to Annual nference. Our pastor, Bro. Paul Thomp-ı, served on the Standing Committee. Mr. and Mrs. Dale Landis are serving as CBYF leaders. The sisters of service met once a month during the summer for sewing and fellowship. At our annual church-school picnic which was held at the Lafayette park, a group from Manchester College provided entertainment. Mr. Dale Landis, a member of the community mental health staff, was speaker for our mother and daughter tea.—Ellen Vore, Lima, Ohio.

Southern Ohio

Bradford — William West of Piqua showed a film and led a discussion on family life. Mrs. Jack Wilcox, a Japanese-American of Piqua, was guest speaker for our mother and daughter banquet. Clarence Priser from the Gratis church was with us on pulpit exchange Sunday. Our annual picnic was held at the Greenville Park in June. Our Father's Day speaker was Jerry Cassell of Greenville. The play, The Forgotten Man, was presented by the Miami County CBYF at a Sunday morning service. Our pastor and his wife and Brother and Sister Roscoe Inman attended Annual Conference. Eleven have been added to our membership by baptism.—Ruth Royer, Bradford, Ohio.

Donnels Creek—Our community service workers, George and Wilma Kreps, completed their three months of service the first of September. Their work included daily vacation Bible school, weekday classes of religious education, home visitations, Sunday evening worship services and camp work, besides assisting the pastor in various areas. The filmstrip, Bill's Decision, was used at a service. Many of our children attended Camp Sugar Grove during the camping season. The missionary society made for relief fifty-four dogs from washcloths and bars of toilet soap. The interior of the entire church has been redecorated. The men's work helped to clear away the debris left from the fire which destroyed the Dresher barn. On Aug. 1 Dr. Philip Van Flack, chairman of the department of church and economic life of the National Council of Churches, spoke to us. On Aug. 22 Bro.

The KNOW YOUR BIBLE SERIES

Helpful to pastors, teachers, laymen and students

This inexpensive set of twelve booklets, plus the Leader's Guide, is the answer to the long-felt need for a practical aid to Bible study for all. These books, developed by Dr. Roy L. Smith, are more and more being used in most of the Protestant denominations. An outline of the areas covered is given below:

No. 1 How Your Bible Grew Up (Introductory)

No. 2 The Bible and the First World State (Amos, Hosea, Isaiah, Micah)

No. 3 Writing Scripture Under Dictators (Deuteronomy, Zephaniah, Nahum, Habakkuk, Jeremiah, Lamentations)

No. 4 Refugees Who Wrote Scripture (1 & 2 Samuel, 1 & 2 Kings, Joshua, Judges, Ezekiel, Second Isaiah)

No. 5 The First Jewish Bible (Genesis, Exodus, Leviticus, Numbers, Deuteronomy)

No. 6 Jewish Thinkers and Propagandists (Haggai, Zechariah, Obadiah, Malachi, Nehemiah, Ezra, Ruth, Joel, Jonah, 1 & 2 Chronicles, Daniel, Esther)

No. 7 Jewish Wit, Wisdom, and Worship (Proverbs, Job, Ecclesiastes, Song of Solomon, Psalms)

No. 8 Paul Launches the New Testament (1 & 2 Thessalonians, Galatians, 1 & 2 Corinthians, Romans)

No. 9 Paul Writes Scripture in Prison (Colossians, Philemon, Philippians, Ephesians)

No. 10 Three Letters and Five Tracts (1 & 2 Timothy, Titus, James, Hebrews, 1 and 2 Peter, Jude)

No. 11 The John Books (The Fourth Gospel, 1, 2 and 3 John, Revelation)

No. 12 Three Gospels and a History (Matthew, Mark, Luke, Acts)

35c per copy; 6 for **$1.90;** 12 for **$3.50**
64 pages, size 6 x 9

A Leaders Guide for the Know Your Bible Series **.25 per copy**

Twenty minutes a day with one of these booklets will open a fascinating storehouse of knowledge and inspiration and set one on the way to becoming well informed about the Bible.

Order one copy or the complete set from

BRETHREN PUBLISHING HOUSE . . . . . Elgin, Illinois

Claude Wolfe was our guest speaker. Our pastor, Ross L. Noffsinger, attended both the Ecumenical Institute and the Festival of Faith pageant which were held in Chicago. — Ruth Funderburg, Springfield, Ohio.

Middletown — Brother and Sister Ivan Ikenberry, who were on furlough from Africa, visited in our church. One Sunday there was a dedication service for babies. Bro. Howard Erbaugh was guest speaker for the pulpit exchange program. A mother and daughter banquet was held in our church. Bro. Coffman and his family and Margaret Ann Jestice attended Annual Conference. Daily vacation Bible school was held with Brother and Sister Carlos Ziegler of Lititz, Pa., as directors. Children's day was observed with the children in charge of the worship service. Margaret Coffman has gone to Germany as an exchange student. Patricia Brate entered the September B.V.S. unit at New Windsor, Md. In September our pastor, Bro. Coffman, went to Europe with a shipment of heifers for relief.—Mrs. James Brate, Middletown, Ohio.

Potsdam—At our regular church council in July, Bro. Philip H. Lauver was elected as our elder with Bro. Harry Delk as assistant moderator. Other officers were also elected for the coming year. Sister Perry Huffaker of West Milton was guest speaker for our mother and daughter reception. Bro. James M. Moore of the Poplar Grove church was our speaker for the district pulpit exchange. Our ten graduates were in charge of a Sunday morning worship service. The children presented the play, The First Children's Day. Our daily vacation Bible school was held June 21—July 2. The delegates to Annual Conference made a report of the meeting. Several of young people from our church attended the CBYF workshops at the Pleasant Hill church. The homebuilders' class purchased a heifer for relief.—Mrs. Velma Heck, Laura, Ohio.

Strait Creek—Bro. Ova Edwards from the New Hope church near Jonesboro, Tenn., conducted our revival service which began on Aug. 23. Our pastor was delegated to represent our church at Annual Conference. Any Brethren working in the vicinity of the new atomic plant at Piketon are urged to worship with us. Our church is located one mile south of Sinking Spring on Route 41, twenty-five miles west of Piketon. The adult class purchased flooring for the church. The men of the church have laid the flooring. —Glenna L. Blackburn, Peebles, Ohio.

Eastern Pennsylvania

Annville—As a result of the meetings conducted by Bro. Roy Forney, one person was baptized into our fellowship. Bro. Earl Brubaker held a two-week revival in the South Annvill church. Brethren Howard Merkey and Conway Bennett were visiting ministers for our love feast service. Sister Earl Bowman of Lititz, Pa., was guest speaker for our mother and daughter banquet. The young people had an all-day meeting with Bro. Robert Cocklin as speaker. Delegates to Annual Conference were Hiram and Norman Gingrich. During the month of July, three missionaries spoke in our church. The offering from our daily vacation Bible school was sent to the Monroe Good family in Africa. Three were baptized and one received on former baptism into our church. A number of our women attended Camp Swatara. Old folks' day was observed on Aug. 1, with Bro. Brumbaugh from Indian Creek as guest speaker.—Sarah Winters, Cleona, Pa.

East Petersburg—Our vacation Bible school, directed by Mrs. Hiram Royer, closed on July 2. The children brought flowers for the sick and shut-in folks. They also brought crayons and books for the Navajo Indian mission work. The offering from the school was given to the mission. The Pfaltzgraffs, missionaries to Africa, gave a talk and showed pictures of their work on Sunday, July 11. This year many of our members opened their homes to children from New York City for a two-week vacation. On Aug. 8 our church honored the older people of the church with a special morning service and a fellowship meal. Our annual harvest meeting was observed on Sept. 5 with a fellowship meal following the morning services. The women's work is sponsoring the sale of note paper with a picture of the church on the front. Our men's work organization planted tomatoes as a project this year.—Mrs. Nelson Charles, East Petersburg, Pa.

Heidelberg—Brother and Sister W. W. Peters brought a report concerning their work in Austria. Curtis Dubble and J. H. Tice gave special morning messages. A Bible institute was held with Elmer Hoover in charge. A series of evangelistic meetings were conducted by Bro. Graybill Hershey. The young adults sponsored a musical program by the Herald-Aires. Our men's work sent two heifers to Europe for relief work. Alton Bucher served as a delegate to Annual Conference. Mrs. Samuel Heisey and Mrs. Enos Heisey were delegates to the 4th of July meeting at Shamokin. A report was read from Monroe Good and his family, who are serving on the Africa mission field. Our women's work sew at a local hospital. Our men's work had a Lord's Acre project. Sister Emma Ziegler brought a message and pictures concerning her work at the Hillcrest school in Africa.—Mrs. Curtis M. Bucher, Lebanon, Pa.

West Greentree—The mother and daughter fellowship was held at the Greentree church with Leah Zuck as speaker. H. Lester Shank, a Gideon representative of Lancaster, gave a talk at the Greentree church. The homebuilders department of the women's work sponsored a program with Brother and Sister John Hershey of Lititz showing slides of the Brethren Service projects in Europe. Carl Zeigler of Lebanon, Richard Hackman of East Petersburg and Donald Miller of East Berlin were with us for our love feast at the Rheems church. Since our last report two persons were received by letter and one by baptism into our fellowship. The homebuilders' class of the Greentree Sunday school sponsored a home talent song fest at the Rheems church on July 4. Daily vacation Bible school was held at both the Florin and Rheems churches. On July 11 the women's work group entertained the children of the Neffsville orphanage with a picnic lunch. The fiftieth anniversary of the dedication of the Rheems church was observed at an all-day service at which Galen Kilhefner of Elizabethtown, F. S. Carper of Palmyra and M. R. Zigler were guest speakers. Special music was rendered at these meetings by our junior chorus, the men's chorus and the young people's chorus.—Mrs. LeRoy Hawthorne, Rheems, Pa.

Middle Pennsylvania

Altoona, First — Since our last report eleven have been received into our church by baptism and three by letter. At an evening service Rev. Basil Malof, an exiled Christian Russian and founder of the Russian Bible Society, spoke on The Bible Way to the Russians. For one month our Sunday morning services were broadcast over a local radio station. The Kings' College choir from Delaware presented a program in our church one evening. In an exchange of pulpits, Bro. George Ross of the Riggles Gap church brought our message. Special recognition was given to our high school graduates during a morning service. We conducted a daily vacation Bible school. Delegates to Annual Conference were Stephen Margush, Bro. Paul Wharton and Sister Hazel B. Maloy. During the absence of our pastor Rev. Paul Wilt, dean of the Lancaster School of the Bible, gave both morning and evening messages. Bro. Cameron and Bro. Forney of the district ministerial board conducted the service of licensing of Bro. Karl Ross to the ministry. At our semiannual business

Brethren Placement and Relocation Service . .

This column is conducted as a fr service to our people. The right to ed and reject is reserved. Since no verific tion of ads is made no responsibility ca be assumed. **In writing about any please give the number.** Unless otherwi specified address all correspondence Brethren Service, General Brotherho Board 22, S. State St., Elgin, Ill.

No. 998. For lease on Sept. 1: Cafe wi seating capacity of 36, complete equipped; has living quarters in the sa building. Located in Southeastern Ka sas town with population of 5,000. Fou teen miles from a Church of the Bret ren. Good business opportunity for som one with restaurant experience. Writ Brethren Service Commission, 22 S. Sta St., Elgin, Ill.

No. 999. Wanted: Good place to wo in Christian home near Dayton, Oh Practical nurse, and will go to a warm climate for the winter months. Writ Brethren Service Commission, 22 S. Sta St., Elgin, Ill.

No. 1000. For sale: Improved quart section general farm, 50 acres pastur level farm ground to gently rolling, go black soil. Good water, six-room hous cellar, wired on REA line. Double co crib and granary; cow barn for 10 cow with milk room; poultry house for 3 hens, brooder house. Close to scho good highway, county seat and Chur of the Brethren. Write: Mrs. John Smith, R. 2, Belleville, Kansas.

No. 1. Wanted: Opportunity for tw brothers to farm on share basis a lar stock and grain farm in the South Ben La Porte, Ind., district. Industrious, i telligent workers, good with machine Write: Brethren Service Commissio General Brotherhood Board, 22 S. Sta St., Elgin, Ill.

No. 2. For sale: 120-acre dairy a poultry farm, 20 stanchion milking bar houses for 1,200 laying hens. Building fencing and drainage good; 105 acres cultivation and good productivity. Clo to North Manchester, Ind. Write: Re Samuel Harley, 602 N. Walnut St., Nor Manchester, Ind.

No. 3. Elderly gentlemen wishes son capable person to accompany him a assist in driving to Chicago the last we in September. Also someone for t return trip the middle of October. A dress: Lenn W. Smith, 5629 Sawmill Roa Paradise, Calif.

No. 4. Wanted: Position on dairy other type farm by 36-year-old man a wife with family of 2 boys, 5 and 11 yea old. Have had 18 months experience large dairy farm. Ex-C. P. S. man wi good standing in community. Good bus ness experience, exchange reference Write: Brethren Service Commissio General Brotherhood Board, 22 S. Sta St., Elgin, Ill.

No. 5. Wanted: Librarian and instru tor in economics and business administr tion, Adrian College, Adrian, Mic Degrees required, B. L. S. with Maste preferred and Master's respectively. Cou ty seat town of 20,000 people. Write: E. Klein, President, Adrian Colleg Adrian, Mich.

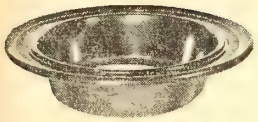
No. 6. For sale: At a discount to t right people, 5 apt. house and 3 cottag close in, one mile from Winter Pa Church of the Brethren. Fast growi town, home of Rollins College and a joining Orlando. Reason for selling — ag Write: B. D. Bowen, 238 W. Morse Blv Winter Park, Fla.

No. 7. Two Brethren girls want positi in hotel. Advancement desired. Writ Brethren Service Commission, 22 S. Sta St., Elgin, Ill.

No. 8. Wanted: Work in an old folk home, hospital or institution. Can do a kind of work, would rather help with t nursing if that would be needed. Writ Brethren Service Commission, 22 S. Sta St., Elgin, Ill.

CHURCH SUPPLIES

OFFERING PLATES



SB110—Bakelite plate, 12 inches in diameter, 1½ inches deep, **$5.50**

SB112—Bakelite plate, 13 inches in diameter, 2 7/16 inches deep, **$8.25**

Especially made for use in children's worship centers. Moulded bakelite offering plate. SB10 **$2.50** each



clearlyte GLASSES

A definite aid to a quiet communion service, are lightweight, crystal clear, resistant to boiling, and unbreakable. Fit standard trays. 1¼ inches high, 1 5/16 inches in diameter at lip. SB167—**$1.25** a dozen

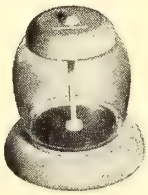




A time-saving, easy to handle communion cup filler. Squeeze bulb once and cup is filled. Frosted glass, one-quart bottle, metal parts are nickle-plated. Additional bulb or bottle, **50c** each. SB100 —**$5.00**

MONEY BANK

This bank is slotted to take silver dollars, excellent for children's groups. Extra glass globes, **75c** each. SB130—**$2.00**



Write to us for a complete catalog listing Church Worship Aids.

BRETHREN PUBLISHING HOUSE

Elgin, Illinois

meeting, July 16, Catherine Long, Lillian Reisinger, Audrey Rouzer, Stephen Margush and Harry G. Mock were elected delegates to district meeting. Our evangelistic services, Nov. 4-14, will be in charge of Bro. William Longenecker.—Mrs. Hazel B. Maloy, Altoona, Pa.

Lewistown—Juniata College day was observed with Bro. C. N. Ellis as guest speaker. Daily vacation Bible school was held for two weeks during the month of June. Our Annual Conference delegates gave reports of the meeting. A music festival was held in our church for the youth of this area. A district young people's picnic was enjoyed at Martinsburg. A U.C.Y.M. picnic and an outdoor service was held at Greenwood. Union Sunday evening vespers were conducted at Woodlawn Park. On Aug. 1 the Wesley chorus sang for our Sunday evening church service.—Ruth F. Richard, Lewistown, Pa.

Western Pennsylvania

Maple Spring—The first of the year our pastor, Bro. J. M. Geary, became pastor of the Mt. Joy church. Until the first of June, we were served by visiting ministers. Bro. J. Stanley Earhart served as our summer pastor and Bro. Daniel Haldeman of Hollidaysburg began his duties as full-time pastor the first of September. At our recent council meeting Bro. Dorsey Rotruck was elected elder and Bro. M. J. Weaver associate elder. Church officers were also elected for the coming year. Three of our young people attended the youth seminar in Washington, D. C. The young people completed a three-week study of the Holy Spirit under the supervision of Bro. Warren Baith. We have completed a two-week summer Bible school with the offering going to missions. Sister Sophia Blough and Cora Keim represented our church at Annual Conference and gave reports of the Conference at a Sunday night service. We have had with us on various occasions Hazel Kennedy of Elgin, Ill., Bro. Mahlon Weaver, Bro. J. M. Blough, Bro. Harlan Brooks and Bro. Jeremiah Cassel.—Mrs. Frank Weaver, Hollsopple, Pa.

Scalp Level—At a morning worship service, Evelyn Brehm gave a report of her year's service as a volunteer at Mills Mountain, Va. Our pastor, Bro. Rosenberger, was speaker for the dedication service of the Mine 42 church. Rev. J. H. Tice, a representative of the Pennsylvania Temperance League, was guest speaker for a morning service in June. Vacation Bible school was held for a week during the month of June. The history of the Christian church was presented in a series of colored and sound pictures at the evening services during the month of July. Bro. Wilbur Mullen, newly appointed director of Brethren Service in Germany, was guest speaker at our morning service on July 11. At the evening service Bro. Mullen was ordained to the ministry. Three persons were baptized and nine received by letter into our church fellowship. At the July quarterly council meeting, election was held for church officers. The board of Christian education was authorized to administer loans from the fund which was established to help the young people of our congregation finance college educations. A farewell social was held at the Berkey church grove for Bro. Rosenberger and his family, who have moved to Huntingdon, where Bro. Rosenberger is serving as Juniata College church representative. Bro. Raymond Boose of Shelocta began his pastoral duties with us the first of September.—Mrs. A. J. Casseday, Windber, Pa.

Florida and Georgia

Winter Park—Bro. Paul Alwine served our church as summer pastor. Our Sunday school and church attendance has been above average for the summer months. Two were added to our church membership by baptism and two as as-

MY NEW ADDRESS IS . . .

Name .....

R. D. or St. .....

P. O. ..... Zone ..... State .....

Help us to keep your Gospel Messenger coming by reporting any change in address promptly. **Please do not remove old address.**

sociate members. We had a successful Bible school. Brethren Henry Ebersole and C. E. Bowers attended the Annual Conference with Bro. Eversole serving as delegate. Some from our church participated in the summer program at Camp Ithiel. Brother and Sister Harry Fields, who reecntly returned to the States after a two-year period in Puerto Rico, have located in our community.—Mrs. C. E. Bower, Winter Park, Fla.

Eastern Maryland

Flower Hill—A district children's workers' conference was held at our church. In the absence of our pastor who was attending the regional camp planners' conference, Ronald Clark preached for us. Nine young people have been baptized into our church since our last report. A group of our men visited in the Fahrney Memorial Home. We had our annual home-coming with Bro. Rufus B. King of Bridgewater as guest speaker. Our women sponsored a mother and daughter banquet. The women's circle has recently purchased fifty-two metal folding chairs for the church. Our pastor, Bro. Arthur L. Warner, and his wife attended Annual Conference. In the absence of our pastor, Bro. Ralph Warner had charge of the service, assisted by several members of the church.—Ethel Embrey, Derwood, Md.

Middle Maryland

Broadfording—At a business meeting Sisters Irene Petre, Helen Mowen and Janet Foltz were elected as district meeting delegates. Bro. John Eberly was guest speaker at a Sunday morning service. Our men attended the district men's meeting at the Myersville church. Bro. Henry Hunsberger of Mercersburg, Pa., conducted a series of meetings in our church. On June 13 our young people presented a program entitled The Super Man Jesus. On July 4 Bro. David R. Petre gave a report of Annual Conference. The evening of July 11 the youth fellowship held a district conference and a love feast. The examination service was conducted by Bro. Arthur Rice, pastor of the Monocacy church. Sister Edna Cunningham, director of our young people, and the young people gave a program entitled Second Chance. Bro. Howard J. Kreider of Liberty Mills, Ind., will conduct our evangelistic services, Sept. 13-26.—H. J. Wishard, Hagerstown, Md.

Tennessee

Knob Creek—July 31, our church met in quarterly council with our elder, Bro. Roy E. Clarke, presiding. We elected church officers for the coming year. Bro. E. J. Rowe was elected to succeed Bro. Clarke as elder. Bro. Robert M. Edwards' resignation as pastor became effective the first of September. Brother and Sister John A. Pritchett, Sr., was chosen to represent our church at district conference. Guest speakers in recent months have included D. O. Cottrell, Reynolds Simmons, E. J. Rowe, John A. Pritchett and Ova Edwards, the latter giving an illustrated lecture on his recent trip to the Holy Land.—John H. Thomas, Johnson City, Tenn.

First West Virginia

Oak Grove—Our church met in council with our elder, Bro. Robert G. Strickler, presiding. Bro. H. W. Peters of Ridgeley, W. Va., was elected elder for the coming year. Sister Delsie Shanholtz was our delegate to Annual Conference. Belmont Cowgill and Virgil Strosnider will be our delegates to district conference. Bro. Charles Beiber, missionary, gave a talk and showed pictures of his work in Africa. Bro. Howard Bernhard of Mt. Joy, Pa., conducted our revival services. O women's work group sent a contributi of five dollars to Bethany Hospital. Th also sent used clothing and aid kits New Windsor, Md., for relief.—Bessie Moreland, Levels, W. Va.

Sandy Creek, Canaan—Our church one of seven in which our pastor, Geor H. Jeffley, has charge of the services. V have preaching twice each month. our spring council, three deacons we elected. They were installed at a lat date. During Family Week we had a ba quet and a program. We had a week evangelistic services in June, conduct by our pastor. One person was receiv into our church at this time. This w followed by our daily vacation Bib school. At present we are in the mid of building a new addition to the chur for a kitchen, rest rooms and two Su day school rooms.—Mrs. Ina J. Seese, Gi bon Glade, Pa.

Sandy Creek, Laurel Glen—Preachi began about the year 1940 by the unde signed in the Kelly schoolhouse and th in the Laurel Glen schoolhouse. Ho ever, regular appointments have not be kept all the time in these places. Laur Glen is on the boundary line betwe the Sandy Creek and the Terra Alta co gregations. During these years, thirt four have been baptized but some ha moved from the neighborhood. In t last year the Sandy Creek church agre to make this one of its preaching poin Since that time George Jeffrey, past of the Sandy Creek church, has be preaching once each month. During t last number of years the district boa has been sending a worker to help wi vacation Bible school. Besides the writ the following have held meetings at th mission point, Jonas Sines, Wilmer Crur met and A. L. Alley. Beginning July Bro. George Jeffrey, assisted by Euge Matthews and home talent, held a vac tion Bible school. Bro. Jeffreys, Br Matthews and Bro. William Deber preached during this time. The meetin closed on Sunday evening, Aug. 1, wi a love feast service, the first to be he in this vicinity. There is a great need f a house of worship and it is planned build in the near future. Six were ba tized at the close of the meeting.—Em T. Fike, Terra Alta, W. Va.

Piano Arrangements

OF GREAT HYMN TUNES

$1.25

Forty-seven selections. These arrangements of hymn-tunes are for piano to provide music suitable for use in the worship service. Care in the selection has been taken to avoid an ornate and elaborate style that would call undue attention to the pianist's technique and ability. An effort has been made to preserve a devotional mood and style by avoiding theatrical effects and sentimental harmonizations characteristic of much so-called "evangelistic" music of the day.

Also the arrangements have been kept moderately easy so that the church pianist of average technical ability will be able to play them effectively.

Size 9 x 12 inches, plastic spiral binding assuring easy usage at the piano.

Order from

BRETHREN PUBLISHING HOUSE

Elgin, Illinois

Church of the Brethren
Gospel MESSENGER
OCTOBER 2, 1954



H. Armstrong Roberts

**"The Holy Supper is kept, indeed,
In whatso we share with another's need"**

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

Contributing Editors

A. G. BREIDENSTINE .... Lancaster, Pa.
JAMES H. ELROD ... Kansas City, Kansas
MRS. DWIGHT ENBERG .. Champaign, Ill.
DEAN L. FRANTZ ..... Mt. Morris, Ill.
JOHN C. MIDDLEKAUFF, Huntingdon, Pa.
LELAND A. NELSON .... Modesto, Calif.
LUCILE LONG STRAYER .....
..... North Manchester, Ind.
MURRAY L. WAGNER ..... Troy, Ohio
GLEN WEIMER ..... Arlington, Va.
LEVI K. ZIEGLER ..... Martinsburg, Pa.

THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Norman J. Baugher, General Secretary, and the Brethren House, Earl H. Kurtz, Manager, 16-24 S. State St., Elgin, Ill., at $3.00 per annum in advance. Life subscription, $50, husband and wife, $60. Entered at the post office at Elgin, Ill., as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

OCTOBER 2, 1954

Volume 103 **Number 39**

In This Number . . .

Editorial—
Listening at Evanston 5
The Burden of a Title 5
The General Forum—
Seek First His Kingdom.
Edward E. Lyons 3
Christ's Kingdom — First (Verse).
Opal Catherine Hoover 4
John Wesley. Elgin S. Moyer 6
The Discipline of Work.
Clyde E. Weaver 8
Man's Destiny (Verse).
Martha Neiderhiser Parker 10
Home Exchange Program.
Isaac Adetayo Grillo 11
What Is the World Council of Churches? W. A. Viser t'Hooft 12
World Council Assembly Opens With Services of Worship 12
World Council Business 13
World Council Assembly Prepare a Message of Hope 14
Capacity for Friendship. Kirby Page .. 15
Brethren Service—
Brethren . . . Not Foreigners.
Don Durnbaugh 20
What We All Believe 21
Young Idealist From Overseas 21
The Local Church—
The Sunday-school Secretary and His Work. C. Ernest Davis 22
A Friendly Church. Earl Smith 23
Our Mission Work—
Dahanu Vacation Church School.
Susan S. Shull 24
Each Day Brings Its Duties.
Mrs. E. M. Fasnacht 25
Seminary Graduates. Mabel Claypool 25
In the Shadow of Pike's Peak.
Van B. Wright 26

READERS WRITE . . . to the edito

The Gospel Messenger welcomes letters commenting on editorials, articles and new Letters should be brief and brotherly.

Purse and All

Last Sunday in Sunday-school class the pastor asked, "Just what is the goal of our Christian discipline?" You remember the athletes Paul referred to did strive for a definite though perishable wreath. But what is the Christian's goal? We continually preach about the challenge of Christianity, but challenge to what? Too often I fear we bring folks into the church and present no real challenge. Suppose they were to come to us and ask, "What would you have me do?" I'll bet we'd be flabbergasted. Be good boys, yea, for what?

Now as I conceive it this goal is personal salvation and righteousness and much more. We want men to change the world. We want the kingdom of God on earth as it is in heaven and not just in heaven. World peace and brotherhood are the Christian goal. That is a big order for little men. Surely God will help or rather will do the job with our help. One of my favorite poems by Angela Morgan says "God prays"—"I cannot come till my people come." "His hands are tied." Here's plenty of reason for self-discipline. But where's the handle to get hold of this gigantic task? To me the answer is stewardship. Many of us can't be the preachers, the missionaries, the service workers, but we can pay the bills. We can give our time and talents through giving our means. Tithes aren't enough for consecrated Christians with consecrated purses. "The field is ripe unto the harvest." Yes the "laborers are few" largely because we "rob God."

God doesn't want the crumbs and leftovers; he wants us, purse and all.—Jay Eller, Wenatchee, Wash.

A Letter to the President

The President
The White House
Washington, D. C.

It is reported in the news that you intend to press for a conscription law at the next session of Congress. As before, I presume such a proposed law will be presented as a means for preventing future wars. The history of conscription in other nations does not justify such a conclusion. Neither does present world conditions. At present, communist nations, particularly Russia and China, appear to be the only nations that offer any threat to our peace. China does not offer a serious threat because the Chinese Communists do not have th facilities necessary to bring the huge army across the ocean to fig on our soil. Communist Russia h never started a war with any lar nation. The traditional Communi plan is to "bore from within" ar Russia has always followed that pla with large nations. However, sh might depart from that plan, just she has with small nations, if th Russian leaders feared an attack b another large nation. We are co tinually being reminded that "Russ is our No. 1 enemy." We can hard be surprised if that kind of talk co vinces the Russians that the Unite States intends to attack. The Ru sians know, however, that you can invade a large country without large army. So, as long as the Unite States does not have a large arm the Russians know that an attack b the United States is not immine and they are not likely to start war. But, if the United States adop conscription, that will change th entire aspect of the situation. Co scripion will give the United Stat that great army that is necessary invade and will be all the Russia need to convince them that th United States contemplates an a tack on their homeland. When the reach that conclusion they may a tack first just as the Japanese d in World War II.

We hear a great deal of talk abo "outlawing the atomic bomb." In m opinion such talk is absolutely sill In any war each belligerant us every available weapon that its lea ers think will give it an advanta over the enemy. The only way prevent the use of atomic weapons to avoid war. That means to avo giving a potential enemy grounds f thinking an attack is contemplate And that means no conscription.— John Woodard, San Dimas, Calif.

Enjoy the Messenger

I think we have a wonderf Messenger, and I don't see how could do without it. It is a gre help to me, as I am almost a shut-i More power to you and may G bless your work. — Mrs. Ella Halte man, Henrietta, Mo.

. . .

The Gospel Messenger has be a weekly visitor to our home f forty-nine years. We pray God keep us at least another year. — E. Rowland, Hagerstown, Md.



Religious News Service

we really are seeking first the kingdom of God we shall have changed hearts and growing churches

SEEK FIRST HIS KINGDOM

We have only two choices each day: to choose Mammon or to put God at the center.

Edward E. Lyons

THE new theme adopted by Annual Conference for the next two years is ken from a passage in Matt. 33: "But seek ye first his king- m and his righteousness and l these things shall be yours." ie whole paragraph from nich this passage is taken ils down to two choices. They e given several names, but ey mean the same. Either we oose God or mammon, life or ath, heaven or earth. This oice involves a real battle. ie gateway to the kingdom is vealed through stewardship, r attitudes, our anxiety and r allegiance to God. Under e divine searchlight of this ssage our own hearts are opened and we see ourselves as we really are.

Within this paragraph is a simple but timely question: What seek ye? If a man is seeking a license bureau in our county seat, we would think him foolish if he passed away his time at the beach until the license bureau closed and he would be forced to leave without his license. Still more foolish would be a couple who wasted their time window shopping and failed to get the marriage licenses they desired before the office closed.

Jesus suggested that life is like the gathering of wealth. By the treasure we gather we can tell what our interests are. If a person is merely after the earth's wealth, his interest is in earth. But if a person seeks the interest of the spiritual world, then his interest is in heaven.

More than this, we can tell from what we worship where our hearts are. We are personalities that cannot be divided. Either we worship God or mammon. Our eyes cannot look backwards and forwards at the same time. If we center our eyes on one thing, we can see around us very dimly, but it is the thing at the very center that we must see most clearly. We must find our center. We must push everything else out. If God and heaven are not our

tor of the Burnettsville church, iana

goal then something else will be. What are we truly seeking? Jesus said, "A man cannot serve two masters, for he will hate the one and cling to the other or else he will love the one and despise the other."

The more dedicated we are to the kingdom of God the more silly and foolish will seem the things around us. As a boy I liked science fiction, detective stories and Tarzan movies. Also the hit parade was popular and I tried to get all the words of every popular song. But as I became more interested in God's kingdom, I became less concerned in these things.

We do not have one hundred choices a day. We have only two—God or mammon; the kingdom of heaven or the kingdom of the earth. Jesus repeated this in many ways. He divided mankind or our actions by terms like these: sheep or goats, figs or thistles, right or wrong, heaven or earth, time or eternity, the broad road or the narrow road.

It is a hard saying, but true, that we either grow or die. We either push upstream or drift downstream. It all depends upon which way we are oriented. It is the direction that we are facing that counts. If we want to escape the sins coming down upon our backs, we must face the wind.

How can we seek God's kingdom and at the same time live in an anxious state of worrying and fretting? Jesus did not condemn wise planning, for in the Sermon on the Mount he likened a wise man to one who planned his house upon a rock; but Jesus did condemn the needless putting of the cart before the horse. To put our seeking even of the necessities of life above the kingdom is vain. For after such anxious seeking, physical riches often turn to ashes. Those who seek for the pot of gold at the end of the rainbow often forget God and those who have the pot of gold are fearful of losing it. There is a story of a woman who was always complaining. One season her apple crop was perfect in every way and her minister thought that surely she would not complain this time. He went to visit her and exclaimed, "My, you have a wonderful apple crop this year." She answered: "Yes, I suppose so, but where are the rotten ones for the hogs?"

God's kingdom must be sought by dedicated men. More than to avoid evil or to desire to be good, we must be first of all changed, reborn with the spirit. Our trouble is not that we are bad but that we are merely good. God demands not good people but saved people. It is not hard to understand, therefore, why the church mov slowly.

Henry Drummond used tell his students: "Don't be lil a frog . . . an amphibian wh lives half in one world and ha in another. Do not touch Chri tianity unless you are willing seek the kingdom first. I pror ise you a miserable existen if you seek it second."

Our seeking implies more tha just repenting and renewi our vows. It means that in o daily lives we must express o faith in action. This faith is n mere working, but working f something. We must perfor neighborly deeds of compassi for the kingdom. There a those who are without food a shoes and it is up to us to f their needs. A little lad w questioned by a thoughtle woman: "But if God loved yo wouldn't he send you food a shoes?" The destitute lad ma a proper answer when he r plied: "God told someone b he forgot."

It is fitting and proper th that we as a church use th theme this year: Seek First H Kingdom. It implies a lar area of our lives. It covers o thoughts, our attitudes, our fre dom from fear and worry well as our outward actions a our stewardship emphasis. reaches from the local chur

Continued on page 11

Christ's Kingdom—First

OPAL CATHERINE HOOVER

Christ's kingdom!
Seek it — first!
It fills when life is empty,
So find it, use it, keep
And share it, too — all these combined;
But when you've found, don't tarry,
It's when we share we truly find
Christ's kingdom.
Seek it — first!

Christ's kingdom!
Love it — first!
It inspires when all else has failed,
Is powerful and enduring;
So rise and let Christ take your hand,
And take on love, Christ's way of
Seeking his own in shoes of man.
Christ's kingdom!
Love it — first!

Christ's kingdom!
Serve it — first!
It blesses when we bless,
When we give food for ashes,
Love for hatred, peace for war;
When we give life a purpose
Where 'twas but emptiness before.
Christ's kingdom!
Serve it — first!

EDITORIAL

Listening at Evanston

MAJOR sessions of the World Council of Churches Assembly at Evanston were held in McGaw Memorial Auditorium. wo sections were reserved for press representa- ves, one so far up front that a reporter could get ly occasional side views of the speakers, the her so far in the rear that a reporter needed noculars to see the main platform. But the rear llery offered the best hearing, so we decided to ten to the Assembly from that excellent vantage int. We missed the close-up views of delegates their more striking regalias, but we gained a rspective that helped us to listen well if not see well.

What did we hear? Not the discordant notes at one might have imagined from reading news- per headlines. Of course there were divergent ews, vigorously stated and stoutly defended; but e measure of agreement was most surprising. nough delegates and speakers represented such verse traditions, they all had loyalty to Jesus hrist in common. They were careful in most ses to start with their faith in him. We were pressed, as we listened, with the fact that a mmon dependence upon God can help us go far ward a common understanding among men ho are citizens of many countries in a divided orld.

The quotations from World Council messages at we selected for the next few issues of this per reveal two aspects of what we heard there. rst, the issues were treated theologically. There as little attempt to avoid or camouflage the use theological language. Most of the consultants, well as many of the delegates, were theologians. few laymen pled for simpler versions of the udy documents but the professors insisted that ey needed their exact terms in order to under- and each other. Secondly, there was an honest fort to relate these theological issues to the rrent scene. The Council spoke plainly on racial gregation, on the United Nations, on weapons mass destruction, on tensions between East d West, and on social and economic problems. here was little inclination to dodge controversial sues. But there was a brotherly spirit that pt the conversations on a high plane.

As we listened to some of these discussions e wondered where the Brethren voice could st be heard. We have a witness for peace that most urgent and timely. But we are accustomed give our testimony in nontheological terms. e perhaps speak most effectively when we act while others are still talking. Yet we ought to join in more of the conversations between churchmen and theologians. We need trained spokesmen who can express our own basic beliefs (for we do have a theology) in the language of such bodies as the World Council Assemblies. We have much to learn there, but we also have something to say.—K.M.

The Burden of a Title

WE WERE near the end of a long line of persons who were privileged to shake hands with the top leaders of the World Council of Churches. These men (and one lady from India) were bravely doing their best to smile and seem gracious but they had already shaken about five hundred hands and they had said their greetings over and over.

When our turn came to meet one of the most distinguished churchmen, my companion said with customary directness, "I suppose you are glad this ordeal is about over." Then the "most reverend and right honorable" archbishop rested his arm on my companion's broad shoulder and heaved a most human sigh. Even the hands that are called on to crown a queen will grow weary. Who knows how many bishops and archbishops, metropolitans and professors, doctors and deans may not sigh with relief when they can lay aside their academic or clerical gowns and talk together as plain John Smith speaking to his neighbor?

Jesus must have known what a burden official titles could be for he advised against them. Certainly the churches of the world could do with fewer titles and more leadership. It is still true that the greatest in God's sight is the one who serves.—K.M.

Something Better

ONE busy mother who was trying to answer the phone while she attempted to hold on to a crawling child, button up another for school and retrieve a glass of milk that was dangerously close to spilling remarked that God should have endowed mothers with several extra arms for such moments of emergency.

Surely God intended something better for mothers than performing like an octopus. Therefore he gave the rest of us two strong arms to use helpfully. Christians, even at home, sometimes forget about bearing one another's burden. —K.M.

John Wesley

Elgin S. Moyer



Religious News Service

A portrait of John Wesley painted by the British artist, Frank Salisbury

IN THE eighteenth century following the French and the American Revolutionary wars, spirituality and morality had reached low ebb in Europe and America. The church had become static, its members lethargic and its clergy formal and indifferent to things spiritual. Shortly before this era Pietism had brought new life to Germany. Then, at the very time that Pietism was astir on the Continent, the Wesley brothers were learning the principles of piety at their mother's knee in England. In a few decades they were to help to bring the spirit of Pietism to England and to America.

In 1703 John Wesley, the fifteenth of the nineteen children of Samuel and Susan Wesley, was born at Epworth, England. Four years later his brother Charles was born. Their father was a minister of the state church, but he disliked the cold formalism found there. He was interested in the spiritual welfare of both his church and his family. But it was from their mother, one of the truly great Christian mothers of the ages, a woman of rare and abiding devotion, that these boys received much of their inspiration and their deep appreciation of the things of God. Her abounding love to God, her own disciplined life, her motherly concern for her children, her deep and sacrificial devotion to her family, to her church and to her God, all helped to make her the saintly, patient, loving mother she was. She found time in her busy home life to spend hours every week teaching each of her children. It was this spiritual influence and teaching in his early life that did much to help John withstand the frigid skepticism that he was later to encounter at the university. Woodrow Wilson wrote: "He came out of the hands of his mother with the temper of a piece of fine steel."

At the age of twenty-one John received his college degree fro Oxford. The following year h was ordained a deacon. Lat he received his Master of Ar degree. Then he spent two ar one-half years as assistant his father at Epworth, the on local pastoral experience th it was his privilege ever to hav While at Epworth he was o dained a priest in the Anglica Church.

About this time his broth Charles, having experienced spiritual awakening at Oxfor called together in his room f spiritual fellowship, a sma group of his friends. The st dents at the university dubbe them the "Holy Club," "Boo Worms," and "Methodists When John returned to Oxfor at the age of twenty-six h joined this club. Because of h age and scholarship he wa made their leader.

As we study the life and wo of John Wesley it becomes ev dent that we cannot think him apart from those who i fluenced him and those wh worked with him. In additio to the strong influence of h

dly mother and the vital im-
ct of the pietistic Moravians,
ner individuals were instru-
ental in helping to prepare
e way for the coming of the
eat Wesleyan revival. Among
ese were George Whitefield,
at prince of pulpit orators who
rred England and America
th his preaching, Charles Wes-
y, the great hymn writer who
ve the Christian church some
its finest hymns, and John
etcher, the early writer of the
esleyan theology. John him-
lf, however, a natural-born
ader and organizer, was the
ainspring of the English re-
val of the eighteenth century
d of Methodism which grew
t of this revival.

John Wesley's early life was
e of earnest seeking and en-
avor, yet one that lacked the
ace and calm that he so pas-
nately sought. From the time
his ordination in 1725 until
finally had his deeper heart-
arming experience in 1738, a
iritual struggle raged within
s breast.

In 1735 he and his brother
harles answered a call to go
the colony of Georgia as mis-
naries. He said his going on
is mission was twofold: to
rk out his own salvation and
preach to the Indians. His
eatest success, however, on
is missionary trip was not in
nverting the Indians; neither
as it in finding in Georgia an
surance of salvation; but it
as in meeting some of the
oravian missionaries who had
ne to Georgia at the same
ne, who challenged his faith
d pointed him to the light.
ter two years of preaching in
nerica he returned to England
defeated missionary and a
scouraged Christian still long-
g for a satisfying faith.

Back in England he sought
lp again from the Moravians.
ter Bohler, one of their num-
r, advised Wesley to preach
ith until he had the faith him-
lf. Finally on May 24, 1738, the victory came. He had gone to a meeting on Aldersgate Street, London, where he heard someone read Luther's preface to his Commentary on the Epistle to the Romans. All of a sudden the light broke. That evening he recorded in his diary: "About a quarter after nine, while he [Luther] was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust Christ, Christ alone, for salvation; and an assurance was given me that he had taken away my sins, even mine, and saved me from the law of sin and death." Only three days before this Charles had passed through a similar experience. Eighteen days after this significant event, John preached before the University of Oxford his famous sermon, "By grace are ye saved through faith." This became the keynote of all his preaching from that day on.

It was this preaching, inspired by the Moravians and their pietistic ardor, that brought about the great English revival. From the time of that famous Aldersgate experience to the end of his long life he was an indefatigable preacher and evangelist. Though he had no pulpit, no local church over which he was pastor and though the churches of England had closed their doors one after another to his preaching, no one could prevent him from preaching in the open air from one end of England to the other. He also made many preaching trips to Ireland, for he loved to preach to the Irish.

John Wesley was one of the busiest men of England. In his itineraries he often rode fifteen or twenty miles on horseback, preaching four or five times a day. At times upon arrival at his appointed place he found from ten to thirty thousand people waiting to hear him preach. He loved people and loved to preach to them. Dryer says, "He preached to more people than any other man of his century; perhaps than any other in the history of the church."

His life was one of great achievement. In his itinerant preaching he traveled chiefly on horseback, covering perhaps more than two hundred fifty thousand miles, and preaching about forty-two thousand sermons. The number of works he wrote, translated or edited exceeds two hundred. Much of

Continued on page 11

Some Quotations From John Wesley

The world is my parish.

Lord, let me not live to be useless.

If you cannot relieve, do not grieve the poor.

Be ashamed of nothing but sin.

Be punctual; do everything exactly on time.

Speak evil of no one. . . . Keep your thoughts within your own heart.



To assist the child to understand his role as a responsible participant in life—this is

The Discipline of Work

Clyde E. Weaver

CAROL is a girl in the seventh grade. Her parents believe that things should not come too easily. In fact, they support the old dictum, "Hard work never hurt anybody." They even tend to believe that anything a child does not like is good for him. So they have developed a schedule of household tasks which Carol must perform. Since Carol has not been asked to help make up the schedule, it is set up to meet mother's scheme of things. Hence, there is but a faint chance that Carol will learn the real meaning of responsibility. At times her mother becomes discouraged with her performance and complains that she does not take an "interest in her work." She further tells Carol that the routine should be good for her and that she owes it to her as her mother.

Frank is the oldest of five children. His mother is a semi-invalid and Frank is known in his community for the care and responsibility he assumes for his younger brothers and sisters. Frank can handle domestic duties as well as a woman: he can cook, bake and even sew. What the casual observer does not see is that in Frank's case there was real responsibility to be assumed, responsibility which was really too heavy for the shoulders of a growing boy. Consequently, Frank has become overserious and perhaps a bit old before his time. But his training has not been that of learning to perform menial and tedious adult tasks which have been arbitrarily assigned to him.

Of these two youngsters, Frank has learned the real meaning of responsibility, while Carol, despite her parents' rigid requirements probably never will. Frank developed responsibility through his own choi and because of his mother need.

The philosophy undergirdi these illustrations is simple state but difficult to practic It is really what one might ca a philosophy of education o in theological terms, a metho of evangelism. It is this—a pe son learns responsibility to th degree that he can see the po sibility of a future result whic is desirable to him and whic he can obtain by a reasonab effort. The task of the churc is to make this achieveme neither too easy nor too difficul Whether we like it or not, re learning will take place whe the goal to be reached becom important to the child as we as to the parent or teache This principle is as fundament

Chaplain of Bethany Hospital, Chica Illinois

the Sunday school, the church
ıd the home as it is to the
ıblic school.

In light of the above, suppose
e consider ourselves as "en-
ghtened parents" and we see
ıe folly of working for work's
ake, what are our children go-
g to do in their physically
rmative years? Even if we get
ıe psychological mist cleared,
ıey still have a physical body
ıat needs exercise to develop.
he woodbox not only provided
necessary household function,
also developed muscles. Ac-
ording to U.S. News and World
eport (March 19, 1954) our
ıildren's backs are getting
eaker. They say that life is
o easy for us and we are
owing weak because we get
o little exercise in modern,
ampered living. They reported
study of 4,458 American and
uropean youth. Fifty-six and
x tenths per cent of the Ameri-
ıns failed to meet the minimum
hysical requirements, while
ıis was true of only eight per
ent of the Europeans. Some
octors even go so far as to say
ıat muscular weakness may set
o the conditions which lead
other physical and mental
oubles. All this makes our
roblem more difficult. To what
egree should we invent ways
ıd means of developing our
ıildren's bodies?

This is the general picture as
see it. Without giving specific
olutions to the problems raised,
would like to state fundamen-
ıl concepts underlying any
olution.

1. Children are natural work-
s with an immense amount
energy. Our task, therefore,
simply to allow the child to
xpress himself. Often children
e conditioned against work
ecause it is used as a method
punishment. But work can-
ot be separated from our ac-
ıal existence. To use it to
ınish or merely to keep chil-
en "out of the way" creates
ı unwholesome attitude to-
ward life. Work is life and life is work. To separate them perils good living and good religion. We adults have helped create this split between work and play by our emphasis upon vacations. Vacations are commonly thought of as opportunities to enjoy life as over against the boredom of the workaday

The Family Counselor

Naomi Will **H. K. Zeller, Jr.** **Jesse Ziegler**

The Family Counselor welcomes letters of inquiry. They may be addressed: Family Life Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Dear Counselor,

My huband has a wonderful reputation for being a good worker and a good neighbor. Besides his regular job, he is now holding down two part-time jobs, in addition to which he is always ready to drop everything to help a neighbor bale hay, fix a roof or do any other kind of work. He also manages to get on every work committee at church.

But this fine attribute has created a great family problem. We are buying our home and, of course, there is much to be done around any home, but with all these other jobs my husband is almost never home. Our children seldom see him because he goes to work before they rise and returns after they are in bed.

When I have tried to talk with my husband about this situation he insists that he needs to supplement our regular income and I must agree that the extra money has helped to make our house much nicer. But while we are building up our house we are tearing down our home. Could you please advise me as to some way of helping him to see how much harm he is doing to himself and his family?

A very lonely wife.

Dear Friend,

Many fathers are hesitant and even unable to assume all the responsibilities of parenthood. Some men run away from these responsibilities by resorting to drink or profligacy or indolence. A few run away from these responsibilities by overindulgence in their work.

Work means much to a man who is ambitious personally and who desires to provide for his family adequately. Often his work, both regular and extra, is his way of showing that he wants to take good care of his family.

By your report your husband is a good provider. You declare that "the extra money helps." More than this, the efforts of his work seem not to be wasted, but put into the needs of the family.

From that point of view your bitterness does not quite seem justified. Attempt to see the problem from his side. Your letter indicates that you are an aggressive and energetic woman. Doubtless your husband feels a responsibility to provide adequately for yourself and your family. While it will not compensate for his absence from the home, certainly the fact that he uses his time and energy constructively ought to take the sting out of some of the bitterness.

You are aware that you set the mood of your children. When your son says that he does not have a father, he is probably repeating words he has heard his mother say. If bitterness is your mood then the tenseness at home about which you speak grows as much out of your attitude as out of his exhaustion.

I doubt if it is wise for you to consider taking a major job with three children in the home. You speak of the wonderful opportunity which came to you and your husband as "a job for me." If your husband is as energetic and works as hard as you have indicated one can understand why he would not want to tag along with you in a job which would mean he would spend his time puttering around while you became the primary breadwinner for the family.

You ask me for advice concerning helping him to see the light. You will both need to see some light. I concur in your feeling that we ought to help your husband discover ways to share more of his time and interest with his wife and children. I have a concern, which you do not seem to share, that the most effective handle which his wife has to achieve that end is in the softening of her own attitude towards his work. With both of you striving for a solution, I feel sure you can help salvage the fine attribute which has helped create your problem.

Harry K. Zeller, Jr.

world. The value of vacations lies in something entirely different. All of us need to get away from routine to gain a new perspective upon it.

2. Work and play need to be reinterpreted. The crux of our whole problem is to recognize the difference between work as mere physical activity and work as productive effort. Productive effort involves enthusiastic interest in a self-chosen goal. Work involves a necessary interest in a job to acquire a pay check. To a man who really enjoys ditch digging, the job of testing hammocks would seem like hard work. Work is an attitude which tends to make anything a person does against his real interest a tedious task. It is easy, however to speak of work too idealistically. All gainful employment and child training necessitates certain routine that seems difficult to term as play or even enjoyment. This must be anticipated and accepted. Such routine tends to become deteriorating when it determines our attitude toward our work as a whole.

3. Much public and religious education is geared to the intellectual. The traditional concept that education involves a mere transference of information from one big head to a lot of little heads is totally inadequate. The process of learning must involve an emotional climate which gives knowledge real meaning and purpose. What has this to say about work? It says that any type of activity, be it work or play, must be geared to what we understand about the emotional development of children. In the spontaneous expression of children, they do not think in terms of work and play.

Also, some psychologists are concerned that our society has asked our children to study in a schoolroom at the ages when they should be engaged in directed physical endeavors. Schools must be adapted more to their innate need and desire to express themselves physically. There is enough truth in this to urge the church to investigate extensions of their summer and day camps and other types of physical activity. Also it means that parents should become as concerned about too much arithmetic homework and TV viewing as about too much baseball and tennis.

4. Any kind of work pattern must exist within a framework of love and understanding. The discipline of work is, therefore, an attempt to assist the child to understand his role as a responsible participant in life. Indeed, this involves the Christian concept of stewardship. All children must recognize that they cannot receive without giving. This giving must find expression first in the family relationship. But the difficulty comes when this needed expression for giving is forced upon the child so that it fails to represent a true expression of helpfulness. When so used, the child begins to develop the concept that his working ability is a mere commercial commodity. Hence, when he makes his vocational choice years later he will be motivated more by "What am I worth?" than "What can I give?" To put it anoth way, a bad act or an inferior j that is done in freedom has mo Christian potential than a goo act or perfect job done throug complusion. Real stewardsh finds its expression as our chi dren learn to give that whic they want to give. And it up to us, as their parents an teachers, to make these wan more Christian.

In conclusion, one of th things I have been trying say is that we have separate work from life. We have mad it just a job rather than a wa of life. By and large this u healthy attitude toward wor begins in the home. Impose work and imposed morals hav the same end result—they exi outside the experience and fee ing of the person.

Finally, work must continua ly be related to the gospel. W cannot serve God and the pa check. God is our pay check i the sense that all our work mu have a divine dimension. Or of the curses of modern day that we think of land as me real estate and work as me labor. Work can have Christia significance only to the degr that we recognize God as th ultimate real-estate broker. A stewards of God, may we reali our tremendous opportunity create the joy of labor in o children, our students and a mankind.

MAN'S DESTINY

MARTHA NEIDERHISER PARKER

Sunshine and shadow, forest and field,
All nature in harmony to man gives her yield.
And man with his choice of direction in life
Can use it in love or waste it in strife;
Can enrich the earth, share the fruit of his labor,
Or carelessly use without thought of his neighbor;
Can blow it up quickly with the A, H, or Cobalt,
Judging his enemy, seeing naught of his own fault;
Or the same he can wield against disease and its woes,
To relieve hunger and suffering wherever he goes.
God gave man this power, and left him quite free
To determine his course, his own destiny.
And in making this choice, he thus will decide
If he shall succumb, or forever abide.

ome Exchange Program

Isaac Adetayo Grillo

SINCE I came to this country almost twenty-nine months ago, I have been trying to derstand the American mind d "way of life." I need not mmend the large-heartedness some Americans, for I share this generous characteristic America. But sometimes I use to think more deeply upon rtain issues, one of which is e program of students' exange in this country.

Americans have striven to lp heal the wounds of world rs by helping war-afflicted ntries. Bringing students m European, Asiatic or rican countries under the exange program is commendle. But let us be reminded the saying: Charity begins at me.

s there any organization or orporated group who is looking for opportunities to put into actice world brotherhood at me? Here is a suggestion, obably bitter. Living among ucasiod Americans in these ited States are Mongoloid and groid Americans (I mean erican and not foreign Mongoid or Negroid people). Has occurred to any of us "Brethn" that one of the ways we promote brotherhood may by exchanging our own ldren with other families' ldren who are not of our own nic stock? For example, let . and Mrs. C, of Caucasoid gin, resident at Middletown, S.A., arrange with Mr. and s. M, of Mongoloid origin, ident at Westtown, U.S.A., exchange of their teen-age ldren so that Mr. and Mrs. C's n can live and learn to underand and appreciate the way of ing of Mongoloid M's family. so, let Mr. and Mrs. C do the ne with Mr. and Mrs. N, of groid origin, living in Southvn, U.S.A., so that Mr. and Mrs. C's son may know what it is to live with Negroid people. Of course, it would involve more details than this, for example, schooling, etc., but is it not in the American Constitution that any American citizen can live and go to school anywhere in the U.S.A.?

We may have never thought of this kind of an exchange program. We may have thought of it, but we may have given it up as being impracticable because of our social heritage of discrimination among races. Or we may be afraid to allow our children to live with Mongoloid and Negroid families. But let us remember this: Parents in Europe, Asia or Africa have trusted their children and are still trusting their children to the care of American homes.

If you ever think of any way of integrating America's future generations, here is a suggestive way of starting. Legislations may fail to bring about integration, but a willing exchange of children of different races in different homes would bring about willing integration, for you cannot refuse to associate with me after you have lived amicably with me. Again, here is a theory, as feasable as adding two and two together. But would our shortsighted, society-conscious and race-prejudiced mind attempt to put it into practice? Yes, charity begins at home.

can student at McPherson College, sas

John Wesley

Continued from page 7

this writing was done on horseback while going from one appointment to another. When in his eighties he was still keeping his appointments going from place to place on horseback. Only a few years before his death he expressed regret that after fifteen hours of study and writing in a day his body should get tired. He attained this advanced age at great odds. His body was always rather frail. He weighed scarcely one hundred twenty pounds and was five feet, three inches tall. At the age of fifty-one he had been seriously afflicted with tuberculosis. At that time he even wrote the epitaph he wished to be placed on his tombstone. He did not marry until in his forties and then his home life was unhappy. His wife proved to be most unsympathetic and uncongenial and was a great hindrance to him in his work for the Lord.

He died after a short illness in London in 1791, when he was almost eighty-eight years old. He passed into the glorious beyond with great spiritual joy and peace and a triumphant faith. He left as a result of his life and work one hundred thirty-five thousand adherents and five hundred fourteen itinerant preachers. He left also the spirit of the evangelical revival to shape and to color the low church of Anglican Christianity for a century to come and to give to the Christian world the Methodist Church, which has become one of the largest denominations of Protestantism.

Seek First His Kingdom

Continued from page 4

outward to world missions and to Brethren Service. It touches all our colleges and our seminary. It ought to increase in us a feeling and a challenge to use more than what we have been using for God and his kingdom. In the past, I doubt if any of us have used more than one-tenth of our Christian potential. If we really mean business in seeking first his kingdom, we shall have changed hearts, growing churches and a world mission. We shall not back up in our interest or in our giving. May God bless us as we in a new way seek to be more truly his in this coming year.

What Is the World Council of Churches?

W. A. Visser t'Hooft

THE World Council of Churches is essentially an instrument at the service of the churches to assist them in their common task to manifest the true nature of the church. It is an instrument and must therefore never be considered as an aim in itself. The important thing is not the World Council as an organization. What is important is that the churches should be the church. It is therefore a sign of confused thinking to speak of the World Council itself as the world church. And it is completely erroneous to suggest that the World Council is or has any ambition to become a superchurch, that is a center of administrative power. There is not a single church in the membership of the Council which desires this; there is not one which would tolerate this.

But there is more to be said. When churches come together in the name of their common Lord they do not meet as self-contained organizational structures. They are gathered together by the Lord. The economy of the *charismata,* the spiritual gifts, begins to operate. They learn from each other. They see anew the full dimensions of the church universal. They feel compelled to render common witness. They undertake common tasks together. In other words there is born among and between them a *koinonia,* a fellowship of participation in the work of the Holy Spirit.

It is important that we should neither overrate nor underrate the nature of this fellowship. We must not overrate it because we are not only aware of our unity in Christ but also of our disunity as churches. There is unity, but it is not the full unity for which our Lord prayed. It does not help to declare that our divergences in faith and order are merely accidental or unimportant. For unresolved disagreements have a way of reasserting themselves in unexpected ways. The World Council does not stand for a general relativism, but for a honest and respectful confrontation with the ultimate issues of the faith and refuses therefore to promote the cause of unity at the expense of the cause of truth.

But it would be lack of realism and lack of gratitude to God if we should underestimate the reality of the fellowship which has already been given to us. While recognizing its imperfection, we must render thanks to God that through the witness which we have been allowed to render together in many fields, through the common tasks which we have been permitted to undertake, the meaning of the wholeness, of the universality and of the unity of the church have become clearer to many.

Seen from the angle of its power or authority the World Council is an extremely modest undertaking. Seen from the angle of the purpose which it serves its task is one of unrivaled importance. For is there anything more important in the world than that the churches should fulfill their God-given mission?

Our task can only be twofold; first to remind the churches again and again that co-operation or friendly relations are not enough, for unity means at least complete and unrestricted fellowship; second to create the conditions in which the churches come to know each other, enter in searching conversation with each other and learn from each other so that the walls of partition become transparent and finally disappear altogether. This means that the greatest service which the World Council can perform in this realm is indirect rather than direct. The Council cannot and must not negotiate unions between churches. If it did it would automatically go beyond the limits which are defined in its constitution. At the same time it would necessarily identify itself with a particular concept of unity and the churches which have another conception of unity would cease to feel at home in its midst. But the Council can and must work to create a situation in which there is so much in common among the churches, that there is no adequate reason for them to remain separate from each other.

From an address given at the Second Assembly of the World Council of Churches by the general secretary of the Council

World Council Assembly Opens With Services of Worship

WE HAVE come to worship God." With these words more than 100,000 persons who had crowded into Soldier Field in Chicago on August 15 announced the purpose of a great Festival of Faith which climaxed the first day of the Second Assembly of the World Council of Churches. Participating in the unique service of worship were around 1,200 delegates and official visitors to the Assembly from churches around the world.

Although leading officials in the World Council shared in the worship services, the festival was chiefly the work of Christian groups in Chicago which had prepared a service based upon three central Biblical themes: creation, redemption and consummation. Each Biblical theme was set forth by a narrator who read appropriate passages of Scripture as well as portions of other literature of the church. Both ancient and modern music was included, much of it sung by a chorus of 250 voices. Choral speaking groups and a dance choir helped to interpret the Biblical themes through speaking and pantomine.

The first Biblical theme set forth the creation of the world and the

eation of light and man. The cond theme included the prophecy ncerning the Deliverer and the oclamation of his coming on earth. he third theme was based on the omise of God to make all things ew.

There were no major addresses at ie Soldier Field service. Brief atements were made by the Bishop Chichester, chairman of the World ouncil's Central Committee, and y W. A. Visser t'Hooft, general cretary of the World Council. The tter said, "We are here because od has taken the initiative, not ecause we have started a new ovement. We are here because od has his plan for the world, not ecause we have a new blueprint for orld order. We are here in order respond to all that God has done nd has promised."

ive Communion Services

Many opportunities for worship ere provided during the seventeen ays of the Assembly. Five different mmunion services were observed. hese were not conducted by the Vorld Council as services of the ssembly, but on the basis of invitaons issued by five different church roups. The Greek Orthodox service as the only communion service iat was "closed." Members of other hurches were invited to attend but ey could not receive communion long with the Orthodox delegates. Methodist service was planned in hich all persons in the Assembly ere invited to participate. Although opposed by certain high hurch Episcopal groups who icketed the service, an open comunion service was held at an vanston Episcopal church and atended not only by Anglicans, but by any others as well. Communion ccording to the Lutheran rite was bserved at a Lutheran church in hicago. An invitation was issued o all who "believe in His actual resence and that we receive His rue body and blood in this sacrament." The terms of this invitation, f strictly interpreted, would exclude ome of the delegates.

The Church of South India, estabished in 1947 by the union of nglican, Presbyterian, Methodist, nd Congregational churches, conucted its service of holy communion n Sunday, August 29. This service as open to all Christians and a eneral invitation was given to the hole Assembly to attend.

An interesting feature of the ommunion ritual observed by the hurch of South India was an ncient practice which is called in he service "the Kiss of Peace." It consisted of a handclasp given by every member of the congregation to his neighbor, accompanied by the words, "The peace of God be with you." The Mar Thoma Syrian Church of India has observed this rite since the earliest days of Christianity.

From time to time leaders in the World Council have urged the holding of joint services of communion at ecumenical gatherings. One of the strongest appeals came recently from Bishop Berggrav, former Primate of the Lutheran Church of Norway. He said it was "intolerable that we should stress our unity in Christ and then go each our own way when Christ invites us to take part in his perfect fellowship."



Religious News Service

The six new presidents of the World Council of Churches, elected at the Second Assembly at Evanston, Illinois, are, left to right, the Rev. Henry Knox Sherrill, presiding bishop of the Protestant Episcopal Church in the U. S.; Mar Thoma Juhanon, Metropolitan of the Mar Thoma Syrian Church of Malabar; Archbishop Michael, head of the Greek Orthodox Archdiocese of North and South America; Bishop Otto Dibelius of Berlin, head of the Evangelical Church in Germany; Bishop Sante Uberto Barbieri of Buenos Aires, Argentina, presiding bishop of the Methodist Church in Argentina, Uruguay and Bolivia; Rev. John Baillie, principal of New College, University of Edinburgh; and Dr. George K. A. Bell, Anglican Bishop of Chichester, England, honorary president. John R. Mott is also honorary president

World Council Business

IN A number of important business sessions the delegates representing churches in the World Council made plans for significant progress in interchurch activities during the next few years.

Although the Assembly had received suggestions that changes should be made in the present basis of Council membership, the delegates decided to retain the present confessional requirement. This specifically states that "The World Council of Churches is a fellowship of churches which accept our Lord Jesus Christ as God and Savior."

It was reported to the Assembly that the Church of Norway had proposed a change in the basis which would make it read, "The World Council of Churches is a fellowship of churches which, in accordance with Holy Scripture confess our Lord Jesus Christ as God and Savior." This proposal will be studied carefully by the new Central Committee, which will report to the Third Assembly in 1960.

Considerable attention was given in early sessions of the Assembly to proposals for a reorganization that should produce a stronger Council. In a move to streamline the Council's structure, three major divisions were set up to supervise the activities of the various committees, commissions and departments. They will be known as the Division of Studies, the Division of Ecumenical Action and the Division of Inter-Church Aid and Service to Refugees. Other changes approved provide for closer co-operation between the World Council and the International Missionary Council.

Six New Presidents

Probably the most debated proposal was one that would limit the term of the six presidents of the World Council. After considerable discussion the delegates voted that no president would be eligible for immediate re-election at the end of his term of office. In line with this proposal six new presidents were nominated and elected by the Assembly. An attempt was made by Martin Niemoeller from Germany to encourage the selection of an outstanding layman as one of the six presidents. However, the nominating committee, recognizing the difficulty of representing various confessional groups, stood by its original slate of six nominees.

The new presidents are Bishop Henry Knox Sherrill of New York,

who is the Presiding Bishop of the Protestant Episcopal Church in the United States; John Baillie, a theologian from the University of Edinburgh, who is a member of the Church of Scotland; Bishop Otto Dibelius, president of the Evangelical Church in Germany; Bishop Sante Uberto Barbieri, a Methodist bishop from Argentina; Mar Thoma Juhanon, who is the Metropolitan of the Mar Thoma Syrian Church of Malabar in South India; and Archbishop Michael, whose headquarters are in New York, but who represents the ecumenical patriarchate of the Eastern Orthodox church. In addition, the Bishop George K. A. Bell of the Church of England was named an honorary president. He is a retiring chairman of the World Council's Central Committee. Dr. John R. Mott continues as an honorary president.

Zigler on Central Committee

The direction of World Council affairs in the interim between assemblies is in the hands of a ninety-member Central Committee. This committee now includes seventy-three clergymen, eleven laymen and six women from twenty-eight countries, including two behind the Iron Curtain. This group will name a twelve-member executive committee to meet semiannually. The Central Committee will include twenty-two men and women from the United States and Canada. For the first time the Church of the Brethren will be represented on the Central Committee in the person of M. R. Zigler, who is stationed in Geneva as European representative for the church.

Two new member churches were admitted to the World Council at Evanston. They are the Dutch Reformed Church of South Africa, Cape Province, and the Bantu Presbyterian Church of South Africa, an indigenous church of 34,000 members deriving from a Church of Scotland mission.

World Council Assembly Prepares a Message of Hope

THE THEME of the Evanston Assembly was "Christ the Hope of the World." From the moment the theme was first selected a few years ago, Christians around the world have been interested in seeing how the leaders in the world's churches could agree on a statement on this theme that would bring unity and strength to Christians everywhere.

First of all an Advisory Committee composed of thirty-two outstanding theologians and laymen went to work on the subject. Prior to the opening of the Assembly, they presented a fifty-one-page report. According to Bishop Lesslie Newbigin, who served as chairman for the Advisory Committee for the past two years, the submitted document was the third draft of the report. It represented contributions of not less than 400 people. This report became the basis for discussion and study during the Evanston sessions.

On the first Sunday afternoon two contrasting views of the theme were presented by Professor Edmund Schlink of Heidelberg University and Professor Robert L. Calhoun of Yale University. "When we think of hope, it is usually for a better life tomorrow," Prof. Calhoun said. But Prof. Schlink maintained that when "people speak of the coming Christ as the hope of the world, they are always speaking of the end of the world." He said that the name of Christ is taken in vain if it is used as a slogan in this world's struggle for its own preservation. He continued by saying that "Christ is the hope of the world because he calls men out of this world." The Yale theologian said, "the fundamental reality is God, his kingdom and his righteousness, ever-present and ever-coming to judge and to bless his creatures. He is our hope, because in Jesus Christ he has come down in the midst of earthly history, taken our cross upon his shoulders and our wounds into his heart, met death and hell face to face for our sake, and filled the human scene w a vast new light in which we m are judged and blessed as ne before."

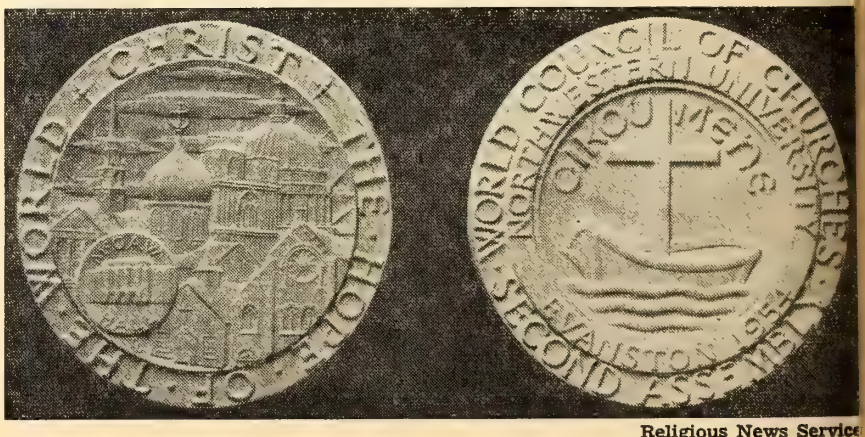
The Delegates Discuss

Discussion on the main theme w next placed in the hands of fifte groups composed of fifty delegates each group. There was a fra interchange of thought among de gates of varied nationalities a denominations as they considered t main theme and looked at possibi ties of revising it or supplementi it. It soon became evident that t report of the Advisory Commissi could hardly become the report the Assembly without detail amendments and perhaps some r writing. The feeling of the delegat was rather that the report shou be sent as it was written to t churches, but that accompanying should be a report of the suggestio made in discussion groups as well a any other supplementary statemen that might be issued.

At the same time a committee wa appointed with Bishop Newbigin a chairman to prepare a brief an simple message for the church which would in part express th discussions on the theme, but whic could be addressed immediately t Christians around the world. Thi is the brief message that appeared i the September 25 issue of the Gospe Messenger.

Too Theological?

Many issues became apparent a the discussion groups continued Several delegates were dissatisfie with the theological language i which the original report appeared



Religious News Service

This World Council Assembly medal was presented to the official delegates from the one hundred sixty-one member churches attending the Second Assembly at Evanston, Illinois. The face of the medal (right) shows a ship with a cross for a mast, an ancient Christian symbol. The reverse shows architectural symbolism representing the many communions in the World Council. The small inset is McGaw Hall of Northwestern University, where the plenary sessions were held

hey felt that for a large majority f the lay people in the churches he report would have little sigificance because of its theological ature. Some theologians replied, owever, that because of the necesity of making so comprehensive a tatement in so short of space as was vailable, theological terms could not e avoided. They admitted that it ould probably be necessary for hurch leaders in studying the docuent to interpret it in more popular anguage for the benefit of lay eople.

There was some dissatisfaction lso with the way in which the reort treated a number of false hopes uch as: communism, scientific umanism and democratic humanism. Some delegates felt that the iscussion of these false hopes was oo easy on them and placed them n too favorable a light. Others felt hat they were inadequate in the tandpoint of analysis. They all greed that it was important to how the inadequacies of these false opes in their appeal to mankind oday.

Perhaps the most widespread dissussion, however, was with regard to whether future hope should be tressed more than present hopes for eace, justice and life betterment. Many others, however, felt that there were no real conflict and probably greed with Martin Niemoller, who aid the link between hope and ction is in the neighbor in whom Christ crosses our path repeatedly. t is here that our hope is realized.

Signs of Hope

In later discussions on the main heme the Assembly agreed to refer o several tokens of hope which are pparent in everyday life. These are s follows:

1. "The steadfastness of Christian nen and women in their daily work nd their courage in times of trouble re tokens of our hope in Christ.

2. "The fruits of the gospel when t is proclaimed in the world, the vinning of the hearts and lives of nen by Christ, are tokens of hope.

3. "A society which seeks to ecognize human dignity, where here is an attempt to distribute ustly the burden and benefit of abor, where there is effort to banish unger, war and despair, is a token f hope."

For the grace of God has appeared for he salvation of all men, training us to enounce irreligion and worldly passions, nd to live sober, upright, and godly lives n this world, awaiting the blessed hope, he appearing of the glory of our great od and Savior Jesus Christ (Titus 2: 11-13).

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Brethren Publishing House, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*).—Editor.

***The Billy Graham Story.** Charles T. Cook. Van Kampen Press, 1954. 128 pages. $1.95.

This is a carefully written and appreciative story of the work of Billy Graham. The author is British. Many people are asking questions about this dynamic young evangelist who is reaching larger numbers of people with the gospel than anyone else has ever reached. Here are some of the answers.

The book also contains a few of Billy Graham's sermons, though their content cannot explain the great influence the preacher has. Dr. John Mackay has called Graham "one of God's greatest gifts to our generation." He is. Here is your chance to read how and why.—*Edward K. Ziegler.*

Our Christian Symbols. Friedrich Rest. Christian Education Press, 1954. 86 pages. $2.50.

Since symbols are used in nearly all Christian churches, it is most interesting to read books which interpret the meaning of the symbols. The author of this book, Friedrich Rest, has prepared a very fine collection of interpretations. The book is filled with illustrations and interpretive statements, coming from various countries.

From the earliest Christian days the church has had symbols and they have contiued through the generations to be made and used. We have new symbols for new generations and all, both ancient and modern, have their spiritual meaning. The book shows both old and new symbols.—*Anetta C. Mow.*

***A True Book of Trees.** Podendrof. Children's Press, 1954. 48 pages. $2.00.

Another title in the "True Book Series" which will be helpful to children in their early study about trees. —*Dessie Miller.*

***The True Book of Insects.** Podendrof. Children's Press, 1954. 48 pages. $2.00.

Children are fascinated by insects and this book introduces them to some of the most interesting ones. It is beautifully written and the vocabulary well controlled for the young readers.

This book could be added to camp libraries as well as to the children's libraries in the home and in the local church, for day camping and outdoor interests.—*Dessie Miller.*

Capacity for Friendship

Kirby Page

WHO was the greatest American woman? The name most frequently found on numerous lists is that of Jane Addams of Hull House. What made her great was her capacity for friendship, the degree to which she poured her life into other people, the improvement of living conditions she was able to achieve, and the worldwide influence she wielded through her articles, books and public addresses.

In 1889 she moved into the old Hull House on South Halstead Street in Chicago in order to become a good neighbor to the immigrant families crowded into that section. She gathered about her a notable group of residents. They went about the community doing good. They established the first public playground in Chicago and brought children into Hull House for all kinds of activities. They struggled to improve sanitary conditions. An art school and a music school were established. A continuous campaign was conducted for protective legislation for women and children. Soon Miss Addams was looked upon as a radical. Some went so far as to say "she should be hanged to the nearest lamp-post."

She was active in the woman suffrage movement and the world peace movement. Her pacifist attitude during the First World War brought much opposition and public abuse. Many considered her a "menace" and a "traitor." In 1931, however she was awarded the Nobel Peace Prize. Fourteen universities bestowed upon her honorary degrees and she was awarded numerous prizes for public service. Theodore Roosevelt called her "the most useful citizen," and a distinguished journalist said that "if Christ came to Chicago" he would stay at Hull House.

KINGDOM GLEANINGS

Miss Sonya Kaufman, a member of the Walnut Grove church, Johnstown, Pa., began work in the Christian Education offices of the General Brotherhood Board on Sept. 30. She succeeds Hilda Rohrer formerly of Elgin.

The revised folder on Leadership Education was mailed on Aug. 20 to all pastors and superintendents. Those pastors who were in the process of moving and did not receive that week's packet may secure a copy of this folder by requesting it from the General Brotherhood Board, attention Christian Education Commission. Anyone else interested may also obtain a copy by writing for it.

Mail may be sent to members of the Brethren tour at the following addresses if about one week is allowed for air mail from the United States: Oct. 9, c/o Hotel Waldorf, London, England; Oct. 16, c/o Hotel Bristol, Geneva, Switzerland; Oct. 23, c/o Hotel Nord Nuova, Rome, Italy; Oct. 29, c/o Hotel Albergo Germania, Venice, Italy; Nov. 3, c/o Hotel Scharnmueller, Linz, Austria; Nov. 8, c/o Brethren Service, Witsenhauserstrasse 5, Kassel, Germany; Nov. 12, c/o Hotel Lloyd, Bremen, Germany; Nov. 15, c/o Hotel Garnier, 4 Rue Isly, Paris, France; Nov. 26, c/o USS United States, Pier 46, W. 46th St., New York City. The tour left the States on Sept. 30 and will return Nov. 26.

Annual Report blanks for the year ending Sept. 30, 1954, were mailed early in September to the pastor or, where there is no pastor, to the elder or some responsible person in the local church. The blanks are very similar to the requests for information last year. Those responsible within the local congregation for helping assemble this annual report can be alerted to have the necessary information in readiness for the year ending Sept. 30 when the pastor calls for it so that the completed report can reach its destination by Oct. 10. One copy goes to each of the following: General Brotherhood Board, regional office, district ministerial secretary and/or fieldman and the local church files. Every church should make an annual report.

Home-comings and Anniversaries

North Winona church, Ind., home-coming, all day, Sunday, Oct. 3. Paul Halladay and his daughter, Ruth, will be the speakers.

Pleasant Plains church, Okla., home-coming, Sunday, Oct. 17. Special services in the afternoon will follow a basket dinner.

Brick church, Va., home-coming in observance of the fiftieth anniversary of the 1904 rededication of the church, all-day, Sunday, Oct. 10.

Mt. Pleasant church, Ind., all-day, Sunday, Oct. 10. Mrs. Anna Mow will be the guest speaker.

Valley Pike church in the Woodstock congregation, Va., home-coming, Sunday, Oct. 24.

Salem church, Ohio, one-hundredth anniversary of its first church building, Sunday, Oct. 31. John Fidler of Brookville, Ohio, will be the morning speaker; a historical drama will be given in the afternoon.

County Line church, Ohio, home-coming, all day, Sunday, Oct. 10. J. A. Guthrie, who has recently retired from the pastorate of the Fairview church and who is serving his fiftieth year in the ministry, will be the speaker.

The General Brotherhood Board earnestly thanks [illegible] who responded so generously to the Share Our Surp[lus] opportunity. Now that the $10,000 goal is fully m[et], SOS gifts are being applied to current Brethren re[lief] activities as promised in the Aug. 21 Gospel Messen[ger] announcement. To acquire and distribute surplus co[m]modities obtained from the same source as SOS suppl[ies], there is need for continued giving to the Breth[ren] Service relief program.

Pastoral Changes

A number of pastors have changed or will be changing locations. We are printing herewith a list of those pastors of the Western Region with the name of their new charges and their new addresses according to information received in the Ministry and Ho[me] Mission Commission office.

Colorado

Lewis Naylor, R. 2, Grand Junction (First Grand Valle[y])
Lyman H. Snyder, Wiley (McClave)

Iowa, Middle

W. Russell Burris, 1219 Fifth Ave., S.E., Cedar Rap[ids] (Cedar Rapids and Robins)
R. Dale Ferris, Elkhart (Des Moines Valley)
Albert Rogers, Panora (Panora)
Max Shank, Beaver (Beaver)

Iowa, Northern, Minnesota and South Dakota

James K. Parks, Box 515, Greene (Greene and Uni[on] Ridge)
Earl E. Snader, Jr., 3227 James Ave., N., Minneapol[is] Minn. (Minneapolis, Minn.)
Donald D. Sollenberger, R. 1, Barnum, Minn. (Barnu[m])

Iowa, Southern

William B. Gahm, Mt. Etna (Mt. Etna)

Kansas, Northeastern

Kenneth Evans, McPherson College, McPhers[on] (Buckeye)
James Hickman, 301 S. Pine St., Olathe (Olathe)
Gerald Mease, 109 W. Ninth St., Ottawa (Ottawa)
John Thomas, 1722 E. Gordon Ave., McPhers[on] (Granada)
Leland Wilson, R. 6, Lawrence (Lone Star)

Kansas, Southeastern

Kenneth F. Wampler, 210 N. Sixteenth S[t.] Independence (Independence)
Carlos Ziegler, 1105 E. Monroe St., Fredonia (Fredoni[a])

Kansas, Southwestern

George W. Harvey, 123 E. Tenth St., Newton (Newto[n])
A. Blair Helman, 1117 Jefferson Ave., Wichita (Witchita, First)

Missouri, Middle

Herbert O. Zeiler, R. 2, Leeton (Mineral Creek)

Missouri, Northern

Vernon Merkey, Mound City (North Bethel)

Missouri, Southern and Arkansas

W. Ethmer Erisman, Fairview (Carthage and Sho[al] Creek)
Sylvus Flora, Essex (Broadwater)
Harold Gass, R. 2, Mansfield (Farrenberg)

Nebraska

William P. Albright, Carleton (Bethel)
John B. Wieand, 2039 N. 49th St., Omaha 4 (Omaha)

North Dakota and Eastern Montana

Ernest H. Walker, 471 C Second St., N., Carringto[n] (Carrington)

Oklahoma, Panhandle of Texas and New Mexico

Nathan L. Heffley, R. 2, Billings (Antelope Valley)

Brotherhood Theme: Seek First His Kingdom

Bob Richards, pastor of the Long Beach church, Calif., and well-known pole vaulter, is on a two-month tour of the Far East under the auspices of the amateur Athletic Union. The goodwill mission will take him to India, Ceylon, Burma, Singapore, Korea, Thailand, Australia and Japan.

Business from the churches of Second Virginia for district meeting should be sent to Garland Miller, Bridgewater, Va., by Oct. 4. District meeting, to be held at Barren Ridge, Va., Oct. 21-23, will include addresses by M. R. Zigler, A. Stauffer Curry, Warren D. Bowman and I. James Eshleman.

The Church Calendar

October 3

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson: Job's Struggle to Understand Life. Job 1—2; 19—23. Memory Selection: Ye shall seek me, and find me, when ye shall search for me with all your heart. Jer. 29: 13 (R.S.V.)

CBYF Topic: The Challenge of the Church

World Communion Sunday

Rally Day or Loyalty Sunday

Oct. 7-9 District meeting, Oregon, Medford

Oct. 8-10 District meeting, Florida, Georgia and Puerto Rico, Camp Ithiel

Oct. 8-10 District meeting, Nebraska, Kearney

Oct. 8-10 District meeting, Southwestern Kansas, Garden City

Oct. 10 Men and Missions Sunday

Oct. 10-17 Churchmen's Week

Oct. 13 Churchmen's rally day

Oct. 14-17 District meeting, Southern California and Arizona, Glendora

Oct. 15-17 District meeting, Northwestern Kansas, Portis

Oct. 17 Laymen's Sunday

Oct. 18-21 Central Region conference, Manchester College, North Manchester, Ind.

Oct. 19-21 District meeting, Middle Maryland, Grossnickle

Oct. 19-21 District meeting, Middle Pennsylvania, Everett

Oct. 21-23 District meeting, Second Virginia, Barren Ridge

Oct. 21-24 District meeting, Northern California, McFarland

Oct. 21-24 District meeting, Southeastern Kansas, Verdigris

Oct. 23 District meeting, Western Maryland, Cherry Grove

Oct. 24 World Order Sunday

Oct. 26-27 District meeting, Southern Pennsylvania, Huntsdale

Oct. 26-28 National Convocation on the Church in Town and Country, Salina, Kansas

Oct. 27-28 District meeting, Western Pennsylvania, Somerset

Oct. 28-31 District meeting, Idaho and Western Montana, Twin Falls

Oct. 29-31 District meeting, Southeastern Pennsylvania, New Jersey, E. New York, N. Delaware, Wilmington, Del.

Oct. 31 Reformation Day

Oct. 31 World Temperance Sunday

Nov. 2-4 District meeting, Northwestern Ohio, Defiance

Love Feasts

Colorado
Oct. 3, 7:30 pm, Haxtun

Florida
Oct. 24, 6:45 pm, Sebring

Illinois
Oct. 3, 7 pm, Polo
Oct. 3, Yellow Creek
Oct. 9, Pleasant Grove
Nov. 6, 10:30 am and 2 pm, Woodland

Indiana
Oct. 2, 7 pm, Anderson
Oct. 3, Clear Creek
Oct. 3, 7 pm, Fairview
Oct. 3, 7 pm, Ladoga
Oct. 3, Nappanee
Oct. 4, 7 pm, New Hope
Oct. 7, 7:30 pm, Marion
Oct. 9, 7:30 pm, Beech Grove
Oct. 9, 7:30 pm, Buck Creek
Oct. 9, 7:30 pm, Windfall
Oct. 10, 7:30 pm, Burnettsville
Oct. 16, 7:30 pm, Eel River
Oct. 18, 7:30 pm, New Paris
Oct. 23, 7 pm, Howard
Oct. 23, 7:30 pm, Wabash Country

Kansas
Oct. 3, 8 pm, Washington Creek

Maryland
Oct. 3, 6:30 pm, Westminster
Oct. 3, 7 pm, Sams Creek
Oct. 9, 5:30 (EST), Brownsville
Oct. 10, 7 pm, Edgewood
Oct. 31, 7 pm, Baltimore, Woodberry

Michigan
Oct. 3, 7:30 pm, Woodland

Minnesota
Oct. 3, 7:30 pm, Minneapolis

Missouri
Oct. 3, Kansas City

New York
Nov. 7, 4:30 pm, Brooklyn, First

North Dakota
Oct. 3, 8 pm, Pleasant Valley

Ohio
Oct. 2, 7:30 pm, Potsdam
Oct. 3, Bristolville
Oct. 3, 7 pm, Brookville
Oct. 3, Covington
Oct. 3, 6:30 pm, Springfield (S.)
Oct. 9, 7:30 pm, Castine
Oct. 9, 7:45 pm, County Line
Oct. 16, 8 pm, Stone Lick
Oct. 23, 10 am, Prices Creek
Oct. 24, New Philadelphia

Oklahoma
Oct. 3, 8 pm, Washita
Nov. 1, 8 pm, Pleasant Plains

Pennsylvania
Oct. 2, 7 pm, Spring Run
Oct. 3, 7:30 pm, Center Hill
Oct. 3 7 pm, Claysburg
Oct. 3, 6 pm, Ephrata
Oct. 3, 6 pm, Lebanon
Oct. 3, 6 pm, Lewistown
Oct. 3, 6 pm, Lititz
Oct. 3, 6 pm, Lower Conewago
Oct. 3, 7 pm, Martinsburg
Oct. 3, 7 pm, Middle Creek
Oct. 3, 6:30 pm, New Enterprise
Oct. 3, 7 pm, Parker Ford
Oct. 3, 6:30 pm, Philadelphia, First
Oct. 3, 7 pm, Pittsburgh
Oct. 3, 2 and 6 pm, Richland
Oct. 3, 7 pm, Rummel
Oct. 3, 7:15 pm, Smithfield
Oct. 3, 2 pm, Spring Grove, Blue Ball
Oct. 3, 7 pm, Tire Hill
Oct. 3, Woodbury
Oct. 9, 2 and 6:30 pm, Bachmanville
Oct. 9, 1:30 pm, West Conestoga, Middle Creek
Oct. 9, 7 pm, Perry, Three Springs
Oct. 9-10, 2 pm, Midway
Oct. 10, 10:15 am and 6 pm, Codorus
Oct. 10, East Fairview
Oct. 10, 7:30 pm, Hooversville
Oct. 10, Woodbury, Holsinger
Oct. 16-17, 1:30 pm, Back Creek, Brandt's
Oct. 16-17, 10:30 am and 2 pm, Falling Spring
Oct. 16-17, 1:30 pm, and 9:15 am, Fredericksburg, Meyer
Oct. 16-17, 1:45 pm, Springville, Mohler
Oct. 16-17, 1:30 pm, White Oak
Oct. 17, 7:30 pm, Lower Claar
Oct. 17, 7 pm, Mt. Joy
Oct. 17, 6:30 pm, Quakertown
Oct. 17, Woodbury, Curryville
Oct. 24, 7 pm, Sipesville
Oct. 24, Upper Codorus, Black Rock
Nov. 7, 6 pm, York, Second

Tennessee
Oct. 2, 7:30 pm, Knob Creek

Virginia
Oct. 3, 6 pm, Buena Vista
Oct. 3, 6 pm, Danville
Oct. 3, Hopewell
Oct. 3, 7 pm, Linville Creek
Oct. 3, Roanoke, First
Oct. 9, 7:30 pm, Brick
Oct. 9, 7 pm, Galax
Oct. 23, 7 pm, Bassett
Oct. 23, Woodstock, Valley Pike
Nov. 6, 6:30 pm, Laurel Branch

West Virginia
Oct. 3, 7 pm, Keyser

With our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. Lloyd E. Evans of Carson City, Mich., in the Muskegon church, Mich., Oct. 3-10.

Bro. C. O. Showalter of Port Republic, Va., in the Sipesville church, Pa., Oct. 10-24.

Bro. Paul Crumley of Eglon, W. Va., in the Hopewell church, Va., Oct. 10-17.

Bro. Dwight Enberg of Champaign, Ill., in the Liberty church, Ill., Oct. 18-31.

Bro. X. L. Coppock of McPherson, Kansas, in the Pleasant Plains church, Okla., Oct. 17-31.

Bro. Clarence O. Brubaker of Lima, Ohio, in the Wiley Ford church, W. Va., Oct. 4-17.

Brother and Sister I. D. Leatherman of Elgin, Ill., in the Pleasant View church, Ohio, Oct. 10-17.

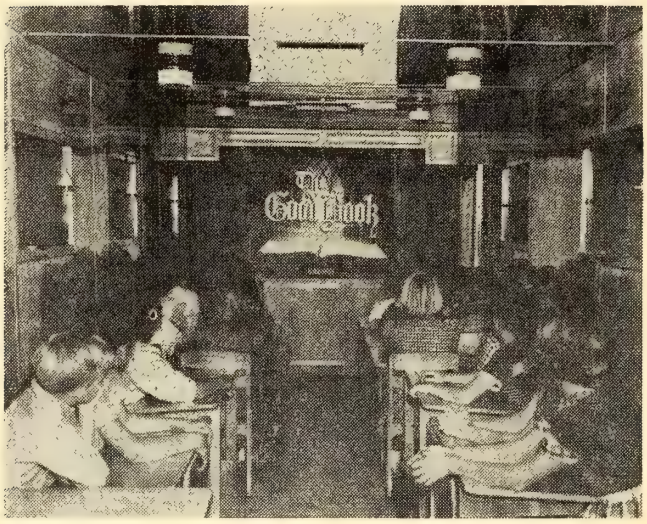
Bro. Milton L. Hershey of Manheim, Pa., in the Blue Ball church, Spring Grove congregation, Pa., Oct. 10-24.

Bro. Robert Hess of Manheim, Pa., in the Second church, York, Pa., Oct. 10-24.

Bro. Joseph G. Moyer of Vernfield, Pa., in the Pine Glen church, Pa., Oct. 3-17.

Bro. Herbert A. Fisher of Nappanee, Ind., in the New Paris church, Ind., Oct. 10-17.

News and Comment From Around the Worl



When school opens this fall scenes like this will be duplicated in areas where the lack of permanent facilities make trailers popular for released-time religious education classes

Religious News Service

Steady Increase in Number of Austrian Protestants

The Protestant Church in Austria is poor financially, poor in buildings and pastors, but rich in new members and in the self-sacrificing service of its congregations, according to Bishop D. May of Vienna. Although only seven per cent of the population of Austria today is Protestant, their numbers are steadily increasing. One reason for this is the influx of refugees, but it is also due to converts from Catholicism and to the large number of children in Protestant families. During the past fifty years the membership of the Protestant Church in Austria has increased from 47,000 to 140,000.

Labor Message Stresses Goal Of Christian Community

Although labor and management have different functions, they are "under the same moral imperative to seek the goal of Christian community," the National Council of Churches declared in a statement approved for use on Labor Sunday. The nation's largest religious body said the obligation to strive under God for good human relationship rests on all Christians, no matter what their job or field of endeavor. "In such a climate Christian principles can effectively influence the relations of management and labor."

New Rural Church Development Program Organized

Protestant church councils of six states have joined with a theological seminary and a philanthropic foundation in setting up a Town and Country Church Development Program for the Middle Atlantic area. Sponsors of the program are the Maryland-Delaware, New Jersey, Pennsylvania and West Virginia Councils of Churches; the Rural Church Institute of the New York State Council of Churches; Westminster Theological Seminary (Maryland) and the Sears-Roebuck Foundation of Philadelphia, Pa. The church or church group in each of the six states found to have accomplished the most in the light of its own problems, possibilities and resources will be awarded a cash prize of $300 in an annual Rural Church of the Year contest. Winners of the initial contest will be announced next summer.

Kenya Churches Organize for Work Among the Mau Mau

The Christian Council of Kenya has formed an organization to help the colony's churches play a major role in wiping out Mau Mau beliefs and ending the state of emergency. The organization will co-operate with the government and local authorities in the task of spreading Christianity throughout the colony. The movement is being pushed in the belief that the problem posed by the Mau Mau, native African terrorist organization, is spiritual and psychological as well as political and economic.

Religious Art Exhibit Draws Crowds

A special religious art exhibit, including thirty famous religious paintings, was held in the Chicago Art Institute in August with t co-operation of the World Coun of Churches. Renowned museu of Europe and America contribut works to the exhibi The exhi ranged from a 700-year-old Itali illuminated manuscript to an e pressionist painting by an Americ contemporary painter.

Church Groups Co-operate in Aiding Flood Victims

Roman Catholic and Protesta relief organizations of West Ge many are working hand-in-hand mobilize aid for the thousands le homeless in Bavaria and Upp Austria when the Danube and i tributaries overflowed their ban in what has been called Centr Europe's worst flood in history. Th total damage in Austria, German Hungary and Czechoslovakia w estimated at well over $100,000,00

An emergency shipment of twe ty-four tons of clothing and beddi was sent to the Danube flood ar in Europe by Church World Servi in response to appeals from th disaster area. Nearly 500,000 poun of food which the Brethren Servi Commission had in storage at warehouse in Linz, Austria, w destroyed when the Danube ove flowed its banks and inundated th city.

Australian Council Makes Agreement on Refugees

Plans have been completed be tween the Australian governmen and the Australian Council of th World Council of Churches to enabl the church body to bring a larg number of European refugees t Australia. Most of them are unabl to qualify for entry under Australia immigration laws because the come from countries having n migration agreement with Australi The agreement provides that responsible Australian church, insti tution, group or individual mus sponsor the incoming refugee o refugee family and must fin accommodations and employmen for them in advance.

Soviet Zone Churchmen Challenge Communist Officials

Outspoken criticism of life unde communism was made by church men from both sides of the Iro Curtain during the big four-da rally of Protestant laymen i Leipzig, Germany. The rally drew

me 65,000 registered delegates om East Germany and more than),000 from West Germany. The lly was described by its leaders having the biggest church service German history when on the osing day some 400,000 Protestants om both East and West Germany thered together. In the evening rvice some 10,000 Evangelical outh, each clasping the hands of vo others, stood around a towering oss under the Stalin statue on e Leipzig fairgrounds. There they anted in unison, "We stand with hrist — he will not let us be estroyed."

Quotes in the News

James A. Pike, dean of the thedral of St. John the Divine: reedom for the gospel according John Dewey and a ban on the ospel according to John is not neutral or fair approach to ducation."

Dr. Clayton T. Griswold, execuve director of radio and television the Presbyterian Church, U.S.A.: or the church of 1954 not to make tensive use of radio and television ould be as unthinkable as if St. aul refused to travel in ships or ther and Calvin had looked down on the printing press as unworthy of their use."

Rabbi Morris Kertzer of New York: "The prejudiced mind is a sick mind. Psychiatrists indicate that it is most common among individuals who grew up in broken homes, homes where there was little affection among family members and when child neglect was present."

Editorial in Episcopal Churchnews: "We hope the Congress will persevere and exercise the same diligence in unearthing and supressing moral and ethical subversion that they have lately been directing at political subversion. We are inclined to think that moral and ethical subversion is the greater threat to our survival."

Joseph W. Clokey, composer: "Many things are possible in a chapel that would be ineffective in a cathedral. When a small choir imitates the musical program of a large city church, the result is a cheap concert. But a small choir can do effective work if it will stay within its limitations."

Edward B. Gammons, organist: "Much of the music that is heard in church today can be described only as a little short of blasphemous. Its sole purpose is often that of entertaining, diverting and relaxing the listeners, or glorifying the performers, thus destroying the attitude of true worship. Organists and choirmasters are so accustomed to seeing and hearing things via the media of the theater, radio and television that we are open to a danger of assuming that this may be the norm for our worship services as well."

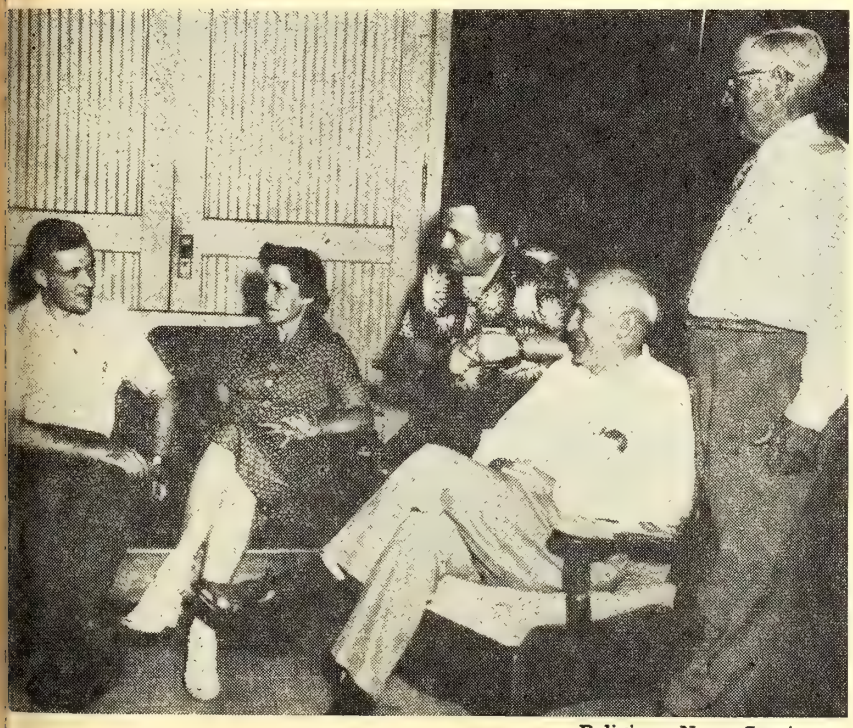
Dr. Edward J. McCormick, president of the American Medical Association: "The Oath of Hippocrates and the Code of Medical Ethics are based upon the Ten Commandments, but they can mean little or nothing to those with only skilled scientific training and no knowledge of the existence of a Supreme Being in whose image and likeness man has been created."

Dr. Joel Sorenson, youth secretary of the Baptist World Alliance: "The church of Jesus Christ cannot identify itself with the East or with the West. We stand between both. The church has to condemn what is of the evil one, both in East and in West, and to commend what is right in both countries. It is not an easy task to do so, but it is our only way if we want to be true to our Baptist undertaking of our Christian faith."

The Archbishop of Canterbury: "Progress toward unity can only be made by a more careful appraisal of what really are essentials of Christ's truth. There must be a far readier willingness between churches to allow freedom to differ on almost everything except the substance of the historic creeds. We must somehow learn in Christ to rejoice in one another's orthodoxies even while as members of one family we have to endure many of one another's heresies."

Dr. Krummacher writing in the Protestant Press Service of Eastern Germany: "The first consideration in church unity is not organizational unity: it is unity of message. Christians in the East and the West are united by one gospel. We have one gospel because we have one Lord, Jesus Christ, the Lord of all lords. The Christian church must not let itself become divided, for in the Eastern zone it has the same Lord as in the Western."

Benjamin Mays said at the Evanston Assembly: "It is not communism, not fascism, not the struggle tween East and West, but the gospel itself which demands interracial justice and an unsegregated church."



Religious News Service

epresentatives of a score of different occupations and laymen and omen of ten denominations attended a conference on Christian edutition and vocations at Conference Point, Wis. Shown here are, left right, David J. Hopwood, an industrial accident prevention expert; rs. L. Byron Leischer, wife of a druggist; Edward B. Higgins, an assoation management consultant; Bert Aitchison, a farmer; and John G. Ramsay, director of community relations for the C.I.O.

BRETHREN . . . Not Foreigners

Don Durnbaugh
Linz, Austria

FOR MOST people the word *refugee* brings to mind long lines of the homeless, trudging along a bomb-torn road in flight away from war's terrors. Unfortunately, nine years after the shooting war in Europe ended, refugees are still on the roads, and millions are eking out a barren and unhealthy existence among strangers.

Political suppression and religious strife are two reasons for the continuing refugee problem, but the basic cause is the over-all tension between East and West. So long as the world is divided between Moscow and Washington, the European refugee problem will remain.

Experts have estimated that fully one hundred million souls have become refugees in Europe and Asia in the past years. Twelve million refugees of German stock in the German Federal Republic, ten million displaced Korean people, well over one million refugees from East Germany now in West Germany—these huge sums fail to shock us. For those who have never experienced the horror of an air-raid, the agonies of modern war, the methods of totalitarian police, the hunger pangs of slow starvation, these figures evoke but a mild pity. One must see individuals not statistics, brethren not foreigners.

One must shade the hand of a cheerful *Volksdeutsche* grandmother of ninety-two who peacefully awaits the kind release of death in her barrack room by reading her beloved Bible — must talk to adolescents who have known no childhood, who seek escape from the mines or the police of the "People's Paradise" in Eastern Germany—must see the longing for land of the sturdy Rumanian farmer who supports his family by monotonous factory work. It is only in human lives that the tragedy of the homeless of the 20th century becomes partly understandable.

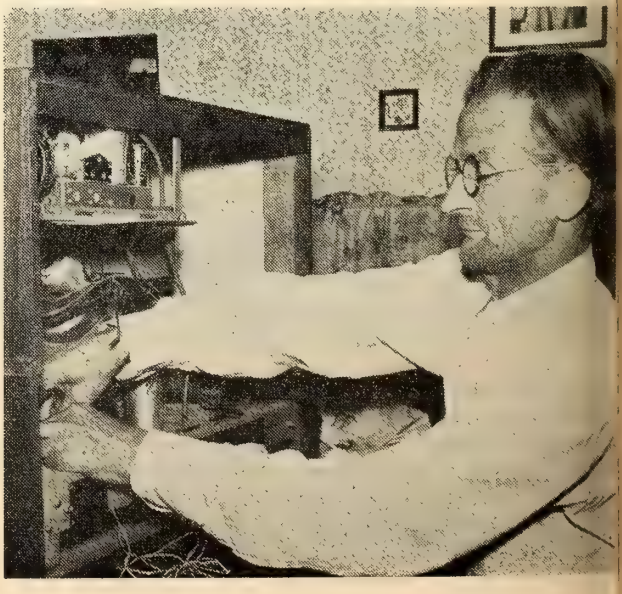
There are two ways for refugees to solve their problems—the first, to win an existence in the country of asylum (integration). The second, to travel overseas to a land of opportunity (emigration). Many refugees still dream of returning to their prized homelands, and even wish for another war to achieve this end. But the realists see that this is no answer, and seek assistance in establishing themselves in Europe or the New World.

For German-speaking refugees local establishment in Austria and Germany has advantages. They feel more at home in the German culture, and have less trouble in transferring their previous vocations and skills to these countries. But overcrowded Europe has little unused land and many unemployed. Thousands of Europeans should emigrate to keep the economy stable.

For the non-German speaking refugees, or displaced persons, the is little hope for integration. Th only hope is resettlement. Th have little love for the countr which uprooted them from th homes, and on the other hand t citizens of these countries rememb the favored treatment which t displaced persons received from t Allied Forces in the first despera years after the end of World War Resettlement overseas is the or answer to this smaller group refugees, most of whose friends a relatives have already emigrated.

Thanks almost entirely to t selfless work of the church agenci the United States government w able to resettle nearly 400,000 di placed persons and refugees fr 1948-1952. By selection of famili in Europe, assistance through t maze of red tape and "processing reception in the U.S.A. and provisi of jobs and housing, the church made possible this great migrati of people. Despite some difficulti owing partly to lack of understan ing on the part of some displac persons and some American spo sors, the program has been co sidered a decisive success, not on for the refugees who escaped t stagnation and unhealthy camps, b also for American communiti whose life was enriched by talent newcomers, and for the Unit States in general, built and ma strong by successive waves of i migration.

On Aug. 7, 1953, the Refugee Reli Act of 1953 became a law of the lan



This refugee lives in a refugee camp. He is unemployed except for a bit made doing radio repairs for a local repair shop. He is waiting for another chance in life

Photo by Dave Briggs

It provides for 214,000 non-quota visas for refugees and others to migrate to the U. S. A., over and above the normal quota. Ninety thousand visas are received for refugees and "expellees" in Germany and Austria. Although certain administrative restrictions have caused a slow start, the program is now under way.

Despite provisions in the act, less desirable than under the former Displaced Persons Act of 1948, the churches again plan to answer the call of Europe's homeless and assist thousands within the framework of the government program. The Church of the Brethren has responded to the challenge and has called on every congregation to assist in resettlement. An experienced resettlement office in New Windsor, Md., will arrange for sponsors and arrange for reception and transportation in the U. S. A. Brethren Service workers in Austria and Germany will interview refugee families and assist in the long and torublesome procedure of migration. Brethren Service again co-operates with the Refugee Service of the World Council of Churches on the resettlement program.

Assisting refugees to resettle is complicated and requires patience and understanding. But it is the most positive way for the church to help these, our brethren, to decent lives.

For information write: Resettlement Office, Brethren Service Center, New Windsor, Md.

WHAT WE ALL BELIEVE

This pamphlet by Ruth Cranston tells of the great spiritual ideals of the people of the world. If we are to live together in one world, to get along and understand one another, we must try to understand one another's philosophy of life and basic ideals.

In a study of all faiths certain common principles emerge; these form a natural base for world morality for today and a natural foundation for our world society. Chapters on Beliefs of the Hindus, Faith of the Buddist peoples, Chinese ideals, Moral Laws of the Jews, Basic Christian Principles, Fundamental Teachings of Islam as well as Summary of Universal Religious ideals.

Very good for individual or group study. Limited number of copies available. Price, 25c. Write: Brethren Service Commission, General Brotherhood Board, 22 S. State St., Elgin, Ill.

YOUNG IDEALISTS FROM OVERSEAS CAME TO CARE FOR REFUGEE CHILDREN

Thus read the headlines of a recent Austrian newspaper regarding the Brethren-sponsored work camp held for refugee children in a displaced persons camp at Steyr, Austria. The story follows:

For a couple of weeks the children in the refugee camp at Steyr have been in high spirits every day. They have found playmates, advisers and persons who care for them who have come from eight different nations to Steyr, to show to these children, whose home is the camp and who so often feel themselves neglected and rejected, that they are a worth-while object for their love and care. The motives which caused so many of these young people to come to Steyr may in many cases cause those who hear about it to shake their heads. But the fact alone that these young men and women have taken upon them big financial sacrifices in order to contribute at least a small share to alleviate the need of refugees deserves highest appreciation. . . .

In many refugee camps in Austria and Germany at the present time groups are living who are working for the same motives as the Steyr group. To Steyr came twenty-six young people, some very young, of whom twelve are girls. They come from Sweden, Argentina, the United States, Greece, Egypt and Italy. Besides them there are several Austrians and *Volksdeutsche*. They had to finance their travel costs themselves. Nearly all of the camp participants are students; several of them have earned the money which they spent for this trip by working during their studies. These young people can usually be met together with the children. They have divided the children into several groups who are led and cared for as in kindergartens or other youth groups. But they are also very familiar with broom, bucket and scrub-brush. During the evenings they sit together and discuss mutual problems. They also have interests among them — getting acquainted with one another as members of different nations, speaking different languages, enlarging their views and improving the knowledge of foreign languages. . . .

The leader of this group is Glendon Button, an American, who is also a student. Other guests of the camp, two Egyptians, arrived during the camp. Journalist Fawzi Soliman and the Professor Gayed Guirgius. The purpose of their visit was to study the refugee problem in Austria. . . .

Both the Egyptians have brought with them a display of Egyptian children's drawings which have been shown in the camp. These works will also be displayed at the UNESCO exhibition in Paris. These two Egyptians who are also working for the Egyptian radio children emissions have suggested an exchange program to be established between Austria and Egypt.

In a few days this international group in Steyr will leave again and the young people will return to their home countries. Many children will stay behind with tears in their eyes because many of them have found one thing in these young people which so far they were missing—a kind heart.

REFUGEE RESETTLEMENT NOTES

Maria came for a little visit. It was a hot July afternoon soon after this old refugee couple had moved to our summer kitchen. She watched me putting ice cubes into a water pitcher, then said, "I wish our refrigerator would make such ice cubes." "But," I said, "it does make ice cubes." "No," she said, "I have looked often but no ice." I went in with her to investigate and found no water in the trays. We filled the trays with water and in due time Maria had ice cubes.—Helena Kruger, Annville, Pa.

New immigrants have many things to learn in America with all our gadgets and modern devices. Some of the refugees who have immigrated within the past five years may still need help and guidance. All of them need our friendship and we should not forget them while we are now busy making arrangements to bring more refugee families to our church communities.



The Sunday-school Secretary and His Work

C. Ernest Davis
Executive Secretary
Christian Education Commission

THE secretary is one of the important officers of a Sunday school. His efficiency and intelligence are essential factors in the success of the school. The secretaryship ought not be filled by some young person pulled out of the youth class wherein he should stay enrolled, but by a capable adult who is interested in records and statistics, accurate in figures and possessed of ability and imagination in the making and use of charts, graphs and reports. The individual chosen for this job should be willing to devote considerable time to it. Let us consider some of the main duties of a Sunday-school secretary.

1. The Enrollment and the Keeping of Personnel Records

One of the very important functions with which a Sunday-school secretary is concerned is the enrollment and proper classification of all new pupils. It is not enough to record merely the name of the pupil and see that he gets into some class. His full name, address, birth date, church school classification and essential facts about his family and its church connections should all be placed on an individual cumulative record card for the secretary's file. Then a record should be kept of his regularity in attendance, promotions, date of joining the church and special services.

The job of interviewing all new pupils and securing the basic information necessary to get them enrolled and properly placed in the school is very strategic. The superintendent and pastor should be informed at once about all new pupils and their families so that visits can be made during the week following their first appearance in Sunday school.

The record of enrollment should be kept up to date at all times.

2. Keeping Attendance Records

The record of attendance should be very carefully kept. It should show not merely the number present in classes, but should also include a record of the attendance of individual pupils. This latter record may be kept in the teacher's class book, but a record of the number of times present during the quarter could well be transferred to the pupil's cumulative record card mentioned under No. 1 above.

The secretary should see that there is a follow up of absentees by the teacher, departmental superintendent, general superintendent or pastor. Sometimes more than one of these will need to follow up. Notification of responsible people about absences each Sunday is important.

It is also very important to ascertain and record the reason for each pupil loss in the church school.

The secretary will, of course, be responsible for weekly reports summarizing enrollment, attendance, offering and other facts of special interest. These provide important data for measuring the growth o the school.

3. Financial Responsibilities

Ordinarily the secretary is expected to pick up the offering from each class, keep a record of the same, make a summary of the offering for the weekly report and deliver the cash to the treasurer. Great care is required in counting and recording cash so that the records of the class secretary, Sunday-school secretary and treasurer all agree.

4. Preparing and Giving Reports

The preparation and presentation of reports are other important secretarial functions. These will include weekly, quarterly, annual and special reports. The making of an annual report will be an easy job if weekly and quarterly summaries and reports have been kept in good order and up to date.

Statistics are important and should be accurate and complete. Often they can be used for effective promotion if presented in charts and graphs which make comparisons between past and present achieve-



Lois Rupel

The secretary who is familiar with all the curriculum materials can intelligently prepare the order blank for the Sunday school. Class and school records are essential aids in preparing the orders

nents. If desired, future goals can lso be indicated in your charts and graphs. Secretaries should seek ways to keep the work of the church chool before both the school and he church.

. Correspondence and the Ordering of Supplies

The secretary may be expected to lo the letter writing for the school whenever correspondence is necesary. The ordering of supplies is a pecial type of correspondence. In ome schools, the superintendent vill assume responsibility for ordering supplies, but in a great many laces, this duty will fall to the ecretary. Regardless of who does t, this is a job that requires painsaking care. One must be familiar vith the curriculum materials and tory papers being used in the arious classes and order not only he right materials for the coming uarter, but also the amount needed.

. Custodial Care of Supplies

The secretary is custodian of all lanks, materials and supplies and nust see that they are available and elivered to the persons who need hem.

. The Preservation of Records

The preservation of records is very ssential. Schools are sometimes mbarrassed because they cannot roduce the records of former years vhen a study of some sort is being onducted and accurate information s needed about the activities and vork of an earlier period. The ctual care of records may be the ob of a librarian, but it is certainly he duty of the secretary to see that ecords are delivered in good order o the librarian and to provide ecretarial care for them if no other rovision has been made. The secetary's books are the business ecords of the school; don't throw hem away; preserve them. They re valuable.

It is quite obvious that a secretary as much work to do. In a small chool, one person may be able to o it all. In large schools, a secetarial staff will be needed. Even in maller schools, the class secretary vho keeps the individual attendance ecord and receives and counts the ffering is a well-known figure. Dearmental secretaries are also a ossibility. It is quite possible to ave special secretaries in charge of ach phases of the work as enrollent, attendance, finances and supplies. Some schools have a birthday ecretary whose duty it is to send reetings from the school to each ember on his or her birthday. The general secretary will, of course, head the secretarial staff and organize it in such a way that all pertinent information and materials come to his desk promptly *with the least possible disturbance of departmental and class activities.*

A FRIENDLY CHURCH



USHERING is an important factor in church work—it is more than finding seats for people. The usher is the official representative of the congregation in the matter of expressing the host spirit to all who come to worship. The usher cannot bear the whole burden of friendliness, and it is up to the individual members of the congregation to assist him in carrying out this joint responsibility. Keep in mind, he is a human being and has many to please.

Without a doubt, there will be some new faces in our church each service. Many will be here for the first time. These people will need to feel that they are among friends. How can we help the usher in this task? Here are some general principles which will both make them feel at home and enhance the beauty of our service:

1. Learn to recognize new faces—give them a special welcome. Make them feel we are happy they are here.

2. Look to see that the individual has been provided with everything he needs for the service—hymnal, bulletin, etc. When offering a hymnal, have it opened to the right place.

3. If you have any reason to think that one whom you know to be a stranger is uncomfortable, seek to discover the reason and endeavor to remedy it. He may be sitting in a draft or possibly he would appreciate having a near-by window opened. It may be a case of an overcrowded pew or some similar situation just as easily met.

4. Strangers are urged to sit toward the front since it gives the congregation a better chance to greet them. Do not let them slip out at the close of the service without having received some attention.

5. The usher will endeavor to seat strangers in pews occupied by church members and perhaps he will choose you since he feels they fit your personality. Do not shirk your responsibility.

If more of us will put into practice these principles, we will start something worth while. Some of the icicles in our church will begin melting and folks on the outside will say, "We have found a church that suits us. We feel at home in the Palmyra Church of the Brethren." —Earl Smith, in the Palmyra, Pa., The Church Monthly, August 1954.

The Church and Family Life Education

In general, churches should have a more aggressive program of family life education than they have at present. Scientific research of successful marriage supports the teachings on family life of most of the major religious groups. Research shows that people who are church members have more stable families. Those who have a church wedding have a lower divorce rate. Those given sex information in the home have happier marriages. Those who marry someone within the same faith have a lower divorce rate; agreement on religion is predictive of greater happiness in marriage.

Churches can do much to help family members at each stage of development. Active youth groups can help make it possible for young people to date, court and marry within the faith. Classes in preparation for marriage taught by the minister or some other qualified leader can help youth make more stable and happier marriages.

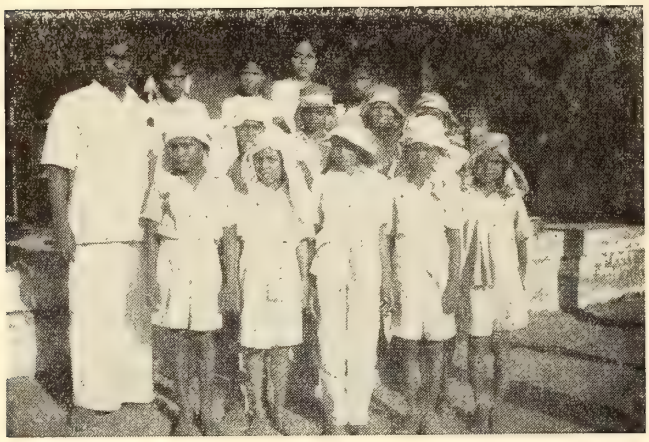
If the minister is qualified, he can often act as family counselor for his members. In fact, most ministers of necessity do much of this type of counseling, whether or not they are qualified. Churches can become family-centered churches.

As we look to the future, we may hope that seminaries will do more to train young ministers in the general field of marriage and family living and family counseling. The minister is in a key position to exercise leadership in family life education, but at present many ministers hesitate to accept that leadership. A few seminaries are now endeavoring to train ministers in marriage and family.

—Quoted by permission from *Community Responsibility in Family Life,* by Judson T. Landis. Pamphlet, 1951, 12 pp. 10c. American Social Hygiene Association, 1790 Broadway, New York 18, N. Y.

The Church Abroad

Edited by Anetta C. Mo



Dahanu Vacation Church School

Susan S. Shull
Dahanu Road, India

WITH the approach of the vacation period during May our local church at Dahanu planned for a daily vacation Bible school. The two weeks' period passed all too quickly as staff and pupils co-operated wholeheartedly in the endeavor. Some goals were accomplished, but others are to be hoped for in next year's D. V. B. S.

The key verse was: "Open mine eyes, that I may behold wondrous things out of the law" (Psa. 119: 18). A daily program was set up to include worship, class periods and directed play.

The closing program on Saturday afternoon, May 15, together with an exhibit of handwork in the various classrooms gave some idea of the work covered. The beginners sang a motion song of praise to the heavenly Father for the beautiful flowers, birds, stars, etc., and then recited two Bible verses. Primary children sang about being God's brave soldier, his lamb, his child, and then played out the story of the wise and foolish virgins. From the juniors came the story of the prodigal son, well told by one of the girls, followed by several songs by the class. The intermediates gave a dialogue entitled The Eleven Disciples taken from their textbook, Looking at Life With Jesus, then sang the hymn, Follow Me.

Because of their being at work during the day, the young people's class met each evening with a period of worship, singing and Bible study. One of the members of this class reported on their study of the first ten chapters of the Book of Acts with special reference to the growth of the church. The class became so interested in their study that they requested the missionary sahib to continue their Bible study; hence, they now meet every Saturday night for this.

A report on the attendanc showed that the average dai attendance was 72, with 94 havi been enrolled. Perfect attendan was rewarded with picture car to three beginners, nine primari and four juniors. Ribbon bookmar were also given to six intermediat and fifteen young people.

Bible stories and characte building stories were accompani with suitable handwork, ma flannelgraphs, songs, verse a drama. Service to others w encouraged in acts of kindness. F example, the primary pupils to flowers to a sick classmate, to t father of another classmate and the hospital patients, singing seve al songs at each place.

The intermediates prepared scrapbook on the life of Christ a presented it to the church libra Young people helped entertain a serve refreshments to the gue after the closing program.

All in all, this first year's vacati church school was a real succe





id it is a must for next year's ication. May God open our eyes see still further opportunities in is field of service

ach Day Brings Its Duties

Mrs. E. M. Fasnacht
Umalla, India

MARCH 1 found the children once again Woodstock-bound, both eager to get ere and a little apprehensive at aving home. But the children ow their parents are able to end six weeks in Landour on ication and then they will have nother chance at home-cooked eals. Andrew Holderreed and rs. E. M. Shull were among the retakers of the school party en ute to Landour.

March 24 started out another hot sty day. For several days eviously there had been some ouds and a little lightning had en seen at night over the hills the east, but there could be no in — this is the dry season. The ast rains" had fallen in September. But by three o'clock on the ternoon of the twenty-fourth, ere was an ominous stillness and dark cloud appeared in the north. little later a strong wind began blow and dust and leaves seemed be on the move. Rain streaks uld be seen from the cloud — it as raining several miles north of s. Following a dust storm, it began rain here and we had a nice ower. That afternoon and evening rained over much of Gujarat. It ttled the dust nicely, lowered the mpertaure considerably and fresh-ed the atmosphere.

Not only did it rain, but there as hail at some places. This is ncommon in this part of India; any people have seen neither hail r snow. Perhaps in a five-year eriod there may come one winter ost severe enough to damage ops. Then the people say, "Snow ll and burned the crop," as the aves shrivel and turn brown after e sun comes up.

Easter will soon be here. In India is is not the season to put on e's new Easter bonnet — for omen do not wear hats but draw e hem of their saris over their eads. Nearly all Christians wear w clothes at Christmas, but not Easter. Still Easter in India is time of joy for the Christians. any churches hold special services rough the Holy Week and have mmunion service at this time. In the Umalla congregation three communion services will be held, one in Gundecha, one in Sankalia, one in Umalla. Only a few men can come in from outlying villages to our central communion service and the women seldom get to come. If we wish the women to be able to partake of the Lord's Supper, it must be observed in their villages.

April and May is a good time for weddings. It is especially suitable for those who are teachers as the schools are closed for summer vacation during the month of May. This year two of our men teachers are to be married. This means a day's celebration and feasting for the friends and relatives of the couple. We are glad to see Christian homes being established. The strength of the land — and of the church — lies in the homes.

Seminary Graduates

Mabel Claypool
Vyara, India

IN 1941, the missions in Gujarat realizing the need for better trained ministers and evangelists worked together in establishing the Gujarat United School of Theology. The three co-operating missions were the Methodist, the Irish Presbyterian and the Church of the Brethren. Living quarters for the students, a large building including classrooms, a prayer room, library, auditorium, and a residence for the principal and his family were located near the Methodist mission high school compound in Baroda.

Baroda with its many educational opportunities has been an ideal location for the school. Baroda was the state capitol and in the days of the British rule the royal family lived in the city. A large museum, zoo, library, park and several universities and colleges are located there. There are many opportunities for practical work both in the city and surrounding villages.

Three of our group graduated this spring and are now in service. Wycliffe Bhagwandas and his wife, Shantaben, are working in the Anklesvar area at Rhuda. Shantilal Laksamandas and his wife, Suratiben, are working in the Bulsar area at Dulad-Kankal. Manganlal Mangaldas and his wife, Duniben, are working in the Vyara area at Lakhali. All three students did excellent work with Wycliffe Bhagwandas standing first. These fine Christian young people are good disciples of Christ. Remember them in your prayers that they might remain faithful and serve well.

Bro. Premchand G. Bhagat gave the commencement address. A large group of relatives, friends and members of the board were present. He urged the graduates to know themselves, to know their members, to study the Word and keep close to Christ. "These are difficult days in which to preach the gospel and to shepherd a congregation. Christ who sends you forth will equip you for the task." He urged them to feel as a brother and sister to those with whom they would work.

This year the school moved to Ahmedabad on the Divinity College grounds. This was felt necessary since the buildings they were using in Baroda were old and in need of much repair. In the new location there are adequate buildings and more ground for gardening. The students are very happy with the location at Ahmedabad.

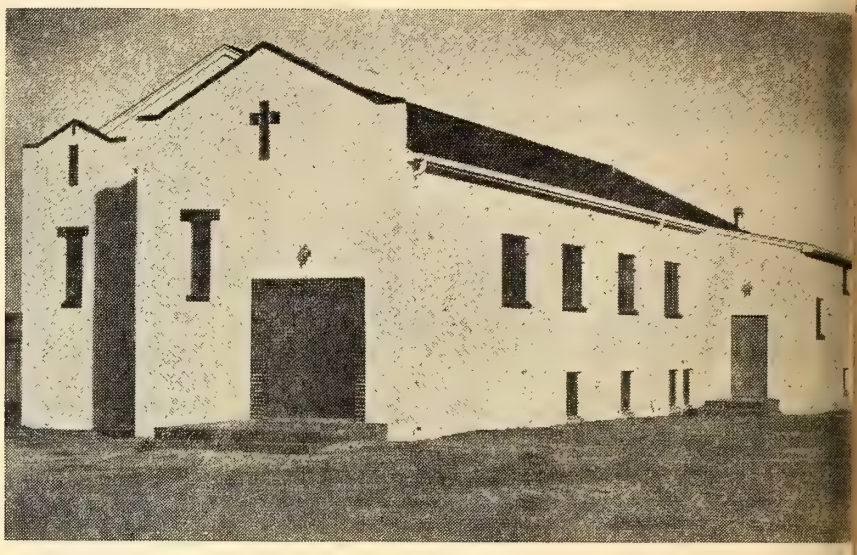
• • •

We have been refused our first entrance visa to India. Irven and Patricia Stern's application to go to India this fall was not granted by the government of India. Pending new plans for their future work they are living at the Mission House in Elgin.



Church of the Brethren graduates from the United School of Theology: left to right, Shantilal (back) and Sursuatiben Laksmanas, Maganlal and Duniben Mangaldas, Wycliffe and Shantaben Bhagwandas

In the Shadow of Pike's Peak



Van B. Wright
Pastor, Colorado Springs

THE Colorado Springs congregation came into being as a mission point Feb. 16, 1909, and was formally organized as a church Jan. 18, 1910, by Elders D. A. Crist of Kansas, and L. F. Love of Denver, Colo.

The first church building was dedicated June 8, 1913, by Bro. Ernest F. Sherfy. This building served the congregation until 1949, when it was desirable to change to a new locale. The edifice was conveyed to the Mennonite people and later the parsonage was sold.

Until 1953 the group, rather diminished through various processes, deaths, removals, etc., worshiped in the I.O.O.F. hall, Carpenter's hall, Seventh Day Advent church; and then a spacious home was purchased at 422 East Bijou Street, a short distance from the auditorium where the Colorado Springs Annual Conference was held in 1953. This location housed the congregational activities until Sept. 27, 1953, when the new church plant was completed sufficiently to permit removal to that site in the Knob Hill addition which is located at 2800 Hi-Way 24 East, and North Maizeland Road. Approximately five months were consumed in the building operation.

Pastors who have served the Colorado Springs congregation are, in order of tenure: Brethren A. C. Root, J. Hugh Heckman, J. C. Groff, L. H. Root, B. R. Miller, E. F. Sherfy, Le Roy Crist, H. F. Crist, S. J. Heckman, J. A. Mitchell, J. O. Click, S. G. Nickey, J. C. Young, David Hamm, C. H. Hinegardner, D. D. Harner, Lee Kendall, Lloyd Slater, Oscar Slifer, Clarence McConkey, Lester R. Fagan, I. J. Sollenberger, H. M. Coppock, and the present pastor, Van B. Wright.

The charter members were: Jacob, Tillie, and Nettie Barnhart; Mary Burkholder; Carrie Faulkner; Sarah Hasting; Mary Jones; Jacob, Sarah, and Clara Michael; Leonard and Lola Root; Ella Smith; Melvin and Louisa Ulrich. Nettie Barnhart of Denver, Colo., and Clara Michael Shull of Tekonsha, Mich., are the surviving ones of this noted company. Joy Cullen Grasnacht, now a missionary to India was baptized in this congregation; her mother who is now a resident member, though an invalid for many years, is now able to get out in her sidewalk electric chair.

In looking over data for factual materials used in this write-up it is of unusual note to find that Bro. Sherfy used for his sermon topic at the dedicatory service in connection with the first church building God's Temples, on June 8, 1913, and Desmond W. Bittinger chose for his theme on the occasion of the dedication of the present structure on March 28, 1954, God's Temples.

For more than four decades a devoted band maintained a solidarity which made for a united front as they faced problems, discouragements not a few, sometimes wondering if finally their efforts would be rewarded with success. Ultimately, after tears, prayers, sweat and heartbreaks, the sun shone through the clouds and smiles began to wreathe the faces of the faithful as they gratefully and prayerfully looked up into the face of a gracious heavenly Father and said, "Hitherto hath the Lord helped us," and we look forward to a greater future. As we step out of the door of the church we look outward and upward and the lofty Pike's Peak looks down and we say with David, "I will lift up mine eyes unto the hills, from whence cometh my help."

Our church plant occupies three lots on a knoll sloping gently in three directions. Many man hours were given to the completion of the building project. Substantial gifts of material and equipment were given and a fine Christian contractor was the successful bidder. He effected savings in various ways to the amount of about $8,000. The General Brotherhood Board gave us a loan and together with a larger amount which had been contributed by the local group the congregation was able to build.

Then, on March 28, 1954, the Colorado Springs church realized the glorious fulfillment of a cherished dream when all but four of the Colorado churches found their way to the Colorado Springs church for the dedication of our church. A dozen florists sent floral tributes of good wishes and the Colorado Music Company delivered a Hammond Organ to the church for the occasion.

Bro. D. W. Bittinger, president of McPherson College, was the main speaker for the day. Bro. Lester Fagan, a former pastor, was the chairman for the day. Bro. I. J. Sollenberger of Denver, former pastor and elder-in-charge for many years gave the dedicatory prayer, and Pastor Van B. Wright led the litany of dedication. The ladies of the church served a ham and chicken dinner at the noon hour. Bro. Harley M. Coppock of Springer, N. M., prime mover of the building program, the

irector of ministerial affairs and eld secretary of the District of Colo- ado, also elder-in-charge of the ongregation, had charge of the edicatory offertory.

This great day was followed by a wo-week evangelistic meeting by ro. Ralph W. Hoover of Fruita, olo., secretary of missions for the istrict. At the close of the meeting ro. Wright presented thirty-one new embers to the congregation who ad come by letter and baptism since oving to the new plant on Sept. 27, 953. We have found a gracious re- onse and it is literally true that "a reat and effectual door is opened."

Anniversaries and Weddings

Anniversaries

Mr. and Mrs. S. H. Biser of near Burling- on, W. Va., celebrated their golden edding anniversary at their home July 1954, with a picnic dinner followed with pen house in the afternoon. They are ne parents of six children and have urteen grandchildren and four great- randchildren.—Mrs. Roy Ludwick, Bur- ington, W. Va.

Mr. and Mrs. James N. Hite celebrated heir golden wedding anniversary with pen house on Feb. 14, 1954, in Cerro ordo, Ill.—Paula I. Brown, Oakley, Ill.

Mr. and Mrs. Robert L. Armentrout of ealeton, Va., celebrated their sixtieth edding anniversary on Aug. 23, 1954, ith open house at their home.—J. Em- ert Dettra, Midland, Va.

Weddings

Agner-Miller—Donald Jordan Agner of IcLean, Va., and Janice Elane Miller of ienna, Va., at the home of Fred Bear, ug. 13, 1954, by the undersigned.—Marvin . Clingenpeel, Vienna, Va.

Ahalt-Knicely — Russell Ahalt and eraldine Knicely, both of Vienna, Va., in ne Oakton church, Va., April 11, 1954, y the undersigned.—Marvin E. Clingen- eel, Vienna, Va.

Crawford-Ullery—Dale Crawford and lazel Ullery, both of Brookville, Ohio, n the Brookville church, July 10, 1954, y the undersigned.—James C. Boitnott, rookville, Ohio.

Flora-Baker—George Flora and Ruby aker, both of Brookville, Ohio, in the rookville church, July 31, 1954, by the ndersigned.—James C. Boitnott, Brook- ille, Ohio.

Hartman-Keeny — Donald Lee Hartman nd Marcia Edna Keeny, both of York, a., in the Codorus church, Pa., July 17, 954, by the undersigned. — Martin M. artman, York, Pa.

Hindman-Lehman—Robert Hindman of ohnstown, Pa., and Ruth Lehman of Vindber, Pa., July 9, 1954, in the Scalp evel church, Pa., by the undersigned. -C. H. Rosenberger, Windber, Pa.

Kline-Gore—Leonard Kline and Carlene ore, both of Fairfax, Va., at the Oakton urch, Va., Aug. 14, 1954, by the under- gned.—Marvin E. Clingenpeel, Vienna, a.

Mumy-Van Orden—Richard Mumy and oris Van Orden in the Shepherd church, lich., June 5, 1954, by the undersigned. -Dean Rohrer, Mt. Pleasant, Mich.

Schmeltz-Hill — James Schmeltz and uth Hill, in the Osceola church, Ind., ug. 21, 1954, by the undersigned.—Edward tump, Elkhart, Ind.

Shirley-Lohr—Ronald Lee Shirley and ancy Lee Lohr, both of Falls Church, Va., the Oakton church, Va., June 21, 1954, y the undersigned.—Marvin E. Clingen- eel, Vienna, Va.

Shoup-Weaver—Mahlon Shoup of Mar- ionville, Pa., and Esther Weaver of Wind- ber, Pa., Aug. 28, 1954, in the Scalp Level church, Pa., by the undersigned.—C. H. Rosenberger, Windber, Pa.

Skidmore-Stonesifer — Joseph LeRoy Skidmore and Joan Marie Stonesifer, both of Westminster, Md., in the Westminster church, Aug. 28, 1954, by the undersigned. —Harold Z. Bomberger, Westminster, Md.

Obituaries

Brubaker, Ezra Howard, son of Moses E. and Susannah Grisso Brubaker, was born Feb. 2, 1865, near Salem, Va., and died July 30, 1954, at his home in Long Beach, Calif. On Dec. 27, 1888, he was united in marriage to Elma R. Brubaker, who preceded him in death in 1926. Five children were born to this union. He was baptized into the church in 1889 and called to the ministry in 1907, and to the eldership in 1924. In 1930 he was married to Etta Wheeler Shively. Surviving are his wife, two daughters, ten grandchildren, fifteen great-grandchildren and one sister. Funeral services were conducted by Robert E. Richards in the Long Beach church, and by Kenneth Frantz in the Berry mortuary in Virden, Ill. Interment was in the Pleasant Hill cemetery, Girard, Ill.—Mrs. Homer E. Fike, Long Beach, Calif.

Click, Mary Thomas, widow of David G. Click, was born Aug. 2, 1859, and died Aug. 15, 1953, at her home near Bridgewater, Va. She is survived by three children, thirteen grandchildren and eighteen great-grandchildren. Services were held in the Beaver Creek church by her pastor, Bro. Robert E. Houff, assisted by Simon D. Glick and F. Wise Driver. Interment was in the Beaver Creek cemetery.—Mrs. Roy F. Simmons, Bridgewater, Va.

Coulter, Blanche Marie, daughter of William R. and Mary A. Phillips Kidwell, was born March 21, 1898, at Brunswick, Md., and died Jan. 31, 1954, at her home in Yarrowsburg, Md. She was married to Edward Mason Coulter, June 29, 1918, at Brownsville, Md. She was a member of the Brownsville church. Surviving are her husband, four daughters, three sons, four grandchildren, two sisters and one brother. Funeral services were conducted by the pastor, Newton L. Poling, in the Brownsville church. Interment was in the adjoining cemetery.—Mrs. John Jennings, Brownsville, Md.

Crues, Mary Caroline, daughter of James and Nancy Crues, was born April 1, 1868, in Waverly, Ill., and died Aug. 11, 1954, in Springfield, Ill. The past two years she had been living at the Brethren Home in Girard, Ill. She was a long-time member of the church. Surviving are one half sister and one half brother. Memorial services were held at Cerro Gordo with W. T. Heckman and Eldo Henricks officiating. Burial was in the Cerro Gordo cemetery.—Edith E. Barnes, Cerro Gordo, Ill.

Cupp, Annie L., daughter of Samuel J. and Mary Lichty Miller, was born Nov. 8, 1863, and died July 3, 1954, at her home in Somerset, Pa. Her husband, William W. Cupp, preceded her in death in 1930. She was an active member in the church. Surviving are three daughters, two sons, ten grandchildren and nine great-grandchildren. Funeral services were conducted in the Hauger funeral home by Bro. Galen R. Blough and Bro. H. Austin Cooper. Interment was in the Husband cemetery. —Mrs. Samuel J. Cupp, Somerset, Pa.

Dierdorff, Daniel T., was born Nov. 5, 1860, at Franklin Grove, Ill., and died Aug. 8, 1954, at the home of his son at Mukilteo, Wash. In 1882 he was united in marriage to Elizabeth Pfoutz. To this union were born four children. In his early married life, he was elected to the ministry and for many years served in the free ministry, serving churches in Kansas, Iowa and North Dakota. Surviving are four children, eleven grandchildren and fourteen great-grandchildren. Funeral services were conducted in Washington by Rev. J. G. Bontrager. Additional services were held in Franklin Grove, Ill., by Bro. Ralph Petry of Goshen, Ind.—O. D. Buck, Franklin Grove, Ill.

Gibble, Eli S., a life-long resident of Manheim, died at Mountville, Pa., May 8, 1954, at the age of seventy-seven years. For the past few years he had lived at the Neffsville Brethren Home. He was a member of the East Fairview church. Services were conducted by the undersigned, assisted by Bro. Robert Turner. —H. A. Merkey, Manheim, Pa.

Gibbs, Raymond J., was born Sept. 6, 1900, in Carbondale, Kansas, and died Aug. 10, 1954, at his home. He was united in marriage Cecile Easterla in 1919. To this union were born two sons. An active member of the local church in Kansas City, Mo., he also served in the district and as a trustee of McPherson College. In 1948 he was a representative on the Standing Committee for Annual Conference. He also took an active part in the affairs of the community. Surviving are his wife, two sons, three grandchildren, his mother and one brother. Funeral services were conducted in the Kansas City church, Mo., by Floyd E. Bantz, assisted by James M. Mohler of Leeton, Mo. Burial was in the Mt. Moriah cemetery. — Mrs. Gertrude Gaba, Kansas City, Mo.

Hoffmaster, Iona E., daughter of David T. and Emma A. Shewbridge, was born May 27, 1882, at Sandy Hook, Md., and died Sept. 27, 1953, at Hagerstown, Md. She was married to Franklin M. Hoffmaster, who preceded her in death. For many years she was a member of the Brownsville church. Surviving are four daughters, twelve grandchildren, four great-grandchildren and two brothers. Funeral services were conducted by the pastor, Newton L. Poling, in the Brownsville church. Interment was in the Episcopal cemetery, Brownsville, Md.— Mrs. John Jennings, Brownsville, Md.

Hulvey, Jean Alice, daughter of Paul C. and Priscilla Bock Hulvey, was born March 19, 1952, near Mt. Sidney, Va., and died Aug. 7, 1954, after being hit by a hit and run driver at Nappanee, Ind., where the family was visiting relatives. She is survived by her parents, one brother, both maternal and paternal grandparents. Funeral services were held at the Lebanon church by the pastor, Jesse Robertson, asissted by Boyd Cupp. Burial was in the adjoining cemtery.—Mrs. Ollie M. Byers, Mt. Sidney, Va.

Kegarise, Carrie May, daughter of Andrew and Mary Davis Ebersole, was born June 8, 1879, at Salemville, Pa., and died July 22, 1954, at Roaring Spring, Pa. On Jan. 18, 1897, she was united in marriage with Isaac B. Kegarise. She was a member of the New Enterprise church. Surviving are one son, five daughters, thirteen grandchildren, two great-grandchildren and one brother. Funeral services were held at the home of a daughter at Bakers Summit, Pa., by Bro. Wayne H. Dick. Interment was in the Holsinger cemetery.—Sara G. Replogle, New Enterprise, Pa.

Lowman, Raymond O., son of Robert A. and Lillie E. Lowman, was born June 19, 1918, in Eaton, Ohio, and died Aug. 21, 1954. He was a member of the Eaton church.—Ellis G. Guthrie, Eaton, Ohio.

Martin, Bettie, died May 11, 1954, at the age of seventy-six years, in Frankstown, Md. She was a faithful member of the Welsh Run church. Surviving are her husband, two brothers and one sister. Services were conducted at the Welsh Run church by Russell Martin and Roy Hawbaker. Burial was in the cemetery adjoining the church.—John D. Martin, Mercersburg, Pa.

Meyers, Mahlon J., son of William and Elizabeth Meyers, was born Sept. 3, 1866, and died July 1, 1954, at the home of his daughter near Somerset, Pa. He was a deacon in the Somerset church. His wife,

YOUTH HELPS

Youth Looking to Jesus

Margaret Hoyt and Eleanor Hoyt Dabney

Thirty-three planned worship services to help young people to look to Jesus for their faith and their guidance. Especially helpful for the beginning youth leader. Resource book for developing your own worship services. 192 pages. **$2.75**

Youth and the Christian Community

Rowena Ferguson

To increase one's understanding of youth. For pastors, Church-school teachers, youth counselors, parents, and any adults who work with or are interested in youth. **$1.00**

Young People in Your Church

Herbert C. Mayer

A guidebook for the local church to use in building a program for the youth in the church. Presents a challenge for the local church to reach out to the unchurched youth in the community. 228 pages. **$2.50**

BRETHREN PUBLISHING HOUSE, Elgin, Illinois

summer camping program at Camp Harmony. A young adult fellowship has been organized with Bro. Robert Mock as teacher. We are looking forward to having the district meeting in our church, Oct. 19-21. Bro. J. Herbert Miller of Hershey, Pa., will be our evangelist, Nov. 7-14. The men's work has sponsored the purchase of Church of the Brethren roadside signs. Six have been baptized and four received by letter into our fellowship. —Freda Koontz, Everett, Pa.

Pine Glen—Our church voted to contribute $360 to the improvement program at the Morrison Cove Home for the year 1954. We participated in the One Great Hour of Sharing. Bro. Stewart Kauffman conducted a series of meetings in our church. Pro. Paul Yoder of Juniata College officiated at our love feast and communion services. Our church sponsored a mother and daughter banquet. — Mrs. Walter J. Snyder, McVeytown, Pa.

S. E. Pennsylvania, New Jersey, E. New York and N. Delaware

Quakertown—Sister Zola Detweiler of Waynesboro was guest speaker for our mother and daughter fellowship. Bro. Robert Moyer, a member of the Bucks County Gideon Society, was speaker for a monthly program sponsored by the CBYF. Other programs sponsored by the CBYF were Bro. Forrest U. Groff and a service with Bro. Gerald Ludwick as speaker. The CBYF also supports the publishing of the church bulletin. Our pastor, Luke Brandt, served as delegate to Annual Conference. Daily vacation Bible school was under the direction of Betty Holsinger. There was also a class for adults. Our Highland Park evangelistic meetings in co-operation with the Springfield church were conducted by Bro. William Longenecker of Mt. Joy. Our CBYF has been using filmstrips on the Youth Action Plan in connection with their monthly business meetings. They also had a Lord's Acre project during the summer. Our annual Sunday-school picnic was closed with the showing of the film, Faith of Our Families. The women's work group is knotting comforters for relief. They are also participating in the Penny-a-Meal and the Camp Swatara district projects. Eight from our church spent a week at Camp Swatara during the camping season.—Mrs. Blondell Ludwick, Perkasie, Pa.

Southern Pennsylvania

Shippensburg—Our church elected Bro. Ross Murphy as pastor for a term of two years. The new Sunday-school room will be completed and in use in the near future. Bro. Murphy served as delegate to Annual Conference. A number of our young people and children from the Sunday-school spent a week at Camp Swatara. The pastor and men's work sponsored an all-night trip to the mountains for the boys of the junior department of the Sunday school who had perfect attendance during the month of June.—Anna J. Varner, Shippensburg, Pa.

Western Pennsylvania

Locust Grove—During our remodeling period, which included the enlargement of the auditorium and adding eight new classrooms, we held our services in the Mt. Hope E.U.B. church. Our pastor, Edward Cauffiel, has been asked to serve another year, making his eighth year at our church. Gerald Deffenbaugh has been licensed to the ministry and is serving in the Rockwood area. Twenty of our young people are taking a teacher's training course with Mrs. Florence Myers as instructor. Bro. John Ellis held a two-week revival service in our church. Five new

Brethren Placement and Relocation Service

This column is conducted as a service to our people. The right to and reject is reserved. Since no veri tion of ads is made no responsibility be assumed. **In writing about any please give the number.** Unless other specified address all correspondence Brethren Service, General Brother Board, 22 S. State St., Elgin, Ill.

No. 1. Wanted: Opportunity for brothers to farm on share basis a l stock and grain farm in the South B La Porte, Ind., district. Industrious, telligent workers, good with machin Write: Brethren Service Commis General Brotherhood Board, 22 S. S St., Elgin, Ill.

No. 2. For sale: 120-acre dairy poultry farm, 20 stanchion milking b houses for 1,200 laying hens. Buildi fencing and drainage good; 105 acre cultivation and good productivity. C to North Manchester, Ind. Write: Cha Fisher, 406 E. Third St., North Manche Ind.

No. 3. Elderly gentlemen wishes s capable person to accompany him assist in driving to Chicago the last w in September. Also someone for return trip the middle of October. dress: Lenn W. Smith, 5629 Sawmill R Paradise, Calif.

No. 4. Wanted: Position on dairy other type farm by 36-year-old man wife with family of 2 boys, 5 and 11 y old. Have had 18 months experience large dairy farm. Ex-C. P. S. man good standing in community. Good b ness experience, exchange referen Write: Brethren Service Commiss General Brotherhood Board, 22 S. S St., Elgin, Ill.

No. 5. Wanted: Librarian and inst tor in economics and business adminis tion, Adrian College, Adrian, M Degrees required, B. L. S. with Mast preferred and Master's respectively. C ty seat town of 20,000 people. Write: E. Klein, President, Adrian Coll Adrian, Mich.

No. 6. For sale: At a discount to right people, 5 apt. house and 3 cott close in, one mile from Winter P Church of the Brethren. Fast grow town, home of Rollins College and joining Orlando. Reason for selling — Write: B. D. Bowen, 238 W. Morse Bl Winter Park, Fla.

No. 7. Two Brethren girls want posi in hotel. Advancement desired. Wr Brethren Service Commission, 22 S. S St., Elgin, Ill.

No. 8. Wanted: Work in an old fo home, hospital or institution. Can do kind of work, would rather help with nursing if that would be needed. Wr Brethren Service Commission, 22 S. S St., Elgin, Ill.

No. 9. For sale: Six-room house garage, one mile west of Argonia, Kan Write: Ralph Mercer, Argonia, Kansas

No. 10. For rent: House, one-half bl from the Church of the Brethren. A quate heat. Write: Mrs. Gertrude Pr 201 N. Grove, Oak Park, Ill.

No. 11. For sale: Reversible chu pews, 42 painted, 18 feet @ $1.00 ft; oak finish, 20 feet @ $2.00 ft. Con parsonage, First Church of the Breth 709 W. King Street, York, Pa.

No. 12. Wanted: A high-school teac and a woman to serve as kitchen mana The need is urgent, the work deligh in a real Christian atmosphere. Wr G. E. Drushal, Lost Creek, Ky.

No. 13: Help wanted: Single or mar man for broiler and turkey production Northwestern Ohio. Write: Breth Service Commission, General Brotherh Board, 22 S. State St., Elgin, Ill.

embers were added to the church by ptism. Bro. R. W. Schlosser was with for a Bible institute.—Mrs. June Disng, Johnstown, Pa.

Eastern Maryland

Pipe Creek—The CBYF presented the ay, High Presure Area. For our evening rvice on July 18, the film, Reaching From aven, was shown. Our women's work s adopted a German family under the rection of Rachel Garner. On the eveng of the rededication of our church, a sic festival was held under the leaderip of William Miller, director of the mmunity chorus of Westminster, Md. o. Ivan Fry, director of the volunteer it at New Windsor, and Bro. Berkley wman were speakers in our church ring our pastor's vacation. Mrs. Louise ight and Mrs. Andrew Hoff were deletes to regional conference.—Edna Fike, w Windsor, Md.

Tennessee

Meadow Branch—Bro. Cline Sluss of intwood, Va., preached for us June 19-20. June 27 Bro. Ova Edwards showed tures of the Holy Land, which he took his recent trip with the Shultz tour. s. George West has presented new airs for the junior department of the nday school. Our delegate to Annual nference was James Isenberg. Seven m our church attended district conferce. Mrs. William Jackson of Blountville, nn., district director of peace for the men's work, was with us for a meeting. o. Ova Edwards of Telford, Tenn., conted a two-week revival meeting during e month of July. At our quarterly uncil meeting in August, officers were cted for the coming year. We adopted new method for financing the church ogram which will go into effect the ginning of the new church year. Our e feast was observed Sept. 25.—Mrs. F. Rohrer, Bean Station, Tenn.

Eastern Virginia

Nokesville — Guest speakers in our urch have been Bro. A. Stauffer Curry, o. Richard March, Brother and Sister ward Myers, Prof. Enns of Bridgewater llege, and Sister Laura Sewell, misnary on furlough who spoke at our ssionary program. Our vacation Bible hool was held July 13-23. Fifteen persons ve been baptized and two associate embers have been received into our urch fellowship. At our July council eeting, it was decided to ordain Eugene lley in the near future. Rosa Lee ahm served for six weeks in a Brethren rvice work camp in Puerto Rico. Two nday-school classes are supporting a tive missionary in Africa.—Alverta E. ahm, Nokesville, Va.

First Virginia

Johnsville—The deputation team of the en's work from the Cloverdale church esented a program in our church. Our uncil meeting was held Aug. 8. Our stor, Bro. H. A. Hoover, will serve as ler and Bro. Duward Starkey as Sunday-school superintendent for the coming ar. Sister Elizabeth Broughman of anoke conducted a series of evanlistic meetings in our church Aug. 29—pt. 8. Our fall love feast was observed pt. 11.—Mrs. Mamie Starkey, Catawba,

Peters Creek—One person has been eived into our church by baptism, one letter and one by recommitment since r last report. Bro. Roy D. Boaz of the leville church conducted our revival etings. Three babies were dedicated a special service. The CBYF presented e skit, CBYF Clinic. Several of our ung people attended the regional youth nd table at Bridgewater. A ten-day cation Bible school was conducted with e offering from the school being used work among the migrants. The district men's work conference was held at our urch. B. D. Hirt, H. A. Hoover, M. R. lfe and J. P. Bowman have been guest speakers at our church during the past quarter. During the month of August our morning services were broadcast over a local radio station. Delegates for district conference at the Hollins Road church were J. S. Showalter, Mrs. Walter Plunkett and Mrs. Harold Craun. At a recent council Bro. Carson M. Key was elected elder for the coming year with Bro. Merlin Garber as associate.—Mary E. Naff, Roanoke, Va.

Second Virginia

Buena Vista — Our pastor, John F. Graham, and Bro. Arnold Moore represented our church as delegates to Annual Conference. Four babies were consecrated at a morning worship service. Every two months the men's group has a fellowship supper. Our vacation Bible school was held June 23—July 2. The offering from the school went to help with the purchasing of a goat for relief. A number of our young folks attended the various camps at Camp Bethel. During the month of August our church co-operated with the other churches in our town in the union Sunday evening services. Our church has granted permission to our local public school board to use four of our Sunday-school rooms for school for the coming term. Bro. D. I Pepple of Woodbury, Pa., conducted our evangelistic meetings Sept. 6-19. Our average attendance for Sunday school for the month of July was 220. — Mrs. John Graham, Buena Vista, Va.

Summit—During our school of missions guest speakers were Henry Solanky from India, Bro. H. Stover Kulp and Rev. J. J. Baker, a Negro minister of Bridgewater.

NEW BOOKS

Previously Announced

Church Women in the Scheme of Things
Mossie A. Wyker
A dynamic presentation of the opportunities for women in all areas of life. **$2.00**

The Mature Heart
Helen B. Emmons
A beautiful gift of appropriate devotions for older friends. On the Upper Room pattern. Ideal for presentation at Christmas or anniversary occasions. **$3.50**

The Gospel and the Gospels
Julian P. Love
A study of the one gospel—redemption—in the Gospels of Matthew, Mark, Luke, and John. **$2.75**

The God in You
Kermit Eby
A nostalgic presentation of personal experiences and relationships of life that bring insight and understanding about the meaning of Christianity and its application to current life. **$2.50**

The Church and Social Responsibility
J. Richard Spann, Editor
Fifteen writers offer suggestions for applying the gospel to present-day problems. **$2.75**

The Bible and You
Edward P. Blair
Principles and methods for reading and understanding the Bible. **$2.00**

A Reader's Notebook
Gerald Kennedy
Choice compilation of quotations classified for easy reference by authors and subject. **$3.95**

Guideposts to Creative Family Worship
Edward and Anna Laura Gebhard
Practical, creative methods of family worship, for parents and growing children. **$2.50**

Little Prayers for Personal Poise
Helen T. Towner
Adults and youth. Above average personal devotional book with experiences and daily prayers. **$1.25**

Psychology of Pastoral Care
Paul E. Johnson
The pastoral ministry in theory and practice. **$4.75**

Worship Services for Youth
Alice A. Bays
34 completely planned services grouped in five unified series. **$2.50**

ORDER FROM

BRETHREN PUBLISHING HOUSE, Elgin, Illinois

YOUTH HELPS

Youth Looking to Jesus

Margaret Hoyt and Eleanor Hoyt Dabney

Thirty-three planned worship services to help young people to look to Jesus for their faith and their guidance. Especially helpful for the beginning youth leader. Resource book for developing your own worship services. 192 pages. **$2.75**

Youth and the Christian Community

Rowena Ferguson

To increase one's understanding of youth. For pastors, Church-school teachers, youth counselors, parents, and any adults who work with or are interested in youth. **$1.00**

Young People in Your Church

Herbert C. Mayer

A guidebook for the local church to use in building a program for the youth in the church. Presents a challenge for the local church to reach out to the unchurched youth in the community. 228 pages. **$2.50**

BRETHREN PUBLISHING HOUSE, Elgin, Illinois

summer camping program at Camp Harmony. A young adult fellowship has been organized with Bro. Robert Mock as teacher. We are looking forward to having the district meeting in our church, Oct. 19-21. Bro. J. Herbert Miller of Hershey, Pa., will be our evangelist, Nov. 7-14. The men's work has sponsored the purchase of Church of the Brethren roadside signs. Six have been baptized and four received by letter into our fellowship. —Freda Koontz, Everett, Pa.

Pine Glen—Our church voted to contribute $360 to the improvement program at the Morrison Cove Home for the year 1954. We participated in the One Great Hour of Sharing. Bro. Stewart Kauffman conducted a series of meetings in our church. Pro. Paul Yoder of Juniata College officiated at our love feast and communion services. Our church sponsored a mother and daughter banquet. — Mrs. Walter J. Snyder, McVeytown, Pa.

S. E. Pennsylvania, New Jersey, E. New York and N. Delaware

Quakertown—Sister Zola Detweiler of Waynesboro was guest speaker for our mother and daughter fellowship. Bro. Robert Moyer, a member of the Bucks County Gideon Society, was speaker for a monthly program sponsored by the CBYF. Other programs sponsored by the CBYF were Bro. Forrest U. Groff and a service with Bro. Gerald Ludwick as speaker. The CBYF also supports the publishing of the church bulletin. Our pastor, Luke Brandt, served as delegate to Annual Conference. Daily vacation Bible school was under the direction of Betty Holsinger. There was also a class for adults. Our Highland Park evangelistic meetings in co-operation with the Springfield church were conducted by Bro. William Longenecker of Mt. Joy. Our CBYF has been using filmstrips on the Youth Action Plan in connection with their monthly business meetings. They also had a Lord's Acre project during the summer. Our annual Sunday-school picnic was closed with the showing of the film, Faith of Our Families. The women's work group is knotting comforters for relief. They are also participating in the Penny-a-Meal and the Camp Swatara district projects. Eight from our church spent a week at Camp Swatara during the camping season.—Mrs. Blondell Ludwick, Perkasie, Pa.

Southern Pennsylvania

Shippensburg—Our church elected Bro. Ross Murphy as pastor for a term of two years. The new Sunday-school room will be completed and in use in the near future. Bro. Murphy served as delegate to Annual Conference. A number of our young people and children from the Sunday-school spent a week at Camp Swatara. The pastor and men's work sponsored an all-night trip to the mountains for the boys of the junior department of the Sunday school who had perfect attendance during the month of June.—Anna J. Varner, Shippensburg, Pa.

Western Pennsylvania

Locust Grove—During our remodeling period, which included the enlargement of the auditorium and adding eight new classrooms, we held our services in the Mt. Hope E.U.B. church. Our pastor, Edward Cauffiel, has been asked to serve another year, making his eighth year at our church. Gerald Deffenbaugh has been licensed to the ministry and is serving in the Rockwood area. Twenty of our young people are taking a teacher's training course with Mrs. Florence Myers as instructor. Bro. John Ellis held a two-week revival service in our church. Five new

Brethren Placement and Relocation Service . .

This column is conducted as a fi service to our people. The right to e and reject is reserved. Since no verifi tion of ads is made no responsibility c be assumed. **In writing about any please give the number.** Unless otherw specified address all correspondence Brethren Service, General Brotherho Board, 22 S. State St., Elgin, Ill.

No. 1. Wanted: Opportunity for t brothers to farm on share basis a lar stock and grain farm in the South Ber La Porte, Ind., district. Industrious, telligent workers, good with machine Write: Brethren Service Commissi General Brotherhood Board, 22 S. St St., Elgin, Ill.

No. 2. For sale: 120-acre dairy a poultry farm, 20 stanchion milking ba houses for 1,200 laying hens. Buildin fencing and drainage good; 105 acres cultivation and good productivity. Cl to North Manchester, Ind. Write: Char Fisher, 406 E. Third St., North Manchest Ind.

No. 3. Elderly gentlemen wishes so capable person to accompany him a assist in driving to Chicago the last we in September. Also someone for t return trip the middle of October. A dress: Lenn W. Smith, 5629 Sawmill Ro Paradise, Calif.

No. 4. Wanted: Position on dairy other type farm by 36-year-old man a wife with family of 2 boys, 5 and 11 yea old. Have had 18 months experience large dairy farm. Ex-C. P. S. man wi good standing in community. Good bu ness experience, exchange referenc Write: Brethren Service Commissi General Brotherhood Board, 22 S. Sta St., Elgin, Ill.

No. 5. Wanted: Librarian and instru tor in economics and business administr tion, Adrian College, Adrian, Mic Degrees required, B. L. S. with Maste preferred and Master's respectively. Cou ty seat town of 20,000 people. Write: E. Klein, President, Adrian Colleg Adrian, Mich.

No. 6. For sale: At a discount to t right people, 5 apt. house and 3 cottag close in, one mile from Winter Pa Church of the Brethren. Fast growi town, home of Rollins College and a joining Orlando. Reason for selling — ag Write: B. D. Bowen, 238 W. Morse Blv Winter Park, Fla.

No. 7. Two Brethren girls want positi in hotel. Advancement desired. Writ Brethren Service Commission, 22 S. Sta St., Elgin, Ill.

No. 8. Wanted: Work in an old folk home, hospital or institution. Can do ar kind of work, would rather help with t nursing if that would be needed. Writ Brethren Service Commission, 22 S. Sta St., Elgin, Ill.

No. 9. For sale: Six-room house ar garage, one mile west of Argonia, Kansa Write: Ralph Mercer, Argonia, Kansas.

No. 10. For rent: House, one-half bloc from the Church of the Brethren. Ad quate heat. Write: Mrs. Gertrude Pric 201 N. Grove, Oak Park, Ill.

No. 11. For sale: Reversible churc pews, 42 painted, 18 feet @ $1.00 ft; oak finish, 20 feet @ $2.00 ft. Conta parsonage, First Church of the Brethre 709 W. King Street, York, Pa.

No. 12. Wanted: A high-school teache and a woman to serve as kitchen manage The need is urgent, the work delightf in a real Christian atmosphere. Writ G. E. Drushal, Lost Creek, Ky.

No. 13: Help wanted: Single or marrie man for broiler and turkey production Northwestern Ohio. Write: Brethre Service Commission, General Brotherhoc Board, 22 S. State St., Elgin, Ill.

nembers were added to the church by baptism. Bro. R. W. Schlosser was with us for a Bible institute.—Mrs. June Disong, Johnstown, Pa.

Eastern Maryland

Pipe Creek—The CBYF presented the play, High Presure Area. For our evening service on July 18, the film, Reaching From Heaven, was shown. Our women's work has adopted a German family under the direction of Rachel Garner. On the evening of the rededication of our church, a music festival was held under the leadership of William Miller, director of the community chorus of Westminster, Md. Bro. Ivan Fry, director of the volunteer unit at New Windsor, and Bro. Berkley Bowman were speakers in our church during our pastor's vacation. Mrs. Louise Knight and Mrs. Andrew Hoff were delegates to regional conference.—Edna Fike, New Windsor, Md.

Tennessee

Meadow Branch—Bro. Cline Sluss of Clintwood, Va., preached for us June 19-20. On June 27 Bro. Ova Edwards showed pictures of the Holy Land, which he took on his recent trip with the Shultz tour. Mrs. George West has presented new chairs for the junior department of the Sunday school. Our delegate to Annual Conference was James Isenberg. Seven from our church attended district conference. Mrs. William Jackson of Blountville, Tenn., district director of peace for the women's work, was with us for a meeting. Bro. Ova Edwards of Telford, Tenn., conducted a two-week revival meeting during the month of July. At our quarterly council meeting in August, officers were elected for the coming year. We adopted a new method for financing the church program which will go into effect the beginning of the new church year. Our love feast was observed Sept. 25.—Mrs. F. C. Rohrer, Bean Station, Tenn.

Eastern Virginia

Nokesville — Guest speakers in our church have been Bro. A. Stauffer Curry, Bro. Richard March, Brother and Sister Howard Myers, Prof. Enns of Bridgewater College, and Sister Laura Sewell, missionary on furlough who spoke at our missionary program. Our vacation Bible school was held July 13-23. Fifteen persons have been baptized and two associate members have been received into our church fellowship. At our July council meeting, it was decided to ordain Eugene Wolley in the near future. Rosa Lee Beahm served for six weeks in a Brethren Service work camp in Puerto Rico. Two Sunday-school classes are supporting a native missionary in Africa.—Alverta E. Beahm, Nokesville, Va.

First Virginia

Johnsville—The deputation team of the men's work from the Cloverdale church presented a program in our church. Our council meeting was held Aug. 8. Our pastor, Bro. H. A. Hoover, will serve as elder and Bro. Duward Starkey as Sunday-school superintendent for the coming year. Sister Elizabeth Broughman of Roanoke conducted a series of evangelistic meetings in our church Aug. 29—Sept. 8. Our fall love feast was observed Sept. 11.—Mrs. Mamie Starkey, Catawba, Va.

Peters Creek—One person has been received into our church by baptism, one by letter and one by recommitment since our last report. Bro. Roy D. Boaz of the Daleville church conducted our revival meetings. Three babies were dedicated at a special service. The CBYF presented the skit, CBYF Clinic. Several of our young people attended the regional youth round table at Bridgewater. A ten-day vacation Bible school was conducted with the offering from the school being used for work among the migrants. The district women's work conference was held at our church. B. D. Hirt, H. A. Hoover, M. R. Wolfe and J. P. Bowman have been guest speakers at our church during the past quarter. During the month of August our morning services were broadcast over a local radio station. Delegates for district conference at the Hollins Road church were J. S. Showalter, Mrs. Walter Plunkett and Mrs. Harold Craun. At a recent council Bro. Carson M. Key was elected elder for the coming year with Bro. Merlin Garber as associate.—Mary E. Naff, Roanoke, Va.

Second Virginia

Buena Vista — Our pastor, John F. Graham, and Bro. Arnold Moore represented our church as delegates to Annual Conference. Four babies were consecrated at a morning worship service. Every two months the men's group has a fellowship supper. Our vacation Bible school was held June 23—July 2. The offering from the school went to help with the purchasing of a goat for relief. A number of our young folks attended the various camps at Camp Bethel. During the month of August our church co-operated with the other churches in our town in the union Sunday evening services. Our church has granted permission to our local public school board to use four of our Sunday-school rooms for school for the coming term. Bro. D. I Pepple of Woodbury, Pa., conducted our evangelistic meetings Sept. 6-19. Our average attendance for Sunday school for the month of July was 220. — Mrs. John Graham, Buena Vista, Va.

Summit—During our school of missions guest speakers were Henry Solanky from India, Bro. H. Stover Kulp and Rev. J. J. Baker, a Negro minister of Bridgewater.

NEW BOOKS

Previously Announced

Church Women in the Scheme of Things
Mossie A. Wyker
A dynamic presentation of the opportunities for women in all areas of life. **$2.00**

The Mature Heart
Helen B. Emmons
A beautiful gift of appropriate devotions for older friends. On the Upper Room pattern. Ideal for presentation at Christmas or anniversary occasions. **$3.50**

The Gospel and the Gospels
Julian P. Love
A study of the one gospel—redemption—in the Gospels of Matthew, Mark, Luke, and John. **$2.75**

The God in You
Kermit Eby
A nostalgic presentation of personal experiences and relationships of life that bring insight and understanding about the meaning of Christianity and its application to current life. **$2.50**

The Church and Social Responsibility
J. Richard Spann, Editor
Fifteen writers offer suggestions for applying the gospel to present-day problems. **$2.75**

The Bible and You
Edward P. Blair
Principles and methods for reading and understanding the Bible. **$2.00**

A Reader's Notebook
Gerald Kennedy
Choice compilation of quotations classified for easy reference by authors and subject. **$3.95**

Guideposts to Creative Family Worship
Edward and Anna Laura Gebhard
Practical, creative methods of family worship, for parents and growing children. **$2.50**

Little Prayers for Personal Poise
Helen T. Towner
Adults and youth. Above average personal devotional book with experiences and daily prayers. **$1.25**

Psychology of Pastoral Care
Paul E. Johnson
The pastoral ministry in theory and practice. **$4.75**

Worship Services for Youth
Alice A. Bays
34 completely planned services grouped in five unified series. **$2.50**

ORDER FROM

BRETHREN PUBLISHING HOUSE, Elgin, Illinois

MY NEW ADDRESS IS . . .

Name .....

R. D. or St. .....

P. O. ..... Zone ..... State .....

Help us to keep your Gospel Messenger coming by reporting any change in address promptly. **Please do not remove old address.**

The CBYF sponsored a deputation team from Bridgewater College and a Negro male chorus from Waynesboro, Va. Glenna Glick spent the summer in the youth caravan, working at the Flat Creek mission, Creekville, Ky. Guest speakers during the summer months have included Bro. J. C. Garber from the Arbor Hill church, Bro. Clyde Hylton, a student minister from Bridgewater College, Bro. Harlan Brooks, missionary to India, and Brother and Sister W. W. Peters, former Brethren Service workers in Austria. Bro. Beverly Smith of Camp Placid, Tenn., was with us one Sunday morning. Bro. Charles Simmons, our delegate to Annual Conference, gave a report on July 4. Our revival was held Aug. 1-15, with Bro. R. W. Schlosser of Elizabethtown, Pa., as our evangelist. On Aug. 28 twelve persons were baptized into our church fellowship. The men's and women's work organizations have purchased three heifers for relief. We are still collecting clothes for relief. The first of September our pastor, William Eicher, began his pastoral duties in the Front Royal church, Va.—Mrs. Elsie Eicher, Bridgewater, Va.

Southern Virginia

Bassett — A music institute was conducted in our church by Charles L. Rowland. The twentieth anniversary of women's work in our church was observed with Mrs. Rufus Bowman as guest speaker. Christian family week was observed with a mother and daughter banquet, a family play and a dedication service for babies. Delegates to Annual Conference were W. Q. Crummett and A. D. Nolen. District conference delegates were Mrs. Hartley Lackey, Alvery Parr and Gloria Smith. Lloyd Wakeman, a returned B.V.S. worker who had spent three years in Greece, was a speaker in our church. The construction work on the education building is progressing and we are looking forward to having space for eight additional classrooms with more rooms to be completed at a later date. A new class, the older youth fellowship, has been formed during the last quarter. Our church participated in the Share Our Surplus. The children gave the play, Forward With the Children. Eleven from our church attended Camp Bethel. The church sponsored a day camp for the primary and junior children. The youth of our church have been represented at all the district and regional activities of the summer. They have a monthly study period each month following the suggested programs of the Youth Action Plan. Four of our young people attended the National Youth Conference.—Charlotte Craun, Bassett, Va.

Boones Mill — Bro. Randolph Abshire held meetings in the Cedar Bluff church July 3-11. As a result of the meeting, nine persons were baptized into the church. Our vacation Bible school was held the week of July 5. A program was given by the children at the close of the school with their offering going to a migrant camp. On July 18 the Red Hill church brought a program in the form of a puppet show, acting out the story of Moses. A vesper service was sponsored July 25 by the Boones Mill and Red Hill young people. The young people of our church met on July 30 to show slides and discuss the Youth Action Plan. Our women's group has shipped another box of bedding for overseas relief. We have received three persons by letter and one by baptism. Bro. Donald Abshire was guest speaker at a service which was sponsored by the young people on Aug. 1. Our women's mission Sunday was observed Aug. 15, with Bro. James Flora, our pastor, delivering the message. The offering was used for foreign missions. — Mrs. Owen Ikenberry, Rocky Mount, Va.

Danville—The district conference was held at our church, July 27-29, with W. C. Sweitzer as moderator. Bro. Norman J. Baugher of Elgin, Ill., was the guest speaker of the conference. Because of such a large attendance, it was necessary to use our P. A. system in the basement and elsewhere. During the busine session of the meeting, because of th annexation of Schoolfield to Danville, th name of our church was changed fro Schoolfield to Danville.—Mrs. Orva Shav Danville, Va.

Germantown, Brick — The Bridgewat College choir gave a program in ou church. The offering for the secon Sunday of each month is used for ou parsonage fund. A service of consecratio was held for seven babies and the parents. The Eppley sisters gospel quint presented a musical program for one o our services. Thirteen from the hom builders' class attended the young adu banquet at Spray, N. C. A program wa given at the close of our vacation Bib school. On pulpit exchange Sunday Br Carl Spangler from Red Hill church wa with us. Other recent guest speake have included Brethren L. A. Bowman an F. B. Layman, Jr. The junior high ove night camp for the district was held a our church July 9-10, with Bro. Guy W Wampler as director. Our revival wa conducted by Bro. Lawrence Rice. Si were baptized and five received by lett into our fellowship. Delegates to distri conference were Curtis Sink, John Sau Jr. and Galen Flora. — Mrs. Joseph A Ferguson, Rocky Mount, Va.

First West Virginia

Beaver Run—Brother and Sister I. I Leatherman held our evangelistic service Seven were baptized into the fellowshi of our church. Our love feast was hel Oct. 3. Three of our youth attended cam at Galilee. Two of the young people wit one of their local youth counselors a tended the National Youth Conference a Anderson, Ind. Three from our churc also attended the Annual Conference a Ocean Grove. Sister Lola Rogers an Bro. B. H. Cox were delegates to distri meeting. The women's work sponsore the movie, Bill's Decision, for the churc They also invited our district peac director, Bro. Fred Bowman, to ou church and he presented a message on ou concern for peace. Our Bible school wa held July 12-23. Since we have no pasto our preaching schedule will include loc ministers—Bro. I. L. Hockman, Bro. Slon Staggs and Bro. A. S. A. Holsinger. Th CBYF, women's work, young adults ar the men will each have charge of a least one Sunday morning service durin these six months. Our home-coming wa held Sept. 5, with a guest speaker for th morning services and a musical progra for the afternoon.—Mrs. Roy Ludwic Burlington, W. Va.

TRUE BOOK SERIES

by PODENDROF

A graded series of factual books written to appeal to children.

The True Book of Insects
The True Book of Science Experiments
A True Book of Trees

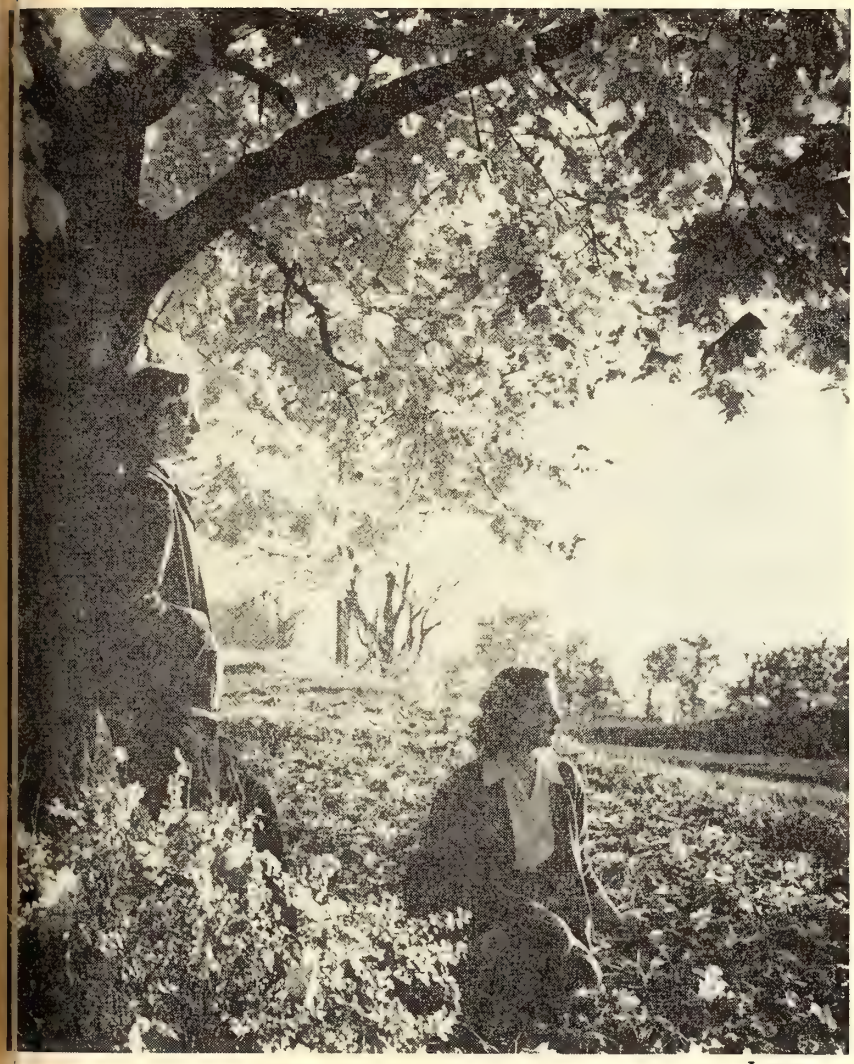
Each book contains 48 pages, colorfully illustrated. Excellent for church library, camps or for the child's own library at home.

$2.00

Please indicate titles desired.

BRETHREN PUBLISHING HOUSE, Elgin, Illinois

Church of the Brethren
Gospel MESSENGER
OCTOBER 9, 1954



Luoma

October Days

ctober days are ripe for contemplation;
ter the fiery pulse of summer stills,
last the mind can stretch its eager fingers
reach beyond the patchwork-colored hills.

October days are ripe for quiet praying
With eyes wide open, marveling at trees,
Hearts lifted high in bated adoration,
Touching the skirts of heavenly mysteries.

October days are ripe for God's redeeming;
Watch how his grace remakes the face of earth.
But all such loveliness he wastes on autumn
Seems pale beside the soul that finds rebirth. —K.M.

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

Contributing Editors

A. G. BREIDENSTINE .... Lancaster, Pa.
JAMES H. ELROD ... Kansas City, Kansas
MRS. DWIGHT ENBERG .. Champaign, Ill.
DEAN L. FRANTZ ..... Mt. Morris, Ill.
JOHN C. MIDDLEKAUFF, Huntingdon, Pa.
LELAND A. NELSON .... Modesto, Calif.
LUCILE LONG STRAYER .....
..... North Manchester, Ind.
MURRAY L. WAGNER ..... Troy, Ohio
GLEN WEIMER ..... Arlington, Va.
LEVI K. ZIEGLER ..... Martinsburg, Pa.

THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Norman J. Baugher, General Secretary, and the Brethren House, Earl H. Kurtz, Manager, 16-24 S. State St., Elgin, Ill., at $3.00 per annum in advance. Life subscription, $50, husband and wife, $60. Entered at the post office at Elgin, Ill., as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

OCTOBER 9, 1954

Volume 103 **Number 40**

In This Number . . .

Editorial—

October Days 1
Grasshopper Faith 5
The Time of Your Life 5
Kingdom Gleanings 16, 17

The General Forum—

The Tensions of the World and Our Unity in Christ. Eivind Berggrav .. 3
The Gospel in the Old Testament. John C. Middlekauff 6
With God We Can Triumph. Glen Weimer 7
The Communist Threat. Joseph Mow .. 10
The Search for Unity 12
Delegates From Behind the Iron Curtain 13
The Family Counselor 14
The Perfect Answer. John B. Wieand . 15
Reviews of Recent Books 15

News and Comment From Around the World 18

Brethren Service—

A Strategy for Social Education in the Local Church. Ralph E. Smeltzer .. 20
Carols of World Friendship 21
At Home and Abroad 21

The Local Church—

Alcohol Education for Juniors 22
Stockholders in a Great Enterprise .. 22
Appreciation for Choir 23
Population Trends 23

Our Mission Work—

Meet Lalitabai. Kathryn Kiracofe 24
For the Healing of the Nations. Marianne Michael 25
Introducing Mallam Kalu 25
Beacon Heights Church, Indiana 26

READERS WRITE . . . to the edito

The Gospel Messenger welcomes letters commenting on editorials, articles and ne Letters should be brief and brotherly.

Giving, Not Receiving

Why is it that we as Christians think more of what we can get out of life, than what we can contribute to the lives of others? Why are we so eager to spend money and time for ourselves and give so little to help further the Lord's cause? Is it because we do not care what happens to the other person as long as it does not affect our own lives?

There are souls who are hungry for the word of God, and bodies that need to be fed, clothed and cared for. The harvest is ripe but the laborers are few.

Christ has no hands but our hands; no tongues but our tongues; no feet but our feet to do his work today. When we help others we are helping Christ. We are the only Bible the careless world will read. Not all can go, not all can give, but all can pray.

God gave us his only son so that we might have eternal life. We should be willing to give him our time, talent and money. It is more blessed to give than to receive. The Bible tells us that we should be a cheerful giver, and not give grudgingly or of necessity. "He which soweth sparingly shall reap also sparingly" (2 Cor. 9:6). Let us rededicate our lives to Christ.—C. M. Snyder, Parsons, Kansas.

"The Church They Left Behind"

I do not know when I have seen a picture that made me as heart-sick as the one on the front cover of the Messenger of Sept. 18. My first thought was of a little country church in the hills of Nebraska, where I attended church and Sunday school as a boy. My second thought was of two buildings that I see as I drive not too far from my present home. Both of these buildings have Gothic windows. The one building now affords shelter for chickens, the other for cattle. I don't like to see things like this. Why don't they at least change the windows?

No church is built of wood or stone. The church is in the heart of man. You can't leave your church behind. (We sometimes wonder as we discover the concept some men have of the church, and the way they live if it would not be well if they could leave their church behind and find a new one.)

For sentimental reasons, if for no other, we are often made sad if we see our church building left behin a building we loved because of ri experiences we had within its wal We must remember that the chur of Christ is within the heart of ma and goes on and on regardless where he worships.

An old building isn't a churc neither is a new building a churc Beautiful buildings seem to have way of helping men find God, a in that way they help in the buil ing of the church, but it must remembered that the church isn't material something. The church spirit and is always with us, or does not exist. You cannot lea your church behind. We love t church house in which we worshi and our hearts are made sad wh we see it treated in a way that d tracts from the sacred memories v have of it, but the moving to a ne location does not mean that t church has died, or that it has be left behind. A church dies wh men forget God.—R. E. Mohler, M Pherson, Kansas

A Book of Articles?

I wish that all the Brethren cou read the Sept. 11 issue on t Brotherhood program. I belie more would give if they knew wh they were giving to.

I would like to see articles li those in the Sept. 18 issue and t article on family worship by Eth Harris put into book form. The is a book of sermons, Brethr Preaching Today. Why not a bo of the most helpful and interesti Messenger articles of the year? would be interesting to know wh others thought of this.—Charlot Snyder, Parsons, Kansas.

Location of Baptistry

It is with much interest I re Bro. Dean Frantz's article, "Maki the Sacraments a Spiritual Expe ence," especially the baptism services (Sept. 18 issue).

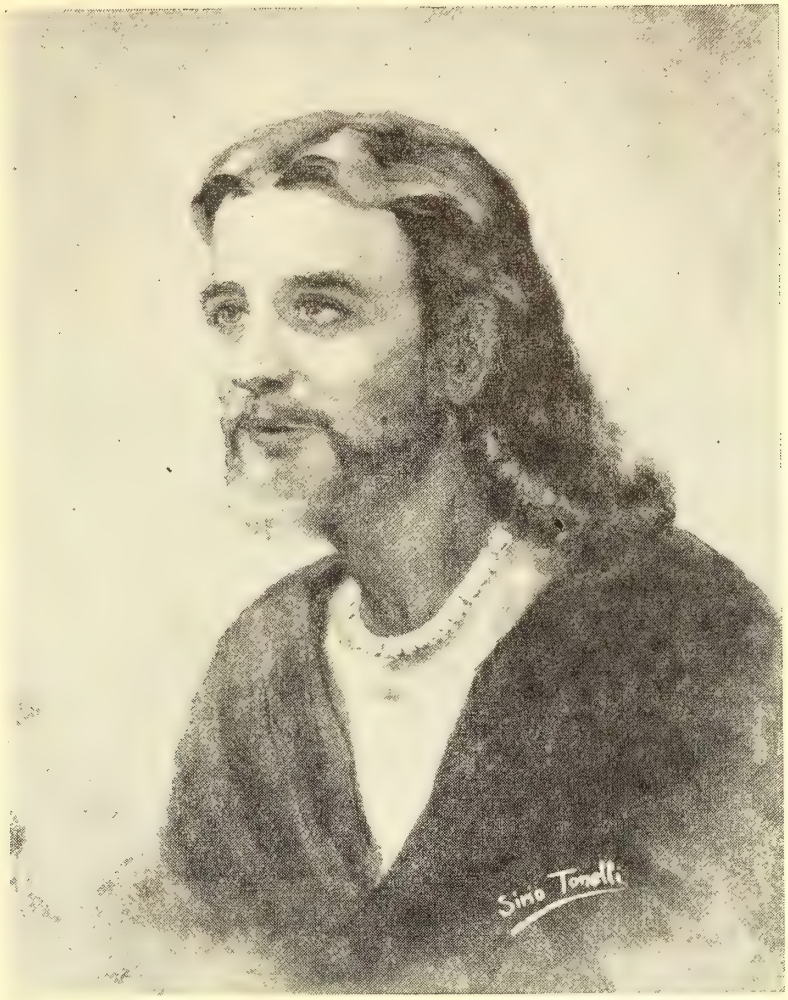
I hope every church contempla ing remodeling or building a ne church building will take advice location of their baptistry in consideration.

In our church here our baptist is located at an elevation back the pulpit with a large stain glass portrait of Christ kneeli in prayer over it. The baptistry c be seen from every seat in t auditorium and balcony.

May we all heed his advice.—R. Robinson, Champaign, Ill.

The Tensions of the World and Our Unity in Christ

Eivind Berggrav



Religious News Service

TODAY we are asked to confront unhappy and evil tensions with our unity Christ. It must at once be id that, of course, Christ dooms ıy evil and that there can be ɔ unity that includes sinful nsions. There may be differ- ıces of opinion, differences ɔout what we like or dislike, ıt no anger, no envy, no ir- tation. Because in the unity Christ, love is the constructive ıd over-ruling factor.

Consequently there is nothing this unity if it does not work ıd make its effect felt in our urch life as well as in our ıman life as a whole. We may el happy when we talk of this ıity, but if it is not changing e churches and the world, the ason can only be that we our- lves are paralyzing the power of it by means of our destructive moods.

Has this unity not been working at all? Yes, it has. We are not entitled to claim any big results, but I think we may state that to some extent we have been commanded by Christ to be on the march towards him.

1. The realization of the truth in Christ and our unity in him has proved to be a constant reminder to us. We may be conscience-stricken every day about it. It is like what was told about the crowd in Acts 2:37, after listening to the speech of St. Peter: "They felt they were cut in the heart." Such a cut is the beginning of everything connected with the kingdom of God and it has meant the beginning of ecumenicity too. We might perhaps say that Christendom as a whole today is having a bad conscience about unity in Christ.

2. Our unity in Christ, as described in Holy Scripture, also is a reminder to us of his love towards the world, to men in all walks of life and to all churches. Can we ourselves then despise what Christ loves? Has there not been growing a fresh respect among us, not at all concealing differences or divisions of truth and thought, but just creating a hitherto unknown willingness to listen to each other, no longer in the old self-conceited way, but nearly in a humble mood?

This is according to no specific Christian rule. It is all so human. If one of your best friends,

rmer primate of the Church of Norway

whom you trust and love, introduces to you a man towards whom you yourself are harboring grave tensions, then you are more likely to hesitate in your judgment and perhaps listen to the man to see if there might be some good in him. Christ introduces churches to each other.

3. This leads us to a third point. Our unity in Christ, if taken seriously, prevents us from self-aggrandizement and the feeling of having a monopoly of all truth and wisdom or of being entitled to be the judges of our fellow churches rather than being their brethren in Christ. Any church prestige is doomed by Christ himself. There exists no master church above the others. What we have is a "church family" in Christ.

So I think we may trust to say that the unity in Christ has started changing the world's church atmosphere. The tensions of evil have been forced to be on the defensive.

Our unity in Christ does not call upon us to become one uniform church. Divisions in thought or tradition, as well as those divisions provoked because truth has been revealed to us differently, do not in themselves cut us off from each other if we are in this unity of Christ. It would not be according to the New Testament if we aimed at one uniform Christian church. God loves differences and nuances quite as much as he puts judgment on isolationism (as opposed to fellowship and communion) as well as on self-complacency. This then means that we have to stick to the truth as revealed to each of us. "Let every one of you be fully convinced in his own mind" (Rom. 14:5). But: "Who are you to pass judgment on the servant of another? It is before his own master that he stands or falls" (Rom. 14:4).

Remember: The spirit of Christ never is a spirit of discord. Where black discord enters into the churches' mutual relationship, then the power of the unity in Christ is at once paralyzed. But it does not become paralyzed by differences in attitude or even in creed as long as the love of Christ guides our hearts.

Now, what about such tensions when embodied in different nations of this world? May the unity in Christ exert influence in this area? Certainly yes, only provided that this power first is dominating the church climate itself. God did create one world, and this generation of ours experiences as no previous one the realization of this goal of the Creator. Only a generation ago you could speak of several closed areas of atmosphere, no mutual influence between them. Today every breath of every human being is co-influencing the global atmosphere.

True, that tensions of the nations are of a political quality, while our unity in Christ is of a religious quality. These two qualities may seem to be as different as fire and water, but that is not quite the case. I might refer to a word spoken by the then British Prime Minister, Clement Atlee. He said in 1946 that "wars start in the minds of men and peace has to start in the same place," meaning that even politics are in the end dominated by men's minds. T mind or mood of mankind is common ground of Christ well as of the United Nations, churches as well as of gover ments.

If Christians take serious their unity in Christ, this mea that they become engaged that very quality of love to m which is characteristic of Jes Christ. You might be startled especially on this American s —if I did put the consequen like this: Christ does love ev the Communist peoples. I h better quote the famous Presb terian Letter of last ye saying: "Communists, Comm nist-ruled people, should be o

---

The true unity of the church, which is conformable to h essential being, will not be expressed in unity of form, in the u formity of one unified form of worship, etc. It would in fact misleading if one should absolutely insist upon the manifestation a realization of the unity of the church in that way, because the i pression could thus arise that the unity of the church could expressed by direct representation and demonstration, independe of the gospel. Rather, various churches can and should grow beside one another and differing completely from one another history and in the reasons for their founding, without hindering t true unity of the church. If the churches agree only in confessi to the gospel and to a service in conformity with the gospel, th in spite of all their other differences the true unity of the chur has been expressed at the essential and decisive point.

—Dr. Ernst Kinder, Professor of Systematic Theology, University of Muenster, Germany.

---

concern," inferring that o approach to them should be a mood created by the solidari of sinners in the one love Christ.

This does not at all mean th we should make a sweet soup all the mess we are in. Jes himself never did make such soup of world affairs. He spo out distinctly about any injusti and violation. He took a fir stand against lies and falsific tions, against God-denying wic edness of all sorts. He was solidarity with sinful men, b not in solidarity with sin. H was the Prince of Peace, b never a prince of war, disguis in a mantle of peace. H described Herod as a fox (Lu

Continued on page 9

EDITORIAL

Grasshopper Faith

TWELVE scouts returned from spying out the land of Canaan. They were agreed that it was fertile and fruitful country and that would measure up to the hopes of Israelites eeking their promised land. They agreed that ie inhabitants were rugged giants who would ot be easily removed from their fortified cities. ut when it came to recommending action the elegation split. Caleb and Joshua said, "With od's help we are able to take the land." The ajority of ten said, "We can't do it. As soon s we looked at the giants in the land, we felt ke grasshoppers."

You know the familiar story in the book of umbers. The majority vote prevailed and the raelites, who once had acted like men, began talk and act like grasshoppers. Only a few, ke Caleb and Joshua, were ready to look a giant the eye. The difference was that they had faith God, and faith is not afraid of giants. But a ck of faith means fear and fear makes giants rger and men smaller, so that they resemble asshoppers.

Sometimes when we look about us the scenery minds us of Kadesh-barnea. We too have the romise that we can move forward to possess the nd. But we are afraid of the future. We know advance that the giant problems ahead are igger than we are. So we fail to move on. God ust wait for a new generation to press forward.

Some Christians would have us cut down on ur foreign mission efforts because they see the gly features of new giants in the land. China is st, they say; India is next; Africa will go the me way; South America is predominantly atholic. The giants of Communism, nationalism id revolution are threatening some mission work, course; but in Russia ad China the church still ves. It is grasshopper psychology that would trench our mission efforts today.

Some Christians would have us go soft on our ace testimony. They remind us that the world sembles an armed camp and such giants as ussia and the United States walk to and fro aking their big sticks and building their forti- ed cities. To work for peace on such a global ttlefield seems foolish to the grasshopper mind at is busy looking only for the next place to mp.

Some Christians would have us go slow on urch building and evangelism. In their night- are dreams they see so clearly what depression id disaster could do to our economy that they e continually saying, "We are not able. We must stay where we are. Perhaps we ought to go back to Egypt." Their grasshopper faith is so limited that they can never get out of the wilderness.

Faith that can move mountains will not quail before giants. We are promised such faith, because the One in whom we have faith has already overcome the world. He would lead us, not as grasshoppers but as men, into the promised land. Who follows in his train?—K.M.

The Time of Your Life

A BUSY worker in a local church one time estimated that he gave on the average of one hour each day to volunteer work for the church. His regular contribution to the choir and other church music took an hour and a half each week. His preparation and his teaching in the church school required another two hours. Over a year's time he averaged another hour and a half each week in committee meetings, work projects and special activities. He regularly devoted at least two hours in faithful attendance at worship services.

One hour a day—and this estimate could not take into account the many personal visits, phone calls and other duties that were sandwiched into his busy days or stolen from periods of rest. As he first contemplated the total, this loyal worker was impressed with his own generosity. Then he remembered that this was certainly no more than a tithe of his time. Many persons gave much more of their valuable time.

Perhaps one of the most accurate tests of a Christian's faithfulness is his willingness to "make the most of the time" or as another translation puts it, to "redeem the time" because "the days are evil" and there is so little time to do all that needs to be done.

We Christians differ considerable in our talents and in our material possessions but there is one respect in which we are absolutely equal. Each one of us is given twenty-four hours of each day to use as we will. Many of the excuses we give for our poor stewardship with abilities and money simply do not apply to our use of time. Here is perhaps our most shameful waste of a precious gift, for each of us, no matter what our occupation, is called to full-time Christian service as our chief vocation. Can you honestly excuse yourself, the next time you are invited to serve in your church, by saying, "I don't have the time"?—K.M.

The Gospel in the Old Testament

The tragedy in Hosea's home life led him to the discovery of some of the most profound truths in the Old Testament.

John C. Middlekauff

SPIRITUAL truth comes to men in various ways. To some it comes after months and years of patient searching and quiet meditation; to others it comes in a blinding flash as God speaks to the soul of a man; to others it comes out of the bitter, heart-rending experiences of life when the gloom of the soul is deeper than the darkest night earth has ever seen. If ever there was a man who came to spiritual truths through the valley of shadows and suffering, it was Hosea.

From the list of reigning kings given in 1:1 of the prophecy of Hosea, we can date his ministry from about 750 BC to about 725 which makes him a contemporary of Isaiah, Amos and Micah. He was a native of the Northern Kingdom (Israel) with its capital at Samaria.

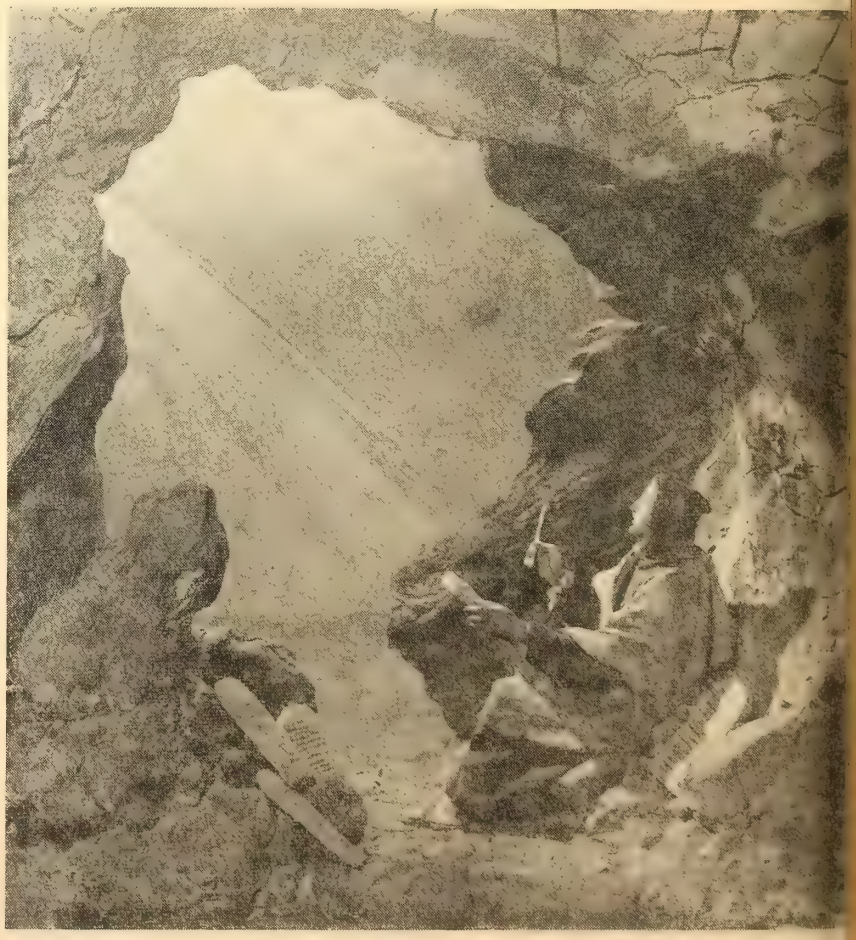
To understand the ministry of this great prophet of God, you must know something about the political, social, economic and religious climate of the times as well as the details of the prophet's domestic life.

About 200 years before Hosea's birth, the Jewish kingdom, which reached its apex under David and Solomon, split into two nations: Israel to the north (composed of ten tribes) and Judah to the south (with two tribes). Thus weakened, both of these Jewish states tried to maintain their independence by military alliances with the two great powers of that day: Assyria and Egypt. This gave rise to the rapid growth of the military mentality with its sole dependence upon armies, chariots and horsemen. Both Israel and Judah became pawns in the game of power politics and both ended as conquered nations.

While the political picture was clouded and confused, the economic situation was bright. The country was enjoying unprecedented prosperity. Not every one was wealthy—bu there was much money in circu lation. The wealthy got riche by oppressing the weak an defrauding the helpless — an there was more injustice tha usual. But the stock market wa strong, the bank clearings wer up and the stores were we stocked with consumer good for those who could afford t buy. Along with this prosperit came the inevitable luxuriou riotous and degenerate living

But the most alarming situa tion was the almost complet deterioration of religious lif

Pastor of the Stone church, Huntingdo Pennsylvania



Spiritual truth comes to men in different ways: to some after quiet meditation, to some in a blinding flash, to some out of bitter, heart-rending experience

Three Lions

ıe people had not given up
ligion entirely—far from it.
s a matter of fact, they were, if
ıtward appearances could be
pended upon, overly religious.
ut theirs was a degenerate
ligion. Jehovah was worshiped
a formal sort of way; in
ldition, there had invaded the
ation a whole host of pagan
eligions of the most abominable
ariety. Most of these pagan
eligions belonged to the fertili-
cults and involved, as part
the worship experience, pros-
tution and immorality so
ameful that even in our day
uninhibited speech we would
ush to describe these pagan
eligious rites. Not only did the
orship of Baal involve lasci-
ious rites such as described in
Kings 14:24 (R.S.V.) but also
ıe sacrifice of children in the
re by parents (Jer. 7:31).

Is it any wonder that Hosea
escribes Israel's goodness as
ıperficial. "Your love is like a
ıorning cloud, like the dew
ıat goes early away" (6:4).
he religion of Israel was only
veneer which covered hearts
ıat were false, deceitful and
ansitory. Israel prayed, sacri-
ced and went through the mo-
ons of worshiping Jehovah but
was all meaningless and hypo-
itical because her heart was
lack.

But the crowning tragedy for
osea was his unfortunate mar-
age. We do not know what
ttracted him to Gomer — but
e probably made the mistake
ıat so many men have made
ırough the ages. Many a man
as fallen in love with a pretty
imple and then made the mis-
ıke of marrying the whole
oman. In any event, soon after
ıeir marriage, Hosea began
) have misgivings. After their
rst child, a son, was born,
osea thought that Gomer
ould settle down and make
im a good wife. But it was soon
vident that she had a wild
reak that would not respond
) Hosea's love and her baby's

With God We Can Triumph

Glen Weimer

God is great and greatly to be praised!

God is life, and no one lives until God lives through his life.

God cannot do much through a mind that makes him just an occasional thought—God does his mighty work in the world, and in human relations when the mind of man is filled constantly with the presence and reality of God. The human mind is capable of being the instrument of the divine mind. And when it is, the fears, frustrations, hates and resentments of the human heart melt away like snow in a summer sun.

God believes in man.

God trusts in man beyond man's trust in man and in himself.

God hopes beyond man's hope in man.

So God entrusts to human hearts and hands the precious good which came to the world in Jesus Christ.

What is this grace which so graciously meets us in Christ? Is it not God's will to forgive—to give us a new chance again and again?

God wants to see you pressing forward on the pathway to life. With God one never ends life in a dark valley, but on a mountain of triumph.

Forgiveness is the call of God to push beyond shallow and perilous living to the deep and delightful living for which we were created.

So we pray: "Father forgive—as we forgive!"

What mountains of grudges and resentments would melt away under the warmth of hearts aflame with love!

What a river of peace would overflow the troubled world, were men to forgive freely!

Merciful Lord, make me willing to give my brother, sister, child, enemy, another chance, that I might have indeed a new start from thee and with thee. Amen.

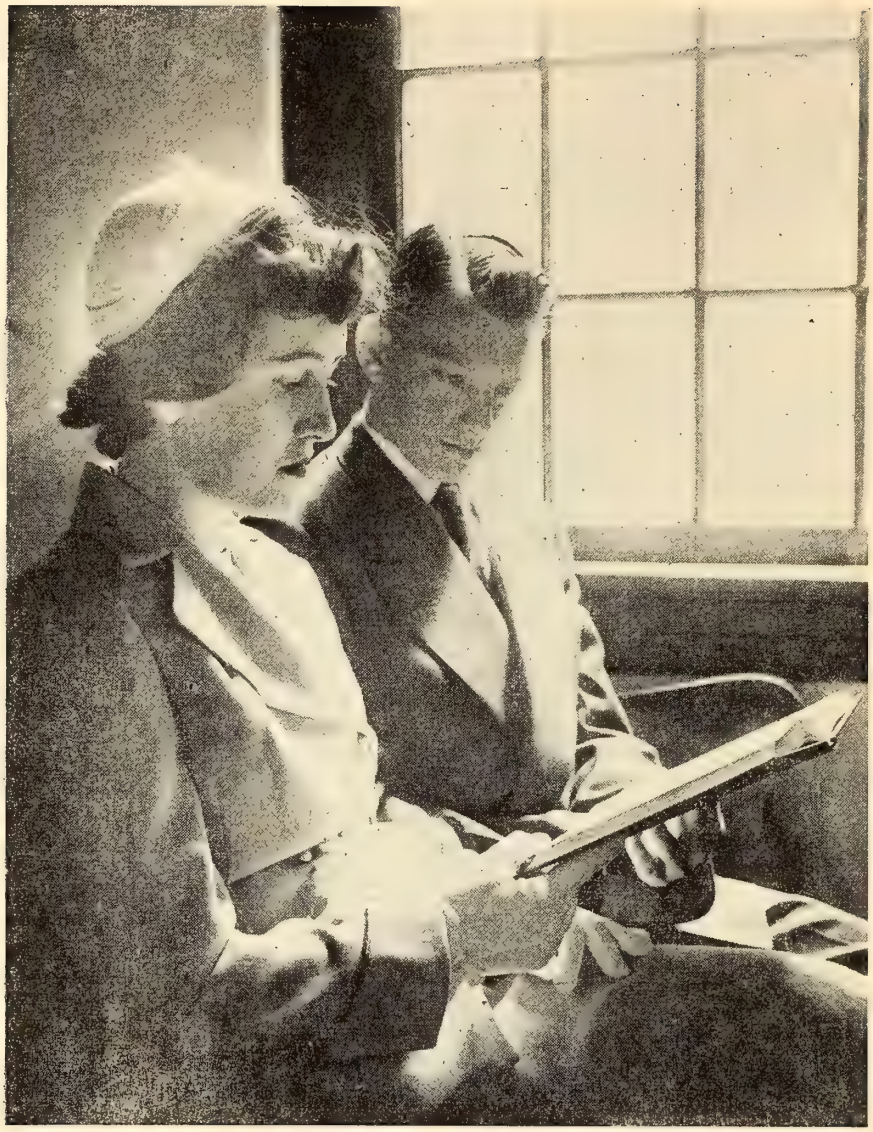
---

helplessness. Two other children were born into the prophet's home—a baby girl and a second son—but Hosea made the sickening discovery that they were not his children. Then one day, he returned home to find the children crying — and Gomer gone. Deserting her children and her husband, she ran off with a lover who had made her all kinds of fancy promises. What a field day Dr. Kinsey would have had with Gomer!

As Hosea brooded over this tragedy which brought him dreary, sunless days and long, sleepless nights, he made one of the greatest discoveries that the mind of man has ever made. For there flashed into his consciousness this arresting truth: the tragedy of his own home was a picture of the tragedy of the world in its relationship to God — for just as Gomer was unfaithful to her prophet-husband, so mankind (and particularly Israel) was inwardly disloyal to God. Just as Gomer had rejected Hosea's love and had forsaken him, so man had rejected the love and mercy of God and had forsaken him to worship other gods. And as the prophet meditated upon the fact that his own homelife was a picture of what was happening on a cosmic scale, he discovered some of the most profound religious truths which we find in the Old Testament. As a matter of fact, Hosea approaches in the Old Testament the supreme revelation of the New Testament—namely that God is love! Let us look at three of these eternal truths which Hosea discovered in the crucible of his own domestic tragedy.

The Nature of True Religion

The first thing that this experience taught Hosea was the nature of true religion. Up to



Religious News Service

Going to church, reading the Bible, saying prayers, giving liberally to the church are not all that religion consists of; it is fidelity to God, the transforming of all of life into his image

this time in the life of the Jewish people, religion was very largely viewed in terms of ritual. A religious person was one who worshiped regularly with the right ceremony, who offered the prescribed sacrifices and made the required offerings. Now that does not startle us because that idea is commonly held in our day. There is one whole branch of Christendom that lays what some of us think is a disproportionate emphasis upon ritual and ceremony — and that in a dead language.

And even in our Protestant churches, there are many, many people who believe that religion consists of attending church, saying prayers, reading the Bible and giving liberally to the church. Not so says Hosea. "For I desire steadfast love and not sacrifice, the knowledge of God, rather than burnt offerings" (6:6). Religion, says Hosea, is more than ritual and ceremony; it is fidelity to God, obedience to his commands and the transforming of all of life into the image of God's character. And in this, Hosea was anticipating what Jesus would say 750 years later. "You will know them by their fruits!" "Not every one who says to me, Lord, Lord, shall enter the kingdom of heaven, but he who does the wi of my Father who is in heaven It was the insistence of Hosea and in this he was upheld b Jesus—that a man who is tru religious will be pure, hones just, loving and merciful. I other words, he will take h religion with him into ever area of life—and will not do, a so many have tried to do in ou day, compartmentalize it. W need to learn from Hosea th God demands — not outwar show but inward purity, righ eousness and utter faithfulne —a devotion that is real, hone and sincere.

The Nature of Sin

This experience taught Hos not only the true meaning religion and what compris true goodness in the sight God but it also gave him a ne insight into the essence of si The people of Hosea's day kne about sin—but thought of it neglect of ritual or improp attention to ceremony and th externals of worship. Hosea i sisted that God is not too muc concerned about rites and ce emonies; his concern is with th heart of the worshiper. Isra had sinned, said Hosea, not b cause she had neglected th formalities of worship but b cause, like Gomer, she w guilty of whoredom. Israel, lik Gomer, had forsaken God; sh was untrue, unfaithful—she ha deserted him for another. ". . . spirit of harlotry has led the astray, and they have left the God to play the harlot" (4:12 "Rejoice not, O Israel! Exu not like the peoples; for yo have played the harlot, forsa ing your God. You have lov a harlot's hire upon all thres ing floors" (9:1). How lik Gomer was unfaithful Israe Gomer had a soul of clay; sh lived for pleasure (eat, dri and be merry)—and that was picture of Israel—rotten in so a prodigal nation, profligat errant, disloyal.

And what had led Gomer into nfaithfulness? The same thing at led Israel to sin—a lack of nowledge. "My people are de-royed for lack of knowledge" 4:6). Now this "knowledge" s the prophet uses the word oes not refer to mere intellec-ual apprehension of God—but ather an experimental and ractical realization of the na-ure and dealings of God. If omer had really known her usband, she would never have eserted him; if Israel had eally known that God was her ery life and that no real life as possible apart from him, e would never have left him r idols.

And how does a woman like omer come to know a man ke Hosea? Only by giving him r heart in complete surrender! nd how do men come to know od? In the same way—by a mplete giving of ourselves to od. Thus, true religion is a ing of the heart, the will—and n is to withhold our hearts om God, to rebel against his ve, to reject his will.

e Nature of God

Even though Gomer deserted m, Hosea did not divorce her. nd then one day he heard that r lover had tired of her and d sold her into slavery. He uld have said, "Well, it serves r right. That is just what she serves. She made her own d, now let her sleep in it." t instead, for fifteen shekels silver and eighteen bushels barley, he bought her back d restored her as his wife. d out of this experience, we rn, even as the prophet rned, some of the greatest ths about God that men need know.

1. God is ever seeking and arching for his wayward chil-en. He does not sit back and tch us stew in our own juices ut rather seeks and searches us until he finds and restores!

2. God is ever eager to forgive when his children turn to him in true repentance. Gomer had sinned against her husband beyond anything that man can imagine—and yet Hosea forgave her. Israel had sinned against a holy and righteous God—and despite her unfaithfulness, he would forgive and receive them again if only they would repent and return to him. We need to be made aware of our sins—but we must also see God standing with outstretched arms, eager to receive us again into his fellowship.

3. But the greatest truth that Hosea learned—and here he approaches the very pinnacle of the revelation which we see in Christ: God is love. As Hosea loved sinful, unfaithful Gomer so God loves his children. And because God loves us, he is willing to suffer on our behalf. In Hosea, we reach heights that are only topped by the revelation of the loving heart of God as seen in Calvary's cross. It was only love that kept Hosea hoping, searching and which made him forgive his unfaithful wife. It is only love that keeps God seeking until he redeems his wayward children.

For a great many people, religion is nothing more than the "pause that refreshes" — when, as a matter of fact, it is a call to live a life of obedience to God, devotion to his will, a life of utter faithfulness to the one who has shown himself in Christ to be everlasting love. "For I desire steadfast love and not sacrifice, the knowledge of God, rather than burnt offerings" (6:6).

The Tensions of the World

Continued from page 4

13:32), and his program was to drive all demonic forces out of mankind and make men "free indeed" (John 8:36). In a parable he says: "Know this, that if the householder had known at what hour the thief was coming, he would have been awake and would not have left his house to be broken into" (Luke 12:39).

To have unity in Christ means to be in unity with the full Christ, in unity with his love as well as in unity with his law.

As Christians we are duty bound to keep the glasses of his lighthouse clean. The red signals warn against wickedness and injustice, the green ones guide us to goodwill and peace. Those two lights on our course over the oceans of time must always be guiding us, both of them. Never can justice or law be left alone, never love be left to itself.

It is no easy job we have ahead of us. He says himself: "In the world you have tribulations. But be of good cheer, I have overcome the world" (John 16:33). He, not we, shall overcome the tensions of this world, but he needs us, he needs his churches as his means. Do start in your own mind and sanctify Christ in your heart as Master and Lord. Every Christian, not only every church, is responsible for the effective power or for the destruction of the power, embodied in our unity in Christ. We are all responsible for the fate of mankind.

To Look Forward To . . .

On the Margin, by A. G. Breidenstine, who writes for the laymen of the church. October 16.

Ruth Griggs asks the question, *Money . . . How Much Do You Need It?* She points out that it is the simple events of family togetherness that bring the greatest riches. October 16.

Alternative to Catastrophe, by Joseph Mow, is the conclusion of the article by him appearing in this issue, The Communist Threat. October 16.

Bluffton Made Us Think is an appraisal of the Bluffton conference of Brethren, Mennonite and Quakers, which explored the meaning of Christian love. William Willoughby is the author. October 23.



UNRRA from Monkmeyer

These Chinese have chosen the Communist way of life. What will the other peoples of Asia do?

The Communist Threat

Joseph Mow

COUNTESS TOLSTOY, in a biography of her father, tells of a childhood game she played modeled after what she had heard of the Moravian Brethren. In this game she and her brothers and sisters threw blankets over chairs that were arranged to make a dark cave. There they huddled as if in a nest of love and security where no outside harm could come to them. The Tolstoy children admired the idyllic life of the Moravian Brethren, but their maturity soon threw them into the roughhousing of the Communist revolution. The Countess thus relates that the dreams of her youth were shattered by the Russian Bolsheviks and she dismissed the practices she had heard of from Moravia.

In our times this same challenge questions the relevance of our own ideals. To some persons communism is the epitome of all threats to our religion, our way of livelihood and our peace. To national strategists it is as important to keep up with the Communists as it is on the local level to keep up with the Joneses or the Methodists. To most people the issues are clouded over with propaganda and one hardly knows what to believe. To pacifists, unbounded love will conquer all, including Communists; and to militarists the only rejoinder is bigger and better nuclear weapons. Some even think it good to look under every government and army bed in search of any red intruder.

Perhaps in the vast clamor of this most menacing subje there is a distinct and cle attitude to which the Brethr can come. In the ultimate sens of course, the Christian fai answers to any potential earth catastrophe. Prior to this, t minimal obligation of our co sciences is to find the truth the situation and to pursue t most constructive activity v can in the light of that trut And the most elemental begi ning to understanding the thre of what is lumped together "communism" is to distingui between four quite differe things. The Communist proble is not one but four problem it is the philosophy of K Marx; it is the development the Russian Soviet state in t past forty years; it is the pow struggle between the U.S.A. a the U.S.S.R.; it is "subversi activities" in America. Let

Student at the University of Chicago

istinguish among these four. In the first place, Karl Marx vas a philosophy student in Germany who tried to improve n the ideas of Hegel and of 'euerbach. He called his phi-osophy that of dialectical ma-erialism; dialectical because it elieved in the thesis-antithesis-ynthesis pattern of things, and naterial because ultimate reali-y to him was matter and be-ause the physical and biological niverse followed, he thought, dialectical pendulum. There is othing much less moral in that iew than in any philosophy, xcept that Marx got out of is range when he applied it o economics, society and gov-rnment. Nevertheless in his *Das Kapital* Marx proved him-elf a better economist than hilosopher. He observed that capitalist economy is a vicious ircle in which if by low wages here is an excess of productive apacity over purchasing ability surplus accumulates. This re-ults either in depression and nemployment or in foreign xpansion in search of markets. Only the late-medieval Chris-ian thinkers preceded Marx in hese insights. While his attempt o be scientific in the fields of conomics and society exhibited much the same scope as some present-day social science, his social theories were hastily simplified and loaded with moral questions, and thus he saw in a correct analysis an incorrect dialectic of class struggle and of historical messianism. To Marx religion in the 19th century was an ideology used by the ruling classes to exploit the lower classes, it was an opiate of the people and it was also the only outlet to the anguished feelings of workers who had been "thingified." Many people saw whatever truth there is in Marx's writings and, therefore, over a century ago the Communist movement developed.

Before noting the observations of Christian theology on Marx's ideas, it is well to continue the distinctions we are making about Communism. One who reads the writings of Marx and then the history of modern Russia is struck by the difference. Lenin also read Marx and was a socialist in 1900. But the situation in Russia called for another doctrine, Leninism, and the establishment of even those precepts brought forth a later doctrine, Stalinism. These new theories were fundamentally platforms of a political rebellion based on Communist religion. They were secondarily economic and social experiments. Thus the new economic policy of 1921 watered down the pure economic communism of 1918, and there followed collectivizations and five-year plans from 1929 to 1940, with prodigious accomplishments. But whatever else happened in Russia, the stark drive for power among a few revolutionaries is the nub of what produced the one-party system, the slave state, the purges, dictatorship and international bullying, and these practices were not taught by a peculiar philosophical theorist.

Even the grim but stupendous changes within Russia appeared rather innocuous to international society as long as the Soviet empire was a second-rate European power. When in 1945 two young giants, the U.S. and U.S.S.R., stood alone over the prostrate form of Germany the same result as followed every other chess game among national states ensued. Irrespective of ideology and tradition, the essentials of the postwar situation dictated that power politics divide the world in two. Stalin's communism made Russia a great power and Marx gave Lenin a patron saint to approve the overthrow of the Czar, but in general any other type of state in the same situation would have faced the same international situation, opposing the West with the Eastern mind and a rebellion to monarchy and colonialism. The brutality of the power pact was only more galling to America because for the first time Americans realized they could not extradite themselves from the international politics roller-coaster, because Bolshevik methods were more ruthless than our liberal humanism taught us people could be, and because any share-the-wealth plan is heresy to

For if all of us who call ourselves Christians were to act toward Christ and toward one another as faithfully as the Communists with their own system act toward one another, then certainly the kingdom of God would be firmly established in our day on this earth. It is this point, in our humble opinion, that our heavenly Father wishes to teach us when he tolerates today the existence and the progress of communism and the unity of the antireligious and anti-Christian powers of the world. . . .

The whole word today, the nations and the peoples that make up the world, need above all mutual understanding and love. If we who represent different churches and denominations do not take the initiative in the effort to foster among men the Christian spirit of love and of co-operation, then there is no hope for the improvement of the unfortunate state of the world. For the world to improve, we humbly believe we must dedicate less of our time to the discussion of the differences between us, and more, much more, of our time to the study of the gospel of Christ, especially to the Sermon on the Mount.

—Archbishop Michael, Greek Archdiocese of North and South America.

American each-man-for-himself religion.

The corollary to the Russian Communist Party's thrust for power and their illusions on the destiny of the capitalist history was the deliberate effort to hasten class revolutions from within other countries. Along with that international Communist Party movement went the ancient cloak and dagger game of spying. Now in America and any other nation, any activity directed toward overthrowing the government is subversion and treason. That today the major effort against the U.S. government happens to be Communist in ideology is a coincidence compared to the tooth-and nail power struggle which is the basic issue in it all. Only a mind diseased with fears of spying, with lack of human affection, with guilt about a past can gain public attention for the idea that the only danger to a democratic state is one from internal Communists. On the contrary, each partisan exploits ideology both to further and to hide its power purposes and each side uses intelligence agents and internal dissent for its international ends.

The point in distinguishing between these four different problems is that it isolates where the real problems are and how they are to be met. And the point that arises in such a distinction is that the "Communist threat" is essentially a struggle for supremacy between two states, of which America is one, that "subversion" is a minor front in that conflict, that the Russian renaissance and revolution may have occurred eventually (as in France and America) even if Karl Marx had not lived in a different time and place and, therefore, that refuting Marxist theory among ourselves is more irrelevant than we imagine.

Reports of World Council Assembly

The Search for Unity

DID the churches of the world make any progress at Evanston in their search for unity? This was the question on the hearts not only of delegates but of thousands of Christian leaders around the world as they followed the progress of World Council sessions.

The problem was well set forth in one of the Assembly's sub-themes —"Our Oneness in Christ and Our Disunity as Churches." Early in the Evanston meetings three main speakers discussed this theme in a plenary session. Significant quotations from their addresses will be found in this issue of the Gospel Messenger. Bishop Nygren asserted that ecumenical work now stands at a new beginning. Professor Devadutt, president of the Baptist Union in India, pointed out the tragic tension between our oneness and our divisions. But some of the most difficult problems resolving in differences between churches were stressed by Dr. Georges Florovsky of New York, who represented the Greek Orthodox position.

These addresses merely set the stage for a thoroughgoing discussion the following week by more than a hundred delegates who were assigned to the section on Faith and Order. The sectional meeting began with a common feeling that denominations belonging to the World Council accept the Biblical teaching that the church is the body of Christ. Throughout all the various addresses and discussions on unity, there was a constant emphasis upon the fact that Christ alone is the basis of unity and that he creates unity among all who believe in him.

Nearly all delegates agreed that diversities among Christians are the gift of God and they may enrich the total life of the church. Some members of the section maintained that the present divisions among the churches are mere expressions of diversity and are not to be condemned, so long as there is no lack of charity among the different groups. Others held that the present divisions are sinful because they deny before the world the power of the crucified Christ to draw all m to himself.

Minority Report

There were natural differences opnion in the section as to the n ture of the division among Chr tians. Some theologians held th their own particular communion the true church of Christ and that others are in schism, having drav away from the one true and ho church. Others believe that Christians are included within t great church of Christ, and that t divisions among the denominatio are divisions within the church large.

The sharp differences on this poi became most apparent when t Orthodox churches presented minority report. They declared th certain sections of the report Faith and Order were entirely u acceptable to them. They restat the traditional Orthodox positi that the reunion of Christendom c be achieved only on the basis of acceptance of Orthodoxy.

Dr. John Baillie, one of the ne World Council presidents, in cor menting on the Orthodox positi said: "We have long understood th we can only keep the Orthodox wit in the World Council if we allo them to express their dissent on th point. They want to stay in and v want to keep them in. They agr with us in so much that we have say, but they must be allowed express their dissent on certa points."

The final report of the section Faith and Order contained thr main sections — "Our Oneness Christ," "Our Disunity as Churches and "The Action of Faith." T closing section contained sever suggestions of ways by whi churches though divided may st act in obedience to their faith a hope in one Lord. The report sai "We all ought to be united in thin ing of our divisions with repentan . . . but we cannot in sincerity a truth repent of our various unde standings of God's will for h church unless the Spirit reveals th our understandings have been

It may be that, by every standard of human achievement, th unity of the church is an impossible task and that to think of is an idle dream. But we are not limited to human achievement "Christ the Hope of the World" has made us his own—and he not divided. Men can neither create nor destroy the unity of th church; to do that belongs to the Lord of the church alone. We ca choose only to deny it or to manifest it.

—Canon O. S. Tomkins, Warden of Lincoln Theological College, England.

ror. Penitence cannot be hypocri-. Neither can it truly be expressed thout desire for forgiveness and ıendment of life." The report ded that in the World Council ve are able to bring our convictions ıder scrutiny in the presence of r fellow Christians and in the esence of the living Christ." The port warned that "we cannot ex-ct God to give us unity unless we epare ourselves to receive his gift costly" and purifying prayer.

At Amsterdam the churches stated eir intention of staying together. Evanston they thanked God for ving kept them together and said rther, "We intend to grow gether."

Delegates from Behind the Iron Curtain

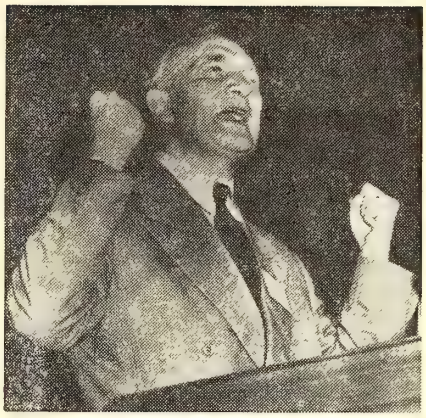
NEWSPAPER accounts of the World Council of Churches Assembly at Evanston gave a ominent place to the activities of legates from behind the Iron Cur-n. It should be pointed out that restrictions were placed either the United States Government or the World Council upon the eech or action of delegates and ıer participants during Assembly eetings.

Of those delegates who attended ɔm countries behind the Iron Cur-in Bishop John Peter of the Re-rmed Church in Hungary was stricted according to his United ates visa to World Council affairs. ıis restriction did not apply, how-er, to other Iron Curtain delegates ɔst of whom attended other meet-gs in connection with their visit Evanston.

In an early session Dr. Visser 't Hooft, general secretary of the World Council, reported that four member bodies in China, three in Rumania and two in Poland were not represented on the official list of delegates and had not been able to maintain their contacts with the World Council. Three groups in Czechoslovakia had five delegates and two groups in Hungary also had five delegates there. Eastern Germany was represented by five delegates, a consultant and four accredited visitors from Lutheran and United Churches. In addition, there were six delegates, three consultants and a visitor from West Berlin, most of whom were closely associated with churches in Eastern Germany.

Dr. Guenter Jacob, general superintendent of a large district of the Evangelical Union Church of Berlin-Brandenburg, was at first refused an exit permit by the East German government, but he was given last-minute permission to attend the Assembly. In an address on August 20 to accredited visitors, he spoke quite plainly concerning the limitations that were placed upon the church in Eastern Germany.

Delegates from behind the Iron Curtain expressed their eagerness to maintain fellowship with Christians from around the world. They also expressed their own convictions that the church should remain independent of social systems. Bishop Peter from Hungary said, "I believe that not only in our country but everywhere in the world where there are Christians the churches ought to voice this independence of the church of all social systems more courageously and more resolutely than heretofore." Bishop Beresczky, also of Hungary, said, "The fact that, we, after Evanston, not only will remain together, but seek and recognize the will of our Lord in healing the most burning problems of our generation, together in our good works we shall go forward: this is the fervent hope of each one of us." These men insisted that though they came from the other side of the world they did not come from another side of the church.



Religious News Service

Dr. Josef Hromadka of the Evangelical Church of the Czech Brethren addresses a plenary session of the World Council Assembly at Evanston. The Czech churchman was elected a member of the Central Committee, the policy-making body between meetings of the Assembly

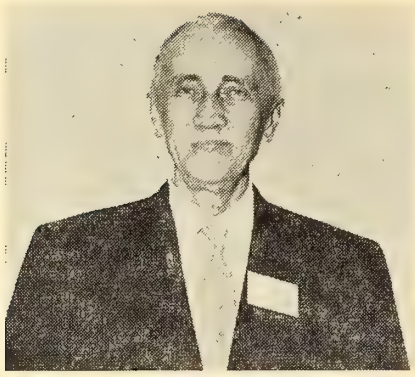
Speaking in a major session Dr. Josef Hromadka, Czech theologian, called upon the church to reject identifying itself with any human absolute. Asserting that "human, civil and political categories of freedom" cannot be applied to the church he declared that the "church marches through our secular world avoiding and rejecting self-identification with any human absolute."

In answer to direct questions placed to them, both Bishop Peter and Dr. Hromadka, made it quite clear that they were not Communists. Dr. Hromadka pointed out that although he was sympathetic with the aims of the Marxists in seeking to reorganize society so that class divisions would disappear, for him as a Christian, a classless society was not the ultimate hope, but his hope was in Jesus Christ. He insisted that Christians must witness for Christ where they live, whether in a Communist or capitalistic state.

It must be made clear that we dare not identify the gospel of sus with any historically conditioned political, social or economic stem. The gospel stands in judgment upon all of them. Some, unquainted with the gospel, seek to judge the gospel itself by the evailing mode of production, by the particular political system ıder which they live and by the social practices of their particular mmunity. Christians, on the contrary, judge economic systems the imperatives of the Christian faith. The Christian gospel is ɔt to be found in Adam Smith's Wealth of Nations or in Karl Marx's apital. It is to be found in Matthew, Mark, Luke and John, in the cts of the Apostles, the Epistles of the New Testament and in e vision of John in the Revelation. It is to be found in the Hebrew ophets, in the lives of saints and martyrs, in the service of the ithful followers of Christ, and in the continued revelation of God.

Christians who approach these complex and baffling problems ill do well to kneel in devotion before they rise for discussion. Men ho bow in repentant spirit at the table of the Lord make themselves ady to confer with brothers in the spirit of the Lord. The communion table should precede the conference table, because conference ith our fellows will be more productive when preceded by communion with our Christ.

—Bishop G. Bromley Oxnam, Secretary of Council of Bishops of the Methodist Church.



Religious News Service

Bishop Albert Beresczky of the Reformed Church of Hungary was one of five delegates from his country to the World Council Assembly

During the time of the Evanston sessions, an investigating committee, headed by Rep. Alvin M. Bentley of Michigan, invited members of the Hungarian delegation to testify under oath before their committee whether there is religious freedom in Communist Hungary. The Hungarian delegates refused the invitation and declined to testify. They were defended in taking this action by Dr. Franklin Clark Fry, the new chairman of the World Council's Central Committee, and by Bishop G. Bromley Oxnam, one of the former presidents of the Council. Dr. Fry declared he had sent his telegram of protest as an individual American citizen. Explaining his viewpoint, he asked reporters what would happen if he himself would have gone to Hungary and would have been invited by the Hungarian Parliament to testify. Obviously they would be beyond their rights and he as an American citizen would have to refuse. Yet his nonappearance might be used as an acknowledgement of guilt.

The Family Counselor

Naomi Will **H. K. Zeller, Jr.** **Jesse Ziegl**

The Family Counselor welcomes letters of inquiry. They may be addressed: Family L Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Dear Family Counselor,

My husband has fallen in love with a widow. She is everything that I am not—pretty, good-humored, energetic, witty. I think she would make him a wonderful wife and a good mother for our children. He'd always be proud to introduce her to his friends. I am very sure she could make my family so much happier than I ever can. His family thinks the world of her and she would fit in with them much better than I do.

My husband has never said anything to this effect, but when he has an occasion to be around her, he just beams and is full of talk and life. He often asks his family if they have heard from her, etc.

So far I have not asked him if he would like a divorce so he can marry her but I think of it constantly. In most cases I, too, am against divorce, but when, from every standpoint the aspects are so favorable for both my husband and children and when all my attempts at marriage, motherhood and homemaking seem so futile, I have almost persuaded myself that it would be best. It would probably kill me to be away from my children, but this is a selfish thought when I know they could be having such a good and happy life with this other woman for a mother.

Should I go on making plans to that effect and perhaps provide opportunities for my husband to be around this woman more and see how well the children take to her? Should I just go on existing, knowing I am keeping the rest of the family from living a full and happy life? Should I ask my husband for a divorce by mutual agreement?

You will probably suggest that I go to a psychiatrist. But what good would that do when all these conditions would only keep the issue constantly in front of me?

Have I tried prayer? Yes. And how am I to know if this idea that is so strong in my mind is the answer from God or the Devil?

Confused Wife

Dear Friend,

Things are not always as they seem. When we think negative thoughts about ourselves we begin to see everything in a negative light. Your husband may not be in love with this widow. You may be the one he loves and he might be shocked to learn how you have been thinking.

You are the one with whom he fell in love, the one he chose to be his wife and the mother of his children; so I believe, with a change of attitude, you are the one who can make him and his children the happiest. You can rest assured God is on this side as his plan is one man and one woman for life (Mark 10: 7-9). When there is a divorce, the children are caught in the middle of the strained situation and they especially suffer. I believe your marriage can and should be saved.

From the way you have expressed yourself in your letter, I can see you are an intelligent person. By God's power you can turn your thoughts to positive thinking instead of negative

Whoever has recognized the church in the light of the New Testament as the body of Christ can no longer consider it—neither in his own homeland nor otherwise in the world—as chiefly an organization. A sociological view may of course be justified, even with regard to the church. The external orders of the church are important enough, but there we do not reach the deepest point. What makes the church "church" is its subjection to Christ: it is the body of Christ. The distinctive element of our present situation is—as it appears—that to ecumenical study has been granted the privilege and responsibility of giving to Christianity this deeper insight into the essence of the church. When the understanding of the church as the body of Christ, which has now been discerned theoretically, becomes a mighty reality in the life of the church, then the decisive step to the unity of the church will have been made. Nothing will be accomplished by external measures. When, however, in the life of the church the fact of the body of Christ is discovered, then that organic growth will begin, of which in Eph. 4:13ff. it is said, that the body of Christ will be built "till we all come in the unity of faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ . . . and grow up into him in all things, which is the head, even Christ, from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."

—Bishop Anders Nygren, Bishop of Lund, Sweden.

ıd it will show in your face and actions. You can give attention to aking yourself more acceptable ith clean, neat clothing and hair. ou can look for the good traits in ur husband and children as well in yourself and appreciate these. ou can be attractive, happy and ffective as a wife, mother and dividual.

When a person is not well ysically, her thoughts often beme depressing. She can see all her ults and weaknesses magnified. She n even imagine her husband does ot love her anymore and that she is hindrance instead of a help in er family. Many have had this evastating experience. It may be ne reason for the way you have been inking and feeling; so I would sugest you have a complete physical eck-up, first of all, to find out.

In a city as large as yours I am re there is a Family Counseling ervice which you can contact rough your Welfare Department or rough your Council of Churches. hey will gladly hear your problem nd help you and your husband to ork things out together. Do not esitate to seek their help.

Your pastor also would welcome ne opportunity to talk things over ith you. Counseling is part of his ork and you can trust him to be terested in your problem and to eep it confidential.

Getting your family back on the lane of loving companionship is orth to each member of it every ffort it will cost you to bring it bout. Start by reading The Power f Positive Thinking, by Peale, pend at least fifteen minutes each orning in quiet and prayer as you lace yourself, your family, and your ay in God's hands and trust him. In all thy ways acknowledge him nd he shall direct thy paths" Prov. 3: 6).

Naomi Will.

The Perfect Answer

John B. Wieand

THIS the old time religion"; "Helps me love everybody" are lines from an old song. nother song asks, "Do you know ne world is dying for a little bit f love?"

In Korea they have been talking bout peace for more than a year. ut talking about peace does not nd war because there is no love n the hearts of the people who o the talking. The gospel of Christ the perfect answer. Jesus said, Love your neighbor as yourself." Therein lies the answer to international disputes.

George Washington Carver, the Negro scientist who benefitted all Americans, both white and black, sometimes had to sleep in a railroad station or on a park bench because hotels refused him a bed. Yet in these same towns no hall could be found that was large enough to hold the crowds who came to hear him speak. The gospel of Christ — the gospel for everybody — is the only answer to such inconsistencies. This gospel implants the spirit of neighborliness in the lives that are transformed by it.

God, through Moses, gave rules to protect the poor and the helpless against oppression and injustice. He ordered his people to provide for the widows and orphans. Justice and fair play were to be the rule. They were reminded that they were once strangers in a land not their own. The sensitive conscience of the prophets kept them sounding out against discriminations.

James 2: 14-18 states that creeds are worthless unless they are reflected in deeds. Matt. 25: 31-46 pictures disappointments and surprises in the day of judgment. The eternal rewards are for those whose lives have been changed by their beliefs to unselfish neighborliness to all people, regardless of race, color, creed or circumstances of fortune— or misfortune. The gospel of Christ filled the laws with content and meaning. It removes class distinctions.

The gospel of Christ is the perfect answer to all problems. The good neighbor policy did not originate in our generation. It was originated by Jehovah himself, projected by Moses, and expounded by the prophets. In our day the words have been offered as a substitute for action. So conditions of turmoil continue.

The law of neighborliness is the perfect answer to many of your personal problems. It prevents church discord. It eliminates neighborhood misunderstandings. It brings relief to suffering minorities. By wiping out oppression and exploitation it would become the pathway to a warless world. It is the only way to happy living.

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Brethren Publishing House, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*).—Editor.

***Johnny Jack and His Beginnings.** Pearl S. Buck. John Day Company, 1954. 48 pages. $2.50.

Here is the "beginning" book for children which you have been looking for. It was written for children five to ten years of age to help answer their wonders concerning life.

The story is a natural one in a rural setting. Johnny Jack notices puppies, kittens, baby chickens and learns about their beginning. Then he starts thinking about himself and asks the question, "Where was I when I wasn't?" This leads to a very matter of fact discussion with his mother who answers his questions simply and honestly.

Parents who read the book to their children may find that it opens the door to more questions. Older children will enjoy reading it themselves.—*Dessie Miller.*

***Youth and the Christian Community.** Rowena Ferguson. Abingdon, 1954. 140 pages. $1.00.

Adult leaders who work with youth will find this book one of the best, interpreting youth, their behavior and growth, their habits and conversations and their relationships and attitudes. This book penetrates the desires and urges of young people in a world that is entirely different from the one which most adults experienced.

Miss Ferguson will help you keep an open mind and heart for the young people around and about you, and she will help you see the real values of the Christian community for young people.—*Ed Crill.*

***Dig or Die, Brother Hyde.** William J. Hyde. Harpers, 1954. 254 pages. $3.00.

An intensely interesting and vividly told story of the life of a Methodist minister. His call to serve the Lord, his response to that call, his courage in facing difficulties, his love for his Lord and people, combine to make his a great ministry. Since he was blessed with an unusually capable and effective helper, his wife, their ministry was one that should inspire parents to rear sons and daughters for the parsonage and should inspire the sons and daughters to give life to the pastoral ministry. — *Charles E. Zunkel.*

KINGDOM GLEANINGS

Urgently Needed—Doctor for Castañer

In order to continue the medical service provided by the Brethren at Castañer, Puerto Rico, a medical doctor must be secured in the very near future. If you are a doctor or know of one who would serve in this needy area on a visitor-worker basis, or on a regular two-or three-year basis, please write immediately to General Brotherhood Board, attention Brethren Service Commission, 22 S. State St., Elgin, Ill.

Center Hill church, Pa., will join four neighboring churches in a week's services of prayer and praise, Oct. 31—Nov. 7.

Eden Valley church, Kansas, announces its Lord's acre sale on Wednesday, Oct. 20. The women's work will serve dinner at noon for a moderate rate and the sale will start at 1:30 p.m.

Unto These, My Brethren, the major filmstrip production of the Brotherhood in 1954, reveals the story of Brethren Service in Europe. Released on Sept. 12, the filmstrip and a recorded narrative may be secured free for a specified period of time from the Visual Education Department, 22 S. State St., Elgin, Ill. Orders should indicate if a 78 or 33⅓ rpm record speed is desired.

First church, Philadelphia, Pa., invites all Brethren students at schools in the city to worship services and offers its ministry to their needs while they are there. The pastor would appreciate the parents and pastors sending the names and addresses of their young people in the city. Send them to Marvin E. Clingenpeel, 6823 Sherman St., Philadelphia 19, Pa. The church is located at Carlisle and Dauphin, just off Broadway 2300 north.

Central Region conference, scheduled for Oct. 18-21, will feature on the program Dr. Edwin T. Dahlberg, Bishop W. W. Clair, Jr., Dr. Carl S. Winters, M. R. Zigler, T. Wayne Rieman and V. F. Schwalm. Because many homes that formerly entertained conference guests are now filled with students, it is imperative that anyone desiring lodging during the conference should send his request in advance to the Regional Office, Manchester College, in order to secure satisfactory rooming accommodations.

Dedications and Home-comings

Elk Run church, Va., home-coming, Sunday, Oct. 10.

Stone Bridge church, Md., harvest home-coming, Sunday, Oct. 17. Glen R. Winters will speak at the morning worship at eleven o'clock and DeWitt Miller at the two o'clock service. Basket lunch at noon.

Woodland church, Mich., anniversary home-coming, Sunday, Oct. 10. To commemorate the eighteenth year of the church a special service will be held at 10:00 a.m. and one in the afternoon, following a potluck dinner. A special invitation is extended to all who have been connected with the church at any time.

Bethel church, Naperville, Ill., dedication of new church addition, Sunday, Oct. 31. Paul M. Robins, president of Bethany Biblical Seminary, will speak t both the eleven o'clock and three o'clock services.

Washington Creek church, Kansas, all-day hon coming, Sunday, Oct. 10. The speaker for this occas is Willard G. Brammell.

Beech Grove church, Ohio, home-coming and fifti anniversary, Sunday, Oct. 17. The speaker will Oliver Royer of Fostoria, Ohio. Breakfast will be ser at the church and at noon a basket lunch.

Bachelor Run church, Ind., harvest home-comi Sunday, Oct. 24. Russell Bollinger of North Manches will be the speaker at both the morning and the aft noon sessions.

Wabash City church, Ind., home-coming, Sund Oct. 10, beginning at 9:30 a.m.

Woodland church, Ill., all-day services, Sunday, C 23, at 10:30 a.m., 2 p.m. and 7:30 p.m. The even service will be the love feast.

Harris Creek church, Ohio, home-coming and de cation of newly remodeled basement, Sunday, Oct. all-day. D. G. Berkebile will be the guest speaker the occasion.

Pastoral Changes

A number of pastors have changed or will be chan ing locations. We are printing herewith a list of th pastors of the Central Region with the name of th new charges and their new addresses according to inf mation received in the Ministry and Home Mission Co mission office.

Illinois, Northern and Wisconsin

Roy Johnson, 614 Sixth Ave., Sterling (Sterling)
Carroll M. Petry, 607 N. Van Buren St., Batavia (Batavia)
Thomas E. Shoemaker, 106 E. Barwitz St., Rice Lake, Wis. (R Lake, Wis.)
Don Snider, 215 Madison Ave., Dixon (Dixon)

Illinois, Southern

W. H. Bray, 829 Wyatt St., Greenville (Hurricane Creek)
Galen G. Gerdes, R. 2, Lawrenceville (Allison Prairie)
L. Dale Hylton, Box 505, Cerro Gordo (Cerro Gordo)
David A. Waas, 120 N. Third Ave., Canton (Canton)
Walter M. Young, R. 2, Astoria (Woodland)

Indiana, Middle

Marlin S. Brightbill, North Manchester (Manchester assist pastor)
Mervin Cripe, R. 2, Claypool (Eel River)
M. Paul Dennison, Monticello (Buffalo)
Charles Dumond, Sr., 408 S. Division St., Flora (Flora)
Pius Gibble, R. 6, Huntington (Loon Creek)
Conrad L. Snavely, R. 6, Huntington (Salamonie)
J. Monroe Whitcraft, North Manchester (Clear Creek)
H. N. Whitten, Jr., Box 293, Markle (Andrews and Markle)

Indiana, Northern

Glen M. Baird, 2202 Smith St., Fort Wayne 5 (Fort Wayne)
Oscar R. Fike, R. 5, Goshen (Yellow Creek)
Israel C. Gorden, 1002 S. Jackson St., Auburn (Auburn a Pleasant Chapel)
H. H. Hendricks, R. 2, Howe (English Prairie)
Orvin J. Kilmer, Milford (Turkey Creek)
Emory B. Kintner, R. 3, Plymouth (Salem and Union)
Clayton J. Mock, Syracuse (North Webster)
Opal E. Pence, R. 1, Plymouth (Blissville)
Ralph G. Rarick, 126 N. Woodland Ave., Michigan City (Michig City)
W. Harlan Smith, Milford (Bethel and Syracuse)

Indiana, Southern

H. Dale Brubaker, R. 6, Muncie (Antioch)
Lester E. Fike, 498 S. Market St., Hagerstown (Nettle Cre Brick)
Carl Lauer, R. 1, Box 286, Muncie (Union Grove)
J. E. Smeltzer, R. 3, Liberty (Four Mile)
Emory C. Smith, 1409 S. Twenty-second St., Lafayette (Lafayet
Edward Spyker, R. 2, Middletown (Upper Fall Creek)

Michigan

Lloyd E. Evans, 1115 Mill St., Midland (Midland)
Dean Kindy, R. 1, Carson City (Crystal and New Haven)

Brotherhood Theme: Seek First His Kingdom

Olden D. Mitchell, 19694 Lochmoor Drive, Detroit 36 (Detroit, First)
Robert Nelson, Jr., 311 Burton St., S.W., Grand Rapids 7 (Grand Rapids)

Ohio, Northwestern

J. Oliver Dearing, R. 5, Lima (County Line)
Carl Gilham, Hicksville (Hicksville)
Delbert O. Hamlin, R. 4, Wanseon (Swan Creek)
Robert L. Heeter, Dupont (Dupont)
Harold W. Miller, Williamstown (Eagle Creek)
John Tomlonson, Metamora (Fairview)
Ralph E. Wiley, 155 Reed Ave., Marion (Marion)

Ohio, Southern

L. Dwight Farringer, 1950 Korkel, Columbus 11 (Columbus State University Brethren Fellowship — not a church)
Kenneth I. Hartman, R. 2, New Lebanon (Eversole)
D. L. Lutz, Gratis (Gratis)
Clarence G. Priser, R. 1, New Lebanon (Dayton, East—interim)

The Church Calendar

October 10

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson: God's Answer to Job's Perplexity. Job 38 — 42. Memory Selection: Be still, and know that I am God. Psa. 46: 10 (R.S.V.).

CBYF Topic: The Challenge of the Church

Men and Missions Sunday

Oct. 10-17 Churchmen's Week

Oct. 13 Churchmen's rally day

Oct. 14-17 District meeting, Southern California and Arizona, Glendora

Oct. 15-17 District meeting, Northwestern Kansas, Portis

Oct. 17 Laymen's Sunday

Oct. 18-21 Central Region conference, Manchester College, North Manchester, Ind.

Oct. 19-21 District meeting, Middle Maryland, Grossnickle

Oct. 19-21 District meeting, Middle Pennsylvania, Everett

Oct. 21-23 District meeting, Second Virginia, Barren Ridge

Oct. 21-24 District meeting, Northern California, McFarland

Oct. 21-24 District meeting, Southeastern Kansas, Verdigris

Oct. 23 District meeting, Western Maryland, Cherry Grove

Oct. 24 World Order Sunday

Oct. 26-27 District meeting, Southern Pennsylvania, Huntsdale

Oct. 26-28 National Convocation on the Church in Town and Country, Salina, Kansas

Oct. 27-28 District meeting, Western Pennsylvania, Somerset

Oct. 28-31 District meeting, Idaho and Western Montana, Twin Falls

Oct. 29-31 District meeting, Southeastern Pennsylvania, New Jersey, E. New York, N. Delaware, Wilmington, Del.

Oct. 31 Reformation Day

Oct. 31 World Temperance Sunday

Nov. 2-4 District meeting, Northwestern Ohio, Defiance

Nov. 3-4 District meeting, Eastern Pennsylvania, Big Swatara, Hanoverdale

Nov. 4-6 District meeting, Southern Ohio, Salem

Nov. 5 World Community Day

Nov. 5-6 District meeting, Northern Virginia, Linville Creek

Nov. 11 Armistice Day

Nov. 13-17 Western Region conference, McPherson College, Kansas

Nov. 16-18 Pennsylvania State Pastors' Conference, Harrisonburg

Love Feasts

Florida
Oct. 24, 6:45 pm, Sebring

Illinois
Oct. 9, Pleasant Grove
Oct. 23, 7:30 pm, Woodland

Indiana
Oct. 9, 7:30 pm, Beech Grove
Oct. 9, 7:30 pm, Buck Creek
Oct. 9, 7:30 pm, Windfall
Oct. 10, 7:30 pm, Burnettsville
Oct. 16, 7:30 pm, Eel River
Oct. 16, 10:30 am and 2 pm, Nettle Creek, Brick
Oct. 18, 7:30 pm, New Paris
Oct. 23, 7 pm, Howard
Oct. 23, 7:30 pm, Wabash Country
Oct. 24, 7:30 pm, Wabash City

Maryland
Oct. 9, 5:30 (EST), Brownsville
Oct. 10, 7 pm, Edgewood
Oct. 10, 6 pm, (EST), Manor
Oct. 16, 7 pm, Meadow Branch
Oct. 24, 6:30 pm, Piney Creek
Oct. 31, 7 pm, Baltimore, Woodberry
Oct. 31, 7 pm, Locust Grove

Michigan
Oct. 10, 7:45 pm, Florence
Oct. 23, 7:30 pm, Pontiac

Missouri
Oct. 13, Mountain Grove
Oct. 24, 7:30 pm, Bethany

New York
Nov. 7, 4:30 pm, Brooklyn, First

Ohio
Oct. 9, 7:30 pm, Castine
Oct. 9, 7:45 pm, County Line
Oct. 10, 8 pm, Freeburg
Oct. 16, 7:30 pm, Beech Grove
Oct. 16, 8 pm, Stone Lick
Oct. 17, 7:30 pm, Eversole
Oct. 23, 7:30 pm, Happy Corner
Oct. 23, 10 am, Prices Creek
Oct. 24, New Philadelphia
Oct. 31, Logansport

Oklahoma
Nov. 1, 8 pm, Pleasant Plains

Pennsylvania
Oct. 9, 2 and 6:30 pm, Bachmanville
Oct. 9, 1:30 pm, West Conestoga, Middle Creek
Oct. 9, 7 pm, Perry, Three Springs
Oct. 9-10, 2 pm, Midway
Oct. 10, 10:15 am and 6 pm, Codorus
Oct. 10, East Fairview
Oct. 10, Florin
Oct. 10, 7:30 pm, Hooversville
Oct. 10, 7 pm, Rockwood
Oct. 10, Woodbury, Holsinger
Oct. 16-17, 1:30 pm, Back Creek, Brandt's
Oct. 16-17, 10:30 am and 2 pm, Falling Spring
Oct. 16-17, 1:30 pm, and 9:15 am, Fredericksburg, Meyer
Oct. 16-17, 1:45 pm, Springville, Mohler
Oct. 16-17, 1:30 pm, White Oak
Oct. 17, 7:30 pm, Jennersville
Oct. 17, 7:30 pm, Lower Claar
Oct. 17, 6 pm, Mountville
Oct. 17, 7 pm, Mt. Joy
Oct. 17, 7:30 pm, Philadelphia, Bethany
Oct. 17, 6:30 pm, Quakertown
Oct. 17, 7 pm, Raven Run
Oct. 17, Woodbury, Curryville
Oct. 24, 2 and 6 m, Maiden Creek
Oct. 24, 7 pm, Sipesville
Oct. 24, Upper Codorus, Black Rock
Oct. 26-27, 10 am and 1:30 pm, Chiques, Mt. Hope
Nov. 7, 6 pm, York, Second

Virginia
Oct. 3, 7 pm, Nokesville
Oct. 9, 7:30 pm, Brick
Oct. 9, 7 pm, Galax
Oct. 10, 7 pm, Greenmount
Oct. 23, 7 pm, Bassett
Oct. 23, 6:30 pm, Bethlehem
Oct. 23, Woodstock, Valley Pike
Nov. 6, 6:30 pm, Laurel Branch

With our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. Glen Weimer of Arlington, Va., in the Staunton church, Va., Oct. 18-24.

Bro. Perry Huffaker of West Milton, Ohio, in the Roxbury church, Johnstown, Pa., Oct. 11-17.

Bro. Roy S. Forney of Martinsburg, Pa., in the Bellwood church, Pa., Oct. 25-31.

Bro. David Schechter of Detroit, Mich., in the Astoria church, Ill., Oct. 25 — Nov. 7.

Bro. Thomas Davis of Windfall, Ind., in the Buck Creek church, Ind., Oct. 22 — Nov. 7.

Bro. E. E. Ebersole of New Paris, Pa., in the Shamokin church, Pa., Oct. 24 — Nov. 7.

Bro. Glenn A. Heckman of Ligonier, Pa., in the Hostetler church, Pa., Oct. 18-31.

Bro. Gorman Zook of McPherson, Kansas, in the Salamonie church, Ind., Oct. 31 — Nov. 7.

Bro. George Jeffrey of Brandonville, W. Va., in the Pontiac church, Mich., Oct. 10-24.

Bro. Noah Martin of Ephrata, Pa., in the Shanks church, Back Creek congregation, Pa., Oct. 31 — Nov. 14.

Bro. Kenneth Long of Union City, Ind., in the Harris Creek church, Ohio, Oct. 24-31.

Bro. Lawrence Lehman of Friend, Kansas, in the Enders church, Nebr., Oct. 31 — Nov. 7.

Bro. Harold Z. Bomberger of Westminster, Md., in the Peters Creek church, Va., Oct. 10-24.

Bro. Ralph Jones of Hatfield, Pa., in the Allentown church, Pa., Oct. 24-31.

Bro. J. F. Baldwin of Peoria, Ill., in the Wabash city church, Ind., Oct. 10-17.

Bro. Carl H. Zigler of Nokesville, Va., in the Nokesville church, Va., Oct. 17-24.

News and Comment From Around the Worl

When the different groups of Christians are separated by their loyalties to the truth, it would be unfair and unwise to ask each other to make concessions and to disregard disagreements for the sake of an immediate "unity." It would be, moreover, a sign of unhealthy impatience. The main presupposition of any true "ecumenical" encounter is the mutual confidence and respect. The "divided Christians" must trust and respect each other's sincerity, each other's convictions. It is at this point that "ecumenical charity" must be exercised with the fullest vigour.

—Prof. Georges Florovsky, Russian Orthodox Greek Catholic Church in North America.

Hippo Ceremonies to Honor St. Augustine

The 16th centenary of the birth of St. Augustine was celebrated on Aug. 28 in the Basilica dedicated to him at Hippo, some 200 miles from Algiers, where he reigned as bishop. Celebrations were also held in Paris, France, where an international Congress of Augustinian Philosophy and Theology was scheduled at the Catholic Institute from Sept. 21 to 24. St. Augustine was born in 354; he died in the year 430.

Russian Baptists Visit Sweden

A conference held early in August in Rattvik, Sweden, was attended by Baptist delegates from Russia as well as Baptist and Quakers from Sweden, England and the United States. Dr. F. Townley Lord, president of the Baptist World Alliance, and pastor of Bloomsbury Baptist church in London, visited Russia with two colleagues earlier this year and returned to report a generally more conciliatory attitude in that country. The three Baptist visitors from England, permitted to travel freely in Russia, reported more than half a million adult baptized members of 5,000 registered Baptist churches. The visitors estimated actual Baptist believers to number two to three million.

Communists Turn Propaganda Against Islam

According to reports from London, Soviet propagandists have opened a new front in the current anti-religious campaign with a direct assault on Islam. Hitherto, the antireligious attacks were aimed almost exclusively at Christian denominations, with only an occasional reference to other religions. Now Islam has come under the Communist fire and is being vigorously attacked in the Moslem inhabited parts of the Soviet Union.

Moslems Plan Africa Missionary Drive

Plans for a unified Moslem missionary drive in the areas of Africa now dominated by Christian missionaries were made at a recent conference in Mecca among the premiers of Egypt and Pakistan and the King of Saudi Arabia. The premier of Egypt is reported to have said, "It would be regrettable to permit Christian missionaries to increase their foothold on the continent or to leave Africa's masses without religion." Africa's Mediterranean shore and a considerable area inland from it has been dominated by Islam since the 7th and 8th centuries. It also is a major faith in the northern Sudan, Somaliland, Eritrea and part of Tanganyika Territory.

Senator Bids U. S. Further Good Works

Sen. Hubert H. Humphrey of Minnesota recently told the National Council of Greek Orthodox Youth of America that the United States can best spread its mission of freedom in the world by continuing and furthering good works. "Instead of talking about our strength, we should build it quietly and use it as a shield from behind which we can spread our mission of freedom," he declared. The Senator said the United States had no lasting supremacy in lethal weapons — but it had love, kindness and decency.

Christians Urged to Seek Peaceful Use of Atom

The World Anglican Congress meeting in Minneapolis declared that Christians have a duty to seek peaceful use of the atom, oppose communism and work for justice in race relations. Regarding use o the atom, the congress said: "W believe that God has created th power of the atom for the furthe ance of his purposes. Therefore, is the duty of the Christian citize to do his utmost in prayer an influence to the end that the nation of the world use nuclear energ only for God's peaceful and creativ purposes."

Capitol Prayer Room to Be Ready in January

A prayer and meditation roor in the Capitol which was authorize by Congress will be ready for us when lawmakers return to Washing ton for the next session in January The room which is just off th central rotunda on the House sid of the Capitol will be used onl by members of Congress. A simpl dedication service is being planne for early in the next session.

Film Star to Promote Understanding of Religions

Film star, Lew Ayres, has an nounced that he will devote th next few years to furthering worl peace by promoting an understand ing of the world's religions. He ha just completed a 40,000-mile worl tour during which he interviewe and filmed in color religious leader of fifteen countries. He also mad many pictures of local religiou practices. The film will be edite and made into a documentary study of comparative religions which Mr Ayres will show around the country in universities, to general audience and for lectures aimed at increasing understanding. The Hollywood sta was a religious conscientious objec tor during World War II but serve for more than three years as a chaplain's assistant.

Fair Election Practices Declaration Urged by Clergy

Six prominent clergy and lay leaders called jointly upon the national Republican and Democratic parties to adopt a Fair Elections Practices Declaration that would help eliminate bigotry from the 1954 Congressional campaign. Leonard W. Hall, Republican national chairman, and Stephen P. Mitchell, Democratic national chairman, were asked not only to endorse the declaration themselves but also to transmit it to their respective state chairmen for similar approval.

Methodists Plan First World Census

The World Methodist Council will soon try to find out exactly how many Methodists there are in the world. Conservative estimates place the number at around 15,000,000, but the executive committee of the World Methodist Council believes the total figure may run as high as 40,000,000. Secretaries of Methodist bodies around the world have been asked to report their constituency, including members, communicants and children.

Refugee Aid Plan for Indo-China

John L. Burkholder, special field representative for Church World Service, recently went to Indo-China to begin forming an organization to administer co-operative American church aid to the masses of people who are leaving everything behind to seek sanctuary in the free areas of their nation. The program is designed to include emergency assistance in the form of clothing, food supplies from the United States, surplus stocks, special care for the ill and aged. Conservative estimates placed the number of civilians fleeing Communist control in northern Viet Nam at nearly a quarter of a million persons.

Clergy Get Rental Allowance in New Tax Bill

Clergymen who are not provided with a residence or living quarters by the church group they serve will now be able to deduct the cost of it, whether they rent, build or buy their own homes. But if the housing allowance given them by their church exceeds the actual cost of the quarters they will be obliged to pay a tax on the difference.

Quakers to Distribute Clothing Through Church World Service

Officials of the American Friends Service Committee have decided to let Church World Service distribute its future shipments of emergency clothing to the needy people of Korea. Previously, such shipments had been handed out there through the civilian branch of the UN forces in Korea. The Quaker agency plans to ship a total of 680 tons of clothing overseas—about half of this amount to Korea and the rest to Germany, Japan, Italy, France and Austria—and to send about 5,000 tons of surplus foods abroad during the next year.

Catholics Form National Youth Abstinence Group

The Crusaders is the name of a national youth group pledged to total abstinence, recently formed by the Catholic Total Abstinence Union of America. The new group will include young people from nine to twenty-one years of age and members will be required to take a vow to abstain from all intoxicating drinks. The formation of the youth group was decided upon because of an alarming increase in drinking among high school age groups.

Young Russians Tour British Under Quaker Auspices

Six young Russians completed a tour of Great Britain as guests of an English Quaker youth organization. The tour was sponsored by young Friends affiliated with the Religious Society of Friends in order to further mutual understanding. At a press conference following completion of the tour, the Russian party spoke in generalities, saying they had been "very favorably impressed by the friendly attitude of British youth." They added that the believed young people in the Soviet Union knew more about Great Britain than British young people did about Russia, particularly about the peace activities of Soviet youth.

Laubach Methods Used to Fight Illiteracy Among Migrants

The literacy method developed by Frank Laubach and used by literacy teams all over the world was used in an educational program last summer by the Migrant Ministry of the Pennsylvania Council of Churches, serving more than 12,000 migratory workers in that state. In most of the ten sections where eleven chaplains were serving Negro, Puerto Rican and Mexican farm workers, many of these men and women began to read from charts and books.

Swedish Singing Ministers Tour the United States

Forty singing ministers selected from the 160-member Preachers' Chorus of the Swedish Mission Covenant Church are engaged in a two-month concert tour in the United States. The Swedish Preachers' Chorus was founded in 1908 and makes annual tours of the Scandinavian countries to help raise funds to aid needy church members. Their concert program includes many time-honored pietist songs in Swedish cherished by 19th century Swedish emigrants to America and their descendents.

Methodist Youth Ask Congress to Reconsider Communist Ban

The National Conference of Methodist Youth in its fourteenth annual meeting adopted a resolution urging Congress to reconsider its recent action outlawing the Communist Party. It said such legislation "is in opposition to the democratic principle upon which our country was founded." In another action, the youth leaders urged that Christians work to prevent the use of hydrogen and atomic power for war purposes and emphasized the need for international control of such weapons. The delegates also opposed universal military training, expressing full support of the United Nations and endorsed the U.S. Supreme Court's recent decision outlawing segregation in public schools.

News Briefs

Church membership in the United States has risen to the highest figure in our history — a total of 94,842,854. In terms of per cent of population, new figures are also at a record high—59.5, which represents six out of every ten persons. Before World War II, only one out of two Americans had a church affiliation.

The Heifer Project is receiving international support. H. V. Nicholson, member of the Japanese Heifer Project Committee, describes the generosity of the people in Japan: "Contributions have come in very small amounts from hundreds of schools. The largest single contribution was from a Tokyo primary school of only 600 children. They gave about $60.00."

In Christ we are one. In him we have an objective unity which cannot be invalidated by anything we do in our actual practices. A church that lives out of communion with another church is taking upon itself a dreadful responsibility, for it is saying in effect to its sister church, "You are not founded on Christ." Either a church as a church is founded on Christ and his work or it is no church at all. The churches have a common foundation which is not the subjective confession of their faith but the objective fact of the work of Christ.

—Prof. V. E. Devadutt, President of the Baptist Union of India.

A STRATEGY FOR SOCIAL EDUCATION IN THE LOCAL CHURCH

Ralph E. Smeltzer
Director, Social Education

How can my local church be more effective in developing pacifists or in converting members to the pacifist position?

What technique can we use in creating more understanding of international relations and of peaceful action in settling international disputes?

Can't our local church do more to improve our city, state and federal governments, in electing better men and in securing better social policies?

Are there Christian principles to guide us in our economic relationships and, if so, how can we get the people in our church to understand and follow these principles?

Shouldn't we bring more persons of other races into our local church and shouldn't we act to eliminate discrimination in our community?

Why doesn't our minister know more about these various social problems and give us better leadership?

These are the questions sometimes raised. In this short space we cannot fully answer all of them. At best we can sketch only one way in which a local church might more effectively deal with them.

Let's begin with the last question first. Neither the pastor nor any other one individual in a local congregation can be well-informed in all of the areas we have mentioned: pacifism, international relations, Christian citizenship, economic relations, and race relations. To be an effective worker in any of these important fields requires special reading and study as each is a large and complicated area of social education. The best way, it seems, to deal with the problem is for the local church to ask some member to specialize in one of these five fields. Each of these five specialists should be chosen on the basis of his special interest and his willingness to provide leadership to the congregation in his field. These five leaders together could form the local church's social education committee.

Each leader should strive to do at least five things.

1. He should secure and *read the best literature,* periodicals and books in his field. He should presumably know more about his subject than almost anyone else in the congregation.

2. He should *share* the most significant aspects of his information with the local congregation through some medium as a social education newsletter, a bulletin board, the Sunday bulletin, or through verbal reports to the congregation.

3. He should arrange for at least one (preferably two) yearly *congregational meetings* in his special field. This might be in the form of a forum, a Sunday evening program, a program with the youth, women's and men's groups, or an elective series of Sunday-school lessons in the youth and adult departments.

4. He should attend at least one *leadership training institute* a year in his field of specialization—either denominational or interdenominational. Every year the department of social education either organizes or promotes institutes, seminars or conferences in each of the five fields. He ought to take one other member of the local congregation along with him and take the responsibility for developing an "understudy" in his field of specialization.

5. He should organize and promote at least *one action project,* a project in which most of the local congregation will participate, in his field each year. Space prevents a listing of such possibilities, but a little imagination will soon suggest several possibilities in each of the five fields.

The local social education committee ought to co-ordinate its endeavors and approaches to the congregation in order that the local social education program is balanced one. Members of the loc congregation are constantly facin problems in each of these fields an seek guidance in all of them. If the do not receive Christian guidanc from the church in making the decisions in these fields they wi naturally seek guidance from nor church sources. Social problems i all of these fields do not take a vaca tion while we get tooled up to dea with them.

Here are some specific literatur helps in each field and the leade ship training institutes for the nex twelve motnhs.

Christian Pacifism: Fellowship ma gazine is the best U. S. periodica available from the Fellowship o Reconciliation, 21 Audubon Ave New York 32. Peace News is th best international periodical avai able through the American Friend Service Committee, 1374 Massachu setts Ave., Cambridge 38, Mass. Eac year many districts conduct peac institutes, rallies or workshops.

International Relations: Christia Newsletter on International Affair is a good periodical. It is availabl from the Department of Interna tional Justice and Goodwill, Nationa Council of Churches, 297 Fourt Ave., New York 10. Each yea especially during the summer, th American Friends Service Commit tee conducts institutes of interna tional relations in all sections of th U. S. Information about the ones i your area may be secured by writin to your nearest AFSC office. W highly recommend these institutes.

Political Relations and Christia Citizenship: The best periodical i the Washington Newsletter of th Friends Committee on Nationa Legislation, 104 C St., N. E., Wash ington 2, D. C., $2.00 per year. Th social education department con ducts Washington and New Yor seminars each year, usually i February and March.

Economic Relations: A good peri odical for churchmen is Notes, pub lished by the Department of th

urch and Economic Life, National uncil of Churches, 297 Fourth ve., New York 10. Usually a sumer seminar is held in this field at e University of Chicago, but none as held this summer because of the anston Assembly of the World uncil of Churches. However, one planned for the summer of 1955.

Racial and Cultural Relations and vil Rights: The best periodical is e Interracial News Service, pubhed by the Department of Racial d Cultural Relations, National uncil of Churches, 297 Fourth ve., New York 10, at $2.00 for two ars. Each summer the Brethren rvice Commission in co-operation ith other denominations and the ational Council of Churches spons race relations institutes. During 54 the following institutes were ld: Pepperdine College, Los Anles, Calif., and Lincoln Seminary, ncoln University, Pa.

CAROLS OF WORLD FRIENDSHIP

"Infant holy, Infant lowly, For his d a cattle stall; Oxen lowing, Little owing Christ the Babe is Lord of l." . . . Thus starts one of the vely Polish carols contained in e carols songster. This little book made of songs from many nations Germany, France, Poland, Bohem, China, England, Silesia, Czechovakia and America.

A number of these little thirty-ght-page songsters are still avail-ble. These are sent free of charge those families, church groups, dividuals who like to sing the vely Christmas songs, many faiiliar tunes and many new ones. ith a white cover, it is printed in reen and illustrated throughout ith Christmastime sketches in reen and black.

People who use these booklets are ked to contribute in exchange as uch as they wish, to be used by e Brethren Service Commission in eir program of relief and rehabilition around the world. There are any hungry and homeless children the world who will benefit from ur contribution.

Many dollars were contributed for ese little booklets last year. We ould like to place those still avail-ble where their songs will be sung old and young alike. Will you lp us send each carol songster on s mission of peace and goodwill?

Write: **Brethren Service Commison, General Brotherhood Board, S. State St., Elgin, Ill. Your conibution should be clearly marked r the "Carol Songster Project."**

At Home and Abroad

AUSTRIA

Fresh food for the two hundred persons in the township of Walding was the first use made of the $1,000 fund contributed by Brethren Service, for the relief of flood victims. The township council, under the direction of the mayor, is distributing the food.

Final estimate of flood damage in Upper Austria totals nearly ten million dollars. Housing was worst hit with damages of three million; 370 buildings were totally destroyed and 3,842 seriously damaged. The 1,474 businesses and small industries hurt by the flood suffered to the extent of $800,000.

Six thousand farmers' land and crops were damaged, with a total loss of over two million. Fifty-thousand acres were flooded, ruining grain and vegetable crops. Of 110 farm animals drowned, 79 were in the Urfahr district. Total damages were $70,000 for all livestock. Apartments and household goods received damages of $800,000. During the flood 10,600 persons were evacuated, of whom 3,000 are still displaced. Some 890 apartments are not livable, and 5,700 apartments were partially damaged.

A team of Brethren workers—Mr. and Mrs. Graydon Snyder, Ben Weese, Marlin Shaeffer, Wade Bollinger and Dick Foust—have arrived in the flooded area to begin reconstruction work. The village of Pupping on the Danube near Eferding will be the scene of their labors for a period of two weeks. They are living in two rooms in a large farm house where a stove and other facilities are being provided, as well as all food, fuel and other living expenses. After serving here, the team will move on where their labors are needed.

GREECE

Many **chicks** have been distributed to the villages during the summer. By the end of the season over 2,000 chicks will have been sold in fifteen villages; eight of these villages are located in areas not in the immediate range of the concentrated work of the team. There are still dozens of requests on file for chicks, especially for Leghorn chicks.

The **showers** that have recently been installed in Pontikates for experimental purposes have been dedicated and a report on their use has come. Not only do the people in that village use the showers, but they come from several neighboring towns to get cleaned up. The old women delight in taking showers, though they sneak in and out when other people are not watching. This is just one step in teaching the people about a happy, healthful life.

Thirty-two campers attended the work camp on the island of Cephalonia, sponsored jointly by the Brethren Service Commission and the World Council of Churches. The campers came from Syria, Sweden, Germany, Holland, Greece, Italy, Great Britain and the United States. The project was that of digging a ditch and laying water pipes from a spring to the two villages. In the closing days of camp the campers were covering the 1,100 meters of ditch. Both of the villages were destroyed by an earthquake a year ago.



Comforts given by Brethren Service warm little patients in a children's home in Germany. As cold weather approaches warm bedding is needed. Send to: Brethren Service Center, New Windsor, Maryland

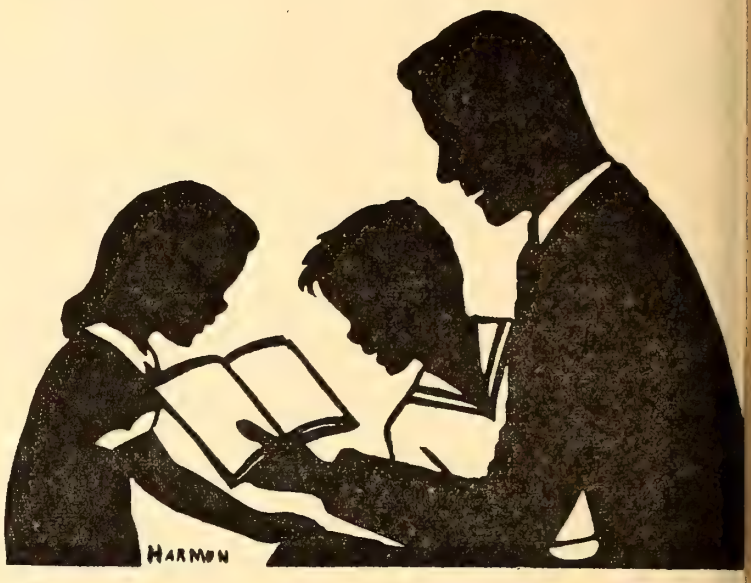


The Local Church

Edited by Mildred M. Ett

IDEAS—PLANS—METHODS

Alcohol Education for Juniors



Parents and teachers have numerous opportunities to guid their children in wholesome alcohol education as well a in other phases of their Christian living and experience

LAST summer in a **regional laboratory school at Juniata College** Miss Hazel Kennedy taught a unit on alcohol to a group of junior children for five days. One's first reaction was that no teacher would be able to keep children interested in alcohol for five lessons in a row, but Miss Kennedy did. There was not time enough to do all the good things suggested!

Alcohol and its uses is a subject requiring some tactfulness and purposefulness. Because of the wide acceptance of its use, children are in need of a positive and sensitive program of education. The teacher provided the atmosphere for the learning situation quietly and with such forcefulness that each child sat up and took notice. In her approach she used a scientific method of factual presentation, pointing out how alcohol can be used in many ways for the production of necessary items for everyday living. A nurse was asked to come into the classroom to explain further how it is used in medicine and hospitals.

There is little room for emotionalism in a study with children of this age. The spectacular appeal and emotional impact which many professional temperance workers employ were avoided. In other words, Miss Kennedy did not attempt to call undue attention to the problem since obviously even small children know that the problem exists.

Following the completion of this phase, a slightly different technique was introduced through the use of a filmstrip. The picture, He Ran a Race, served as an effective follow-up to the prior preparation by depicting a high school student who let down his teammates in a track meet through the use of alcohol. The demonstration of social pressure exercised in the filmstrip had a meaningful influence on the children who had undergone the preliminary steps of the unit. This was accomplished without a negative method of teaching. We all know it is better to tell children "do's" rather than "don't's." If children and grownups are so busy doing good things, they will not have time for evil ways.

The children were very much interested in carrying over into their public school life the compositions they had written on the good and bad uses of alcohol. Posters made showing good uses of alcohol were scheduled to go to the health classes.

The scripture passages that are given in the lesson text helped all the children realize that their bodies are God's temples. They expresse sincere desires to keep their bodi clean for God's spirit to dwell with them.

Alcohol education can be effectiv ly and easily taught by using th undated unit, Finding Facts Abo Alcohol. (Pupil's book, 15c; teacher book, 35c. Available from the Bret ren Publishing House, Elgin, Ill.)

—Mrs. Anna M. Clopper and Mrs. Charles Booz

The new colored sound filmstri Bill's Decision, is very effective f use with juniors in their study i alcohol education.

Stockholders in a Great Enterprise

EVERY member of the church has the obligation to help direct its course. It is important for each of us to join in the election of officers, in determining the operating budget for next year and in establishing the policies that guide our worship and practice. If we cannot have one hundred per cent attendance at our next council meeting, let us at least make certain that every family is represented.

Our summer council meeting is a most important one. At this time we elect new members to our standing committees. This is the time to look at our proposed budget for next year, to modify or change it if we thir necessary, but always with the u derstanding that we will be expecte to support it. In order to take pa intelligently in every session, eac member should bring with him h church directory.

We are stockholders in a gre enterprise. We have a precious i vestment to use wisely. We have stewardship that we must emplo "for the glory of God and our neigh bor's good." Let us pray that God holy spirit will show us how to see his kingdom first.

(From the July 18, 1954, church bulleti Message written by Kenneth I. Mors moderator of the Elgin church.)

Appreciation for Choir

FOR several years the **Hagerstown church, Maryland,** has given a dinner for the Temple hoir in appreciation for its splendid ervice throughout the year. Many imes we take the services of our hurch musicians for granted. It is mpossible to have an effective worhip service which utilizes the music f a choir without a sizable group of alented people who are willing to ive several hours in rehearsal each week and a regularity of attendance vhich is greater than that of the verage church member.

The dinner this year was held on May 13 at the Peter Pan Inn near Urbana, Md., and was attended by pproximately one hundred people. The members of the choir and their espective wives and husbands were uests of the church. Officials of the ongregation and other members vere encouraged to attend but were xpected to pay the price of the neal.

After the dinner, awards for atendance were presented to indiidual members of the choir. Each ear those who have joined the choir ave the opportunity of earning a ilver medallion. This is earned by eing in attendance at eighty-five er cent of all regular and special ehearsals and services. The medalion is inscribed in word and symbol. The symbols are: the cross, which alls to the highest and worthiest vorship ideal; back of the cross are ays of light spreading light and joy o all people; the wreath of honor inds all its members together in one ingle purpose. Seven members of he choir earned a medallion for the rst time.

After a choir member has earned medallion, he is eligible to earn a terling silver star. The requirement or the silver star is a ninety-five per ent attendance record at all regular nd special rehearsals and services. ix members of the choir earned the ilver star. A silver star with a lack dot is awarded to all members vho continue an eighty-five per cent ttendance after earning their edallion. Six members of the choir vere given this award. The silver tars are then attached to the medalon and are worn with distinction nd honor.

The highlight of the evening's proram came when a special award of istinction was granted to Misses ellie and Edith Wolfe, who have ompleted thirty-six years as memers of the Temple choir. The award, gned by the moderator, the minisr, the church clerk and the chairman of the music committee read: "In grateful recognition and appreciation for faithful and meritorious service to the cause of the kingdom of God as a member of the church choir for thirty-six years." They were also given gifts of appreciation by members of the choir.

The assistant minister, Charles J. Whitacre, presided at the program. Don Eyler, chairman of the music committee, presented the medallions and the stars. The minister presented the awards to the Wolfe sisters. Officials and representatives of the church organizations who spoke briefly were J. Lee Mullendore, chairman of the finance board; Fred Neikirk, chairman of the deacon board; I. S. Wampler, superintendent of the church school; Alfred Alcorn, minister of music; and the writer.

—Dewitt L. Miller, minister

• • •

The Chimes, local newsletter of the Modesto, California, church, has a section for the children in each issue. The "Woman of the Month" and the "Man of the Month" are regular features. Through them an attempt is made to acquaint the membership with others of the congregation, including the various age groups, CBYF and up. It helps also to bring in some of the more withdrawn members who have been in the fellowship for years. People seem to like to see their name in print. We attempt to have an element of surprise in this feature —we have the wife, husband or some other relative or friend write up the article or supply us with information to surprise the featured individual. The response has been gratifying.—Mrs. Florence A. Baker



The members of the church have an obligation to the people of the community in which they live

Population Trends

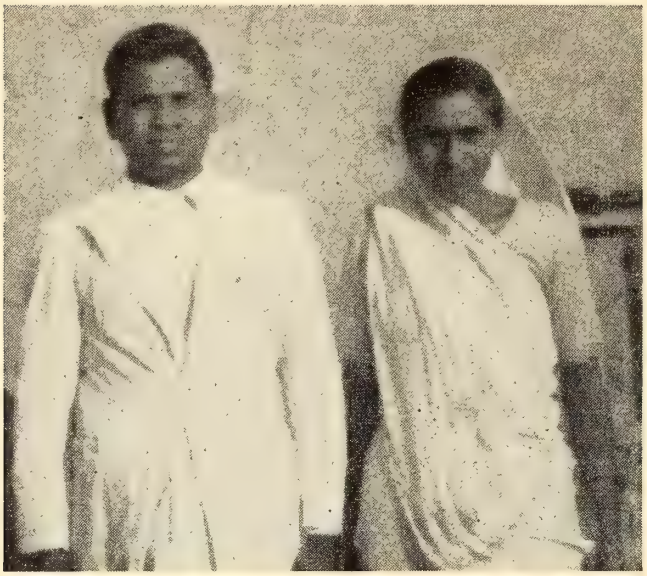
OURS is a rapidly growing population. Everywhere we turn people are talking about overcrowded conditions in home, churches and schools. Many more children are born each year and older people are living longer. Every indication is that there will be a continuing increase in the birth rate. The children that are now crowding the elementary schools will soon be crowding our high schools and colleges. In 1970 there will be twice as many high school graduates in Ohio as in the current year.

The Church of the Brethren has not yet faced up with this increase in population. A number of districts are losing membership and others are hardly holding their own. The decade from 1942-52 shows relatively little gain. We must develop a new concern for the unchurched people. We are not truly evangelistic and we have not yet learned how to win new communities or to reach, in any appreciable way, people who move into established communities. Our chief concern has been the preserving and teaching of "our" values rather than reaching new people.

New opportunities bring added responsibilities. We must continue to enlarge our present churches and to build new ones. Our churches should serve many different groups of the community every day in the week. As we reach new people we will need more church school teachers. This calls for an accelerated recruiting program for volunteer leaders and a continuing in-service training experience. We need to add to our paid staff, also. Many of our ministers are overworked and need not only secretarial assistance, but the help of a director of religious education or an assistant pastor. We must not overlook our older people, for they represent a great reservoir of potential teachers and leaders. Very often we are unaware of this potential power within the church.

Our population is not only growing, but it is shifting. More than half of the people have moved since 1940. Pulling up roots and moving to a new community involve emotional adjustments. Our churches can render a genuine service to these people—many of whom are lonely. The church can help them feel at home in the new community.

The population trends in our time challenge us to new thought and to new procedures. It is a great adventure.—Raymond R. Peters.



Meet Lalitabai

Kathryn Kiracofe
Anklesvar, India

Surjanlal and Lalitabai Rohid

LALITABAI, her husband, and I have been living together the past nine days in a village where we have no workers. We have a fine group of Christians here, and are giving this time to special work among them. Lalitabai and Surjanlal, her husband, are the evangelist and wife of this church area. It has been wonderful to work with them. I want you to meet Lalitabai. You will love her too.

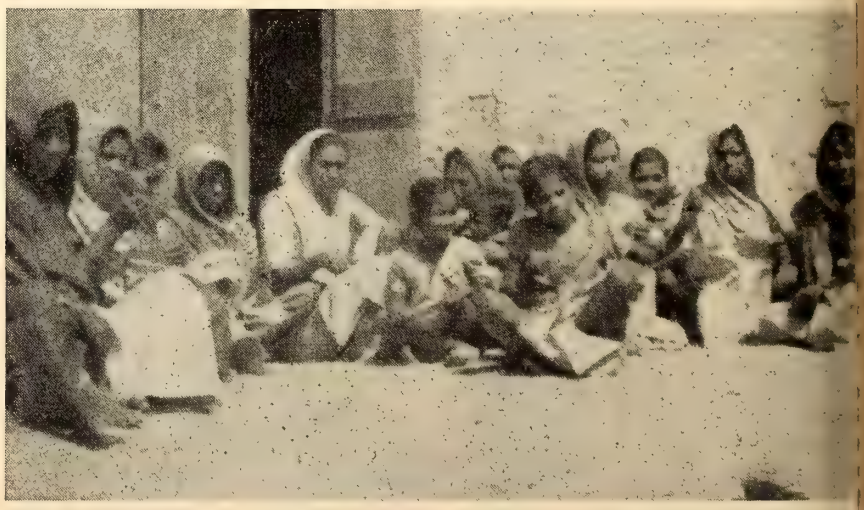
Lalita was married when she was sixteen, after she had completed six grades of schooling. She says she has learned many things from her husband since then and still has many things to learn. But after living with them for nine days I have decided that they are quite equal in many ways. But Lalitabai's humility and the way she honors her husband add to her charm and loveliness. He recognizes her worth and often seeks her counsel.

Every woman and girl is a friend of Lalitabai's. She loves them all, sits down with them and shares their problems and joys as if they were her own. She has a cheerful word and a hearty welcome for any who come to her at any time of day or night.

This week we are having classes for the women of this village, sewing, Bible and health. Lalitabai has given herself so completely to the lives of village women that she knows their aspirations, needs and failures even better than they. But she never scolds. She seldom says "you," it is always "we." "Sister," she will say, "we make a big mistake when we give opium to our babies. Our older people tell us to do so, but they don't understand. We are fortunate in that we have learned how harmful it is. So let us be firm and not use it." Or maybe it is about making wedding arrangements for a daughter, or about what to feed the family. Whatever the subject may be, it is always discussed in this friendly, confidential way.

The following is an extract from a report of her work, sent in b Lalitabai several years ago.

"About two hundred yards fro our back door is the village pon At the edge of this pond is where th Bhil people put their idols i memory of their dead, and on certai days they come here to worship th spirits of their dead loved ones. O these days they come from a directions. They bring goats, chick ens, cocoanut and rice to offer to th idols and red powder to throw ove them. They wash the feet, head an tail of the goat before offering it, an then if the goat shakes itself, the say the idol goddess has accepte their offering. On this particular da



Lalitabai teaches village women and girls to sew

e goat refused to shake itself. They ured water over it time and time ain, but it still did not move. They eaded with the goddess to accept eir offering, but night came on d still the goat stood motionless. ien their pleadings turned to rsing the goddess. Our hearts ere torn within us as we watched this. These are the people we ve come to tell the love of God, God not made of stone. Their ving themselves so completely to is heathen worship surely reveals deep spiritual hunger. We spent ost of the day in prayer that God ould open their eyes and their arts to the truth."

Some of these very people have me to know the truth since then, d are worshiping the true God w just as sincerely as they wor-iped their idols then.

Lalitabai and Surjanlal spent four ars in Bible school, two years at ulsar and two years in the Union hool of Theology at Baroda. They ve three children, two daughters d one son. Both daughters are ined teachers now (the oldest is aching in our girls' school at nklesvar), and the son is in ricultural college. Lalitabai and rajanlal are still young and their ildren are grown; so they can give eir full time to the work in the llages. Theirs is a happy, Christian me. They look forward to eir children establishing Christian mes. They wish the same for Christian young people, and they e alert in trying to match up (that just what they do) suitable ristian young people for marriage.

For the Healing of the Nations

Marianne Michael
Garkida, Nigeria, West Africa

LATE afternoon had already brought a pleasant coolness to Garkida as I started home from e garden, hoe in hand, thoughts ifting idly by as I walked along. Not everyone was homeward und, I found, as I met a little girl aping along, but headed toward e river. Shyly she returned my eeting and to my question she re-ed that she was going for medi-ie. "But the hospital isn't this y." I looked puzzled.

"If I may use your hoe I want to t some medicine. We want to boil s bark and tie up my foot," she plained. A tree which had been thing more than shade to me be-e now took on a new meaning. e found some virtue in this tree of which I did not know. For I saw too the ugly ulcer which had developed from a snake's bite, tied with leaves and bark, but she still hoped for healing.

". . . and the leaves of the tree were for the healing of the nations." Whatever value those leaves held, or any other, they were limited too to finite human knowledge.

But fortunately we do have for little girls like this a tree not growing idly by some path, but transplanted here with care because someone found the spirit of God working in his heart. The tree of life has come to this village, as to many others, to bring a life which is not a painful, transient thing, but a life of glory. One of its branches too is medicine for the body, which relieves with the cool hand of science the pain which racks the body. But on it too are the branches of healing for emotional and spiritual sores which have caused pain far beyond the pains of this flesh.

When you think of missions, think too of the medical work which is the sign of the presence of the church. With mud walls molded by the hands of His followers, the thatched roof cut and sewed from the grass which blew upon His fields, a tiny open window looking out onto the hills from whence our help comes, we see the signs of man's search for God.

Who knows what burdens are carried in the hearts of those villages, what child of God may even now be threading his way through the darkness of sin to find his rest within those walls, what burden may be lifted as a song drifts upward and a faithful worker steps out to extend a hand and bring him home!

"What house will you build for me says the Lord? Or what is the place of my rest?" Marble and glass have not found their way into this place, but the true resting place, the heart of hearts, is open here as it is in any land to shelter the Lord of all.

If in your heart is the habitation of the Most High, will you open it too to include your African brother who needs your help if he is to build within himself the house of the Lord?

• • •

Hamilton Satvedi, son of Govindji Satvedi of Bulsar, India, has come to the States for study. He is located at River Road Dormitory, Ohio State University, Columbus 10, Ohio.

Leon Neher of Quinter, Kansas, is accompanying returning missionaries to India. He plans to study at Banselal, Amritlal College of Agriculture, Anand, India.

Introducing Mallam Kalu

KALU, born in French Equatorial Africa, was reared in a strict Mohammedan household. His father sent him to a Mohammedan school where he studied for nearly two years, until the family moved to a distant village. When ten years of age he was hired to teach the Fulani language (the language of most of that area and spoken throughout Northern Nigeria as well) to the early missionaries of the Lutheran Brethren Mission just across the east border of Nigeria.

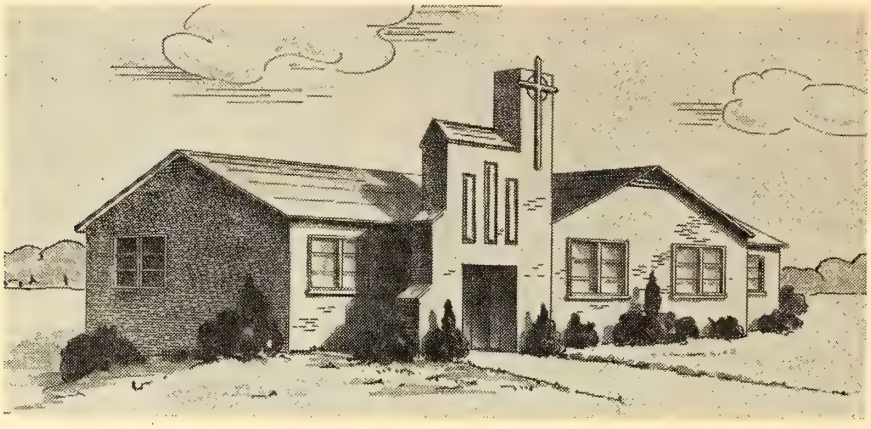
His natural ability, integrity and pleasant manner soon won him the job of houseboy and later cook for these missionaries. He worked for these people for a few years before some visiting Sudan United Mission missionaries called attention to the spot on his forehead that he had noticed, but thought of no significance. The visitors who worked with leprosy diagnosed it as leprosy and took him to their station for treatment. In a little over a year he went home to visit his parents and refused to return. In 1934 he was taken to the Garkida Leprosarium.

He worked first as a laborer; then he became "dresser" and gave injections; eventually he assisted in surgery. Even though he is a very busy chief, he still acts as our chief dispenser without whom it is indeed difficult to manage.

But Chief Kalu's greatness does not come from his conscientious efforts at work, but lies in his attitude as a man, a Christian man! Never has he refused a task regardless of its nature or the time of day or night. Whatever the situation you can always count on a firm, direct, but soft answer. His work for the church and the leprosarium is unending and he has the greatest concern for his fellow men. When his duty demands firmness, he can be firm, but with such dignity and gentleness that one, rather than being repulsed, is won over to the way that seems obviously to be the best. How I envy his ability to deal with people and to stand firmly but fairly on what he believes to be right.

I wish it were possible to send the impressive picture we saw on Coronation Day in the church service when the chief stood (he is 6 feet, 1 inch tall) in his resplendent white African-style gown to address his people.

Edited by Alberta Yode



Architect's drawing of the Beacon Heights church

Beacon Heights Church, Indiana
Fourth Ten Dollar Club Church

WHETHER living in cities hinders Brethren from maintaining the closely knit fellowship that has been characteristic of our rural church is a question too often answered negatively. In a northern Indiana city, however, a thrillingly affirmative answer is found to this question. The richness of fellowship created by members of the new Beacon Heights congregation in Fort Wayne rates second to none.

Generous sharing of time, talent and treasure is the essence of stewardship. In the Beacon Heights church the sharing of life's resources benefits not only the stewardship aspect but the entire fellowship of the members. Through the proper use of these endowments the members have attained deeply vitalizing personal experiences and the dynamics for capturing the community.

For several years it was the desire of the Fort Wayne Church of the Brethren to establish a second church in the city. In January 1952, Charles E. Zunkel, executive secretary of the Ministry and Home Mission Commission, visited the Fort Wayne church and in a school of missions challenged the group to the task. After considerable thought and prayer a locating committee was organized to take options on land deemed desirable for a church site.

In April 1952, a five-acre plot of ground east of Beacon Street in the northern suburban area was purchased following the approval of the Associated Churches of the city. The tract of land was divided into three blocks, the south block being reserved for the church site. The other two blocks were platted into building lots and offered for sale to Brethren. Nearly all are now owned by members of the church. Several plan to build this summer.

Thirty-two persons comprising seventeen families from the northern section of Fort Wayne transferred their letters from the mother church and became the charter members of Beacon Heights. The group consisted largely of young married couples. Membership in the church now totals thirty-six.

Meeting with officials of Northern Indiana in June 1952, the group was recognized as a new congregation. W. Harlan Smith, then pastor of the parent Fort Wayne Church, was named elder.

For several months services were held in the Y.M.C.A. chapel. Forrest U. Groff, Brotherhood building counselor, was contacted to suggest and approve building plans. This spring ground will be broken for the first part of the building, illustrated here. Cost of this central unit is estimated at $47,000.

To develop the church program further, the full-time service of Donald F. Hursh, recent Bethany graduate, has been engaged. The district and the Brotherhood share in meeting the salary of the pastor. Last summer a parsonage valued at $15,000 was erected at the corner of Kenwood and Beacon streets. Th parsonage basement is used for wor ship services now.

Working together has been an im portant factor in this group's uniqu fellowship. More than 1,000 hours o labor were donated by members pre vious to the completion of the par sonage in November 1952. "Everyon accepts responsibility for a job tha is to be done," commented one mem ber. "This working together, as we as our recreational activities, ha helped mold our friendships," h added. "Our pastor would like t launch a craft program, particularl woodworking, to interest the boys c the areas."

Further evidence of the determi nation and loyalty of this enthusi astic group is denoted in thei sharing of resources. Ninety pe cent of the members tithe. A every-member canvass has bee made and at the time of joining th members are asked to commit bot time and money. "We have adopte a budget of $5,642 for the year Pastor Hursh reports. "The way looks now our giving is likely to g over $6,000." Some of the membe have taken additional jobs on Satu days in order to have more mone to contribute toward the buildin effort.

Extension of fellowship to mor than 107 families in the neighbo hood found to be interested in th Church of the Brethren is of prim concern. The church finds the com munity receptive and friendly. Si hundred homes are under constru tion west of the church and a simil area is to be developed north of th Brethren site

The church has called Wilbu Snyder and Herbert Beck as deacon and has ordained Charles Anderso to the ministry (he is now studyin at Bethany Biblical Seminary an serving the LaPorte church in Ind ana). Paul M. Weaver, who is no junior high and camping director f the Church of the Brethren, is charter member of Beacon Heights



Beacon Heights Parsonage

nniversaries and Weddings

Anniversaries

Brother and Sister Clyde Haney ob-rved their golden wedding anniversary ig. 13-15, 1954. Besides six children, ey have fourteen grandchildren and o great-grandchildren.—James H. Mor-, Tampa, Fla.

Mr. and Mrs. Otho Pobst celebrated eir golden wedding anniversary with family reunion at Plain, Wash., in igust 1954. They were married Aug. 1904, in Cloverdale, Va. They have en residents of the Wenatchee Valley forty years and are charter members the Wenatchee Valley church.—Claude pel, Riverside, Calif.

Brother and Sister Timothy Waggoner lebrated their seventieth wedding an-versary on Aug. 17, 1954, at their home Morland, Kansas. They were married southern Iowa and went to western nsas shortly afterward. They are embers of the Quinter congregation. . Ernest Davis, Elgin, Ill.

Weddings

Arnold-Stern — Melvin Ray Arnold of merset, Pa., and Dorcas Elaine Stern of llsopple, Pa., in the Mt. Joy church, ne 26, 1954, by the undersigned.—John Geary, Mt. Pleasant, Pa.

Bartlett-Welch — Dale L. Bartlett of nsing, Mich., and Helen Welch of Lake essa, Mich., Sept. 4, 1954, at the thodist church, Lake Odessa, Mich., the undersigned.—Robert E. Martin, o, Mich.

Biddle-Claar—William Biddle of Wil-msburg, Pa., and Shirley Claar, Aug. 1954, in the Albright church, by Bro. I. Pepple.—Mrs. D. I. Pepple, Woodbury,

Dellinger-Smeltzer — Garland Dellinger d Jane Ann Smeltzer, in the Arcadia urch, Aug. 8, 1954, by the undersigned. Darrell C. Fryman, Arcadia, Ind.

Jensen-Longenecker—John Edward Jen- and Shirley Lois Longenecker, both Tonasket, Wash., in the Ellisforde urch, Aug. 7, 1954, by the undersigned. M. G. Blickenstaff, Tonasket, Wash.

Lozier-Diaz—Donald Lozier of Warsaw, l., and Miné Diaz of Westfield, N. J., g. 15, 1954, in the Garwood Presbyterian urch, N. J., by Rev. Erie Tongher.—Mrs. na E. Hanawalt, Pierceton, Ind.

Martz-Unglaub—Marvin Dale Martz of . Pleasant, Pa., and Pearl J. Unglaub of tsburgh, Pa., in the Mt. Joy church, g. 21, 1954, by the undersigned.—John Geary, Mt. Pleasant, Pa.

McManamy-Baird—Vance K. McManamy d Florence V. Baird, in the Twenty-hth Street church parsonage, Altoona, , Aug. 21, 1954, by the undersigned. C. H. Cameron, Altoona, Pa.

Miller-Whitehead—Thomas Reginald Mil- of Middlebury, Ind., and Mariette Mae itehead of Warsaw, Ind., in the North nona church, Ind., Aug. 8, 1954, by ster Young and Claude Wolfe.—Mrs. na E. Hanawalt, Pierceton, Ind.

Moxley-Burk—Melvin U. Moxley of Mt. y, Md., and Mildred E. Burk of Upper- Md., March 20, 1954, in the Monrovia sonage, by the undersigned. — J. Ira tzker, Monrovia, Md.

Routzhan-Royer—Robert Eugent Routz-n of Frederick, Md., and Fay Elizabeth yer of Hagerstown, Md., in the Long-adow church, Md., by the undersigned. Robert A. Schreiber, Hagerstown, Md.

St. Clair-Cline—Paul St. Clair and Joan ne, both of Vienna, Va., in the Oakton urch, Va., Aug. 7, 1954, by the under-ned.—Marvin E. Clingenpeel, Vienna,

Steele-Mock—George Everett Steele of lkerton, Ind., and Doris Jean Mock New Paris, Ind., July 17, 1954, in the ne of the bride's parents, by her father, undersigned.—Virgil Mock, New Paris, .

Stever-King—Paul Freeberg Stever and Phyllis Ann King, in the Twenty-eighth Street church, Altoona, Pa., Aug. 7, 1954, by the undersigned. — C. H. Cameron, Altoona, Pa.

Taylor-Denlinger—William H. L. Taylor, Jr., of Lewisburg, Ohio, and Joann Denlinger of Clayton, Ohio, in the home of the bride, Aug. 22, 1954, by the undersigned.—Hugh Cloppert, Dayton, Ohio.

Todd-Pebley—Harold Raymond Todd of Long Beach, Calif., and Anna Marie Pebley of Anaheim, Calif., in the Killingsworth Chapel, Long Beach, Calif., Aug. 21, 1954, by Robert E. Richards.—Mrs. Homer E. Fike, Long Beach, Calif.

Trowbridge-Achey—Richard Trowbridge and Martha Achey, both of Carthage, Mo., in the Carthage church, Aug. 22, 1954, by the undersigned.—Ethmer Erisman, Fairview, Mo.

Troyer-Stuckman—Robert J. Troyer of Elkhart, Ind., and Mary Lou Stuckman of Nappanee, Ind., in the Union Center church, May 30, 1954, by Herbert Fisher. —Mrs. Dorothy Stuckman, Nappanee, Ind.

Uhler-Myers—Kempher Uhler of Annandale, Va., and Patricia Myers of Fairfax, Va., in the Oakton church, Va., Aug. 14, 1954, by the undersigned.—Marvin E. Clingenpeel, Vienna, Va.

Vanderhoff-Phillips — Richard Henry Vanderhoff, Jr., of Long Beach, Calif., and Ruthe Alyce Phillips of Midway City, Calif., in the Long Beach church, Aug. 28, 1954, by Robert E. Richards.—Mrs. Homer E. Fike, Long Beach, Calif.

Warfield-Hoffman—John O. Warfield, Jr., of Woodbine, Md., and Ethel M. Hoffman, March 28, 1954, in the Monrovia church, by the undersigned.—J. Ira Metzker, Monrovia, Md.

Wolgemuth-Huber—Carl H. Wolgemuth of Bareville, Pa., and Lois M. Huber of Leola, Pa., in the Bareville church, Aug. 21, 1954, by the undersigned.—Harry O. Wolgemuth, Bareville, Pa.

Zook-Shively—Paul E. Zook and Mari Etta Shively, both of Ft. Wayne, Ind., in the Ft. Wayne church, Aug. 14, 1954, by the undersigned, father of the groom.—Carl E. Zook, Ft. Wayne, Ind.

Zunkel-Schrock—Wayne Zunkel of Elgin, Ill., and Grace Schrock of Middlebury, Ind., in the Middlebury church, Aug. 28, 1954, by Mark Schrock, father of the bride, and the undersigned, father of the groom.—Charles E. Zunkel, Elgin, Ill.

Obituaries

Albaugh, Mary, daughter of William and Maria Striker Snider, was born in Harrison County, Ohio, and died Aug. 30, 1954, in New Philadelphia, Ohio. She is survived by two sons, two daughters, three grandchildren, two great-grandchildren and three sisters. Funeral services were held at the New Philadelphia church by Willis B. Stehman. Interment was in the East Avenue cemetery, New Philadelphia, Ohio.—Alta B. Stehman, New Philadelphia, Ohio.

Arno, Julia Ann, daughter of George and Celesta Messimore Elkins, was born June 23, 1885, in Kosciusko County, Ind., and died July 21, 1954. In 1915 she was married to Walter Arno, who preceded her in death in 1946. To this union was born one son. She was a faithful member of the Union Center church for many years. Surviving are one son and five sisters. Funeral services were conducted in the Union Center church by her pastor, Herbert Fisher, assisted by Bro. John Frederick. Burial was in the church cemetery.—Mrs. Dorothy Stuckman, Nappanee, Ind.

Boyd, William, son of Colin and Barbara Boyd, was born Jan. 24, 1893, in Louisville, Colo., and died Aug. 20, 1954, at his home. He is survived by his wife, Elsie, five daughters, four sons, ten grandchildren, three sisters and four brothers. Funeral services were conducted in the Berry funeral home with Bro. Kenneth Frantz officiating. Burial was in the Virden cemetery.—Elsie Royer, Virden, Ill.

Burgess, Rosanna E., daughter of Otey T. and Mary Ann Lester Reed, was born July 5, 1864, in Floyd County, Va., and died June 13, 1954, at the home of her daughter in New Windsor, Md. She was a member of the church for many years. Surviving are one daughter, nine grandchildren and twenty-nine great-grandchildren. Memorial services were held in the Fairview church, Va., by Bro. A. N. Hylton. Burial was in cemetery near the church.—Edward C. Bixler, New Windsor, Md.

Cotton, Ella Batdorf, died Aug. 7, 1954, at the age of eighty-eight years. Her husband, James Cotton, preceded her in death in April 1954.—Christine Rosenberger, Philadelphia, Pa.

Green, Annie Belle, daughter of John W. and Alice Nusbaum Baker, was born March 14, 1885, in Frederick County, Md., and died July 22, 1954, at her home near New Windsor, Md. She was a member of the Edgewood church. Besides her husband, William H. Green, she is survived by seven children, twelve grandchildren, one great-grandchild, two brothers and two sisters. Funeral services were held at the Hartzel funeral home, New Windsor, Md., by the undersigned and Bro. Byron N. Flory, Jr. Burial was in the Pipe Creek cemetery.—Edward C. Bixler, New Windsor, Md.

Hartman, Ophelia, daughter of Joseph and Esther Kline Seese, was born in Olive Township, Ind., Nov. 8, 1883, and died July 18, 1954. On Sept. 29, 1909, she was united in marriage to Elias Hartman, who preceded her in death. She was a member of the Elkhart Valley church. Surviving are one half-brother. Funeral services were held in the Olive Mennonite church by her pastor, John McCormick. Interment was in the Prairie Street cemetery.—Mrs. Viola McCormick, Elkhart, Ind.

Haynes, Lucy Wells, was born April 22, 1876, in Henry County, Va., and died July 18, 1954. She was a member of the Mt. Hermon church. Surviving are her husband, I. N. Haynes, seven daughters and four sons. Funeral services were held in the Mt. Hermon church by her pastor, Galen B. Crist, assisted by Bro. J. B. Peters. Interment was in the church cemetery.—Mrs. Alfred Nolen, Bassett, Va.

Housour, Paul Edward, son of Floyd and Anna Johnson Housour, was born in Harrison Township, Ind., March 4, 1916, and died in Goshen, Ind., July 19, 1954. He was a member of the Elkhart Valley church and served as Sunday-school superintendent and teacher. On Oct. 11, 1936, he was united in marriage to Fern Stauffer. Besides his wife he is survived by his parents, two brothers and one sister. Funeral services were held at the Elkhart Valley church by Bro. John McCormick. Interment was in the Violett cemetery, Goshen, Ind.—Mrs. Viola McCormick, Elkhart, Ind.

Jacoby, Iva, daughter of Philip and Mary Markley, was born July 21, 1878, near Skippack, Pa., and died Aug. 2, 1954. She was married to Elmer A. Jacoby, who died Feb. 2, 1951. While a student at Juniata College, she became a member of the church and was an active member for many years in the Germantown church and later in the First church, Philadelphia. She was also teacher of the Help One Another class. Surviving is one daughter. Services were conducted by Bro. William I. Book. Interment was in the Skippack cemetery.—Christine Rosenberger, Philadelphia, Pa.

Kenaga, Menno S., was born Nov. 19, 1857, in Champaign County, Ohio, and died Sept. 3, 1954, at his home in Dunlap, Ind. He was a member of the Elkhart Valley church and served as a deacon for sixty-three years. On Jan. 1, 1884, he was united in marriage to Mary Alice Plank. Besides his wife, he is survived by four sons, thirteen grandchildren, twenty-six great-grandchildren and five great-great-grandchildren. Funeral services were held at

the Elkhart Valley church by George Stull and John McCormick. Interment was in the Prairie Street cemetery.—Mrs. Viola McCormick, Elkhart, Ind.

Moore, Rolla Francis, son of John and Ann Calvert Moore, was born Sept. 5, 1876, near Lawrenceville, Ill., and died Aug. 19, 1954, at Orleans, Ind. In his youth he joined the church at Allison Prairie, Ill. He was married to Hettie Steffy, who preceded him in death. His second marriage was to Dessie Manlove. Surviving are his wife, two sons, two stepdaughters, four grandchildren, two sisters and one foster sister. Funeral services were held at the Boyd parlors by Rev. Burris of the Baptist church. Interment was in the Orleans cemetery.—Flossie E. Hartman, Royal Center, Ind.

Padgett, Clara Lena, daughter of Pascel E. and Sarah Thomas Braden, was born Feb. 27, 1874, and died July 23, 1954, at her home in Waynesboro, Va. She was a faithful member of the church for thirty-one years. Surviving are three daughters and one brother. Services were conducted in the Waynesboro church by Bro. Lawrence Durr and Bro. D. B. Garber. Interment was in the Riverview cemetery. —Mrs. R. B. Landes, Waynesboro, Va.

Phillips, John W., son of John Wesley and Ellen Hoffmaster Phillips, was born Oct. 17, 1884, near Augusta, Md., and died May 12, 1954, at Frederick, Md. On Dec. 24, 1912, he was married to Margaret Holder, who preceded him in death by four months. He was a member of the Brownsville church, where he had served as a deacon for many years. He was also a teacher at the West Brownsville Sunday-school. Surviving are one son and three grandchildren. Funeral services were conducted by his pastor, Newton L. Poling, and John S. Bowlus in the Brownsville church. Interment was in the adjoining cemetery.—Mrs. John Jennings, Brownsville, Md.

Quann, Daniel P., son of William and Rebecca Quann, was born Dec. 21, 1873, in Orange County, Va., and died July 22, 1954, in Fredericksburg, Va. On July 20, 1902, he was married to Betha M. Weimer. To this union were born seven children. He was elected to the ministry about thirty years ago and spent his entire service in the Hollywood church, of which he was also a chartered member. Surviving are his wife, four sons, three daughters, twenty-three grandchildren, three great-grandchildren, five brothers and two sisters. Services were conducted by Bro. Davis Nolley of Nokesville, Va. Burial was in the Hollywood church cemetery.—Bertha Quann, Fredericksburg, Va.

Rhinenecker, Mary Elizabeth, daughter of John Elmer and Julia Myers, died July 5, 1954, at the age of forty-seven years. She was a member of the Locust Grove church. Surviving are her husband, Edgar Rhinecker, two daughters, three sons, eight grandchildren and her mother. Funeral services were held in the Locust Grove church by her pastor, the undersigned. Interment was in the adjoining cemetery.—J. Ira Metzker, Monrovia, Md.

Shriver, Emma Lee, daughter of Daniel and Sara Miller Shriver, was born Dec. 3, 1877, in Frederick County, Md., and died June 28, 1954. She was a faithful member of the church. Funeral services were held in the Hartzler funeral home, Union Bridge, Md., by the undersigned. Burial was in the Pipe Creek cemetery. —Edward C. Bixler, New Windsor, Md.

Sower, Dorothy Sarah, daughter of Korah and Katy Shafford, was born March 30, 1883, in Tipp City, Ohio, and died Aug. 23, 1954, at her home in Middleton, Mich. She was married to David E. Sower at North Manchester, Ind. To this union were born eight children. She and her husband served in pastoral duties in Northeastern Ohio for thirty years. Surviving are seven chilren, twenty grandchildren and three great-grandchildren. Services were conducted in the New Haven church by her pastor, Bro. Lloyd Evans, assisted by Bro. J. J. Cook. Burial was in the Bowne Mennonite cemetery near Elmdale, Mich.—Naomi Cramer, Middleton, Mich.

Wampler, Ruth E., daughter of Luther D. and Mary Garber Wampler, was born Aug. 14, 1907, and died July 24, 1954, at her home in Weyers Cave, Va. She was a member of the Pleasant Valley congregation and had served as teacher in and superintendent of the Sunday school. Surviving are her mother, one brother and two sisters. Funeral services were conducted in the Pleasant Valley church by her pastor, Samuel H. Flora, Jr., assisted by E. B. Craun. Interment was in the church cemetery. — Mrs. Frank L. Garber, Weyers Cave, Va.

Wolfe, Gary Douglas, son of James and Helen V. Wolfe, was born December 1946, in Altoona, Pa., and died Aug. 29, 1954, in Maryland, as the result of being struck by an automobile. Besides his parents, he is survived by one brother and one sister. Services were conducted in the Liebegott funeral home in Duncansville by the undersigned. Burial was in the Blair Memorial Park at Bellwood.—C. H. Cameron, Altoona, Pa.

In making bequests to the world work of the Church of the Brethren the following form is suggested.

"I give and bequeath to the General Brotherhood Board—Church of the Brethren, a corporation of the State of Illinois, with its principal office at Elgin, Kane County, Illinois, its successors and assigns, forever, the sum of ..... dollars ($.....) to be used for the purpose of the said Board as specified in its charter."

Where it is possible to make the intended gift during lifetime, inheritance tax and expense of administration will be saved. Funds may be contributed outright or given on a plan by which annuity (semi-annual payments) to the donor is continued for life. For further information write to H. Spenser Minnich, Financial Representative, 22 S. State Street, Elgin, Illinois.

Church News

Southern California and Arizona

San Diego—During July and August when we were without a pastor, the ministry and worship committee was responsible for the Sunday morning services. On Sept. 5 our new pastor and his wife, Brother and Sister Clarence Bowman, were installed by Bro. H. L. Ruthrauff. The Sunday school has been reorganized and a rally day service was held on Sept. 26. Several of our young people attended camp. The men's work organization has remodeled our church auditorium. The women of the church furnished money for a new heating system and have been having their regular weekly work meetings.—Mrs. Lewis Hyde, El Cajon, Calif.

Northern Iowa, Minnesota and South Dakota

Kingsley—We held a two-week vacation Bible school. Several of our young people attended the district CBYF rally at Worthington, Minn. June 20 was designated as Harry Wingert Day in our church with a dinner at the noon hour and Bro. Merlin Miller of Kansas City, Kansas, as guest speaker for the afternoon program. Bro. Wingert has been a long-time minister in the church. At our council meeting on Sunday, July 18, officers were elected for the coming year. The men of the church have been remodeling and making other improvements at the parsonage and church. Our ladies' aid meets once a month in different homes for social and business meetings. They also meet once a month in the church for quilting and relief sewing. Several of our juniors attended camp at Pine Lake. Our pastor and three other persons from our congregation attended district meeting.—Mr. Darrell Shever, Correctionville, Iowa.

CAP GOODS

We furnish highest quality nylon and silk nets, nylon and ninon chiffons and organdy. All stiff finish. Reduced prices on nylon. Samples free.

R. E. Arnold, Elgin, Illinois

Middle Missouri

Kansas City—Brother Ray Hodgden a his wife were our representatives to A nual Conference. Eighteen people we chosen to be on a planning committ for our new church building proje Twenty-two of our women attended t women's work rally at Leeton, Mo. O missionary circle gave the play entitl Soup, Sand and Sagebrush. Our moth and daughter banquet was served by t men. Three babies were dedicated o Sunday. Our church and the First Centr church, Kansas City, Kansas, sponsored music institute with Alvin F. Brightbill director. We also had a father and s banquet. During the absence of o pastor, Bro. Oliver Dilley preached f us. We had a vacation Bible school f two weeks during the month of Jun Three members have been recently r ceived by letter into our church. Br Ralph Skaggs was with us during the tin our pastor was attending the ecumenic conference at Bethany Biblical Seminar On Sept. 10 we closed our building canv campaign which was directed by M Harvey Hill of the Wells' organizatio We are looking forward to a new chur in the near future. On Sept. 19 Edwa K. Ziegler was guest speaker at whi time a service was held for the dedicati of our pledges. This service was also o home-coming day with a basket dinn at the noon hour. Our love feast was he the first Sunday evening in October.—Mr Gertrude Gaba, Kansas City, Mo.

Southern Missouri and Arkansas

District Meeting — The seventy-four district conference for Southern Missou and Arkansas was held in the Greenwo church near Mountain Grove, Mo., Au 12-15. Bro. D. Eugene Lichty served moderator, Bro. George W. Harvey reading clerk and Bro. Ethmer Erisman writer. Twenty-one delegates from elev churches composed the delegate bod The district adopted a reorganization pl which was sponsored by the district boa of administration. The proposal w adopted to incorporate the district boa of administration. The time of the distri fiscal year was changed to begin Oct. and end Sept. 30 each year. The distri budget was increased by about fifte per cent over that for the past year. Ne year's meeting will be in the Shoal Cre church, Fairview, Mo. Bro. Edward Ziegler was guest speaker throughout the sessions. Our state fieldman, Br Ralph Skaggs, an exchange Germ student and two B.V.S. workers who ha been serving in our district were also wi us for the meetings. Bro. Alva C. Fi was chosen as the new moderator wi Bro. Ethmer Erisman as assistant. Br Glen E. Trowbridge of the Carthage chur was named 1955 Standing Comittee del gate with Bro. Ethmer Erisman as alte nate.—Orin Harvey, Joplin, Mo.

Texas and Louisiana

Roanoke—Sisters Velva Jane Dick a Veda Liskey from the African mission fie were in our church showing pictures a telling of their work. One baby w dedicated at a morning service. T women's work group held a tea as climax to the study on the Navajo Indian Several boxes of clothing have been se for overseas relief. Bro. Wayne Shirk was with us again this year as summ pastor. Our church people are enjoyi

e family life library purchased by the strict. Brother and Sister D. W. Bitger were with us for our family camp Lake Arthur. The camp project was ing expenses for Gayle Stern, daughter Irvin and Patty Stern, who are leaving the India mission field. The young ople presented the play, A House on Rock, with the proceeds going for expenses of those attending the Nanal Youth Conference. Eighteen of our embers attended district meeting at lfurrias, Texas. Our two-week Bible hool was held in co-operation with the ited Brethren church. Edna Lein and net Mummert, volunteers who have en with us since last November, and ir other young people and one adult m our church attended the National uth Conference at Anderson, Ind. The ung people had a community recreanal program during part of the sumr.—Mrs. Paul H. Metzger, Iowa, La.

Northern Illinois and Wisconsin

Dixon—A program and farewell were ld for our former pastor and his wife, other and Sister John Blough. Bro. ough is now serving the Illinois Council Churches. Bro. Mark Burner served pastor during the month of June and o. Dale Young for the following two nths. Our new pastor, Don Snider, umed his duties the first of September. o. Wenger of Franklin Grove talked ncerning women's work at the July eting of the missionary society. Brothand Sister Olden Mitchell and Marian tterbaugh attended Annual Conference. We were also represented at the National Youth Conference. Seven from our church participated in the annual Dixon leadership training school. We have been represented at the various camps at Camp Emmaus this year. Our church participated in the union Bible school. A contribution from the school was used for the migrant work in Illinois. Children from the kindergarten and primary departments gave a contribution to aid in the work with the American Indians. The B.V.S. goats have been shipped overseas.—Mrs. Dwight Butterbaugh, Dixon, Ill.

Sterling—Our new pastor, Bro. Roy Johnson, and his wife have moved into the parsonage. Bro. Johnson preached his initial sermon on Aug. 29 on the subject, Christians Make History at Evanston. On Sept. 2 a reception was held for the Johnsons. A number from our church attended district meeting in Elgin. Mrs. William McCoy and Lawrence Coats served as delegates. Our church sponsored two representatives to the National Youth Conference at Anderson, Ind. —Katherine A. Miller, Sterling, Ill.

Southern Illinois

Peoria—We had our vacation church school the last week in July and the first week in August with our pastor and his wife as deans of the school. The quarterly district men's meeting was held at our church, with Willard Powers of Mt. Morris, as guest speaker. The young people's group sponsored an ice cream social with proceeds to be used for an outdoor bulletin board. At a special council a new organizational plan was accepted. Our pastor, Bro. J. F. Baldwin, and his wife, served at youth camp in Astoria one week in August. Six from our church attended the opening session of the World Council of Churches in Chicago. A younger married couples class has been organized in our Sunday school. A group from Idaho who were on their way to the National Youth Conference was with us on Sunday, Aug. 22. An all-church picnic was held in their honor with the visiting group in charge of the evening vespers.—Mrs. D. S. Myers, Peoria, Ill.

Middle Indiana

Peru—As a result of our spring meetings, ten persons were baptized into our church. We again have a 100% Messenger Club. Graydon Snyder, a member of our church, who graduated from Bethany Seminary this past spring, brought our morning message one Sunday. Bro. Oberlin conducted a consecration service for five babies and their parents. Brother and Sister Harlan Brooks were with us for both morning and evening services one Sunday. Twelve persons from our church attended Annual Conference at Ocean Grove. One Sunday evening our choir gave a musical entitled, The Christian Way of Life in Song. Bro. Floyd Sonafrank was re-elected Sunday-school superintendent and Bro. Edward Kintner, elder. Bro. Charles Oberlin was asked to remain as pastor for an indefinite period. The five east-end churches of Peru held Sunday evening union services during July and August. A large number from our church attended the various camps at Camp Mack during the summer. Our ladies' aid is mending and preparing used clothing for relief. Clothing, grease and eyeglasses were picked-up by the Brethren Service truck for relief work. Brother and Sister John Kraning were our delegates to the district meeting at the Eel River church. Approximately forty people went to Chicago on a chartered bus for the great Ecumenical Festival of Faith. —Mrs. Lamoin Lawson, Peru, Ind.

Southern Indiana

Kokomo—The young adults sponsored a public auction with the proceeds for the building fund. Our church choir gave a concert one Sunday evening. Brother and Sister Richard Speicher represented our church at Annual Conference. Daily vacation Bible school was held for a two-week period. Bro. Ralph Schlosser of Elizabethtown College was with us for a meeting July 8-11. Some of our juniors, intermediates and young people spent a week at Camp Mack during the summer months. The Homebuilders class is selling Christmas cards and other stationery items as their project with the proceeds being used for the building fund. Bro. J. Paul Kendall was delegate to district conference. Some of our young people attended the National Youth Conference at Anderson.—Mrs. Ethel Schelbert, Kokomo, Ind.

Northeastern Ohio

Baltic—Since our last report our women's work group met several days and redecorated the church kitchen. They also collected feed sacks and other relief material for the Puerto Rico project. Seven of our women attended the women's work rally at Camp Zion. The interior of our church was recently redecorated. During the revival meetings, our pastor, Bro. Guy S. Fern, brought messages on the beliefs and practices of our church. Love feast was held at the close of these meetings. Several of our Sunday-school teachers helped with the community vacation Bible school. Our pastor served as a delegate to Annual Conference. We had a children's day program. Bro. Fern conducted a consecration service for five babies. A number of our children attended Camp Zion during the summer. —Mrs. Irene Zeimer, Baltic, Ohio.

Daily Devotional Guidance for the Entire Year



by E. STANLEY JONES

Select the books of your choice from the list by this favorite author that are listed below.

ALL ARE POCKET-SIZE FOR EASY HANDLING.

$1.50 each

Growing Spiritually
Noted for original ideas and workable techniques. . . . How to obtain relief from tensions, jealousy, hatred, and other personal sins.

The Way to Power and Poise
Develop personal calm and poise in a world of hurry, worry, and frustrations. This book will guide you to the springs of power and poise from day to day.

Abundant Living
Over 750,000 copies of this twentieth-century classic have been printed in the American edition alone. A guide toward mental and spiritual maturity.

The Way
A dynamic guide for all who really want to follow the Christian way.

How to Be a Transformed Person
A practical approach to practical problems in a language all can understand.

Order from

BRETHREN PUBLISHING HOUSE . . . Elgin, Ill.

Southern Ohio

Brookville—At our last council a standing vote of appreciation was given to our elder, Bro. Oliver Dearing, who is leaving our district. Our new elder will be Bro. John Good of West Alexandria. Seven members were received into our church by letter. Don M. Kinsel, a former member of our church, was licensed to the ministry in the South Whitney church, Ind. Our community Bible school was held June 28—July 9. Sunday evening guest speakers have been J. O. Nisewonger, who gave information on the United Nations, Ralph Sherfy of New Carlisle, A. A. Conklin, recently with Farm and Home Administration, and Brother and Sister Forest Eisenbise of Texas, who showed slides of their trip to Europe, the Holy Lands and India. On the Sunday of the pulpit exchange, Bro. Ellis Guthrie of Eaton was our guest speaker while our pastor, Bro. James Boitnott, was in the Pleasant Hill church. Bro. Earl Correll was guest speaker on June 13. At the July homebuilders meeting, Frances McDonald reviewed the book, Recovery of Family Life, by Elton and Pauline Trueblood. Vera Lutz from our congregation recently began working in the General Brotherhood office in Elgin. A school of life and leadership will be held at our church each Monday evening from Oct. 18—Nov. 22 for all churches in the Brookville area. The school is under the direction of the Greater Dayton Church Federation. Bro. James H. Beahm, our former pastor, will be our evangelist Nov. 7-14.—Mrs. W. Russell Miller, Brookville, Ohio.

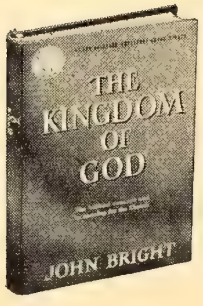
Eastern Pennsylvania

Long Run—After moving into our newly remodeled church building, we observed family night one Sunday evening. The St. Matthew Reformed church junior choir presented a program for us. A guest speaker from the Pennsylvania Temperance League brought a morning message one Sunday. Bro. Ammon Merkey was our evangelist for a series of meetings. Bro. Milton Hershey of Manheim, Pa., was in charge of the first love feast in our new building. Guest speakers for our dedication services were Bro. Clyde Weaver, Bro. Michel Kurtz, Bro. Milton Hershey, Bro. Samuel Meyers and Bro. Joseph Moyer. In the absence of our pastor one Sunday morning, Bro. George Daubenspeck was in charge of the services. We had an average attendance of 133 at our Bible school. A few of our number attended the Sunday-school missionary meeting at the Shamokin church.—Marguerite Fitter, Richlandtown, Pa.

Middle Pennsylvania

Albright—One June 27 Brother and Sister Harrison Frantz, representing Bethany Hospital, were with us for the evening service. Our daily vacation Bible school was held with an average attend-

THE KINGDOM of GOD



The Biblical Concept and Its Meaning for the Church

by JOHN BRIGHT

This title is suggested as an excellent source book for the interpretation of the meaning of the Brotherhood Theme for 1955-56—"Seek First His Kingdom."

To every preacher, teacher, and Bible reader, "The Kingdom of God" is a familiar and much-used phrase. Here Dr. Bright explores its Biblical meaning—its history, usage, and various interpretations—and finds that the kingdom concept embraces the total message of the Scriptures. Against this background he relates the message of the Kingdom of God to the contemporary world and church.

Here is vivid awareness of the unifying theme of the Bible—its redemptive summons to every individual and its challenge to the living church.

228 pages. Cloth. $3.75

Order from

BRETHREN PUBLISHING HOUSE . . . Elgin, Ill.

Brethren Placement and Relocation Service . .

This column is conducted as a service to our people. The right to and reject is reserved. Since no verif tion of ads is made no responsibility be assumed. **In writing about any please give the number.** Unless other specified address all correspondence Brethren Service, General Brotherh Board, 22 S. State St., Elgin, Ill.

No. 2. For sale: 120-acre dairy poultry farm, 20 stanchion milking b houses for 1,200 laying hens. Buildi fencing and drainage good; 105 acre cultivation and good productivity. C to North Manchester, Ind. Write: Cha Fisher, 406 E. Third St., North Manche Ind.

No. 3. Elderly gentlemen wishes s capable person to accompany him assist in driving to Chicago the last w in September. Also someone for return trip the middle of October. dress: Lenn W. Smith, 5629 Sawmill R Paradise, Calif.

No. 4. Wanted: Position on dairy other type farm by 36-year-old man wife with family of 2 boys, 5 and 11 y old. Have had 18 months experience large dairy farm. Ex-C. P. S. man good standing in community. Good b ness experience, exchange referer Write: Brethren Service Commiss General Brotherhood Board, 22 S. S St., Elgin, Ill.

No. 5. Wanted: Librarian and inst tor in economics and business admini tion, Adrian College, Adrian, M Degrees required, B. L. S. with Mas preferred and Master's respectively. C ty seat town of 20,000 people. Write E. Klein, President, Adrian Coll Adrian, Mich.

No. 6. For sale: At a discount to right people, 5 apt. house and 3 cott close in, one mile from Winter P Church of the Brethren. Fast gro town, home of Rollins College and joining Orlando. Reason for selling — Write: B. D. Bowen, 238 W. Morse B Winter Park, Fla.

No. 7. Two Brethren girls want pos in hotel. Advancement desired. W Brethren Service Commission, 22 S. S St., Elgin, Ill.

No. 8. Wanted: Work in an old f home, hospital or institution. Can do kind of work, would rather help with nursing if that would be needed. W Brethren Service Commission, 22 S. S St., Elgin, Ill.

No. 9. For sale: Six-room house garage, one mile west of Argonia, Kan Write: Ralph Mercer, Argonia, Kansa

No. 10. For rent: House, one-half b from the Church of the Brethren. quate heat. Write: Mrs. Gertrude P 201 N. Grove, Oak Park, Ill.

No. 11. For sale: Reversible ch pews, 42 painted, 18 feet @ $1.00 ft oak finish, 20 feet @ $2.00 ft. Co parsonage, First Church of the Breth 709 W. King Street, York, Pa.

No. 12. Wanted: A high-school teac and a woman to serve as kitchen mana The need is urgent, the work delig in a real Christian atmosphere. W G. E. Drushal, Lost Creek, Ky.

No. 13: Help wanted: Single or mar man for broiler and turkey productio Northwestern Ohio. Write: Bret Service Commission, General Brotherh Board, 22 S. State St., Elgin, Ill.

No. 14. For sale: Hilco automatic d cator, model No. 4, open drum. Tops church bulletins, etc. $40.00 or best o Works like new. Write: Rev. Carl Yo Shelocta, Pa.

ce of ninety-four children. At our arterly council on Sept. 1, officers were cted for the coming year. Bro. Emmert ederick was retained as elder. Brother d Sister D. I. Pepple and Sister Grace Johnson were elected delegates to trict meeting. Our fall revival meetings re held with Bro. Hartman Rice of ady Grove, Pa., as evangelist.—Mrs. D. Pepple, Woodbury, Pa.

Martinsburg—At a Sunday evening serv- Dr. J. W. Hershberger and his wife ked and showed pictures of their visit the Holy Lands and to the Brethren rvice projects. The closing service for community Bible school was held in r church. Children's day was observed ne 13. In the evening of the same day, women's work group sponsored a gram with Mrs. Paul Keller as speaker. r church had the distinction of being med the outstanding rural church for year in the Eastern Region. During absence of our pastor, Bro. C. O. Beery ught the morning message. The pastor d the four delegates to Annual Confer- e gave reports of the meetings. At our nmer council meeting, Bro. Forney was elected presiding elder. The women's rk has been earning money and dis- sing it for missions and relief ma- ials. Our men's work placed church d signs at the highways leading to rtinsburg. Ten of our CBYF group ended the National Youth Conference. orts of the conference were given at Sunday morning service. During the tor's vacation, Roscoe Wareham and K. Ziegler were with us. During the nth of August, the adult Sunday-school sses combined and had Bro. A. R. fman of La Verne, Calif., and Richard reham of McPherson, Kansas, as guest chers. At the service on Aug. 1, Barbel e, an exchange German student who d for the past year in the home of son Burket, gave a farewell talk. Since last report one has been received into church by baptism. Our church was resented at the various camps at Camp mony. The district leadership training ool will be held in our church for Monday evenings, beginning Sept. 27. Irs. C. O. Beery, Martinsburg, Pa.

E. Pennsylvania, New Jersey, New York and N. Delaware

hiladelphia, Drexel Hill—Our church has a membership of fifty-seven. ce our last report, we have received ty-five by letter and eighteen by tism into our fellowship. Final settle- nt has been made for the church perty. As part of the district-wide ngelistic crusade, Bro. Nevin Zuck ducted evangelistic services. Bro. Guy st also held a series of meetings in our rch. Since the first of the year, fifteen dren have been dedicated. The men women both have organized groups. ing the winter and spring months, a munity religious census was taken by pastor and a number of interested nbers.—Rosaline Burns, Drexel Hill, Pa.

Southern Pennsylvania

ork, First—Recent guest speakers have uded J. Vernon Grim, Stewart B. ffman, Earl N. Bergerstock, M. M. gher and Dr. Roy E. Pfaltzgraff. Bro. l E. Myers conducted our series of ngelistic meetings. We have used the s, Man, One Family, and For Every d. The religious drama, The Terrible k, was presented in our church. A ice was conducted for the consecration young children and their parents. dren at Worship was the title of a ram presented by the children on dren's day. Dedication services were during the summer for our new organ for a new pulpit Bible. At a Sunday ning service, the young people con- ed a forum on the influence of tele- n. Our daily vacation Bible school held for a two-week period. Annual ference delegates, Brother and Sister l Hershey, Mrs. Naomi West and on Baugher, and a district delegate,

The KNOW YOUR BIBLE SERIES

Helpful to pastors, teachers, laymen and students

This inexpensive set of twelve booklets, plus the Leader's Guide, is the answer to the long-felt need for a practical aid to Bible study for all. These books, developed by Dr. Roy L. Smith, are more and more being used in most of the Protestant denominations. An outline of the areas covered is given below:

No. 1 How Your Bible Grew Up (Introductory)

No. 2 The Bible and the First World State (Amos, Hosea, Isaiah, Micah)

No. 3 Writing Scripture Under Dictators (Deuteronomy, Zephaniah, Nahum, Habakkuk, Jeremiah, Lamentations)

No. 4 Refugees Who Wrote Scripture (1 & 2 Samuel, 1 & 2 Kings, Joshua, Judges, Ezekiel, Second Isaiah)

No. 5 The First Jewish Bible (Genesis, Exodus, Leviticus, Numbers, Deuteronomy)

No. 6 Jewish Thinkers and Propagandists (Haggai, Zechariah, Obadiah, Malachi, Nehemiah, Ezra, Ruth, Joel, Jonah, 1 & 2 Chronicles, Daniel, Esther)

No. 7 Jewish Wit, Wisdom, and Worship (Proverbs, Job, Ecclesiastes, Song of Solomon, Psalms)

No. 8 Paul Launches the New Testament (1 & 2 Thessalonians, Galatians, 1 & 2 Corinthians, Romans)

No. 9 Paul Writes Scripture in Prison (Colossians, Philemon, Philippians, Ephesians)

No. 10 Three Letters and Five Tracts (1 & 2 Timothy, Titus, James, Hebrews, 1 and 2 Peter, Jude)

No. 11 The John Books (The Fourth Gospel, 1, 2 and 3 John, Revelation)

No. 12 Three Gospels and a History (Matthew, Mark, Luke, Acts)

35c per copy; 6 for **$1.90**; 12 for **$3.50**
64 pages, size 6 x 9

A Leaders Guide for the Know Your Bible Series. **25c per copy**

Twenty minutes a day with one of these booklets will open a fascinating storehouse of knowledge and inspiration and set one on the way to becoming well informed about the Bible.

Order one copy or the complete set from

BRETHREN PUBLISHING HOUSE . . . Elgin, Illinois

Chester Royer, presented reports of the various meetings. Brethren M. M. Baugher and Stanley S. Dotterer were recently ordained to the eldership. During the summer months our church co-operated with neighboring churches in union vesper services. Our women's work sponsored a foodless banquet. The re-organization meetings for the men's work and women's work were held following the annual corn roast. Uta Merkwitz, an exchange student who worshiped with us during the past year, recently returned to her home in Germany.—Mrs. Esther M. Hershey, York, Pa.

Western Pennsylvania

Mt. Joy—Since our last report, nine have been baptized and two rededicated into our church fellowship. At our regular council meeting, our pastor, John M. Geary, was elected elder. The junior, junior high and young people's classes of our Sunday school participated in a Bible quiz with five neighboring Sunday schools. Our Bible school was held with our pastor as dean. The offerings were divided between the hospital at Puerto Rico and the mission work among the Navajo Indians. The children of the Sunday school presented a program on children's day and another one on a Sunday evening. Ten babies were consecrated at a special service. Mrs. John Geary was speaker for our mother and daughter banquet. Recently improvements have been made in the church auditorium. The dedication service for the new windows was held with Bro. Wilfred Staufer, pastor of the Greensburg church, as guest speaker. Brother and Sister Geary were delegates to Annual Conference. Guest speakers have been Bro. Robert Hopkins and Bro. Gerald Deffenbaugh. A father and son fellowship supper was held at the church with Bro. E. M. Hertzler as speaker. Sunday evening services were continued throughout the summer and prayer meetings are held every Wednesday evening. — Miss Lois Horner, Mt. Pleasant, Pa.

MY NEW ADDRESS IS . . .

Name .....

R. D. or St. .....

P. O. ..... Zone ..... State .....

Help us to keep your Gospel Messenger coming by reporting any change in address promptly. **Please do not remove old address.**

Eastern Maryland

Baltimore, Woodberry—Our pastor, Albert C. Schue, represented us at Annual Conference at Ocean Grove. The speaker in our church during his absence that Sunday was Bro. Vernon Wilhelm, chairman of the ministerial board. Fall council was held the last Sunday night in September with our elder, Bro. Jacob Replogle, presiding. Our love feast will be observed the last Sunday evening in October. On Labor Day Sunday, following the morning worship, our congregation journeyed to Zion for dinner and an afternoon of fellowship. Our church was represented at Camp Peniel and at the Caledonia Camp for Boy Scouts during the summer. Our men's and women's groups meet jointly the last Tuesday night of the month for supper, business and fellowship. During the absence of our pastor, Rev. R. S. Chamberlain, who was supplied by the City Council of Churches, was with us for our morning service. Our church was also represented at district meeting in the Dundalk church.—Albert C. Schue, Baltimore, Md.

Meadow Branch—Our daily vacation Bible school was held with Lavinia C. Wenger and Bro. A. J. Caricofe, pastor, in charge. The offering from the school was equally distributed to relief through the Brethren Service Center and to the Fahrney-Keedy Brethren Home.—Lavinia C. Wenger, Westminster, Md.

Western Maryland

Oak Grove—Our pastor, Bro. Connell Chaney, and his wife and daughter attended Annual Conference with Sister Chaney serving as delegate. We had a consecration service for babies. Bro. Raymond Martin of Markleysburg, Pa., held a two-week revival meeting in our church in July. Several women from our group attended the women's workshop at Eglon, W. Va. We were host church to the September district women's group meeting. Our home-coming was observed Sept. 12, with an all-day program.—James A. Savage, McHenry, Md.

Eastern Virginia

Mt. Carmel, Eastern—During the summer months we had vacation Bible schools in each of the four church houses. Revival meetings were also conducted in each church. The pastor conducted a one-week meeting at the Mt. Lebanon house. As a result seven were baptized into the church fellowship. Carl Smith of Manassas, Va., and Jesse Robertson of Mt. Sidney, Va., were in charge of a two-week revival at the Pine Ridge house. As a result of these meetings, five were received by baptism into the fellowship. Bro. Paul I. Sanger of Roanoke, Va., held a one-week service at the Knights Chapel house with one being received by baptism. Ernest Muntzing and Max Fisher conducted a one-week revival at the Cedar Grove house and as a result five were baptized and one received by letter into the church. The Cedar Grove home-coming rally day program was observed on July 11.—Mrs. Lottie M. Bennett, Ruckersville, Va.

First Virginia

Roanoke, First—Reports of Annual Conference were given by the delegates, S. Earl Mitchell, Mrs. Lena Webster and Jay Bower. At an evening service in July, Brother and Sister W. W. Peters talked and showed pictures of their work with Brethren Service in Austria. At our council meeting on July 14, Bro. O. S. Garber was elected presiding elder for the coming year. Delegates to district meeting are Ronnie Bower, Mrs. Ne Brown, Mrs. D. O. Hale, Mrs. C. A. Sn and M. O. Waddell. During the morn service on July 18, one member received by baptism and one by letter i our fellowship. On the same day TV Chapel Hour was presented by church with Bro. S. Earl Mitchell speaker. At a joint meeting of the jur high and youth fellowship groups, Ra Rothenber was guest speaker. The fi For Good or Evil, was presented at evening service. On Aug. 1 our gu speaker was Bro. Norman Baugh general secretary for the Gene Brotherhood Board. Regional Confere was held in our church Aug. 2-4. the absence of our pastor, Bro. O. Garber had charge of the evening ser on Aug. 8. Our love feast was held 3. Bro. James Eshleman, pastor of Bridgewater church, conducted our ev gelistic services Oct. 10-17. On Sun evening, Aug. 15, a film portraying life of Christ was shown through courtesy of John M. Oakey, Inc. F from our church attended the Natic Youth Conference. Our pastor, Mitchell, was in attendance at the Ma nutta Springs' Bible conference. Spe services were held on Sunday morn Aug. 29, for the older folks with J. Showalter, C. S. Ikenberry and C. Trout as guest speakers.—Mrs. Lula Shickel, Roanoke, Va.

Second West Virginia

Elkins—Since our last report two h been baptized into our church. At council meeting, Brother and Si Nathan Vance were elected deacons. Sunday the firemen of our city visite our church. June 13 was the anniver of the first service held in our new chu building. Bro. Owen L. Shankster speaker for this special service. Minor Myers of Virginia held a week meetings for us during the month July. A representative of the Gideon B Society was in our church on Aug Our church was host to the district m ing Aug. 6-7. Bro. Charles Harsh Sister Ruth Bright served as delegate this meeting. In August six of our yo people and one helper attended our dist camp.—Edith M. Scrogum, Elkins, W.

Piano Arrangements

OF GREAT HYMN TUNES

$1.25

Forty-seven selections. These arrangements of hymn-tunes are for piano to provide music suitable for use in the worship service. Care in the selection has been taken to avoid an ornate and elaborate style that would call undue attention to the pianist's technique and ability. An effort has been made to preserve a devotional mood and style by avoiding theatrical effects and sentimental harmonizations characteristic of much so-called "evangelistic" music of the day.

Also the arrangements have been kept moderately easy so that the church pianist of average technical ability will be able to play them effectively.

Size 9 x 12 inches, plastic spiral binding assuring easy usage at the piano.

Order from

BRETHREN PUBLISHING HOUSE

Elgin, Illinois

Church of the Brethren
Gospel MESSENGER
OCTOBER 16, 1954



Grant Heilman

American Gothic

"THE pointed arch of a Gothic cathedral has long been regarded as a symbol of the aspiration of the men of the Middle Ages who raised their monuments to faith. The workmen in this picture do not have such lofty aspirations; neither do they regard their structure as a monument. For practical reasons they are building a sturdy barn that will withstand storms and shelter crops. Yet they are builders and their work can just as assuredly be dedicated to God as if they worked on a church. The strong lines of the roof, their conscientious labor, the importance of conserving the fruits of the earth — these are worthy motives for building well and building for God. The church must help them understand wherein their work can be holy; it must dedicate barns as well as temples to the glory of God; it must consecrate laymen as well as ministers to the vocation of Christian service.

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

Contributing Editors

A. G. BREIDENSTINE .... Lancaster, Pa.
JAMES H. ELROD ... Kansas City, Kansas
MRS. DWIGHT ENBERG .. Champaign, Ill.
DEAN L. FRANTZ ..... Mt. Morris, Ill.
JOHN C. MIDDLEKAUFF, Huntingdon, Pa.
LELAND A. NELSON .... Modesto, Calif.
LUCILE LONG STRAYER .....
..... North Manchester, Ind.
MURRAY L. WAGNER ..... Troy, Ohio
GLEN WEIMER ..... Arlington, Va.
LEVI K. ZIEGLER ..... Martinsburg, Pa.

THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Norman J. Baugher, General Secretary, and the Brethren House, Earl H. Kurtz, Manager, 16-24 S. State St., Elgin, Ill., at $3.00 per annum in advance. Life subscription, $50, husband and wife, $60. Entered at the post office at Elgin, Ill., as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

OCTOBER 16, 1954

Volume 103 **Number 41**

In This Number . . .

Editorial—
American Gothic 1
True and False Hopes 5
Neglected Doctrine 5
Kingdom Gleanings 16, 17

The General Forum—
The Privilege of Prayer. V. P. Mock .. 3
Teach Us to Pray (Verse).
Martha Neiderhiser Parker 4
Man of God. Kirby Page 4
On the Margin. A. G. Breidenstine 6
Where Shall I Pray? Leo Lillian Wise . 7
The Way (Verse). Enola Chamberlin .. 7
Money . . . How Much Do You Need It?
Ruth Griggs 8
The Family Counselor 10
Alternative to Catastrophe. Joseph Mow 11
The World Council Deals With Segregation and the Responsible Society ... 13
The Secret of Great Living.
Mildred Dove Caplinger 14
Reviews of Recent Books 15

News and Comment From Around the World 18

Brethren Service—
Are Bare Necessities Enough?
E. Harley Kline 20
At Home and Abroad 21
Overcoming Fear. Charles Nichols ... 21

The Local Church—
The Church and Older Adults.
J. H. Mathis 22

Our Mission Work—
The Rains Came. Marie Flory 24
Woodstock School Centennial Celebrations. Susan Stoner Shull 25
Dedication of the Manassas Church.
Mrs. J. M. Garber 26

READERS WRITE . . . to the edito

The Gospel Messenger welcomes letters commenting on editorials, articles and ne
Letters should be brief and brotherly.

Don't Excuse Alcohol

Surely no rational person can be against the teaching of facts which would prevent the ravages of alcohol on the individual and society. Let us call a spade a spade. Let us not excuse alcohol and the drinker with long-spun psychological theories about the human make up.

Our annual liquor bill is about $9,800,000,000. It is estimated that there are about sixty million drinkers in the U.S.

The best scientific estimates indicate there are seven million problem drinkers in the U.S. They are sometimes divided this way: three million heavy drinkers, three million addictive drinkers, and one million chronic alcoholics. It is estimated that these problem drinkers are increasing at the rate of a quarter of a million yearly in spite of all our efforts to cure them (The Scientific Temperance Journal, Vol. 62, No. 4). The moderate drinker thinks he can quit drinking whenever he wants to. But can he? A rehabilitated drinker has said, "Take it from one who knows, the only way you can handle your alcohol is to abstain."

We spend $250,000,000 a year to advertise $9,800,000,000 worth of liquor. The Supreme Court has held that the liquor traffic has no inherent right to exist. According to experts liquor is the number four health problem in U.S.

The liquor traffic knows it can not kill the church by fighting it; so it is attempting to destroy it by infiltrating the church and destroying it from within. It is the aim of the traffic to get men of their type entrenched in the churches as members of official boards so that the traffic will become respectable.

In the Gospel Messenger dated March 20, 1954, there is an article by DeForest L. Strunk under the heading, "The Psychological Basis of Alcoholism." Part of this article is very good, but I disagree with him in a number of points. He says alcohol is not the cause of alcoholism. I say it is the cause. He goes on with a long row of psychological theories as to how a person becomes an alcoholic or let us say a plain drunkard.

I see where Mr. Strunk gets his ideas. There is a school of thought that puts forth these high-sounding theories. There are several colle that are propagating it. They they have the new approach to alcohol problem. They say drinker is not a sinner; he is j a sick man, and that the cause not in the bottle but in the m The Bible says no drunkard sh inherit the kingdom of God. Th use a number of new terms su as *alcoholic, alcoholism, rehab tated alcoholic, dry alcoholics,* When I was a young man you ne heard these terms. We heard plain words *drunkard, drink drunkenness, wife beaters, whis brandy, beer, wine, hard cid* These spell drunkenness and bauchery in very plain words.

There is no mistake that liquor trade have put money i this new approach to the alco problem. It is very much like t new approach to the Bible.

I think our church and churches should work together a hard fight against the aw advertisement of liquor over ra and television, newspapers a magazines, etc.

In this congress the Langer H S-3294, takes the place of the Cap Bill. I urge all friends of temp ance to write your senators a representatives to support the bills against liquor advertisem In writing our senators to supp the legislation against liquor adv tising we should ask them support Bill S-3294.

I would like to urge all who interested in temperance to w your representative in Washing D. C., % House Office Building, support the Bryson Bill. If eno people write in, these bills will co to the floor of Congress and lik become laws.

I lay this duty on your heart R. E. L. Strickler, Bridgewater,

More Short Articles

I agree with the writer of note on page 2 of the Sept. 18 is of the Gospel Messenger. Hope c tributors will act accordingly.—J R. Cory, Milford, Ind.

Enjoy the Messenger

We appreciate the Gospel Mess ger very much with the str editorials and challenging artic We do not see how one can b member in good standing in Church of the Brethren and enjoy the Gospel Messenge Walter J. Heisey, Tiffin, Ohio.

THE PRIVILEGE OF PRAYER

V. P. Mock

IN ANCIENT times the masses had no knowledge of the power of prayer nor did hey pray. Even the disciples sked Jesus how to pray and this equest was the reason for Christ's giving them the Lord's rayer as a guide to follow. In ncient times worship was not n individual matter between od and man through the inter- ession of prayer. It was primar- y temple and synagogue orship. Man went to the emple with his sacrifice of burnt ffering and believed he was erving God through the blood f an offering. Jesus put the emphasis on individual communion through prayer.

Take away today this privilege of prayer and the church would die like a vine bereft of soil, sunshine and water. It is a wonderful comforting thought to know, that at any time of day or night, regardless of where one is, whether in bed, on a mountaintop or on a distant star, one can turn on the current of force, this illimitable fountain of help. Christ said, "Knock, and it shall be opened unto you"; "Seek, and ye shall find"; "Ask, and it shall be given you."

If we accept the fact that prayer is the only way to communicate with the Spirit, then it behooves us to analyze this great privilege as to the proper way to tune in on this inflowing power. Questions about prayer have plagued mankind for centuries: What shall I ask for? How shall I ask? Why are not my prayers answered? Prayer is a very, very personal matter between the individual and the Source of all power. Prayer in its ultimate and basic reality is not verbal conversation; it is not request; it should not be a petition, but a supplication that we may become more like Him. Listen to what Dr. Alexis Carrell, M.D., says about prayer, "Prayer is not only worship; it is also an invisible emanation of man's worshiping spirit—the most powerful form of energy that one can generate. The influence of prayer on the human mind and body is as demonstrable as that of secreting glands. Prayer is a force as real as terrestrial gravity." He continues, "As a physician I have seen men, after all other therapy had failed, lifted out of disease and melancholy by the serene effort of prayer."



Silberstein from Monkmeyer

Formerly a superintendent of schools in Minnesota; presently Wisconsin manager for the United School Book Company, Racine

Prayer on its highest plane is not request or verbal conversation but an attitude of mind whereby the individual can get in tune with God and his power contact

Teach Us to Pray

MARTHA NEIDERHISER PARKER

Teach us to pray, O Lord, teach us to pray,
Lest vain repetitions we make every day;
Teach us the need of the day's quiet hour,
That time which can fill us with thy strength and power.

Teach us to pray, O Lord, teach us to pray,
To share others' burdens in prayer by the way;
To pray for their needs with hearts full of love,
And with them find fellowship borne from above.

Teach us to pray, O Lord, teach us to pray,
In any uncertainty help us to say,
"It is thy work, now just show us thy will
We know thou hast guided and wilt guide us still."

Teach us to pray, O Lord, teach us to pray,
To follow the Master there's no other way
Than treading the path of prayer that he trod,
And thus keeping our hearts at oneness with God.

As stated before prayer is not request or a verbal conversation but on its greatest and highest plane is an attitude of mind with humble desire for betterment, a desire for wisdom, understanding and courage to change the things which are possible and the serenity to accept the things which we have to live with. When one has schooled his mind on this plane he automatically gets in tune with the universe of power and contact thus is attained. Modern psychology in co-operation with religion is delving into the mysteries of the mind and finding phenomenally great reservoirs of possibilities with respect to the abolition of fears, worries and the age-old problems which have kept man from a state of peace of mind. In the past fifty years with religion and science drawing ever closer and closer, a great thought is dawning in the minds of men: man is beginning to realize that God has created great inexorable laws of order which control his cosmic universe. Scientists whether in the field of psychology, chemistry, physics, theology, biology or what not, are finding these laws as precise and exact as the multiplication table. As man's horizon enlarges through a deeper study into the mysteries of the universe so does his admiration and wonder grow. He stands in awe and reverence before a Being that has caused an infinite universe to work with eternal clocklike precision. Man is beginning, though slowly, to realize that God does not shut off or change his universal and basic laws to satisfy the whims and fantasies of the individual. There has never been a time in recorded history when God stopped the law of gravitation. It rains on the just as well as the unjust. So ministers are learning not to pray for rain, expecting a direct answer that would violate the cosmic laws. God created the laws which govern the weather and though they sometimes seem to be beyond understanding they still operate according to cause and effect as created in the beginning.

Prayer should not be a tool whereby man can make a nursemaid out of God to satisfy our petty material needs and desires. If we need health our prayer desires should be to eat right, sleep right and follow the rules of health. Our bodies have a local hospital within themselves and with proper care do a pretty good job of renewing themselves. A certain American general always prayed for victory before a battle. It so happened that the opposing German general also had the same habit. It certainly would be peculiar if God could and would answer the prayers of both. It so happens that God created the laws of cause and effect and if nations through their selfishness and greed go into battle they must abide by their own actions.

Man of God

Kirby Page

DURING the last twenty-five years of his life Martin Luther was an outlaw, with the sentence of death continuously hovering over his head. After the secular authorities at the Diet of Worms had refused to carry out the mandate of the pope, Luther was for his own safety imprisoned by his friends in the castle at Wartburg. During his enforced confinement he translated the New Testament into everyday German. In the spring of 1522 Luther returned to Wittenburg and resumed his public work, with a price on his head.

It has often been pointed out that every man, woman and child in western Europe and the United States is living a life vastly different from that which would have been the case if Martin Luther had never appeared on earth. First and foremost and continuously he was a man of religion with a hunger for God and for righteousness. He had many inadequacies and committed frequent blunders and sins, but always he longed to live in fellowship with God and the risen Christ. These were his bed-rock convictions: religion is transcendent above every other issue in life; Christianity is the only true religion and it is to be understood through faith channeled through Scripture, preaching and sacrament.

It has been well said that he did the work of five men, in his translation of the Bible, the creation of the prayer book, the catechism, the hymnbook, and through his sermons. One of the greatest of his biographers says that "for sheer richness and exuberence of vocabulary and mastery of style he is to be compared only with Shakespeare." Martin Luther was truly a man of God.

EDITORIAL

True and False Hopes

AS A result of the World Council discussions on its theme, Christ the Hope of the World, many Christians have recognized that often ey were working for false hopes—or even at st for limited hopes. At the Evanston meetings ir such false hopes were analyzed. The false pe of Marxism, which in the form of Soviet nmunism presents the appeal of a classless siety, was shown to be materialistic and far m Christian, though it borrows some Christian nciples. The false hope of scientific humanism, aracting those who look for their salvation in hnological advances, was rejected. The false pe of rising nationalism, with its aspirations for se peoples who have long suffered as the vic- s of imperialism, can be understood as a des- ate hope for millions though it is not a final ective for Christians. And the false hope of nocratic humanism, so dear to the hearts of edom-loving Americans, was shown to be in- quate for Christians who must base their es on a faith in God, not in any political system.

These worldly hopes, containing both elements good and temptations to evil, stand in sharp trast to the only certain hope we can claim, hope in Christ. To the limited extent that mind of Christ can be known by his church, he extent that we permit the Holy Spirit to de our hopeful efforts in Christian service, to t extent we can see some of our hopes realized his life with all its imperfections. We need wait until the final consummation of all things discover the "glory of this mystery, which is ist in you, the hope of glory." Yet it is only ve have faith in Christ as our ultimate hope, ne who is not limited by the hardness of men's rts, as one who has overcome death and sin, we can work earnestly and safely to accom- h our earthly hopes.

Brethren who have contended for such limited ectives as disarmament, conscientious objec- and world government in the interests of ld peace have sometimes failed to view these grams in the light of their ultimate hope in ist. Such programs are worth while and most em deserve the sincere support of Christians. they are at best only tentative steps, and the dom of God does not ultimately depend upon er their success or failure. If we pin our hopes much on limited goals we can easily become ouraged when our efforts end in failure. Some ur hopes may not be realized in our life- , yet they are not futile hopes if they are nded in our faith in Christ and if they accord with our best understanding of the will of God.

The Evanston discussions served a good purpose in reminding us that false hopes or even limited hopes may mislead us by tempting us to put our trust in foundations that are not secure. Yet every Christian needs also to be reminded that we can live hopefully and confidently so long as we build our houses on the solid rock of faith in Christ, the one who alone is the hope of the world.—K.M.

Neglected Doctrine

NO DISCUSSION of Christ as the hope of the world can ignore the definite convictions of a great number of Christians who look forward expectantly to that "blessed hope" often referred to as the second coming or the return of Christ. This was not a major point at Evanston although it was clearly implied in the first paragraph of the first major address on the theme. Professor Schlink of Heidelberg said, "Wherever people speak of the coming Christ as the hope of the world, they are always speaking of the end of the world." And the official message of the Assembly concluded with this observation, "We do not know what is coming to us. But we know who is coming. It is he who meets us every day and who will meet us at the end—Jesus Christ our Lord."

We do not have space here to consider this complicated subject. But we can observe that it has recently been a most neglected topic. Because the theme of the return of Christ has so often resulted in bitter arguments, divisive movements and weird interpretations that deny the very spirit of Christ, we have tended to avoid it. In so doing we may have by-passed many useless controversies, but we also missed the heart of a New Testament doctrine and we lost sight of a fact that is far more important than any dispensational or millennial theory—the fact that the same Lord who has come, who is with us always, will "meet us at the end."

Surely there is enough Christian tolerance and understanding in our churches that we need not fear to discuss any essential doctrine. No one can be dogmatic about what the future holds. Then why not search the New Testament for new truth, humbly asking that we glimpse a new vision of the Christ who is Lord of the future as he is Lord of our lives? In that spirit we can learn, we can understand and we can grow in the kind of realistic faith that we need for the apocalyptic days in which we live.—K.M.

On the Margin

A. G. Breidenstine

The Christian layman does the "little more" that makes all the difference in the church and other aspects of community life



MAYOR LA GUARDIA used to say that the most irritating remark anybody could make of him was to say that he was an honest mayor. "Of course, I am honest," he said. "That ought to be taken for granted. It is what I am beyond that which proves whether I am a good mayor or not." What he was "on the margin" made the difference.

In our best American tradition three important words explain the "on-the-margin" idea. These words are *and then some.* The difference between ordinary people and top people can be explained in these three words. The top people did what was expected of them and then some. They met their obligations and responsibilities fairly and squarely—and then some. They could be counted on in an emergency—and then some! It is the same thought Browning expressed when he said: "The little more and how much it is!"

"The little more" is what will be expected of us as Christian laymen. It will make all the difference as we take our place in business, in industry, in the professions, in our homes and in our churches. It is the "little more" which will be asked as we participate in welfare drives, our civic clubs, our government. Is it not true that it is the second-mile religion which really counts?

Some grave concerns on this situation have been expressed in scientific circles. "Difficult as it was," says Trueblood, "to discover the secrets leadi atomic fission, this was b means as difficult as tha finding trustworthy mer share the secrets of product Thus it becomes true again the biggest problem is no problem of the scientist, rather the problem of the pe In this regard the deficien not one of educational at ment as much as it is or character, one of a willin to do what we *ought* to do what we *ought* to do is gene beyond the requirements; so largely "on the margin.

Christian laymen, conv of a second-mile religion, what is meant by Woodrow son's biographer when he "So many of the good thin the world come out of an e of qualities, an excess of tion, an excess of enthus

Dean of Franklin and Marshall College, Lancaster, Pennsylvania; a contributing editor of the Gospel Messenger

excess of faith." Jesus and
l expressed the same idea
numerous references to living
ier the law as compared with
ng under the persuasion of
e.

The little more" is like the
spoken of in the Scriptures.
gives flavor and, at the same
e, preserves. In so doing it
however, inconspicuous and
ling to be dissolved and lost.
e who loses his life shall find

low that winter is coming,
ther illustration might be
ropriate. It is the marginal
er on our beds that keeps us
m during the winter nights.
o would say that the covers
ging down over the sides of
bed serve no purpose? We
know better if we have had
experience of such comforts.
we just as readily agree that
other "on the margin" mani-
ations give untold benefits
all of mankind?

ust as there are a million
s to miss a target and only
way to hit it, there is only
way to assume the respon-
ilities of a Christian layman.
ether in the actual work of
church or in the everyday
irs of the world, the Chris-
layman should assume the second-mile position. He *ought* to do the "little more." He should go beyond the line of duty and accept the challenge of love—live as is expected of him and then some. He should live "on the margin."

Where Shall I Pray?

Leo Lillian Wise

SOMETIMES when I hear folks talking about prayer I get the impression that it is their belief that God can be found only in certain places. And I wonder if they have never discovered for themselves that wherever they are there God is to be found. How much they lose in the way of blessing for themselves and others!

However, I do know that to some a pile of stone signifies a place of prayer. I can remember going to the far pasture with my father when I was quite young. A fallen tree beckoned to him to sit, pause, meditate and pray. But that was not the only place of prayer for him.

To some the window to the East seems to be the invitation to come aside and pray, while to others the altar in the church whispers the summons to come and open their hearts in meditation and petition.

But in Paul's writings I read, "Be instant in prayer," and to me that is a challenge to pray when it is time no matter where I happen to be. To be instant in prayer means to be ready to lift my heart to God though I have had scant notice.

It may not be out of order to present an illustration from my own personal experience. I met a casual acquaintance of mine upon the street. Knowing that her husband was very ill in the hospital I stopped to enquire about him. The wife was near exhaustion from worry and fatigue. She told me, "I have to stop before entering his room to take hold of myself to be able to walk through the door with a smile upon my face."

Clasping her cold hand in my warm one I asked, "Couldn't we have a word of prayer together right here?" Folks were passing to the right and left of us. I doubt very much that they took note of us. My prayer was brief. I prayed for him and that she might be given strength, peace of mind, ease of body and uplift of soul.

When the last word had been quietly said she pressed my hand. Bright, unshed tears glistened in her dark eyes and she whispered, "Oh, thank you so very much." Her husband recovered, and although he will never be able to do hard physical labor it means so much that he can oversee the management of his farms and help rear a good son.

Just recently my own husband had been on the brink of leaving this present life and then he recovered. Again I met my friend and together we said, "The prayers of many avail much." And she said to me, "I will never forget the time you prayed with me on the street."

That incident along with similar other ones makes me wonder if as professed followers of Christ, we do not overlook many opportunities to be of quiet service to others. It may be due to a sense of timidity. We may be afraid of giving hurt instead of blessing. Or perhaps we think the place and time are not suitable.

But in the time of need when hearts are sore, despairing and discouraged and when hope is fading, then is the time for prayer. And there is the place quietly and with confidence to lift our hearts to God, the Father. In so doing we will find that he is there beside us.



J. Henry Long

**stian laymen band together in a credit union that enables all of
to help any one of them who may be in need of financial aid**

THE WAY

ENOLA CHAMBERLIN

No thought of fear or gloom or dread
Can hang swordlike above my head,
So long as every night and day
The path of Jesus is my way.

MONEY . . .

how much do you need it?

"For a cap and bells our lives we pay,
Baubles we buy with a whole soul's tasking:
'Tis heaven alone that is given away,
'Tis only God may be had for the asking,
No price is set on the lavish summer;
June may be had by the poorest comer."

Ruth Griggs

A PETITE young wife and mother who is also a business woman and a social climber was visiting the homecraft shop of a family in our community. As she went exclaiming from pottery to sewing to archery to woodwork, she said enthusiastically, "What don't you make?"

"Money," the host replied.

"Well, you don't seem to need it. Why worry?"

"I'm not," he laughed.

How much do we need money to enjoy life? This wife feels the need of a second salary enough that she leaves her three children in the care of a maid and works full time. While the house they are living in would be adequate if they thought so, they are moving into a more expensive house in a "better section of town." In that neighborhood, in that house, their present furniture will look a little shabby; so there will be a "need" for new and more. And so the "necessity" for two salaries in this family goes on and on. One wonders if there will be an end to the race for more and more, better and better, and bigger and bigger. Will women like our friend ever decide, "We have enough in our house. I am happy and content. I shall quit working and be with my family more . . . work in the church and neighborhood on volunteer jobs"?

I suppose that as long as business and advertisements can make us aware of needs we formerly knew not of, outmode our possessions by always creating something "new, unique and far superior," keep designing beautiful clothes in styles, fabrics, and colors that make our present clothes look old, as long as we remain goalless, we'll go along and find a way to make enough money to *almost* keep up.

I think of a family who seems to enjoy life. They get along on the husband's wages alone. The wife keeps the hearth fires burning. As young daughters w[atch] and help her, they learn to [sew] to preserve food, to enjoy d[oing] the home jobs. The son w[orks] helping to raise vegetables [in] their garden plot, tends [the] chickens and rabbit and m[ows] lawns for his spending mo[ney] He likes to feel that he, to[o] is contributing to the family's [wel]fare.

The wife always looks c[lean] and neat in clothes especi[ally] well suited to her persona[lity] and coloring. In sewing for [her]

Wife of director of migrant wor[k] at Pahookee, Florida



Mother's companionship in planning simple fun is worth more to the children than all the things she could buy them by working outside the home

Religious News Service



H. Armstrong Roberts

the young daughter helps ther she learns to do household ks and to enjoy doing the home jobs

and family, she goes more what is right for each person n what the latest style is. her the idea of changing les and discarding clothes ore they are worn out is tastic. "Designers and cloth- businesses are not interested what is practical, thrifty and hin my family's clothing get when they change fash- s. Their concern is to make ey for themselves. We can't rd not to wear out our hes."

iving within their means is ry member's concern. Pur- ses and improvements are ghed against other uses for money by all before the ision is made. The job of ng or re-allocating money ay for a desired expenditure everybody's job, not just dy's.

venings and week ends finds family enjoying a picnic g the river, making some- g in the basement, hunting s on an early morning hike, ing volleyball, croquet or ball in the yard, taking in rch activities together, shar- a few chosen radio programs, ng a new receipe together in kitchen, beautifying the lawn, making a simple outdoor fireplace and table.

To this family mother is worth more at home than working. She ponders the problems and needs of each member of the family as she works about the home. She seeks and opens avenues of family outreach, keeps friendships glowing and finds time to cultivate friendly neighbors. She tries to be fresh and rested when the family comes in and often acts as a cushion for tired irritations in the evening. Often she is the one to stimulate re-creative and family-building fun.

In some families at some stages mother's working may be good and necessary—to help finish paying off the home, to provide a creative outlet for her after the children need her attention less. But there is an increasing trend for mothers to work in spite of family needs often at a time when the children need her most. Can a maid or a baby sitter give the children the guidance and thoughtful stimulation that a concerned, devoted mother will?

Recently I went to see the mother of one of our nursery school children. Her son was the hardest, cruelist, most fighting little five-year-old we had ever seen. While he responded somewhat to love in the nursery, we felt that he needed love from his mother most of all. She has worked all of his life. I pleaded with her not to work, to stay home and love Tony, to do fun-full things with him, to teach him to play, to seek a little pal for him and help him have a successful time with that one friend. Maybe from that beginning he could begin to trust the world and quit expecting everyone to be his enemy. She said, "Why, Tony must know that I love him. I get him everything he asks for. He has a wagon, a little bicycle, guns and holsters, football, books, crayons. He goes to the store with a nickel or a dime at least every day. What more could I do for him?"

"Could it be that he just wants you" I asked.

"You know," she mused, "I used to wrestle around with Tony and play with him in the evenings. He liked that, but we've been working so much at night that I hardly see him at all."

Did she suppose that getting



It costs little to take the family on a picnic to a beauty spot in park or countryside

William Smith

Tony everything he wanted and paying for his care in the nursery could substitute for her devotion, guidance and fun with him? Do we believe that the things a second salary will buy will somehow make up for the lack of mother at home creating a harbor of security there from which growing children can launch safely, happily each day? If children and husband can come into the safe little harbor of home each evening and find there an atmosphere of orderliness, easiness, tolerance and love, there they can share the little hurts, the successes, failures and joys of the day, mend up their craft in readiness for the morrow and sleep in peace. What if there is no such harbor in the home? What if children feel they are battling the high seas all the time? May this cost be greater than the value of a working mother's wages?

"But," says another working mother, "We just wouldn't have money for the extras that mean so much for family enjoyment if I didn't work, too. We wouldn't have TV, the newer car or our summer trips if I didn't help by working."

I wonder if we feel pressure for more money when our lives are so empty that all we can appreciate are the things money will buy? The song which begins, "The sun belongs to everyone, the best things in life are free," has a sound philosophy behind it. If our appreciations are keen, our enjoyments are many and inexpensive. It costs little to take a family picnicking to a beauty spot up the hill or along the river; to search out new bird friends and learn about them; to enjoy a bird-feeding shelf and see how many different visitors will come there to eat; to explore a creek; to watch a sunset or listen to the sounds of night begin; to build a tree house for the children; to pack a picnic snack for the children in midmorning and send them off on a wagon trip to the ends of the earth (actually maybe a half mile); to fix a play house; to equip a hand tool shop in the basement and get scrap wood or orange crates for a junior carpenter; to provide odds and ends of cloth for little mother's doll sewing; to pack a basket of little surprises for a sick friend and encourage the children to run over and cheer him up. These things do not begin to cost what TV would cost or a long trip to see much advertised and overpopulated tourist attractions or a new car. How much do you need money to enjoy life?

• • •

To me every hour of the light and the dark is a miracle.

—Walt Whitman.

The Family Counselor

Naomi Will **H. K. Zeller, Jr.** **Jesse Zie**

The Family Counselor welcomes letters of inquiry. They may be addressed: Family Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

In reply to "Two Troubled People"

You are certainly right in concluding that your present relationship cannot continue. It is very difficult for me to believe that it could have continued this long without having become more public knowledge than you seem to believe it has been. Our society is not geared to accept the multiple marriage relationship and you will need to decide whether you will remain with your present husband or become married to the man with whom you believe you are in love.

If you decide for divorce from your husband and remarriage you ought to look carefully at both the positive and negative factors. According to your own witness the positive advantages are primarily two, sexual happiness and financial partnership. On the negative side, divorce would be damaging to your children, harmful to yourselves and your many friends, which might constitute quite a threat to the happiness of any future marriage.

If you decide not to seek a divorce and remain with your husband, then you are obligated to cut off your secret relationship at once. There is no easy way to do this. A letter is best. A telephone ca acceptable. A personal visit m makes the separation more dif and would probably guarantee the relationship will continue. you have made up your mind n see him again, then do not see If you make such a decision yo so knowing that you impose yourself a degree of personal un piness and financial dissatisfac Against these negative consid tions, however, you are aware your decision will be of great be to your children and bring to y self the sense of rightness w comes by doing what one know ought to do. You are obvi possessed of a sense of guilt breaking a contract which pledged yourself to continue for There is a sense of solid ach ment and satisfaction in doing one set out to do.

Your marriage vows are a pa your life commitment. The we of your children is of most portance, and their welfare i stake in your decision. At some to your personal desires you afford to uphold these values.

Harry K. Zeller,

We Major in Minors

We major in minors. We waste our powers on things that hardly matter. We forge for ourselves slave chains with link after link of unessentials. Here, wher we know without a doubt that never has the world been in such dang perishing for sheer lack of human kind yet every season we are asked t if we in the churches will hel publicizing National Kindness to An Week. Majoring in minors. My s the Encyclopedia Britannica has a pages of a rather casual article certain Jesus Christ. But you shoul the size and enthusiasm of its a on Old English Lace, on the arrange of the bones in prehistoric man. We in minors. There have been universities these latter years where simply was not offered anything to of in the way of religious or Bi studies, but where you actually coul standard credits for May pole da

It has grown legion and monstrou way we have forgotten to deal with things first, and have devoted our firs loyalties to third-rate causes.

From THE SALTY TANG by Frederick B. Speakman (Fleming H. Revell Compa



Religious News Service

...a truer and more ...mic religion can ...come Communist ideology

Alternative to Catastrophe

Joseph Mow

IN A former article we tried to be more truthful than partisan in understanding ...mmunism. Now the way is ...n to meet the four problems ...heir own level and in the ...t proportion to our faith. ...e of our neighbors concen...e on heated religious denun...ion of Marxism. Some ...solationists are neo-isolation... who think the country ...ld go it alone in fighting ...sia abroad. Some liberals ...ocate a get-lenient policy of ...ng Russian people. Most ...k that only preponderant ...nic power will stay Soviet ...ression. And almost every ...spaper headline exhibits the ...egoat psychology which ...nes all our ills on this for... devil. Yet all these ideas short of either curing Communism or preserving world security, an observation attested to by no less a fact than the persistence of fear.

The solution for those who prefer to counter Communist atheism at the ideological level is clearly that only a truer and more dynamic religion than communism can win. Marxism, as was early Brethrenism, was a reaction to sham and hypocrisy in the German state churches. Its scientific intent has the same limited presuppositions as humanistic secularism has in America but with more diabolical claims on humanity. Communist religion with its false gods, false promises and outdated theories cannot be imprisoned or liquidated. Only a more consistent, coherent and vivid Christian theology of history and of economic and social life, with a stronger God, can possibly displace Marxist theories and take on itself the ultimate loyalties of the masses who see in communism a social salvation they mistake for ultimate salvation.

For those who prefer to oppose any denial of private property, it is clear that only some economic system that can steer clear of any ills of injustice, exploitation, insecurity and unmitigated greed can truly supplant the claims of Marxist logic on those questions. Here the Christian faith counts as wrong either extreme of irresponsible individualism or of monolithic statism. There is no answer in the system as such. Within church history, for example, the first apostolic Christians in Jerusalem practiced communism (and soon needed Gentile relief), and Hutterian Brethren to this day maintain a communist com-

munity. In this respect pure economic communism, both theoretically and practically, is a secondary issue, though we can see a better way and wish to follow it.

For those who particularly dislike the deception and cruelty they associate with Soviet dictatorship and subversive activities, the Christian faith alone among religions can both account for that evil and in its nature overcome it. Yet the magnitude of ruthlessness is the measure of the lengths people imagine they must go if their back is to the wall and they think survival of a people or a class is at stake. Thus if Soviet methods are unnaturally brutal there may perhaps be something in history that was or is unnaturally oppressive to them. What man does when he religiously pursues an erroneous fancy is not allayed by either criticism or weakness, but only by an effective expiation of the wrong, whether real or imagined. The Russian crusade against the Czarist society of a half-century ago must be expected to exploit continually every Western weakness, whether it is anti-colonialism in Indo-China, fence-sitting in India, starvation in Europe or unreality in the churches. And only the strength that comes from not having wronged the other will avail against it.

And for all who feel they must meet the basic issue, to avoid the war they presume Soviet Russia is precipitating on the world today, a more grim situation confronts them. If Soviet communism conquers the world in a hundred years, it will brainwash Brethren children along with the rest. But for each request for peace from us there are ten such in Soviet propaganda. For each Brethren who says, "No war at all costs," there are two exiled victims of communism who say, "Only war will curb the Communists and war is inevitable." The predicament we are in is that the ultimate outcome to disarmament may practically mean self-suicide and the eventual outcome to increased armament may mean mutual-suicide. Yet some sober observers among political scientists note that state strategists in Washington and Moscow are realistic enough not to engage in all-out world war. They predict there will be no World War III. Whether the horror of annihilation has now outlawed war can be proved only by history, but these same prophets who have not been stampeded by fear warn that the future is nevertheless radically different from the past. The dilemma requires that the power situation must be maintained. Freedom and optimism will be over-ruled during the next generation by demands of security and by ominousness. Our armed camp and theirs will push and shove against each other.

Increasingly cramped quarters and internal economic and social pressures in each side will make of 1960 and 1970 an increasingly homogeneous and strait-jacketed world. In such a warless but chastened world the Brethren must obviously direct themselves toward ultimately supplanting Marxist ideology and meanwhile living in an authoritarian community. Like being dunked in cold water, we enter a new world from more idyllic one of 1725, 1 or 1925 with its comparat permissiveness to peculiar p ple. Peace-loving Brethren America, India, Africa and Ch have been torn from the ga of chairs and must enter adult lists, for there is no lon new farm land to colonize i country free from this probl to which they can escape.

If then communism as id ogy, as Russian state policy, international opponent and private bugaboo is a threat the Brethren way of life, only solution available to Christian is the re-creation the world by another ideol which is true, which can c the lust for property and power and which can expi exploitation and reconcile tagonists. That solution affe all four levels of the probl and is an infinitely demand one. But the cost of such eff is worth anything short of cost of the annihilation or perpetual bondage to the m tary state which are its o alternatives.

The mission of the chu must be found in its integri It grows by virtue of its intr sic worth and promise rat than by its advice and te niques. It must not forfeit birthright to the state or to ideology by inaction, else it no alternative to catastrop This is the singular Brethr solution to a fourfold threat

---

IT IS QUITE CLEAR from early historical records that the primi church was an integrated church, a many-hued society of believers. The e church was without doubt a brotherhood of believers of many nations was fully integrated without any form of segregation on the basis of r color or ethnical differences. So closely were Christians of all nations lin together that they were even called a "third race" over against pagans Jews. Racialism was absolutely foreign to the early church. Only the ill-fa Judaistic movement had any semblance of racialism. . . .

We must never lose the ideal of a church in which all men who beli in Christ will be at home. But while we struggle towards the attainment that ideal different churches based on language or race may be useful even preferable in some extreme cases, always on the understanding howe that nobody who wishes to join a Christian church may be excluded on ot grounds than that of faith.

—Dr. Ben J. Marais,
Dutch Reformed Church of South Africa.

World Council Assembly Opposes Segregation

THE World Council of Churches called on its member bodies to "renounce all forms of segregation or discrimination and to work for their abolition within their life and within society." A strongly worded resolution, adopted by the Assembly, denounced "any form of segregation based on race, color or ethnic origin" as contrary to the Gospel and incompatible with the Christian doctrine of man and with the nature of the church of Christ. This action resulted from the recommendation of the study section of Intergroup Relations, one of the study groups that met regularly during the second week of the Assembly. The work on each of the six sections began several years ago with the appointment of a study commission for each one. Each commission produced three documents, an introductory leaflet outlining the scope of the topic, an ecumenical survey on recent Christian thinking in action and a working paper for the use at the Assembly.

The thinking of the whole Assembly was then stimulated in this area through addresses given at plenary sessions before the group discussions began. In the case of the report on intergroup relations, the presentations were made by Dr. Benjamin Mays, president of Morehouse College in Atlanta, Georgia, and Dr. Ben J. Marais of the Dutch Reformed Church in South Africa. Dr. Mays reviewed the teaching of Scripture, the experience of church history and the findings of modern science, in none of which could be found any justification of segregation. He said, "It will be a sad commentary on our life and time if future historians can write that the last bulwark of segregation based on race and color in the United States and South Africa was God's church."

Dr. Marais, who made it clear that he personally opposed segregation, explained the difficulties that were faced by the church in South Africa in regard to the race problem. He outlined a viewpoint of some Christians who attempted to defend racial segregation on the basis of Scripture. He developed, however, a third position maintaining that racial exclusion or segregation was wrong, but that in certain situations separate churches for different racial groups may be necessary.

WE HAVE KNOWN for centuries what the Bible says about race. We have known for a long time that the early church and the church of the middle ages did not segregate on the basis of race and ethnic origins. We know that there is no scientific basis for us to treat one group as inferior and another as superior. The gospel on race has been proclaimed for nineteen centuries. One world conference after another has condemned racial separation in the church. Yet segregation remains the great scandal in the church, especially in the United States and South Africa. The local churches permit secular bodies such as the state and federal courts, the United Nations, big league baseball, professional boxing, colleges and universities, the public schools and theaters to initiate social change in the area of race. But even when secular bodies initiate the change, local churches, Negro and white, follow slowly or not at all.

It will be a sad commentary on our life and time if future historians can write that the last bulwark of segregation based on race and color in the United States and South Africa was God's church. We have plenty of light on the subject, but like Pilate of old we lack the will and moral courage to act on the light we have and the knowledge we possess. Clearly, knowledge is not enough.

—Benjamin Mays,
Morehouse College, Atlanta, Ga.

Two Viewpoints From South Africa

In a panel discussion for accredited visitors, Alan Paton, noted author of the novel, Cry, the Beloved Country, and vice chairman of South Africa's Liberal Party, said that the church must exemplify visibly within itself "the unity of all men before Christ." He said the Christian church had three duties, to witness within the church and to the world that Christ came to all men, to condemn every injustice in matters of race, and to awaken its own members to their responsibilities as Christians in the world.

On the same panel was Cornelius B. Brink, a representative of the Dutch Reformed church in South Africa. He maintained that the church could enjoy spiritual unity without necessarily having a visible expression of it. He said that in South Africa it would be very difficult for the church to act contrary to long established segregation.



Religious News Service

Jerry Schleicher, chairman of the Christian Citizenship Commission of the United Christian Youth Movement, presents the commission's report at the annual meeting of the UCYM. Seated are, left to right, Solomon Doraisawmy of India, Roderick French, UCYM chairman, Edna McIntyre of Canada and Ernst Lange of Germany

The section of Intergroup Relations had an opportunity in five two-hour periods to discuss the working papers and to prepare their final statement to the Assembly. Their final report referred to the calling of the church in these words: "It is in communities where segregation prevails that they [churches and Christians] face the plainest difficulties and the most challenging opportunities. For such segregation denies those who are segregated their just and equal rights and results in deep injuries to the human spirit suffered by offender and victim alike. The great majority of Christian churches, affiliated with the World Council, have declared a physical separation within the church on grounds of race as a denial of spiritual unity and of the brotherhood of man. Yet such separation persists within these very churches and we seek to justify them on other grounds than race because within our own hearts we know that separation solely on the grounds of race is abhorrent in the eyes of God. . . . As part of its task of challenging the conscience of society, it is the duty of the church to protest against any law or arrangement that is unjust to any human being or which would make Christian fellowship impossible, or would prevent the Christian from practicing his vocation."

The Responsible Society in a World Perspective

THE Assembly section dealing with social problems addressed its attention chiefly to four major areas — the Christian view of the state, problems of economic life, the church in relation to tensions between Communist and non-Communist and the problems of economically underdeveloped regions.

It was to be expected that conflicting opinions on the role of the state would be expressed as section meetings got underway. Delegates, of course, represented various backgrounds and held quite differing convictions concerning the role of the state in economic and social life. Several Australians, British and Americans criticized the working document for being too heavily slanted in favor of private enterprise and against extensive government participation. An Australian pointed out the positive contributions of a welfare state, but a German warned about the totalitarian tendencies inherent in such a system.

When the task of helping technically underdeveloped countries was discussed, there were numerous expressions from people of these nations. A Japanese woman warned that such help must not be accompanied by efforts to change the way of life of the aided country. A European who had lived long in Indonesia underlined the urgency of educating church people about the problem of technical assistance and the need for immediate action.

In a press conference John Bennett, professor at Union Theological Seminary, pointed out the difficulties in writing a strong statement against the evils of communism that would not, on the one hand, encourage American hysteria and self-righteous anticommunism and would not, on the other hand, accept the false premises of communism and overlook its threat to a responsible society. He also explained why the report would ignore the old controversy between capitalism and socialism. It discussed rather the part the state should play and the part that should be handled through private enterprise. He said, "Our working document seems to be much more favorable to private enterprise than some delegates from other parts of the world that America would like to have it be. An economics professor from Freiburg, Germany, said that his interest in theology began in 1933, when in the church struggle against Hitler he discovered the Christian implications of economic and political events. He said, "Christian social responsibility is grounded in the mighty acts of God, who is revealed in Jesus Christ our Lord. The church has a duty to society, not only to individuals. It is part of our mission to the world to help in developing a responsible society."

THOSE OF US who live in the Western world sometimes wonder whether statements regarding political matters by people representing churches in Eastern Europe do not reflect more the political environment in which they are living than the gospel which they claim to interpret. But I am convinced that our brethren from those churches will have exactly the same misgivings with regard to our statements. This gives us reason for great humility and must be for the church, which is called to transcend history, a matter of constant self-examination. If the churches at this conference are able to make a true Christian common witness regarding social and political problems, it will be only by the grace of God. For with men it sometimes seems impossible.

The church should see the dangers and sins of society not as an object for mere criticism but as an object for responsible action. The freedom which is the key word in the Amsterdam definition of a responsible society is a negative concept. Freedom from want and freedom from fear are not identical with freedom from making a united effort, and for that reason they are not identical with freedom from all state intervention. For the German refugee for the Italian unemployed, for the Asian small tenant farmer and for the Navajo Indian in his American reservation, only a negative concept of freedom would be a freedom to starve. Therefore, freedom in a responsible society is not necessarily a freedom of nonintervention, but a God-given opportunity for responsible action.

The church should base its word with regard to society not on fear, but on hope. The real service which the church can render is to understand society better than it understands itself. It is for the church to deliver society from the dangerous illusions of utopianism and to loosen the fetters of political dogma. It is for the church to save mankind from the numerous frustrations which arise where men are bound to their own past social structures or political forms of idolatry. It is for the church to set man free from the despair which will sooner or later befall him as long as he believes himself able to shoulder the burden of this world. It is for the church to give power, motivation and courage for Christian action in society by proclaiming that God reigns and that we are called to participate in his ministry of reconciliation.

—Dr. C. J. Patijn,
Director, Ministry of Foreign Affairs, Holland.

The Secret of Great Living

Mildred Dove Caplinger

FULTON OURSLER once told the story of a frail woman who sent five dollars weekly to a clerk in a cemetery so that he could put fresh flowers on her son's grave.

When the doctors gave her only a few weeks to live she went to the cemetery for one last look and to place the flowers herself. "There is nothing left to live for. So

all not be sorry to go," she told e clerk.

With a twisted smile the clerk id, "I was always sorry you kept nding the money for the flowers, ecause they last only such a short hile and nobody ever could see smell them." He suggested that eople in state hospitals would love e flowers. "There are living eople in places like that. But there n't really any body in that grave."

Without a word the woman left. he man feared he had insulted er and that maybe his frank mark might hasten her death.

Some months later the clerk ceived a surprise. A car stopped the gate. There was no chauffeur iving this time; instead the same oman, now a picture of health d full of vigor, was driving. She ated that she had followed his lvice and was taking the flowers the people herself. The doctors d not know what was making er well. "But I do," she said. have something to live for now."

Someone has wisely said that the cret of great living is to look up, imb up and lift up. So often eople seem to think that to live to have life, a family, security, od and clothing. But is that all? ne can have all these and still only half alive. What does it ke to have a vigorous, flowing ode of life? The answer must rtainly be to grow in body and ul toward the pattern designed the Creator; to do our part in aking the world a better place live.

Without a purpose in life, we e not living; we are only existing. ch of us is born with certain fts and limitations. We have a fferent way to live, act, work, and ay. We have different features d we even have our own way smiling. For anyone to try to itate another person's way of e is to be untrue to himself. You d I have a personal job to do d our work molds us. A man woman who does nothing will on come to look like nothing.

A drunkard said to a preacher one y, "What's the use? Hard work d sobriety didn't get me anyere. I might just as well have little fun out of life." The eacher solemnly remarked, "The n certainly didn't look as if he re having a good time then."

No matter what your or my job life should be doing it and doing well. Life should be a sermon the preacher. To the doctor life ould be caring for a patient; to the teacher, life resembles a school. Jesus was a wonderful example of preacher, doctor and teacher. As we view the gospels we find that Christ was interested in all types of people and the work each was given to do. He was interested in little children, and he shares the joy of parents as they live to see their children mature and ripen regardless of the labor it took to help them grow. The poet, artist, musician and writer can always know that the universe is made up of the poetry, paintings, music and writings of the Master Creator.

Sometimes one wonders why folks do not get more enjoyment out of life. It takes many of us a long time before we learn how to live. We spend our time dreaming; then when our life plans fail we become discouraged. Too late we learn that by doing the best we can, living one day at a time and meeting it with a smile, we may be working a miracle in our own lives or in the life of someone else. After the lesson has been learned there are many wasted years to look back upon.

One doctor gave the following tonics for a better way of living: make up your mind; be in earnest; be yourself; overcome clumsiness; accomplish something; learn to laugh; be loyal to yourself; be interested in others; conquer fear; keep an active mind.

E. Stanley Jones said, "If you want to live well, walk with the green lights which God has hung in the constitution of things. If you don't, then walk against God's red lights and be hurt."

We owe most of our successes and failures to ourselves. Circumstances and heredity have only a small part in placing our destiny. It is like the small boy whose Sunday-school teacher asked him, "Who made you?" The lad replied, "I'm not fully made. I plan to have a little part in making myself." What do you plan to do with the life God has given you?

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Brethren Publishing House, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*).—Editor.

***When Jesus Was a Little Boy.** Georgia Moore Eberling. Children's Press, 1954. 38 pages. $1.50.

A lovely book which gives a reader a sense of reverent hope and joy related to the early childhood of the boy Jesus.

Drawings and verses will appeal to the young child because the boy Jesus is pictured doing many things which children do today but the author and artist remain true to his native environment. Children will love this book. It should be in local church libraries for children to use as well as in the home. — *Dessie Miller.*

Summer Magic. Kenneth and Susan Webb. Association Press, 1953. 176 pages. $2.50.

This book is an excellent interpretation of camping as an enriching experience for boys, girls and youth. There are many stories to help illustrate the values gained in camping. The book is easily read and leaves one with a feeling of having gained something because he has read it. It is especially good for parents who want to know what camping is all about—but is equally good for youth and those who participate in camps as campers and/or leaders. A few of the interesting chapter headings are: The "Simple Life" — and Rugged; Getting Along With Others; What a Campfire Can Do; and The Perfect Camp Parent.— *Paul M. Weaver.*

The Home Owner's Complete Guide to Remodeling. Hubbard Cobb. Houghton Mifflin Company, 1953. 264 pages. $3.45.

Some of us just can not afford today's building costs and yet most of us like comfortable, convenient and attractive homes in which to live. Many of us would like to do some of our own building and remodeling but we do not know exactly how to do it. Everywhere I go across the country people ask me how can I do this or what should I do here. Often in our desire to do our own work we go ahead without knowing how and the results show it.

Much of building and remodeling is very simple if you know how. In this book Hubbard Cobb shows you clearly how to solve many of your technncal building problems both for new and remodeling projects.

It can be real fun for families to work together in planning and building added conveniences for their homes. Cobb' s book can serve as a guide on almost any building or remodeling need.—*Forrest U. Groff.*

KINGDOM GLEANINGS

The approximate total of Brotherhood Fund gifts is $1,200,700 for the fiscal year ended Sept. 30, 1954. This is $52,958 more than was given the previous year. The Brotherhood Fund goal for the year just closed was $1,275,000.

Ministers and church musicians of Eastern Pennsylvania will meet in the Lititz church, Pa., on Sunday afternoon, Oct. 31, 2:00-5:00. This program has been planned by the district music and worship commission.

John W. Detrick, formerly Brethren missionary to China, has been appointed by Church World Service as assistant to the CWS director in Hong Kong. Bro. Detrick left for his new assignment early this month.

A series of special programs marking the seventy-fifth anniversary of Bridgewater College will be broadcast over the radio station WSVA, Harrisonburg, Va., throughout the school year. Scheduled for Sept. 29, the initial program featured an address by Paul H. Bowman delivered earlier at the college.

M. R. Zigler and **Edward K. Ziegler** are both slated for a part in the program of the National Convocation on the Church in Town and Country, which meets at Salina, Kansas, Oct. 26-28. Bro. Zigler will give an address on Wednesday morning on the Christian Mission to the Rural Billion. Bro. Edward Ziegler will have charge of the seminar on Evangelizing Rural People.

Dorothy Dupler of La Verne College, Calif., and Mrs. JoAnn Miller of Bethany Biblical Seminary, Chicago, Ill., were among the one hundred twenty local church workers, directors of Christian education, college professors and others interested in religious drama who attended the religious drama workshop at Green Lake, Wis. This workshop is sponsored by the National Council of Churches.

Historical addresses and a pageant by the youth will feature the one hundredth recorded district meeting of Southern Ohio, Nov. 4-7. There will also be mass meetings, planned by the men's and women's organizations, on Sunday afternoon and evening. Guest speakers will be Floyd Mallott and Harper S. Will. Sessions will be held at the Salem church and the West Milton high school auditorium.

The Church Federation of Greater Dayton, of which Raymond R. Peters is now executive secretary, is sponsoring a series of television programs in co-operation with the National Council of Churches as an initial experiment in leadership education by television. Some of the country's top religious educators are collaborating in the preparation of thirteen weekly television programs; Dr. Frank Slutz, widely known educator and counselor, will be featured. Persons who want to enroll should pay a two-dollar fee to and register with the Church Federation office. The course is entitled Bless This House.

Home-comings

Middle District church, Ohio, Sunday, Oct. 17, mo[r]ing and afternoon. Basket dinner at noon.

Tampa church, Fla., Sunday, Oct. 31. J. H. Mor[r] will be the guest speaker for this all-day meeting.

Walnut church, Ind., harvest meeting and home-co[m]ing, Sunday, Oct. 17. Medford Neher of Michigan Ci[ty], Ind., will speak at the morning and afternoon servic[es].

Rocky Ford church, Colo., harvest meeting and hom[e]coming, Sunday, Oct. 17.

Lower Miami church, Ohio, Sunday, Oct. 24, 10[:]a.m. Ammon Swope and Ross Noffsinger will speak.

Change of Address

Elvin Frantz, from Prairie City, Iowa, to 2248 Tenth St., Springfield, Ill. Bro. Frantz heads up the d[e]partment of CROP in the Illinois Church Council.

Eastern Region parsonage-office, from Lemoyne, P[a.], to 1820 Market St., Harrisburg, Pa. Stewart B. Kauffm[an] is the regional secretary.

Galen K. Walker, from La Verne, Calif., to 5[1] Eleventh Ave., S., Nampa, Idaho. Bro. Walker beg[an] his pastorate of the Nampa church on Sept. 29.

Harvey R. Hostetler, from Nampa, Idaho, to 27[1] Hillcrest Drive, La Verne, Calif. After thirty-two ye[ars] of pastoral work Bro. Hostetler has been forced [to] retire from all church work because of ill-health.

Pastoral Changes

A number of pastors have changed or will [be] changing locations. We are printing herewith a l[ist] of those pastors of the Eastern Region with the na[me] of their new charges and their new addresses accordi[ng] to information received in the Ministry and Ho[me] Mission Commission office.

Pennsylvania, Eastern

Albert Guyer, 803 S. Railroad St., Myerstown (Myerstown)
Cyrus B. Krall, 376 W. Penn Ave., Robesonia (Maiden Creek)
John D. Long (Lancaster, goes Jan. 1, 1955)

Pennsylvania, Middle

John D. Ebersole, Williamsburg (Williamsburg)
O. M. Pletcher, East Freedom (Leamersville)
Paul E. Ritchey, Claysburg (Claysburg)
Earl K. Ziegler, Woodbury (Woodbury)

Pennsylvania, Southeastern, New Jersey, E. New Yo[rk] and N. Delaware

Marvin E. Clingenpeel, 6823 Sherman St., Philadelphia 19 (Ph[il]adelphia, First)
James D'Amico, 266 Twentieth St., Brooklyn, N. Y. (Brookl[yn] Calvary, N.Y.)
Orvel Hooker, 2853 N. 23rd St., Philadelphia 32 (Philadelph[ia] Geiger Memorial)
Joseph W. Kiedaisch, 4626 Castor Ave., Philadelphia 24 (Ph[il]adelphia, Calvary)
Berkey Knavel, 323 Fairview Ave., Ambler (Ambler)
Donald L. Robinson, 28 Belmont Ave., Richardson Park, Wilmi[ng]ton 4, Del. (Wilmington, Del.)
Martin Scholten, R. 1, Pottstown (Springfield)

Pennsylvania, Southern

Ross D. Murphy, 411 Franklin Heights, Shippensburg (Shippe[ns]burg)
Robert Turner, 900 E. Poplar St., York (York, Second)

Pennsylvania, Western

Raymond R. Boose, 1207 Hoffman Ave., Windber (Scalp Lev[el])
W. Dean Crouse, Box 554-B, Hazel Drive, Monroeville, Tur[tle] Creek (Monroeville)
Gerald E. Deffenbaugh, R. 3, Rockwood (Middle Creek, Cent[er])
Earl Wm. Fike, Jr., Meyersdale (Meyersdale)
Daniel C. Haldeman, R. 1, Hollsopple (Maple Spring)
W. J. Hamilton, Erie (Erie)
D. Alfred Replogle, 1337 Roxbury Ave., Johnstown (Johnstow[n] Roxbury)
M. J. Weaver, R. 1, Windber (Arbutus)

Brotherhood Theme: Seek First His Kingdom

The Church Calendar

:tober 17

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson: The Way of Wisdom. Prov. 3—4. Memory Selection:

Trust in the Lord with all thy heart,
And lean not upon thine own understanding:
In all thy ways acknowledge him,
And he will direct thy paths. Prov. 3:5-6 (R.S.V.)

CBYF Topic: The Challenge of the Church

Laymen's Sunday

:t. 18-21 Central Region conference, Manchester College, North Manchester, Ind.

:t. 19-21 District meeting, Middle Pennsylvania, Everett

:t. 19-21 District meeting, Middle Maryland, Grossnickle

:t. 21-23 District meeting, Second Virginia, Barren Ridge

:t. 21-24 District meeting, Northern California, McFarland

:t. 21-24 District meeting, Southeastern Kansas, Verdigris

:t. 23 District meeting, Western Maryland, Cherry Grove

:t. 24 World Order Sunday

:t. 26-27 District meeting, Southern Pennsylvania, Huntsdale

:t. 26-28 National Convocation on the Church in Town and Country, Salina, Kansas

:t. 27-28 District meeting, Western Pennsylvania, Somerset

:t. 28-31 District meeting, Idaho and Western Montana, Twin Falls

:t. 29-31 District meeting, Southeastern Pennsylvania, New Jersey, E. New York, N. Delaware, Wilmington, Del.

:t. 31 Reformation Day

:t. 31 World Temperance Sunday

:v. 2-4 District meeting, Northwestern Ohio, Defiance

:v. 3-4 District meeting, Eastern Pennsylvania, Big Swatara, Hanoverdale

:v. 4-6 District meeting, Southern Ohio, Salem

:v. 5 World Community Day

:v. 5-6 District meeting, Northern Virginia, Linville Creek

:v. 11 Armistice Day

:v. 13-17 Western Region conference, McPherson College, Kansas

:v. 16-18 Pennsylvania State Pastors' Conference, Harrisonburg

:v. 17-19, District meeting, Washington, Yakima

:v. 21 Thanksgiving Home Mission Offering

Love Feasts

Florida

. 24, 6:45 pm, Sebring

Illinois

. 23, 7:30 pm, Woodland
. 14, 7:30 pm, Astoria

Indiana

. 16, 7:30 pm, Eel River
. 16, 10:30 am and 2 pm, ettle Creek, Brick
. 18, 7:30 pm, New Paris
. 23, 7 pm, Howard
. 23, 7:30 pm, Wabash ountry
. 24, 7:30 pm, Wabash City

Nov. 7, 7 pm, Monticello, Guernsey

Iowa

Oct. 31, 8 pm, Panther Creek

Maryland

Oct. 16, 7 pm, Meadow Branch
Oct. 17, 6 pm, Beaver Creek
Oct. 24, 6:30 pm, Piney Creek
Oct. 31, 7 pm, Baltimore, Woodberry
Oct. 31, 7 pm, Locust Grove

Michigan

Oct. 23, 7:30 pm, Pontiac

Missouri

Oct. 24, 7:30 pm, Bethany

New York

Nov. 7, 4:30 pm, Brooklyn, First

Ohio

Oct. 16, 7:30 pm, Beech Grove
Oct. 16, 8 pm, Stone Lick
Oct. 17, 7:30 pm, Eversole
Oct. 23, 7:30 pm, Happy Corner
Oct. 23, 10 am, Prices Creek
Oct. 24, New Philadelphia
Oct. 31, Logansport
Nov. 13, 7 pm, Lower Miami
Nov. 13, 7:30 pm, Salem

Oklahoma

Nov. 1, 8 pm, Pleasant Plains

Pennsylvania

Oct. 16, 2 and 6:30 pm, Bareville
Oct. 16-17, 1:30 pm, Back Creek, Brandt's
Oct. 16-17, 10:30 am and 2 pm, Falling Spring
Oct. 16-17, 1:30 pm, and 9:15 am, Fredericksburg, Meyer
Oct. 16-17, 1:45 pm, Springville, Mohler
Oct. 16-17, 1:30 pm, Upper Conewago, Mummert
Oct. 16-17, 1:30 pm, White Oak
Oct. 17, 7:30 pm, Jennersville
Oct. 17, 7:30 pm, Lower Claar
Oct. 17, 6 pm, Mountville
Oct. 17, 7 pm, Mt. Joy
Oct. 17, 7:30 pm, Philadelphia, Bethany
Oct. 17, 6:30 pm, Quakertown
Oct. 17, 7 pm, Raven Run
Oct. 17, Woodbury, Curryville
Oct. 23-24, 6 pm, Big Swatara, Hanoverdale
Oct. 24, 2 and 6 pm, Maiden Creek
Oct. 24, 7 pm, Sipesville
Oct. 24, Spring Creek
Oct. 24, Upper Codorus, Black Rock
Oct. 26-27, 10 am and 1:30 pm, Chiques, Mt. Hope
Oct. 30, 2 and 6:30 pm, Indian Creek
Oct. 30-31, 1:30 pm, Prices
Oct. 30-31, 10 am, Schuylkill, Big Dam
Oct. 31, 6:30 pm, EST, Mt. Olivet
Nov. 7, 7 pm, Upper Marsh Creek
Nov. 7, 6 pm, York, Second
Nov. 13-14, 1:30 pm, Annville
Nov. 14, 7 pm, Philadelphia, Germantown

Virginia

Oct. 16, 7 pm, Pleasant Valley
Oct. 23, 7 pm, Bassett
Oct. 23, 6:30 pm, Bethlehem
Oct. 23, Woodstock, Valley Pike
Nov. 6, 6:30 pm, Laurel Branch

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. Ross Noffsinger of Springfield, Ohio, in the Lower Miami church, Ohio, Oct. 24-31.

Brother and Sister Ralph G. Rarick of Michigan City, Ind., in the Sugar Creek church, Ohio, Oct. 17-31.

Bro. Dorsey E. Rotruck of Johnstown, Pa., in the Miami church, Fla., Oct. 25-31.

Bro. Edward K. Ziegler of Elgin, Ill., in the Union Center church, Ind., Oct. 29—Nov. 7.

Bro. Robert Sherfy of Harrisonburg, Va., in the Panther Creek church, Iowa, Oct. 17-24.

Brother and Sister I. D. Leatherman of Elgin, Ill., in the Markle church, Ind., Oct. 26—Nov. 7.

Bro. Mark W. Wolfe of Crab Orchard, W. Va., in the Oakvale church, W. Va., Oct. 24—Nov. 6.

Bro. Jacob L. Miller of York, Pa., in the Indian Creek church, Pa., Oct. 17-31.

Bro. Philip Lauver of Greenville, Ohio, in the Logansport church, Ind., Oct. 24-31.

Bro. David H. Markey of Bunkertown, Pa., in the Mechanicsburg church, Pa., Nov. 1-14.

Bro. Rufus McDannel of Elizabethtown, Pa., in the Mountville church, Pa., Nov. 5-14.

Bro. M. Guy West of York, Pa., in the Martinsburg church, Pa., Nov. 8-14.

Bro. Stewart B. Kauffman of Harrisburg Pa., in the Chambersburg church, Pa., Nov. 7-14.

Bro. Ralph Z. Ebersole of Reading, Pa., in the Upper Claar church, Pa., Nov. 7-21.

Bro. Perry Huffaker of West Milton, Ohio, in the Marion church, Ind., Nov. 8-14.

Bro. Robert Swank of Plymouth, Ind., in the Mt. Pleasant church, Ind., Nov. 7-14.

Bro. A. N. Eshelman of Mt. Joy, Pa., in the Graybill house, White Oak congregation, Pa., Nov. 7-21.

Bro. R. C. Wenger of Franklin Grove, Ill., in the Rock Run church, Ind., Nov. 7-14.

Bro. William Longenecker of Mt. Joy, Pa., in the First church, Altoona, Pa., Nov. 4-14.

Bro. James H. Beahm of Chicago, Ill., in the Brookville church, Ohio, Nov. 7-14.

Bro. R. W. Schlosser of Elizabethtown, Pa., in the Mt. Hope church, Chiques congregation, Pa., Nov. 7-21.

Bro. C. L. Cox of Claysburg, Pa., in the Ridge church, Pa., Nov. 7-21.

Bro. J. Herbert Miller of Hershey, Pa., in the Everett church, Pa., Nov. 7-14.

Bro. B. J. Wampler, Jr., of Fayetteville, W. Va., in the Lebanon church, Va., Nov. 5-14.

Bro. Richard D. Speicher of Kokomo, Ind., in the Guernsey house, Monticello congregation, Ind., Oct. 31—Nov. 7.

Bro. Kenneth I. Morse of Elgin, Ill., in the Franklin Grove church, Ill., Oct. 24-31.

News and Comment From Around the Wor

WE SELDOM REALIZE what discrimination does to the person who practices it. It scars not only the soul of the segregated but the soul of the segregator as well. When we build fences to keep others out, erect barriers to keep others down, deny to them freedom which we ourselves enjoy and cherish most, we keep ourselves in, hold ourselves down, and the barriers we erect against others become prison bars to our own souls. We cannot grow to the mental and moral stature of free men if we view life with prejudiced eyes, for thereby we shut our minds to truth and reality which are essential to spiritual, mental and moral growth. The time we should expend in creative activity, we waste on small things which dwarf the mind and stultify the soul. It is both economically and psychologically wasteful. So it is not clear who is damaged more, the person who inflicts discrimination or the person who suffers it, the man who is held down or the man who holds him down — the segregated or the segregator. . . .

—Benjamin Mays
Morehouse College, Atlanta, Ga.

Church World Service Helps Pakistan Flood Victims

An emergency shipment of 1,000,000 high potency, multi-purpose vitamin capsules was flown to East Pakistan by Church World Service, relief arm of the National Council of Churches, to aid victims of the recent flood disaster there. All relief goods will be distributed through the East Pakistan Christian Council. Fifty tons of powdered milk will be transported to East Pakistan by the Pakistan Red Cross and fifty tons of clothing and bedding will be sent from the United States directly to the disaster area.

Manila Protestants Hold World Peace Rally

Protestants from twenty-seven churches in Manila and its suburbs joined in a mass prayer for world peace and the success of the eight-nation foreign ministers' conference on Southeast Asian problems. The peace prayer included these words: "The wisdom of man alone cannot be depended upon to bring about a just and lasting peace. An enduring peace can be achieved only when men and nations depend more and more upon the power of God rather than on the power of the atom or hydrogen bomb or force of arms."

Everything Up but Minister's Salary

Church membership, contributions and construction are at an all-time high, but the average clergyman is a forgotten man with his purchasing power actually less than before the war, according to the research and survey department of the National Council of Churches. According to a table of comparative incomes based on the latest government findings, clergymen earn at roughly the same rate as artists, barbers, sailors longshoreman. Architects, dentists and lawyers are doing twice as well as fifteen years ago; physicians and surgeons are nearly three times as well off and only farmers and restaurant workers earn significantly less than ministers. Dr. Benson Landis, who made the survey said, "No one would ever enter the ministry because of the material rewards, but today it appears that the purchasing power of the minister's salary has reached a low point and the only way he can get relief is through action by his own parishioners."

Dr. Laubach Honored on Seventieth Birthday

Dr. Frank C. Laubach, noted missionary and world literacy expert, was honored by 150 prominent churchmen and publicists on the occasion of his 70th birthday. He is credited with having taught millions of illiterate persons all over the earth to read their own languages through a unique literacy program he developed. A telegram of congratulation from the editor of the Saturday Review of Literature described Dr. Laubach as "America's one-man Point Four program."

Plan Pan-American Protestant Youth Movement

Steps were taken toward the formation of a Pan-American Protestant youth movement at the 20th annual meeting of the United Christian Youth Movement. In addition to the U.C.Y.M., the co-opera g groups would be the National Yo g People's Committee of Canada d the Latin American Union of Ev - gelical Youth.

The Luther League of Amer a, including 40,000 young member of the United Lutheran Church, - came the 29th member group af - ated with the United Chris n Youth Movement. The young pe e adopted a number of resolutio - opposing universal military tra - ing, the McCarran-Walter Immig - tion Act and supporting the G l Scouts of America, urging that - ganization to continue its educati - al program in world citizenship d the United Nations.

Niemoeller Reaffirms Pacifist Convictions

Pastor Martin Niemoeller, fore n secretary of the Evangelical Chu h in Germany, publicly reaffirmed s absolute pacifist convictions in n address to the annual conference f the Fellowship of Reconciliat n. Asserting that war is madness, r. Niemoeller said he had once tur d to pacifism out of what he felt to e practical necessity. Now, he stress d, he finds himself a pacifist in pr - ciples as well.

Attendance Records Broken at Marian Year Rally

All previous attendance reco s at Soldier Field in Chicago w e broken as an estimated 260,000 - man Catholics attended a Mar n Year rally at the stadium. Sam l Cardinal Stritch, Archbishop of C - cago, celebrated mass in the f t outdoor evening mass ever held n the midwest. It was held in obse - ance of the Feast of the Nativity f the Blessed Virgin and the 100th - niversary of the proclamation of e dogma of the immaculate conc - tion by Pope Pius IX. Cardi l Stritch had postponed the opening f parochial schools four days to p - mit more mothers to attend.

Twenty Thousand Attend Negro Religious Convention

Some 20,000 messengers and v itors attending the 74th annual s - sion of the National Baptist Conv - tion U.S.A. brought to St. Louis a largest Negro meeting ever held i that city. Accommodations for a visitors were provided in more th 800 private homes, including 0 homes of white families. With a



Religious News Service

This diorama depicting the arrival of the first Jewish settlers in Nieuw Amsterdam (now New York) in 1654 is being used during the American Jewish tercentenary. The eight-and-a-half month observance, marking the 300th anniversary of this first Jewish settlement, opened September 12 with solemn services in hundreds of synagogues throughout the country. The theme of the observance, which will close next May 29, is Man's Opportunities and Responsibilities Under Freedom

med membership of more than 00,000, the denomination is said be the largest Negro organization any kind in the world. An interial choir of 1,000 voices sang at ry general session of the conven- meeting. Dr. Joseph H. Jackson, sident of the convention, sug- ted that next May 17, the first niversary of the U.S. Supreme rt's ruling outlawing racial segration in schools, be made a legal liday.

mn Contest for ung People

he Hymn Society of America has ited young people—under the age thirty—to try their hands at ting hymns which will "express current mind of youth as it appears to youth itself." Many of their eavors will appear in a new hnal written by and for youth. Se of the numbers submitted will printed in advance of publicaof the new edition and distribd all over the country for use ing the annual observance of th Week next year. Hymns ld be written in well-known ers found in standard hymnals sent to the Hymn Society, 297 rth Avenue, New York 10, N. Y., later than Dec. 1.

S Rushes Aid to erian Earthquake Victims

od, clothing, bedding and cash were started on their way to Alea by Church World Service in a few hours after receipt of s that hundreds of persons had n killed and thousands others e homeless by an earthquake e. The earthquake struck early he morning of Sept. 9, catching most of the population asleep. Unofficial estimates put the death toll at from 800 to 1,000. It was North Africa's worst earthquake in forty years. A carload of flour recently sent to France by Church World Service was immediately diverted to Algeria along with other foodstuffs and relief goods.

News Briefs

The order of service prepared for harvest meetings and distributed through the department of Town and Country Church of the National Council of Churches was written this year by H. L. Hartsough, former ministerial secretary for the Brotherhood.



Four world Christian youth leaders are, left to right: Jean Fraser of England, director of the youth department, World Council of Churches; Lydia Garrido of the Philippines, chairman of the youth department, World Council of Christian Education; Wilmina Rowland of the U.S., youth secretary, WCCE; standing, Roderick French of the U.S., newly elected chairman, youth department, WCC

Religious News Service

After spending two months in the United States a British clergyman has changed his views on sponsorship for television programs. In England he had been a champion of commercial sponsorship in the current debate there over television. But after watching and listening to our TV commercials he reports that he "isn't so keen" about the idea now.

McKinley Coffman, pastor at Middletown, Ohio, sailed from New York on Sept. 3 on a cattle boat, accompanying livestock sent to Bremen, Germany. This shipment is the thirty-eighth shipment of cattle to Germany since 1950 by the Heifer Project.

The Mennonite Central Committee is launching a relief and rehabilitation program for refugees in the area of Saigon, Indo-China. Three workers are being transferred from committee relief projects in Formosa and Korea to make up a Mennonite relief team in Viet Nam.

A growing ecumenical trend among theology students was reported at the third national triennial Interseminary Conference. Among the new developments noted were a greater ecumenical-mindedness in Bible study, a tendency for ministers' libraries to reflect an interdenominational character and an increasing disposition of ministerial students to attend seminaries other than those of their own denominations.

Are Bare Necessities Enough

E. Harley Kline
Ioannina, Greece

THOSE of us who are fortunate to have many, many times more than the bare necessities of life probably fail to realize just what are bare necessities and what they might include.

Let's gather a few things together to determine what are the essentials of life. Basic to life is food—bread, cheese, beans, macaroni, eggs, fruits, and vegetables. To aid in preparing the food there should be a pot, a skillet and a crude oven for bread. A knife, fork and spoon will come in handy, but fingers work all right. Open fires can be used for cooking since wood is available free of charge. Of course, water can be found running from springs almost any place, even through the hot summer if the mountains above have trees to hold the water in the soil. If there are no trees, one might have to walk miles for a drink. Also clothing is a necessity, but one suit is sufficient. Armed with a supply of matches, or flint and steel for the more primitive, it seems as if we could easily be going on a camping trip for a week or so. Let us see what will turn this camping trip into a lifetime struggle.

We need to add to this small list of articles and supplies, a two-room stone house complete with fireplace and a dark, smelly basement for animals. Housekeeping can now be set up. Clear off the bushes and rocks from a mountain slope to have three acres and beco an average landholder. The wheat for bread can grown here. An ox used together with the neighbo can work the field with a wooden plow hewn from tree. Two goats and a few sheep can scrounge mountains for a living to produce milk for cheese a wool for clothing. A crude spinning gadget makes yarn and by knitting or using a loom, cloth can made to be used for clothing. A few native chicke are an asset to have, since they do not need much to and do give some eggs to supplement the diet.





Top: Vera Kline and a Greek woman examine jars of fruits and vegetables that she has canned recently Bottom: A corner in the cellar displaying canned goods such as this, is the pride and joy of many Greek families

Everyday chores are also simple in this setti There is the simple task of getting in the winter su ply of firewood which turns out not to be so simple wh it must be carried on the back up a mountain. There the threshing of grain by having the oxen walk on round and round a threshing floor. It is discouragi to know that as high as twenty per cent of the grain lost. Then the grain must be taken to a mill seve hours away for grinding where five or ten per c more must be left behind for grinding costs.

Life is not colored by modern entertainment; rath there is an occasional bray of a donkey, bark of a d or humdrum chant of a village song. Anyhow there no time or will for entertainment because the da work is long and the diet poor; so rest is welcome.

Such is average living among the rural populati of Greece. One can say it is a good existence since th is no starvation, but malnutrition is prevalent. T people are existing, but have no chance really to li Life is dull drudgery.

This is the setting in which the Inter-Church Ser ice team of workers find themselves. By living simp with the people in the villages we are attempting understand the existing problems. Slowly through e *ucation* there is a new seed being sown that may st the people in a steady upward climb to better livi

Along with attempts at education, materials enab *demonstration projects* to be developed as visible e dence to the people of what can be done. As an examp of these projects there is home gardening and fo preservation for better diet, showers and clean toil for better sanitation and hygiene, improved seeds f increased production, land drainage and irrigation f maximum land utilization, beehives for tapping t natural resources of honey, improved chickens for mo returns, improved machinery for more efficient wo sewing rooms for clothing, and organizing of boys' a girls' clubs to pass all of this on to the new generatio

After having a brief glimpse of what is possib through improved methods and equipment, young a old alike are most eager to learn.

AT HOME AND ABROAD

AUSTRIA

Recently the Brethren Service Commission arranged for the **distribution of clothing** to persons on welfare in a refugee camp near Linz. This clothing was made by refugees from materials donated by the church. This self-help project is doing a fine job of getting Brethren materials to many of the refugee camps in the Linz area.

A meeting with the camp leader in Linz revealed that **this camp is depending on Brethren Service** for help in raising the moral situation in the camp. Voluntary agencies are co-operating to improve conditions in a camp that has been called "the worst refugee camp in Austria." Soon a full-time social worker will begin work in this camp. Brethren Service is furnishing some food to the camp. Plans are made for a Mennonite-Brethren co-operative distribution of clothing during the winter months. Bed clothing is being given to the Methodist church in Linz. This church is doing a heroic job of helping victims of the recent floods.

NEW WINDSOR, MARYLAND

Material aid department plans its winter campaign as cold weather approaches. **Sturdy shoes** for men and women, **children's clothes, warm winter clothing, warm blankets** and **comforts** are needed. **Cut garments,** obtained from New Windsor, make good projects for women's groups. And now is the time for children and church groups to prepare **Friendship Packets** for the Christmas season. **Games, toys** and puzzles will help bring happiness to the hearts of little children. **Write: Ray Kyle, Brethren Service Center, New Windsor for further information or send articles to New Windsor, Md., or Nappanee, Ind.**

Thirty-eight volunteers in the September 1954 B.V.S. unit are completing their training. Thirteen are 1-W's entering alternative service. One European, Else Peterson, Copenhagen, Denmark, is in the unit.

FREE

A Peace Education Manual for District and Local Church Use. Prepared by the Peace Education and Action Section of Elizabethtown Workshop, 1947. Outlines suitable district organizations and methods, responsibilities on local church level; 16 pages. Still good for peace workers. Limited supply. Write: Brethren Service Commission, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Overcoming Fear

Charles Nichols



. . . a volunteer serving in Germany, Charles takes time out to talk to Jake Dick, director of Brethren Volunteer Service in Europe . . .

ALFRED is a young man, twenty-two years old, who is a refugee from the East Zone. In the East he taught school and recently has been a great help in organizing sports in this camp in Sandbostel [for young men who have illegally crossed the border from from East to West]. Like many others, he hopes to emigate to Canada or the United States. He is here because he was not willing to join the Folks Police force . . . Or take the case of James, sixteen years old, whose parents have already lived here in the West for a year. He crossed the border about a month ago and hopes to join his family soon. He is apprehensive over the reception he will receive from his parents. He had received only one letter in a month and has written only once. After a chat he said a little more cheerfully, "Why I'll drop them a line this afternoon."

Lately we have been receiving a large number of boys that were delayed in transit because the airlift has been busy with government officials and children who are now enjoying a fine vacation in West Germany from the crowded conditions of Berlin. We hope that we can continue to help these boys find a new start in life.

For the last several days we have had wonderful weather and for Sandbostel sunshine for three full days is exceptional. Our camp is not far from the sea which provides plenty of moisture which comes to us as rain. When it isn't too wet here we play German basketball, volleyball, fist ball and fussball. Sometimes it happens that the fellows completely push their concerns away for a moment and enjoy themselves thoroughly. For the workers here it is a real joy to see the youngsters relax and enjoy themselves.

Fear is a force that causes the most of our boys to cross the border. This fear is something vague, powerful that makes existence insecure. When work quotas are unfulfilled or machinery breaks down, workers are held directly responsible and often are fined one month's or two months' wages. *Here in our camp the boys are still a little wary of freedom from fear. They want to believe that a person can say what he thinks but for many the memories of consequences of saying too much are still too fresh.*

The Y.M.C.A. here had the opportunity to entertain two young engineers from England. They spent four days with us and left with a new view of why people became refugees and the type of reception they are receiving in Western Germany. We encourage people to visit the work here in the hope that they can understand the need for continued assistance from both governmental and church sources.

Our faces lighted with joy when we received a letter from an accordion company in Germany that they were sending us a new accordion as a gift to be used by our boys. And so it goes with our arts, crafts and materials we distribute to the boys; they all come as gifts from individuals and companies.

Herr Craft is with us now after a wonderful and inspiring month in Nainau near Switzerland. As a result of his experience at this conference we are all spending an hour a day together in Bible study and fellowship. In our adventures we are sure to learn to know one another and God better.

It is our hope that love can shine through our work here and make the lives of the boys a little more secure. We are strong in the faith that Christ can speak to every need in every person.

The Church and Older Adults

J. H. Mathis

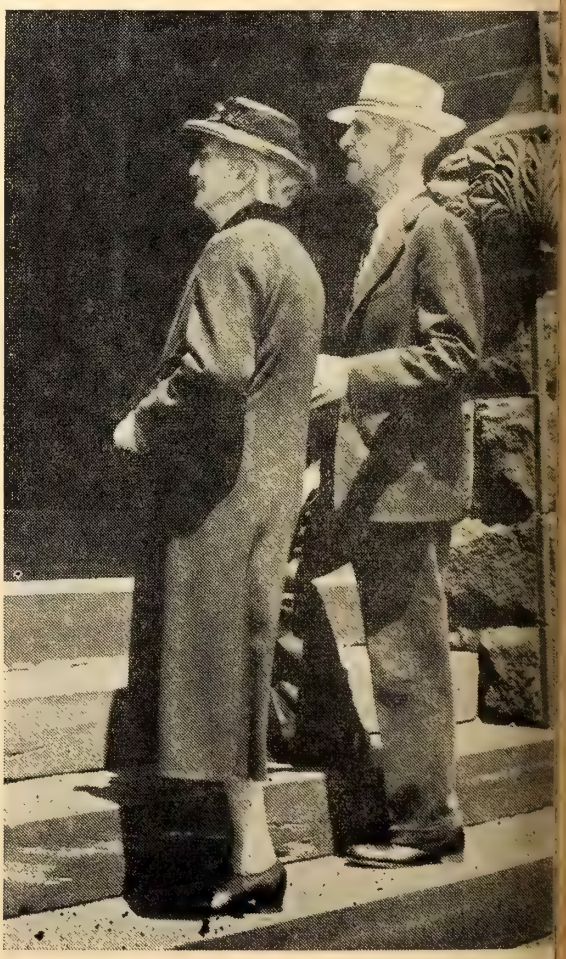
OLDER adults are coming in for a great deal of publicity today. Society is awakening to the fact that people are living longer. This causes no end of concern to some people who think they see a tremendous problem ahead. True, a problem may develop if we close our eyes to facts; however, if we face the facts and prepare ourselves for the future insofar as we are able to see it, our social order may not only be able to absorb the increase in this age group, but be strengthened by it.

Surely the church has a vital role in this program. Three generations are being touched by the church and her program. If the church can develop an awareness of the needs of older adults and plan a program of education and action, her influence will not only bless the lives of multitudes of people as they come into this age group, but will bless society as a whole and remove the problems which once seemed so burdensome.

Three-generation living is coming to be an oft-repeated phrase. Consciously or unconsciously we have created a world for children and youth and for younger adults. Continually society must make room for its younger members. The adjustments this requires are often quite hard for older people who find it more difficult to change. Many times they are unjustly asked to give up their rights and privileges to the younger generations. The door is open wide for the church to launch a vigorous program of education on the adjustment of families and groups to the needs, interests and rights of each generation. "The Bill of Rights" for the Christian family is surely in the direction of giving each age group equal consideration. There is already a great deal of written and visual education material dealing with this problem.

Leadership in the church is another area of much discussion. Older adults feel that they have something to give in the way of leadership. Usually they are most co-operative and do not protest when replaced by younger people. However, a study of several local groups brought out the fact that they felt quite capable of furnishing their share of leadership. The majority are quite happy to have younger adults and young people serving on church boards and committees, but they do not want to be forgotten and have their needs overlooked. The administrative board of the church and the nominating committee may well consider carefully the leadership abilities of persons from the older adult group.

Projects within the church when assigned to older adults are acceptable only when they are of vital importance to the life and program of the church. No one appreciates "made" work. These are people who have carried large responsibilities and accomplished great tasks. They know that although physical activity may be reduced, they still are able to think and plan constructively. To suggest small tasks is to confront them with the certainty that in your judgment they are slipping. If such suggestions come too often the older adult begins to believe it



The church has a unique responsibility in thinking and planning with all three generations represented in her fellowship in order that her older adults may find in this period the best years of their lives

Eva Luoma

Address delivered to the Adult Section at Ocean Grove Annual Conference

Often he cannot face the situation which has been created for him; so he has no other recourse but to admit defeat and use senility as his escape.

Surely the church with her great faith in the worth of the individual and sacredness of personality has a great responsibility in conserving the leadership resources of older adults.

Insufficient financial resources bring frustration to many older adults because of inability to live comfortably and independently after earning capacities are at an end. In these days of emphasis on social security, we are likely to give too little attention to retirement needs and expect the government to work out this problem for us. So far, we have found that social security will not meet living needs when there is rent to pay. We are finding that older adults need a home for economic as well as emotional security. A few older adults will arrange to live in homes sponsored by the church. At present, varied types of housing projects are being studied to meet the immediate demand. The church should have a vital part in exploring the various possibilities. Several congregations are looking to the future with a plan of helping younger people to secure homes. This approach is bringing stability to the congregation and at the same time guaranteeing a greater degree of economic and emotional stability to members as they become older adults.

Education is a must for older adults if they are to experience a continued growth in abundant living. The church may give encouragement to educational programs in which older adults plan and participate; also, in helping to secure leadership in the various fields of their particular interests. The study group is concerned about keeping up to date. Therefore, once each month their meeting is beamed in this direction. An example was bringing an airport official to the meeting to discuss the details of air transportation so that they would be prepared if opportunity came for a trip by plane. The church will not want to plan an educational program for older adults, but plan with them, encourage them, and make the church facilities available in administering the program.

The emotional adjustment of older adults is usually determined by what has happened in early years. However, many people who have had enough emotional stability to get along when surrounded by a family with work to do and friends to communicate with find it hard when many of these props are taken away. The church surely has a part in bringing assurance that each is loved, wanted and needed in the fellowship. This has been strengthened in some groups by volunteer lay members accepting responsibility for personal visitation of older adults. It has been strengthened by personal letters from the pastor. It has been assured by group awareness of the need of the older persons to be used in the current of church activity as long as he is able to contribute to the ongoing program.

The theology of the older adult is of utmost importance. If he has had the opportunity of Christian teaching and has moved toward a closer walk with God throughout childhood and youth, age will be a normal and assuring experience. He will know by experience that nothing, not even death itself, can separate him from the love of God. This teaching, this guidance in Christian thought and Christian experience, is the first and most important work of the church in her total emphasis on three-generation living.

The church faces a gigantic task in the preparation and planning with older adults. Social agencies are expressing grave concern over the problems ahead. There is no doubt that older adults do have very real problems in adjustment. However, this does not make them different from any other age group. Our concern is that their problems be not increased by the desire of other age groups to order their lives and dictate their program.

The church has a unique responsibility in thinking and planning with all three generations represented in her fellowship in order that her older adults may find in this period the best years of their lives.

May I tell you of our home department for the "shut-ins" of my church, **Calvary Church of the Brethren in Los Angeles?**

Eight years ago, our present pastor, H. L. Ruthrauff, came to be Calvary's minister. He was a stranger in our city. Going through the lists of members, studying maps, getting addresses and zone numbers and telephone numbers up to date were tasks in this vast city. I offered to help. He, in turn, gave me a list of people to call on. Since I lived in a suburb, I took addresses in my area. In making these first calls, I was surprised to find three elderly shut-ins. One of them was blind—a wonderfully cheerful person who had been both baptized and married in our congregation. She and her husband were members from their youth. Another was an aged man who had had a stroke; both he and his wife were members. He could not attend and she couldn't leave him to attend. I found the third one ill.

Bro. Ruthrauff grouped the corrected addresses for more calls. Los Angeles is a vast city and with her suburbs covers a great portion of the county. Many of our most faithful members drive twenty miles each Sunday. Imagine one minister doing all those calls! Though not too often, he does get around to see all and to call on those who are ill first of all.

I, too, was a stranger to all these people but they were glad to visit with someone from the church. They want news of the work and their friends. Here is a place for a middle-aged person to serve. I read once that there comes to every woman a few years for her church after her own children are raised and there is no rush to be home at a certain hour for the school children, so that with a little planning, many good hours can be put into some project.

Our home department mails the Brethren Bible Study Monthly each month to all who read. We have a list of birthday and wedding anniversary dates. We send a birthday card to each, anniversary cards where the couples are together, cards go for Christmas, New Year's, Valentine's Day, Easter, Mother's Day, Father's Day and Thanksgiving Day. A booklet and home-made cookies were sent to each at Christmas. A deacon's wife came and helped me bake the cookies. For Easter, a box of candy was sent to each along with a card and the beautiful Easter bulletin. For birthdays, we send the flowers from the church on the Sunday nearest the birthday. We ask someone who passes near the "shut-in" to deliver them. You might be surprised how happy our folks are to be included in these errands! Deacons often assist in delivering packages. A copy of the regular church bulletin always goes with flowers or packages and with the quarterly each month.

—Mrs. Lorena Zug McAllister,
Los Angeles, Calif.

The Church Abroad

Edited by Anetta C. Mc

THE RAINS CAME

Marie Flory
Bulsar, India

Photos by Mabel Claypool



Gardens and farms must be worked before the heav rains come or the crops cannot be planted

WE ARRIVED in India in December just in time to enjoy the winter season with its cool nights and pleasant days. Each day was filled with sunshine, the sky was clear, the breezes cool. Each night brought good rest. This continued through a week or so of February and then the cool breezes left and scorching ones came. There had been no rain since September and the ground was becoming very hard. Fields were filled with huge cracks an inch or more wide and ten to eighteen inches deep or maybe even deeper. Paths and roads had dust several inches deep. During this time only trees remained green and they were so covered with dust that the green was rather hidden.

Thus we experienced the first month of the hot season. The two hotter months were yet to come, April and May. However, we left this part of India during those hot months and only heard about the hot temperatures and the approaching rains in June. During these months we were in the hills and studied language and enjoyed mountain air and showers. Then came our time to come back to the plains and we did so with anticipation. As we traveled south toward our home in Bulsar, we wondered just what a monsoon would be like.

We descended from the heigths into hot, scorching plains and we scorched too for the first day and night. The second day we felt the breezes of the approaching rains and by evening as we went farther south there were showers. We traveled on during the night and had heavier showers dash against the windows of the train. In the early morning hours we arrived in Bulsar. The rains had come, but somehow it did not seem as different as I had expected.

But that was night time. Daylight showed a new picture. One glimpse out of our window brought a sight that was different from the one we had left. Instead of dry, parched fields and gardens, everything was sparkling green. In our garden the yellow coat of dust that covered the ferns, palms and other plants, the months before had been washed away. We took gardenias from our own trees into our house and enjoyed hibiscus and other flowers with them. It was a new and different experience. As the days passed we realized more fully what monsoon was like. Imagine the heaviest rain you have ever seen and then you can picture what we saw from time to time. Sometimes the downpour lasted thirty-six to forty continuous hours. Such monsoon showers often bring record-breaking rains. We have experienced several of them.

The coming of the rains each year brings joy, gladness, beauty and hope for the future, but it also brings destruction, illness, sorrow and hard work for many. We have not been here to see the reaction of the people as the first drops of water fall, but we are told that both young and old dash out into it with hands outstretched, giving cheers of gladness as they feel its freshness and promises for the coming year. For many it means life, for only wh there are good rains for at lea three months are there good cro When the monsoon is short or ligh then crops are not good and fami throughout the following year is t result. So the rains come bringi beauty to the countryside, freshne to the air, joy to the heart of peop and the promise of crops to feed t millions.

There are not as many floods one would expect with so much ra but they do occur with all the usu bad results. One of the greate hazards is the crumpling of t walls of the homes. Some hous are made of homemade brick join by mud and some are made of type of mud plaster. If the rai come before new roofs are put or if the rains are very heavy for long time then the walls crump and in this way many people a made homeless.

Most of the wells in India a open wells just like those of t Bible stories. During the hot seas these wells frequently go dry a many people have to get along the minimum of water. As soon the rains come the wells fill wi water in a hurry. There is one s result: much sickness owning the great amount of surface wat that runs into the wells. Dysente is the main resulting illness.

During the monsoon we see mo of our dreaded snakes and scorpio Their homes in the ground becor well soaked and they come up f better prospects. Thus for t duration of the rains we do r allow our children to climb tre play around bushes or in the gra

These animals at times venture into our homes, but not often. When they do enter our houses it is usually fatal to them instead of us.

An early monsoon also brings problems to the people of India. If the land has not been prepared for planting before the heavy rains start then the crops cannot be planted. The result again is not enough food. This is called a "green famine." The *dobi* also finds monsoon time difficult. He is the laundryman and does all of his work out of doors. However, he seems to manage between showers and rains and usually appears in due time with clean dry clothes. During these months of rain, mold and rust are fought by one and all. Leather and books suffer greatly. Doors, windows and drawers do not work properly. We do the best we can to care for things and then wait for the hot sun and coming dry season to do the rest.

Now we are experiencing our second monsoon. The rains this year are unusually heavy. We live three miles from the ocean and at times it seems as though the waves have lifted a bit high and dropped themselves upon us. Last year the season was good with a total of about ninety inches during the three-month period. Now in mid-July, with the season only half gone, we already have more than seventy inches. During one thirty-six-hour period a couple of weeks ago, a total of twenty-seven inches fell. We waded in water as you do in now. In the bazaar there was some flooding with about a foot of water in many of the shops. We have a water gauge in our back yard and we have especially enjoyed measuring and keeping our own record of rainfall. We ourselves have measured more than fifty inches. But we returned from the mountains two weeks after the rains started and after one heavy shower we found Teddy "helping" by emptying the gauge that we had not yet measured.

Thus each year the rains come. They usually start with thundershowers about the middle of June in the Bombay area. The heavy part of the rain is in July and August with showers in September. If it does not spread over this period of time, then the crops suffer, and the much dreaded famine occurs. Therefore, in spite of the hardships caused during this time, the monsoon rains are eagerly awaited and welcomed by all.

Woodstock School Centennial Celebrations 1854 - 1954

Susan Stoner Shull
Dahanu Road, India

WOODSTOCK, located in Landour, 7,000 feet high in the Himalayas, has an enrollment of 422 pupils ranging from kindergarten through high school. Representing eighteen nationalities it is a little "united nations" in reality. It is the outgrowth of what began in 1854 as a school for Protestant girls under the management of the "London Society for Promoting Female Education in the East."

In 1874, it was purchased by the Presbyterian Board of Foreign Missions and staffed by them until, in 1923, other missions began co-operating and the school became co-educational also. Under the able leadership of the Rev. A. E. Parker, principal for eighteen years, there was a great building program and a marked growth in every way. Definite contributions have been made by the six succeeding principals since 1940, the present principal, Canon S. R. Burgoyne having come in May 1953. The board of directors consists of representatives from nine co-operating missions. The Church of the Brethren mission has co-operated since 1928 with the writer as its first representative on the staff.

A centennial can be celebrated only "once in a hundred years" and Woodstock made the most of this rare privilege. Souvenir programs at a nominal price were available from the start and listed a well-planned series of events covering a period of twelve days! Woodstock was ready to present its best in music, drama, art and sports, plus having the first graduation in May instead of November. The celebrations were off to a good start on Saturday night, May 22, with an excellent piano recital by Mr. Robert Kauffman of the music staff, followed Sunday morning with an inspiring service in Kellogg church at which Rev. Amsey Bollinger of our mission sang a much appreciated solo.

At the same time the centenary program was in progress, a happy event took place at Prospect Point, a thousand feet farther up the hill. The Church of the Brethren mission had a get-together on Sunday noon in honor of our visiting guests, Dr. and Mrs. R. H. Miller and Mrs. Nettie Weybright. There were forty of us present for the dinner on the veranda of our home. In the afternoon we were glad to see some "stills" on the new film which was taken by our audio-visual committee near Anklesvar in January. Later the *chaukidar* (caretaker of the property) graciously served all with tea and purees which he had made.

Sunday evening's candlelight service in Parker Hall was effective as the seniors filed by and lighted up a big cross and later made their pledges of commitment led by Canon Burgoyne.

Tuesday and Wednesday nights the seniors gave three one-act plays—The Real Saint George being a splendid climax.

Prize giving for the high school was held Thursday afternoon. It began with a recognition of students just now promoted into high school. Rosemary Blickenstaff of our mission was in this group. The "W's", scholarship pins, cups and shields give a thrill for well-deserved achievement.

Friday was the music festival with the primary concert in the morning featuring Woodstock as a "melting pot" of nations; hence, the



Lillian Grisso coming from the school garden where the headmaster and the children are working

younger classes in appropriate costumes sang songs from various nations. In the afternoon the elementary school and junior-high choir under the able leadership of Mrs. Anna Mae Bollinger presented the operetta, H. M. S. Pinafore, with Esther Shull as accompanist. The high school concert in the evening with the Bollingers — Richard and Anna Mae — conducting the orchestra and choir respectively, was the climax of the music festival. Following the intermission a school life pageant portraying scenes of former years was well presented.

The baseball game on Hanson field Saturday morning between Woodstock and its alumni, W. O. S. A. (Woodstock Old Students' Association), resulted in favor of WOSA. Open house at the different boarding houses for various age groups with a swimming exhibition at the hostel for high school boys proved interesting. We were glad to see the remodeled eight and tenth standard dormitories converted into twenty-three roor with built-in cupboards and close able to accommodate three boys p room — this being the centenni fund project looking toward a gc of Rs. 50,000 (approximate $10,500).

The WOSA tea provided a gra opportunity to meet old and ne friends. I made a special effc to see a number of my four standard pupils of days gone and managed to get a picture

Continued on page 27

The Church at Home

Edited by Alberta Yod

DEDICATION of the MANASSAS CHURCH



Mrs. J. M. Garber

FOR many years the Manassas Church of the Brethren in Eastern Virginia has been thinking in terms of a new church building. The fulfillment of this thinking and planning was realized on Jan. 3, 1954, when we dedicated our new house of worship.

At the morning service Bro. Jacob F. Replogle, pastor of the First Church of Baltimore, Md., preached on the subject, A Radical Dedication for a Revolutionary Day. At noon a bountiful lunch was served to our members and friends from neighboring churches.

The service of dedication was held in the afternoon with Bro. Conrad L. Snavely, a former pastor, preaching the dedicatory sermon. His subject was Built for the Kingdom. As a part of the service, greetings were brought from our local church by Bro. J. M. Garber, chairman of the Board of Administration, from the District Board by Bro. Marvin Clingenpeel, and from the County Council of Churches by Rev. F. L. Baker. Our pastor, Bro. Carl F. Smith, led the congregation in the Litany of Dedication.

The Manassas church was organized in 1895 with the building of a church called the Cannon Branch meetinghouse when the membership was only forty-seven. The history of the Manassas congregation has been one of steady growth.

In the early forties the church began to feel keenly its need for a more adequate church building. The first financial drive for a new church was made at a home-coming in 1943. In 1946 efforts on the building fund were interrupted to build a parsonage and in 1948, to meet the immediate need, an addition was built to the old church. Again in 1951 we had a home-coming at which nearly $19,000 was received in cash and pledges. It was after this that the church decided definitely to go ahead with building. On Nov. 4, 1951, we had a ground-breaki ceremony and on April 13, 1952, t cornerstone was laid with a spec service. Work progressed nice from these two dates on through t date of completion.

The building committee spe many hours working on plans ar in addition to this, members donat much material and hundreds of m hours were given in free labor actual construction. The new stru ture cost approximately $70,000 pl the labor and materials donated. T sanctuary with a balcony sea around three hundred and ma more can be seated by using t narthex and church parlor. T church contains thirteen classroor a large fellowship hall, a mode kitchen and a pastor's study.

Bro. Carl F. Smith is our prese pastor and under his guidance a leadership we look to the futu with a valiant hope and faith gre enough to face the days ahead a continue to be a growing church a growing community.

Woodstock School Centennial

Continued from page 25

twelve of the twenty-two whom I met during the centennial days. The unveiling of the A. E. Parker Memorial tablet by the newly equipped science laboratories was a special feature of the meeting. The WOSA exhibit presented a complete file of the annuals since the first in 1928, old pictures and interesting curios. The WOSA dinner at which 125 were present was a happy occasion with self-introductions, reminiscences, jokes and school songs. Then followed the WOSA program, open to all in Parker hall. There were special numbers among which were two piano solos by Dr. Leonard Blickenstaff, kodachrome slides of scenic Nepal, reminiscences, and skits "taking off" some favorite teachers past and present, that kept all highly entertained until a late hour when we closed singing some of the songs led by their composer, Dr. Robert Fleming.

The Sunday program included an inspiring baccalaureate service in the morning and the centennial thanksgiving service in the evening. The graduation exercises were held Monday afternoon for thirty-one seniors present and three in absentia.

Tuesday afternoon featured centennial sports, managed by the physical education members of the staff of which James Sheaffer of our mission is one. This was barely over before a threatening storm of the monsoon arrived in full force. The Woodstock sale, sponsored by the P. T. A., was officially opened Thursday morning, June 3, by Dr. Bethel Fleming, this being the peak and closing event of the centennial celebrations.

Looking back over the first century of Woodstock's history we see progress and God's hand of blessing upon this great institution that has meant so much to so many people. We now ask his continued guidance through the next hundred years. Long live Woodstock.

Obituaries

Bowman, Fannie Helen, daughter of Enoch and Emily Mauk, was born April 1, 1877, at Bluff City, Tenn., and died Aug. 27, 1954, at her home in Seattle, Wash. On Oct. 30, 1894, she was married to L. W. Bowman at Johnson City, Tenn. She was a member of the church for many years. Surviving are three daughters, two sons, thirteen grandchildren and seven great-grandchildren. Funeral services were conducted by Bro. Dewey Rowe.—Mrs. A. E. Kroon, Nordland, Wash.

Brandt, Martin S., was born Oct. 29, 1890, and died Aug. 25, 1954, as a result of injuries suffered in an automobile accident near Lewistown, Pa. Besides his wife, he is survived by one son, one daughter, his parents and two brothers. Funeral services were conducted in the Elizabethtown church by his pastor, the undersigned, and Philip E. Saylor. Interment was in the Shank cemetery.—Nevin H. Zuck, Elizabethtown, Pa.

Brubaker, Peter G., was born Oct. 24, 1874, and died July 27, 1954. He served in the office of deacon for thirty-two years, and was chairman of the deacon board of the Elizabethtown church for a number of years. He also served as the steward of the Neffsville Brethren Home for a five-year period. Surviving are his wife, one son, one daughter and two sisters. Funeral services were conducted in the Elizabethtown church by Brethren R. W. Schlosser, A. C. Baugher and Harper Snavely. Interment was in the East Fairview cemetery.—Nevin H. Zuck, Elizabethtown, Pa.

Carpenter, Marshall A., son of John R. and Nettie Carpenter, died Feb. 7, 1954, at the age of forty-nine years. He was a member of the Grace Trinity Reformed church. Besides his wife, Jennie Delauter Carpenter, he is survived by one daughter, three sons and his parents. Funeral services were held in the Cline funeral home by his pastor, Rev. Walter D. Mehrling, assisted by the undersigned. Interment was in the Mount Olivet cemetery, Frederick, Md.—J. Ira Metzker, Monrovia, Md.

Casselman, Mary Catherine, daughter of John and Magdalena Nisewander, was born Oct. 12, 1868, in Stark County, Ohio, and died Aug. 27, 1954. In 1890 she was married to Allie Casselman. To this union were born two daughters. She united with the Marilla church, Mich., in 1912. Surviving are her husband, one daughter and two great-grandsons. Funeral services were conducted by her pastor, Roy McRoberts. Burial was in the Marilla cemetery. — Galen E. Barkdoll, Copemish, Mich.

Detwiler, Charles H., son of Jacob M. and Mary Ann Helman Detwiler, was born April 7, 1874, in Bedford County, Pa., and died Aug. 26, 1954, in Hollidaysburg, Pa. He was married Jan. 27, 1898, to Mary E. Russell, who preceded him in death. Surviving are one son, two daughters, several grandchildren and great-grandchildren and one brother. Services were conducted at the Miller funeral home in Martinsburg by the undersigned, and his pastor, Bro. Carl E. Myers of the Roaring Spring church. Burial was in the Spring Hope cemetery, Martinsburg.—C. H. Cameron, Altoona, Pa.

Gilmer, Delmar Davis, son of A. D. S. and Isabelle Gilmer, was born April 29, 1891, near Lilly, Va., and died Aug. 5, 1954. On Jan. 1, 1912, he was married to Esta Alice Bowman. He was a member of the Harrisonburg church. Besides his wife, he is survived by five daughters, one son, nineteen grandchildren, three sisters and two brothers. Funeral services were conducted by his pastor, Robert L. Sherfy, assisted by Dr. Albert Edwards, pastor of the local Presbyterian church. Burial was in the Woodbine cemetery.—Mrs. J. Elmer Roller, Harrisonburg, Va.

Haines, Ralph S., son of William and Kathryn Schmuck Haines, was born in Manheim Township, Pa., and died Aug. 4, 1954, in Ephrata, Pa., at the age of sixty years. He was a member of the Ephrata church. Besides his wife, the former Leona Bucher, he is survived by one daughter, one son and three brothers. Funeral services were held in the Miley funeral home by his pastor, Bro. J. A. Robinson. Interment was in the Groffdale cemetery. — Mabel M. Myer, Ephrata, Pa.

Kreider, Ira, son of Tobias and Lydia Welbaum Kreider, was born Dec. 1, 1861, in Darke County, Ohio, and died July 8, 1954. On Feb. 21, 1884, he was married to Mary E. Troutwine, who died July 23, 1920. To this union were born eleven children. Surviving are ten children, twenty-nine grandchildren, forty great-grandchildren, two brothers and one sister. He was a devout member of the Painter Creek church. Services were conducted in the Bradford church by Howard Erbaugh. Interment was in the Newcomer cemetery. — Ruth E. Royer, Bradford, Ohio.

Latshaw, Ida, daughter of David and Elizabeth Cripe, was born in Clinton County, Ind., Jan. 5, 1879, and died at her home near Mulberry, Ind., Aug. 30, 1954. On Feb. 20, 1898, she was married to Jesse Latshaw. She was a member of the Rossville church. Besides her husband, she is survived by one daughter, one son, three grandchildren and four great-grandchildren. Services were held in the Rossville church by Bro. A. Wayne Carr. Burial was in the Pleasant View cemetery.—Miss Clara Metzger, Rossville, Ind.

Leffue, George T., son of John T. and Mollie Flora Leffue, was born March 6, 1915, and died at his home near Boones Mill, Va., Aug. 13, 1954. On April 30, 1938, he was married to Clara King. He was a member of the Brick church. Surviving are his wife, two sons, his father, one sister and three brothers. Funeral services were conducted at the Brick church by F. B. Layman. Interment was in the church cemetery.—Mrs. Joseph A. Ferguson, Rocky Mount, Va.

Lehman, Harley J., son of John and Sarah Miller Lehman, was born March 12, 1888, in Mercer County, Ohio, and died July 13, 1954, in Troy, Ohio. On March 1, 1914, he was married to Sarah Wade. He was baptized in the Pleasant Valley church in 1912 and has been a deacon in the Bradford church since 1944. Surviving are his wife, two sons, four grandchildren and one sister. Funeral services were conducted in the Bradford church by John Eikenberry and his pastor, Howard Erbaugh. Interment was in the Harris Creek cemetery. — Ruth E. Royer, Bradford, Ohio.

Machimer, Lawrence Albert, son of David and Anna Miller Machimer, died Aug. 10, 1954, in Lewistown, Pa., at the age of eighty-seven years. He was a member of the Pine Glen church. Surviving are his wife, Alice, four daughters, thirty grandchildren, twenty-three great-grandchildren and one brother. Funeral services were conducted by his pastor, Bro. J. Richard Gottshall, at the Booth funeral home, McVeytown, Pa. Interment was in the Pleasant View cemetery.—Mrs. Walter J. Snyder, McVeytown, Pa.

Church News

Northern Illinois and Wisconsin

Polo — Twenty-eight from our church attended the ecumenical Festival of Faith in Chicago on Aug. 15. At a special council, it was decided to enlarge the church sanctuary along with the Christian education building. A ground-breaking service was held Aug. 29. Horst Lobe, a B.V.S. worker from Germany, gave a talk one Sunday. On Aug. 22 Louis Ziegler presented a message on the work of the Gideons. Regular council meeting was held Aug. 24, with our elder, Dean Frantz of Mt Morris, presiding. Officers were elected for the coming year. A number from our church attended district meeting in Elgin and also the sessions at Camp Emmaus during the summer. During the absence of our pastor, Bro. Dean Frantz was our speaker for the morning. We observed rally day on Oct. 3. — Mrs. Fred Krum, Polo, Ill.

Southern Illinois

Pleasant Grove — At our last council meeting, we re-elected Bro. Sherman Shoemaker as our elder. We held our love feast on Saturday night, Oct. 9.

We have been having Bible study each Friday night since early spring. The first Friday of the month we have as friendship night when each one may give a reading or musical selection as he chooses. This is followed by a social hour.—Miss Beulah Shoemaker, Mt. Vernon, Ill.

Woodland—At our business meeting we elected officers for the next year. Bro. Paul Lantis of the Astoria church will serve as our elder. In the exchange pulpit program, Bro. Dewey Cave was speaker in our church. Bro. Ralph Johnson brought a message one Sunday morning. Our church was represented at the various camping programs at Camp Emmanuel. Our district meeting delegates, Brother and Sister Ernest Bollinger, gave reports of the meetings. Our parsonage has been redecorated on the inside and outside. Bro. Walter Young and his wife have begun their pastoral duties with us. Installation services were held for the Youngs on the evening of Sept. 5 by Bro. A. L. Whitmore. The women's group made a comforter for the district meeting and also prepared a number of medical kits for relief. The CBYF had a Lord's Acre project during the summer. Nedra Riebling attended the National Youth Conference. Our love feast will be Nov. 6, beginning at 10:30 with a basket dinner at the noon hour and an afternoon service. Communion will be at 7:00 in the evening. — Fannie B. Stambaugh, Astoria, Ill.

Middle Indiana

Akron — Our members' meeting was conducted by our elder, Bro. Kintner. Officers were elected for the coming year. Dedication services were held for three babies. Our junior chorus, composed of twenty members, has presented several programs. They made scrapbooks to be given away and are sending seven dollars to the India mission and seven dollars to the Africa mission for a new church for the Higi people. We made and sent seven layettes to Austria. The mite boxes were opened and the money was sent to Africa to help in the building for the Higi people. We also sent clothing on the relief truck and relief materials to the home mission in Kentucky. The intermediate class filled the "I Care" poster for migrant children and the Indian poster. Six new members were received into our church by baptism during our recent revival meeting which was conducted by Bro. Shewman. A farewell meeting was held in the church basement for our pastor and his wife who have terminated their work and have moved to the Four Mile church near Richmond, Ind.—Mrs. J. E. Smeltzer, Akron, Ind.

Burnettsville — During the absence of our pastor, Aug. 15, 22 and 29, Bro. Kintner of North Manchester was in charge of our services. Three of our juniors attended Camp Mack for a week in July. Bro. James Renz conducted a series of meeting in our church. Our ladies' aid sent twenty-five dollars to the Navajo Indian mission and twenty-five dollars to Bethany Seminary. — Mrs. Ethel Girard, Logansport, Ind.

Eel River — Bro. Mervin Cripe and his family began their pastoral work with us the first of June. Bro. Schlosser conducted our revival meetings. Seven were received by baptism and three by letter into our church fellowship. Our vacation Bible school was held in co-operation with the Spring Creek church. Fourteen of our juniors and one intermediate attended Camp Mack. Five girls from our church were in attendance at the National Youth Conference at Anderson. District meeting was held in our church Aug. 19-21. We met in regular council on Aug. 30, electing Bro. Leonard Custer as elder. Bro. George Deaton had served as elder for nearly thirty years. Our aid has been sewing for relief and quilting. Harvest meeting was observed on Sept. 5 with Bro. Ira Frantz as guest speaker. Our love feast was held on Oct. 16. — Mrs. Mattie Tridle, Claypool, Ind.

Wabash Country — Our council met on Sept. 2 with our elder, Bro. Jake E. Smith, presiding. Officers were elected for the coming year with Bro. Grant Weaver as our new elder. After fifteen years service in our congregation, our pastor, Bro. Smith, has resigned. The selection of a pastor is still pending. We voted to participate in the union township Easter services and to unite with the community for the tent meeting which is held in August. Our ladies' aid meets once a month to sew for relief. They are also making comforters which will be sold and the proceeds will be used for redecorating the sanctuary. — Mrs. Pearl Hasty, La Fontaine, Ind.

Southern Indiana

Beech Grove—Our church met in council on Sept. 7, with our elder, Bro. Elden Petry, presiding. Church and church school officers were elected for the coming year. Clothing and grease have recently been sent for relief work. Since our last report one has been baptized and two received by letter into our church fellowship. Our pastor, Bro. C. V. Coppock, and his wife represented our church at Annual Conference. Mrs. Evan Fuqua and Mrs. Leonard Reeves represented our church at district meeting. Our revival meeting was held Oct. 21-31 with Bro. Petry as evangelist. Our love feast was held Oct. 9 and home-coming was observed Oct. 10, with Bro. Schwalm as guest speaker. — Mrs. Leonard Reeves, Pendleton, Ind.

Four Mile—Our pastor, Bro. Pius Gibble, has resigned and Bro. John E. Smeltzer has begun his pastoral duties in our church. The two churches of our township had a vacation Bible school in July with the offerings going for chicks for Egypt. On July 19 Bro. R. W. Schlosser was with us for a special service. Several from our church attended the district meeting at the Buck Creek church. Our business meeting was held on the afternoon of Aug. 22. Bro. J. Calvin Bright of Richmond, Ind., was chosen elder for the coming year. Six were recently baptized into our fellowship. At our home-coming service on Aug. 29, Bro. T. Wayne Rieman of North Manchester was our guest speaker. Bro. Pius Gibble was our representative to Annual Conference. Mrs. Joe Turner and Mrs. George Rinehart were delegates to district meeting. During the pastor's vacation, Dan Miller of Indianapolis and Robert Godsey of the Friends Service Commission of Richmond, were in charge of our services. Bro. Edward Lyons conducted a series of meetings in our church, Sept. 23 — Oct. 3. — Alice M. Brower, Liberty, Ind.

Howard — Our delegates to Annual Conference, Brother and Sister Perry Coblentz, gave reports of the meetings. Bro. R. W. Schlosser of Elizabethtown, Pa., was with us in July during his revival and Bible conference tour in our district. Bro. David E. Ockerman of Lena, Ill., held a revival at our church Aug. 15-22. On Sept. 5 two persons were baptized into our church fellowship. At council meeting on Sept. 2, officers were elected for the next year. Our minister, Bro. Coblentz, announced that we would continue to have preaching each Sunday morning until our council meeting in December. Our love feast was observed on Oct. 23. The ladies' aid bought new table service for the communion. We are also finishing a number of dresses and other garments and quilts and comforters for Christmas gifts. — Mrs. Clourse Alexander, Kokomo, Ind.

Michigan

Pontiac — At our June council meeting, Bro. LeRoy Shafer was retained as our pastor for the coming two years. On Sunday morning, Aug. 1, we were again able to worship in our church build after having repaired it from the of April 22. Sister Fleming and P Shafer gave reports of our dist conference. Bro. George Jeffrey and wife were with us for revival meeti Oct. 10-24. Two members have b received into our church by letter. Sunday evening services have inclu talks and discussions on the Holy Sp and the Word of God.—Mrs. Susan Sha Pontiac, Mich.

Sunfield — We have used the pict The Toymaker, and followed it wit discussion. The picture, The Differe has also been used. We held a one-w vacation school with sessions in both forenoon and afternoon. The child voted to place their offerings towar fourth heifer for overseas. Bro. Delm Frantz, who served as our delegate Annual Conference, gave a report of meetings. A total of twenty-two camp from our church attended the vari age group camps in our district. Seve of our young people are attend Manchester College. Guest speak during the summer have been Breth I. C. Snavely, Paul Halladay and Ro Frantz. Bro. Frantz has been elected our elder for the coming year. Re work is an important item in our wome work projects. — Mrs. Virginia Snav Vermontville, Mich.

Northeastern Ohio

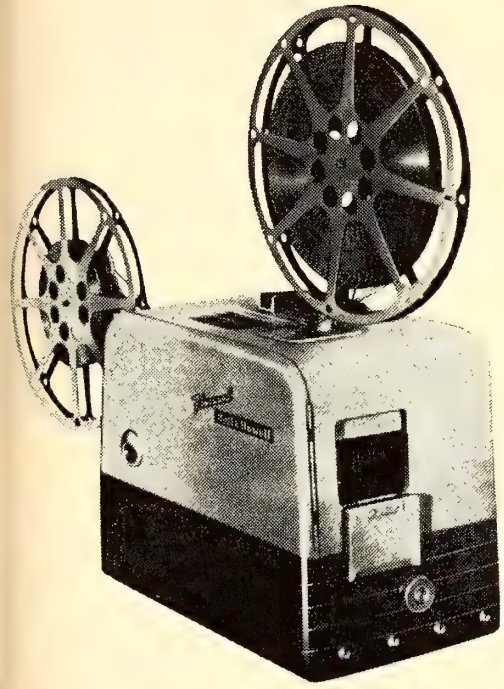
East Nimishillen — Charles Anstine our Annual Conference delegate. A hei has been dedicated for Brethren Serv The children's day program was presen under the direction of the childre superintendents. Special events h included the annual Sunday-school pic an ice cream social and the dedicat of the new organ. Willard Dulabaum licensed to the ministry. Guest minist were Bro. Barry Deardorff, Guy Be and George Strausbaugh. The 15 anniversary of our church was celebra with Bro. E. K. Ziegler as guest speak Bro. Hess held an evangelistic serv at the Olivet church. A service conducted at the county home. — Mrs. J. Brumbaugh, Hartville, Ohio.

Southern Ohio

Covington — Rev. Robert S. Kieser, blind minister of Springfield, Ill., guest speaker for our father and supper. District pulpit exchange Sun was observed in our church with E. J. Earl Hostetter as speaker. Our pas was in the Castine church. The child gave a children's day program. Besi our delegates, Brother and Sister Wils several others from our congregat attended Annual Conference. During absence of our pastor, Roy Karns, G. Wine and Galen Ogden were in cha of our services. Five new members w baptized and two received by letter i our fellowship. At the July wome meeting Annual Conference reports w given by Mrs. Wilson on children's wo Mrs. Wine reported on women's w and Fern Frey talked on the trip and from Ocean Grove. At our chu council in August, officers were elec for the new year with Bro. Leland Emr of Pleasant Hill as elder. It was deci to have a youth representative on the major boards and committees the church. The planning board sho a need for more room in order to prov adequately for our children. The fina board was authorized to set up a build and improvement fund. We obser World Communion Sunday with a l feast service in the evening. Our yo department has been busy helping w newsletters, church bulletins, greet members on Sunday mornings and th Lord's Acre project. Fifteen yo people, the youth counselor and pastor attended the National Yo Conference. Peter Zackenfels, an change student from Germany, is n living in one of our homes for the yea Ethel Manning, Covington, Ohio.

Poplar Grove — During the past sum

Audio-Visual EQUIPMENT



16MM SOUND PROJECTORS

Look at Bell and Howell's versatile line incorporating precision engineering, detailed mechanical perfection, and simple operation. These projectors are tailored to church needs.

Model 285C — Single case Film-o-Sound. Projector, speaker, and necessary accessories all incorporated in one single case. The case measures 16-5/16 inches by 9-1/4 inches by 13-3/16 inches and weighs only 36 pounds. Projector operates at both sound and silent speed, stops for stills, reverses for review. It is easy to thread, cool, safe and simple to operate. The built-in 6-inch speaker operates within the case or removed from the case and is equipped with 40-foot cable. Two-inch F/1.6 lens and 100-watt lamp. Reels hold 2,000 feet of film, a full hour's showing. **Price, $449.95.**

Model 285-B1. Bell and Howell New Academy. A two-case model with projector and 10-watt amplifier in one case and a 12-inch speaker with accessories in the other. This straight line optical system uses fast B & H two-inch F/1.6 filmcoted lens and delivers maximum light with the 1,000 watt lamp. Has power rewind; holds 2,000 foot reels; plug for microphone or turn table. Sound and silence speeds. Shows stills and reverses. It is simple to operate and trouble free. Carries a life-time guarantee. **Price, $529.95.**

Extra 12-inch speaker—give consideration to using your 285C model for small groups with the extra 12-inch speaker. This makes a flexible unit for all uses. Handy and easily transported. **Price, $97.00.**

ACCESSORIES FOR 285 PROJECTORS

1,000 watts, 120 volt, 25-hour lamps	**$7.73**	**Take up belts**	**.80**
Exiter lamp	**.95**	**Feed reverse belts**	**.85**
Pilot lamp	**.50**		

Lenses. For most favorable results remove your projector as far from your audience as possible. A projection room or booth is ideal. Write for our kit of projection lenses to see which size lens is needed to place the projector at the most advantageous point in your church. After having then experimented with this kit of lenses, order the size lens you need. Listed below are lenses with prices.

2.5" F/1.65 filmcoted	**$57.50**	**3" F/2 filmcoted**	**32.50**
3½" F/2.3 filmcoted	**35.00**	**4" F/2.5 filmcoted**	**37.50**

BRETHREN PUBLISHING HOUSE ..... **Elgin, Illinois**

fall months, we have had an increased ndance and interest in the work of church. Recently the trustees made improvement on the church lawn by eting a sign. At a business meeting pastor, Bro. James M. Moore, was lected elder. Joe Goughnour, Jr., and l Eikenberry were chosen to represent church at district conference. Our munion service will be Nov. 7. Work moving forward on the church sonage with practically all the work g done by the men of the church.— ner Halladay, Greenville, Ohio.

rices Creek—One Sunday evening Bro. ne Landis conducted an installation ice for the three deacons and their es. Our neighboring E.U.B. church perated with us in a daily vacation e school. The children's offering was n for CROP. Recognition was given ur high school graduates and on July ural life, the 4-H Club and Future ners were recognized with Paul Getz guest speaker. Seventeen children e dedicated in a special service on 25. Eighteen of our juniors and mediates participated in the camping ram at Sugar Grove. At our council ting Sunday-school and church officers e chosen for the coming year. gates were also elected for district conference. New roadside signs have been donated for our church. During the summer six members were baptized and four received by letter into our fellowship. Bro. J. A. Robinson of Ehprata, Pa., assisted in our two-week revival. As a result of these meetings, seven were baptized and one received by letter into our church. — Mrs. Verna Lee, El Dorado, Ohio.

Eastern Pennsylvania

East Fairview — Bro. Jerome Brubaker directed our daily vacation Bible school in July. At an evening service, Bro. Robert Eshleman brought a message on peace. At the August women's work meeting, Sister Martha Martin discussed the Gospel of John. The first of August the Roy Pfaltzgraff family, missionaries on furlough from Africa, gave an illustrated talk. Five of our young people attended the National Youth Conference at Anderson, Ind. One evening Bro. Galen Kilhefner talked to the young people and their parents. It was voted to give financial aid for the packing cost on food for overseas relief. The men's work recently harvested their Lord's Acre project of potatoes. Bro. J. Herbert Miller and Bro. Carl Ziegler were guest ministers at the harvest home services which were held on a farm. Eight were baptized and two were received by letter into our church fellowship. Bro. Eugene Carper talked at our church on Aug. 29. Patsy Fahnestock and Grace Baker were delegates to the Christian education conference on Labor Day at the Annville church. On Sept. 7 Sister Goldie Swartz, missionary to India, was guest speaker.— Mrs. Anna Graybill, Manheim, Pa.

Fredericksburg — Our elder-in-charge, Howard W. Bernhard, presided at the quarterly council on Monday evening, Aug. 2. A two-week Bible school was held in the Meyer church. Representing our congregation at the Labor Day meeting in the Annville church were Paul Bashore, Warren Lineweaver, Kenneth Fahnestock and Ammon Merkey. On Sunday evening, Aug. 22, Dr. B. E. Ewing, state superintendent of the Pennsylvania Temperance League, was guest speaker at the Fredericksburg church. Ezra G. Meyer was elected superintendent at the Fredericksburg church and Paul M. Bashore as superintendent at the Meyer church. Wayne A. Nicarry of Chambersburg was recently a guest speaker in

the Fredericksburg church. A Galilean service, which was sponsored by the youth of Schuylkill, Little Swatara, Shamokin and Fredericksburg, was presented on Sept. 4. A film was shown and a dramatization of highlights in the life of Peter was given by Ralph Z. Ebersole of Reading. Lester Royer of Lebanon delivered the message at the harvest home service in the Union house.—Grace E. Meyer, Ono, Pa.

Neffsville Brethren Home — When the Ephrata church conducted our services, Bro. J. A. Robinson brought the message and the junior choir provided special music. Prayer meeting was held one evening by the West Greentree congregation. Bro. Phares Forney officiated at our love feast service. Other special programs and speakers have included the Indian Creek congregation with Harold Jones as speaker; Brother and Sister Harlan Brooks, who told of their work in India; a class from the Florin church; Carla Nilson, formerly of Sweden and now at Bethany Hospital, Chicago, who showed pictures; the East Petersburg church with Bro. Forney bringing the message; the Salunga church with Bro. Earl Brubaker as speaker; the Spring Creek church with Bro. J. Herbert Miller as guest speaker; the Spring Grove with Milton Stoner giving the sermon. The Sunday school contributed to the Conference Offering and also sent an offering for food for over-seas relief. On Aug. 29 the White Oak congregation was in charge of the services with Christ Gibbel as speaker. Goldie Swartz, returned missionary to India, showed slides of her work. The Chiques church had charge of a prayer meeting, and Robert Faus gave the message. — Sallie E. Schaffner, Neffsville, Pa.

Middle Pennsylvania

Huntingdon—Among the officers elected for the coming year were Bro. T. F. Henry, moderator; Emmert Detwiler, board of trustees; and William Swigart, Sunday-school superintendent. Some of our young people picked cherries for a day and donated their wages to the district youth project. Our women's work group has been knitting afghans for the Brethren Home at Martinsburg and collecting used eyeglasses for the relief project. Our pastor, Bro. John Middlekauff, and his family attended the annual Bible conference at Massanetta Springs. During the summer a number of picnics were held by various church groups. We also had a picnic for the entire Sunday school. Mr. Albert Chamberlain of the Wells organization will direct our campaign to raise $75,000 for a new Sunday-school plant. — Mrs. C. Raymond Hetrick, Huntingdon, Pa.

Southern Pennsylvania

Back Creek, Brandts — At our church council on Aug. 21 Bro. Leroy Plum, Roy Hawbaker, and D. M. Haldeman were elected delegates to district meeting. The Chiques male quartet gave an evening of music which was sponsored by the women's work. The Sunday school is sponsoring our 75% Messenger Club this year. Bro. J. W. Fidler of Brookville, Ohio, conducted a series of services for two weeks during the month of August. As a result seven were baptized into our church fellowship. During the year the women's work group has made comforters, rolled bandages and sewed as well as canned fruit for the Old Folks' home and the children's home. On Nov. 21 Bro. Richard Grim and Bro. Howard Whitacre will be the speakers for our Sunday-school meeting. — Mrs. Milton H. Baldner, St. Thomas, Pa.

York, Second — Several babies were consecrated during a morning service. The CBYF has organized according to the Youth Action Plan. Brother and Sister Harlan Brooks, missionaries to India, showed slides and told of their work in a special weekday service. Charles Keim and Walter Bachman represented our church at Annual Conference and gave their reports June 27. Several of our Sunday-school pupils attended Camp Swatara. Bro. Roy Pfaltzgraff brought the Sunday morning message, July 25, and in the evening he showed slides of his work in Africa. Brother and Sister Irven Stern, who were commissioned at Annual Conference to the India mission field, were with us one Sunday morning. Our Sunday school gave $500 for their outfitting fund. Bro. Linford Rotenberger preached his farewell sermon May 30. Our new pastor and his wife, Brother and Sister Robert Turner, were installed by Bro. J. L. Miller and a reception was held for them in the church basement. Joseph Tice of the Pennsylvania Temperance League spoke at a Sunday evening service. Other visiting ministers have been Allen Herr and Mark Keeney. Mrs. Elias Mummert and Mrs. Lloyd Gibble were our delegates to the Sunday-school meeting at the Codorus church. Walter Bachman directed our vacation Bible school which met in the evening with classes also for adults. One half of the offering went to the Share Our Surplus program. Our last Sunday evening worship in August was in the form of a Galilean service on the bank of a stream. We, along with the other two churches in York, were guests of the Bermudian church. The women of our church canned peaches for the Brethren home and the children's home of our district. At a recent council meeting Brother and Sister Henry Clouser and Brother and Sister Earl Masimore were installed into the office of deacon.—Mrs. Walter Bachman, Jr., York, Pa.

Western Pennsylvania

Pleasant Hill — Bro. Donald Plank of Burnham, Pa., was with us for a series of services. Nine persons were baptized into our fellowship. Our pastor was in charge of dedication services for fifteen babies. Our guest speaker for Mother's Day was Bro. George Dilling of Nanty Glo. Bro. W. B. Brant of the Vinco Brethren church was guest speaker for our father and son banquet. Mrs. Albert Bassett and Bro. Gould were delegates to Annual Conference. Bro. John Byers, a ministerial student at Elizabethtown College, Bro. Clef Carlson of the Cambria City mission and Bro. James Pearson of Conemaugh were with us during the absence of our pastor. The men's work planted 1,000 trees on the church farm. We did not have Bible school because of the remodeling program in our church. Bro. Perry Huffaker of West Milton, Ohio, was with us for our fall evangelistic meetings and love feast service. New hymnals have been purchased and were dedicated during the time Bro. Huffaker was with us. — Mrs. W. L. Gould, Johnstown, Pa.

Rummel — There were two baptized into our church fellowship since our last report. Our children's choir sang at the Somerset County's 50th annual Sunday-school convention. Bro. Roy Hiteshew, who had recently returned from Europe, showed colored slides of his trip at our family fellowship night. The offering from our vacation Bible school was used for the migrant work in Pennsylvania. Our men's work had charge of a morning service with Mr. Bryson Dunmire as speaker. Bro. I. C. Paul of Scalp Level preached for us on July 11. We have done some painting and repair work to both the church and the parsonage. Our pastor, Bro. A. J. Replogle, served as director during assembly week at Camp Harmony. A number of our children, young people and adults attended Camp Harmony this summer. Don Snider spoke in our church and showed pictures of conditions in Europe and of his work with Brethren Service. Bro. Blair Helman, former member of our church and now pastor of the Wichita church, Kansas, preached for us while he was here for his vacation. Our pastor attended the National Youth Conference at Anderson,

Brethren Placement and Relocation Service

This column is conducted as a service to our people. The right to edit and reject is reserved. Since no verification of ads is made no responsibility can be assumed. **In writing about an ad please give the number.** Unless otherwise specified address all correspondence to Brethren Service, General Brotherhood Board, 22 S. State St., Elgin, Ill.

No. 2. For sale: 120-acre dairy and poultry farm, 20 stanchion milking barn, houses for 1,200 laying hens. Buildings, fencing and drainage good; 105 acres in cultivation and good productivity. Located to North Manchester, Ind. Write: C. E. Fisher, 406 E. Third St., North Manchester, Ind.

No. 3. Elderly gentlemen wishes to meet capable person to accompany him and assist in driving to Chicago the last week in September. Also someone for the return trip the middle of October. Address: Lenn W. Smith, 5629 Skyway Road, Paradise, Calif.

No. 4. Wanted: Position on dairy farm or other type farm by 36-year-old married man, wife with family of 2 boys, 5 and 11 years old. Have had 18 months experience on large dairy farm. Ex-C. P. S. man. Have good standing in community. Some business experience, exchange references. Write: Brethren Service Committee, General Brotherhood Board, 22 S. State St., Elgin, Ill.

No. 5. Wanted: Librarian and instructor in economics and business administration. Adrian College, Adrian, Mich. Degrees required, B. L. S. with M. A. preferred and Master's respectively. County seat town of 20,000 people. Write: C. E. Klein, President, Adrian College, Adrian, Mich.

No. 6. For sale: At a discount to the right people, 5 apt. house and 3 cottages close in, one mile from Winter Park Church of the Brethren. Fast growing town, home of Rollins College and adjoining Orlando. Reason for selling: age. Write: B. D. Bowen, 238 W. Fairbanks Blvd., Winter Park, Fla.

No. 7. Two Brethren girls want position in hotel. Advancement desired. Write: Brethren Service Commission, 22 S. State St., Elgin, Ill.

No. 8. Wanted: Work in an old people's home, hospital or institution. Can do any kind of work, would rather help with nursing if that would be needed. Write: Brethren Service Commission, 22 S. State St., Elgin, Ill.

No. 9. For sale: Six-room house and garage, one mile west of Argonia, Kansas. Write: Ralph Mercer, Argonia, Kan.

No. 10. For rent: House, one-half block from the Church of the Brethren. Adequate heat. Write: Mrs. George Price, 201 N. Grove, Oak Park, Ill.

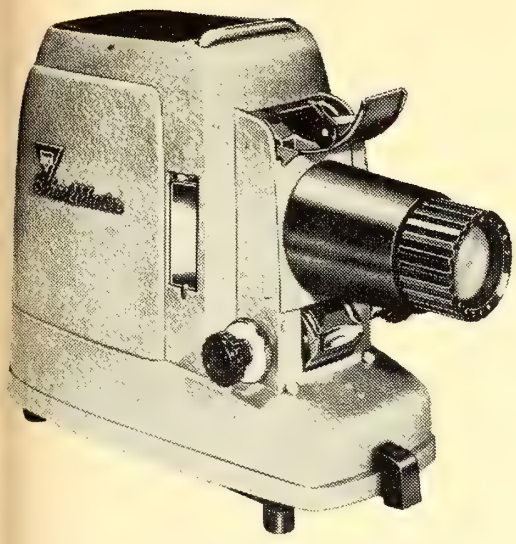
No. 11. For sale: Reversible church pews, 42 painted, 18 feet @ $1.00 each, oak finish, 20 feet @ $2.00 ft. Call parsonage, First Church of the Brethren, 709 W. King Street, York, Pa.

No. 12. Wanted: A high-school teacher and a woman to serve as kitchen manager. The need is urgent, the work delightful in a real Christian atmosphere. Write: G. E. Drushal, Lost Creek, Ky.

No. 13. Help wanted: Single or married man for broiler and turkey production in Northwestern Ohio. Write: Brethren Service Commission, General Brotherhood Board, 22 S. State St., Elgin, Ill.

No. 14. For sale: Hilco automatic duplicator, model No. 4, open drum feed, for church bulletins, etc. $40.00 or best offer. Works like new. Write: Reuben Yoder, Shelocta, Pa.

Slide and Filmstrip Projectors



SVE Special design for all around use. Schoolmaster 300 and 500.

SVE Schoolmaster 300. A new slide and filmstrip projector for all around use. Easy to operate and self contained. Ideal for use with small groups. New optical system provides clear brilliant illumination. Blower cooled with uni-way threading, single slot film channel. Fingertip framing, film advanced from either side of projector. 5-inch F/3.5 anastigmat coated color corrected lens. Pearl gray finish. Projector, **$64.50.** Semi-automatic slide changer, **$7.50.** Horizontal slide changer, **$3.95.** Case, **$7.95.**

The SVE Instructor. Compare these outstanding features. Superior optics, brighter illumination, easier operation, fan cooled, push-in threading, rotating projector head. 5" F/3.5 lens. 15-degree control. Available in 300, 500, 750, and 1000 watts.

Instructor 300 with case	**$ 99.45**
Instructor 500 with case	**120.45**
Instructor 750 with case	**152.45**
Instructor 1000 with case	**204.45**



Schoolmaster 500. The new SVE Schoolmaster 500 carries all the features of the Schoolmaster 300 with sunlight brilliance that permits projection in daylight. 500-watt lamp and powerful blower cooling system. Easily operated. Left or right hand operation. Light weight. Carrying handle. Price complete with lift off carrying case and heavy duty slide changer, **$98.50.**

Viewlex projectors. Designed for easy operation with fingertip control. Easily changed from slide to filmstrip position in seconds. Produces clear, sharp pictures. Fan cooled; separate switches, control lamp, and motor fan; push-in type filmstrip threading.

Model V22-CL. 300-watt motor fan cooled 5" Luxtar F/3.5 lens. With case—**$96.65.**



BRETHREN PUBLISHING HOUSE ..... **Elgin, Illinois**

Our harvest home-coming was held Sept. 19. — Mrs. Warren Hoover, dber, Pa.

Mardela

strict Meeting — The eleventh annual dela district meeting was held at the view church, Sept. 1, with Bro. Harry ler serving as moderator. By action he delegates, the Fairview church, erly a part of the Peach Blossom regation, became an independent regation. Bro. Edward Ziegler, direc- of evangelism for the Brotherhood, guest speaker for the afternoon on and also for the CBYF meeting he evening. Walter Mahan gave a ry of the district and an outlook the future. Harry Ziegler was ected district peace counselor. He unced that a district peace cabinet be formed with a representative of church serving as a member. Dwight walt becomes field representative for Mardela District as well as for Eastern land. Mrs. Esther Crouse was elected another three-year term as manager he district camp, Camp Mardela. ht Miller of Easton, Md., was named rator for the coming year. — Alton aniel, Federalsburg, Md.

ach Blossom — Our quarterly council met in the Easton church in August. The Fairview church has organized into a separate congregation. Bro. Barry Fox has been chosen elder for the Fairview church. The Easton congregation is planning to secure a full-time pastor. Bro. Clyde Weaver will conduct a two-week revival meeting at Easton Nov. 28 — Dec. 5. The district meeting was held in the Fairview church. Bro. James Renz of Elgin was with us in October, speaking on Temperance. The fall love feast was held at the Fairview church on World Communion Sunday. — Mrs. Barry Fox, Easton, Md.

First Virginia

Hopewell — Since our last report five have been baptized and five received by letter into our church. Our pastor, Bro. Shallenberger, attended Annual Conference. During the absence of our pastor and his family who were attending sessions of the Second Assembly of the World Council of Churches in Evanston, Ill., Bro. Ronnie Thompson was guest minister for us. Five persons from our church attended the regional conference at Roanoke, Va. Our fall revival meetings were conducted Oct. 10-17 by Bro. Paul Crumley, pastor of the Eglon church, W. Va. Our love feast and communion service was observed on World Communion Sunday. The Brethren Service truck from New Windsor was at our church for our contributions for overseas relief. In October the women's work group began sewing for relief. — Mrs. E. D. Green, Hopewell, Va.

Northern Virginia

Harrisonburg — A number of young people from the district presented a special program in our church on Sunday evening. At our council meeting we decided to pay Mrs. Irven Stern's expenses to India and to support her on the mission field. The Y.T.C. of four local churches gave a program in our church one Sunday. Our vacation Bible school offering was used to buy baby chicks for overseas relief. We participated in the union vesper services which were held in the Methodist church during the summer months. Eight new members have been received by letter into our fellowship. Twelve children have been dedicated at special services. Twenty-seven of our young people attended Camp Bethel this summer. During the summer

MY NEW ADDRESS IS . . .

Name .....

R. D. or St. .....

P. O. ..... Zone ..... State .....

Help us to keep your Gospel Messenger coming by reporting any change in address promptly. **Please do not remove old address.**

months, Bro. Guy Wampler, Jr., of Bassett, Va., served as our assistant pastor. We have a 75% Messenger Club.—Mrs. J. Elmer Roller, Harrisonburg, Va.

Timberville—Our church met in council in July with our elder, Paul H. Bowman, presiding. Officers were elected for the coming year. The interior of our church has been redecorated and new carpet has been purchased since our last report. We were represented at Annual Conference by our pastor, Joseph M. Mason, and our treasurer, Paul H. Huffman. Bro. Samuel Flora, Jr., of Weyers Cave, Va., conducted a series of meetings in our church. Bro. Fred M. Bowman of Keyser, W. Va., held a similar meeting in the Mt. Olivet church. As results from these meetings, eight new members have been received by baptism and seven by letter. A number of our children attended Camp Bethel. Jack Hinegardner and Mildred Wine attended the National Youth Conference. The young people recently presented a play. Our elder, Bro. Paul H. Bowman, attended some of the sessions of the World Council of Churches at Evanston, Ill. Several of our young girls assisted summer vespers at the singing tower at Luray, Va. — Martha A. Huffman, Timberville, Va.

Woodstock, Valley Pike — Our men's group sent a heifer to Germany this summer. They also planted broom corn. The women's work sewed for relief and contributed money to the church budget. Our summer pastor, Clyde Hylton, a student at Bridgewater College, has been secured as pastor for the coming year. A group from our church gives a program of gospel hymns on Sunday mornings over a local radio station. The Sunday school has been reorganized for the year. Our Achievement Offering was taken on Sunday, Sept. 18. — Luther B. Kohne, Maurertown, Va.

Second Virginia

Chimney Run — Bro. Richard Coffman of Dalton, Ohio, came to us as a summer pastor, having served six weeks in the Valley Bethel church as pastor. He conducted a ten-day revival meeting and a two-week vacation Bible school. As a result of the meetings, three were baptized. We held our love feast service at the close of the revival. At the close of the Bible school an all-day meeting was held. The Bible school pupils and Bro. Coffman made a history of our church from its beginning until the present time. A basement has been started under the church building. Bro. Coffman has returned to his studies at Bethany Biblical Seminary. — Zella C. Kniceley, Warm Springs, Va.

Waynesboro — During the summer months our church participated in the union services. As a Bible school project, nails were bought for our new church. Our building fund is progressing. We plan to break ground for the new church in the spring. On July 18 a dedication service was held for the new piano which was purchased for the sanctuary. A children's dedication service was conducted one Sunday morning. Our fall revival meeting was held Oct. 10-17, with Bro. Duane H. Ramsey of Washington, D. C., as evangelist. We had a picnic at the church, honoring our pastors, Bro. W. Donald Clague of Bridgewater College and Bro. Lawrence Durr. The parsonage has been redecorated for our new pastor, Bro. Charles Whitacre of Hagerstown, Md., who began his duties the first of September. Our women's work has been making comforters and sewing for relief. — Mrs. R. B. Landes, Waynesboro, Va.

Southern Virginia

Antioch — The district vacation church-school institute was held in our church. Twenty-three intermediates and their leaders attended the district rally at Bassett. Mrs. Lawrence Rice was toastmistress for our mother and daughter banquet with Mrs. Pernie Faw as speaker. Galen B. Crist was our guest speaker in the district-wide pulpit exchange program. Our church school picnic climaxed a successful vacation church school. A consecration service conducted by our pastor, Ralph E. Sh for eight babies. The children's program was a part of the servic June 13. Elder Roy D. Boaz has ha resign as acting elder owing to fa health. We have chosen C. M. Ke elder. C. A. Flora and Frank B. Lay Jr., served as Annual Conference gates. Our church was represente both district and regional confer Guest speakers for the summer have J. Dexter Montgomery, G. W. Bow Jr., C. M. Key, Norman J. Baugher, H Eller, Guy E. Wampler and James F Our revival was Aug. 13-22 with Ch I. Harley of New Carlisle, Ohio evangelist. Three were received baptism and two by letter into our chu The women's work contributed $30 the parsonage fund.—Mrs. W. O. Barn Boones Mill, Va.

Laurel Branch — Sister Maurice St baugh represented our church at An Conference and Sisters June Hylton Grace Slushet at district conference. children were consecrated at a sp service. The women's work group clothing for relief. Bro. Charles Row conducted a school of music in our ch for a week. The young people meet each month for business meetings recreation. Iva Hylton attended National Youth Conference at Ande Ind. We co-operated with the To church in a two-week vacation school. The first of September Sun school and church officers were ele for the coming year. We will con the present joint program with Topeco church with Bro. Maurice St baugh as pastor for both churches. love feast will be held Saturday, Nov. Julia Reed, Floyd, Va.

Second West Virginia

District Meeting — The Second Virginia district meeting was held the Elkins church Aug. 6-7. Bro. H. Kirk was moderator with Bro. D. Clayton as reading clerk and Sister Scrogum as secretary. We elected as Standing Committee delegate for year Bro. H. C. Sanders with Bro. H. Kirk as alternate. Bro. G. Br Clayton will be our moderator for year's district meeting. We adopte district goal of $1,000 for the Ge Brotherhood Fund. Visiting speakers the meetings were Brethren Ora DeLa Warren Bowman and Ed Crill. year's district meeting will be hel the Pleasant Hill church. — Ada Scro Elkins, W. Va.

1955 SCRIPTURE TEXT CALENDAR

Let this beautiful Calendar show the presence of divine faith in your home. The 1955 cover has on it the outstanding picture, "Christ Among the Lowly," by George Hinke. It is followed by twelve additional full-color reproductions of famous religious paintings—a miniature art collection. The Scripture Text Calendar offers many features that will stimulate thought and meditation on our Christian Faith. Excellent for individual use in the home or as gifts to friends.

Groups may purchase in quantities for resale.

Size 9⅜ x 16 inches.

Prices

Single copy 40c; 3 copies $1.10; 12 copies $4.00; 25 copies $7.50; 50 copies $13.75; 100 copies $25.00; 200 copies $48.00; 300 copies $69.00.

ORDER FROM

BRETHREN PUBLISHING HOUSE . . . Elgin, Illinois

Church of the Brethren
Gospel MESSENGER
OCTOBER 23, 1954



H. Armstrong Roberts

Shadow and Substance

"COMING EVENTS cast their shadow before," wrote the poet, Thomas Campbell, while his contemporary, Samuel Taylor Coleridge, affirmed, "Often do the spirits of great events stride on before the events, and in today already walks tomorrow." Certainly it is true that tomorrow walks in today if it walks in the projected shadows of children and young people, for they are the tomorrow we can most easily see. Unfortunately the world we pass on to them is a shadowy world, a place where grotesque figures assume strange shapes and inspire new fears. It is sometimes difficult to separate shadow and substance, to push aside the flitting images of rumors, threats and alarms in order to find the firm, steady outlines of the truth of God. Yet we want our young people to find the truth and to set their feet on a road that reaches beyond shadows and leads to eternal day.

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

Contributing Editors

A. G. BREIDENSTINE .... Lancaster, Pa.
JAMES H. ELROD ... Kansas City, Kansas
MRS. DWIGHT ENBERG .. Champaign, Ill.
DEAN L. FRANTZ ..... Mt. Morris, Ill.
JOHN C. MIDDLEKAUFF, Huntingdon, Pa.
LELAND A. NELSON .... Modesto, Calif.
LUCILE LONG STRAYER .....
..... North Manchester, Ind.
MURRAY L. WAGNER ..... Troy, Ohio
GLEN WEIMER ..... Arlington, Va.
LEVI K. ZIEGLER ..... Martinsburg, Pa.

THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Norman J. Baugher, General Secretary, and the Brethren House, Earl H. Kurtz, Manager, 16-24 S. State St., Elgin, Ill., at $3.00 per annum in advance. Life subscription, $50, husband and wife, $60. Entered at the post office at Elgin, Ill., as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

OCTOBER 23, 1954

Volume 103 **Number 42**

In This Number . . .

Editorial—
Shadow and Substance 1
Was It the Conference We Need? 5
Kingdom Gleanings 16, 17

The General Forum—
Christians and World Order.
James H. Elrod 3
Bluffton Made Us Think.
William Willoughby 6
The Sure Foundation of Peace.
R. H. Miller 8
It's What We Do Together.
Phyllis and Joe Kimmel 9
The Family Counselor 10
Abraham Goes Marching. H. A. Brandt 11
John Naas Memorial Plaque Dedicated.
C. Ernest Davis 13
World Council Action on International Affairs 14
Reviews of Recent Books 27

News and Comment From Around the World 18

Brethren Service—
I Must Arouse My Church.
I. James Eshleman 20
Volunteers at Work 21

The Local Church—
Five New Peace Hymns 22
Honoring the Aged 23

Our Mission Work—
A Layman Visits India.
Gladys V. Sanger 24
It Is More Blessed to Give.
Kathryn Kiracofe 25
Lybrook Indian Mission.
Olivia D. Ikenberry 26

READERS WRITE . . . to the edi

The Gospel Messenger welcomes letters commenting on editorials, articles and Letters should be brief and brotherly.

Preparation for Achievement Offering

I just want you to know how much I appreciate the report of the work that our church has done and is doing which appeared in the Sept. 11 Gospel Messenger. That was handled in an excellent manner in preparation for our Achievement Offering. I thought it was the best arrangement that we have ever had in the Messenger to lead up to the Achievement Offering.—W. W. Gish, Belleville, Kansas.

Just a Habit

When coffee was $1.17 a pound the following conversation ensued: "My, this is terrific; but it is just a habit. Two cups at a meal, three times a day with sugar, cream and all is a must at our house—cost what it will."

"But the sugar and cream are fattening, are they not?"

"Oh well, it's just a habit; my hubby has his habit too—$1.79 a carton, $50 to $75 a year." "But they say the beer habit costs more than that; and after all what's the harm of any of it?"

As Dr. D. W. Kurtz used to say, why not ask, "What's the good of it?" Could it be possible when such habits cost so much that Isaiah would ask: "Wherefore do you spend your money for that which is not bread . . . for that which satisfies not?"

And now, when every dollar spent for unnecessary things, for "the lust of the flesh" could make possible $20 worth of food for starving people, could it be that under the searching eye of Him who said that inasmuch as we do not share with his "other sheep"—the down trodden lambs—we will hear in the judgment day, "Depart from me"?

Another question: I hear that in certain churches where, according to good Brethren tradition and the doctrine of separation from the world, loyal elders who have read the eleven decisions on the tobacco habit—and later pronouncements since science has spoken out against it—hesitate to install officials who cling to the habit. And in some such churches even older officials say, "If you refuse the younger men on this, which is just a habit we step out too"—causing a church disruption.

Without arguing the right or wrong of the habit itself, is that not a far cry from the spirit of St. Paul who would say—if he were l "If eating meat [or having a h cause my brother to offend I'll d such thing while the world st eth." In such things Paul knew to put "first things first" (Mat 33).

Gabriel Courier, an authorit the news, tells of a survey of 18 smokers where they find that l diseases and cancer so often r from smoking (cigarettes, espe ly) and he adds, "If you wa smoke, which is your right, count off five years of your life

With such scientific facts in h and (because of these facts) hundreds of smokers like our President turning away from habit, may I ask, who is most u date and most Christlike? He refuses the self-discipline calls for in a disciple or our e who not only read Conference but also read about these unb surveys made by medical men?

After all why throw $50 to $ year into a rat hole—or ash t when there are so much better God's stewards could make of much of God's money, year in year out—around $3,000 in a time? Why? Of course, there other things equally un-Christi "just habits" as we call them—s sip, worry, nonchurch attend etc. But I feel that some one r to point up this waste in a where it creeps in on us and w we pastors often hesitate to stic necks out, lest we be considered time."—E. F. Sherfy, Roanoke,

Change the Custom

I, too, have read with interes paragraphs on "Flowers at Fu als." One spray is lovely and presses loving sympathy, I a But cannot we as Christians fi way to discontinue these extr gant wasteful "flower show" fu services? Very often flowers sent because it is "customary." us seek a helpful way of char the custom.

In a daily paper which com my home I often see death n which close with these w "Please omit flowers. Memorial tributions may be made to the fund"—or to Red Cross, child hospital, etc. If others can do cannot we Brethren who adv the simple life use this idea good purpose also?—Bernic Barkdoll, Copemish, Mich.



Luoma

CHRISTIANS and World Order

In this day when new patterns are being molded in many areas the church faces one of its greatest periods; it must speak out and witness.

James H. Elrod

A MISSIONARY statesman recently said, "I have visited every country of th world and everywhere I go I nd revolution." Does this st ement disturb you? If it do sn't, then you are one of the fe If it does, then what are yo doing about it?

Those of us who remember th rather prophetic voice of Wndell Wilkie in his *One World* are not surprised at this re olutionary condition. In fact, so e of us have been saying in pu lic addresses for some time th no person now living will ev see a stable world order. W n world conditions as they ar it just cannot happen in the sh t life span of man.

Immediately one begins to think of communism and all of the other isms as causing this confusion. But if one looks deeply enough he will soon discover that these isms are but the outward evidence of much deeper causes.

Why is our world in such disorder? The answer is not simple. Let me suggest just a few of the basic causes for our revolution: We are in the midst of the break-up of the whole system of colonialism. Many subject peoples have progressed to the place where they are not content to be longer subject.

Christian missions are probably one of the greatest causes for this restlessness. We have taught the peoples new concepts of life. The Christian faith is always leading toward life fulfillment.

The smallness of our world has brought many in contact with new life and new freedoms. People from all over the world have seen with their own eyes and experienced a new way of life and they want it.

Global war has disturbed multitudes everywhere so that the backward tribal customs no longer suffice. Along with this dissatisfaction has come the knowledge that in the face of modern weapons all people are equal.

Nationalism is making a new surge in an attempt to bring recognition to minority races and cultures and give them a sense of importance.

Unethical treaties have not only made great peoples subjects, but have taken their homes and made them refugees, and they will not take such treatment passively.

These are but a few of the root causes of our world disorder. We are observing World Order Sunday in our churches. Anyone who really thinks in terms of world order must have faith that, after all, the world is not going to fly apart. They must believe that even in the face of all the revolution and confusion, God can and will make his creation to praise him.

What then is the Christian's attitude?

First of all, the Christian lives above fear. Those who have had great faith in God have always lived above fear. "Though a host encamp against me, my heart shall not fear," says the psalmist. "And be not afraid of them," says Jesus, "that kill the body, but are not able to kill the soul: but rather fear him who is able to destroy both soul and body."

Our real unrest springs from our fear of the loss of things and not from our fear of the loss of faith. We will never have world order until we live above fear. Fear makes us hate, suspect and reject others. World order can only come by understanding and co-operation.

We must, in the second place, be willing to work for world order. One of the most effective organizations outside of the church working for world order is the United Nations. In recent months much has been done by even leading news commentators to sabotage the United Nations. Our lawmakers have cut appropriations administered by the UN, and too few people have really given any real study to its significance. Yet the UN provides the only opportunity for discussion of world problems. Abolish the UN and world tensions and misunderstandings will soar.

The UN is the only world political organization working for Point Four, international children's care, world health and other interests of great importance. These are doing more to make peace in our world than all our great military outlays.

Many persons are confused with regard to membership in the UN. They somehow have the idea that because we are members with other nations who have differing political philosophies we must share those philosophies. The UN does not attempt to dictate to any people whether they shall have any one political rule. It is not in the prerogative of the UN to say whether a nation shall be democratic or totalitarian.

Have we yet learned that war never really settles anything? Peace always comes from the discusion table. The UN provides that table before the devastations of war. As Christians we cannot afford to allow perso who for selfish and econor reasons are attempting to wre the UN, to cause the U. S. withdraw from it. In fact, UN will never be at its ma mum of effectiveness until nations are allowed to part pate.

Of course, the greatest cha pion of world order should the Christian church. The Wo Council meeting at Evans was no doubt one of the great movements in our world tow understanding. The fact t they could say, "We are resol to stay together," serves not on the political forces of divis and nationalism that the chu will not be torn by natio political and racial limitatio

Christ is not divided; he universal. His reign is not national boundaries, politi subdivision, color of skin range of climate. To be Ch tian in its full sense means to above these barriers. He w is Christian will be loyal in immediate relationship, but not allow barriers to limit complete realization of the Christian way.

Let us on this World Or

Continued on page 8



The special a cies of the U Nations — W Health Orga tion. The Food Agriculture Or zation and othe have greater p bilities for brin peace than bomb and arms

UNations fr Monkmeye

EDITORIAL

Was It the Conference We Need?

AS WE left for work one October morning the television cameras were prepared to welcome Secretary of State John Foster ulles on his return from London. Nine nations d just signed an agreement which would re- ore the sovereignty of West Germany and per- it its rearming. West Germany would be couraged to raise an army of a half million men t it must renounce the use of force in order achieve reunification with East Germany. Sec- tary Dulles said that the London conference as "without doubt one of the great conferences all time."

Yet less than ten years ago American troops ere pushing into Germany with the avowed pur- se of liberating Europe from the curse of Prus- nism and German militarism. That gigantic ort cost the United States more than a million sualties and more than 300 billion dollars. Early 1945 men like the late Senator Vandenberg oposed that the United States, Russia, Britain, ance and China sign a treaty to keep Germany d Japan permanently demilitarized.

Evidently "permanently" is of short duration. r military leaders demanded unconditional sur- nder of Japan and Germany and even insisted at Japan's new constitution should renounce r. But only a few years later the same leaders re urging Japan, now against her own will, to arm; and a similar campaign has been under y more recently to sell the Germans on the a of rearming. But rearmament is still unpop- r with most Germans; they are far more in- ested in reunification with East Germany, the y prospect that is denied in the most recent posals. The Germans who are most eager for rmament are those in the veterans' organiza- ns. Whether this promises a rebirth of nazism nains to be seen.

Christian pacifists have often been criticized being naive. We are blamed for not taking o account the hardness of men's hearts or ad- tting that their motives may be evil. We are led irresponsible if we do not favor military asures of preparedness and go along with popu- crusades for freedom. But what is more naive, gically naive, than the current illusion that ce is the only power that the world respects? at is more illusory than the belief that driving enemy to unconditional surrender will grant security? Before the ink on a treaty is dry we told that a new alignment is required and t we must embrace the old enemy in order to restrain the former ally. So we arm Japan, after defeating Japanese war lords, in order to check China. And we arm the Germans, after crushing German militarism, in order to check the Russians. Does it make sense?

But our leaders say that force is the only language the Communists understand. Therefore, we slip into the tragic fallacy of acting as if force is the only language we can speak. We appear to the world only as a nation interested in throwing our weight around. Yet such a concept is unfair to the country that we love. Americans are not imperialists. Most of our leaders are not warmongers. How does it happen then that we always find ourselves in the position of bolstering up the regimes of warlords like Chiang Kai-shek and supporting the militarists in other nations? We cannot expect India to welcome our missionaries while we establish military bases in Pakistan. The Japanese will naturally be cool toward missionaries from a nation called Christian that explodes its giant weapons and endangers Japanese lives.

These things are known to the Secretary of State, who has often participated in world-order conferences sponsored by churches. May we respectfully suggest to him that a conference far more important than the one in London is still needed, a conference on ways by which the peaceful aspirations of every nation represented at London could be expressed, "not by might, nor by power," but by a program guided and motivated by God's Spirit? Perhaps if the secretary worked harder to achieve such peaceful means instead of rushing everywhere in the world to patch up the crumbling walls of military security, we could regain confidence in his department's function as an instrument of peace.—K.M.

The Shortstop Who Didn't Stop Short

JUST in case the sports fans among our readers may have missed this item as they followed the World Series, we pass on the information that Al Dark, field captain of the New York Giants is a tither. When he started earning money as a newsboy he gave ten per cent of his $2.50 weekly earnings "to God." He continues to tithe and planned to give a tenth of his World Series bonus to the Trinity Baptist church in Lake Charles, Louisiana.

Thank God for the Christian witness of a professional shortstop who refuses to stop short of his obligations to God.—K.M.

BLUFFTON MADE US THINK

William Willoughby

Forty-three Brethren met with similar numbe of simply styled Mennonites and concern Friends at a small Mennonite college Bluffton, Ohio, from July 15 to 18. This w the second conference of the "historic pea churches"—the first having occurred Newton, Kansas, in 19

THE clear trill of the towhee pierced the afternoon stillness as our station wagon pulled away from Bluffton's wooded campus. The conference was now over and written on history's page. Four of us were eagerly returning to our homes in Pennsylvania, Maryland and Virginia.

The Failure of Bluffton

The station wagon turned eastward. For more than three days we had explored The Meaning of Christian Love. We had listened to Clarence Pickett's thought-provoking message at the beginning and to Harry Zeller's sparkling sermon at the end—and to many messages in between! We had prayed together, talked together and eaten together. Denominational tags had been nearly forgotten for three wonderful days.

"You know," said Bill, settling back as best he could in the hard middle seat of the station wagon, "there was a lot of harmony at Bluffton, but I didn't hear much of a tune." The rest, save the driver, turned to look at him. "Oh, we had a lot of good fellowship," he explained, "but we had no striking or prophetic message for the Brethren, let alone for the World Council of Churches."

"We certainly should have said something about the immorality of six billion dollars' worth of agricultural surpluses when countless thousands are hungry," suggested Guy.

"But Bluffton was a study conference." answered the easy-going John. "Our job was simply to explore the meaning of Chr tian love."

"But love is not simpl blurted Art, "and Dan W points out that study witho action makes bad sense."

And so we pondered wh Bluffton should have done a what the Church of the Bret ren should do. We discuss at length the "historic pea churches": the Mennonites trying desperately to maint their communities in a conv sive world, the Quakers—se ously divided in approach a conviction, and the Brethren wandering and wondering.

The Church of the Brethren

Especially did we search o own church. As the level fie of Ohio rushed behind us, talked and thought and talk some more.

Did the Church of the Bre ren have any right to call h self a "peace church"? We membered the chairman of t board of trustees of a Brethr institution who headed up t war loan drive in his cou during the second world w Somebody mentioned the Bre ren elder who is earning a h income working in a large m tary plane factory. We deplo the case of the Brethren sop more at a Brethren college w did not know the Brethren h a doctrine of nonresistance.

"If most of the constituen is unsympathetic toward peace testimony, why don't be honest with ourselves and



Those who have chosen to minister to their fellow men through alternative service are fewer than those who have entered the army to train to kill



Church World Service

Bluffton said nothing about the immorality of six billion dollars' worth of surpluses when countless thousands in other parts of the world are hungry

at testimony be carried by a bluntary fellowship as in some the other denominations?" ked one of the station wagon artet.

"Oh, I don't think most of em are unsympathetic. They st don't want it to interfere ith their community relations."

"Well, the Brethren are going have to decide sometime hether they are going to fish cut bait."

"The basic problem is, perps, that our church has not veloped a theology of peace a program of effective peaceaking."

"Certainly, simple nonresisnce to evil is not an adequate terpretation of the meaning the cross."

"Nor is simply 'doing good' a mplete response. The devil a paranoid persecution comex does not come out of an dividual by offering him a cup water when thirsty—he is raid it has poison in it."

"It seems to me that we have most perverted the idea of service by thinking of it in terms of charity. Jesus rejected this approach in the temptation experience. Charity, except in emergency situations, debases. We really render service when we help to order society in such a way that people can carry their own burdens."

"Well, I don't believe we'll ever have a perfectly just society."

"No, but it bothers me that our church was vocal in agitation for grain to India, but said almost nothing when social security and aid to dependent children programs were before Congress."

"Christian love has unending ramifications. We Brethren need to do a great deal of praying, fasting and thinking."

"Did you know that the scholars and divines who drew up the Westminster confession and catechisms spent not three days but five and a half years at it?"

So the discussion went, mile after mile.

Peacemaking

None of us was satisfied with the effectiveness of the Brethren as peacemakers. Are Brethren families more peaceable than Methodist families? Somebody commented that there is more bickering in Brethren congregations than in certain other denominations. Do we act very much like brothers in the flesh, and not enough like brothers in Christ?

Are the Brethren significantly helping to bridge some of the deep chasms of our society? Do we have a ministry of reconciliation for labor and capital? What can we do about the festering hostility in the heart of the Negro toward the white? Or what can we do about the blind prejudice of the white toward the Negro?

And what about the nations of the world? What have we done about mediation in the world power struggle? Have we tried to carry the gospel of love

behind the iron curtain? Perhaps some of the thousands we have spent on "relief" would have meant infinitely more in the long run had we used them for the training of "peacemakers"—experts in Russian language, history and culture, persons skilled in mediation and conciliation, individuals specially trained in technical assistance.

The question was raised about our concentration of work in Germany since World War II. True, Germany was our "enemy," but so was Japan. Germany is strategic in the world struggle, but so is Japan. Germany's standard of living is much, much higher than Japan's. Yet we have done nothing in Japan. Were we sentimentally interested in Germany because our ancesters came from there? Have we yet worked out a system of guiding principles for determining where and what kind of work the Brethren should engage in?

One of us seriously questioned whether the church as the church should do very much in actual relief and rehabilitation—any more than the church should govern or manufacture or cultivate the ground. Yet the church should speak of justice to those who govern, of ethics to those who manufacture, of stewardship to those who till the ground. Perhaps other agencies, such as Church World Service or the United Nations, should be primarily responsible for relief and rehabilitation. The primary function of the church would be to help the members to grow in Christ to such a place that whatever their calling they will fulfill it for the glory of God. Those who would work in relief and rehabilitation programs would secure the best training possible and, in the name of Christ, would do their best to help the needy help themselves.

The Sure Foundation of Peace

R. H. Miller

Some are for peace because of fear. This is a good motive, but
the best.
Others are for peace because of pacifist parents and a pacifist chur
also good, but not the best.
Others are against war and for peace because they have stubb
dispositions; they help the cause, but are not very pleas
people to live with.
Best of all are those who have faced the problem of war and pe
in the light of the fact that God is love.
When we say that God is love we ought to be clear in our mi
as to what we mean by love.
There is EROS, the love of a man and a woman; good, but not
best.
There is FILEO, the love of man for his fellow men; also good,
not the best.
EROS and FILEO must be mutual, reciprocated, or they grow w
and die.
Better than EROS and FILEO is AGAPAY, love as it is in G
AGAPAY loves eternally and universally.
AGAPAY loves both friends and enemies.
God is AGAPAY, and AGAPAY can live in the life of any man
woman.
We love with EROS and FILEO in order that we might learn to l
with AGAPAY, and AGAPAY fulfills all other love.
AGAPAY is the essence and life of every moral virtue.
AGAPAY is the essence and life of all truth, beauty and goodn
Every situation into which AGAPAY can come only reveals
infinite richness more clearly and more fully.
When AGAPAY faces danger, courage is revealed.
When AGAPAY faces delay, patience is revealed.
When AGAPAY faces great need, liberality is revealed.
When AGAPAY faces persecution, forgiveness is revealed,
etc . . . .
Everything that can possibly happen to AGAPAY only makes G
better known to men.
The love of God is the one sure foundation of peace!

The Success of Bluffton

The rolling hills were now forest-clad mountains. The shadow of the station wagon ahead of us was steadily lengthening. The drone of the motor lulled us into quietness.

Though none of us had been satisfied with the accomplishments of Bluffton, all of us were grateful to Bluffton for helping us to re-examine our convictions and to think searchingly about the role of the Church of the Brethren in a hungering world. All of us were agreed that the church has taken but a few hesitant steps toward realizing its calling as a "peace church." All of us were determined that, with God's help, we would do much more for the ministry of reconciliation.

This being so, we say a hea
"thank you" to all those Frie
and Mennonites who challen
our assumptions, who stim-
lated our thinking and who
couraged us to go forward!

Christians and World Or

Continued from page 4

Sunday lift our insights
loyalties to the Christian sta
ard, using the UN and all ot
helpful agencies to bring h
mony and co-operation out
revolution.

This is one of the grea
days the Christian church
ever faced. When things are
a state of revolution, and
patterns are being molded,
the church speak and witnes
never before. If we do this,
will bring world order.



Parents and children come to know each other better by doing things together

M. Edward Clark

It's What We Do Together

Phyllis and Joe Kimmel

MANY well-meaning parents fill the time of out-of school hours with sons, music and homework. while children sit for hours fore the radio or television, ir parents busy themselves th their own interests. These ivities may leave little time parents and children to grow ether in comradeship. But re can be no real friendship ween parents and children til they come to know each er by doing things together. our home we have discovered t the love and companionship ich we receive from our chil-n meets a basic need in our-ves.

ving Problems Together

One summer day, nine-year-Barry came up from the sement with the announcement that he was going to start a club. He had just made a "gavel," he said. When Mother half-jokingly asked if she could join, the answer came without hesitation, "Sure, if you will be initiated like the rest!" So it was that dad and mother joined the ranks of the Problems Club (the name chosen by the children because here all of the "family problems" were to be solved). All summer long the club had regular meetings in the loft of the barn, with kegs for chairs. Cold weather drove the club indoors, but the family circle found new warmth in the fellowship of sharing and planning together. Work schedules, picnics, shopping trips, all are planned at these meetings and somehow few "problems" are brought to the attention of the club.

Family Bulletin Board

Our family bulletin board came into our house "by the back door." Soon after our downstairs had been repapered, we discovered to our dismay that there was one section that was geting badly marked up. It was the wall directly behind the big floor register. Coming in from the cold outdoors, the children hurried to the register, pushing and crowding to absorb all the welcome heat. Something had to be done about that wall! We had been thinking of making a bulletin board, now came the answer. With a piece of com-

position board three and one-half feet by four feet, molding and paint, together we fashioned our family bulletin board and protected the wall from undue wear and tear. It is a natural family gathering place. There we have our work schedule, announcements, memos, pictures, items of family interest, etc. The following is at present among the posted items found and neatly printed by one of the twins:

When work there is that must be done
Don't fret and whine and spoil the day!
The quicker that you do your work
The longer time you'll have to play.

4-H Project Becomes a Family Project

When the twins, age nine, became members of the 4-H, mother was asked to be an assistant leader. This, she discovered, was a real opportunity to learn with her daughters. The girls selected "Let's Sew" for their beginning project. Acquiring proper sewing boxes soon became a major interest of the entire family. Someone remembered the discarded doll suitcases in the loft of the barn. With flashlights in hand the children made a search, but their faces were downcast as they returned with the dilapidated suitcases—one lid and one bottom were missing. But father had an idea. Soon the saw in the basement was buzzing as big and little hands worked together at renovating the suitcases. The girls refinished them with quick-drying paint, and the "new" sewing boxes are something the whole family is proud of.

Holidays and Special Days

Often holidays can be made to mean more than they do, even in the happiest homes. We have discovered that it is not how much is done *for* the children that makes for a happy holiday, as how much each contributes (preferably with his own hands) to the enjoyment of all. When our children were but a few years old, they had a very real part in decorating our Christmas trees. We saved the flat milk bottle caps, and collected flat sticks such as used for popsicles and tongue depressors. Then we fastened a little wire hook (bought from the dime store, several dozen in a box) through each stick and cap. These the children painted. When they were to small to paint, we l them dip them into a can of pai and hang them on a rack to dr As they have grown older, the decorations have become mo elaborate (this year we had fu with glow candles) but we st use some of the brightly color sticks and circles which we ha had since "before we can r member."

Fun With Food

Saturday night a few wee ago, the children asked if th might invite friends for Sund

Continued on page 12

The Family Counselor

Naomi Will **H. K. Zeller, Jr.** **Jesse Ziegl**

The Family Counselor welcomes letters of inquiry. They may be addressed: Family L Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Dear Counselor,

Our problem is table manners for small children. How much do you think can be expected of a half dozen children of assorted ages? We try to teach them but sometimes we are very ashamed when company comes. They quarrel, even sometimes while we are eating, and we particularly dislike this. Yet I realize they ought to have time to learn the slow way.

Concerned Parents.

Dear Friends,

You are to be congratulated on your nice-sized family. I grew up in a family of seven children and we had so many happy times together.

Quarreling at the table when we were small was not a problem as we were trained to "eat and be quiet." If anyone—usually one of the boys—broke the rule, he got his ears "boxed." However, this authoritarian atmosphere became tempered as the years passed and our family meals, with at least nine around the table, became occasions of fellowship as well as opportunities for relieving hunger pangs.

Good manners are a real asset to a child's life. They are caught, I believe, more than taught; so parents should be careful to agree on and use the type of manners they wish their children to establish.

Our small tables or other eating units, I have felt, tend to discourage good manners in that they eliminate the necessity for passing food—everyone can reach what he wa —so the opportunities for though fulness and unselfishness are r duced. When this is the usu pattern, it is good on occasions li birthdays, anniversaries, etc., to e in the dining room with tablecl flowers and, perhaps, candles to gi a special setting for our b manners.

Here are some suggestions co sidered helpful:

1. Join hands at the beginning the meal for a singing or spok grace.

2. Don't create a hurried atm phere at mealtime. It should be relaxed, happy time.

3. Plan the meal so you do r have to jump up so often.

4. Have the small children seat as comfortably as possible. It w reduce tension.

5. Allow a child to be excus when he is finished or between t meal and dessert when there company to avoid restlessness.

6. If two of the children "pick o each other, plan unobstrusively seat them apart.

7. Don't expect too much of sm children; there are bound to some spills and upsets.

8. Try to have the type of co pany who are understanding children and keep hold of your b lief that children must have ti to learn the slow way.

9. Set them a good example parents.

Naomi Will



COPYRIGHTED BY PROVIDENCE LITHOGRAPH CO

ABRAHAM goes marching on

H. A. Brandt

ABOUT four thousand years ago a certain desert chief decided to move to the more open country to the west. We may conjecture that in his prosperous Chaldean community very profound changes were taking place. Ur was becoming a mean city. As more and more of the surrounding country came under irrigation free range grew ever scarcer. This was a serious situation for one whose wealth was in flocks and herds.

If Abram were to stay on in Ur he would have to bow to the inevitable. He would have to change his way of life. But our dearest chieftain had lived too long under the open sky. He had spent many hours in contemplation when the glittering stars challenged to long thoughts about God and the meaning of life. So Abram chose to have no part in the noise and confusion of the marketplace. He would let others strive and conform and go on with their money-making.

Perhaps these changing conditions had already cost one brother's life. At least the older Haran had died, leaving Lot and his two sisters to the care of grandfather Terah and his sons Nahor and Abram. There came a day when "Terah took Abram his son, and Lot the son of Haran his son's son, and Sarai his daughter in law, his son Abram's wife; and they went forth with them from Ur of the Chaldees, to go into the land of Canaan; and they came unto Haran, and dwelt there."

Now it was in Haran that Terah died, and here that Abram received a second call to press on to a promised land. But our main concern is not with the story of Abram's journeyings and final settlement in Canaan. It is rather with his unique personal qualities which determined that he should become the father of the faithful and by so doing place us in the long shadow of his life and influence.

On one hand, Abram shows the venturing nature of the prophet. He was one who contemplated and planned for the long future. But he also possessed much of the priestly nature. Scarcely had he arrived in Canaan when he was concerned to set up an altar. These two diverse interests suggest something of the range and even conflicting qualities of character possessed by the gifted patriarch. Here was a rare genius, one of history's few who excelled not in just one field, but in everything attempted. Once in a century, or even in a millennium, there is an Imhotep, an Abraham, a Moses, an Alexander, a Caesar.

The most unique thing in the case of Abraham is that his greatness was not buried with him. He was the beginning of a line in which his qualities of greatness tended to persist. Through the generations they have been transmitted and transmuted to glow and vary as the stars in the heavens. Consider the wealth of diversity implicit in the Abrahamic heritage as suggested by contrasting pairs of individuals or groups: Ishmael versus Jacob, Esau versus Jacob, Joseph against the pack of jealous brothers, Moses and Aaron, Saul versus David, peoples of the northern kingdom versus the people of the southern kingdom, prophets versus priests, and in Christ's time Pharisees versus the Sadducees.

In view of such a heritage it is not a matter for so much surprise that the greatest of all Prophets was rejected by his own people, to become eventually the hope of the Gentiles. But the yeasty and dynamic elements in the Abrahamic heritage were not spent through transmission into the hands of the Gentiles. The Gentiles were quickened into a great and vital Christian fellowship, but plagued also with diversity, even in the time of the apostles, for some looked to Cephas and others to Paul. The centuries have added to this diversity, this splintering into groups, until the need for an emphasis upon ecumenicity has become apparent.

Today the shadow of Abraham reaches far beyond the Christian fellowship. The original stem persists in Judaism, and

naturally with diversity. As already indicated, ingrafted Christianity has grown like an unpruned vine, full of all sorts of branches, some fruitful, some otherwise. Perhaps Mohammedanism can be related as a kind of adventitious shoot, significant in its own right. The impact of Christianity upon certain of the living Oriental religions has been interesting and even stimulating. In the world of secular thought the Hebrew thinkers have laid the rest of the world in tremendous debt, even to the point of threatening disaster. Consider contributions from such diverse individuals as Spinoza, Heine, Marx and Einstein.

Such is the towering figure of Abraham as its shadow touches your life and mine. And such is the heritage of the patriarch from Ur of the Chaldees, coursing in the bloodstream of some, guiding in the faith of many, laying all in its debt as it goes marching on. In it there is the hope of the prophet, the devotion of the priest, even the doubt of the demon. But we have the faith that in the future, as in the past, that the better part will triumph.

It's What We Do Together

Continued from page 10

dinner. This particular week end had been a busy one, mother had found no time for baking. The children had an answer to that: they would each bake something. Barry wanted to make some "Besos," those little Mexican cookies he had liked so well at the church supper when we were studying Spanish-speaking Americans. Claudia wanted to make chocolate cup cakes, and Carole thought she would try her hand at Cherry cobbler. Mother gave her consent with fear and trembling. We had often worked together at one such project, but could we do three simultaneously? It was a thrilling adventure for us all. Each one with his job to do, but each waiting his turn and sharing ingredients and the event was a new experience in togetherness.

A Workshop

A corner in the basement equipped with tools, paint and hardware for fixing and making is a natural recreation corner. One of the early creations by father and son was a small-sized workbench equipped with some genuine carpenter tools in small sizes, light-weight hammer, coping saw, square, etc.

Out of the shop has come cabinets for books, a fernery, a desk, valances for the living-room windows, rocket launcher and other toys, innumerable repairs and hours of building child-parent relationships.

Make It Yourself

A cold winter evening and nothing to do prompted Barry to make a checkerboard, complete with homemade "men." Now most families can afford to buy a game of checkers, but this particular checkerboard has come to mean much to our family. Somehow we seem to turn to it more often than to our store-purchased games.

We like to improvise other games too. Sometimes we take three sizes of bowls from the cupboards, stack them together and toss dry beans into them. We agree on a plan for scoring, such as a bean in the largest (outside) bowl counting one point, the middle two points and the center five points.

Fixing Up a Room

Because families need always a place to live, making home an attractive place is an opportunity in "togetherness." When the twins felt they were getting big enough to have their own beds a pair of used single beds were found and bought. Then the fun of trimming down the



headboards and giving the more modern lines was recre tion for dad and the girls.

On another occasion it w Barry's room that came in f a redecorating job tailored fit the boy. The whole fami worked on this job with t children painting all of t furniture themselves, includi a large specially made toy bo

Next on the schedule is a roo just off the dining room to made into a family room wi places for games, good readi and radio, a sewing corner a room for the things that t family likes to do together.

Family recreation does n just happen. Long range pla ning is sometimes necessary (hopefully talk of a trip in South America five years fr now) but whether it is plann far ahead or the opportuni comes suddenly, it takes ener and a willingness to give lesser things for this great value.

• • • •

All true believers, conformi to the sufferings, crucifixion, dea and resurrection of Christ, live longer after the spirit and temp of this world, but their life is h with Christ in God.

This is the state of separati from the world, to which all orde of Christians are called. Th must so far renounce all world tempers, be so far governed the things of another life, as show that they are truly and ally crucified, dead and ris with Christ. And it is as necessa for all Christians to conform to t great change of spirit, to be th in Christ new creatures, as it w necessary that Christ should s fer, die and rise again for o salvation.

—William Law

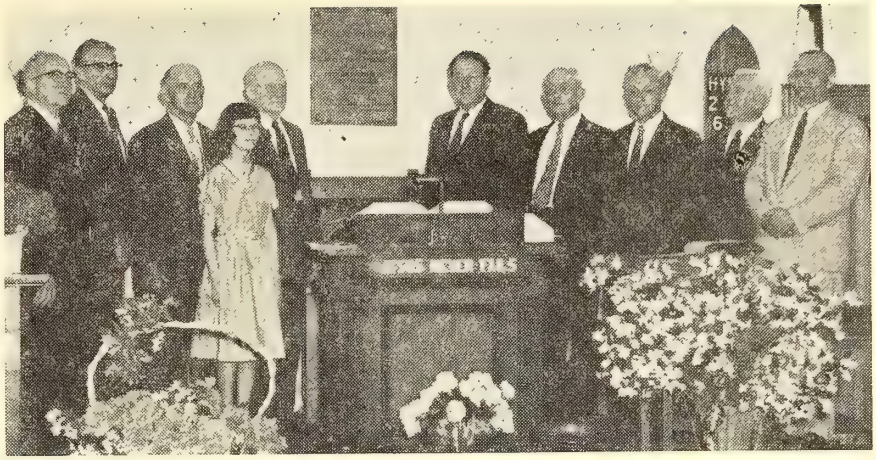
hn Naas Memorial Plaque Dedicated

C. Ernest Davis

A BEAUTIFUL bronze plaque, honoring the memory of John Naas, was presented to the mwell church in New Jersey by the storical Committee on Sunday orning, June 13.

John Naas was one of the most lorful figures in the early Church the Brethren. He was a head ller than any other person in the mmunity and possessed a stout hletic constitution. Combined with towering height and great ength was a grace of action and bility of demeanor that made him commanding figure in any com- ny.

In 1715, while on a preaching ur with Bro. Jacob Price, a very all man, he was seized by the cruiting officers of King Frederick illiam I of Prussia, father of ederick the Great. This was the ng who said, "Salvation belongs to e Lord; everything else is my siness." His hobby was collecting l soldiers from all over Europe r his army. The recruiting officers ged Naas to enlist, but he refused. willing to allow such a prize ecimen to get away, the officers deavored to compel Naas to bmit by torturing him by such ethods as pinching and thumb- ewing. Finally, he was hung up a heavy cord tied around his left umb and his right great toe. Still refused to yield. Fearing they uld kill Naas if they persisted in eir torture, the officers cut him down and dragged him into the presence of the king. Brumbaugh's history tells the story as follows:



Present at the dedication of the plaque to John Naas were, left to right, L. W. Shultz, I. W. Moomaw, B. B. Garman, treasurer of the Amwell church, Diane Landis, daughter of the pastor, C. Ernest Davis, M. R. Zigler, Ira C. Holsopple, Quincy Holsopple, Jonathan King and G. W. Landis, pastor and elder of the Amwell church

"They explained to the king what they had done and told the king how resolutely and stubbornly he withstood their efforts to enlist him. The king eyed Elder Naas closely and said, 'Why, yes! We would much like to have him. Tell me why you refuse to enlist.'

" 'Because,' answered the noble Christian, 'I cannot, as I have long ago enlisted in the noblest and best army; and I cannot become a traitor to my King.'

" 'And who is your captain?' asked the king. 'My Captain,' answered he, 'is the great Prince Immanuel, our Lord Jesus Christ. I have espoused his cause, and cannot and will not forsake him.'

" 'Neither will I then ask you to do so,' answered the noble ruler, handing him a gold coin as a reward for his fidelity. The king then released him."

Naas came to America in 1733 and the letter he wrote to his son in Germany describing the horrors of the long voyage of about three months is a precious historic documentation of the heroic efforts required to transplant the Church of the Brethren from Europe to America.

Soon after arriving in America, Naas went to New Jersey and established the Amwell church, our only congregation in that state. He served the congregation as a minister until his death in 1741. His body lies buried in a small cemetery about a mile and a quarter from the church.

The service of dedication for the memorial plaque, which hangs in the church on the wall just behind the pulpit, will be long remembered by the members of the congregation and by the visitors fortunate enough to be present. George William Landis, pastor, presided at the service, gave the invocation, and read the scripture lesson, Luke 14: 25-33 and Heb. 11: 1-6, 32-40. The morning prayer was led by Elder Ira W. Moomaw, a member of the congregation. The Amwell choir, well known for its radio and television appearances, sang God of Our Fathers. The offering was dedicated by Elder Jonathan F. King of Collegeville, Pennsylvania.

The sermon was given by M. R. Zigler, just home from Europe, who spoke fittingly of the characteristics



e old Moore burying ground where John Naas is buried is about one le from the Amwell church, New Jersey. It was recently restored the young people of the Eastern Region during a work camp

of John Naas and showed how they are needed in our present-day world —an age in many ways like the one in which Naas lived.

The plaque was presented to the congregation by L. W. Shultz, chairman of the Historical Committee. When unveiled by Diane Landis, daughter of the pastor, it was found to read as follows:

In memory of
Bishop John Naas
1670—1741
Loyal Servant of Prince Immanuel
Brethren Pioneer of the Old World
and the New
Founder and Minister of the
Amwell Congregation
1733—1741

". . . and others were tortured . . .
Of whom the world was not worthy."
Hebrews 11: 35b, 38a

After acceptance of the plaque for the congregation by Bert Garman, chairman of the board of trustees, C. Ernest Davis led in the following litany of dedication:

Minister—To keep ever fresh in our minds the memory of the founder and first minister of this congregation who, in 1733, in the colonial days of America, planted here the faith and order of the Church of the Brethren,

People—We dedicate this memorial tablet.

Minister—To keep ever before us the inspiring example of one who could not be turned aside from his steadfast devotion to his Lord by either the offer of earthly reward or the cruel pains of bodily torture,

People—We dedicate this memorial tablet.

Minister—To honor the memory of a heroic soldier of the cross who was a giant not only in bodily physique but also in spiritual integrity and courage,

People—We dedicate this memorial tablet.

Minister—To remind us ever to hold our pledged word to Christ as a sacred commitment of honor that must be maintained at all cost,

People—We dedicate this memorial tablet.

Minister and People—To the memory of John Naas and the glory of Prince Immanuel whom he served, we, the members and friends of the Amwell Church of the Brethren, do dedicate this tablet; may this enduring bronze crumble to dust ere the sentiments and purposes to which we commit ourselves in this service shall perish from our minds and hearts; in the name of God, the Father, the Son, and the Holy Spirit. Amen.

The prayer of dedication was led by Elder Ira C. Holsopple, a member of the congregation. After the congregation had sung Faith of Fathers, the benediction was pronounced by Elder Quincy A. Holsopple of Sheldon, Iowa.

World Council Action on International Affairs

THE World Council Assembly, meeting at Evanston, Illinois, during the latter part of August, took place at a time when there was no open warfare in the world. Yet no less an authority than Dag Hammarskjold, secretary-general of the United Nations, told the Assembly that such an absence of actual fighting does not mean that there is peace. He said that the various conflicts in Korea, Indochina, Palestine, Kashmir, Germany, Austria and elsewhere were alarming because "they must be viewed as expressions of trends and tensions, which make them all symptoms of one and the same sickness of our world." He characterized the present world situation as "a war fought in the hearts of men." and emphasized that, because such a war can be waged successfully only by those speaking directly to men, he sees "an overwhelming task for the churches and all men of goodwill of every creed in the work for peace."

Peace a Spiritual Problem

The same desire for peace on the part of all Christians in the world was recognized by other World Council speakers and by those delegates who took an active part in the sectional meetings devoted to international affairs. In the report of this section which was finally adopted by the Assembly, the desire for peace was recognized in these words: "Christians everywhere are committed to world peace as a g... However, for them peace me... far more than mere absence of w... It is characterized positively b... freedom, justice, truth and l... For such peace the church m... labor and pray." The deleg... recognized that the problem is m... than a political or diplomatic o... military problem. They said, "ba... ally the problem is a spiritual ... and economic and political meas... alone will not solve it. Men's he... must be changed. This is always the supreme evangelistic challenge to the church, although we must co... fess that our response has b... tragically casual and feeble."

Recognition was given to b... the pacifist and non-pacifist ap... proach to the problem of peace on the part of Christians. The Assem... stated, "It is not enough for the churches to proclaim that wa... is evil. They must study afresh the Christian approaches to peace, ta... ing into account both Chris... pacifism as a mode of witness and the conviction of Christians th... in certain circumstances mili... action is justifiable. . . . Wit... forsaking their conviction that all weapons are evil, the chur... should press for restraints on t... use."

Question of Co-existence

One of the most debated is... was the question of peaceful co-existence. Dr. O. Frederick N...



Left to right: Dag Hammerskjold, Charles T. Taft, Andrew Cordier

Campbell Hays from Monkmeyer

ctor of the Commission of the rches on International Affairs, gested that we must accept co-tence as a point of departure. nterpreted this in terms of what called peaceful competition ch should be combined with a ere commitment to growing co-ation. As members of the sec- discussing international affairs sidered this important issue, they ded that the term *co-existence* ld be avoided because of its ent political implications. They , "Co-existence as conceived by istians cannot imply any will-ness to disguise from themselves thers the vast differences which between the search for an rnational order based on belief Christ and his reconciling work the pursuit of aims which re-iate the Christian revelation." he report on this issue was dis-ed rather in terms of "living ther in a divided world." Dr. rles Malik, ambassador from anon to the United States and United Nations delegate, ob-ed to the term *peaceful co-ex-nce*, which he said was originally ed by anti-Christian forces. Dr. har Kreyssig, a delegate from t Germany, commenting on the lts of co-existence so far as y Germans were concerned said, berly speaking, co-existence can-mean anything more than an istice in the cold war. It may that nations and peoples can go existing like this for a long way, what becomes of the nations o have to bear the consequences co-existence within their own ntry?" On the other hand, Dr. ef Hromadka, theologian from choslovakia, made a strong de-se of co-existence in a world ich is in a status of civil war—ided on social, economic and itical questions." He stressed that e are still men, created by God unity, and the world is one pite temporary differences." He ended his own view that Chris-ns may well "discuss our prob-ns with Marxists in a friendly y."

he Assembly report tried to nt out constructively that living ether in a divided world required tain minimum conditions on the t of both sides. These were, for mple, a conviction that it is sible for nations and peoples to e together; a willingness not to force as an instrument of policy ond the existing block frontiers; igorous effort to end social and er injustices which may lead to war; a scrupulous respect for the pledged word; a continuing effort to reach agreement on outstanding issues and a readiness to submit unsolved questions to an impartial international organization.

In other sections of the Assembly report on international affairs, attention was given to the obligations of nations to help one another, particularly their responsibility toward underdeveloped countries and the importance of programs of technical assistance. The importance of supporting the United Nations was pointed out. Attention was given to the importance of the protection of human rights.

Disarmament

One of the most urgent issues confronting the Assembly was the matter of disarmament. The question was high-lighted by a petition signed by 33,000 Japanese youths, asking that all nations prohibit the production and use of nuclear weapons. Dr. Michio Kozaki, moderator of the United Church of Christ in Japan, presented the petition to the chairman of the committee on special topics of the section on International Affairs. The petition asked the Assembly to adopt a resolution calling for action by all governments to ban atomic and hydrogen bombs and to establish international control of atomic energy and abolish war. Last May the United Church of Christ in Japan adopted a statement against the development of nuclear weapons and warned that the Japanese people would no longer heed the preaching of American missionaries if the churches of the United States failed to show a definite attitude in regard to the problems of such weapons.

In a special resolution adopted by the Assembly, the World Council appealed for a world-wide ban on atomic and hydrogen bombs and asked all nations to pledge that they would not engage in or support aggressive acts in other countries. The Council also called for a drastic reduction of armaments. The delegates said, "We are convinced that peace will be seriously endangered so long as the armaments race continues, and so long as any nation seeks to extend its power by the threat or use of military force."

Appeal to churches

The resolution recommended that the following appeal be communicated to the various member

Continued on page 28

LET US NOT GET CAUGHT in the belief that divisions of our world between the righteous and the wrongdoers, between idealism and materialism, between freedom and slavery, coincide with national boundaries. The righteous are to be found everywhere as are the wrongdoers. Those whose only ideal is material well-being meet us in every country—as those whose ideal is selfless service. . . .

In the effort to build a world of justice and order the main task of the United Nations must primarily be one directly referring to the acute, concrete cases of conflict, where mediation, negotiation and reconciliation are time-honored ways to establish peaceful conditions. But the United Nations can also serve the governments as a useful instrument in their attempts to direct the social and political forces behind the conflicts and to meet the widespread demands which these forces reflect. Thus the United Nations is the main organ through which peoples under trusteeship, or the nonselfgoverning territories, may be helped to independence and self-determination. It is also a place where a nation, young in its political independence, can find a floor in the debate on world affairs. Through technical assistance and through pioneer action in the social field, the United Nations, however, can also be instrumental in lifting the living standards of peoples and in furthering their economic growth. . . .

In the Sermon on the Mount it is said that we should take no thought of the morrow—"for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof." Can anything seem farther from the practical planning, the long-term considerations typical of political life? And yet—is this not the very expression of the kind of patience we must all learn to show in our work for peace and justice? Mustn't we learn to believe that when we give to this work, daily, what it is in our power to give, and when, daily, we meet the demands facing us to all the extent of our ability, this will ultimately lead to a world of greater justice and goodwill, even if nothing would seem to give us hope of success or even of progress in the right direction.

—Dag Hammerskjold,
Secretary General, United Nations

KINGDOM GLEANINGS

Notice to Church Correspondents

If you have just been elected as correspondent for your church and are not familiar with the requirements for sending news to the Gospel Messenger, write the Gospel Messenger office for a set of instructions. A packet of paper, envelopes and instructions will be mailed to all correspondents early in 1955.

The play, the Boy Nobody Wanted, by Joe Van Dyke, was written for the Christmas season and may be obtained by writing directly to the author at 909 Pine St., Alma, Mich. Copies are thirty-five cents each and a small royalty is required when the play is given.

Books and other literature by Brethren authors are wanted by some Bethany students. If you have any which you are willing to dispose of, especially the older books, please write Donald Ford, 3435 W. Van Buren, Chicago 24, Ill., giving the names, the cost and condition of the books.

The Community Church of the Brethren at Yuba City, Calif., has decided to name the proposed fellowship hall John W. Landis Hall, in memory of Bro. Landis, who was a charter member of the congregation. Additional funds may be added to the memorial fund which will be used as the beginning of the building fund for the hall. Ward E. Pratt is the pastor of the church.

One of the best guides that Christian citizens can have in voting is to study the incumbents' voting record in Congress. A "Roll Call of the 83rd Congress" showing the voting record of all legislators on selected key issues was sent on Aug. 20 to each Brethren pastor for the use of his congregation. Church members should study this "Roll Call" and pastors will want to make it easily available to their members.

John D. Metzler of Nappanee, Ind., director of CROP for Church World Service, has been appointed as a CWS representative to the World Council of Churches on surplus commodities, with offices in Geneva, Switzerland. The appointment is for one year at least. Mrs. Metzler is accompanying her husband to Geneva. Bro. Metzler served some years near the close of World War II as director of material aid for the Brethren Service Commission.

Home-comings and Harvest Meetings

Boiling Springs church, Pa., rally day and home-coming, Sunday, Oct. 24, all day. Elder John Hershman will be the speaker for this service.

Okeechobee church, Fla., home-coming celebrating the twenty-first anniversary of the congregation, Sunday, Nov. 7.

Des Moines Valley church, Iowa, harvest home festival, Sunday, Nov. 21. This festival is the culmination of a summer-long project. There will be a potluck dinner at noon.

Changes of Address

V. Grace Clapper, former missionary, has mov from Roxbury Avenue to 140 Rambo St., in Johnstow Pa.

Harold C. Mack, Hillcrest School, Jos, Box 1 Nigeria, W. Africa. Harold is under alternative servi

Owen Shankster family, Waka Training School, B via Jos and Damaturu, Nigeria, W. Africa. T Shanksters are returning to Africa, where they h served one year at Garkida.

Gerald A. Neher family, Chibuk, P.O. Garkida, Jos, Nigeria, W. Africa. The Nehers are beginning th first term of mission work.

Dr. E. Lloyd Cunningham and has family, Bulsa Surat District, B. S., India. The Cunninghams are r turning to their work in India after a furlough.

Earl and Rachel Zigler, Khergam, via Bulsar, Sur District, B. S., India. The Ziglers are returning for th third term in India.

The Charles Lunkley family, Garkida, via Jos a Damatura, Nigeria, West Africa. The Lunkleys ha returned to the Africa field after a furlough.

The Dr. Marvin Blough family, Garkida, via Jos a Damatura, Nigeria, West Africa. The Bloughs, cons crated at the Ocean Grove Conference, are beginni their first term of service in Africa.

Clara Myer, from Chibuk, West Africa, to 338 Stevens Ave., Lancaster, Pa., % Minnie M. Myer. Mi Myer arrived in the States in August for her regul furlough.

Ralph E. Shober, from Rocky Mount, Va., to 2 Albermarle Ave., S. W., Roanoke 16, Va. Bro. Shob became principal of a Roanoke school on Aug. 30.

Clarence H. Rosenberger from Windber, Pa., to 14 Moore St., Huntingdon, Pa. He is now serving as Junia College's representative to churches in its area.

Marvin Sherman, from Castañer, Puerto Rico, 306 Center St., Mt. Morris, Ill. Marvin has completed tw years of alternative service as a laboratory technici in the medical department of the Castañer proje Churches in his area should contact him directly r garding speaking engagements.

Dr. Joseph Schechter and his family, Anklesva Broach District, B. S., India. The Schechters are b ginning their work in India.

Laura Sewell, Umalla, Broach District, B. S., Ind Miss Sewell is returning for her second term in Ind

Pastoral Changes

A number of pastors have changed or will be chan ing locations. We are printing herewith a list of tho pastors of the Southeastern Region with the name their new charges and their new addresses according information received in the Ministry and Home Missi Commission office.

Florida and Georgia

J. R. Jackson, Doctors Inlet (Clay County)
D. Franklin Painter, R. 1, Box 236, Sebring (Sunnyland)

Mardela

Emerson Fike, Cordova, Md. (Fairview)
Lloyd Haag, 105 Seventh St., Denton, Md. (Denton)

Maryland, Eastern

Philip Kulp, 117 Garfield St., Waynesboro, Pa. (Thurmont)
Harold S. Moyer, 333 North Carolina Ave., S.E., Washington D.C. (Washington, D.C., assistant pastor)
Edward G. Wenger, 21 Patapsco Road, Linthicum Heights (Bal more, Friendship)

Brotherhood Theme: Seek First His Kingdom

aryland, Middle
bert L. Strickler, Myersville (Middletown Valley)
enn C. Zug, 15 S. Mulberry St., Hagerstown (Hagerstown, assistant pastor)

orth and South Carolina
y Anders, Glade Valley, N. C. (Little Pine)
lvin Barnett, Relief, N. C. (Bailey)
nnie Cleary, 187 Textile St., High Point, N. C. (Riverside)
ry Girtman, Sparata, N. C. (Peak Creek)
lt E. Griffith, Relief, N. C. (Brooklyn, S. C.)

nnessee
W. Petcher, R. 2, White Pine (French Broad)
F. Long, Crossville (Bakers Cross Roads)
y E. Clark, 208 E. Chestnut St., Johnson City (Johnson City)
ul S. Lewis, Damascus, Va. (Walnut Grove, Va.)
ne Sluss, R. 1, Box 31-B, Clintwood, Va. (Ewing, Va.)
C. Rohrer, Bean Station (Beaver Creek)

rginia, Eastern
vid L. Rogers, R. 4, Box 152, Vienna (Oakton)
arles Simmons, Free Union (Locust Grove)
rl H. Zigler, Nokesville (Nokesville and Valley)

rginia, First
D. Eller, R. 2, Salem (Poages Mill)
rry M. Gardner, Troutville (Troutville)
sha J. Jacobs, 721 Highland Ave., S.E., Roanoke 13 (Trinity—new congregation from Troutville)
nton H. Platter, R. 3, Box 581, Salem (Green Hill)
n E. Sayre, R. 4, Box 343, Roanoke (Oak Grove)
ul F. Lechron, R. 1, Princeton, W. Va. (Smiths Chapel)

rginia, Northern
rris Beeghley, Moorefield, W. Va. (Moorefield)
lliam C. Eicher, 108 W. 13th St., Front Royal (Browntown and nt Royal)

rginia, Second
Russell Beahm, R. 1, Mt. Sidney (Lebanon)
vin F. Block, Stuarts Draft (Mt. Vernon)
H. Kirby, Stuarts Draft (White Hill)
arles J. Whitacre, 365 Bridge Ave., Waynesboro (Waynesboro)

rginia, Southern
D. Fleishman, R. 1, Boones Mill (Bethlehem)
H. Flora, Stuart (Smith River)
urice Strausbaugh, Willis Star Route, Floyd (Topeco)
ul R. White, R. 4, Winston-Salem, N.C. (Fraternity, N.C.)

est Virginia, First
S. A. Holsinger, Burlington (Beaver Run)
ven G. Stultz, New Creek (Knobley and Sunnyside)

est Virginia, Second
rl Fike, R. 3, Box 87, St. George (Union Chapel)
H. Kirk, Hammond (Pleasant Hill)
F. Wilson, Kasson (Shiloh)

The Church Calendar

ctober 24

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson: Guidance for Family Living. Prov. 4; 6:20—7:27; 17:1; 19:13-14; 31:10-31. Memory Selection: My son, keep the commandment of thy father, and forsake not the law of thy mother. Prov. 6:20 (R.S.V.)

CBYF Topic: The Challenge of the Church

World Order Sunday

ct. 26-27 District meeting, Southern Pennsylvania, Huntsdale

ct. 26-28 National Convocation on the Church in Town and Country, Salina, Kansas

ct. 27-28 District meeting, Western Pennsylvania, Somerset

ct. 28-31 District meeting, Idaho and Western Montana, Twin Falls

ct. 29-31 District meeting, Southeastern Pennsylvania, New Jersey, E. New York, N. Delaware, Wilmington, Del.

ct. 31 Reformation Day

ct. 31 World Temperance Sunday

ov. 2-4 District meeting, Northwestern Ohio, Defiance

ov. 3-4 District meeting, Eastern Pennsylvania, Big Swatara, Hanoverdale

Nov. 4-6 District meeting, Southern Ohio, Salem

Nov. 5 World Community Day

Nov. 5-6 District meeting, Northern Virginia, Brock's Gap, Mountain Grove

Nov. 11 Armistice Day

Nov. 13-17 Western Region conference, McPherson College, Kansas

Nov. 16-18 Pennsylvania State Pastors' Conference, Harrisonburg

Nov. 17-19, District meeting, Washington, Yakima

Nov. 21 Thanksgiving Home Mission Offering

Nov. 25 Thanksgiving Day

Nov. 25-28 Brethren Student Christian Movement conference, Elizabethtown College, Pa.

Love Feasts

Florida
Oct. 24, 6:45 pm, Sebring

Illinois
Oct. 23, 7:30 pm, Woodland
Nov. 14, 7:30 pm, Astoria

Indiana
Oct. 23, 7 pm, Howard
Oct. 23, 7:30 pm, Wabash Country
Oct. 24, 6:30 pm, Rossville
Oct. 24, 7:30 pm, Wabash City
Nov. 7, 7 pm, Monticello, Guernsey

Iowa
Oct. 31, 8 pm, Panther Creek

Maryland
Oct. 24, 6:30 pm, Piney Creek
Oct. 31, 7 pm, Baltimore, Woodberry
Oct. 31, 7 pm, Locust Grove
Oct. 31, 10:30 am, and 6:30 pm, Longmeadow

Michigan
Oct. 23, 7:30 pm, Pontiac
Nov. 7, 7:30 pm, Lansing

Missouri
Oct. 24, 7:30 pm, Bethany

New York
Nov. 7, 4:30 pm, Brooklyn, First

Ohio
Oct. 23, 2 pm, Akron
Oct. 23, 7:30 pm, Happy Corner
Oct. 23, 10 am, Prices Creek
Oct. 24, New Philadelphia
Oct. 31, 7 pm, East Dayton
Oct. 31, Logansport
Nov. 13, 7 pm, Lower Miami
Nov. 13, 7:30 pm, Salem

Oklahoma
Nov. 1, 8 pm, Pleasant Plains

Pennsylvania
Oct. 23-24, 6 pm, Big Swatara, Hanoverdale
Oct. 24, 2 and 6 pm, Maiden Creek
Oct. 24, 7 pm, Sipesville
Oct. 24, Spring Creek
Oct. 24, Upper Codorus, Black Rock
Oct. 26-27, 10 am and 1:30 pm, Chiques, Mt. Hope
Oct. 30, 2 and 6:30 pm, Indian Creek
Oct. 30, 7 pm, Pleasant Ridge
Oct. 30-31, 1:30 pm, Prices
Oct. 30-31, 10 am, Schuylkill, Big Dam
Oct. 31, Leamersville
Oct. 31, 6:30 pm, EST, Mt. Olivet
Nov. 7, Boiling Springs
Nov. 7, 7 pm, Upper Marsh Creek
Nov. 7, 6 pm, York, Second
Nov. 13-14, 1:30 pm, Annville
Nov. 14, 7 pm, Philadelphia, Germantown
Nov. 21, 7:30 pm, Upper Claar

Virginia
Oct. 23, 7 pm, Bassett
Oct. 23, 6:30 pm, Bethlehem
Oct. 23, 6 pm, Mt. Zion
Oct. 23, Woodstock, Valley Pike
Nov. 6, 6:30 pm, Laurel Branch
Nov. 7, 6 pm, Newport News
Nov. 13, Jones Chapel

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. William Longenecker of Mt. Joy, Pa., in the Midway church, Pa., Nov. 14-28.

Bro. D. D. Fleishman of Boones Mill, Va., in the Saunders Grove church, Va., Oct. 31—Nov. 7; local ministers, Oct. 24-30.

Bro. Percy Kegarise of Saxton, Pa., in the Lansing church, Mich., Oct. 24—Nov. 7.

Bro. Samuel W. Longenecker of Nappanee, Ind., in the West Goshen church, Ind., Oct. 31—Nov. 7.

Bro. Floyd Mitchell of Martinsburg, W. Va., in the Beaver Creek church, Md., Nov. 7-14.

Bro. A. Wayne Carr of Rossville, Ind., in the East Dayton church, Ohio, Nov. 7-14.

Bro. DeWitt Miller of Hagerstown, Md., in the Longmeadow church, Md., Nov. 15-28.

Bro. Mark Y. Schrock of Middlebury, Ind., in the West Manchester church, Ind., Oct. 24-31.

Bro. Walter Mahan of Rehobeth, Md., in the Ridgely church, Md., Oct. 24-31.

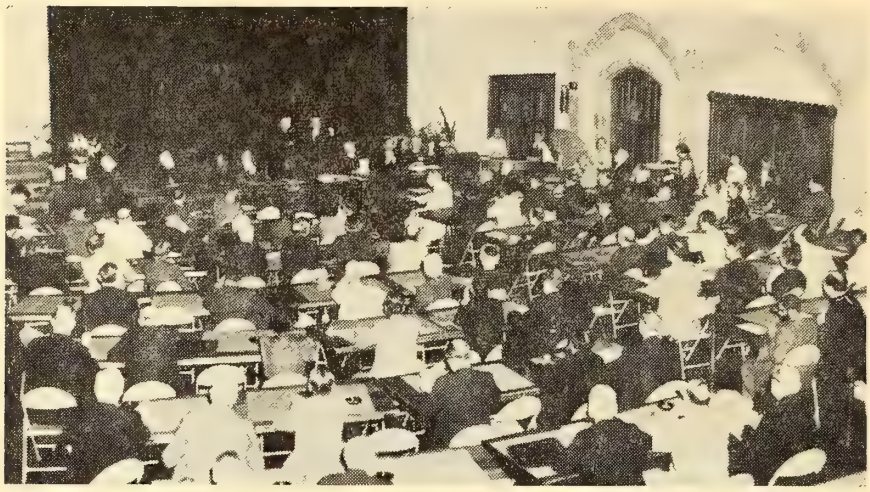
Bro. Charles R. Oberlin of Peru, Ind., in the Union Grove church, Ind., Oct. 25-31.

Bro. Robert Sink of Raisin, Calif., in the Paradise church, Calif., Nov. 7-21.

Bro. Lester Fike of Hagerstown, Ind., in the Pleasant Hill church, Ind., Nov. 8-21.

Bro. Wilmer A. Petry of Akron, Ohio, in the Curryville church, Woodbury congregation, Pa., Nov. 1-14.

News and Comment From Around the Worl



Religious News Service

The newly elected Central Committee of the World Council of Churches is shown at its first meeting at Evanston following the Second Assembly. Standing are Dr. Franklin Clark Fry, chairman, and Dr. W. A. Visser 't Hooft, who was re-elected general secretary of the Council

National Council Assures United Nations of Support

The National Council of Churches has assured the U.S. delegation to the United Nations that the world body and the high principles of its charter have "our steadfast support." The expression of support was voiced in an open letter to the American delegation, drafted by the council's department of international justice and goodwill and approved by its General Board. The council reaffirmed its conviction that aggression should be met collectively and in harmony with the principle of the United Nations Charter. The council also urged the U. S. government to work ceaselessly and despite all obstacles for the universal regulation and reduction of armaments and armed forces through the United Nations.

C.O.'s Volunteer As Guinea Pigs in Atomic Radiation Tests

Twelve conscientious objectors have volunteered to be guinea pigs in tests to determine the effects of food exposed to atomic radiation. The tests will be conducted at the University of Colorado under the joint sponsorship of scientists from the university and from Fitzsimmons army hospital in Denver. Seven of the young men have already been assigned to Boulder for the experiment by the Selective Service Commission. Many more CO's volunteered for the venture than were needed.

New York to Be National Council Headquarters

The permanent headquarters of the National Council of Churches will be located in New York City, according to action of the Council's General Board. The Board voted, 82.7 to 29.3, to accept a report from its Headquarters Committee that recommended New York. Most of the opposition came from those who favored Chicago. The fractional balloting resulted from the fact that the Board has 125 votes divided among the member denominations.

Plans have been set in motion to explore the possibility of establishing church centers in New York and Chicago to house under one roof various denominational and interdenominational offices in these areas. Action to this end was taken by the General Board of the National Council after it had voted to designate New York as the site of the Council's headquarters.

Church World Service Rushes Vitamins to India

Church World Service has sent to India by plane a ton of vitamin capsules to help fight epidemics of cholera, typhoid and dysentery resulting from recent flood disasters. The vitamin shipment was the second of its kind sent to the Indian subcontinent within a fortnight. A million capsules were flown lat in August to East Pakistan for us in areas flooded by the Brahmaputr and Ganges Rivers.

European Mennonite Youths in States for Year

Thirty-three Mennonite youth from France, Germany, Holland an Switzerland are in the United State to spend a year observing America occupational practices and churc and community life. They wer brought to this country under th Mennonite Central Committee trainee program. Some ninety Eu ropean youths have participated i the Mennonite program since it wa launched in 1950. Cost of the pro gram, including transportation t and from the United States, is born by the sponsors, who include rur and urban families and institution such as hospitals, schools and bus ness firms.

Poster Campaign by Lord's Day Alliance

"Sunday for Church—Not for Bus ness" is the theme of a poste campaign inaugurated by the Lord Day Alliance of the United State which is intended to create publ opinion among the Christian peopl for observing the Lord's Day prop erly. The Alliance expects to in troduce a legislative program i various state legislatures in orde to assure that existing laws o Sunday observance may be strength ened.

Urge Joint Baptist Commission on Desegregation

The National Baptist Conventio of America, which represents abou 3,000,000 Negro Baptists, has sough the co-operation of the Nationa Baptist Convention, Inc., a large Negro denomination and the South ern Baptist and American Baptis Conventions, in the establishmer of what they hope would becom a Joint Commission on Social Jus tice. The commission would furnis leadership in implementing th United States Supreme Court de cision against segregation in publ schools. The Negro Baptists de scribed the Supreme Court ruling a "in the best interest of our natio and in harmony with the teaching of the Christian faith." They sai the ruling's implementation "de mands the united interest of Bap tists throughout this nation."

Canadian Church Asks Government Inquiry into Working Mothers

The United Church of Canada has called for a government inquiry into the subject of working mothers. The church hoped that a government study might disclose remedies such as children's allowances for mothers who are not employed outside their home. Whatever the remedy, the report indicated, it should provide that the obligation of women as mothers should not take a secondary place in their scale of values. The church pointed out that the percentage of married women working in industry in Canada had increased from 4 to 11 per cent of the labor force in the years between 1941 and 1951.

The General Council of the United Church also adopted a report approving marriage counseling as a proper function of the ministry.

National Council Group Attacks Church Bingo

Bingo playing in churches has been sharply criticized by an agency of the National Council of Churches. In a recommendation to the council's General Board, the Joint Department of Stewardship and Benevolence urged a strong protest against bingo. Thomas K. Thompson, executive director of the department, said: "We believe gambling is one of the most serious evils in our country today. As such, we don't think it should be used as a means of church financing. Giving to the church is an act of worship and it shouldn't be converted into a gambling enterprise. For this reason we can't see how bingo playing can be condoned in the churches."

W.C.T.U. to Launch Christian Citizenship Crusade

American drinkers spend $1,128,424 an hour for the privilege of having hangovers. This statement was made by the national treasurer of the Woman's Christian Temperance Union at its eightieth annual convention in Lexington, Ky.

Miss Elizabeth Smart, legislative director of the W.C.T.U., predicted that unless alcoholic beverage advertising on radio and television is cleaned up a bill prohibiting or drastically limiting it will go through the next Congress.

Mrs. Glenn C. Hays, who was elected to a second term as president of the W.C.T.U., said that dry territories appear to be on the increase throughout the South. She estimated that more than 830 of 1,306 counties in 13 Southern states are totally dry or at least ban hard liquor.

Dr. R. Paul Caudill of the First Baptist church at Memphis, Tenn., told the delegates, "Total abstinence is the wise solution accepted and insisted upon for himself by the Christian individual. Now that we are in an atomic age nothing should be allowed in our lives that blurs the vision or dulls the sensitive edge of moral and spiritual discernment."

The Union approved a Christian Citizenship Crusade for the purpose of promoting total abstinence from drink, combating rising alcoholism, juvenile delinquency, traffic fatalities and human and economic waste. The organization proposes to mobilize all its youth affiliates, the 20 departments and bureaus and the 10,000 state, district, county and local unions in co-ordinated efforts at all levels.

President Urges Iron Curtain Peoples to Pray for Peace

In a message beamed to the Soviet Union and its satellites by the Voice of America, President Eisenhower appealed to the peoples behind the Iron Curtain to join with Americans in praying for world peace. He said, "In common with religious people everywhere, we in America know that the true cure for the tensions that threaten to produce war lies not in guns and bombs but in the spirits and minds of men. We are firm in the belief that faith is the mightiest force that man has at his command."



Religious News Service

Churchmen attending a meeting of the National Council of Churches' Joint Department of Stewardship and Benevolence supported an anti-bingo recommendation to the Council's General Board. H. Spenser Minnich, financial representative of the Brethren, is second, left

News Briefs

Protestant ministers in Winston-Salem, N. C., are looking for an auditorium to take care of an unsegregated preaching mission next year under the leadership of Charles B. Templeton. The city school board has denied them the privilege of meeting in a memorial auditorium because they propose to hold an unsegregated meeting.

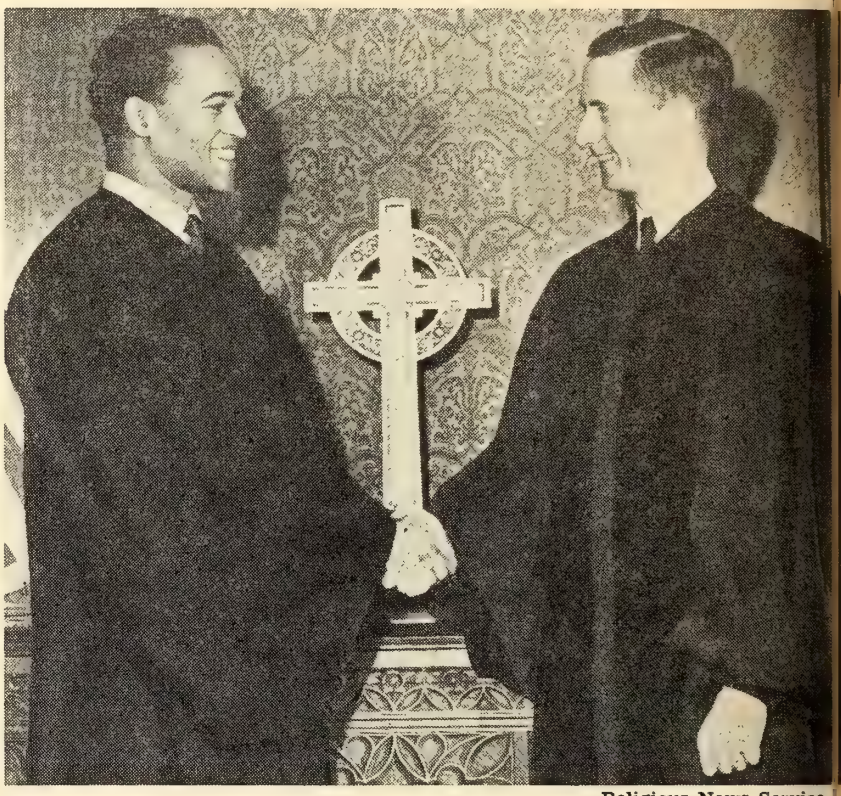
The Lutheran Church-Missouri Synod has more than doubled its financial program in the past five years with the adoption of a record-breaking $9,100,000 budget for 1955.

Membership in Lutheran churches of the United States and Canada reached a new high of nearly seven million in 1953, according to annual statistics compiled by the National Lutheran Council. The council's summary is based on figures supplied by sixteen church bodies and the Negro missions conducted by four groups.

I Must Arouse My Church . . .

so she will be a Christ-centered Fellowship which knows no human barriers and which will serve all people regardless of color, class or background.

I. James Eshleman
Bridgewater, Virginia



Religious News Service

I AM interested in wholesome human relations among all groups, classes and races of mankind. It was this interest which led me to attend the National Council's Institute on Racial and Cultural Relations, on July 19-24 at Lincoln University in Pennsylvania.

Three members of the Church of the Brethren from the Eastern States were included in this group of forty-one people of varied interests and color. I fear not to speak for the other two, for I know that each of us was made to see brotherhood as a close and reachable reality.

The stated purpose of the institute was to train pastors and lay churchmen—to give them methods and techniques that could be used to improve race relations in the local community and to develop inclusive churches and church-related institutions. Through worship, lectures, case studies, panel discussions, visual aids, recreation, field trips, study groups, and dynamic and alert leadership, the institute served as an exceeding profitable laboratory in practical Christian brotherhood.

A profitable session of the early days was when two young men shared their experiences of working in nonsegregated churches. The Reverend H. B. Sissel, now Associate secretary, Department Social Education and Action, Presbyterian Church, U. S. A., told the dramatic and moving story of St. Andrew's Presbyterian church in Detroit, Michigan. When Sissel was pastor of the church, he led out in making the parish an integrated fellowship. His story was gripping and quite revealing. The transformation of a "lily white" church to a "mixed" church does not come easy, and the victory is gained, not only in the face of opposition, but in spite of it.

A second testimony of equal interest was given by Reverend Virgil P. Moccia, a white pastor who is now serving a colored parish in Pittsburgh, Pa. The sincerity and courage of these young men impressed us all, and unitedly we determined to do what we could, wherever we may be, to make our churches real fellowships for all of God's people.

Our visit one day to the Friendly City took us to the home of the Philadelphia Fellowship Commission. This commission was formed about ten years ago. It operates a city-wide basis, and its purpo is to make certain that all men ha equality of treatment and oppo tunity. In the Fellowship Comm sion Christian and Jew, Negro a white, native-born and foreign-bo —representing business, labor a the professions—unite their effo and skills to help make Philadelph in fact, a city of brotherly livi The commission is financed by i dividual and group membershi and is doing outstanding work helping the city arrive at wholeso interracial living.

A second place which we visit was the offices of Philadelphi Commission on Human Relations. was a personal gratification a encouragement to learn that the ci hired a man to work earnestly a honestly in the area of human rel tions.

Following our noon luncheon th day, a representative from Germa

Pastor of the Bridgewater church, Virginia

own reported on that neighborood's current situation.

Germantown is actively interested nd determined to maintain a good eighborhood; to improve the qualy of the schools, the community acilities and the physical and spirital values of the community; to uild acquaintance and understandng across group and color lines. he Church-Community Council in ermantown will continue to work ntil there is no fear and panic.

The last two days of the institute ere of unlimited value. The peronnel was divided into five small sk force groups. Topics explored ere: Problems Unique in the outhern States: Spanish Speaking eoples; Community Issues and rganizations; Preparations for the nclusive Church; and Human Relaons. Here we discussed and shared eely; we questioned and doubted; e proposed and debated; we agreed nd disagreed, but through confience in one another and because a desire to understand and help e reaped a good deal.

I am very grateful to the fine culty who led us. I am also proundly grateful to my local church nd district board which made my tendance at the institute possible.

more people across the Brotherood would attend these institutes, am sure that our denomination uld be a leader in the field of race d cultural relations.

I would like to share with you **ive Musts"** which I jotted down at ncoln one night before retiring.

1. I must REPENT of the sin of ide, fear, injustice and hatred in y own life.

2. I must ACCEPT MY PERONAL RESPONSIBILITY for livg as a child of God and for treating y fellows as brothers.

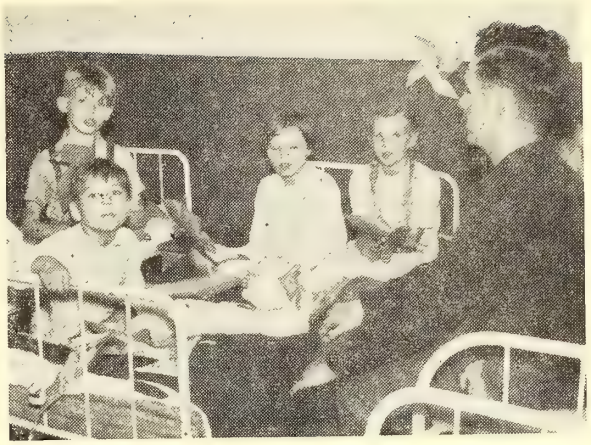
3. I must BEGIN AT HOME in y own family, if my children are be free of racial hatred.

4. I must WORK IN MY COMUNITY so we can have a Chrisn brotherhood with equality of hts and opportunity.

5. I must AROUSE MY CHURCH she will be a Christ-centered llowship which knows no human rriers and which will serve all ople regardles of color, class or ckground.

To this end I would call the miners and lay members of the urch of the Brethren. *"It hath en told of thee, O man, what is od, and what the Lord doth reire of thee: only to do justly and love mercy, and to walk humbly h thy God!"*

VOLUNTEERS AT WORK . . .



David Greer works with children in the hospital at Hessisch-Lichtenau

David Briggs

Peggy Sargent works at the Bremen hospital for refugees and old folks, which includes a kindergarten where she spends much of her time. A gift of money recently enabled the purchase of yarn for distribution to the old ladies, who are now busily knitting warm clothes for the patients. The women are happy to be useful.

Paul Weaver, a 1-W, has been getting ready for the joint Brethren-Mennonite distribution in Upper Austria. Paul drove the truck, loaded two boxcars of relief goods, helped unload 250 drums of dried milk and also helped package 2,000 food packages.

Harry Berkey and **Howard Ogburn, 1-W men,** continue to work on the Karlsschule (school) in Vienna, since the close of the work camp there. Negotiations are under way for a combined Brethren Service-Mennonite construction project.

Mac Coffman, 1-W, is assuming duties as administrative assistant and will be working closely with the German director, Wilbur Mullen. Mac worked a number of months in a refugee camp in Germany.

Kitty Coffman is now house manager in Kassel, following several months' service in a refugee camp and as an assistant work camp leader this summer.

Donna Sooby writes that a material aid program has been added to the work at Sanglingsheim, Germany. Approximately twenty to thirty families come each week to receive clothing and food. Donna spends eight to twelve hours a week preparing for this distribution, in addition to her regular work with the children in the home.

Janet Eller, working in Northern Greece, reports a new canning record in the three villages where she works. To date, 590 quarts have been canned.

Max Snider, 1-W, has been busy with Heifer Project distributions. . . . One took place in Kassel recently. "The cows were numbered and the refugees drew numbers from a hat, after which they sought the corresponding number and took into their arms (or into their imaginative minds) this new help and wealth—a cow.

David Greer, 1-W, summarizes his first few weeks at the hospital at Hessisch-Lichtenau (Germany), where he works with music and recreation in the children's wards. The classes are handicapped by lack of materials such as scissors, paper, clay, crayons, etc.

Don Lesh, 1-W, says their aim for the people of Greece is for them to have three meals a day, proper clothing and self-respect. To help bring this about Don is working on an irrigation project and other agricultural projects which will help raise crops in this fertile valley.

Ellis Shenk, 1-W, while assisting the Hannover office of the World Council of Churches, visited twelve families in the Harz area (Germany) who are interested in emigrating. Ellis reports that it has not yet been determined by the U. S. consulate when the first families will go to the U. S.

The hallway of the Kassel House is now the reception center with **Romayne Eicher,** secretary to Wilbur Mullen, acting as receptionist. Volunteers take turns receiving visitors in the evenings and on week ends.

Kenneth Sheaffer and John Kreps, 1-W's, are working with refugees in Tenschach, Austria (near the Yugoslavia border), teaching them better agricultural methods.

These young people, and many others, are putting their convictions into practice! Can we let them down? Undergird the program of your church with your prayers, your hands and your financial resources.



FIVE NEW PEACE HYMN

TWENTY-FIVE entries were submitted in the peace hymn-writing contest, sponsored by the Music and Worship Committee, to secure more peace hymns for use in the Church of the Brethren. A committee, composed of Donald R. Frederick, Nevin W. Fisher, Glen Weimer, Alvin F. Brightbill and Kenneth I. Morse, judged the entries.

After the ratings were completed, the following result was given: first place, Entry No. 22; second place, Entry No. 15; for third place, Entries No. 10, 24 and 13. These hymns are presented here with the hope that they will be used in the Armistice Day observance this year as presented on these pages in the Sept. 25 issue. Appropriate familiar hymn-tunes are indicated for use with these new words. Other hymn tunes of the same meter may also be used.

The winning hymn was written by Patricia Kennedy Helman. Original music for it was provided by Marlys Blough Swinger. Mrs. Helman is the wife of the pastor at Wichita, Kansas, and Mrs. Swinger is a piano instructor at McPherson College, McPherson, Kansas. Mrs. Ethel S. Harris, who contributed the second hymn, is the wife of the pastor in Jennings, La.

Concerning the winners in third place: John H. Blough, formerly pastor of the Dixon, Ill., church is now the director of evangelism for the Illinois Church Council. Conrad Wetzel, of Colchester, Ill., is nearing the completion of his 1-W service at the Elgin State Hospital. The prayer of St. Francis of Assisi was the inspiration for this new hymn. Mrs. Helene B. Crill, an Elgin, Ill., homemaker, is the wife of the Brotherhood director of youth work.

O Gracious Father, Loving Lord may also be sung to the hymn-tune Gabriel, Number 241 in the Hymnal.

The Music and Worship Committee is very appreciative of the fine response which was shown in this contest. Others who participated are: Mary E. Brougher, Johnstown, Pa.; Mildred H. Campbell, Waynesville, Ohio, Jeanine Corn, Independence, Kansas; Elizabeth Hare, Waynesboro, Va.; Opal Catherine Hoover, Danville, Ohio; Perry L. Huffaker, West Milton, Ohio; Vera Emmert Johansen, Ridott, Ill.; Ruth D. Lau, Pikesville, Md.; H. Porter Miller, Shelocta, Pa.; Lois R. Nafzinger, Denton, Md.; Marlys Blough Swinger, McPherson, Kansas, and a primary class of Waynesville, Ohio.

Original music was submitted along with many of these hymns. Besides the hymn-given above, music was sent in Ada Grace Braddock, Waynesv Ohio; Mary E. Brougher; Mildre Campbell; Jeanine Corn; Helen Crill; William R. Eberly, War Ind.; Elizabeth Hare; Opal Cat ine Hoover; Perry L. Huffa Lois R. Nafzinger; Conrad We

Since the Church of the Bret is a historic peace church, it is h that each congregation will gi special emphasis to this year's servance of Armistice Day. Le sing and worship in the true anc tive spirit of the Prince of Peac

O GRACIOUS FATHER, LOVING LORD

Patricia Kennedy Helman — Marlys Blough Swinger

prayerfully

1. O gra - cious Fa - ther, lov - ing Lord, We come to Thee in prayer
2. O gra - cious Fa - ther, lov - ing Lord, We thank Thee for Thy So
3. O gra - cious Fa - ther, lov - ing Lord, Bless thou all men of stat

A - wak - en man - kind's soul to - day, Make ev 'ry mind a - war
Whose qui - et heart of peace and love The great - est vic - t'ry won
Who guide great na - tions' des - ti - nies And mold a whole world's fate

That peace be - gins with lit - tle things And wars shall nev - er ceas
O grant to ev - 'ry fam - i - ly His spir - it to in - creas
O give them cour - age, rare and strong. To strive for war's re - leas

Un - til each Chris - tian's heart be - comes A cit - a - del of peace
Un - til each Chris - tian home be - comes A cit - a - del of peace
Un - til each earth - ly state be - comes A cit - a - del of peace

O God of Peace, Hear Our Prayer

(Tune: Whittier, Number 334)

Ethel S. Harris

O God of peace, hear now our prayer
To cleanse thy world of strife,
Of selfishness, of discontent,
Of sun-crowned manhood's labor spent
In taking human life.

O peaceful Son, on thee we call
To change our inmost urge
From greed for sensuous ease and joy
To selflessness in thy employ,
That peace o'er earth may surge.

O peaceful spirit, teach our hearts
To love each race and clan,
Those near and far, those high and low,
Wise, just, depraved, both friend and foe,
As loved the Son of Man.

O men of God, rise up in love
For needy friend or foe.
Repent, rebuild, revive, restore
That peace may spread from shore to shore—
God's peace o'er earth may flow,

Lord, Make of Us Thy Instruments

(Tune: Longwood, Number 205)

Conrad Wetzel

Lord, make of us thy instruments of peace.
Where there is hatred, let us sow thy love;
Where there is sadness, tell of glad release;
Where there is darkness, speak of light above.

Where doubt and sorrow blind thy children's sight,
Let us make haste, O Christ, to share they grace.
By hope and faith preserve them through their night,
Let them but see the beauty of thy face.

Let us like thee show constant sympathy;
Make us not slow, but quick to understand.
Make us aware that brotherhood with thee
Is thy desire toward men of every land.

Give us the patience, Lord, to learn of thee;
Lift us above the sin of selfish strife.
Make us more willing thy true friends to be;
Grant us the wisdom of eternal life.

O Men of Earth, Forgo Your Foolish Ways

(Tune: Finlandia, Number 384)

John H. Blough

O men of earth, forgo your foolish ways;
Put up the sword and choose to make men free;
Let not your mind breathe anger on these days
But light with love drawn from eternity.
Come, men of earth, accept your Father's plan,
And with him build the brotherhood of man!

O men of war, why will you fume and fret
And shake the world with thundrous bombs of power?
The seeds of fear grow strong and stronger yet
And hate more furious each succeeding hour.
Turn, men of war, come speak with deeds of love
The mercy which we know from God above.

O men of peace, take up the greater quest;
Your Father's kingdom for you still does wait;
Let all earth's tribes and peoples be possessed
With shared goodwill replacing greed and hate.
Turn, men, forever let your fighting cease
And reign with Christ, eternal Prince of Peace!

O Come, Together Let Us Build Great Peace

(Tune: Yorkshire, Number 134)

Helene B. Crill

O come, together let us build great peace!
Not just a passive peace under the sun
Where some would sit and play with no work done,
But a strong peace to stand amid the storm,
A love to bring the image of God's form
To all the world, and let his kingdom come.

O come, together let us pause and kneel
And pray to God that we may build for all,
A peace to meet all needs, both large and small.
Prepare a peace as strong as some stark pine
That stands alone above the timber line,
A peace that winds of hate cannot destroy.

We come, together pray, and then we rise
And into all our world, oh, may we go
To teach, to preach, to heal, to search out woe.
And though the shape of peace become a cross,
Then make us strong to take what looks like loss;
With faith in thee at length thy kingdom comes.

Honoring the Aged

THE East Petersburg church desiring to express appreciation for faithful service rended by those who are growing old cided to set apart Aug. 8 as Older ks' Day. The morning worship vice was arranged in harmony h the day. Bro. Elam Weaver s chorister. He is seventy-five rs of age and an active deacon. many years he served as Sun-school superintendent. Elder ry Hess, a member for more n fifty years, read the scripture t offered the prayer. A choir composed of those sixty-five and older sang Our God, Our Help in Ages Past. Elder Harper Snavely, steward at the Neffsville Brethren Home and a member of the East Petersburg church, preached a very fitting sermon, Growing Old Gracefully.

The service brought encouragement to the older and a challenge to the younger. The climax of the day was reached when forty-one of the older folks gathered around the tables for a fellowship meal as guests of the Willing Workers class (young adults).—P. J. Forney.



Regular attendants at the East Petersburg Church are Benjamin Evans, 87; Harry Swarr, 92; Abraham Hostetter, 90; Samuel Root, 91; Reuben Hollinger, 82

The Church Abroad

Edited by Anetta C. Mc



Women wash th clothes in a stre near Jamoli

A LAYMAN VISITS INDIA

Gladys V. Sanger
Bridgewater, Virginia
Photos by the author

IT WAS my privilege, on my way home from two years in Japan, to visit most of our mission stations in India. Although a layman and a tourist, I was made as welcome as if I were an official representative of the church and had a most enjoyable and interesting visit which I would like to share with others through this article.

My first stop was with the McDowells in Bombay. The combination home and hotel which they run for missionaries visiting in or passing through Bombay is a delightful place, well located near the downtown business section of the city and less than a block from beautiful Marine Drive. Every evening near sunset, crowds of Indians pass along the street in front of the apartment house on their way to stroll along the drive in the cool of the evening.

I found the Inter-Mission Business Office, where Kenneth McDowell handles the financial affairs of our India mission, a busy place, with many employees. Not all of Kenneth's work is confined to the office or to the usual office hours and sometimes on Saturday afternoon or on Sunday he has to meet a boat to help an arriving missionary through customs, instead of spending the time with his family. The McDowells have three lovely children. Some afternoons when there was no school, Robert and Susan and I went sight-seeing, to the zoo, the aquarium and to some of the city parks, and on two mornings I enjoyed playing nurse-maid to David, taking him in his stroller to Marine Drive, where he loved to watch the birds.

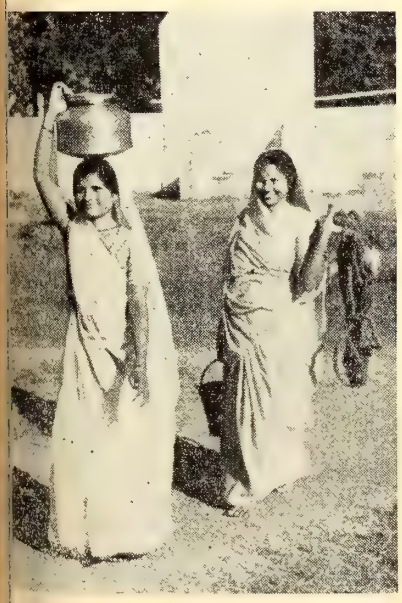
My next visit was at Bulsar, where I shared a house with Anna Warstler, Louise Sayre and Grace Eshelman. Grace, Marie Flory, the Campbells and Mrs. Hoover were very busy at the time preparing for language examinations. There, t I had children to play with, t three of the Florys, the Campbel two and the Hoovers' little girl.

Wendell and Anna took me one of their trips into the countr side where we visited four count schools. It was interesting to see t real rural India, the simple m and thatch huts of the farmers, t small villages and the primiti roads, little more than tracks acr the fields and lacking bridg across streams. Two interesti sights of the day's trip were a gro of gypsies traveling along the ro with their animals and scanty b longings, and a funeral pyre whi we saw burning on a hillside. Bulsar itself, one sees typical Indi everyday scenes: processions of c carts moving slowly along the hig ways, women drawing water fr wells and carrying it home on th

eads and lively market scenes. here is a fine brick church at Bul-r, similar to many in America. he hospital and dispensary where r. Paul Hoover and Louise Sayre ork, with the help of two Indian octors and many assistants, is a usy place.

It was my special privilege to tend the Jamoli district meeting. his meeting was held in the coun-y in a cotton field near a small illage. Grass mats formed the walls nd a sort of cover for the meeting ace and living quarters for the eople attending. I shared a tent ith some of the "Miss Sahibs" and e all ate Indian food prepared in central cook tent. Since the meet-g was held entirely in the Gujerati nguage, I understood none of it xcept when someone translated r me, but I still could appreciate e interest and enthusiasm of the eople attending the meeting and e fine, friendly spirit of the Indian hristians, so different from the titude of other Indian country eople with whom I came in contact.

Although only in the middle of ebruary, and so not yet the Indian mmer season, it was very hot at at time and I did not try to attend l the meetings since I could not nderstand what was said. Part of e time I stayed near the river, the nter of village activity, for this where the cattle, water buffalo d goats of the villagers are ought to drink and graze, and here the women of the village me for water and to wash their clothes and scrub their pans and to bathe. One evening Anna took me with her when she called at homes in the village. There we saw how neatly, though simply, the houses were furnished, with their attractively decorated storage bins made of the same materials as the floor and walls of the house: straw, mud and dung.



Schoolgirls coming from the well, one with a vessel filled with water on her head and the other with bucket and rope

Later on I visited Anklesvar and saw something of the varied activities of its boys' and girls' schools. There I stayed with Elsie Shickel and saw how the girls' hostel is run, how the girls do their own housework and help keep the mission grounds clean and raise vegetables in the garden. At the boys' school, boys of all ages were helping with farming tasks. Here at Anklesvar I had the unique experience of riding in an oxcart. Tail-twisting, goading and hard pushing by the driver is necessary to make the handsome white oxen trot for a few minutes. Otherwise, they proceed at a snail's pace.

I had a short visit to Vyara, where Olive Widdowson, Lillian Grisso and Mabel Claypool had their hands full running a mission station and two schools without any American male help. The town of Vyara has one of the most interesting markets that I saw in India and I enjoyed taking pictures there, though the crowds made it difficult. The church at Vyara is decorated in simple Indian style and the worshipers sit on the floor. The members of the Indian churches often spend one month in evangelical trips into the countryside. Either here or at Anklesvar (I have forgotten which) the church was preparing such a program and members were volunteering to visit homes along the various roads leading out of the town, often walking for many hours in the hot sun to reach remote places.

The last station that I visited was the one at Dahanu. I enjoyed seeing the hospital and nursing school there and visiting in the homes of Hazel Messer, the Shulls and the Blickenstaffs. The Blickenstaffs are quite a musical family. I especially enjoyed their method of getting the family up in the morning by playing some lively music on the phonograph. At these various places I met the other missionaries to India, but I did not have the opportunity to visit their missions or their homes.

Our missionaries are facing many serious problems in India to-day. Indian leaders and the Indian people disapprove of the military policies of our government, and this disapproval is reflected in their attitude toward Americans. Their present work and living are made more difficult and the future seems uncertain. We should remember them in our prayers.



Buffalo cows in stream near Jamoli

It Is More Blessed to Give

Kathryn Kiracofe
Anklesvar, India

THIS morning we went to a village to enjoy the morning worship service with the people of the village. After the service, the mission gardener, who was in our party, asked to say something. He stood up and addressing the children said, "Boys and girls, our youngest daughter had a birthday last Sunday. We asked her what she wanted to do to celebrate it. Immediately she said she wanted to do something for other boys and girls. So this morning, in her name, I have brought a small songbook for each one of you boys and girls who have learned to read. This little book is full of songs about Jesus. I want you to take it home and sing the songs in your home, and bring it with you every Sunday when you come to Sunday school, and sing from it here, too."

The children were so thrilled as each received a songbook that they almost forgot to say "thank you." They were so eager to see in the book and to sing the songs.

The village teacher then arose. He said to the boys and girls, "Boys and girls, each of you, too, has a birthday sometime during the year even though you may not know it. But I have a birth date for each one of you written in the school register. If you want to know when it is, I can tell you. Wouldn't you

like to do something for someone else in Jesus' name when your birthday comes?" The children's eyes beamed. They answered "yes" in one voice.

To the Indian people these occasions of birthdays and passing examinations in their schools are occasions of joy, and that joy is doubled by sharing with others.

Could we of the West not le something from them in this pect? We are told that Jesus s "It is more blessed to give tha receive."

The Church at Home

Edited by Alberta Yo

Indian women and child stop at the Lybrook Indian mission on the homeward trek in their wagon laden with water barrel after the long, bumpy jaunt to the water source



Lybrook Indian Mission

Church of the Brethren
Star Route No. 4
Cuba New Mexico

Dear Friends:

The Lybrook Indian mission is now one year old. It is well to look at what has been accomplished in the past year. We took over buildings a year ago that had not been used for two years. We found them in surprisingly good condition but in need of many repairs. Most of these repairs have been made. Gas has been piped in so that we use it for cooking, heating and refrigeration. We also have installed a wind charger with auxiliary engine that supplies all our electrical needs such as washing, ironing, pumping water and light.

We started Sunday services last year with only six or seven attending. Last Sunday more than forty were at the services and we were short of seats, so we had to bring chairs from the basement.

Last year we started school in October with about eight or nine enrolled the first month. By the end of the year we had over nineteen on the roll with an average attendance during the year of thirteen and five withdrawals, these going to other schools as their families moved away. We started school this year in August and before the first week was over we had twenty-two enrolled and we have only twenty-one seats in the schoolroom. We have the little beginner sit in the front seat and use a chair for a desk.

But like last year attendance is intermittent. We find one morning some of our pupils are not there and when we ask where they are the reply is, "They are herding sheep," or "They have gone to pick potatoes." However, one of the reasons for absence which is not given is, "They have gone to the Apache fiesta," or "They went to the squaw dance last night and were up all night, so are sleepy today." But as the nice fall days depart and cold weather comes on the attendance becomes better for at the schoolhouse the room is warm and there is a hot lunch at noon.

That brings us to another matter, our hot lunch program. We are recognized by the Federal government as recipients of surplus commodities for our hot lunch program. This month we received cheese, butter, canned beef and gravy, honey, dried milk, shortening and pinto beans. When the weather is colder we will receive frozen hamburger. Although we receive powdered milk we are not allowed to use it for the children to drink. We can use it only in cooking. For drinking purposes we have to use fresh milk or canned whole milk in liquid form.

This fall the entire staff helped can several bushels of peaches to have for our hot lunch program this winter, this besides canning for our own eating and for the Brethren Service unit. We have a good garden which supplies us with carrots, beans, cabbage, tomatoes, squash, onions and green peppers. During the summer we had quite a bit of corn.

The young couple that came out with us to help with repairs, etc., were transferred to Florida, where a building program is going on. They were replaced with a young couple from Adel, Iowa, Mr. and Mrs. Dick Wagoner, whom we know as Dick and Ruth. Ruth is the cook for our hot lunch program and is doing a very good job of it. Then in August Mr. and Mrs. Ed Owen came to join us. Mrs. Owen is our schoolteacher and that leaves her free to visit in the encampment and try to keep up with the letters of inquiry that come daily to our mail-box.

Dick and Ed are now building an annex to the trailer house that was brought out for Ed and Jo's housing. As the refrigerator that came with the trailer house worked on AC current and the wind charger is DC we are converting an old Servel (that worked on kerosene and was very expensive to run) to gas which is very inexpensive. The refrigerator was too big to go in

ler house so this will go into the ex and at the same time we can in the shower that was in the ement and add a wash basin toilet to give them (the wash in was here and the toilet from condhand place at a very reason- e price) a place of their own. s makes for more harmonious tionships among staff if each ple has a place to themselves.

ast summer we had a daily ation Bible school, the final en- ment of which was thirty. The ollment was so high because y children, especially older s and girls who go away to ool and are home for the summer, e to our DVBS. Mrs. Edna ton of California paid her own to visit us and teach in the ool. We also had Miss Joan lters, daughter of one of our orado pastors, who helped. Then ide the two couples here (Ernest nberry and wife, Dick and Ruth goner) we were able to get a ng ministerial student (Navajo) help. That gave us a staff of en for the school. We studied Life of Christ and did some dwork, sewing for the older s and weaving and woodwork h coping saws for the younger s and girls. We feel we had most successful school.

ne of the services we give any and any hour is to take people he hospital. During the year we e taken 149 sick people to hos- ls or medical care, traveling e to 5,000 miles. Besides this have treated many minor ail- ts at the mission, such as cases mpetigo, cut feet or hands, badly ned hands of children who have en on the stove that is found in middle of every hogan. We may called early in the morning or at night to take expectant thers to the hospital to have ir babies and when they are dy to come home we bring moth- and baby home.

Ve feel that after a year here have come to know and love ny of the people of this communi- We forget that their skin is a erent color from ours, we only w that they are in need and we trying to meet this need. We that we now can call many these people our friends.

n order to know the people better to get a better understanding of m the entire staff is learning vajo, which is a very difficult guage. We who have studied nese feel it is more difficult than t language. Until just a few years ago the Navajo language was an oral language. The Bible is only just now being translated and the New Testament goes to press this fall. Friends of ours, both Navajo and white, were working on the revision of the first draft last winter.

There are sounds in the Navajo which are not found in any other language such as glottal stops and the liquid L which is half way between a T sound and a KL sound. There are nasal sounds which change the meaning from *this* to *four*. There are inflections which change the meaning of the syllables that mean *face* to *waist* to *nostrils*. These are very difficult to distinguish. We are beginning to wonder if we will ever conquer this language but in addition to the daily routine of the mission we study the language and have a teacher to help us four hours each week.

I have just skimmed over some of the main things we are doing. I haven't touched on our special programs such as Christmas, Easter, the close of school, etc; there just is not room. The thing we need most as a staff is your prayers that we might be daily led to do those things which will build the kingdom of God in Navajoland. There is as much superstition here as we found in China and we feel the need of daily guidance to meet each day and its contacts. So pray that the Lybrook Indian mission may find its place of service in the lives of these people and that someday we may build a church in this needy place.

Yours most sincerely,
Olivia D. Ikenberry

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Brethren Publishing House, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*).—Editor.

Youth at Worship. Annie Ward Byrd. Broadman Press, 1953. 168 pages. $2.00.

This book presents worship helps and resources which can be used by the local CBYF. The material should work well with the Youth Action Plan.—*Betty Lou Hershberger.*

***Let's Be Friends.** Bernice Bryant. Children's Press, 1954. 28 pages. $1.50.

Here is another delightful story about Butch. He takes the big step which every child must take when he starts to school.

The first day is difficult because he does not understand how to share and play with other children. However, he comes through by making a real gesture of friendship and wins the acceptance of the group. The story will tie in with many church school sessions and be a means of teaching. —*Dessie Miller.*

From Nation to Nation. Martha L. Moennich. Zondervan Publishing House, 1954. 160 pages. $2.00.

Being a missionary at large, the author of this book has again written concerning her visits to some seventeen or more countries and among more than thirty-two mission fields. Miss Moennich knows how to use many facts in an interesting manner. She gathers a great wealth of information as she travels from land to land and all is reported in its relationship to Christian endeavor. As we read the chapter written about the countries where our church carries on mission work, we are very naturally impressed when we find her mentioning our church and its work. Twice in Chapter V, about Nigeria's vast opportunities, the Church of the Brethren is mentioned. In her writing she challenges one to be more deeply concerned about sharing Christ with the peoples of the world.—*Anetta C. Mow.*

Mere Christianity. C. S. Lewis. MacMillan, 1953. 176 pages. $2.75.

If you would like to read the distilled essence of what C. S. Lewis, in his inimitable style, has to say about the great common faith of Christendom, get Mere Christianity. It is a revision and expansion into 175 pages of three of his former books:

1. The Case for Christianity, wherein you find stated with unanswerable logic the reasons why an honest mind can accept Christianity as true.

2. Christian Behavior, which sets forth the joys of living that follow an observance of the sane and sensible Christian code of ethics. "Morals are directions for running the human machine," says Lewis. He applies this definition to several aspects of life with the effect of a freshening breeze sweeping away a clinging fog, but allows the fog still to hang rather stickily over the swamp of killing and war.

3. Beyond Personality, which takes the reader on some adventurous and thrilling first steps in the doctrine of the Trinity.—*C. Ernest Davis.*

World Council Action on International Affairs

Continued from page 15

churches of the World Council and by means of the Central Committee to churches not related to the World council, including churches in the Soviet Union. All of these churches were invited to consider ways in which they might communicate the statement to the governments of their countries. The appeal follows:

"(a) We appeal to the governments and the peoples to continue to speak to one another, to avoid rancor and malice, and to look for ways by which fear and suspicion may be removed.

"(b) We appeal to the governments and the peoples also to devote their strength and their resources to meeting the peaceful needs of the citizens of their countries, and above all to a determined common effort to secure a decent standard of living among poorer and underdeveloped countries.

"(c) We appeal to the statesmen and the leaders of public opinion and the press to refrain from words and actions which are designed to inflame enmity and hatred.

"(d) We appeal to the representatives of the churches in those countries between which tension exists to visit one another, so that they may gain a better understanding of one another and of the countries in which they live, and thus strengthen the bonds of fellowship and promote the reconciliation of the nations.

"(e) We appeal to the churches to bid their members recognize their responsibilities, and also to ask Christian technicians and administrators to find a vocation in the service of UN agencies engaged in meeting the needs of economically and technically underdeveloped countries, thus bringing a Christian temper of love and understanding to bear upon the immensely difficult task of mutual assistance in the encounter of different cultures.

"(f) We appeal to all members of all churches to unite in a common ministry of reconciliation in proclaiming Christ as the Hope of the World, in intercession for one another and in mutual service.

"(g) Finally, we call upon all Christians everywhere to join in prayer to Almighty God, that he will guide the governments and the peoples in the ways of justice and peace."

Another resolution expressed grave concern over alleged incidents of religious persecution in some countries. The Assembly instructed its officers and the commission of the Church on International Affairs "to continue to use every effort in representations to the governments concerned and, where they are involved the religious authorities." The resolution was drawn up as a result of protest by Protestant churches in Columbia, Spain and other parts of the world.

Anniversaries and Weddings

Anniversaries

Mr. and Mrs. Jacob Bigler, members of the Oakland church near Gettysburg, Ohio, celebrated their fifty-fifth wedding anniversary on Sunday, Sept. 12, 1954, at their home. They were married Sept. 10, 1899, by Bro. John Christian. They have one daughter, one foster daughter and two grandchildren. — Mrs. Samuel Long, Bradford, Ohio.

Brother and Sister J. Homer Bright celebrated their golden wedding anniversary on May 16, 1954. A family dinner and fellowship was held in observance of the occasion in the Salem church. For twenty-nine years they served the church in China. They have two children and two grandchildren. — Miriam P. Wenger, Union, Ohio.

Brother and Sister Mervin Freed celebrated their golden wedding anniversary at their home with a family dinner and open house on Aug. 29, 1954. — Mrs. Mattie Tridle, Claypool, Ind.

Mr. and Mrs. Jason Webb celebrated their sixtieth anniversary on Aug. 8, 1954, at the home of Mr. and Mrs. Javine Hughes with an open house. They have five children, five grandchildren and one great-grandchild. As members of the Pleasant Grove church, N. C., they have served as deacons for fifty years. — Mrs. K. B. Bryant, Bakersville, N. C.

Weddings

Acers-Fager—Alvin Acers and Ruth Ann Fager, both of Clovis, N. Mex., in the church, April 25, 1954, by the undersigned. —C. D. Fager, Grants Pass, Oregon.

Beach-Hamm—Richard Beach and Donna Hamm, both of Martinsburg Pa., June 23, 1954, in the Martinsburg church, by the undersigned.—Roy S. Forney, Martinsburg, Pa.

Bessel-Sollenberger—John Bessel of Ft. Collins, Colo., and Beverly Mae Sollenberger of Lakewood, Colo., Aug. 29, 1954, in the Chapel of the Angels, by the undersigned.—I. J. Sollenberger, Aurora, Colo.

Brooks-Dayton — Lawrence Clinton Brooks of Nickerson, Kansas, and Nancy Laurene Dayton, of Topeka, Kansas, in the Topeka church, Sept. 5, 1954, by the undersigned.—D. W. Bittinger, McPherson, Kansas.

Buhl-Painter — Herman Wesley Buhl of New Market, Va., and Rena Mae Painter of Luray, Va., in the Unity congregation parsonage, Aug. 31, 1954, by the undersigned. — George H. Tinsman, Jr., Broadway, Va.

Caperton-Cunningham — James Kenneth Caperton of Clifton, Va., and Pearl Delores Cunningham of Midland, Va., in the Midland church, Sept. 11, 1954, by the undersigned.—J. E. Dettra, Midland, Va.

Carr-Davison—Kenneth Carr of Batavia, Iowa, and Elaine Davison of Libertyville, Iowa, in the Libertyville church, Aug. 1954, by Wayne Carr of Rossville, Inc Florence Oliver, Selma, Iowa.

Diaz-McBride—David Diaz and Virgi McBride of Hermosa Beach, Calif., in Hermosa Beach church, Aug. 14, 1954, the undersigned.—Galen K. Walker, Verne, Calif.

Duck-Kline—Robert LaRue Duck a Margaret Elva Kline, both of Hanover, I July 10, 1954, in the Hanover church p sonage, by the undersigned.—Glen E. N ris, Hanover, Pa.

Eisenhard-Erdle — Robert Eisenhard Ambler, Pa., and Evelyn Erdle of Sil Creek, N. Y., in the First Presbyter church, Silver Creek, by the pastor of church.—Mrs. Stanley L. Davis, Lansd Pa.

Ford-Skare — Edsel M. Ford of S Dimas, Calif., and Gloria Skare of I Angeles, Calif., in the Trinity Luthe church, Pomona, Calif., Sept. 4, 1954, J. W. Bowman. — Mrs. George L. Fo San Dimas, Calif.

Forshey-Kensinger — Dean Forshey a Nancy Kensinger, Aug. 19, 1954, in Martinsburg church, Pa., by the und signed.—Roy S. Forney, Martinsburg,

Garner-Harman—Jasper H. Garner North Manchester, Ind., and Lois Harm of Indianapolis, Ind., Aug. 29, 1954, in E.U.B. church, Indianapolis, Ind., by undersigned, father of the groom.—H. Garner, North Manchester, Ind.

Hall-Hamm — Charles Hall and So Hamm, Sept. 19, 1954, in the Brick chur Oakley, Ill., by James Simmons.—Pa I. Brown, Oakley, Ill.

Hicks-Ott—Virgil Hicks, Jr., and Ja Ott, in the North Manchester church, S 4, 1954, by Richard Knarr.—Ruth Harwo South Whitley, Ind.

Hoover-Scott—Donald Hoover and Gr Scott of Martinsburg, Pa., July 3, 1954, the Martinsburg church, Pa., by the und signed.—Roy S. Forney, Martinsburg,

Horn-Parrish—David A. Horn of Wl Cottage, Ohio, and Carmen Elaine Par of Churubusco, Ind., in the Four M church, Ind., by the undersigned, A 25, 1954.—Pius Gibble, Huntington, Ind

Hurt-Perryman—Orville W. Hurt Peggy J. Perryman, both of Baltim Md., in the Woodberry church, Baltim Md., Sept. 11, 1954, by the undersig —Albert C. Schue, Baltimore, Md.

Kauffman-Wiles — Daniel Kauffman Curryville, Pa., and Hazel Wiles of M tinsburg, Pa., in the Martinsburg chu Sept. 17, 1954, by the undersigned.—Ro Forney, Martinsburg, Pa.

Kester-Wolfe—Max Kester and P Wolfe, both near North Manchester, I in the home of the bride, Aug. 28, 1 by the undersigned.—Mervin Cripe, C pool, Ind.

Kincade-Bastin—Delbert J. Kincade Dorothy Pearl Bastin, both of Menomo Wis., in the Menomonie church, Sept 1954, by the undersigned, assisted Howard Peden.—George A. Hunn, M dovi, Wis.

Kreps-Studebaker—George Milton Kr of Pottstown, Pa., and Wilma Lois St baker of Springfield, Ohio, in the Don Creek church, Ohio, June 12, 1954, by undersigned.—Ross L. Noffsinger, Spri field, Ohio.

Martin-Over—John Martin, Jr., of H ingdon, Pa., and Anna Lee Over of Roa Spring, Pa., in the Woodbury church, S 3, 1954, by Bro. Roy S. Forney, and undersigned.—Earl K. Ziegler, Woodb Pa.

Perryman-Dietz—Arnold A. Perry and Patricia Ann Dietz, both of Baltim Md., in the Woodberry church, Baltim

CAP GOODS

We furnish highest quality nylon and silk nets, nylon and ninon chiffons and organdy. All stiff finish. Reduced prices on nylon. Samples free.

R. E. Arnold, Elgin, Illinois

, Sept. 11, 1954, by the undersigned. lbert C. Schue, Baltimore, Md.

inney-Winger—Jack Pinney and Donna ger, both of North Manchester, Ind., he Eel River church, Ind., by the unsigned, Aug. 28, 1954.—Mervin Cripe, ypool, Ind.

eplogle-Hartman — James R. Replogle Carol Hartman, in the Evangelical Reformed church, Loysburg, Pa., by . Hartman, pastor of the church, sted by the undersigned, May 29, .—D. Alfred Replogle, Johnstown, Pa.

ice-Smith—Chester Rice, Jr., of Dayton, o, and Sylvia Smith of Brookville, o, July 31, 1954, in the Bear Creek rch, by the undersigned. — George W. llips, Dayton, Ohio.

oberts-Skillings—Ronald Edwin Roberts Mary Kathryn Skillings, both of ingfield, Ohio, in the Donnels Creek rch, Ohio, July 23, 1954, by the undered.—Ross L. Noffsinger, Springfield, o.

ussman-Edenfield—Joseph Russman and l Edenfield, both of Uniontown, Pa., in Uniontown church, Sept. 13, 1954, by undersigned.—Harvey S. Kline, Union-n, Pa.

aylor-North—Howard Taylor of Easton, , and Dorothy May North of Linthicum ghts, Md., in the Bible Brethren church of Baltimore, Sept. 12, 1954, by C. H. Hinegardner.—Thelma Hinegardner, Midland, Va.

Wampler-Wakeman — J. Paul Wampler of Bassett, Va., and L. Priscilla Wakeman of Manassas, Va., in the Manassas church, Aug. 15, 1954, by the undersigned, father of the groom, and Carl F. Smith. — Guy E. Wampler, Bassett, Va.

Obituaries

Armstrong, Samuel Morris, was born Aug. 19, 1873, and died Sept. 2, 1954. He is survived by one daughter. Funeral services were held in the Midland church, Va., by the undersigned. Interment was in the adjoining cemetery.—J. E. Dettra, Midland, Va.

Baker, Sophia R., daughter of Harry H. and Elizabeth Smouse Rascher, was born Aug. 18, 1887, at Martinsburg, Pa., and died Aug. 8, 1954, in Altoona, Pa. She united in marriage with Elvin Baker in January 1915. She was a member of the Clover Creek church. Besides her husband, she is survived by two sons, two daughters, eight grandchildren and two sisters. Funeral services were held in the Clover Creek church by Lloyd Stauger. Interment was in the Brumbaugh cemetery, Fredericksburg. — Mrs. Mabel Gahagan, Martinsburg, Pa.

Cogad, Marie, daughter of John and Elizabeth Rife Brubaker, died Aug. 9, 1954, in Columbia City, Ind. She was a long-time member of the Huntington church. Besides her husband, Perry, she is survived by one son, one daughter four grandchildren, three sisters and three brothers. Funeral services were conducted by the undersigned. Burial was in the Pilgrims Rest cemetery, Huntington, Ind. —Everett R. Fisher, Huntington, Ind.

Davis, Charles, was born Dec. 28, 1906, and died July 8, 1954. He was married to Edythe Miller. To this union were born four children. He was a member of the San Diego church. Surviving are his wife, two daughters and two sons. Funeral services were conducted by Bro. Lewis Hyde. Interment was in the Mt. Hope cemetery, San Diego, Calif.—Mrs. Lewis Hyde, El Cajon, Calif.

Harry, James A., son of Thomas and Rhoda Wait Harry, was born March 17, 1855, at Georgetown, Ohio, and died Aug. 23, 1954, at the home of his daughter in Farnam, Nebr. On March 6, 1881, he was united in marriage to Naomi Lapp. To this union were born eight children. At the age of twenty-five years, he became a member of the church. Surviving are four children, ten grandchildren, twenty great-grandchildren, six great-great-grandchildren and one sister. Services were held in the Moorefield Union church by Bro. Foster Meyers. Burial was in the Moorefield cemetery.—Gracie M. Funk, Farnam, Nebr.

Holsinger, Joseph C., son of David and Margaret Carroll Holsinger, was born Oct. 11, 1873, in Schellsburg, Pa., and died July 31, 1954, at his home near Windber, Pa. He was married to Addie Faust on Feb. 4, 1897, and they celebrated their fifty-seventh wedding anniversary this year. He was a member of the church for many years and was installed into the office of deacon on March 7, 1916. He served as Sunday-school superintendent and teacher and on various boards. Surviving are his wife, six daughters, five sons, three sisters and one brother. Funeral services were held at the Rummel church by the pastor, Bro. A. Jay Replogle. Interment was in the Richland cemetery. —Mrs. Warren Hoover, Windber, Pa.

Horner, Ralph, son of Cyrus and Mary Rose Horner, was born in Cambria County, Pa., Oct. 27, 1880, and died in Windber, Pa., July 2, 1954. He was a member of the Rummel church for many years. Surviving are his wife, Cora Gordon Horner, two daughters, one son, two grandchildren, two sisters and three brothers. Funeral services were conducted by the pastor, Bro. A. Jay Replogle, at the Shank funeral home. Interment was in the Berkey cemetery.—Mrs. Warren Hoover, Windber, Pa.

Houchens, William Lee, son of DeWitt Taylor and Mary Ellen Shirkey Houchens, was born Jan. 6, 1895, and died Aug. 20, 1954, at his home in Harrisonburg, Va. On Dec. 24, 1912, he was married to Lilly Jane Howdyshell. Besides his wife, he is survived by two daughters, two sons, three grandchildren, three sisters and three brothers. Funeral services were conducted by his pastor, Robert L. Sherfy. Interment was in the Woodbine cemetery.—Mrs. J. Elmer Roller, Harrisonburg, Va.

Johnson, Lynn Dale, was born June 8, 1954, and died Sept. 2, 1954. Surviving are his parents, Mr. and Mrs. Ralph Johnson, one sister, four brothers, his maternal grandparents and his paternal grandmother. Funeral services were held in the Astoria church by Bro. Paul Lantis. Burial was in the Astoria cemetery.—Mrs. Lizzie Riebling, Astoria, Ill.

Jones, Andrew Lee, son of John Byren and Sara Ann Jones, was born March 29, 1873, near Cabool, Mo., and died Sept. 7, 1954. On March 8, 1899, he was married to Mary Susan Harris. To this union were

You can get VOLUME 12 FREE

Through the **Bonus Certificate Plan,** you can get Volume 12 of THE INTERPRETER'S BIBLE (James, Peter, John, Jude, Revelation, Indexes to the entire set) free of charge.

VOLUME 3

has just been released

12 VOLUMES

Previously published . . .

Vol. 1 General and Old Testament Articles; Genesis, Exodus

Vol. 2 Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, Samuel

Vol. 7 New Testament Articles; Matthew, Mark

Vol. 8 Luke, John

Vol. 9 Acts, Romans

Vol. 10 Corinthians, Galations, Ephesians

Each volume, $8.75

Additional volumes will be released at half-year intervals. An illustrated prospectus is available free upon request.

Name .....

Address .....

City ..... State .....

BRETHREN PUBLISHING HOUSE . . . Elgin, Illinois

ECONOMY REPRINT EDITION

THE LIFE WE PRIZE

by ELTON TRUEBLOOD

Now $1.49

Formerly sold for much more

What's right with the American way of life and how can we sell it to others. This is a book for all who want to become and remain free and strong.

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

born five sons. Soon after joining the church, he was elected to the deacon's office. Surviving are his wife, four sons, seven grandchildren, one great-grandchild, one brother and three sisters. Services were conducted by the undersigned, assisted by his pastor, Bro. Kent Naylor. —A. W. Adkins, Mountain Grove, Mo.

Mitchell, Emma, was born Aug. 13, 1871, at Arlington, Texas, and died Aug. 28, 1954, in Kamiah, Idaho. Her husband preceded her in death in 1943. She was a member of the church for many years. Surviving are four sons and one daughter. Funeral services were conducted at the Nezperce church by David Crawford. Burial was in the Nezperce cemetery.—Mattie E. Thomas, Nezperce, Idaho.

Montgomery, Thomas Franklin, died at his home near Boones Mill, Va., Sept. 8, 1954. As a life-long member of the Boones Mill Christian church, he served as a teacher, superintendent and member of the church board. Surviving are his wife, Mrs. Sallie Bowman Montgomery, three sons, four daughters, thirteen grandchildren, two brothers and three sisters. Funeral services were conducted in the Boones Mill Christian church by Vere H. Rogers, pastor of the First Christian church, Roanoke, and Roy K. Miller of Staunton, Va. — J. D. Montgomery, Indianapolis, Ind.

Mulvihill, James I., was born July 9, 1899, in Butler, Mo., and died July 13, 1954, in Wenatchee, Wash. At the age of fifteen, he united with the Conway Springs church, Kansas. Surviving are two sons, two grandchildren, one brother and one sister. Funeral services were held in Oroville, Wash. Burial was in the I.O.O.F. Riverview cemetery.—Mrs. S. C. Sasser, Springfield, Oregon.

Peebler, Margaret D., daughter of Henry and Ellen Branter Rodibaugh, was born May 3, 1872, in Jefferson County, Iowa, and died June 29, 1954. On Oct. 29, 1890, she was married to Dan Peebler, who preceded her in death on Sept. 10, 1947. She was a member of the Libertyville church and an active worker in the ladies' aid. Surviving are one son, two daughters, four grandchildren, three great-grandchildren, two sisters and two brothers. Funeral services were held at the Libertyville Methodist church by Brethren Harley Yates and Leland Groves. Burial was in the Fell cemetery, near Libertyville. —Mrs. Florence Olive, Selma, Iowa.

Ullery, Samuel, son of Jacob and Esther Ullery, was born Dec. 25, 1873, in Kosciusko County, Ind., and died Aug. 11, 1954, in Stanley, Wis. He was a member of the Worden church. His wife, Mollie, died a number of years ago. Funeral services were conducted in the Worden church by the undersigned. Burial was in the adjoining cemetery.—Ernest Detrick, Stanley, Wis.

Church News

Northern Iowa, Minnesota and South Dakota

Minneapolis—We were represented at Annual Conference by Brother and Sister Albert. Bro. Earl Snader was elected elder. Bro. Ralph Wiley preached his farewell sermon on Aug. 22, and he is now serving in the Marion church, Ohio. Bro. Earl Snader and his family arrived Sept. 7 to begin their pastoral duties in our church. Rev. L. A. Perkins, professor of Old Testament history and homiletics at St. Paul Bible Institute, was with us for two Sundays. Our Sunday evening services during the summer were devoted to the study of the Second Coming of Christ. Sister Martha Keller, of Worthington, Minn., visited with us in July. The men of the congregation painted the exterior of the church. The parsonage was also redecorated. Our semiannual love feast was held on World Communion Sunday. —Minnie E. Smith, Minneapolis, Minn.

Slifer—A dedication service was held for three babies and their parents. Four members have been received into the church by baptism. We had two weeks of Bible school. A family night is held once each month with a comittee being in charge of the program and lunch. The ladies' aid had a silver tea and their annual bazaar. Five young people attended the youth conference at Worthington, Minn. The CBYF raised money and, with the help of the men of the church, built a garage for the pastor. Several from our church attended camp at Pine Lake. Our pastor, Charles Nettleton, who served as a discussion group leader, and two other persons from our church attended National Youth Conference. Bro. Nettleton also served as a leader at the intermediate camp at Pine Lake.—Jennie Erritt, Farnhamville, Iowa.

Southern Missouri and Arkansas

Farrenberg—As a result of our recent revival meeting conducted by Bro. Ramie Gass, three new members have been received into our fellowship. Bro. Harold Gass and his family from near Mansfield, Mo., recently began their pastoral duties in our church. During the summer we have enjoyed ice cream suppers, fish fries and various other types of dinners and fellowships. We also have had two visits from Bro. Paul Snider and his family during the summer. Two B.V.S. workers helped with our Bible school.—Mamie King, New Madrid, Mo.

Nebraska

Omaha—Our pastor, Bro. C. M. George, resigned because of his health. A farewell picnic was held for the pastor and his family. Rev. A. K. Wiends of the Omaha Grace Bible Institute served our church as interim pastor during the summer months. On Sunday morning, Aug. 1, Brother and

Brethren Placement and Relocation Service . .

This column is conducted as a f service to our people. The right to e and reject is reserved. Since no verifi tion of ads is made no responsibility c be assumed. **In writing about any please give the number.** Unless otherw specified address all correspondence Brethren Service, General Brotherhc Board, 22 S. State St., Elgin, Ill.

No. 7. Two Brethren girls want posit in hotel. Advancement desired. Wri Brethren Service Commission, 22 S. St St., Elgin, Ill.

No. 8. Wanted: Work in an old fol home, hospital or institution. Can do a kind of work, would rather help with nursing if that would be needed. Wri Brethren Service Commission, 22 S. St St., Elgin, Ill.

No. 9. For sale: Six-room house a garage, one mile west of Argonia, Kans Write: Ralph Mercer, Argonia, Kansas

No. 10. For rent: House, one-half blc from the Church of the Brethr Adequate heat. Write: Mrs. Gertru Price, 201 N. Grove, Oak Park, Ill.

No. 11. For sale: Reversible chu pews, 42 painted, 18 feet @ $1.00 ft.; oak finish, 20 feet @ $2.00 ft. Cont parsonage, First Church of the Brethr 709 W. King Street, York, Pa.

No. 12. Wanted: A high-school teach and a woman to serve as kitchen manag The need is urgent, the work delight in a real Christian atmosphere. Wri G. E. Drushal, Lost Creek, Ky.

No. 13. Help wanted: Single or marr man for broiler and turkey production Northwestern Ohio. Write: Brethi Service Commission, General Brotherhc Board, 22 S. State St., Elgin, Ill.

No. 14. For sale: Hilco automatic du cator, model No. 4, open drum. Tops church bulletins, etc. $40.00 or best off Works like new. Write: Rev. Carl Yod Shelocta, Pa.

No. 15. For sale: 80-acre farm a buildings on highway 64. Well bu modern (easily completed), 3-bedro home. Farming done under 5-year ro tion plan, land in high state of fertili 600 hen hatchery flock. Sell to higl rated hatchers. Equipment to handle chicks. Good well water, two la cisterns. Consolidated school and Chu of the Brethren near by. Poor hea reason for selling. Write: Art J. Wie Adel, Iowa.

No. 16. Wanted: Houseparents for bo cottage, Methodist Home for Childr Mechanicsburg, Pa. Write, stating a educational background, previous expe ence. Fine opportunity for right cou Write: Rev. V. B. Hann, Box Mechanicsburg, Pa.

No. 17. For sale: 112 or 132 acres, w improved, extra-good land, well-fenc well-watered, electricity and gravel ro semi-modern house; 20 acres, improv gravel road, no electricity, but power l runs by house; 80 acres, well-improv well-fenced on gravel road. All in Ro ingham Church of the Brethren co munity. Write: Mr. Connie Jones, Harc Mo.

No. 18. Wanted: Books on Indians Indiana—Otho Winger's books on Mia Indians; and History of the Potowatc Indians. Also have 26 copies of Brethi Family Almanacs from 1881 to 1919 dispose of. Write: Mrs. Dennis Huffo Rossville, Ind.

No. 19. Wanted: About 25 tons or t carloads of alfalfa, clover or either a a grass mixture. Give price want Write: Ralph H. Peterson, R. 13, Fount City, Tenn.

Free Imprinting on orders for 100 or more

LOW QUANTITY PRICES

5	Calendars	$1.00
10	Calendars	1.90
25	Calendars	4.50
50	Calendars	8.75
100	Calendars	17.00
200	Calendars	33.00
300	Calendars	49.00
500	Calendars	80.00



To CHERISH and KEEP
The "Triumphant Life" Calendar
For 1955 *in full color*

No calendar will mean as much in the homes of your friends throughout the year as this lovely **"Triumphant Life"** Calendar. It is a dignified, yet eye-catching "silent witness" for Christ —a "silent messenger" of his Word.

5 Saltman Masterpieces

V9000—Head of Christ
V9003—Good Shepherd
V9005—Christ at Dawn
V9010—Follow Thou Me
V9012—Christ Our Pilot

MONTHLY Theme Mottoes feature Lesson Thoughts showing what God offers and his ability to work in and through us if we will let him. Some of the Theme Thoughts are, "He Will Answer Thee," "Thou, O Lord, Knowest Me," "I Shall Not Want," "Truly God Is Good."

Scripture verses for each week give direct reference to the Theme Thoughts.

Other features: Church Attendance Record, Three Months at a Glance, "Where to Look in the Bible," Telephone Memorandum, Moon Phases, Flowers and Stones of each month.

Your Name Imprinted Here FREE on 100 or more!

Personalize your calendars—ideal Christian Christmas greetings! Imprinting costs only $1.00 on small orders. **Can be mailed as Greeting Cards.** Mails in furnished envelope, unsealed, for only 2 cents. Folds to size 5¼x6¼.

Order by number one kind or assorted

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

ster Charles Bieber, returned missionaries to Africa, gave us a message of their work. The first of September our new pastor and his wife, Brother and Sister John B. Wieand of Cedar Rapids, Iowa, began their duties in our church. Before the coming of the Wieands the parsonage was redecorated and the floors were sanded. The men of the church have put a new roof on the parsonage. There were two letters received since our last report.—Mrs. O. J. Dickey, Omaha, Nebr.

Northern Illinois and Wisconsin

Rockford—Two Sunday morning worship services have been held to allow a choice as to time for worship. The total attendance has been increased by this method. Our children have been represented at each camping program at Camp Emmaus. Three of our young people attended the National Youth Conference at Anderson, Ind. Our pastor served as a leader at the Conference. One of our youth was elected to the district cabinet. Rev. Richard C. Wedell, a Methodist minister, was with us for a service. During the absence of our pastor, Bro. George Ely, a lay worker, and James Slabaugh, seminary student, were in charge of our services. The directors of children's work, Mrs. Paul Haworth and Mrs. Joyne Anderson, report growth both spiritually and in numbers in their department. Seven persons have been baptized during the past year into our church. During the coming year, our church will be a member of the 100% Messenger club.—Mrs. Ruth B. Slabaugh, Durand, Ill.

Middle Indiana

Sugar Creek—During the pulpit exchange Sunday, we had Bro. Paul Noffsinger with us and our pastor, Bro. Richard Knarr, was in the Roann church. Our aid has been working on the relief project and quilting. Bro. Paul Thompson of Lima, Ohio, conducted a series of meetings in our church Aug. 9-15. At the conclusion of the meeting, five were baptized and one received by letter into our church. Several young folks from our church attended the National Youth Conference. We sent two delegates to the district conference at the Eel River church. Two of our families attended the laymen's fellowship at Camp Mack during the summer.—Ruth Harwood, South Whitley, Ind.

Michigan

New Haven—Our council meeting was held with our elder, Bro. J. J. Cook, presiding. Dedication services were held for our new hymnals. We had a mother and daughter banquet. Our church sponsored an evening vacation Bible school for the young people. A daytime vacation Bible school was also held for the children with Mrs. J. J. Cook as director. A young people's sectional meeting was held in the Crystal and New Haven churches. On Sept. 5 Bro. Dean Kindy began his duties as our new pastor in the Crystal and New Haven churches.—Lena Bosserman, Middleton, Mich.

Northwestern Ohio

County Line—Several of our women attended the women's rally at the Sugar Creek church. Beginning July 28 Bro. Dolar Ritchie of Hollansburg, Ohio, held a two-week meeting in our church. During this meeting, ten were baptized into our fellowship. At our council meeting on Sept. 3, Bro. Edgar Petry was re-elected elder for another year. Bro. J. Oliver Dearing is now serving as our full-time pastor. Bro. Orville Noffsinger officiated at installation services on Aug. 29. Our church has Bible study on Wednesday evening and preaching each Sunday morning and evening.—Marilyn Early, Ada, Ohio.

Silver Creek—A school of missions was held with the theme, The Work of the Church Around the World. For our closing program, the playlet, In Perfect Peace, was presented by the group. Our Bible school was held for a two-week period. Harvest meeting was observed Aug. 1, with Cletus Myers of the Dupont and Defiance churches as our guest speaker. During the past weeks a study on the Book of Revelations was made during the Bible study hour. A farewell meeting was

MY NEW ADDRESS IS . . .

Name .....

R. D. or St. .....

P. O. ..... Zone ..... State .....

Help us to keep your Gospel Messenger coming by reporting any change in address promptly. **Please do not remove old address.**

held for Brother and Sister Galen Gerdes, who have now begun their pastoral duties at Lawrenceville, Ill. Our church is in a remodeling program. The women's group has been doing work for relief.—Mrs. Ruby Cole, Hillsdale, Mich.

Middle Pennsylvania

Spring Run—The Elizabethtown a cappella choir and a choir from Lock Haven Teacher's College have both presented programs in our church. During the pulpit exchange program, Bro. Wayne Dick of the New Enterprise church was our guest speaker. We held a two-week Bible school. A dedication of babies was held at a morning service and a children's day program was given in the evening. A number from our church attended Annual Conference. Our delegates were Bro. Luke Bowser and Bro. Loyd Dunmire. We were represented in the different camps at Camp Harmony, including the adult camps and the interracial camp. The county W.C.T.U. convention was held in our church. Bro. Don Snider was with us Aug. 12, reporting on his work in Europe. On Aug. 22 Bro. Harrison Frantz presented the needs of Bethany Hospital. The various departments of our women's work have presented programs during the year. A number of our young men are serving in alternative service. Our intermediate boys continue to collect materials for relief. Our CBYF sent David Swigart and Paul Kenepp as delegates to the National Youth Conference. On Sept. 12 a dedication service was held for the recent addition to our church. Bro. Carl Myers of Roaring Spring talked at the afternoon and evening sessions. Our pastor conducted the dedicatory service. —Mrs. Loyd G. Dunmire, Mattawana, Pa.

Williamsburg—We participated in the union daily vacation Bible school. Bro. Paul Yoder represented our church at Annual Conference. Our mother and daughter fellowship dinner was held with Mrs. Paul Yoder as guest speaker. Two babies were presented at a consecration service. At the quarterly business meeting on July 6, officers were elected for the coming year. Derwood Troxell attended the National Youth Conference at Anderson, Ind. A number of our junior boys and girls attended Camp Harmony. During the past year while we were without a full-time pastor, Bro. Paul Yoder of Juniata College served in this capacity. On the first of September Bro. John Ebersole of Muncie, Ind., began his pastoral duties in our church. On Sept. 9 Bro. Roy Forney of Martinsburg and Bro. C. H. Cameron of Altoona, members of the district ministerial board, conducted installation services for our new pastor and his wife. A reception was held for them following the installation service. During the past year the Sunshine society has quilted, made comforters and sent clothing and soap for relief. The men's work had a Lord's Acre project this year. On Sept. 26 an installation service was held for Sunday-school officers, and seals and certificates were given for perfect attendance.—Mrs. Elizabeth Sollenberger, Williamsburg, Pa.

S. E. Pennsylvania, New Jersey, E. New York and N. Delaware

Green Tree—Approximately $1,500 was realized from our third annual peach festival and country fair which was sponsored by the welfare committee in our church. At our September business meeting, officers were elected for the new year. Mr. and Mrs. Eli Stoltzfus and Mrs. Isaac Davis were elected delegates to district meeting. Our annual home-coming was held on Sept. 19. Our pastor brought the morning message with Bro. H. A. Merkey, elder of the East Fairview church, as the principal speaker at the afternoon service. In the evening service, a program of music was presented by the Hatfield church. Our senior choir is under the direction of Mrs. Robert Kehr and Mrs. Ivan Fetterman is leading the junior choir. During the Sunday-school hour on Sept. 12, election was held for officers and teachers. Our Sunday evening services and youth fellowship resumed in Octo... The ladies' aid also began its program... October. It was decided that our ch... would contribute $400 to the home mis... program.—Mrs. Henry D. Detwiler, ... Oaks, Pa.

Florida and Georgia

Miami—Several of our members ... tended intermediate and family camp... Camp Ithiel in July. On his return f... Annual Conference, our pastor gav... report of the meeting. Our young pe... who attended National Youth Confere... at Anderson, Ind., gave a report of t... trip and of the meetings. Our church ... in council on Sept. 12 with our el... Bro. C. E. Bower, presiding. Church ... Sunday-school officers were elected for ... coming year. Delegates to district mee... are Wayne and Mary Dean. C. E. Bo... was re-elected elder for another y... Roland Shull, Wayne Dean and Paul H... Sr., were recently installed as deac... We are studying the Book of Roman... our prayer meetings.—Mrs. J. E. Jo... Miami, Fla.

Eastern Maryland

Piney Creek—We met in regular cou... Sept. 12, with Bro. Jacobs as modera... District meeting delegates elected ... Margaret Teeter and Dorothy Bar... Our love feast is Oct. 24. In Noven... Bro. Wayne A. Nicarry of Chambersb... Pa., will conduct a series of meeting ... our church.—Mrs. Birnie Bowers, Lit... town, Pa.

Second Virginia

Elk Run—A Bible school was held ... July. A number of our children ... young people attended Camp Bethel. ... James Eshleman of Bridgewater was ... evangelist in August. Fourteen ... baptized and seven received by letter ... our fellowship. Emogene Redifer and ... Back were delegates to the National Y... Conference. In the absence of our pa... the CBYF was in charge of the wor... service. Carolyn Ikenberry talked ... showed slides of her experience as an ... change student in Germany. The par... group has had regular monthly meeti... including vesper services, a picnic ... two guest speakers, Dr. Jacob Huff ... of Dayton, Va., and Edgar Wikerson ... Bridgewater College. The ladies' aid ... been raising money for the remode... fund. At our fall council meeting ... Sept. 10, officers were elected for the ... year. Home-coming Sunday was obse... Oct. 10.—Neva McCray, Churchville, V...

NOVEMBER

Minister's Book of the Month

The Role of the Servant

by Dr. W. W. Slabaugh

During recent decades there has been a growing appreciation of the place that the Suffering Servant concept had in Jesus' understanding and conduct of His ministry. Dr. Slabaugh has made a significant contribution to this growing understanding and appreciation. In this book, Jesus' entire life is summarized and the relevance of the role of the servant is noted. Here is profound, stimulating, rewarding reading.

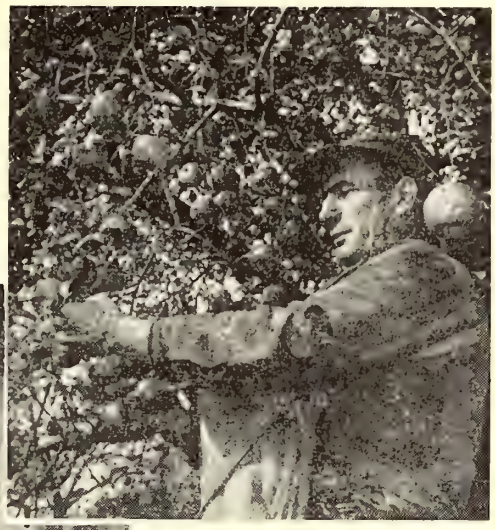
Copies will be mailed to members of the Minister's Book Club on or about November 10.

Regular price, $2.00; to club members, $1.40 plus postage.

BRETHREN PUBLISHING HOUSE . . . . . Elgin, Illinois

Church of the Brethren
Gospel MESSENGER
OCTOBER 30, 1954

APPLES OF GOLD



Gendreau

". . . and the winds
That frolic there, go reeling forth among
The sober apple orchards; which grown gray,
Spill down their jolly fruit, until the fields
Are cidery; . . ."



Grant Heilman

A WORD fitly spoken," goes the ancient proverb, "is like apples of gold in a setting of silver." Perhaps Solomon in all his glory could think of no richer symbols to de ribe the appropriateness of the right word, but we look for our apples of gold in a ore natural setting. Some of them are yellow, others are red, many are green; but we hink of them as emblems of the fruitfulness of the autumn season. Apple-picking time an apple butter time are happy times not only for the farmer with an orchard but for ev y child who has an apple tree in his back yard and for every housewife who likes to ee a row of well-filled jars in her cellar cupboard. Maybe the wise man who com- pa d words to apples had a point, for our considerate words are also treasured. But ho many of our careless words are thrown away or turn up only in applesauce?

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

Contributing Editors

A. G. BREIDENSTINE .... Lancaster, Pa.
JAMES H. ELROD ... Kansas City, Kansas
MRS. DWIGHT ENBERG .. Champaign, Ill.
DEAN L. FRANTZ ..... Mt. Morris, Ill.
JOHN C. MIDDLEKAUFF, Huntingdon, Pa.
LELAND A. NELSON .... Modesto, Calif.
LUCILE LONG STRAYER .....
..... North Manchester, Ind.
MURRAY L. WAGNER ..... Troy, Ohio
GLEN WEIMER ..... Arlington, Va.
LEVI K. ZIEGLER ..... Martinsburg, Pa.

THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Norman J. Baugher, General Secretary, and the Brethren House, Earl H. Kurtz, Manager, 16-24 S. State St., Elgin, Ill., at $3.00 per annum in advance. Life subscription, $50, husband and wife, $60. Entered at the post office at Elgin, Ill., as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

OCTOBER 30, 1954

Volume 103 **Number 43**

In This Number . . .

Editorial—
Apples of Gold 1
Let Your Light Shine 5
No Substitute for Stewardship 5
Kingdom Gleanings 16, 17

The General Forum—
Biblical Aspects of Temperance. Levi K. Ziegler 3
The Faithful Minority. Kirby Page ... 4
Catholic-Protestant Relations in the U.S. Roland H. Bainton 6
Our Church. Paul E. Miller 8
The Family Counselor 9
The Protestant Heritage. John C. Middlekauff 10
Why I Cannot Afford to Smoke. George C. Worthen 12
World Council Calls for an Evangelizing Church 13
Ministry of the Laity 13
The Exception Does Not Become the Rule 14
Within the Power of God's Love. Glen Weimer 14
Reviews of Recent Books 15

Brethren Service—
The Meeting of the Nations 18
Lord, I Want to Be More Loving. . . . Nancy Volpi 19

The Local Church—
Missionary Education in Our Church. Anetta C. Mow 20

Our Mission Work—
Marvin E. Blough, M.D. Robert E. Keim 22
Martha Dorris Murdock Blough. Mrs. Joe Studebaker 22
Another Milestone at the Midland Church 24

READERS WRITE . . . to the edito

The Gospel Messenger welcomes letters commenting on editorials, articles and ne... Letters should be brief and brotherly.

Non-alcoholic Restaurants

Sometimes as we have traveled over the United States determined not to eat in a restaurant where beer or liquor is sold we have had to drive for miles only finally to give up and eat in an undesirable place.

In the great Southland, Morrison Cafeterias are as fine as a person could ask for with no alcoholic drinks being sold.—Glen W. Petcher, White Pine, Tenn.

Equal Rights

"Three hundred students and their parents bar twenty-five students from attending high school."

Perhaps one of the most audacious scenes took place in West Virginia schools on Sept. 14 when twenty-five students were denied the right to choose the school they preferred because their skin was not the right color.

The Supreme Court ruled on May 17 that segregated schools are unconsitutional in the U.S.A.

In 1861-65 there was a terrible war causing bloodshed, misery and want like all wars. That was supposed to have made the Negroes free and citizens of the U.S.A. Yet eighty years later, legislators, governors and men in high office in some states are crying bloodshed. Negroes do not have equal rights, not even the right to vote at the polls in many counties in some states.

Will Russia make headlines of this?

I think every Christian should use his influence in society, at the polls and everywhere he goes, to squelch this thing. I was invited to the graduation at a colored school at Piney Woods, Miss., founded about forty years ago, for the benefit of underprivileged children, because there were no provisions made for colored children's education.

I found young people in that school as bright and intelligent as any group of young people that you will find in any of our high schools and colleges. I visited with former graduates that are out in the world in many vocations, that are making good and are a credit to society.

Not all of our white boys and girls make good. I think our colored boys and girls will do equally as well if given a chance. We can... deny the right to acquire kno... edge; we should glorify it in t... fair land of ours. — R. L. Stinne... Denver, Colo.

Christ Is Calling Now

I wholeheartedly agree with ... article, "A Call Every Wee... Gospel Messenger, Sept. 18, 19... It has been one of my great... burdens to find that many of ... churches give the "call to Chr..." just a few times a year. My he... aches and it must grieve our d... Lord concerning this matter. ... Lord knows, and oftentimes we ... too, how many unsaved souls ... sitting in our services from w... to week waiting for his serva... to give this invitation. Are we ... concerned as brothers in Ch... whether Mr. Sinner goes with... Christ for another week?

God never promised us how l... we shall live on this earth ... has he told us what hour our L... may return. "Behold, now is ... accepted time; behold, now is ... day of salvation" (2 Cor. 6:... Many times I am made to won... how we can treat this script... and many other such scriptures ... lightly.

"Now it is high time to awa..." (Rom. 13: 11). — Mrs. Charles G... Bird-in-Hand, Pa.

Uncalled-for Delay

Arriving in our new church h... a short while ago, we asked ... minister of our new church to w... for our church letters. Now, ... minister says he has had our let... for several weeks, but is waitin... to read them until he has other... to read along with them.

We naturally wonder how m... we are welcome in this ... congregation with such an uncal... for delay in taking us in. (Ano... family was received by letter a ... weeks ago without others b... read at the same time.)

Add to the above the fact ... although our children were ... Sunday School and church ... Sunday they have been in tow... this period, our church yo... people made no move for sev... weeks to include our childre... their social activities. Meanwh... town young people of other den... inations began taking our chil... with them on social excursio... New Member.

Biblical Aspects of Temperance

The beer mug and the wine glass are incompatible for those who are partakers of Christ's death and fellow builders of God's enduring kingdom.

Levi K. Ziegler



Three Lions

Paul's letters point out in no uncertain words the tragedy of broken down spiritual derelicts who indulge their appetites to sinful excesses

MUCH has been said and written about temperance from the standpoint of science and health. We have heard much about what intoxicating liquors are and about their damaging effect upon health when assimilated by the human body. We need to know the facts—the awful, shocking, destructive facts. But we could do more in the area of the spiritual aspects of the temperate life. This is the burden of this writing.

Let us recall that Jesus once performed a notable miracle at a wedding feast in turning water into wine. It was good wine. So said the master of ceremonies at the wedding feast. The manufacture of wine was known in Bible times from the days of Noah and was a commodity used for various reasons and under varying circumstances. Wine at the Cana wedding feast was in keeping with social standards and practices. The wines of antiquity were sometimes somewhat like syrups and were not intoxicating. We can not imagine Jesus making a beverage which would cause drunkenness. It would be most unfair to the spirit and purpose of Jesus to use the Cana miracle as an argument for the use of our present-day beer and other alcoholic liquors. Jesus performed the Cana miracle not so much for the purpose of providing a wholesome beverage as to show forth his glory. His hour had come to do something that would convince his disciples that it was safe and desirable to follow him. They "believed" on him (John 2:11).

Why should we call the holy communion cup wine as some do? That is not what it is. When Jesus instituted the communion of the bread and cup as a memorial of his death on the cross he probably used a sweet wine which had no intoxicating elements. The communion cup is a "cup of blessing." Jesus said to the disciples at the communion table (Matt. 26:29) that the contents of the communion cup was "this fruit of the vine" of which he would not again drink until he drank it with them in his Father's kingdom. The communion cup is associated with redemption. Fermented, distilled and brewed liquors are far from being a blessing in the sense in which we usually think of blessings. They are a delusion,

Superintendent of the Morrison Cove Old Folks Home; a contributing editor of the Gospel Messenger

a carnal mirage and a snare of the devil.

The Old Testament is replete with references to the iniquitous practice of drinking strong drink and the consequent debauchery of life. "Wine is a mocker"; wine is associated with "woe," "sorrow," "contentions," "babblings," "wounds without cause," "redness of eyes." It speaks of those who "early in the morning arise that they may follow strong drink and "continue until night till wine inflames them," Divine and prophetic woes are pronounced upon them. And also upon whole tribes or kingdoms (Isa. 28:1) "whose glorious beauty is a fading flower, which are on the head of the fat valleys of them that are overcome with wine." If it were within the scope of this writing it could be pointed out that drunkenness, pride and immorality have been the undoing of many nations.

The New Testament, too, reminds us in no uncertain terms of the perils of yielding to fleshly lusts. Said Jesus, "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness." The Pauline teaching minces no words in its emphasis on the white life and on the tragedy of broken-down spiritual derelicts who indulge the carnal appetites to sinful excesses. Paul says explicitly (Rom. 13:13): "Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying." He carries his teaching to a terrible conclusion (I Cor. 6:10): "Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God." Paul also says, "The kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost" (Rom. 14:17).

There are three Biblical considerations, therefore, which should have emphasis here. The first is the conflict between the flesh and the Spirit. Paul teaches that we are not to be filled with wine wherein is excess but with the freeing Spirit of God. It is the "lust of the flesh, the lust of the eye and the pride of life" which he warns against. The flesh lusts against the Spirit and the Spirit against the flesh so that we do not do the things we should. "He that soweth to his flesh shall of the flesh reap corruption" is an irrevocable divine law. It is the human nature which goes to sinful excesses. It is the spiritual nature which, partaking of God's nature, can think in terms of godliness and Christ-mindedness.

The second is self-control. We all know how difficult this is. Self-control has its inspiration and spiritual motivation in Christ's control. Where there is no self-control there is spiritual chaos. Where there is no self-control life takes a great risk of becoming debauched and coming to a heartbreaking end. Christ's control is possible when life is consecrated to him. With Paul, one can then say, "I crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me."

The third consideration is union with God in Christ. This is possible and blessedly desirable. As Jesus and the Father are one, so we the children of God are one with him in Christ. This excludes the sins of humanity. God cannot build his kingdom with undependable material. This is why drunkards, deceivers, the covetous, the envious, the selfish, cannot inherit the kingdom of God. The things which people hug to their hearts are foreign to God's kingdom. True Christians will root out every root of wickedness from their hearts and give them over to the planting of the Lord.

Bad wine in bad people works terrific havoc in society everywhere. The beer mug and wine glass on Saturday and the chalice of the "upper room" and of our communion table on Sunday are incompatible in the Christian's life. They are incompatible in those who are partakers of Christ's death and fellow builders of God's kingdom.

The Faithful Minority

Kirby Page

LIKE a crimson thread the doctrine of God's holy remnant runs through the Bible, the mighty use that he is able to make of the faithful minority. "Except Jehovah of hosts had left unto us a very small remnant, we should have been as Sodom, we should have been like Gomorrah." A remnant will return—the remnant of Jacob—to the mighty God. For though your people, O Israel, be like the sand of the sea, only a remnant of them will return."

"I appeal to you therefore, brethren, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship. Do not be conformed to this world but be transformed by the renewal of your mind, that you may prove what is the will of God, what is good and acceptable and perfect."

Is this the way I am living?

"If any man would come after me, let him deny himself and take up his cross and follow me. For whoever would save his life will lose it, and whoever loses his life for my sake and the gospel's will save it."

Does my life reveal fidelity to the way of our Lord?

"Again I say to you, if two of you agree on earth about anything they ask, it will be done for them by my Father in heaven. For where two or three are gathered in my name, there am I in the midst of them . . . . By this is my Father glorified, that you bear much fruit."

Arise, shine, give God glory!

EDITORIAL

Let Your Light Shine

N SEVERAL communities daily newspapers have planned church news clinics for the benefit of ministers, church secretaries and hers who report religious news. This is indica- e of a recent trend toward recognizing that ligion is news, that many church activities are wsworthy and that the religious pages of news- pers should contain more than Saturday listings sermon topics and Sunday soloists.

But what constitutes church news? This is the estion that confronts many reporters. News- pers are seldom eager for digests of sermon ma- rials. Most inspirational addresses leave them ld. But they are eager to know when a speaker mments on a current, especially a controversial, pic. They want to know about official church tions and resolutions relative to the immediate mmunity and they are almost always happy to ature a genuine service project that shows Chris- nity in action. If a local reporter will get the sential facts and background information to em, newspapers will seldom pass up a really nificant local happening.

To some Christians the thought of publicizing eir church program is repulsive. They do not nt even their left hand to know what the right nd is doing when it serves the Lord. This desty is admirable and it is certainly to be eferred to the headline-seeking that mars some ristian work. But there is a place for accurately d joyfully telling the news about activities that e Christlike and are spiritually motivated. In e same Sermon on the Mount in which Jesus nsels against hypocrisy and sounding a trumpet be noticed of men, he urges his disciples to let eir light shine before men—not for self-seeking, t that men would glorify God.

Here is our charter for a Christian witness rough the modest use of publicity channels. Let by all means avoid sensational claims and super- al exploits, but let us honestly share the in- mation we have about the church of Jesus rist so that his light can shine into the dark ners of our land, and the readers of the day's ws can hear the good news of his gospel.—K. M.

No Substitute for Stewardship

LOUIS GOLDBERG is a quiet-mannered police officer who believes in doing his duty whether his police commissioner likes it not. Before September 9 he was deputy chief pector, in charge of the Brooklyn morals squad. several weeks he had, by firm requests and reminders of the law, stopped bingo games in synagogues, churches, clubs and veterans' halls. He knew that under the New York state penal code bingo was illegal. He intended to enforce the law.

But on September 9 Louis Goldberg was demoted to the rank of a captain as a "disciplinary measure." The action came because he defied a directive from police headquarters in Manhattan which rather clearly suggested to police officers that they should simply wink at bingo games operated by churches and charitable organizations. Goldberg, who doesn't drink, smoke or swear and who has fought gambling for thirty-six years as a policeman, applied for retirement rather than accept the demotion.

It looked for a while as if charity gambling might become a political issue in New York this fall. But both parties hurried to put planks in their platforms advocating that such forms of gambling be legalized. A number of churches, chiefly Roman Catholic but including a few Protestant parishes and a few synagogues, insist that they cannot support their charitable programs without the income from bingo. One Roman Catholic church in New York draws hundreds of patrons, mostly women, to its weekly bingo parties, lasting from 7:30 to 11 P.M. Players are usually well supplied with cigarettes, but soft drinks and hot dogs are served at the tables.

The New York State Council of Churches has rejected the contention that since petty gambling is so widespread it ought to be legalized. The council is opposed to "all forms of gambling, legal or illegal, for whatever purposes, by whomsoever conducted." Its leaders cannot see why a form of gambling that is prohibited to the general public should be considered right and proper when it is conducted by churches for charitable purposes.

Every church leader can sympathize with the institution, whether Protestant, Catholic or Jewish, that is always in need of more funds. The need, however, does not justify the use of means which run counter to the whole concept of Christian stewardship. Charity gambling is still gambling. It appeals to the motive of getting something for nothing and denies the spirit of sacrificial giving, which alone makes charity significant. Let's encourage our churches not only to shun gambling methods of money raising but to avoid any other fund-getting devices—bazaars, dinners for profit, etc.—that attempt to substitute for stewardship.—K. M.



Religious News Service

Catholic-Protestan

REFORMATION SUNDAY is in danger of becoming an annual blast against popery. The extensive celebration of the day during the last few years is unquestionably associated with a mounting fear of Catholic strength and pretensions. Protestants feel, and rightly feel, that if they are maligned, misrepresented or intimidated they must recall their heritage and renew their witness. This is sound. At the same time we have no mind to blow the bellows of the forge of bigotry.

But the new mistrust of Catholicism is not bigotry, at any rate not the bigotry of bygone days which identified the pope with the man of sin and the Church of Rome with the scarlet woman of the Apocalypse. This is not a resurgence of the Know Nothing Movement, the Klu Klux Klan or *The Menace*. The disturbed people today have participated in interfaith movements and are still willing to collaborate with any so disposed. The new mood is evidenced in works like those of James Hastings Nicholls, Democracy and the Churches (1951) and of Paul Blanshard, American Freedom and Catholic Power (1950) and Communism, Democracy and Catholic Power (1951). These books, together with the increasing vogue of Reformation Sunday, are indicative of a growing uneasiness.

The new attitude on the part of Protestants is occasioned by a change observable in the behavior of Catholics due in a probability to a change in the status in this country. Hither they have been few and liber in the traditional America sense. In colonial days the Cat olics were hardly more tha one per cent of the populatio As late as 1875 there was n American cardinal. In 1908 th United States was still listed missionary territory by th Catholic authorities. Today th religious census for 1952 recor thirty million Catholics const tuting 19.3 per cent of the pop lation. They are as numero as the three largest Protesta bodies combined, though n equal to the sum of all Prote tants who constitute 34.7 of th population. These gains ha been due chiefly to immigratio

In earlier days America Catholics, including the hie archy, heartily endorsed th American system of the separ tion of church and state and th recognition of religious libert The Catholic signers of the De laration of Independence su scribed "to the toleration of a sects professing the Christia religion." Bishop England 1824 declared, "Hatred and r ligious discord and persecuti have ruined many souls. . . . Ma God long preserve the liberti of America from any union any church with any state Archbishop Ireland said that th time had gone by when th church needed to burden herse with social tasks. These in country like the United Stat should be ceded to the sta "The church willingly betak itself to the folds of its ov mantle, to the circle of its ov spiritual orbit. . . . The partiti of jurisdiction into the spiritu and the temporal is a princip of Catholicism; no less is it principle of Americanism. C

The public school has progressively secularized education until those who care about religion are confronted by the dilemma of getting religion in a better way into the schools or of establishing parochial schools of their own

Relations in the U. S.

Roland H. Bainton

olicism and Americanism are complete agreement." And rdinal Gibbons said: "Ameri- n Catholics rejoice in our paration of church and state; d I can conceive no combina- n of circumstances likely to ise which would make a union sirable either to church or ate."

But in recent years the Cath- ic trumpet has been less arion. In 1922 Father John A. yan and Father F. X. Millar oorhouse published a book titled The State and the urch, in which they said: "In genuinely Catholic state, pub- authority should not permit e introduction of new forms religion, but when several nominations have already en established, the state may, d generally should, permit em all to exist and to function. e reason is that the attempt suppress them would on the hole be injurious to the com- onwealth" (P.60). This im- s that the ideal would be to ppress them but the state may forgiven if it tolerates them the interests of public tran- ility.

What might happen under ch principles has been omin- sly illustrated in Spain. The ncordat of 1953 allowed to n-Catholics only the liberty of ivate worship. That is, they ight gather in a home, but not a church. Cardinal Ottaviani ade a speech in Rome almost incidently in which he sup- rted the demand of the Span- h bishops for the restriction of otestant propaganda. The car- nal declared that "tolerance not a synonym for freedom of opaganda." The Vatican de- ribed this statement as not fficial" but as "unexception- le." Presumably this means at the question can still be debated. The Commonweal, an American Catholic journal, commented by saying that "non-Catholics can hardly be blamed for feeling a certain apprehension as to what would happen to them and their religious activities if Catholicism ever attained unchallenged power in the United States."

In this country Catholics have been growing more aloof. In some cities participation in the joint Thanksgiving services has been discontinued. Mr. Blanshard quotes Father Davis as advising Catholics not to serve as witnesses at Protestant weddings, not to contribute to the Salvation Army, not to play an organ in a Protestant church. Catholics have tried to secure public funds for bus transportation to parochial schools. There was, a few years ago, strong pressure of the appointment of an ambassador to the Vatican. Immoderate pressures have been applied to newspapers, publishing houses and movies to prevent the appearance of anything disproved by the church. What does all of this add up to?

Mr. Blanshard senses a conspiracy to make of the papacy a political power so exalted as to serve as arbiter among all the others. In every national state the Catholic Church would be the established religion. Non-Catholics would enjoy only freedom of private worship. All schools would be supported by the state and controlled by the church. Marriages would be regulated in accord with church law. All agencies of the public information would be censored. This program can be achieved in the United States only if all

Professor of ecclesiastical history at the Yale Divinity School, New Haven, Connecticut



M. Edward Clark

In Spain Protestants are not permitted worship in churches as in the United States; they may have only private worship in homes

Catholic children are indoctrinated in parochial schools, and this end can be achieved only if the church secures the aid of public funds. The fight then is for the public school.

In approaching the whole question one must of course at the outset bear in mind that the Catholic Church at no time can be expected to regard other religions as on a parity with itself in the eyes of God, because the Catholic Church regards itself as the sole custodian of the divine truth, and only within her folds is salvation possible, though a certain latitude is allowed in the interpretation of this last statement. Certainly any one guilty of knowing and willing defection from the Catholic Church is lost, but Protestants reared in error may be treated leniently by God because of their invincible ignorance and they may be saved through belonging to the church even without knowing it.

This is not to say, however, that the Protestant religion is to be regarded as other than heresy. Catholics assume they are right and Protestants are wrong. Protestants view truth itself as so many-sided that in a controversy conceivably some measure of the truth may lie on both sides. This view makes possible a degree of mutual recognition which for Catholics is out of the question. The problem for a Catholic is not as to the truth but as to the behavior to be adopted toward one who is in error, and that may be determined in a measure by expediency, with a view both to the welfare of the heretic and the integrity of the church. Fraternization with non-Catholics may be allowed if Catholics can be trusted to hold firm and non-Catholics thereby be converted. But if there is rather the danger that Catholics may be seduced, then fraternization must come to an end. One may in fact interpret recent trends perhaps not so much as due to arrogance on the part of the Catholic Church as rather to fear of defections from her own ranks.

But since the Catholic religion is deemed by Catholics as alone true and since adherence to the true religion is essential to well-being in time and eternity the training of children in that religion, not for an hour a week on Sundays, but as an integral part of the educational process, is of cardinal importance. Training in the Protestant faith is or ought to be esteemed of equal importance by those who profess it. Dissatisfaction with the public school need not be given so sinister an interpretation and the desire of Catholics to have all of their own children in the schools of the church need not be construed as a part of a ma conspiracy to overthrow the stitutions of our country.

The public school has progr sively secularized education. colonial days spelling and re ing were taught by the N England Primer in which letters of the alphabet w memorized with the aid rhyming couplets with Bibli content. "In Adam's fall, sinned all." The Westmins Catechism was included John Cotton's Spiritual Milk Babes Drawn from the Bre of Both Testaments. There a lurid cut of the burning of martyr John Rogers toget with hymns of Isaac Wa These gave way to "I love li pussy" and "Twinkle, twin little star." The letter *A* represented no longer by Ad but by apple-pie and for

OUR CHURCH

PAUL E. MILLER

Our church must be a fellowship
Built by those who live
By and upon the promises of God.

These promises have abundantly blessed us
In the past.
Our pioneer fathers have given us
A rich heritage.
We will be true to it, enrich it,
And pass it on to others who seek Christ,
Through this, our church.

Our church today must become a New Testament
Of Christ's sermon on the mount.
Our church must be a part of the kingdom of Christ,
The only Hope of the world.

We have sought the clean life in Him;
We have sought the good life for Him;
We have sought his peace that passes understanding;
We have searched his Scriptures and tried to make them
A rule of faith and practice

Our church building today is a tangible symbol
Of our faith in Christ's ongoing kingdom.
We pledge ourselves and our family loyalty
To witness anew for him.
In word and deed we pledge ourselves
To help heal the broken of body and soul,
To help redeem a sin-sick world,
To love and blot out hateful thoughts,
To live at peace when men lose faith.

We, his church, earnestly
"Seek His Kingdom First."

tter W the couplet, "Whales in the sea, God's voice obey," came "By Washington, Great eds were done." In the end the ew England Primer was dis-aced by Noah Webster's Spell-g Book, which aimed simply teach spelling and left Adam, triarchs, prophets, apostles d the Redeemer out of it. One nnot but admire the rugged nplicity of his little book. But e change was symptomatic of hat was happening all along e line. And now all of us who re about religion are con-onted with the dilemma that her we must find some better y to get religion into the pub-l school or else we shall have establish parochial schools our own.

A few years ago an American tholic journal, The Indiana tholic and Recorder, protested ainst the desire of a Spanish rdinal to curb Protestant mis-ns. An editorial said: "We nk it is high time to admit at Spain is quite a bit behind e times . . . in the matter of igious harmony Spain seems be roughly four centuries in ears." Those who study his-y will discover that "any rsecution — short of extermi-ion—has invariably strength-ed the persecuted religion in e long run." Then comes a tement of extreme signifi-ce: "Although religious error s really no rights, the heretics o hold the error do have cer-n fundamental rights which state must respect and pro-t—rights to follow one's con-ence, to build one's churches l to worship as one chooses, long as this does not infringe n the rights of others." Cath-s have differences of opinion. d there seems to be still a y different temper in this ntry from that in Europe. ich Catholicism is *the Ca-licism* or is there any *the holicism*? It could be that if e were a Catholic president, White House would domi-nate the Vatican rather than that the Tiber would flood the Potomac. The most grievous aspect of the contemporary fear of Catholicism is precisely the distrust which is unwilling to take assurances at face value. To Protestants we may say that although by trust we may be duped it were better to be duped than to live in perpetual suspicion. To Catholics we may say that nothing would so clear the air as a repudiation of the religious liberty clause in the Spanish concordat by the Vatican.

• • •

The growing edge of the Christian movement lies in the increasing consciousness on the part of the lay membership of the church that they are the church; that the welfare, the support, the governing of the church depend on them; that the spiritual life of the church is what they make it.—Miss Frances Stribling.

The Family Counselor

Naomi Will **H. K. Zeller, Jr.** **Jesse Ziegler**

The Family Counselor welcomes letters of inquiry. They may be addressed: Family Life Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Dear Counselor:

Do you feel that the Kinsey report now being discussed in so many of our newspapers and magazines should be accepted by Christian people, or is it something we should fight as an evil influence among us?

A Parent Who Reads.

Dear Friend,

The name *Kinsey* has in the last few years become a magic word that can sell books. This is primarily because in his studies Dr. Kinsey has dealt with an area of human experience that was "hush-hush" for so long. And yet the sexual experience of men and women is an integral part of our selfhood.

Obviously, I cannot give an answer as whether or not we should accept Dr. Kinsey's studies or fight them. I am inclined to make certain comments regarding them.

First, it is interesting to note a very wide discrepancy between the number of people who bought the Kinsey studies and the number that used them. No careful study has been made of this ratio but talking with a number of people leads me to the conclusion that, although the books were unexpectedly best sellers, few of the people who bought the books have read them—at least in their entirety. I confess that I have not completely read either volume. The volumes are primarily research study reports and by no means easy reading.

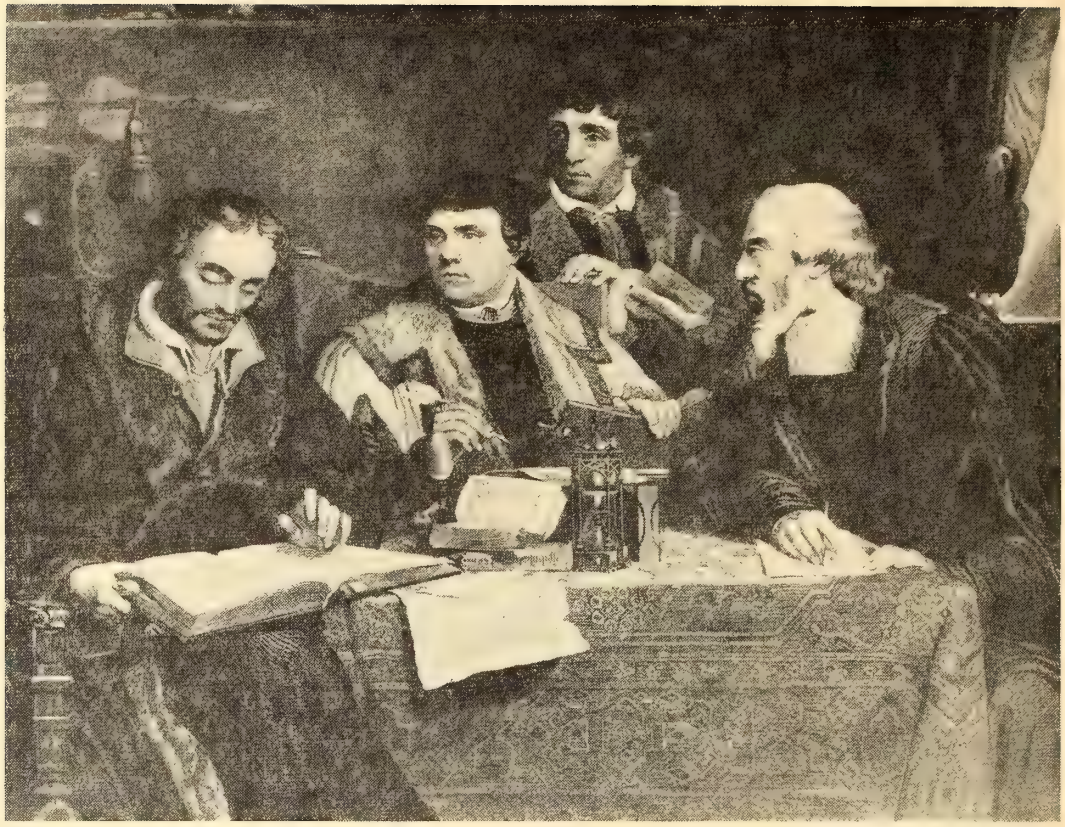
Second, there is some question in my mind as to our ever taking a position that will fight a report of research findings. We may not like what has been found. We may feel that the wrong questions were asked. But we would have to say that the Kinsey studies covered a legitimate area of inquiry and report without embellishment what was found.

Third, there is little doubt but that the Kinsey studies give a much truer picture of the sexual behavior of a considerable segment of our population than many of us have heretofore conceived. If we do not like what we now see, it is futile to attack the investigator. What is needed is to change the behavior by replacing inadequate motivation with a more adequate motivation.

Fourth, we should be on guard against one fallacious bit of reasoning that always follows this kind of report. There are those who, looking at the evidence regarding premarital intercourse, have said, "Our sexual codes are unrealistic. Since the majority of men have premarital intercourse, let our ethical codes be adjusted to this fact." The fallacy here is that our ethical codes should be made to conform to the behavior of the majority. This leaves out of account man's ideals which are a dynamic part of the personality.

Finally, we must say that Dr. Kinsey has, we feel, not asked enough questions. His reports deal with sexual acts but not with meanings, emotions, feelings, ideals, feeling of guilt — all of which go to make up the human picture. If we know something about these parts of the human picture, let's make sure they also get injected into the discussion.

Jesse H. Ziegler.



Martin Luther and associates translate Bible into German 1532

Religious News Service

THE PROTESTANT HERITAGE

John C. Middlekauff

VICTOR HUGO once said, "No army can withstand the strength of an idea whose time has come." Never was this truth demonstrated so vividly as on the last day of October in 1517 when an Augustinian monk named Luther nailed on the Castle church in Wittenberg ninety-five theses or propositions for debate. The time for a great idea had come —and not all the swords of Europe or the powers of the pope and the Roman Church could destroy it. And much that we prize today as man's greatest possessions: the knowledge of salvation, freedom of religion, democracy and the open Bible in our language—we owe to this German monk.

As far as the record goes, when Jesus established the church he did not give it an organization. Soon after the resurrection, we read of deacons being appointed in order that the apostles might be free to preach the gospel. As new churches were established, elders or bishops were appointed to supervise the congregations but it is obvious that all the bishops were equal in power. As the years multiplied and the church grew, the bishop of the church in Rome began to dominate the life of the entire church —so that by the time of the fall of the Roman Empire, the bishop of Rome was the head of the church. Following the fall of Rome and the decay of civil power, the power of the church was dominant in all phases of the life of mankind. The church made the laws and enforced them with the swo; the church levied taxes and c- lected them; the church p- vided courts of law and, w t education was available, e church supplied.

As all of Europe sank into e Dark ages, there was only e supreme power—that of e church as symbolized by e pope and the hierarchy. ll over Europe there were grind g poverty, ignorance, superstit n and immorality. Practica y everyone belonged to the chu h but, if by some miracle, e would be transported to e Middle Ages, we would not r- ognize the Christianity of t t age. With the exception of e priests, no one owned Bi s and the Bibles that did e st were in Latin. Church servi s

/ere conducted in Latin, which he common people did not un- erstand. Religion consisted in he burning of candles, the ven- ration of the relics of the saints, rayers to the saints and the 'irgin Mary, belief in purgatory, he sale of indulgences, the even sacraments and pilgrim- ges. To be sure of salvation, ne had to enter a convent or a ionastery where the rigors of he religious life could be under- aken: the renunciation of self- ill, the scant diet, rough cloth- ig, vigils by night and labors y day, mortification of the flesh, he reproach of poverty, the hame of begging and the dis- astefulness of cloistered exis- ence.

The priests, for the most part, /ere ignorant, immoral and iechanical in their ministry. nd the popes of the Middle ges were secularized, flippant, ivolous, sensual and unscrupu- us. From 1378 to 1409, there as a great split in the church hich resulted in two sets of opes: one at Rome and one in vignon.

The thing that set the Refor- ation rolling across Europe as not the pope's claim to be ie infallible interpreter of the ill of God for all men or the uses of the clergy or the orldliness of the church; it as the sale of indulgences. hile the church of Luther's y took an individualistic view sin, it took a corporate view goodness. It said that sins ust be accounted for one by ie but that goodness can be oled. It taught that the saints, e Virgin Mary and Jesus rist had more merit than they eded and that the surplus was ailable for disposal by the pe. Coupled with this was the ctrine of purgatory. Now rgatory was the place you nt after death and while there u were punished for sins com- tted while on earth. The more is you had committed, the ger you had to spend in pur- gatory. But you could get out ahead of time, not by being paroled or getting time off for good behavior, but by the pope's applying some of the surplus merit in the treasury of the church and, as we say today, "springing you."

It just happened that in Luther's day Pope Leo X needed a lot of money. The luxury of the papal court called for more money than he had and the building of St. Peter's had come to a standstill because the funds had been exhausted. So Leo X sent agents all over Europe selling indulgences, a practice that Dr. Bainton has described as "the bingo of the 16th century."

As an Augustinian monk, Luther had been assigned as a Bible teacher in the University at Wittenberg. A deeply religious man, and a man with one of the keenest intellects of all times, as Luther studied the Bible and taught it, he gradually came to see that the way of salvation as taught by the church was not the way of salvation as contained in the New Testament. Luther became convinced that salvation could not be achieved by the religious life in a monastery, by confession, by pilgrimages, by the purchase of indulgences. As he studied Paul's letter to the Romans, he came across this phrase: "A man is justified by faith apart from works of law." Here are his words as he describes this great discovery:

"Night and day I pondered until I saw the connection between the justice of God and the statement that the just shall live by his faith. Then I grasped that the justice of God is that righteousness by which through grace and sheer mercy God justifies us through faith. Thereupon I felt myself to be reborn and to have gone through open doors into paradise. The whole of Scripture took on a new meaning, and whereas before the "justice of God" had filled me with hate, now it became to me inexpressibly sweet in greater love. This passage of Paul



With the Reformation a believer had a direct approach to God; he needed no one on earth to intercede for him

Ewing Galloway

became to me a gate to heaven. . ."

Here, then, is Protestantism's major contribution to the world. Salvation is not earned by deeds of penance, by payment of money, by afflicting the flesh or by membership in a particular church. Salvation is God's free gift of love to every man who by faith will accept his son, Jesus Christ.

From the day that sin entered into the world until this moment, the great cry of man has been: "What must I do to be saved?" Luther knew the answer that the Roman church gave and he tried it—and it did not work. Then he discovered the New Testament way: "For by grace you have been saved through faith; and this is not your own doing, it is the gift of God—not because of works, lest any man should boast" (Eph. 2:8-9). The Protestant church does not give salvation; it proclaims it. It does not grant pardon; it bears witness to the assurance of forgiveness. Salvation is not the gift of the church but the gift of a loving, merciful God. Redemption is not bought with merit or man's goodness but is God's gift to those who surrender their wills to his son. The wall of sin which man erected by rebellion and disobedience, God has broken down through Christ. This is the meaning of salvation which Luther discovered and which the Protestant church proclaims until this day.

The second major emphasis of Protestantism is inseparably bound up with the first. For Luther and all Protestants, the final authority is not the church, an ecclesiastical hierarchy, tradition but the Scriptures. For Luther, the final court of appeals in all matters pertaining to man and his relationships with God, was the Holy Scriptures. The Church of the Brethren is in the mainstream of the Protestant tradition when it says that the New Testament is the final rule of faith and practice. If you ask a Protestant why he believes thus and so, he will not answer you, "Because the church so teaches," or "Because the pope says so," but "Because it is in the Bible." Now we may not agree on our interpretation of the Bible but we do agree that God has spoken to us through his Word and by the help of the Holy Spirit, we believe that we can know his will and the way of life and salvation. If Protestantism in our day has lost its dynamic power, it can be traced to our neglect of the Bible.


Harmon

Martin Luther, an Augustinian monk, began the Reformation with the posting of his ninety-five theses

The third emphasis of the Reformation was the priesthood of all believers. The church of Rome had denied men free access to God. You had to approach God through priests, saints and the Virgin Mary. Luther discovered from the Scriptures that all believers have been made "priests to . . . God" (Rev. 1:6) and thus, they need no one on earth to intercede for them. God is our Father and, as his children, we can freely come into his presence. To make this doctrine concrete, Luther instituted the practice of congregational singing a with him, the hymn, which such a characteristic part Protestantism and Protest worship, was born.

This, then, is our herita God grant that we may be lo to it and that in transmitting to our children, we may do untarnished and strengthen so that they may know the tru that makes men free and enj the freedoms of worship, spee press and ballot which Prot tantism has given us to enj

Why I Can Not Afford to Smoke

George C. Worthen

YOU may wonder why I s that I cannot afford smoke, when a few cig ettes cost so little. First, c pack of cigarettes costs ab twenty to twenty-five cents, pending upon which brand y smoke. The average smok smokes one pack per day. Wh you multiply that by 365 da per year, it amounts to $72 a then multiplied by ten years is a total of $720. If I was to sa this amount at two per cent terest, I could do somethi worth while with it. The amou of money spent for toba could feed many of the hung people around the world.

Second, most important to is his health. Smoke, drawn i the lungs, does not improve use of this vital organ, wh has to last one all of his l Therefore, smoking is a men to good health.

Third, another reason is t it adds to the pollution of the that I and everyone around has to breathe. If some one v to let loose some ill-smelling or some other offending od we would complain immedia ly. Yet wherever one goes air is usually blue with smo

My body is the dwelling pl of the Holy Spirit; therefor cannot afford to spoil the h temple with tobacco smoke.

World Council Calls for an Evangelizing Church

WHAT is the mission of the church to those outside her life? This was the significant estion that confronted World ncil delegates assigned to the tion on evangelism. Their think- was certainly stimulated by jor addresses presented early in Assembly meetings by Canon odore O. Wedel of the Washing- Cathedral in the nation's ital, and Daniel T. Niles, area ngelist of the Methodist Church Ceylon. The theme of world ngelism was developed further two leaders of world missions. ey were Dr. Charles W. Ranson, eral secretary of the Interna- al Missionary Council, and Dr. ndu Ray, secretary of the Bible iety of India, Pakistan, Burma Ceylon. All of these addresses tain such excellent material that y will appear eventually as cles in the Gospel Messenger. he best way to understand the rld Council action on evangelism to study the final report of tion two as it was adopted by entire Assembly. It is one of the st significant documents adopted the World Council and should vide a charter not only for study, for evangelistic action in mber churches for many years to ne.

he report begins by saying that us Christ is the gospel and that is also the evangelist because is the apostle of God sent to world to redeem it. Therefore, church must be an evangelizing rch. The report reads, "Evange- n is no specialized or separable periodic activity, but is rather limension of the total activity the church. Everything the rch does is of evangelizing nificance. Through all the aspects its life the church participates Christ's mission to the world, n partaking of the gospel and ting to communicate it. Evange- n is the place where the church overs itself in its true depth outreach."

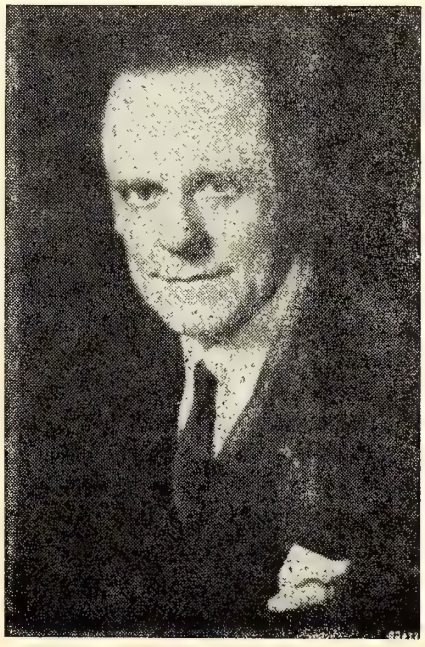
nands the Church Must Meet

ext the report considered ways communicating the gospel to n today. It emphasized certain nands which the church must t if it would communicate with e outside the church. These are follows: "First, there must be ounter with the world. The rch must break out of its isolation and introversion, meeting the individual where he is with the compassion and comprehension of Christ. . . . Second, there must follow the speaking of a word which is intimately related to the problems of the individual in his world. We must let every man know that he is of inestimable worth in the sight of God. . . . Third, too often our words have been impotent because they have not been embodied in work of service, compassion and identification. It is not enough for the church to speak out of its security. . . . Fourth, in order to possess the power to evangelize, the church must nourish its life on the Bible."

Then attention was given to several frontiers that might be explored. These were pointed out as the renewal of the inner life, the witnessing laity, the area of Christian education, chaplaincies, parish experiments, media of mass communications and a trained ministry.

Approach to Other Religions

Special consideration also was given to the Christian approach to non-Christian faiths. In this respect the report said, "In our task of evangelism among the adherents of non-Christian religions we must proclaim the whole truth of the Christian gospel. But we must always bear in mind that there are human elements in our witness to it which stand under the judgment of God. The gospel is greater than any particular human testimony to it."



W. A. Visser 't Hooft, secretary of the World Council of Churches

Finally the report took account of the theme of the Assembly and considered the relation of evangelism to the hope of the world that is found in the kingdom of God and in the coming of Christ. The report stated, "The time of evangelism will not last forever: it will be succeeded by the time of the kingdom fulfilled. The good news will not remain forever a promise made: it will become a promise kept. The gospel will not be the knowledge of the privileged few: it will be revealed to all."

Ministry of the Laity

THE report of a World Council section on the laity was concerned with the Christian and his vocation. Among the delegates serving in this section were a number of laymen and women leaders in the church. They agreed that the ministry of the laity must be stressed. They said, "We must understand anew the implications of the fact that we are all baptized, that, as Christ came to minister, so must all Christians become ministers of his saving purpose according to the particular gift of the Spirit which each has received, as messengers of the hope revealed in Christ." Discussions included an attempt to find the Christian understanding of work and to recognize the relation of Christian faith to daily work. Several suggestions were made for making the ministry of the laity far more effective.

Dr. Kathleen Bliss, a lay member of the Assembly from the Church of England, said that the "laity is the church in the world."

Role of Women

At a press conference, women from three European countries called for a reappraisal of the role of women in the church, starting on the theological level. Mlle. Madeleine Barot, executive of the Department on the Co-operation of Men and Women in Church and Society, said, "In most of the churches I know of, it is quite clear that the practical question of the place of women in the church has to be tackled from the theological angle." She said her department had already begun a study of the

first two chapters of Genesis and of Paul's writings, the portions of the Bible sometimes used to support doctrines relegating women to an inferior position.

Mrs. Geoffrey Fisher, wife of the Archbishop of Canterbury, was outspoken in her feeling that a bad situation was created in some churches by the competition between large women's organizations and the men's groups being formed to counteract them. She called for co-operation of men and women in the church rather than competition.

Mrs. Elizabeth Schwarzhaupt, delegate from the Reformed Church in Germany, told reporters that she had first entered political life by speaking out against the Nazi relegation of women to the kitchen. She is presently a member of the Bundestag, the West German parliament, nine per cent of whose representatives are women.

A Businessman Speaks

An American businessman, Mr. Irwin Miller, told accredited visitors to the World Council Assembly that while the American businessman has not, generally speaking, discovered his Christian calling, he is making the first step. He said it has become the fashion to define the typical American businessman as a shallow dollar-chaser. But he believes the businessman has acute and profound understanding of the nature and importance of change, and that there is a growing acceptance of the right of the worker and his organization to a voice in the conduct of business. He said that the layman's notion of Christ is very vague because he has come by it indirectly and at second- or third-hand.

Vocations in Public Life

Colonel Francis Pickens Miller, a Southern Presbyterian layman, said that the church has failed to educate its laymen to think of their work in secular society as being "the place to which God has called them to serve him." He said, "Every honorable job, no matter how mechanical or trivial, can become a vocation. It may never have been a vocation before, but it becomes a vocation the moment the man who holds the job understands the full meaning of being a Christian." While there are many churchmen in American public life, he believed that few have entered public life because of their Christian faith.

Dr. Reinold von Thadden, a German layman who has been responsible for developing the annual Church Day which has brought together so many thousands of German Protestants from both sides of the Iron Curtain, emphasized the possibilities for Christian fellowship that resulted from the reunion between Christians. He emphasized that the lay movement in Germany has proved that evangelism and laymen work are basically one and the same.

The Exception Does Not Become the Rule

James Morris

AND John bare witness, saying, I have beheld the Spirit descending as a dove out of heaven; and it abode upon him. And I knew him not; but he that sent me to baptize in water, he said unto me, 'Upon whomsoever thou shalt see the Spirit descending, and abiding on him, the same is he that baptizeth in the Holy Spirit.' And I have seen, and have borne witness that this is the Son of God" (John 1: 32-34).

"Jesus answered, Verily, verily, I say unto thee, Except one be born of water and the Spirit, he cannot enter into the kingdom of God" (John 3: 5). "After these things came Jesus and his disciples into the land of Judæ; and he tarried with th and baptized. And John also baptizing in Ænon near to Salim, cause there was much water th and they came, and were baptiz (John 3: 22f).

Before leaving this world to back to the Father, Jesus gave commandment and promise as c tained in the Great Commissi "Go ye therefore, and make ciples of all the nations, baptiz them into the name of the Fat and of the Son and of the H Spirit: teaching them to observe things whatsoever I comman you: and lo, I am with you alw even unto the end of the wo (Matt. 28: 19f). Also, just before ascension he told them the H Spirit would come upon them s for power: "But ye shall rece power, when the Holy Spirit is c upon you: and ye shall be my nesses both in Jerusalem and in Judæ and Samaria, and unto the termost part of the earth."

On the day of Pentecost, P stood up and preached and w many came asking what they c do he told them: "Repent ye, and baptized every one of you in name of Jesus Christ unto the mission of your sins; and ye s receive the gift of the Holy Sp For to you is the promise, and your children, and to all that afar off, even as many as the L

Within the Power of God's Love

Glen Weimer

God keeps the universe within the bounds of his will.

God holds all people within the enfolding power of his love.

God upholds all persons by his gifts of life, natural good, and ministries of his Spirit to mind and soul.

God's love is benevolent, but never indulgent.

God's benefits are freely given, but never wasted on a generat that turnes its back on him. When men sin against God t make it impossible for him to give his best to them.

As men no longer can gather good harvests from soil their ha have exploited, so even the love of God cannot bless the li that crucify that love.

Humanity comes to material and spiritual want through o spending, overindulgence, overreaching. Thus men take m from the table of God than is their due. Thus they keep par the family in the agonies of hunger for bread, clothing, shel work, fresh air, sunlight and wholesome, recreative leis

God is the source of the bread that makes life possible, liva If God were to take the spark of life from the seed, how c man live? If God were to change the character or density the air that envelops the earth, how could man survive?

So we are infinitely dependent upon a God whose will for us is go Therefore we pray, "Give us this day our daily bread."

O Lord, keep us remembering the whole family as we ask bread. Save us from the undisciplined life of seeking m and taking more than we need. So direct us that we may j our praying with toiling and sharing, that all the family n be fed with the Bread of Life. Amen.

r God shall call unto him" (Acts 38f).

The foregoing scriptures show conusively that the baptism of the ly Spirit was put into the hands Christ and the water baptism into e hands of men. After a person d yielded to the pleadings of the irit, repented and confessed his s and submitted to water baptism, en Jesus Christ performed his part giving the Spirit. When Cornelius d his household were baptized th the Holy Spirit before they had en baptized with water an exception arises. Without looking for a ason for this different action, some oups of people use it as their prace and say they received the Spirit ptism before they were baptized water.

Simon Peter was a dyed-in-wool w and now since he had the new wer on the day of Pentecost and s opening the eyes of so many ws as to this Holy Spirit, he was e one that Christ had selected to en the door to the Gentiles.

The scene opens in Caesarea in the rnelius' home when the vision me there telling them to send for ter to tell them what to do. About e same time or a bit later the ion came to Simon in his place of sidence in Joppa; he fell into a nce and the sheet was let down d he was shown that "what God d cleansed man should not call mmon or unclean." Simon was d that men were waiting at the te and he should go with them t questioning"; the next day non and some other brethren went ward Cornelius' home in Caesarea. re the anxious Gentile that nted to know what to do and the irit-filled Jew that knew what to were face-to-face and the sermon s preached. At the proper time, t leaving anything to chance for e Jews, Christ poured out the irit (his part of the salvation of se Gentiles) upon Cornelius and friends. "While Peter yet spake se words, the Holy Spirit fell on them that heard the word. And y of the circumcision that ieved were amazed, as many as ne with Peter, because that on e Gentiles also was poured out e gift of the Holy Spirit. For they rd them speak with tongues, and gnify God. Then answered Peter, n any man forbid water that these uld not be baptized, who have eived the Holy Spirit as well as ? And he commanded them to be tized in the name of Jesus Christ. en prayed they him to tarry cern days" (Acts 10: 44-48). "And I began to speak, the Holy Spirit fell on them, even as on us at the beginning. And I remembered the word of the Lord, how he said, John indeed baptized with water; but ye shall be baptized in the Holy Spirit. . . . Who was I, that I could withstand God?" (Acts 11: 15-17).

This interpretation of the exception to the regular plan is borne out in the fifteenth chapter of Acts because it entered into the decision at the first ecumenical council of the church at Jerusalem. Simon Peter was present at the discussion and he spoke as follows: "Brethren, ye know that a good while ago God made choice among you, that by my mouth the Gentiles should hear the word of the gospel, and believe. And God, who knoweth the heart, bare them witness, giving them the Holy Spirit, even as he did unto us; and he made no distinction between us and them, cleansing their hearts by faith" (Acts 15: 7b-9). The practice of the church continued to water baptism followed by Spirit baptism, as before as far as divine record is concerned. When Paul found some men who had been baptized but had not received the Holy Spirit, he taught them and baptized them and prayed over them and they received the Holy Spirit as so many others had done before them. "And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper country came to Ephesus, and found certain disciples: and he said unto them, Did ye receive the Holy Spirit when ye believed? . . . And when they heard this, they were baptized into the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Spirit came on them; and they spake with tongues, and prophesied" (Acts 19: 1-6).

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Brethren Publishing House, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*).—Editor.

A Theology of the Living Church. L. Harold DeWolf. Harpers, 1953. 384 pages. $5.00.

This is a very rewarding book. It is perhaps the only one-volume comprehensive, systematic theology in our generation. The author is the highly competent professor of theology in Boston University, where several Brethren have been doing graduate work. They speak highly of the author, Dr. L. Harold DeWolf. This volume amply verifies their judgment.

The whole range of Christian theology is treated in a concise but highly satisfactory manner, with a minimum of footnotes and with a studied attempt to avoid technical language. A good index makes the material easily accessible and a carefully selected bibliography refers the reader to the best literature on the topics covered. If the author has any bias, it is against the current authoritarianism exemplified by the so-called neo-orthodox theologians like Barth and Neibuhr.

I highly recommend this well-written volume to the pastor who wants to review his courses in systematic theology and to have on his desk a handy reference on theology. Interested laymen would find it a rewarding way to cover the otherwise almost closed field of systematic theology. Advanced and serious-minded Sunday-school teachers would find in it helpful background material in Christian doctrine.

If this volume receives the wide reading and serious study which it deserves, perhaps theology may again reign as "the queen of the sciences." —*W. Harold Row.*

***Youth Looking to Jesus.** Margaret Hoyt and Eleanor Hoyt Dabney. John Knox Press, 1954. 192 pages. $2.75.

In this book designed for young are thirty-three planned worship services to help them to look to Jesus for their faith and their guidance. The hymns, the scriptures, the poems and the stories are well adapted to the theme for the worship planned. An excellent book to help your youth group to pattern its worship services. The book can well be a resource book for your own worship services. It is well indexed for reference purposes.—*Ed Crill.*

***Ladycake Farm.** Mabel Leigh Hunt. J. B. Lippincott Company, 128 pages. $2.25.

Here is a delightful family story in which the children in a Negro family solve their problems of adjustment when they move from the city to a little farm in the country.

It shows how white and Negro neighbors may enjoy and help each other and will please adults as well as children of junior age and up. There is joy, courage, love and warmth on every page. — *Dessie Miller.*

KINGDOM GLEANINGS

John M. Geary and **D. I. Pepple** are holding a Bible conference in the Mummert house of the Upper Conewago congregation, Pa., Nov. 10-14.

Charles V. Self of Ridgeley, W. Va., would like to obtain two copies of the book, Snowball Comes to the Early Family, by Desmond W. Bittinger. If anyone has a copy which he is willing to dispose of, please write Bro. Self at the address given.

John B. Wieand, new pastor of the Omaha church, Nebr., is desirous of obtaining names and addresses of Church of the Brethren people in the Omaha area who are not affiliated with the church in that city. Write him at 2039 N. Forty-ninth St., Omaha.

Women's work of Middle Maryland will have an institute for all women on Nov. 10, in the Martinsburg church, W. Va.; sessions begin at 10:00 a.m. and 1:00 p.m. The speakers will be Mrs. George Detweiler of Waynesboro, Pa., and Mrs. Ross D. Murphy of Shippensburg, Pa.

Our Brotherhood offices continue to offer Brethren girls splendid opportunities to serve the church. Those with business training beyond high school and/or experience in office employment will find opportunities for challenging work. If interested in employment now or at a later date, write now to the General Brotherhood Board, 22 S. State St., Elgin, Ill., for information on openings and employment conditions.

For those who plan their schedules far ahead, the National Council on Family Relations will hold its next meeting at the University of Minnesota, Minneapolis, Minn., on Aug. 23-26, 1955. This conference is open to persons who are professionally employed in some phase of the family life field. Vernon Miller of Fresno, Calif., attended the 1954 conference in California as the official representative of the Church of the Brethren.

An increase of forty-five per cent in giving by young people was noted in 1953-54, announces Ed Crill, youth director. Receipts for all youth giving totaled $33,485 this year, as compared to $23,122 a year ago. Giving for the National Youth Project, which underwrote the entire Brotherhood Fund program for the week of Sept. 20-26, amounted to $23,931. The remaining $9,553 given this year was designated for certain program needs. The giving of junior high youth amounted to an additional $2,050.

Standing Committee Delegates

Eastern Maryland: John Eberly and David K. Hanawalt; alternates, O. P. Jones and Lee A. Weaver.

Texas and Louisiana: Kenneth O. Thralls; alternate, Glenn Harris.

Southern Missouri and Arkansas: Glen E. Trowbridge; alternate, Ethmer Erisman.

Second West Virginia: H. C. Sanders; alternate, Silas H. Kirk.

Colorado: Russell G. West; alternate, Frank Nies.

First West Virginia: Norman Harsh and John Teets; alternates, Fred M. Bowman and Galen Fike.

The total giving of Brethren women to the national women's work project for the year just closed was $65,451.18; the goal was $55,000.

Peter E. Barwick, 1-W, has been approved by International Voluntary Services, Inc., to serve on their Iraq team. Peter served as an attendant on a shipment of IVS cattle, leaving New York for Baghdad via Beirut on Oct. 8.

Changes of Address

F. M. Hollenberg from Hollansburg, Ohio, to Wee Ave., Sebring, Fla.

Robert E. Houff, from Bridgewater, Va., to R. 1, Dayton, Va.

A. Stauffer Curry, to 5309 Wakefield Road, Washington, D. C. Bro. Curry's business address is still the NSBRO Office, 1105 K St., N.W., Washington, D. C.

Harley and Vera Kline, from Ioannina, Greece, to Manassas, Va. Harley has served his term of alternate service in Greece, the last year and a half as director of the project. Vera was previously a volunteer in Germany.

Olive Widdowson, from Bulsar, India, to 750 Princess St., York, Pa. Sister Widdowson has served the church in India since 1912.

Home-coming and Anniversary

Crystal church, Mich., harvest festival, Sunday, Nov. 7. Chalmer E. Faw of Chicago, Ill., will be the speaker and there will be morning and afternoon services.

Longmeadow church, Md., harvest and home-coming, all-day, Sunday, Nov. 14. David R. Petre of Broadfording will speak at the 10:30 a.m. service, Ralph E. Wheeler, pastor of the Frederick church, Md., at 2:00 p.m. and Robert A. Schreiber, the pastor, at the evening service beginning at 7:30 o'clock.

New Haven church, Mich., all-day harvest meeting and home-coming, Sunday, Nov. 14. Samuel A. Harley, fieldman for Middle Indiana, will be the guest speaker.

Long Run church, Pa., home-coming, Sunday, Nov. 7. Services will begin at 10:30 a.m., and 2:15 and 7:0 p.m.

Licensed and Ordained to the Ministry

Marion L. Petry, licensed in the Hamilton church, Ohio.

David Rittenhouse, licensed in the Ridgely church, Md.

Clarence Sanger, licensed in the Midway church,

Donald Witters, licensed in the West Conestoga congregation, Pa.

Herman Freeland, ordained in the Bean Settlement church, W. Va.

John E. Thomas, ordained in the Granada church, Kansas.

Robert C. Walker, ordained in the Long Beach church, Calif.

Guy E. Wampler, Jr., ordained in the Mt. Hermon church, Va.

Don M. Kinsel, licensed in the South Whitley church, Ind.

Wilbur Mullen, ordained, in the Scalp Level church, Pa.

Edward Spyker, ordained in the Sugar Creek church, Ohio.

Brotherhood Theme: Seek First His Kingdom

The world missionary work of the Church of the Brethren has been favored by a bequest of $22,169.22 from the estate of the late Alpha Steinman of the Eagle Creek congregation in Ohio. The General Brotherhood Board is deeply appreciative of such remembrances from the accumulated possessions of Christian people.

Juniata College

George I. Dolnikowski, a displaced person who started his American collegiate career here in 1950 as a part-time student because his regular job was that of college janitor, has joined the faculty of Juniata College as instructor in modern languages. Dolnikowski, who was a Russian inmate of a German prisoner of war camp twelve years ago, now holds a B.A. from Juniata College, and an M.A. in Germanic literature from the University of Pennsylvania. He is teaching German at Juniata this year as a replacement for Miss Mildred A. Clausch, on leave of absence.

President Calvert N. Ellis was present at the meeting of the World Council of Churches Aug. 20 to 22, as an "official visitor" to the assembly. He was assigned to the discussion section on the theological basis of our Christian hope. Because of other responsibilities, he was not able to be present for the entire assembly.

Eight young men and women from France spent two weeks on the campus of Juniata College from Aug. 6-20 as part of a program arranged by the Experiment in International Living, a nonprofit educational travel organization. While on the campus, the French students lived in college dormitories, attended classes, and participated in the social life of summer term students.

A graduate of Juniata College in 1930, Dr. William K. Schmelzle, is one of four specialists appointed to a special economic advisory group to make a study of major aspects of the economy of Formosa. Dr. Schmelzle, an expert on public finance, holds a Ph.D. from University of California, where he is professor of business administration.

Juniata College held its summer commencement exercises at a dinner ceremony in Oneida Hall at the college on Aug. 27. Fourteen students were candidates for degrees.

The Church Calendar

October 31

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson: The Dignity of Work. Prov. 6:6-11; 12:24, 27; 13:11; 14:23; 15:19; 18:9; 24:30-34. Memory Selection: Seest thou a man diligent in his business? He shall stand before kings; he shall not stand before mean men. Prov. 22:29 (R.S.V.)

CBYF Topic: The Challenge of the Church

Reformation Day

World Temperance Sunday

Nov. 2-4 District meeting, Northwestern Ohio, Defiance

Nov. 3-4 District meeting, Eastern Pennsylvania, Big Swatara, Hanoverdale

Nov. 4-6 District meeting, Southern Ohio, Salem

Nov. 5 World Community Day

Nov. 5-6 District meeting, Northern Virginia, Brock's Gap, Mountain Grove

Nov. 11 Armistice Day

Nov. 13-17 Western Region conference, McPherson College, Kansas

Nov. 16-18 Pennsylvania State Pastors' Conference, Harrisonburg

Nov. 17-19, District meeting, Washington, Yakima

Nov. 21 Thanksgiving Home Mission Offering

Nov. 25 Thanksgiving Day

Nov. 25-28 Brethren Student Christian Movement conference, Elizabethtown College, Pa.

Love Feasts

Illinois
Nov. 14, 7:30 pm, Astoria

Indiana
Oct. 31, Logansport
Nov. 6, 7:30 pm, Wawaka
Nov. 7, 7 pm, Monticello, Guernsey
Nov. 12, 7:30 pm, Yellow Creek
Nov. 15, 7:30 pm, Plymouth

Iowa
Oct. 31, 8 pm, Panther Creek

Maryland
Oct. 31, 7 pm, Baltimore, Woodberry
Oct. 31, 7 pm, Locust Grove
Oct. 31, 10:30 am and 6:30 pm, Longmeadow
Nov. 13, 2:30 pm, Broadfording
Nov. 13, 4 and 6:30 pm, Welty

Michigan
Nov. 7, 7:30 pm, Lansing

New York
Nov. 7, 4:30 pm, Brooklyn, First

Ohio
Oct. 31, 7 pm, East Dayton
Nov. 13, 7 pm, Lower Miami
Nov. 13, 7:30 pm, Salem
Nov. 14, 7:30 pm, Baltic

Oklahoma
Nov. 1, 8 pm, Pleasant Plains

Pennsylvania
Oct. 30, 2 and 6:30 pm, Indian Creek
Oct. 30, 7 pm, Pleasant Ridge
Oct. 30-31, 1:30 pm, Prices
Oct. 30-31, 10 am, Schuylkill, Big Dam
Oct. 31, 7 pm, Bellwood
Oct. 31, Leamersville
Oct. 31, 6:30 pm, EST, Mt. Olivet
Nov. 6, 1:30 pm, West Greentree, Rheems
Nov. 7, 6:30 pm, Altoona, First
Nov. 7, Boiling Springs
Nov. 7, 7 pm, Norristown
Nov. 7, 7 pm, Upper Marsh Creek
Nov. 7, 6 pm, York, Second
Nov. 13-14, 1:30 pm, Annville
Nov. 14, 6:30 pm, Long Run
Nov. 14, 7 pm, Philadelphia, Germantown
Nov. 21, 7:30 pm, Upper Claar

Virginia
Nov. 6, 6:30 pm, Laurel Branch
Nov. 7, 6 pm, Newport News
Nov. 13, Jones Chapel

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. Harry Eshelman of Goshen, Ind., in the Bareville church, Pa., Nov. 14-28.

Bro. Gordon Bucher of Springfield, Ill., in the Plymouth church, Ind., Nov. 7-14.

Bro. Wilbur M. Bantz of Decatur, Ill., in the Woodland church, Mich., Nov. 4-14.

Bro. James H. Beahm of Chicago, Ill., in the Brookville church, Ohio, Nov. 14-21.

Brother and Sister I. D. Leatherman of Elgin, Ill., in the Tiffin church, Ohio, Nov. 10-21.

Bro. Walter C. Stinebaugh of Wabash, Ind., in the Bachelor Run church, Ind., Oct. 28—Nov. 7.

Bro. Alvin S. Cox of Lewistown, Pa., in the Baltic church, Ohio, Nov. 1-14.

Bro. Wilmer Petry of Akron, Ohio, in the Curryville church, Pa., Nov. 1-14.

Gains for the Kingdom

Eleven baptized in the Fairview church, Md. **Three** baptized in the Chimney Run church, Va. **Five** baptized and five received by letter in the Hopewell church, Va. **Eight** received by letter in the Harrisonburg church, Va. **Eight** baptized and seven received by letter in the Timberville church, Va. **Three** baptized and two received by letter in the Antioch church, Va.

Eight baptized and two received by letter in the East Fairview church, Pa. **Two** received by letter in the Lititz church, Pa. **Seven** baptized in the Brandt's church, Back Creek congregation, Pa. **One** baptized in the Middle Creek West Conestoga church, congregation, Pa. **Nine** baptized in the Pleasant Hill church, Pa. **Two** baptized in the Rummel church, Pa.

Nine baptized and four received by letter in the Liberty church, Ill. **Ten** baptized in the County Line church, Ohio. **Seven** baptized and three received by letter in the Claypool church, Ind. **Thirteen** baptized and five received by letter in the Prices Creek church, Ohio. **Eleven** baptized and three received by letter in the Covington church, Ohio. **Two** received by letter in the Pontiac church, Mich. **Six** baptized in the Four Mile church, Ind. **Seven** baptized and three received by letter in the Eel River church, Ind. **Two** baptized in the Howard church, Ind. **One** received by letter in the Mt. Pleasant church, Ind. **Four** baptized in the Castine church, Ohio. **One** baptized and two received by letter in the Beech Grove church, Ind.

Five baptized in the Surrey church, N. Dak. **Six** baptized in the Council Bluff church, Iowa. **Three** received by letter in the McClave church, Colo. **Three** received by letter in the Kansas City church, Mo.

The Meeting of the Nations

AN INCREASINGLY significant program of the church is Brethren International Summer Service. For the past eight years international work camps have been conducted throughout Europe in many areas of need.

On July 13 in ten different locations, work campers began to assemble. From twenty-one different nations they came — Egypt, Lebanon, Austria, India, England, Indonesia, France, Germany, Sweden, Denmark, Argentine, Finland, Greece, the United States and many others — joining themselves together with one purpose in mind. These 230 young people were eager to serve.

In Germany *they built* a youth home where activities will develop under the leadership of the local church; they *landscaped* around a nursery and kindergarten home in order to provide recreational facilities for refugee children; one camp *built* a park for a Y.M.C.A in an over-populated industrial area; another *met and studied* problems of world peace. In Austria they helped to *rebuild* a school which was d stroyed during the war and *th worked* with refugee children w have known only the hard life refugee camp can offer. In Gree *they dug* a water system ditch in town destroyed by earthquakes.

But all is not easy. Besides t desire to participate in such a cam the camper must support himse For Americans this means a lar sum of money. Many times it borrowed or the savings of years used. For the European camper t sum is not so large—but just as u available—sometimes even more s Without some aid from the Bret ren Service Commission, very fe if any, of the European youth cou participate. It is in this area of f nancial assistance that church could offer encouragement to i young people who would like su an experience.

What really happens in a wo camp? Some work project is usua ly carried out, but there is more tha this. It is a meeting of German ar Dutch, American and German, Ita ian and Greek and many othe They work together, they eat t gether, they worship together ar before long they are friends. The talk about families, religion ar other weighty topics that are hard solve. There are differences of opi ion but these do not become a ba rier. After five weeks together t campers begin to realize that mar differences are superficial, and th all people have the desire for t same things — homes, familie churches and peace in the world.

Nor are the new friendships r stricted to the camp. Some tow people begin to help on the projec the campers are invited to a picn by the youth of the local churc campers put on a program to whic families of the area are invite *Gradually eyes and hearts are ope ed, lives are touched, new ideas tak shape and ungrounded prejudic and prides are rejected. Is this n one way of bringing peace amon nations?*



Young people at a work camp in Germany wield the shovel

All work is not outdoors. Campers take turns cooking and enjoy sharing the favorite dishes of their home countries with the others. And there are always dishes to be washed

Carl Kime photos



LORD, I WANT TO BE MORE LOVING . . .

Nancy Volpi
Greece

ON A rainy day two years ago, when walking on a street in Athens, I met ıy friend, Mary. She had just ɔme back from a work camp and ıe was full of joy as she told ıe how she and a group of young eople from several countries ɔrked hard enough on rebuilding ıe irrigation system of a poor illage in northern Greece.

I still remember that when she ıggested I go to such a camp the ext year I was surprised to realize ıat my friend, Mary, had suddenly ecome my enemy. Hard work she ıeant! What for? Just to spend ıy beautiful summer holidays igging or mixing cement? Oh no! . . . Well, in short, the next year ɔund me there in camp. Believe ıe, the only reason for going was uriosity. I wondered what that ard work looked like. But it was ıere that I discovered myself. It ɔas only there that I realized where ıe purpose of life was hidden. It ɔas only there that I discovered ɔhat sacrifice is.

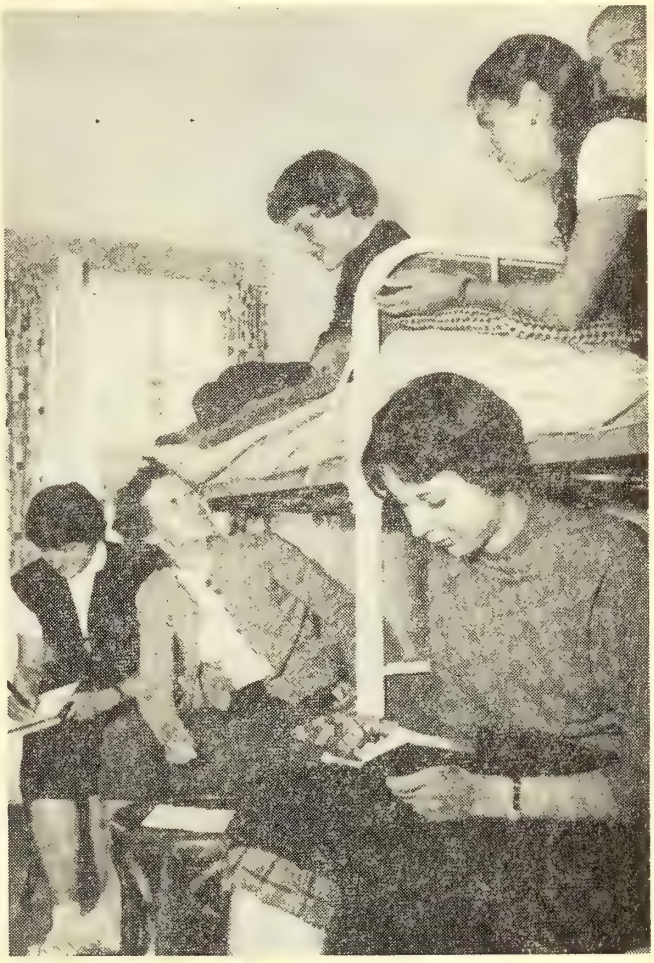
This year you would have found ıe in a work camp in Vienna ɔrking with people who belong ɔ eight nations. I am so happy nd I thank Jesus Christ for all e has done for me. He has given ıe so small a place in a camp gain, but an honorable one for ıe because every time I work for ıe others I feel a serenity in my eart.

I remember that three years ago was wandering about the streets f an unknown world. I was seeking ıy purpose in life. I was trying ɔ explain my existence on earth. ut now I see the purpose of my xistence on Jesus Christ's way.

We are now twenty-five campers. veryone has his or her own defects r qualifications, but everyone earns how to sacrifice them, that , himself, his tastes, his habits. Ve are all one, no matter what is or her educational or financial ackgrounds are. We believe our ord has taught us this.

Love and all its expressions as nderstanding, sincerity, truth, ɔurage, patience have become our wn consciousness, and out of all ıese comes what we need to cquire in order to live joyfully nd hopefully. This experience is ɔing to make our living out of ıe camp more solid; it is going ɔ preserve our loving heart fresh nd full of hope for the future. Acquire experience of love and you will see the Lord being the King of your heart.

That is what you learn living for that short time in an international work camp. You learn how to practice what the Lord preaches. You become a practical Christian; you stop saying, "I love my fellow men," but you start working for them. A work camp means thirty-five days of love experience, the best days of our lives. It takes us so short a time to acquire the means for a happy long life in the name of Jesus Christ our Lord. *So we will always be praying, "Lord, I want to be more loving in my heart."*



Talking and sharing ideas becomes an important part of each day. Here Swedish, German and Dutch campers share a room while they attend work camp



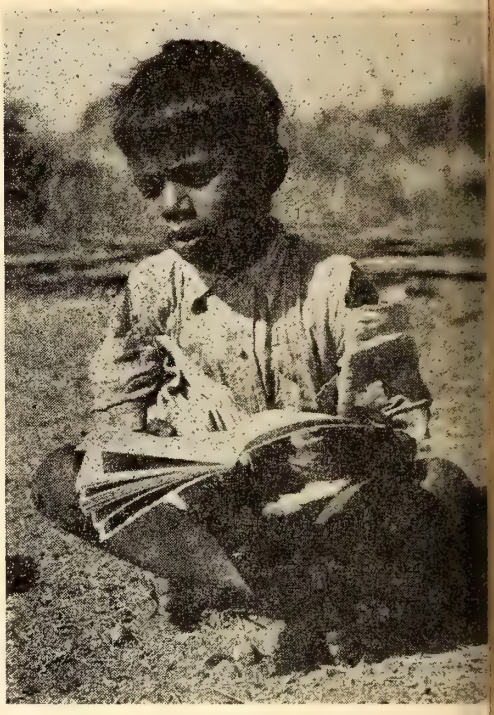
Singing and playing together does much to break down barriers



Missionary Education in Our Church

Anetta C. Mow
Elgin, Illinois

Photo by Irwin from Monkmeyer



THE local church should be a practical working unit for effective effort in missionary education. As in the Sunday school, so for the school of missions, the church is organized for study into groups of all ages and with varied interests. In the local church, missionary education should be considered a "natural," and it should, as such, be a part of the regular curriculum of any group.

With the subject of missions, as with any other subject, the more it is studied, the better it is understood and the more intelligently and enthusiastically it is carried through. It is true that the church which claims to have a program of Christian education must have missionary education. Education in missions must be a definite part of the church's total program. It must be vital among all age groups—adult (men as well as women), young people, junior high, junior, primary and kindergarten.

The statement that has been made so many times is certainly true, that the vitality of a church is clearly revealed in its missionary spirit and its missionary spirit is gained by its missionary knowledge.

Missionary secretaries who have long been in contact with the educational program feel that in the whole field of adult education no more vigorous and widely extended program is being carried on anywhere by any set of agencies than that to be found among the men and women of the churches in their classes and meetings devoted primarily to the study of missions.

In our day when every nation lives on the doorstep of every other nation, it is imperative that the Christian church be keenly aware of the Christian missionary enterprise in every land. Every local church is challenged to mission study.

Your 1955 School of Missions

PLANS FOR SCHOOL OF MISSIONS

1. The church cabinet or board, representing all age groups and interests, decides to have a school of missions and sets the date. January is suggested as the month of mission emphasis.

2. The cabinet appoints a dean for the school.

3. The cabinet assigns responsibility for the school to the missionary committee and to the dean.

4. The missionary committee and the dean select leaders, teachers and necessary committees for the school.

5. The teachers meet with the dean and missionary committee, secure textbooks, order slides, films and necessary material.

6. The committee on worship makes assignments to groups or individuals for worship periods.

7. The committee on food places responsibility upon certain classes or groups for the evening meals.

8. The dean invites a guest missionary or a guest national to speak.

9. Announcements are previously made to entire church concerning the school.

January, with its five Sundays, will provide a series of evenings for excellent mission study in your local church. If another month or period of time suits better for your community, select the better time.

Each evening may be planned as follows:

5:30-6:30 Joint fellowship and supper hour.

6:30-7:30 Study classes for each age group.

7:30-8:30 Joint program and worship.

FELLOWSHIP HOUR

It should prove a blessing to local church to eat together duri the five Sunday evenings of Jan ary. The hour should be one friendship and fellowship for t entire membership. The supper m be simple or more elaborate, just the church decides. A sandwich, apple and a glass of milk will suffi Each person may bring his ov lunch. The main idea is fellowsh and not food.

STUDY HOUR

The second period is the stu hour. Each age group goes to room and systematically studies t mission study book. The missi study books are available for ea group. Secure books, guides a supplementary materials from Ge eral Brotherhood Board, Attenti Missionary Education, 22 S. Sta St., Elgin, Ill., well in advance the opening session.

WORSHIP HOUR

During the last hour, a joint a sembly is held and all join togeth in worship. On one evening a mi sionary may speak, on another nig missionary pictures can be show on another a missionary play cou be presented, and perhaps at a other time one of the departmen for example the children's depa ment, could give a program pr

enting facts it has learned in its udy. Each week, this last hour tother should prove to be a time of evotion for every member of the nurch.

SE OF CATALOGS AND RDER BLANKS

Already each local church has reived the *Missionary Catalog for 954-1955.* It is a small black anual announcement printed by the riendship Press. This catalog was nt with the September Missionrams. Along with the catalog was e *Order Blank for Missionary Marials, 1954-1955.* Catalogs and orr blanks should be kept on hand r prompt use. If more are needed, rder from General Brotherhood oard, Attention Missionary Educaon.

raining Preparation

EACHING METHODS

The same good teaching methods sed in accredited schools and colges are needed in the church hool of missions. Good work cant be done by either instructor or ass without preparation.

Books, magazines, church paper, aps, pictures, posters, charts, plays, scussion, worship, stories, songs, ographies, slides, films, filmstrips nd bulletin boards are all means of lp in teaching.

It takes time and labor to conduct class in missions. Preparation is e foundation stone and the fundaental requirement for good mison study in a church.

Teachers and leaders will find the ok, *Missionary Education in Your hurch* by Harner and Baker a valable aid.

TTEND INSTITUTES ND WORKSHOPS

Teachers and leaders should atnd missionary education institutes d schools of missions as often as ssible. Several excellent institutes e held throughout the United ates, such as the Lake Geneva hool of Missions, Wis., Indianalis Institute, Ind., Lake Forest, ., Asilomar, Calif., Chautauqua, N. , Silver Bay, N. Y., Northfield, ass., Boulder, Colo., and Mt. Seoyah, Ark.

ission Study Books, 1954-1955

For complete list, see catalog and der blank.

Foreign Theme: India, Pakistan d Ceylon

ADULT: *Under Three Flags*—ill, *Adult Guide*—Jones, *Face to Face with India*—Wolseley, *Jeep Track*—Bailey, *Introducing Hinduism*—Pitt, *Introducing Islam*—Wilson.

YOUNG PEOPLE: *Change of Heart*—Ehrensperger, *Youth Guide*—Cannon, *This Is India, Pakistan and Ceylon*—Hallock, *The Cross Is Lifted*—Devanesen (poems), *Fun and Festival from India, Pakistan and Ceylon*—Wells and Bothwell.

JUNIOR HIGH: *The Hidden Treasure* — Bothwell, *Guide* — Copland, *Eagle Book Series* (six on India).

JUNIOR: *Chand of India*—Harper, *Junior Guide*—Lee.

PRIMARY: *Fig Tree Village*—McGavran, *Primary Guide* — McDonnell, *Children of India* (eight pictures on India).

KINDERGARTEN: *A Sari for Sita* — Millen, *The Three Camels* — Spriggs.

Home Theme: The City.

ADULT: *Man and God in the City*—Miller, *Adult Guide*—Catton,





Look at the City—Harrington, *Fun and Festival Among America's Peoples*—Rohrbaugh.

YOUNG PEOPLE: *When Your Home Is in the City*—Eldredge, *Guide*—Hale.

JUNIOR HIGH: *They Live in the City*—Lago, *Guide*—Hale.

JUNIOR: *Sidewalk Kids*—Rinden, *Junior Guide* — Ward, *Friendly House* (twelve pictures).

PRIMARY: *The Boy With the Busy Walk*—Halladay, *Primary Guide*—Cooper, *All Around the City*—Freivogel.

BRETHREN BOOKS: *Miss Ida, Of Such Is The Kingdom*—Modena Studebaker (four stories from India), *Fifty Years in India, Other Churches in Other Lands* (section on India).

Missionary Visual Aids

Films on India: *Valley of the Sun* (new film on Church of the Brethren in India), *Empty Shoes* (life of William Carey), *Shepherd of India.*

Films on the city: *City Story.*

Filmstrips on India: *A Chance to Live, India—My Country.*

Slides: Write for a list of slide sets.

Order visual aids from General Brotherhood Board, Attention Visual Education Service, 22 S. State St., Elgin, Ill.

Missionary Education the Year Round

January is the month for special mission study, but missionary education should continue throughout the year.

Other Brethren Books and Materials

A Five Year Advance Program in Foreign Missions, Branches of the True Vine, Short Sketches of Six India Missionaries, The Church in the City, Christ the Answer.

Mission Materials in Gospel Messenger

Every week in the Gospel Messenger the mission department is filled with direct information concerning the Church of the Brethren missions and her missionaries.



Three times during each year an entire issue of our church paper proves to be a regular resource book on our mission fields for they are filled with facts about our missions. India, Nigeria and Ecuador each are featured in a special issue. With the Gospel Messenger entering more than forty thousand homes each week, our church should be well informed about her missions.

Missiongrams

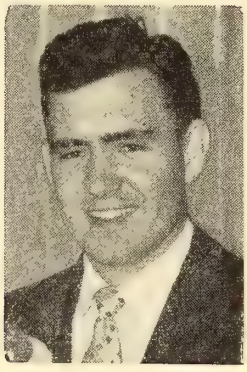
Each month seventeen hundred copies of Missiongrams go out to our churches. These news sheets always give the most recent information obtainable from the fields. They are prepared with the hope that all members may see or hear them.

Opportunities for Missionary Education Within the Church

1. School of Missions.
2. Spirit of missions throughout church service: in sermon, hymns, prayer, and scripture.
3. In Sunday-school teaching.
4. In Sunday evening services.
5. In midweek meetings.
6. Special day observances.
7. Visual education: slides, films, maps, posters, pictures, bulletin boards.
8. Plays and dramatic presentations.
9. Books on missions and missionary literature.
10. Visits of missionaries, nationals, mission board and staff members.
11. Observance of World Day of Prayer, February 25, 1955.

Continued on page 24

NEW WORKERS IN AFRICA



Marvin E. Blough, M. D.

Robert E. Keim
Twin Falls, Idaho

THE appointment of Marvin Blough to Africa fulfilled a life commitment that started early in his life. Born into the Christian home of Earl and Ona Rathburn Blough, Marvin found Christ as his personal Savior at the age of ten. His home was one that helped each member to grow and mature into fine Christian manhood and womanhood. Marvin's sister, June Sheaffer, is teaching with her husband in the Woodstock School for missionary children in India. Marvin was born on July 27, 1927, in McPherson County, Kansas, but early in life his parents moved to Nampa, Idaho, where he spent his childhood.

His growth in Christian stature was aided by a series of fine Christian Sunday-school teachers of whom Mary McClure stands out in his mind. His life goal of medical missionary was set early in his life and was helped when great missionary souls came in contact with him. He learned the great need and the challenge from visiting mission personnel who spent some period in his parental home. Some of these who helped especially to formulate his life work were the Lynn Blickenstaffs and the Desmond Bittingers.

My first recollections of Marvin were his sincere and earnest desire to serve the Lord in mission work. He never wavered from this goal for his life. He has shown through constant and hard study that he is a capable and well-qualified missionary.

Marvin excelled in his scholastic work. His school years are marked with proficiency in all lines of study. In order to accelerate his studies during the war years he combined his senior year in high school with his freshman year in college. In McPherson College, Marvin participated in numerous activities besides carrying a heavy academic load. His active participation in and fine guidance of the recreational council benefited the whole student body by providing wholesome recreation for all. He was active in the religious groups, Student Christian Association, Student Ministers and College Brethren Youth Group. With all the extracurricular activities, Marvin never failed his studies. He maintained a strict discipline and schedule which many times found him burning the midnight oil.

In 1948 Marvin married his college sweetheart, Dorris Murdock, whose home was Grundy Center, Iowa (Ivester church). Dorris and Marvin made a fine Christian couple, helping each other in many ways to grow in Christian maturity. Marvin and Dorris taught for a year at Friend, Kansas, before Marvin entered Kansas University Medical School. While at Lawrence, they worshiped in the Lone Star congregation and Dorris taught school. Hard work and diligent study gave Marvin his medical degree in the class of 1953. His internship at Wesley hospital in Wichita, Kansas, was a period of further practical medicine during the year of 1953-54. This was a year of great joy to the Bloughs, since Susan Leigh came to bless their home and to make it more complete.

Years of great achievement have now been crowned in this call by church to spend their lives in Af as medical missionaries. The L has a place for these fine folks work his vineyard. The years sp in preparation have equipped th to serve him better in the years come. Marvin's efforts and his g desire to serve him have opened door. There is now going to the A can field one of the finest devo men I know. His skills will be gr ly welcomed and his tireless ener well received. God bless this couple in the work of thy Kingd May we here at home be as faith in our stewardship. They need prayers, our support and our couragement that the work may on.

Note: The Bloughs left for Nig in July 1954.



Martha Dorris Murdoc Blough

Mrs. Joe Studebaker
Albuquerque, New Mexico

AND now Susan has the ha Wakes up laughing ev morning!" Nothing so typi the real Dorris Blough as this st ment describing the maternally herited antics of their cheris toddler. Perhaps it is that unquen able spirit of optimism and an in ent sense of determination that had the greatest influence in ca ing this young mother to the mis

ld alongside her doctor husband
d infant daughter.

Martha Dorris Blough, the young-
t of three girls, was born Aug. 3,
27, to Mr. and Mrs. John Murdock
Statesville, N. C. Of this early
me Dorris remembers little for
hen she was two the family moved
the rich farm country of Iowa
here her parents and only brother
ill live.

Dorris grew up knowing the value
honest labor. She insists her
rents' philosophy concerning the
ties and chores assigned the girls
as one of work, work, work, and
hen the work was completed to
ay with the same abandon and
gor applied to less pleasant tasks.

Her church activities were com-
rable to those of her school life as
e took an active part and con-
ibuted much to the young people's
ganizations. The close relationship
the church of her childhood to the
urch of her youth is interesting for
was a little Quaker church that
as home to Dorris until the age of
ne when the family began attend-
g the Ivester Church of the Breth-
n, Grundy Center, Iowa. Two years
ter she accepted Christ as her
vior and was baptized.

Dorris was among those fortunate
rls whose parents were alert to see
e worth of our church camps and
r eleven years she attended camp
ch summer. As the years marched
so marched Dorris to camp each
mmer, eager and enthusiastic,
ways contributing to the life of the
mp and generously lending her
cal talent to the spirit of the camp.
Though her years in McPherson
llege may have been the formative
ars in her spiritual thinking it was
e golden flame of inspiration in-
rent in our Brethren camps that
ed her with zeal and determination
at nothing could deter her from
fering her life on the altar of
rvice to others and finally welded
e link that was to take her to the
ission field.

In 1946 she worked at the Wenat-
ee labor camp. The cherries she
nned for relief were among the
sser of the summer's experiences
at were to be instrumental in
aping her life for the years ahead.
the congenial atmosphere of
mple living, the multiple opportu-
ties to serve others and the ex-
ange of mutual aspirations and
ngings so characteristic of camp
e she found within an increasing
sire to yield herself to a life of
rvice.

But it was not until the Salina
ace institute and work camp in the summer of 1947 that the nebulous dreams of a greater goal began to crystallize into something more tangible. The writer remembers something of the spirit of that particular camp, the sacredness of an all-night prayer vigil when self became lost in the infinite vastness of God's greatness, the feeling of unity with the Creator as selfish desires were sublimated in a compassionate desire to minister to the needs of others when spiritual leaders of the church directed the thoughts of the campers to the vast channels of service opportunities challenging the youth of today.

At the Salina peace institute she surrendered her life on the altar of service. Though still undetermined as to what specific aim should be her goal in life she knew the only real satisfaction possible would be in complete full-time service.

It is hard to name those who contributed to this decision in her life but credit must be given to two in particular who influenced her greatly in her camp life, Rev. Ross Noffsinger and Rev. Earl Frantz, who laid the foundation of Brethren doctrine and pacifism so firmly in her mind.

Cupid's dart, aimed with daring accuracy, first pricked her heart in her freshman year at McPherson College, when Marvin Blough invited her to be his guest at the student ministers' picnic. From this casual invitation their friendship ripened into an enduring romance. Early in their courtship this fine young couple formed the habit of having morning devotions together. Such a tie was to cement their relationship as nothing else could do and this habit of morning devotions was soon to become a vital part of their married life. For on June 5, 1948, less than two weeks following their graduation from college, Dorris and Marvin were married in the Ivester Church of the Brethren.

The first year following their graduation both Dorris and Marvin taught. In the fall of 1949 Marvin was admitted to Kansas University Medical School. The next three years Dorris continued in the teaching profession and augmented the family income each summer by engaging in secretarial work. During his last year in medical school she forsook the classroom for her summer secretarial work. To complete his medical work it was necessary for Marvin to spend two of these years at the University of Kansas hospital in Kansas City. During this time Dorris directed the church choir there, generously lending her God-given talent to the work of the church.

In 1953 the Bloughs moved to Wichita, Kansas, where Marvin took his internship. And here the family mode of living assumed a new interest as they looked forward to the arrival of Susan Leigh, born Aug. 4, 1953.

At the Ocean Grove Annual Conference this summer the dream of many years crystallized into reality when the church consecrated this couple as missionaries to Africa.

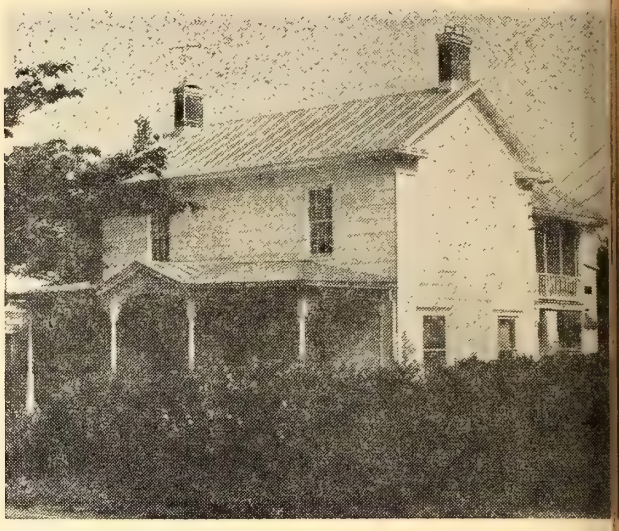
The church in Wichita, where they have been members for the past year, are "adopting" Susan; likewise they will assume Dorris' work budget. It seems fitting that the Ivester church, where she was baptized and where she was married, should accept the responsibility of her salary. These churches are privileged and proud to have a part in the mission program of our church and feel honored to have representatives on the Africa field.

The steadfast faith and dedication with which Dorris and Marvin face the future, serenely confident of God's leading in this missionary challenge, is best expressed in an excerpt from a recent letter. "We are taking Susan's 'little brother' with us. He will join us there in November."



Mrs. Nettie Weybright and the R. H. Millers visited the India mission in the spring and spent some time at the mission home in the mountains, Prospect Point, near Woodstock School for children of missionaries. Here they are being served tea by the caretaker of the home

Another Milestone at the Midland Church



MIDLAND is the first congregation of the Church of the Brethren built east of the Blue Ridge Mountains in Virginia in 1883 by appointment of the district meeting. Elder Issac Long, S. A. Shaver, Daniel Baker (grandfather of the present pastor) met in the Midland schoolhouse with forty members and organized the church. Bro. Issac Long was elder in charge.

On Dec. 26, 1894, the membership decided to divide the territory into three congregations. The committee appointed made the dividing lines out of which three churches, Valley View near Nokesville, Cannon Branch near Manassas and Midland developed. The meeting was presided over by Elders Brower and J. P. Zigler and the churches of Cannon Branch and Nokesville were fully organized.

For many years the church progressed under the faithful guidance and unfailing efforts of Elder John A. Hinegardner, who was called to the ministry in 1913 and to the eldership in 1917, Bro. A. W. Long and many others. Out of this congregation have gone a number of ministers who have served the Brotherhood faithfully.

The original Midland church building still stands with some minor improvements and a well-kept cemetery adjacent.

The Midland church progressed farther in the calling of Wm. Harold Garner in the summer of 1951. His work was satisfactory and they felt it was well to call him back another year. During his second summer the church felt the need for a full-time pastoral program. As the result the council decided to include in the budget a pastoral program. Bro. Harold Garner consented to remain until a pastor could be procured.

Beginning Jan. 1, 1953, negotiations began between the local ministerial board and the Rev. J. E. Dettra. The change was made as of June and Bro. Garner resumed his studies at Bethany Seminary.

A home was purchased in Midland in February for the parsonage of the church. A complete renovation and addition was made under the supervision of the building committee, Bro. W. J. Andes, chairman. Building was completed and the present pastor moved in June 12, 1953.

A dedication service was held July 26 at 2:00 p.m. with Bro. Ora DeLauter, executive secretary of the Southeastern Region, bringing the dedicatory message. Elder John Hinegardner presided. Other ministers participating on the program were Brethren A. W. Long, W. D. Nolley, J. E. Dettra, O. R. Hersch and David Gregory.

An all-day service was held with lunch served on the grounds and after the dedication service the parsonage was open to members and friends of the church. Among those attending were people from West Virginia, Virginia, Maryland and the District of Columbia.

The present parsonage is an asset to the congregation and the pastoral program is meeting the needs of the congregation.

• • •

The issue of the Gospel Messenger for Nov. 13 will have a home mission emphasis, looking toward the Home Mission Offering on Nov. 21.

Missionary Education

Continued from page 21

TRAINING AND COMPREHENSIVE MISSION BOOKS

Missionary Education in Yo Church—Harner and Baker, $1.. *Missionary Education for the Jun High School Age*—Griffiths, 5 *Friends With All the World*—W ker (missionary education of ch dren), $1.50; *Forward Through t Ages*—Basil Mathews, $1.50; *Outline of Missions*—John Aber $2.00.

World Day of Prayer

The World Day of Prayer is to observed on Feb. 25, 1955. Chr tians in all lands will again be d voting this day to prayer and inte cession in behalf of the chur throughout the entire world. T 1955 theme is Abide in Me, Jo 15:4.

Groups of women in their lo churches and also in co-operati with women in neighboring deno inations will want to plan for t day of prayer. The adult progra and the children's program ha been prepared and will be availab upon order from General Brothe hood Board, Attention Missiona Education, 22 S. State St., Elgin, I

Family Retreat: 55 Couples Ren Their Marriage Vows is the title a 10c loose-leaf mimeographed r port of the type of family retre now being sponsored in Californ as part of the Catholic Family Li strategy. It is reprinted from Tir magazine. This type of retreat cou be sponsored by any local churc Order from the General Brotherho Board, Attention Family Life Dep 22 S. State St., Elgin, Ill.

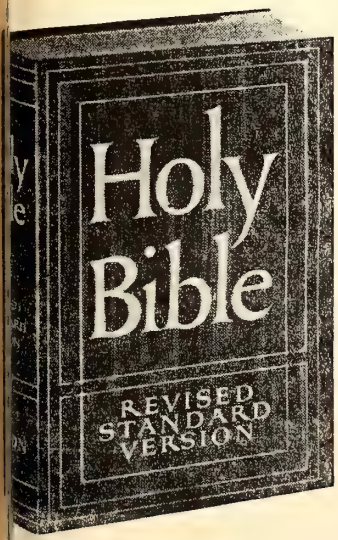


Seasonal Greetings

On the following eight pages are listed carefully selected items which would be appreciated by all. Books, Bibles, New Testaments, Greeting Cards and other items with the Christmas emphasis of the season lend themselves to making this the happiest season of the year. It is impossible to list all the merchandise available to you through your Publishing House and we would appreciate your inquiries for additional Christmas Gift items. It will help us to serve you better if you place your orders early.

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

BIBLES



Revised Standard Version

Children and youth will have a new appreciation for the Bible when they use the Revised Standard Version for it is written in the language they know and understand. The thoughts are presented in paragraph form making the meaning easily understood.

Now available in a variety of bindings

Size 5½ x 8¼ inches

No. 3800 Bound in Buckram. Printed in clear, legible type on fine Bible paper; beautiful jacket. **$6.00**

No. 3807 Genuine leather binding. Same page size and type as in No. 3800. Gold stamped; red under gold edges. Black or red leather, **$10.00**
White leather, **$12.00**

Illustrated Edition (for Children)

Size 5½ x 7¾ inches

No. 2803 Black Sturdite, Morocco grained limp binding, red edges, round corners, genuine gold stamping on spine, three-color presentation page, individually gift-boxed in maroon and gold. 12 maps in 6 colors; 12 illustrations. **$3.50**

No. 2807X Genuine leather, gold stamping, India paper **$9.00**

Name imprinted on cover in gold foil **.50**

Large Text Bibles



For those who appreciate a large readable type, the three Bibles listed below are excellent. Printed on a high grade Bible paper, or "Micropake" India paper. Self-pronouncing. Size 5¾ x 8 11/16 inches. All have presentation page, family record and maps. Bible paper edition 1¼ inches in thickness.

No. 1800—Black cloth, red stained edges, two-color dust jacket. Ideal for teachers, ministers, and for church and school libraries. Bible paper. **$6.00**

No. 1801—Imitation leather, limp (no overlap), red under gold edges. Bible paper. **$8.00**

"Micropake" India Paper edition, only ¾ inches in thickness.

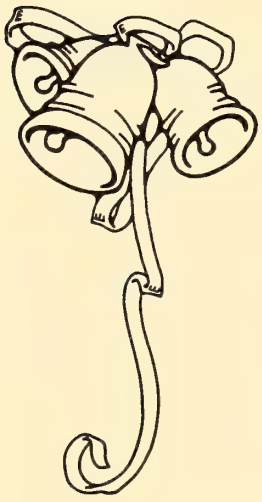
No. 1841X—Genuine leather, limp, paper lined to edge, gold edges, GIFT PAK **$16.00**

Zipper Bibles

No. 1215XZ—Blackface, Gem type—pocket size, 4¼ x 6¼ inches—India paper—maps and presentation page—French Morocco binding. **$8.00**

No. 1712CZ—Teacher's Reference Bible—Blackface Minion type—concordance—presentation page—family record—Biblical information section—atlas and maps—French Morocco leather binding—size, 5 3/16 x 7 ¾ inches. **$7.25**

No. 1812CRLZ—Teacher's Bible—Bourgeois type—reference—concordance—red letter—presentation page—family record—Biblical information—atlas and maps—size, 5 9/16 x 7⅞ inches. **$8.00**



For the Bride

No. 1103X—White satin, padded covers, gilt edges. India paper. Pocket s… With marriage certificate and presentation page. **$…**

No. WA346—White Moire silk, padded covers, gilt edges. India paper. Marri… certificate and family record. **$…**

No. W1301—Blackface Ruby type, self-pronouncing. Bound in flexible white lea… eroid (washable). Size, 3½ x 5⅝ inches, ⅞ inch thick. Special preser… tion case. **$…**

No. W1301MC—Same as No. W1301 with marriage certificate and family rec… White Testament. **$…**

No. W01—Flexible white leatheroid (washable), round corners, gold edges, g… stamping. Blackface Minion type, pronouncing. Pocket size, 2½ x … inches. Gift box. **$…**

Collins Reference Bible

Size 4⅝ x 7 1/16 inches, 1¼ inches thick

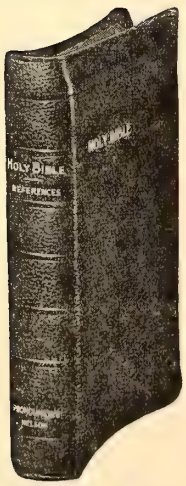
No. CS91—Self-pronouncing, Bible study helps, combined concordance and dicti… ary, maps, illustrations, presentation page, and family record. Bound … French Morocco leather, flexible, overlapping edges, gold stamping, … bon marker, boxed. **$…**

No. CS91RL—Same as above with words of Christ printed in red. **$…**

King James Edition

For

GIFTS or AWARDS



No. 212 Special Bible leatheroid divinity circuit binding. Size 5 x 7¼ inches. **$1.25**

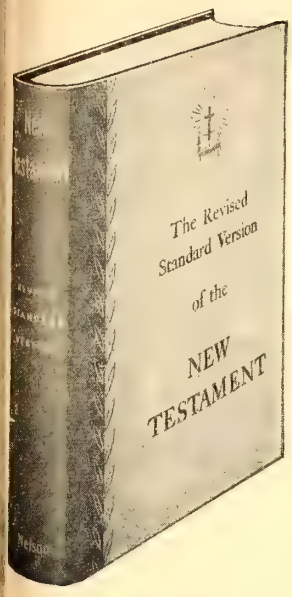
No. K Bible with leatheroid divinity circuit binding. Red letter edition with maps and helps. Size 5 x 7¼ inches. **$1.75**

No. 3004 Bible with leatheroid divinity circuit binding. Concordance. Dictionary. Helps and maps. Size 5½ x 8 inches. **$3.00**



NEW TESTAMENTS

REVISED STANDARD VERSION



Gift Suggestions

Size 5 x 7¼ inches

No. 800—Bound in blue cloth to match the two-volume set of the R.S.V. of the Old Testament. **$2.50**

No. 800P—Same as No. 800 with Psalms. **$3.00**

No. 700—Bound in blue paper cover, cut flush. **$1.25**

Printed on fine Bible paper

No. 850—Leatheroid, Morocco grain, limp, red under gold edges. **$3.00**

No. 853—Genuine leather, Morocco grain, limp, red under gold edges. **$5.00**

No. 853P—Same as 853 with Psalms. **$5.50**

Pocket size (4⅛ x 6¼ inches)
Printed on India paper. Only 5/16 inches thick.

No. 990X—Leatheroid, limp style, red under gold edges. **$4.00**

No. 991X—Genuine leather, limp syle, red under gold edges. **$5.00**

Vest Pocket Size (2⅞ x 4¾ inches)
Printed on fine Bible paper

No. 601—Flexible, leatherette, square corners, cut flush. **.75**

No. 611—Blue cloth, boards, colored jacket. **$1.25**

No. 603—Genuine leather, Morocco grain, limp, amber edges. **$2.50**

No. 605—Genuine leather, Morocco grain, overlapping covers, red under gold edges. **$3.50**

No. 609—White leatheroid (washable), limp binding, gold edges. Marriage certificate. **$3.00**

Printed on India paper. Only 5/16 inches thick

No. 690X—Leatheroid, limp style, red under gold edges. **$3.00**

No. 691X—Genuine leather, limp style, red under gold edges. **$3.75**

No. 692X—Genuine leather, overlapping covers, red under gold edges. **$4.25**

No. 698X—White leatheroid (washable), limp style, gold edges, Presentation page. **$3.50**

Gifts that Inspire Evening Devotions



Prayer Nite Light

$3.95 each

Just right for the child's room or nursery. Safe, durable plastic of the non-breakable sort. Hand painted in ten colors.

Provides just enough light. Inspires the young to say their bedtime prayers. Attractive to look at day or night. Appeals to boys and girls alike. Six-foot Underwriters approved electric cord. Push-button switch. Overall size 7½ x 8½ x 2 inches. Boxed. Order No. V5540.

Children's Pictures

$3.00 each

Irresistible . . . lovable little tykes that will entwine themselves around your heart and the hearts of your youngsters. Glass face on the picture to protect the delicately colored print. Size, 8 x 10 inches. In colored gift box to match subject. Order by number.

M3250 Boy—Bless Us All

M3251 Girl—A Child's Prayer

Note: Same subjects available in size 13 x 17 inches. **$5.95 each**

"Sunshine Line"

CHRISTMAS GREETING CARDS

Make your selection from the excellent variety of cards which we have available. These cards have been selected to provide a wide range of designs along with the Christian emphasis. You will be pleased with the sentiment expressed on each card.

G8704—Nativity Parchment, sixteen folders, each with verses from the Gospels **$1.25 box**

G8954 — Christmas Bells, fourteen folders, printed in five colors, lined envelop, Scripture texts **$1.25 box**

G8854 — Same as G8954 without Scripture texts **$1.25 box**

G8504 — DeLuxe Variety, twenty-one exclusive cards, carefully selected to meet a wide variety of personal requirements in a Christmas Greeting. Bible verses **$1.00 box**

G8604—Same as G8504 without Bible verses **$1.00 box**

G8554—DeLuxe Feature Assortment, twenty-one Scripture-text folders. Every design different. Quality at low price. One features Sallman's "Head of Christ" **$1.00 box**

G8104—Children's Assortment, twelve folders, printed in six colors. Excellent for teachers to send to members of their classes. Scripture. **$.65 box**

G8304—12 Folder Christmas Assortment, economically priced yet printed in six colors with embossing and die cutting. **$.65 box**

Special Christmas Napkin Ensemble, 36 luncheon-size napkins and 12 matching place cards **$.65 box**

Write for special quantity prices for resale

CHRISTMAS GIFT WRAPPINGS

These gift wrappings will help you send the message of Christmas cheer and Christian good will to your friends and loved ones. Order enough for all your gifts.

G8043—Sixteen large-size sheets—one 20 x 30 and one 20 x 15 in each of the eight designs. (four religious and four general), and 64 gummed matching seals. **$1.00 box**





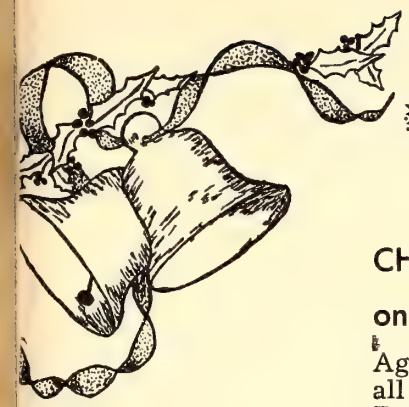
THE CHRISTMAS STORY

It's both a book and Manger Set!

The book has large 8½ x 11 inch pages. Spi plastic binding, easy to read. It tells the Nativi story in such a charming way that the young w remember it. A sixteen-piece Manger Set in f color makes the Christmas story come to life. large 17 x 11 inch, four-color background, with fol ing floor and roof, about which the Holy Fami Wise Men, shepherds, and animals can be group is included.

No. V4160 The Christmas Story **$1.**

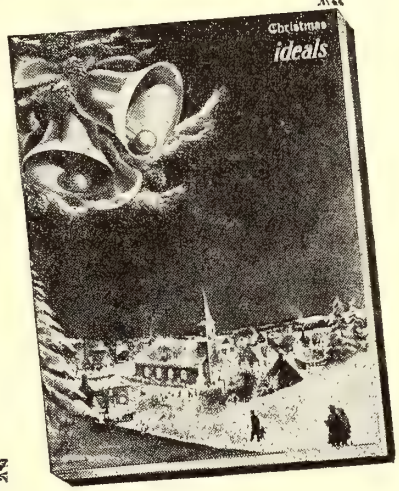
Free catalog of Christmas Cards and Gifts availale upon request.



CHRISTMAS IDEALS

only $1.25 per copy

Again this year this inspirational book will delight all who receive it. A perfect gift to send to Friends-Relatives-Neighbors-Pastor. Mailed direct for you with a gift card enclosure. Send mailing instructions with your order.



GREETINGS AT CHRISTMAS

40 colorful pages—size 5⅜ inches x 7¼ inches. Contains selected poems of the joyful Christmas season, art reproductions in full natural color, scriptural readings to add depth and significance to the rich experience of the Christmas message.

Only 50c per copy



WASHABLE PLASTIC BOOKS for tiny tots

A wonderful new series of "Little Books" especially designed in content and binding for small children. Pages are filled with full color, large pictures illustrating familiar stories and things to fascinate every little one. Each book has twelve pages including cover, all in full color. Every book can be wiped clean with a damp cloth. Order by title.

Each 25c

No. 2011 Prayers for Children

An inexpensive book of prayers for all occasions contains eleven simple and appropriate prayers for Morning, Evening, Playmates, Table, etc. Cover and pages lithographed in rich, full color. Size 6½ x 8 inches, pages and cover.

20c each, $2.00 dozen. 50 in box.

No. 2030 Songs for Children

Delightfully illustrated in full color with words and music of childhood favorites. Eight pages and cover, 6½ x 8 inches. Includes: Father, We Thank Thee for the Night; Jesus Loves Me; All Things Bright and Beautiful; Away in a Manger; etc.

20c each, $2.00 dozen. 50 in box.

"Betty and Bob" Gift Booklets 25c each

Four story booklets about God with the stories told simply and effectively to appeal to the very young. Sixteen pages in each book in full color. Size 5 x 8½ inches.

No. 2081 God Is Good
No. 2082 In God's House
No. 2083 Jesus Loves Us
No. 2084 We Give Thanks

Give Awards For Achievement

Children are quick to respond to recognition for a task well done. When the award carries a meaningful message it becomes educational. This series of books serves both purposes at low cost.



IDEAL AWARD *and* GIFT BOOKS *for 7- to 10-year-olds*

Little Folks PICTURE-STORY BOOKS

Bible-centered stories that have real value in the Christian training of the young. Each book presents twelve carefully and delightfully written one-page stories. Each story is illustrated with a full-page, four-color biblical picture. Ideal gift for Christmas, birthdays or any occasion.

Durable schoolbook style binding, printed in four colors, varnished for longer use. Size 5⅛x6¾.

A GOOD BIBLE STORY LIBRARY FOR TINY TOTS

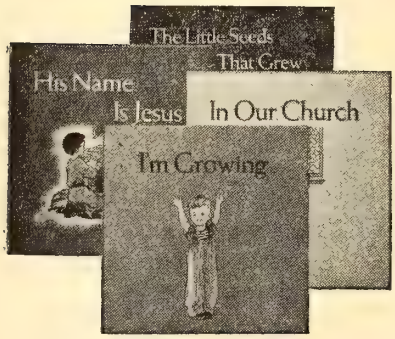
35c each. Any Four $1.25. All Eight $2.50

Bible Families	Bible Times
Bible Heroes	Bible Helpers
Bible Children	Bible Events
Bible Places	Bible Friends

ORDER BY TITLE



Good Books for Nursery Children



IN OUR CHURCH
HIS NAME IS JESUS
THE LITTLE SEEDS THAT GREW
I'M GROWING

These new books in the Westminster Children's Hour Library, written by Sara G. Klein, are planned to emphasize religious ideas appropriate for the three-year-old. This is a package item, consisting of four books of 36 pages each, 6⅞ inches square, illustrated in color, with durable laminated covers, banded together and priced at $1.49 for the set.



Christian Art Novelties
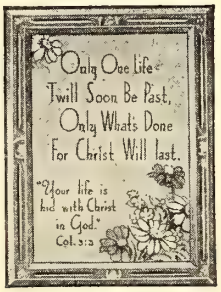






Round Mirrors

Colorful and attractive with Sallman portrayals of Christ on one side and a brilliant long-lasting mirror on the other side. Best quality material and workmanship. Will not discolor or pull apart. Yet, they are so inexpensive that all can use them freely as gifts, awards, etc. Size 2¼ inches in diameter. Order by number. **15c each**

V3300 Head of Christ
V3301 Gethsemane
V3302 Christ at Heart's Door
V3303 The Good Shepherd
V3304 The Boy Christ
V3305 Christ at Dawn
V3306 Jesus, the Children's Friend
V3310 Follow Thou Me
V3312 Christ Our Pilot
V3313 Teach Me Thy Way



No. 155



No. 157

Plastic-Framed Motto and Pictures

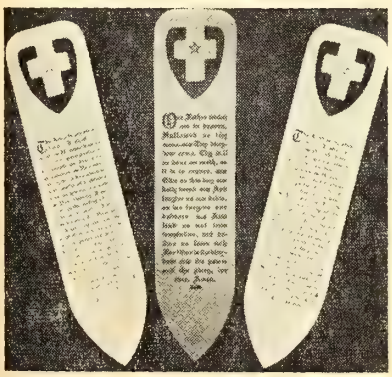
Nonbreakable—lighter than glass

13 Subjects **15c each**

These frames sparkle and really look expensive. Neat back with combination easel and hanger permit use on wall or on tables, desks, etc. Size 2¾ x 3¾ inches.

Order by number.

P3400 Head of Christ
P3401 Gethsemane
P3402 Christ at Heart's Door
P3403 The Good Shepherd
P3404 The Boy Christ
P3405 Christ at Dawn
P3406 Jesus, the Children's Friend
P3409 We Would See Jesus
P3410 Follow Thou Me
P3411 The Lord's Supper
P3412 Christ Our Pilot
P3413 Teach Me Thy Way
P3430 Motto



Bookmarks . . .

Gifts or awards that children use and appreciate.
Celluloid Bookmarks with a motto or scripture on each one. Available in many combinations of colors. Red, Green, Blue, Yellow. **$1.00 dozen**

Woven Bookmarks each mounted on a card with envelop. A wide variety of sentiments available. Order by title. **$1.00 dozen**

The Lord's Prayer
On Earth Peace
The Golden Rule
God So Loved
91st Psalm
Lead Kindly Light
Away in a Manger
Hark, the Herald Angels—
I Heard the Bells—
Ten Commandments
The Beatitudes
The 23rd Psalm

MY NEW ADDRESS IS . . .

Name .....

R. D. or St. .....

P. O. ..... Zone ..... State .....

Help us to keep your Gospel Messenger coming by reporting any change in address promptly. **Please do not remove old address.**



BOXED GIFT ITEMS



Dot-to-Dot Bible Drawing and Coloring Books

No. 5003 Three big books, 8½ x 10 inches, bright covers in full color. 16 interesting pages, and a box of 8 quality crayons. Follow the dots to finish the story and color the completed picture. Bible animals—Bible children—Bible Heroes — All in beautiful box. **$1.00 box**

Bible Story Books to Color

No. 5002 Sturdy, full color, varnished box, size 8¼ x 11 inches. Contains three books, with covers lithographed in bright attractive colors and a box of eight quality crayons. Each book has 16 pages of big Bible pictures in bold lines with a minimum of detail presenting some of the best known Bible stories. Sufficiently simple for the small child. **$1.00 box**

Sewing Card Assortment

No. 5001 Appealing cards in full rich colors, punched, ready for lacing, depicting a familiar Bible story. Contains six cards on heavy board, size 7½ x 10 inches, and six bright colored 44 inch strands of tipped yarn for lacing. Colorful varnished box. **$1.00 box**



Bible Story Interlocking Jig-Saw Puzzles

No. 5004 Each puzzle has 19 or more interlocking pieces with different colored backs on extra heavy board. The face is heavily varnished to protect the brightly colored Bible pictures. The box contains three, 8¾ x 10½ inch puzzles. Feeding the Multitude—Good Samaritan—The Nativity. The gift box has on the top a full color illustration of the Good Samaritan. **$1.00 box**

BRETHREN PUBLISHING HOUSE . . Elgin, Illinois

Church of the Brethren
Gospel MESSENGER
NOVEMBER 6, 1954



Courtesy of Children's Book Council

In MANY American homes every week is Book Week. These homes do not need an attractive poster or a special emphasis to introduce them to the "wonderful world of books." But in so many other homes whole families have become listeners and viewers; they know how to watch but they have almost forgotten how to read. Parents are the key persons in recapturing the delights of reading. Book Week provides an opportunity to open the treasures that children enjoy, to review familiar stories, to learn from informational volumes, to discover poetry that opens eyes and hearts to new meanings —and to enjoy the imperishable riches of the Bible. Let's read in order to prove what the psalmist wrote: "The unfolding of thy words gives light; it imparts understanding to the simple."

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

Contributing Editors

A. G. BREIDENSTINE .... Lancaster, Pa.
JAMES H. ELROD ... Kansas City, Kansas
MRS. DWIGHT ENBERG .. Champaign, Ill.
DEAN L. FRANTZ ..... Mt. Morris, Ill.
JOHN C. MIDDLEKAUFF, Huntingdon, Pa.
LELAND A. NELSON .... Modesto, Calif.
LUCILE LONG STRAYER .....
..... North Manchester, Ind.
MURRAY L. WAGNER ..... Troy, Ohio
GLEN WEIMER ..... Arlington, Va.
LEVI K. ZIEGLER ..... Martinsburg, Pa.

THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Norman J. Baugher, General Secretary, and the Brethren House, Earl H. Kurtz, Manager, 16-24 S. State St., Elgin, Ill., at $3.00 per annum in advance. Life subscription, $50, husband and wife, $60. Entered at the post office at Elgin, Ill., as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

NOVEMBER 6, 1954

Volume 103 **Number 44**

In This Number . . .

Editorial—
Let's Read 1
Blueprints for Tragedy 5
"Bound in the Bundle of the Living" .. 5
Kingdom Gleanings 16, 17

The General Forum—
If the Bible Is to Speak . . .
Lucile Long Strayer 3
The Responsible Society. Charles P. Taft 6
A Man's Work and a Man's Soul.
Kermit Eby 8
Suddenly It's Autumn (Verse).
May McDowell 9
Prayer for Peace (Verse).
Marlys Blough Swinger 10
Recent and Forthcoming Books.
Ora W. Garber 11
Disciples, Not "Joiners." 11
More Time for Christmas,
Nigel Tudor-Craig 12
The Family Counselor 14
Reviews of Recent Books 15

News and Comment From Around the World 18

Brethren Service—
The United Nations and You.
Martha and George Heeter 20
1955 Seminars 21
Material Aid Needs 21
Positive Leadership in Race Relations . 21

The Local Church—
Evangelism and the Church School.
John H. Blough 22
Christmas Materials 23

Our Mission Work—
India's Church Women at Jalalpor.
Joy Fasnacht 24
Gerald A. Neher. Dean Neher 25
Lois Yoder Neher. Mary Ellen Yoder .. 26

READERS WRITE . . . to the edito

The Gospel Messenger welcomes letters commenting on editorials, articles and ne
Letters should be brief and brotherly.

Through Every Issue

It is our habit to read through every issue of Gospel Messenger—reading most of the letters under Readers Write, the editorials, several of the splendid main articles, many of the Kingdom Gleanings, Around the World items, and part of the obituaries and news from the church correspondents.

Last spring, my wife and I made our first visit to the Publishing House and Messenger office, and were most favorably impressed by the spirit and efficiency we found there.—Shelburne S. Sanger, San Diego, Calif.

Should Be in Libraries

For sometime I have felt that the Gospel Messenger should be in the libraries of the United States, along with other religious and church periodicals.

I presume that libraries do not pay subscriptions for such magazines, but if so, I think they would buy the Messenger as quickly as some others I've seen.

I would encourage the Brotherhood Board to expedite circulation of the Messenger in libraries if it is deemed wise.—J. R. Jennings, McFarland, Calif.

Recalling Sixty Years

Letters have come to say that friends are remembering that Oct. 16, 1894 was the date our first missionaries sailed from New York to go to India. There are more letters than I can answer now. May I send replies in the Messenger?

One asked how many were in that first party. There were three persons: they were Wilbur B. Stover, his wife, Mary Emmert Stover, and Bertha Ryan, who later married Harvey Shirk. Wilbur was twenty-eight years old, Mary and Bertha were twenty-three, Mary one month older than Bertha.

Another asked if Wilbur and Mary married just before going? Wilbur, my husband and I, for I am Mary, were married June 29, 1893.

Were we acquainted with Bertha? We met at the Meyersdale Conference in June 1894, where we were appointed to go to India. Then we met at the church service in Philadelphia on Sunday before we sailed, were together on Monday to New York, and left on the boat at 10:00 a.m. on Tuesday, Oct. 16.

That was sixty years ago, but seems like a short time. Wilbur passed away in 1930, Bertha in 19
I alone am left of the three perso
I send my good wishes to all w
have written to me and to all w
have not written. God bless you
—Mrs. Wilbur B. Stover, Porte
ville, Calif.

Messenger for New Members

You may be interested to kn
that the church here has decided
send the Gospel Messenger to all
men that are in the service from t
church. They have also decided
give each new member one ye
subscription of the Messenger.
will begin this with the renewing
subscriptions at the beginning
November of this year.

We feel that you are doing a v
fine job with the Messenger. Y
editorials have been down to ea
and have touched on some of
"heart-beats" of everyday Christ
living. The articles on the Wo
Council have been "sight lifting.
Melvin S. Ritchey, Milledgeville,

She Is Searching

I feel compelled to write
comment apropos of the art
which mentioned Jane Russell
couple of weeks ago. We
intimately acquainted with one
the original officers and organiz
of the Hollywood Christian gr
which receives so much public
some of it critical.

Because they are a Christ
group they feel they must welc
all who desire their fellowship,
doing so presents problems.
friend says that everywhere t
go they are asked, "How do
explain Jane Russell?" Their
swer is, "We don't explain l
except to say that she is search
If you do not approve, pray
her." Miss Russell herself conte
that her professional life
religious life are entirely sepa
and that one does not need
interfere with the other.

While we cannot agree with
contention, we can give credit
her searching, and perhaps she
making greater strides in Chris
growth than we realize; e
greater strides than some of us
feel secure in our protected l
to the point that we have ceas
search for better answers. If
do feel secure, then surely we
the very individuals who are n
free to pray for others who
searching.—Gorda Ott Hoobyar,
Francisco, Calif.



American Bible Society

F THE BIBLE IS TO SPEAK...

it cannot be read in the same manner as a newspaper or magazine; its truths are revealed only to those who read with a quiet mind and an attentive heart

ile Long Strayer

LIKE to recall the time when I listened to John Kieran identifying Shakeare quotations on a radio gram for Clifton Fadiman. d Mr. Fadiman, after Mr. eran had located one after other without the slightest itation, "How *do* you do it?" lied Mr. Kieran, "Oh, I just e 'em, and so of course I ember 'em."

here are many approaches to le reading and almost all of m have their value. But one which more of us might d in our teaching of it cerly is suggested in the above y. Why should not people e the Bible stories and so ember them? Of course, ple ought to read the Bible and we can give dozens of good reasons why. But I doubt if any is more powerful to keep people really studying the Bible than the one the psalmist mentioned: "O how I love thy law."

Why do not more people love to read the Bible? I think one reason is that they go to it expecting the kind of material they find in newspaper or magazine and expecting further to understand it by the same kind of reading they do in newspaper or magazine. Naturally they are disappointed. The Bible differs from such reading material and, in particular, the early Old Testament narratives differ. The suggestions I am about to make concerning those differences are neither new nor original, but I find in my teaching that many people have not stopped to think about them.

Often when we try to point out characteristics of Old Testament narratives, we suggest that the student turn to Genesis 24 and read the story told there. It is an incident complete in itself and serves admirably to illustrate some of these qualities. If you read this story with attention to the sentence structure, you may notice the first word in each verse. Most of the verses begin with *and,* and when the *and* does not appear, a *but* or *for* is used. Of the sixty-seven verses of this chapter, only seven do not begin with a co-ordinating

conjunction. (*Then* comes close to giving the same effect, and if you count it, the number is further reduced.)

Using this for a cue, you may notice further the way the sentences move. Generally speaking, they are compound sentences or else simple sentences the second of which follows the first with an *and* or a *but* for the first word, so that the effect is the same. It certainly is not true that there are no subordinate clauses in these early stories. It is true, however, that the number of such clauses is proportionately much smaller than in the material we ordinarily read or in ordinary conversation.

And what is the effect of this? The minute almost anyone stops to think about it, he can give the correct answer. It slows down the action of the story. You simply cannot get through those leisurely, slow-moving sentences in a hurry. And if you try, you will have only an overwhelming sense of frustration. You cannot read the Bible in a hurry. You were never meant to and the very movement of its sentences forces you to relax and read quietly and thoughtfully. If you will not do that, the Bible will not speak to you.

This quality of sentence structure which is so obvious in the early Old Testament stories appears elsewhere in the Bible. The parables of Jesus and the stories of his teaching and healing move in this same deliberate, unhurried pace. Some would say that the shadow of the Greek world, with its highly intricate sentence structure, falls upon our Bible only in the writings of Luke and Paul. This statement will hardly satisfy the careful Bible student, but it is useful for the average person who is learning to read his Bible. And while Luke is capable of turning out a sentence like the one that forms the introduction to his gospel (firmly complex although it is four verses long and with the independent clause buried right in the middle), it is interesting to notice that when he tells the parable of the good Samaritan or of the prodigal son, he falls into the very same kind of sentence structure that we find in the Genesis stories.

A second characteristic of early Old Testament Narratives is repetition. Again, Genesis 24 illustrates this excellently. We hear the prayer of Eliezer before the well which prepares us in detail for what will happen when Rebekah appears. Then Rebekah comes and the same story is told again as it is enacted in fulfillment of the prayer. And when Eliezer has been welcomed into Rebekah's family and has food set before him, he says firmly, "I will not eat until I have told mine errand." What follows? Does the author say, "And the servant told Bethuel and Laban everything that had happened"? By no means. We hear again every detail of his meeting Rebekah at the we

Surely you must have notic such repetition elsewhere. Pha aoh repeats his dream befo Joseph, although we alrea know it. Judah tells his fath what happened in the land Egypt and we have heard it b fore. How many times do Moses appear before Phara and say, "Thus saith the Lo God of Israel, Let my peop go"? It is like a refrain in t plague stories.

And what is the effect of su repetition? Obviously, here in the movement of the se tences, we have the action the story slowed. The ancie storytellers were not in a hur Why should they be? The stor they told were of the utm importance. These stories p served the history of their ra and the miraculous way which God dealt with the. When such important matt were involved, why should a one try to cut short the rec of them? Why not cherish a linger over every fascinati detail, hugging to the heart a

Continued on page 14



The Old Testa narratives are loved by thos who read then often enough t learn and pond the truth they contain

American Bi Society

EDITORIAL

Blueprints for Tragedy

CHURCHES deserve credit for sparking a campaign against objectionable comics, magazines and books—a campaign that is finally beginning to show results. Every alert citizen who gives more than a passing glance at a newsstand and every concerned parent who takes the trouble to examine many so-called "comics" know why a clean-up campaign is overdue. The rapid increase in juvenile delinquency and crime is definitely related to the abundance of materials dealing with crime, horror, sex and lust. Many of them are blueprints for tragedy.

Because we value the freedom of the press and fear the abuse of censorship, we have been reluctant to push for new restrictions even though these privileges have been abused by irresponsible publishers. And many persons are blissfully ignorant of the lengths to which a few publishers have gone in seeking profit from such publications. But at last the comic industry itself has awakened to its responsibility. Publishers have formed an association and appointed a former police magistrate to develop and enforce a code of ethics for the industry. He has promised that this kind of self-censorship will be based upon standards of good taste and "interpreted in the public interest."

There will still be need for parent-teacher and church groups to lift up the importance of using good criteria in selecting wholesome reading matter. Until a better code is developed the following seven questions, listed by citizens in Trinidad, Colorado, should be helpful. Concerning publications they ask:

"(1) Do they violate the Ten Commandments?

"(2) Do they excuse or make attractive criminal acts?

"(3) Do they present details and methods of committing crimes?

"(4) Do they tend to create disrespect for law, justice and the American way?

"(5) Do they display or contain vulgar jokes, gestures or dress?

"(6) Do they undermine the stability of the home?

"(7) Do they ridicule any religious or racial group?"

It is usually easier to get persons behind an indignant crusade than it is to enlist their support in constructive alternatives. The best answer to trashy and salacious literature can be found in most public libraries, for good books are available in almost every community. And most children, with the steady encouragement of parents, teachers and counselors, can be interested in good reading. They turn to comics partly because no one shows sufficient interest in better literature they might find. While we campaign to check the evil, let's work harder to make the good attractive.—K.M.

"Bound in the Bundle of the Living"

THIS poetic phrase occurs in the perfect gem of a short narrative recounted in 1 Samuel 25. While David was still the leader of an outlaw band he sought food from a prosperous shepherd at the time of the sheep-shearing festival. But Nabal, whose name means "fool," was no better than his name. He was an ill-mannered, selfish man who came to his untimely end because his drunkenness and inhospitality finally caught up with him. If it had not been for his tactful wife, Abigail, the whole household of Nabal would have gone down in a bloody contest with David's rugged fighters. Abigail, partly for self-protection, partly for David's own benefit, pleaded with the young warrior for forgiveness and mercy, even though she had no part in her husband's insult. To David she made this prophetic statement, "If men rise up to pursue you and seek your life, the life of my lord shall be bound in the bundle of the living in the care of the Lord your God."

That God is concerned to protect his own is a valid observation and it applies not only to the "Lord's anointed" but to all his children. David, in spite of his obvious shortcomings, was a man after God's heart, one whom the Lord loved. Yet Hosea learned why God loved also the unlovely, and Jesus used many an illustration to affirm that God cares for even the least among his children. The bundle of his care is reserved neither for kings nor shepherds nor priests nor prophets. Everyone can find security in the bundle of the living. All that is required is that we trust our lives in God's loving care.

To be reminded often of the eternal mercies of God should inspire his children to exercise mercy. Yet strangely, those who believe themselves to be most secure in their faith are often the least forgiving, the most vengeful, the quickest to make enemies. Like the hot-blooded David, they will retaliate with violence when their good intentions are blocked. Fortunately, there are still voices that speak for conciliation, for forgiveness and mercy. God never lets us entirely forget that we who have been forgiven so much must also become forgiving. Otherwise, we have no place in the bundle of the living.—K.M.

THE RESPONSIBLE SOCIETY

Charles P. Taft

WE AMERICANS are a responsible society. We are responsible in our religion. We have no state church or established religion, yet eighty-two per cent of us feel subjectively that we belong to a religion. Fifty-nine per cent of us are objectively recorded as members of organized church bodies. With all the deficiencies of church statistics, this has to be measured against ten per cent membership in churches shown in our first religious census 160 years ago in 1796.

We are a community responsible in social welfare. Free, independent, voluntary private social welfare agencies in a typical city like my own raise nearly $3,800,000 annually from a population of 750,000. That is from a beginning of organized giving forty years ago.

These private Community Chests, as we call them, and Councils of Social Agencies have educated the community leaders, all of them, in social planning. While we were slow to recognize parts of the public obligation, we now have had social security and public relief funds from state and nation for over twenty-five years. We give our poor people the best medical care there is and while medical care for people of moderate incomes is not sufficiently on an insurance basis, even here hospital care insurance is general and medical indemnity for doctors' bills is growing. Certainly the influence of Christians was widespread in securing all this.

We have had factory laws of high quality for fifty years, and compensation for industrial injury for forty years, in all states. We have an American minimum wage; we got rid of the twelve-hour day in steel and went to eight hours in 1923; and the forty-hour week is now general with all business and most public employment. Child labor on the farms is still a problem in some cases, especially amor migrants, but our progress outstanding.

We have substantial a effective public housing and no increasingly urban redevelo ment of slums and blight areas into new residence industrial uses.

I am not reciting these fac to boast, but to show that we a not, and probably never ha been, a *laissez-faire* capitalis Our regulations of business m surprise you. The Interst Commerce Commission regul ing railroads is seventy yea old and its effective control rates goes back to 1906. W made monopoly illegal in 18 and enforcement began activ in 1909. All these were feder In the states regulation of Pu lic Service Corporations beg in 1907 in Wisconsin and nation-wide now.

We have put a floor unc many farm prices and have effect a domestic buffer sto operation to insure a sou agriculture. All of this is twen years old and in some deta considerably older.

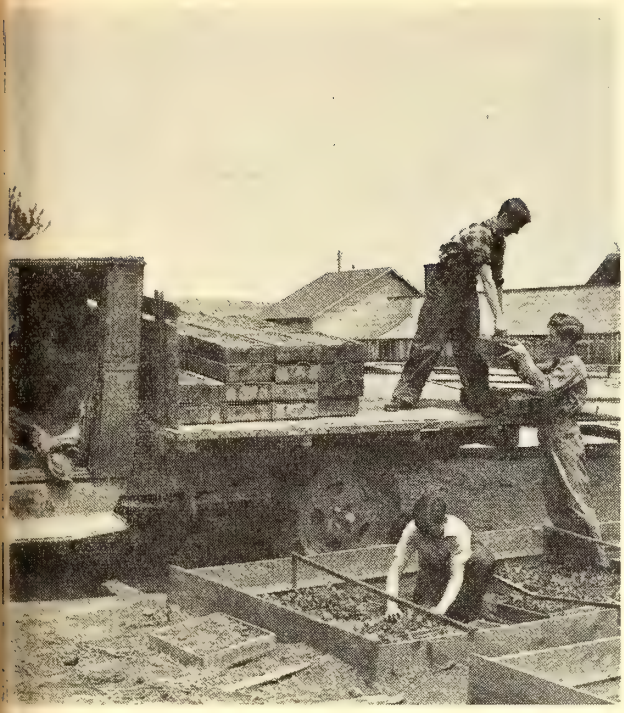
In nearly all of this legis tion and in its enforcement, h been evidence of strong refo instinct of Americans, oft indicated as "do-gooder." comes in large part out of religious and missionary ba ground.

I repeat, this is hardly *laiss faire* capitalism. There has b some exploitation of labor the past and sweatshop con tions occasionally, but they h not been allowed to go on long. The typical American been for fifty years the fact worker or farmer who sent children to college. We are m



Religious News Service

Many cities are making studies of their blighted or slum areas in order to redevelop them for new residence or industrial uses



High school and college students work during summer vacations and look forward to employment after their schooling is completed

U.S.D.A. photo by Knell

us small capitalists, with an tomobile and extraordinary bility.

Where then do we differ from urope in our feelings about ristians acting responsibly in ciety?

One important element is in e attitude toward government nership of any of the means production. We accept with- t much thought city owner- ip of the highways, the sewers, e water and the schools. ere are a few who think the vernment should not run the hools, that they should all be ivate, but these persons are re. The government running e post office is a matter of urse. But not telephones.

The hope for centralized plan- ng is widely held in our coun- , but without much of this histicated political under- nding that you cannot expect much from government. But ere is also a want of under- nding even here of the extent th us of private planning. The gan, "central planning or aos," is nonsense.

For instance, just after Colin ark, the Australian economist, d predicted our economic m last January, echoed by rious groups here, General Motors announced a billion dollar expansion program. This was not a publicity stunt. The program was based on months and years of study and research in the General Motors organization about the market possibilities, the families who buy cars, new or secondhand, trends in taste, etc.

When thousands of firms do this kind of planning, mistakes balance out, as the mistakes of a centralized government bureau do not.

Furthermore, the penalty for a mistake in a private business is prompt and severe: the business loses money and may fail; the man who made the mistake loses reputation and maybe his job. There is no such prompt penalty in government planning.

You may well say to me, "What has this lecture on economics to do with Christians in a responsible society?" But don't forget fifty-nine per cent of our people are listed as church members by denominations, and eighty-two per cent subjectively feel that they "belong to a religion." This economic culture I have been describing is the culture in which our lay people live, who are ninety-nine per cent of the church. The values in the culture are values by which we Americans actually live, or at least which we recognize as goals of life.

For instance, we live in a cult of effort; we believe in work. Youngsters, boys or girls in late secondary school or college, from every economic level, work in the summer. When they finish their education they expect to work.

They assume a competitive society, with the prize for courage and ingenuity in life and product.

Is this culture Christian? Many of our church people in business would echo what a French research man said in April, that this culture at its best is really a product of Christian principles. Flourishing only in Christian areas with some understanding of Christian morality, the system can only be maintained with a high sense of the moral responsibilities accompanying freedom.

Is this American business culture which I am describing as the setting for our religious life, a process of depersonalization, as so often claimed in these circles that now meet for our Assembly in Evanston?

This idea is the product of a very partial impression, in no sense a sound conclusion from the facts. It is the men in the study who have imagined this and said so. The careful observation and research in the field, begun by Elton Mayo at the Harvard Business School thirty years ago, and now spread to many of our great universities, challenges the conclusion. Security is in human relationships, almost irrespective of the possible monotony of operation. That monotony is an intermediate step which tends to disappear into responsible machine tending. There is almost no "unskilled labor" in the old sense in our country any more.



Carew from Monkmeyer

Kermit Eby

A Man's Wor
and a Man's Sou

The desire of the individual worker is to be treated as a human being instead of a commodity on the market

DURING the past summer a metal company in Michigan decided to liquidate its assets, that is, to go out of business. An official of the company was delegated to talk to the members of the CIO union organized in the plant concerning the liquidation. The Michigan CIO Council happened to take this man's speech down on tape.

The official could hardly control the glee in his voice as he announced that the company would liquidate not only its assets, but the jobs of workers along with the assets. It is because of you fellows, the official said in effect, that we are going out of business. You have too many old men puttering around the shop, and you make us keep them on because they have high seniority. You have given us too much trouble; why, every time one of your fellows wakes up on the wrong side of the bed, you have to strike! Well, this is it, boys. We are pulling out and leaving you high and dry because this company is responsible to its stockhold[ers] and not to you!

Later, in a meeting held d[ur]ing one of the last weeks in Ju[ly], union members were faced w[ith] a tough dilemna. They co[uld] accept company terms wh[ich], in effect, would eliminate [the] union altogether, with the pro[m]ise that, if they did so, the co[m]pany would stay open a wh[ile] longer, thus easing the la[y]off period and giving the work[ers] more time to find other jo[bs]. The other alternative open[ed] the workers was to refuse co[m]pany proposals, get laid off [im]-

diately and suffer company risals which would consist unfavorable publicity in state d local newspapers to the ect that "it was the irresponsi- ity of the union which caused company to go out of busi- ss."

Following heavy debate, mem- s voted to reject company posals, to retain their union mbership and to take the sequences of this action.

This situation illustrates the rt of the moral and economic ue which is at stake in any cussion of the trade union vement. The heart of the ation is this: these workers, e workers everywhere, did own their own jobs; rather, "job," or the employer who e them the job, owned them he financial sense, until such e as (1) the individual wor- could gain the financial dom to leave the company find another job; (2) the pany itself would dismiss workers because "the job" not need them any longer.

lthough the company official spoke so bitterly to the sville workers may certain- ave been talking out of turn, truthfully represented a y large and powerful seg- t of American management n he emphasized that the pany's first and primary gation was to its stock- ers, and not to the workers m it might accidently em- . In other words, the work- were at all times and under conditions, expendable.

is company official repre- d also (and more basically, aps, than he himself knew) kind of natural hostility h exists between the work- the shop and the foreman ndustrial official or time- man who is delegated to vise the worker. I say urally" because the dynam- f this mutual dislike exist d and outside the struc- of either company policy or union policy. It is a personal thing which has only indirect relationship to union obligations or job duties; it is rooted in the resentment of individual workers who know that—except for certain hard-won union guarantees—they can be hired and fired at will; it is rooted further in the resentment of supervisors who come heartily to dislike the fact that they must, by the nature of things, deal with human inertia and individuality rather than with machines.

Today it is quite fashionable in some academic circles—and in some church circles—to put a great deal of emphasis on the "friendly rapport" angle of management-union relationships. It is believed among such groups that amiable smiles and goodwill on both sides will solve almost any dispute which might arise. After all, runs this theory, labor and management have everything in common—they both want to see the factories kept running and jobs plentiful and goods being produced; there is no reason why they cannot solve their grievances and get together to work for the common goal.

In actuality, of course, no amount of bright smiles or psychology testing or friendly group dynamics has yet solved the schism between supervisor and worker. It might possibly be solved by giving the worker the feeling that he owns his own factory (that is, giving the worker ownership rights) or through the hard industrial fact of the automatic factory. The first alternative is not a likely possibility; the second is closer than we think. There is already a Ford factory in Cleveland which runs almost totally without workers and with only a few engineers and foremen to tend the master machines.

Now although automation may solve the worker-foreman dilemna, it will certainly give us no answers to unemployment any more than the invention of the cotton gin gave us answers to unemployment. Rather, like the cotton gin, and all following improvements in the industrial processes, automation will, for a time (perhaps for a long time) create a great deal more unemployment. The coming of automation means more than temporary or prolonged unemployment, however. It means that perhaps within our lifetime, the great dream of man—to use machines as slaves in order to liberate human beings from slavery—will be within arm's reach. And at the same time that this is possible, it is also

SUDDENLY IT'S AUTUMN

MARY McDOWELL

Suddenly it's autumn
And, summer is no more.
It seems like only yesterday
Frail spring was at my door!

Suddenly it's autumn,
The twilight of the year
When nature sheds her Joseph's coat
And dons another, drear.

How suddenly will autumn
Life's summertime embrace?
Perhaps before the look of spring
Has died upon my face.

Though suddenly comes autumn
In life or in the year,
How glorious its fulfillment!
Its memories, how dear!

possible for man to blow himself and all his kind from the face of the earth with the hydrogen bomb.

But specifically, in relation to the Protestant work ethic, the introduction of automation means startling things. It means revision of such time-honored concepts as "a fair day's work for a fair day's pay," of such long-used values as the idea that work for its own sake is good for man. If the natural courses of industrial production are allowed to go ahead and if automation is not aborted along the way, "by the sweat of his brow" will no longer apply to factory workers (and, for that matter, to a number of other population groups); rather, "by the creative use of his leisure." Hard, backbreaking drudgery will become the prerogative of people unlucky enough to be born into underdeveloped areas of the world, areas in which nobody thinks of work as glorious, but only as necessary.

This is one reason why we Protestants have often shown ourselves to be out of touch with working groups in this country. We have approached such groups from the implied standpoint that work for work's sake is glorious, and any average factory worker can tell you differently. Here, the difference between the psychology of a man who owns his own grocery store or his own gas station or his own farm and a worker who knows very surely that he is only hired out to work, in completely routine fashion, at somebody else's machine, is self-evident. To the former, work may indeed have an element of glory in it. To the latter, it is only a gruelling necessity.

Pride in ownership and pride in skill have almost been killed by the uses of the industrial system. But not even that system can kill it completely.

Certainly, both management and labor want to keep the factories running, the goods flowing and the jobs plentiful—but they want to accomplish these things for totally different purposes. When Charles Wilson states that "what is good for General Motors is good for the country," and when the CIO states that "the worker should not have to pay for the failure of the employer to produce," they would seem to stand on the same moral grounds. General Motors is morally and economically good as long as it continues to produce; General Motors is morally and economically bad when it fails to produce, when workers get laid off, when consumers can not buy.

In their brochures directed to the American public, both management and labor state that they are frightened to death of idleness. But management is afraid that men will not work at all unless you threaten them with starvation; meanwhile, unions are frightened of the word idleness because it brings up visions of mills shutting down, soup lines, apple carts and the old song, "Why don't you work like other people do? How can I work, when there's no work to do? . . ."

The economic question he becomes indistinguishable fr the moral one. The guarante annual wage plan (chiefly t creation of the United Auto bile Workers), is based on t theory that management, li every other section of socie has obligations as well as righ The clear moral implication f the plan is simple: a compa should not be allowed to ta up and leave, go out of busin or lay off workers at will; a company owes consideration the workers whom it emplo the community in which it li and the economy of which it a part and from which it, t draws sustenance.

Labor stands on the princi that because hunger is a univ sal need, there is a univer morality demanding the fulf ment of that need. This is a unique thing. Unique, and ind enously American. No p nineteenth century society (w the possible exception of brief-lived tribunals of French Revolution) ever c ceived of such a moral o gation. Very few twenti century societies have spel the obligation out so concret Yet in actuality the idea indigenous also to the Christ tradition. For essentially, Am ican labor is demanding t the admonition, "Thou art brother's keeper," be applied specifically economic groun "Thou art the keeper of workers." The outline of guaranteed annual wage imp also, I think, a second half the admonition: ". . . as workers are the keepers thee."

This, then, is the gist of matter. Behind demands better wages, for shorter wo ing hours, for pensions, for elimination of child labor, the guaranteed annual w stands one deep and passio desire: *the desire of the indi ual worker to be treated a*

Prayer for Peace

MARLYS BLOUGH SWINGER

Our Father, grant us peace of mind
To quell our doubts and fears.
May each a hidden solace find
To guide him through the years.
We ask thy blessing on our homes,
That peace may there abide.
Help us to teach the Christlike way,
Each little child to guide.

Our Father, grant our nations peace,
And end this foolish strife.
Make bitterness and warfare cease
To squander human life.
Then brothers all around this world,
Shall heart and hand unite,
And bow to one great flag unfurled,
And praise the God of right.

uman being instead of a com-
odity on the market. Just as
rotestantism demands that the
ndividual conscience be held
n respect, so the true aim of
ny bona fide union is that the
individual worker be held in respect and that the uses of the industrial system be prevented from swallowing him up as if he were a piece of timber or a slab of steel.

Recent and Forthcoming Books

Ora W. Garber

Offering a new book to the reading public is an adventure which the uthor, the editor and the pub-sher engage in with keen in-erest and the fortunes of which ney follow with "parental" ncern. Will the book come to he attention of those who ould read it? Will it be ap-oved and accepted by its read-s? Will it serve the purpose r which it has been published? We feel a generous degree of tisfaction with the reception ur two earliest publications of 54 were accorded by Breth-n readers and on a smaller ale by non-Brethren readers. udies in Brethren History, by rofessor Floyd E. Mallott, pub-shed in March, has been wel-med by the church and corded a useful status gratify-g to all concerned with its blication. Of Such Is the ingdom, by Modena M. Stude-ker, published in June, has en received with deep ap-ciation by junior children and eir parents and church school achers.

It is then with hopefulness at we present to you the her three books on our 1954 t. These also have been care-lly selected and are, we be-ve, worthy of taking their spective places alongside the o earlier books; each is capa-e of making its own distinc-e contribution to the life and ought of the church.

Look to the Light was pub-hed in September. It con-ns ninety-one choice pictures ected from the many taken the late Ernest G. Hoff, each picture accompanied by an appropriate helpful meditation or a cheery thought in lighter vein in verse form, written by Ernestine Hoff Emrick. It has won enthusiastic acclaim by those who have already seen it—acclaim which we feel is well deserved. It becomes a companion volume to Ernest Hoff's popular book, Take Heart, which was published a few years ago.

The Role of the Servant, by the late Warren W. Slabaugh, was published in October. In this volume Dr. Slabaugh focused his maturest Biblical scholarship on a study of the life and ministry of Jesus as related to the Suffering Servant concept of Isaiah. The earliest readers of it have commended it warmly. It will do two things to and for the reader who will consider carefully its message: give him a clearer understanding of Jesus' mission in life and throw light on his own rightful place among his fellow men.

Further variety is added to our 1954 list by the final title, a biography of one of the church's most widely known and most deeply loved servants —Charles D. Bonsack. Appropriately entitled Brother Bonsack, it was written by H. Spenser Minnich, who had worked more intimately and for a longer period of time with Brother Bonsack than any other person had done. It is a worthy addition to the biographies of noted Brethren leaders. Its publication date is not known now.

That's 1954 in review. And 1955 is now not far off. It too seems to promise variety and intrinsic value in book publication. As of the present, our 1955 list is not determined exactly, but it is likely to include some of the following: a story book for juniors, a book on Christian doctrine, a condensation of Annual Conference minutes from 1945 to 1954, a district history or two and perhaps a fiction title or two. At all times we have manuscripts being considered for publication and out of this flow of potential books will certainly come others which will be on our publication list, if not in 1955, at some future date.

Disciples, Not "Joiners"

THE rich young ruler had morals, manners and money. He would be welcomed readily into many churches today, with no questions asked. He would make a good "joiner," but he would be a poor disciple.

Salvation is free but discipleship costs everything. Somehow, we have utterly lost sight of our Savior's drastic and often severe challenges to prospective disciples. Letting the dead bury the dead, denying self, hating loved ones, putting the hand to the plow—he used terms that demanded absolute obedience and unquestionable loyalty. Today we have tempered all this down and removed its sharp edge and have gathered a host of indifferent "joiners" who have not the faintest idea of what it means to "sell out" for Christ.

Jesus lost this prospect. The young man went away. Why did not our Lord take him on milder terms and later lead him into complete surrender? That is our technique today, but Jesus was out for disciples.

"What lack I yet?" Here is the painful lack in our churches because it is the lack of many of their members.

From Day by Day
by Vance Havner
(Fleming H. Revell Company)

MORE TIME FOR CHRISTMA

Nigel Tudor-Craig

THE sun was blazing out of a blue February sky as we sat over lunch in that small Vienna café. My companion was a corporal in the U.S. army and our conversation was in the main about the States. Then we seemed to get on to the subject of religion. All at once I found myself asking him what Christmas meant to him. "Christmas," he hesitated, and I thought I detected a shade of bitterness in his voice, "oh, I guess that's for kids. When I was a kid, it meant something to me. But now, well I guess I am too old for that sort of thing. Yeah, I guess Christmas is for kids."

"Christmas is for kids." What did he really mean? Probably he did not know himself—consciously — but deep down he knew. Can any of us remember the childlike wonder with which we listened spellbound to the Christmas story for the first time or how thrilled we were to hear our first Christmas carol? How we used to long for Christmas time! We were truly lost in wonder, love and praise. Nor could we keep the joy we felt to ourselves; it bubbled out of us and infected the hearts of others.

These and other memories will well up in our hearts as we think back over the years and we shall feel a deep sense of melancholy as we slowly realize, most of us, that we have lost that childlike something—call it appreciation, call it wonder—what you will.

As children we had little responsibilities but, small as we were, we gave much. True, we could not give materially; we were the receivers, but we gave joy, the joy we felt so keenly in our simple souls to those surrounding us. It was as if magic was in the air in those months before Christmas.

And then as we grew older, we changed. We lost this spontaneous giving. We gave either because we were forced to or because we felt we ought to, but not because we just had to, for the sheer joy of it. We came to regard Christmas and the months preceding as a time of year and we thought of the Christmas story as something we would hear if we went to church in Advent. We knew that there would be parties and that we should, if we were lucky, have a jolly time with the family, giving and receiving presents. But that was about all there was to it.

Christmas—what deep meaning lies in this word! All us, when we are still a peaceful, feel the magic in But have any of us today, the hectic lives that we le the time to feel and to expe ence the real grace of Chri mas? Can we look back on t months before Christmas w real pleasure, or do we reme ber a time of nervous exha tion and worry?

Yet once upon a time, nea two thousand years ago, "th were shepherds abiding in t field, keeping watch over th flocks by night, and the an of the Lord appeared unto th and they were sore afraid. A the angel said, 'Fear not, I bring you good tidings of gr joy, which shall be to you a to all men. In David's town t day is born a Savior, which Christ the Lord.' And sudde there was with the angel, a multitude of the heavenly h praising God and saying, 'Gl to God in the highest and



The joy that children feel at Christmas time cannot be kept to themselves; it bubbles out and infects the hearts of others

Religious News Service

One of a group in the Austria Tyrol who have taken seriously the matter of rescuing Christmas from the commercialization which has obscured the real meaning of the season

rth, peace, good will towards
en.' "

Christmas has, alas, long
ided to become just another
ord in our language. Its many
sociations with things materi-
has tarnished and masked the
azing light within. Where
deed is there a grown-up man
woman, who longs for
ristmas with such fervor and
so lost in wonder, love and
aise that their whole being
diates their joy? Could we
ve words or music more
vely than our carols but as
e sing them do we live their
orious message?

And yet, all of us do long
Christmas, but consciously
unconsciously, we stifle this
nging. "We are really too old
that sort of thing. When I
as a kid . . . "

And this inner longing that
e feel, whence does it come?
om our knowing that every
ar, love, joy and hope are
rn anew into the world, no
nger in the manger at Bethle-
m, but through the immeasur-
le love of the Father, it can
d ought to be reborn in our
n human hearts. Do not all
us crave to be loved, to be
yful and to hope?

But our inner craving can be
lfilled only if we are prepared
make an effort. Have we
t forgotten that in order to
ceive we must first give? It
a law in nature that the giving
ust precede the taking.

Thus we must first *give* love,
and hope to others, if we
sh to *receive* them ourselves.
is is the real meaning of
lvent time that has for so
ny years been forgotten.
ly by giving, giving and still
re giving of the love, joy
d hope that is bursting within
at Christmas can we receive
e divine blessing.

But in Advent have we any
ne to think of anything other
an work? Have we any time
ourselves?

Why indeed should the great-



est amount of business of the year be transacted in the months before Christmas, be packed into such a short period of time? Small wonder that everyone longs for the Christmas holiday, longs, however, not for the love and joy that the festival of Christmas brings, but for the rest from work, to be left in peace. "Let's get Christmas over, then we can breathe!" How can we in such a frame of mind be in a state to celebrate Christmas, still less to receive the divine blessing? The Christmas rush is an accepted phrase, but is it really necessary?

Should we not, must we not, press for "more time for Christmas"? Could not the planning and the preparation be started early in the year? Could not the advertising, the ordering, the delivering all be tackled sooner?

Could not the shops receive their stocks already at the end of the summer and close on the day before Christmas Eve? Could not we, the public, buy our presents during the year, and so plan them with greater forethought and care? Could not we all of us start to think now what each one of us by our own example could do to help to rescue Christmas? So that instead of the usual anxiety and worry, instead of the long hours of overtime, instead of the last minute decisions and orders there would be a blessed new phrase, *the Christmas calm.*

Many of us, however, would still feel the burden of giving in a material way, when we forget that it is the thought that matters. We can perhaps think of the girl who, unable to afford to give her mother a present, offered to do the washing up and mending for a week. We can well imagine the mother's delight and love for her daughter, a thought more appreciated perhaps than the most expensive present.

How must it feel always to have to accept, to take, to be unable to give in return? How many people are forced to accept presents with an uncomfortable feeling, knowing only too well that they are not in a position to give back! And yet is it right that so many thousands—for alas it is so—in the world are in this ignominious unjust and unfair position? Is it right that so many thousands are denied through an insufficient income the joy, the grace of giving, denied the very blessing, that Christmas brings?

What can I do to make possible for another the joy of giving? What can I do in the months before another Christmas?

Could a period of silence be instituted for the whole Christian world? On Christmas Eve, in the peace of that awe-inspiring day, the world would then remember in deepest humility and gratitude the birth of our Lord Jesus Christ — in silence, in joyful silence. Our minds would dwell longingly on the scene by the manger, on the shepherds, keeping watch over their flocks by night — not one but millions of souls in joyful remembrance, lost in wonder, love and praise.

Then the light that for so long has been masked and tarnished would shine forth again in all its dazzling glory, and love, joy, and hope would be born anew in human hearts throughout the whole earth.

If the Bible Is to Speak

Continued from page 4

the imagination dramatic words, astonishing events?

But, someone is sure to ask, would not these stories be greatly improved if they were streamlined, shortened, stripped of all this unnecessary repetition? The answer, at least in part, lies in one of Coleridge's observations about the plays of Shakespeare. A characteristic of Shakespeare, says this critic, is that expectation replaces surprise when we read his plays. In other words, we do not read Shakespeare because we want to find out what happens. We know who killed Hamlet's father from the very first act — Shakespeare never seeks to deceive his audience in the manner of the modern whodunit — and we learned what happened to Hamlet so long ago that we cannot remember a time when we did not know. And yet we continue to read *Hamlet*. Why? Not because we want to find out what happens, but because we know what happens.

And so we read the Bible stories, not with bated breath because we wonder if the children of Israel actually will get across the Red Sea, but because we know they will. Many of these early stories are very dramatic when we first hear them, and one of the delights of teaching the Bible is that every now and then, even in a college class, one finds a student reading with that sense of surprise and interest. But one can read that way only once, and that is only the beginning of any genuine reading. We really read only after the facts are all in our possession and, expecting what comes, we are in a position to think about the significance of what we are reading. If there is no significance, then what we have read is not great literature.

It may be observed, in passing, that both of these characteristics which we have been discussing belong to all good children's literature. Children enjoy the simple, uncluttered movement of the predominantly compound sentence style and they love repetition. If you doubt that, try asking them this evening what story they want before they go to bed. Over and over again they choose the one they know by heart in preference to any new one you may want to recommend to them. Or try streamlining one of those favorite stories. If you can get the second Billy Goat Gruff over the bridge and past the troll without repeating the conversation that the first Billy Goat Gruff had with the troll, yo children are not like the on I have known best. Of cours they know what the troll sa to the second Billy Goat Gru and what the second Billy Go Gruff said to the troll. For th matter, they know the who story word for word. That why they want you to say over again to them tonight.

It is only adults who g foolish notions about such rep tition. And even adults wh belong to a closely knit, happ family group often demonstra this childlike quality witho realizing it. What is the crow ing touch to your Thanksgivi family dinner? Is it not a favo ite story, perhaps of Uncle Joh

The Family Counselor

Naomi Will **H. K. Zeller, Jr.** **Jesse Ziegl**

The Family Counselor welcomes letters of inquiry. They may be addressed: Family L Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Dear Counselor,

We have a family of growing children that we count as good as they come. Most of the time we are surprised that they do as well as they do, considering the many failures we know we have made as parents. One problem does come up over and over; we wish you could help us. Why do children quarrel so bitterly with each other? Sometimes they seem to hate one another; we can hardly stand the fussing back and forth. Let an outsider or sometimes even one of us begin to bear down pretty hard and they rush to one another's defense; but when they are dealing with one another, they so often end up in quarreling. Is the fault our or theirs and what can we do about it?

Puzzled Parents.

Dear Friends,

Most of the fighting which children do is the overt expression of inner tensions. Fortunately, children fight more readily and forget more freely than adults do. Their strife and struggle do not reach the intensity nor do they have the peeves and prejudices and petulance of adults.

It is a known fact of child behavior that children often tussle for want of something better to do. Parents need to be very cautious in not becoming overly excited or too protective in the little struggles whi occur so often among children. Ha py is the parent who knows when sit in the driver's seat and watch t struggle with detachment! (He is well-controlled parent, too.)

Many times the parent cannot co tinue to be a silent observer. must become the referee. Some fa ilies have an unwritten law that i tervention takes place only when t health or welfare of the children in danger. Others have a rule whe nothing may be thrown except p lows. Often the referee's respon bilities are needed most in interpre ing the rules and guarding again misunderstanding.

Child psychologists have observ that two of the high points in t frequency of fighting come just b fore meals and just before bedtim Tired and hungry children are e plosive. High excitement also oft results in belligerence. Often a fi and guiding hand is needed. Som times persuasion is helpful. Wh children have reached an impas where neither will give any grou a mental block has been reach which only separation for a reaso able time can cure.

A goodly portions of affection a love, plus companionship and co mon sense, are helpful antidotes fighting.

Harry K. Zeller, Jr.

nd the elderberry pie, which veryone in the group has heard ozens of times, but which is emanded, and uproariously elcomed, again this year? Vhy? Because everybody knows ne story and knows that it is good one. Who would pre- ume to shorten it by so much s a single word?

Although in the field of great terature it is well to be con- erted and become as little chil- ren, that is not saying that nese early narratives are only children's literature." But we o need to remind ourselves nat the unhurried, undivided, ompletely rapt attention that nildren can give to the story nat they like best is an indica- on of how we should read the ible. This is something else nan the hurried glance with hich the average person skims ne newspaper, written by jour- alists who are trained to sum- narize the story first in the eadlines, again in the "lead" aragraph and then to tell it in series of details of decreasing nportance. It is something else nan a great deal of the reading ne college student does or the dinary person reading the verage magazine in his home. Ve cannot read the Bible that ay.

If you have been following ecent educational trends and ave been hearing about the ew ways of increasing reading peed, you may be wondering this insistence that the Bible emands unhurried reading. To nis I can only reply that the bility to read rapidly, and to kim intelligently, is undoubted- a valuable asset in our pres- nt-day life and practically a ecessity in our colleges. And sofar as remedial reading ourses recognize and correct tual physical deficiencies and d reading habits, they are of eat value. But mere speed in ading has little to do with the nderstanding of the great books hich English teachers like best to teach. The reason one should read most books rapidly is that there is so little in them to understand or to remember. Scholars are trained to discover quickly and accurately what new facts or insights, if any, a new book presents, and we who have known something of the delights and difficulties of research are far from decrying it. But learning wisdom from a great book is a different thing, so different that the suggestion of certain lecturers and teachers that we should read a book a day leaves many of us singularly unimpressed. Many books can be read easily in that length of time, and drained dry, but why spend days reading such books?

After all, it is not primarily the vocabulary that makes the King James Bible difficult, even if we grant a mystifying change in meaning in the three hundred words we have heard so much about since the advertising for the Revised Standard Version began its brilliant course. But a leisurely pace, a quiet, unhurried dwelling on old stories, deceptively simple in form, incredibly wise in their insights and revelations—who will adjust the modern mind to this? We change the look of the printed page by substituting paragraphs for verses, and we take out some of the *ands,* but the sentences still move along at their customary pace. We substitute *you* for *ye,* but there is an ancient wisdom in the sayings to which the modern mind must give complete surrender and the modern pronoun works no magic.

The secrets of God are not given in capsule form to be swallowed painlessly before breakfast and the revelation of the Bible comes only to the quiet mind and the attentive heart. And the Old Testament narratives become dear only to the person who accepts without resentment or irritation the style in which they are told and who reads them often enough, and over a long enough period of time, that he comes ultimately to see that the truth they contain and the way in which they are told are inseparably united.

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Brethren Publishing House, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*).—Editor.

A Journey Into Faith. Thomas S. Kepler. Abingdon Press, 1954. 160 pages. $2.50.

Thomas Kepler is primarily an anthologist who brings together the best of others' thinking and sets it forth for us. But he is a Christian thinker in his own right, and this devotional book marks him as a wise, competent and entertaining guide on the trails of the spirit.

The book is composed of forty meditations on as many aspects of Christian faith. It is very practical, full of deep insight culled from sincere thought, personal experience, and very wide reading.

This volume will illuminate your own journey into faith and enrich your insights into the meaning of following Christ. — *Edward K. Ziegler.*

***Of Such Is the Kingdom.** Modena Minnich Studebaker. Brethren Publishing House, 1954. 144 pages. $1.75.

This book is filled with sixteen interesting missionary stories coming from India, China, Nigeria and Ecuador. These stories have come out of the experience of our missionaries and the children about them. The attractive picture designs are also true to life. Two missionaries to Nigeria, Modena Minnich Studebaker and Hazel Minnich Landis, are the author and the designer.

The book is attractive, appealing and instructive and those who see it want it. This book should be in each church library and in all our homes. The children of our church should be exposed to such delightful books, which have been prepared especially for them.—*Anetta C. Mow.*

KINGDOM GLEANINGS

WANTED

Information concerning all Church of the Brethren members and their families who have moved or now live within a fifty-mile radius of Minneapolis, Minn. Please send all information to the

First Church of the Brethren
3558 Emerson Ave., N.
Minneapolis, Minn.
% Rev. Earl Snader, Pastor

Your co-operation is prayerfully solicited

Frederick Dunn, pastor of the First church, Brooklyn, N. Y., is eager to locate a copy of the Missionary Visitor for November 1905, volume 7, number 11. This was a special Brooklyn number and, therefore, has historical value to our Brooklyn Brethren. Anyone having a copy for Bro. Dunn should write to him at 358 Sixtieth St., Brooklyn 20, N. Y.

Decatur church, Ill., will have a week-end spiritual life institute, Nov. 19-21. Charles E. Zunkel, secretary of the Ministry and Home Mission Commission, General Brotherhood Board, will be the leader. On Sunday, the 21st, a basket dinner will be held at the church and friends and members of the church that have moved away are invited to return for this occasion.

The McPherson College Museum is attempting to obtain copies of all the hymnbooks used through the years by the Church of the Brethren. Although the museum has a number the collection is not complete. If anyone has old hymnals that he might care to place in a place where they would be seen by thousands of people and where they would be well cared for, please write: R. E. Mohler, Curator, McPherson College Museum, McPherson, Kansas.

Elizabethtown College is launching a ten-year development program which will provide for a student body of 500 men and women, add new buildings and change existing ones. Prof. K. Ezra Bucher, who has served for nine years as assistant professor of business education, college treasurer and business manager, has been elected to the full-time position, director of development program.

Licensed and Ordained to the Ministry

Curtis Coffman and *Fred Swartz,* licensed in the Middle River church, Va.

Roy Forney and *William Walters,* ordained in the West Greentree church, Pa.

Standing Committee Delegates

Northern Illinois and Wisconsin: Lorrel Eikenberry and Willard Powers; alternates, James Minnich and R. C. Wenger.

Eastern Virginia: Minor Miller and Carl F. Smith; alternates, I. L. Bennett and Wayne Buckle.

Middle Pennsylvania: Tobias F. Henry, C. H. Cameron, Carl Myers; alternates, Robert G. Mock, D. I. Pepple.

Charles Taft, whose article, The Responsible Socie appears on page 6 of this issue, is a lawyer at Cincinna Ohio, a son of William Howard Taft and an acti layman.

Anniversaries and Home-comings

Lena church, Ill., home-coming and harvest meetir Sunday, Nov. 14, all-day. W. Harold Row, secretary the Brethren Service Commission, General Brotherho Board, will be the guest speaker. A basket lunch noon.

Nokesville church, Va., home-coming, Sunday, No 21.

Osage church, Kansas, home-coming on the sevent fifth anniversary of the church, Sunday, Nov. 28. The will be a basket dinner at noon and a program in t afternoon. Those who cannot attend are asked to se letters of greeting to John L. Mohler, R. 1, McCune, Ka sas, chairman of the anniversary committee.

Eden Valley church, Kansas, fifty-first anniversa of the building of the house of worship, Sunday, Nov. 2 Raymond L. Flory of McPherson College will speak the 11:00 a.m. service. Following a basket dinner, t afternoon program, beginning at two o'clock, will fe ture historical facts and interesting notes through t years.

First church, Altoona, Pa., home-coming and ann versary, Sunday, Nov. 28, all day. A special invitati is extended to all who have been connected with t church at any time.

Seminars

Christian Farmer and His Government Seminar, Fe 8-10, 1955. Sponsored by the Department of the Chur and Economic Life of the National Council of Church in co-operation with the denominational and state ar local councils of churches. Those invited are lay me and women who are farm operators and members farm organizations, as well as rural pastors, church ex cutives and others interested. Registration, Feb. 8, 9: a.m., New York Avenue Presbyterian Church, 1313 Ne York Avenue, N.W., Washington, D.C. Program co cludes Thursday, Feb. 10, 2:30 p.m. Make advance regi tration with the General Brotherhood Board, Attentic Social Education Department, or Rural Life Departmen 22 S. State St., Elgin, Ill. There is no registration fe

Churchmen's Washington Seminar, Feb. 15-18. Spor sored by the Washington office of the National Counc of Churches with special co-operation by interdenomir ational and denominational agencies including th Brethren Service Commission, General Brotherhoo Board. The Church of the Brethren quota is five. Regis tration begins Feb. 15, 8:30 a.m. Program conclude Feb. 18, 2:30 p.m. Registration fee, $10. Make advanc registration with General Brotherhood Board, Attentio Social Education Department, 22 S. State St., Elgin, I

Manchester College

Manchester College began the new school yea 1954-55 during the week beginning Sept. 6. Enrollmen are not complete. It appears, there will be about 77 an increase of 100 over last year.

Bro. R. H. Miller, who has been "on leave" for th past six months, and who, with his wife, visited Indi Egypt, Palestine and a number of European countrie and has just returned to the campus, gave the openin

Brotherhood Theme: Seek First His Kingdom

ddress on Sept. 9, on the subject, To India and Home gain. His insights and observations were most nteresting.

The faculty had a retreat at Camp Mack on Sept. 3, reparatory to the beginning of the new year. The nief emphasis was on How to Teach Values.

The college is grateful for the fine spirit of o-operation among the pastors of our churches and the nurches which has resulted in a splendid enrollment Brethren students and excellent financial support om our churches. Our welfare and that of the nurches are inextricably interwoven.

The conference of the Central Region was held ct. 18-21, at Manchester College. The program ncluded a number of Brethren speakers, one of whom as M. R. Zigler who is on furlough from his European eadquarters. Outside speakers included Dr. Carl 'inters of Oak Park, Ill., Bishop M. M. Claire, of the lethodist church in St. Louis and Dr. Edwin Dahlberg the Delmar Baptist church of St. Louis, Mo.

Prof. Clyde Holsinger, head of the music department the college, completed his requirements for the Ph.D. egree at Northwestern University and became one of ie summer graduates.

Home-coming at Manchester College was held n Oct. 23. The day began with the alumni program 10 o'clock. This year the classes of 1929, 1934 and 44, respectively, held their reunions. The football am played Anderson College in the afternoon. The ay's events came to a close after a play in the ening, sponsored by Tri Alpha.

Manchester College is featuring a leadership training urse for five successive Monday evenings beginning ct. 25. The following courses have been offered:) Teaching Methods, (b) Music and Worship, (c) arriage and the Family, (d) Storytelling, (e) Bible urse, (f) Palestine Then and Now, (g) The Church sher.

Manchester College has scheduled an unusually tractive lyceum course which is eliciting the response people from surrounding cities. One of the numbers the Vienna Boy's Choir, which will be here on Jan. . Carlos Romulo of the Philippines gives the last dress on March 21.

The Church Calendar

ovember 7

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson: The Splendor of Self-Control (Temperance). Prov. 14; 15:1-5; 16; 20; 23:29-35; 25. Memory Selection:

He who is slow to anger is better than the mighty,
and he who rules his spirit than he who takes a city.
Prov. 16:32 (R.S.V.)

CBYF Topic: Missions on Your Doorstep

ov. 11 Armistice Day

ov. 13-17 Western Region conference, McPherson College, Kansas

ov. 16-18 Pennsylvania State Pastors' Conference, Harrisonburg

ov. 17-19 District meeting, Washington, Yakima

ov. 21 Thanksgiving Home Mission Offering

ov. 25 Thanksgiving Day

ov. 25-28 Brethren Student Christian Movement conference, Elizabethtown College, Pa.

c. 12 Universal Bible Sunday

c. 19 Christmas World-wide Mission Offering

Love Feasts

Illinois
Nov. 14, 7:30 pm, Astoria

Indiana
Nov. 6, 7:30 pm, Wawaka
Nov. 7, 7:30 pm, Lafayette
Nov. 7, 7 pm, Monticello, Guernsey
Nov. 12, 7:30 pm, Yellow Creek
Nov. 15, 7:30 pm, Plymouth
Nov. 24, 7:30 pm, Bethany

Louisiana
Nov. 8, 7 pm, Rosepine Union

Maryland
Nov. 6, 1:30 pm, Welsh Run
Nov. 7, 6:30 pm, Monocacy
Nov. 13, 2:30 pm, Broadfording
Nov. 13, 4 and 6:30 pm, Welty

Michigan
Nov. 7, 7:30 pm, Lansing

New York
Nov. 7, 4:30 pm, Brooklyn, First

Ohio
Nov. 13, 7 pm, Lower Miami
Nov. 13, 7:30 pm, Salem
Nov. 14, 7:30 pm, Baltic

Pennsylvania
Nov. 6, 1:30 pm, West Greentree, Rheems
Nov. 7, 6:30 pm, Altoona, First
Nov. 7, Boiling Springs
Nov. 7, 7 pm, Norristown
Nov. 7, 7 pm, Upper Marsh Creek
Nov. 7, 6 pm, York, Second
Nov. 13-14, 1:30 pm, Annville
Nov. 14, 6:30 pm, Long Run
Nov. 14, 7 pm, Philadelphia, Germantown
Nov. 14, 6:30 pm, Salunga
Nov. 21, 7:30 pm, Upper Claar

Virginia
Nov. 6, 6:30 pm, Laurel Branch
Nov. 7, 6 pm, Newport News
Nov. 13, Jones Chapel

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. Clyde Weaver of Lancaster, Pa., in the Peach Blossom congregation, Easton church, Md., Nov. 28—Dec. 5.

Brother and Sister B. D. Hirt of Monticello, Ind., in the Spring Creek church, Ind., Nov. 7-14; in the Locust Grove church, Ind., Nov. 21—Dec. 5.

Bro. Howard W. Bernhard of Mt. Joy, Pa., in the Upper Conewago congregation, Mummert house, Pa., Nov. 21—Dec. 5.

Bro. O. J. Hassinger of Huntsdale, Pa., in the Welty church, Md., Nov. 14-21.

Bro. Frank Carper of Palmyra, Pa., in the Hanoverdale church, Pa., Nov. 22—Dec. 5.

Bro. Guy West of York, Pa., in the Martinsburg church, Pa., Nov. 7-14.

Bro. Foster Bittinger of Union, Ohio, in the Oakland church, Ohio, Nov. 14-21.

Bro. John A. Laprad of Delphi, Ind., in the Lower Deer Creek church, Ind., Nov. 7-14.

Bro. Robert Hess of Manheim, Pa., in the West Greentree congregation, Greentree house, Pa., Nov. 21—Dec. 2.

Bro. Bill Longenecker of Mt. Joy, Pa., in the Midway church, Pa., Nov. 14-28.

Bro. Fred Hollingshead of Harrisburg, Pa., in the Cumberland church, Md., Nov. 7-14.

Bro. Russell G. West of Wiley, Colo., in the Brick church, Nettle Creek congregation, Ind., Nov. 29—Dec. 12.

Bro. Earl M. Bowman of Lititz, Pa., in the Roaring Spring church, Pa., Nov. 8-14.

Bro. Mark Schrock of Middlebury, Ind., in the Crystal church, Ind., Nov. 21-28.

Bro. Wilbur Bantz of Decatur, Ill., in the Woodland church, Mich., Nov. 4-14.

Bro. H. Lawrence Rice of Roanoke, Va., in the Williamson Road church, Roanoke, Va., Nov. 7-14.

Gains for the Kingdom

Five baptized in the Tear Coat church, W. Va. **Nine** baptized and five received by letter in the Eglon church, W. Va. **Fourteen** baptized and seven received by letter in the Elk Run church, Va. **Two** baptized in the Mt. Hermon church, Va. **Two** baptized in the Locust Grove church, Md.

Three baptized and two received by letter in the Maiden Creek church, Pa. **Three** baptized and one received by letter in the Mt. Hope church, Chiques congregation, Pa.

Four baptized in the Bristolville church, Ohio. **Ten** baptized in the County Line church, Ohio. **Five** baptized and one received by letter in the Sugar Creek church, Ind. **Seven** baptized in the Rockford church, Ill.

One baptized in the Minneapolis church, Minn. **Ten** baptized in the Washington Creek church, Kansas. **Four** baptized in the Slifer church, Iowa. **Three** baptized in the Farrenberg church, Mo. **Two** received by letter in the Omaha church, Nebr. **Nine** baptized in the Enders church, Nebr. **Six** baptized and three received by letter in the Mountain Grove church, Mo. **Seven** baptized and seven received by letter in the Waterloo church, Iowa. **One** baptized and one received by letter in the Lewiston church, Minn. **Two** baptized in the Sabetha church, Kansas. **Two** baptized and two received by letter in the Panora church, Iowa. **Two** baptized, one received by letter and one reaffirmation of faith in the Colorado Springs church, Colo. **Five** baptized and one received by letter in the Surrey church, N. Dak. **One** baptized in the Milk River Valley church, Mont.

Five baptized and one received by letter in the Hermosa Beach church, Calif.

News and Comment From Around the Worl



American sailors arrive with Spanish parishioners for a service in a Presbyterian church in Barcelona, Spain. Protestant churches in that country have rarely been photographed

Religious News Service

Presbyterians Adopt Larger Home Mission Budget

A budget of nearly $6,000,000 for mission work in the United States, Alaska and the West Indies was adopted by the Board of National Missions of the Presbyterian Church in the U.S.A. This represents an increase of more than eight per cent over last year's appropriations. Approximately $1,000,000 of the budget was earmarked for new churches.

Sees Modern Church Design Here to Stay

Churches in the contemporary design are here to stay, according to the Rev. C. Harry Atkinson of New York, executive director of the National Council of Churches' Bureau of Church Building. He said that today churches are planned primarily as functional meeting places, not as huge monuments into which the functions are forced. He pointed out also that the cost of skilled craftsmen necessary for classical building is prohibitive, especially that of "glorious, real Gothic work." Mr. Atkinson said that provision for modern, adequate Christian education facilities is one of the churches' big problems today. He addressed a Conference on Christian Education and Church Building held in Chicago.

Monaco to Issue Stamps Honoring Schweitzer

A special set of commemorative postage stamps will be issued this fall by the Principality of Monaco to honor the missionary work of Dr. Albert Schweitzer. There will be four stamps in this series showing the landing stage at Lambarene, where the station is located, a portrait of Dr. Schweitzer, a picture of his hospital and another with a tropical view in the background. It is the first time that this small, predominantly Catholic principality, famous for its colorful stamps, has honored a prominent Protestant.

Jews Inaugurate Tercentenary Observance

Jewish congregations throughout the United States held solemn services in September to mark the opening of an eight-and-a-half month observance of the 300th anniversary of Jewish settlement in this country. One of the most significant of the services was held at Congregation Shearith Israel in Ne York, the oldest Jewish congreg tion in North America. It w founded by twenty-three Jewis settlers who arrived in New Yo (then called Nieuw Amsterdam) September 1654. The theme of t nation-wide observance is "Mar Opportunities and Responsibiliti Under Freedom."

EUB Church Reports on Educational Work

The Evangelical United Brethr Church reports an enrollment in i Sunday schools in North America 676,378. The denomination's Gener Board of Christian Education hea a report from Dr. Reinhold Kuec lich, the president of the church seminary at Reutlingen, German He said that church youth work Germany is reviving from the r pression it suffered under the Hitl regime. Youth camps promoted b German churches now are dynam religious centers.

Christian Students Ask Nuclear Weapons Ban

A resolution endorsing a Wor Council of Churches' appeal th all nations pledge themselves to r frain from using—or threatening use—nuclear weapons was adopte by the United Student Christia Council at its Eleventh annual ge eral assembly. In backing this a peal the student delegates note that "Christians throughout t world today think and work t gether over the problems" evolvi from the existence of nuclear we pons.

U.S. to Send Church Exhibit to Tour Abroad

A pictorial exhibit of "The Churc in America" has been organized b the United States Information Age cy to be sent on a tour of Euro and Asia. The exhibit is designe to trace the history of religion this country and to portray th varied contributions of churches an synagogues to American life, cultu and education. D. Elton Trueblood chief of religious information for th U.S. Information Agency, said i opening the exhibition, "It is in tended to give the observer a tru sense of both the richness an variety of the heritage and of th present vitality of religion in Ame ica."

nited Church of anada Reports Gains

The United Church of Canada has eported a total membership last ear of 869,901, which shows conderable increase over the memership of a little more than 600,000, ith which the church began in 25, when several Canadian deominations joined together to form e United Church. Contributions r all purposes to the United hurch in 1953 totaled more than 3,000,000.

ewer Problems for hurchgoing Youth

Young people who take part regularly in church activities have fewer problems at home, in school and ith themselves than do youngsters ho attend church rarely or not at l. This was indicated by a study of ore than 5,000 high school seniors nd college students. The study was rried out in the state of Washingn and the survey included young eople living in cities, as well as on rms and in small towns. The findgs of the study also revealed that strong religious training at home es not necessarily carry over when ung people go out on their own. Only about half of the college students who had been active in church programs during high school continued when they reached college.

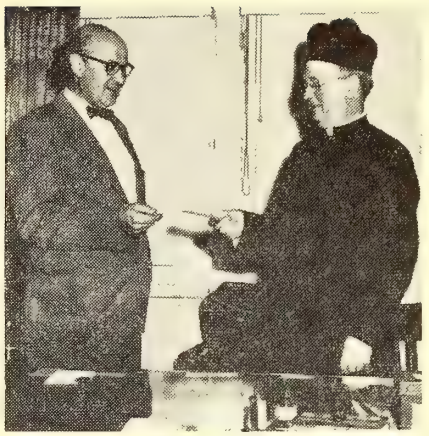
Quakers Ask U.S. Aid to China Flood Victims

Quakers who attended an annual session of the Indiana Yearly Meeting of Friends urged President Eisenhower to authorize the sending of surplus food supplies to victims of recent floods in Communist China. They said, "The sending of surplus foods will be interpreted by military men as unwise and as rejecting the opportunity given to us by God to let communism collapse. But instead of 'operation bleed,' let us have 'operation feed.'"

Church Makes Statement on Segregation

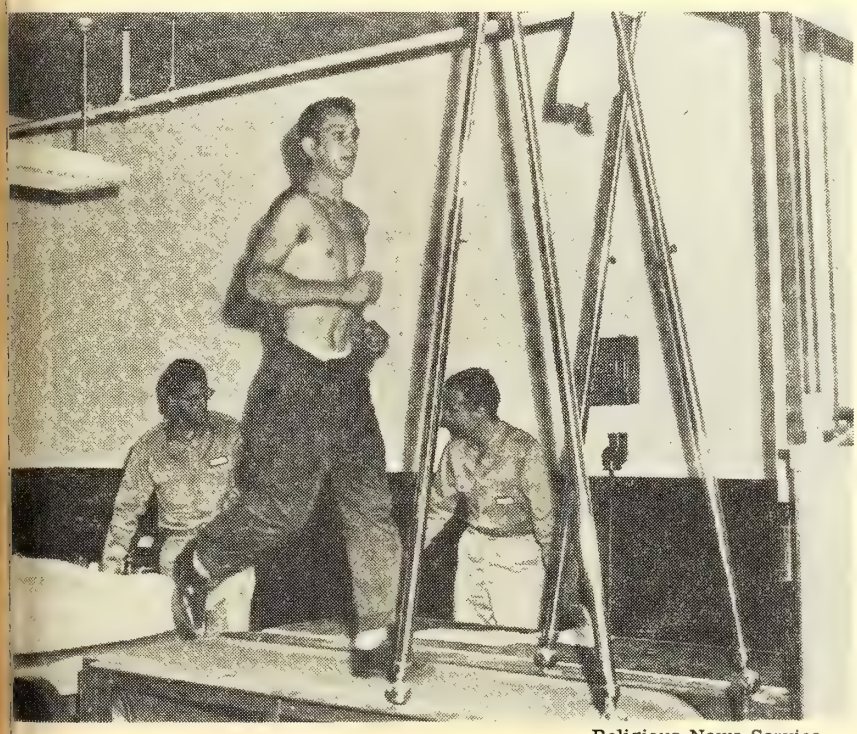
Social Education and Action Commission of the Southeastern Region voted the following statement: "The Social Education and Action Commission of the Southeastern Region commends the trustees and administration of Bridgewater College for the democratic step taken this past year in accepting a Negro student. Although this student was at the college only on a part-time basis, we feel it is a significant step forward and we give our wholehearted support to the action taken.

The commission, aware of the recent Supreme Court decisions, first eliminating segregation in the graduate departments of state universities and now most recently declaring segregation in our public schools unconstitutional, is anxious that our church college not lag in having its campus voluntarily be an example for our democratic society. To that end, we recommend that the college accept students from all racial groups who meet the admission requirements and desire to pursue their education at Bridgewater.



Religious News Service

The representative of the archbishop of Los Angeles presents a contribution to the building fund of Methodist-operated Arcadia community hospital; this is the second of two sizable donations made by the Catholic Church



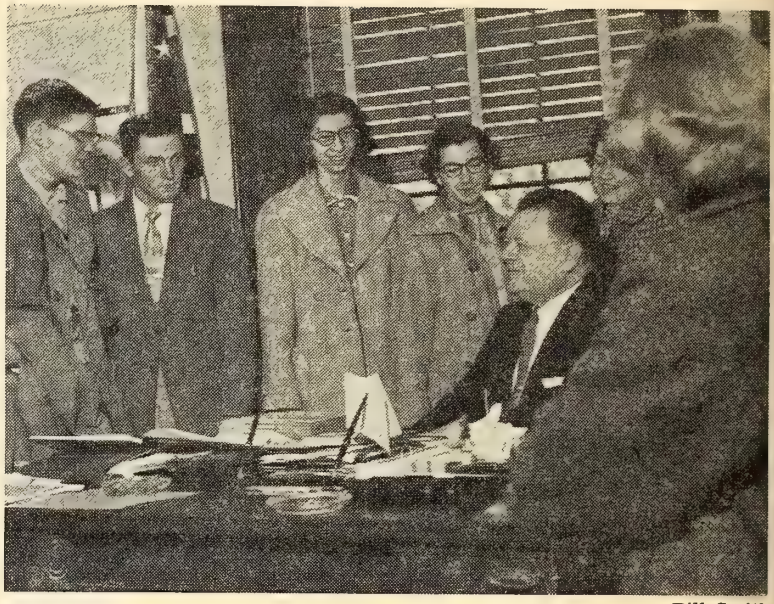
Religious News Service

ineteen-year-old Lyle D. Roth of Chickley, Nebr., trots on a treadmill Fitzsimmons army hospital at Denver, Colorado, during preliminary sts to determine the effects of food exposed to atomic radiation. The outh is one of ten conscientious objectors who have volunteered as guinea pigs" for the year-long tests. In the background are research ficers who checked his reactions to the controlled tests. Many more CO's volunteered for the venture than were needed

Graham Nashville Crusade Set a Record

Attendance at Billy Graham's month-long Nashville evangelistic campaign was the largest in any of the more than thirty such crusades he has held. Officials reported that a total of 655,000 persons attended the 26 meetings and that 6,859 had made "decisions for Christ." A feature of the Nashville campaign was a youth observance night when an estimated 2,500 young people under 30 came forward to dedicate and rededicate their lives to Christ. About 400 were first-time commitments. Dr. George H. Jones of the Methodist Board of Evangelism in Nashville said that Billy Graham had "walked into the hearts of denominational leaders."

An important part of every seminar is the opportunity to talk to your Congressman



Bill Smith

The United Nations and You

Martha and George Heeter
Elkhart, Indiana

THE Church of the Brethren, long known for its peace position, should be more interested in and better informed about the United Nations. Many of our youth have availed themselves of the opportunity of attending United Nations seminars in which they studied its organization, and its functions, purposes and goals. At last we adults are realizing the need and value of doing the same.

Thus it was that nearly two hundred Conference Brethren arrived at the United Nations from Ocean Grove on June 21 to visit the place where representatives of sixty nations work on problems of security, freedom and justice for all peoples, and the settlement of disputes among nations by peaceful means.

The United Nations buildings themselves are very impressive, having been designed by a group of outstanding architects from several of the member nations. The design and furnishings of some of the conference rooms reflect the culture and traditions of individual member nations.

The American Association for the United Nations provides an excellent guided tour service. The guides who are of various nationalities lead the visitors in groups of approximately twenty each to the main points of interest and explain the general organization of the United Nations. In one of the council chambers Dr. Andrew Cordier, a well-known Brethren who holds a very responsible position in the United Nations, spoke to our group for almost an hour. He explained many things concerning recent world problems and answered questions that had been in the minds of many of us.

The seminar offers a chance to obtain a firsthand view of this great manifestation of a growing desire for a system of international co-operation. Its accomplishments, which are rarely mentioned in the press, give us new hope and inspire us to renewed efforts to translate our faith into action. Since the first meeting of the United Nations in 1945, more than twenty international disputes have been settled around the conference table, some of which would ordinarily have resulted in a world conflict.

Recent surveys show that an overwhelming majority of Americans have faith in the United Nations as our best single hope for peace. That sounds good, but the disturbing fact revealed in the survey is that only one out of every five persons who believe in the United Nations ever does anything about it. *The main purpose then in attending one of these seminars is to learn how we as Christians can support and promote the United Nations in our communities, churches and schools.*

Some of us try to excuse ourselves from any active support of the United Nations by claiming a lack of information or a lack of knowledge of what can be done. The American Association for the United Nations, 345 E. 46th St., New York 17, N. Y., will send you, upon request, practical program suggestions, films, records, literature and even the right speaker for your group if such is desired. There is no lack of available material.

The United Nations is doubly important and valuable today because it is the *only existing organization where the two sides of the world can maintain diplomatic and political contact,* which itself is a force for peace. Public interest and popular support of the American people are vital to an effective United Nations organization since we have a bigger stake in it than any other country.

We Christians are faced with a great opportunity today to be a colony of heaven in a distraught, chaotic world. How are we going to meet this challenge? As surely as God lets us live in this dangerous, close-knit world, so surely does he *give us power to be world thinkers, world Christians, doers of the Word, peacemakers.* Let all Christians undergird their efforts in this world with regular, sustained prayer for leaders, both those who hinder and those who help, for the sense of justice, of **oneness in him.**

1955 SEMINARS—

The dates have been set for the annual Youth and Adult Seminars in Washington, D. C., and New York. The **Youth Seminar will be held from Sunday evening, Jan. 30, to Friday, Feb. 4.** The **Adult Seminar will begin on Sunday evening, Feb. 27 and close on Friday, March 4.** Both seminars will spend three days in Washington with one-half day for travel to New York.

Last year approximately 275 youth and 225 adults attended the Brethren Service seminars—the two winter seminars and the special post-Conference seminar in June. With the many important issues coming up in 1955, this year's attendance should be much greater.

The program will be similar to former years—outstanding speakers, meetings with congressmen, discussions and observing government committees at work. In New York the seminar will center around the United Nations—understanding its organization and its activities. Expenses are held to a minimum, with main items being travel, lodging and meals, with a small registration fee. Church groups should plan now to see that interested people in their congregation attend these seminars.

Definite details are not available as yet. **Watch the Messenger for the next announcement.** Or we would be glad to place your name on our mailing list to receive the information as soon as it is available. **Young people should contact the General Brotherhood Board, Attention Youth Office, 22 S. State, Elgin, Ill.; adults the General Brotherhood Board, Attention Brethren Service Commission, 22 S. State, Elgin, Ill.**

Positive Leadership in Race Relations

In August 1954, Dr. Paul H. Bowman spoke to the Southeastern regional conference on the subject, The Brethren and the Book of Books. Part of his message follows:

The Bible furnishes much guidance on the current problems of modern life. Even this tangled problem of racial segregation begins to fall apart under the gospel of brotherhood and goodwill of which there are glimpses in the Old Testament and positive pronouncements in the New Testament.

Let us challenge our Brethren people of Virginia and the South *to study the Book of books and give aggressive Christian leadership* as the nation is confronted by this issue. The Supreme Court has ruled in a unanimous decision that the segregation of races in the schools of this country is in violation of the provision of the Constitution of the United States of America. Any effort to circumvent that decision or to ignore it is flavored with the spirit of anarchy which is inconsistent with the Brethren concept of citizenship. The state of Virginia has been known in history as the cradle of democracy and the pronouncement of this commonwealth and of its leaders are liberty, equality and human rights.

These stand among the imperishable documents of all time. It is regrettable that the leadership of our state is so hesitant and evasive on this issue. Can it be that a state so illustrious in the past in the cause of freedom and democracy shall now become the grave of democracy in defiance of our constitutional commitments as a nation?

Some people say that "nonsegregation won't work in Virginia." But it works in Pennsylvania, in New York, in Ohio and in more than half the states of this nation. If it fails in Virginia, it will fail because of our prejudices and our lack of vision.

Let this conference declare:

1. That we as Brethren will *give our leaders* in government and in education our *positive and wholehearted support* in an effort to implement the decision of the Supreme Court in public education.

2. That we urge the trustees and faculty of our own *Bridgewater College to open its doors* to all worthy young people without distinction or discrimination on account of race or color.

3. That we will *prepare our children to accept nonsegregation* in our public schools in the spirit of Christ and genuine democracy.

4. That as adult church leaders in the communities of the South *we will seek to allay prejudice and passion* on this issue and approach the implementation of the Supreme Court's decision in our schools and communities with calmness, sympathy and seasoned judgement in honor of Him who created of "one blood all nations and peoples."

Let the *Protestant peoples of the South match in spirit and in leadership the policy announced by our Catholic brethren* in their parochial schools and universities, and we shall be well on the way to a happy solution of this problem.

MATERIAL AID NEEDS

During the month of November special emphasis is placed on several items. Friendship packets, in order to reach some needy child by Christmas, should be packed and shipped immediately. Fasten the edges of two washcloths with safety pins; drop in the following items: notebook, crayons, two pencils, bar of soap, eraser, toothbrush, hard candy, comb and tooth paste. Fasten together at the top with more pins.

Games, toys and puzzles bring hours of gladness to many children. Many women's groups should also plan to sew cut garments —especially children's clothing. Heavy winter clothing and bedding is needed now as cold weather approaches.

For more information write: W. Ray Eyle, Brethren Service Center, New Windsor, Md. Send material directly to Brethren Service centers at New Windsor or Nappanee, Ind.



Dave Briggs photo

Children in a refugee camp use Brethren Service supplies



Evangelism and the Church Schoo

John H. Blough
Springfield, Illinois

IN DRIVING through southern Illinois this fall one was impressed with the damaging effects of the drouth. Great areas of country will yield only a small fraction of a crop. It suggested a more significant disaster:

The blasts of sun beat down the corn
And crush it ere the ears are born.
The carnal punch of life on earth
Stunts boys and girls e'en from their birth.
For sun must alternate with rain
If we would reap the golden grain,
And earth must make wide place for truth
If we would rear them, Christian youth,
For heaven and earth together blend
To bring us to our highest end.

We are rightly disturbed that farmers having prepared the good soil, planted good seed and cultivated well the young corn should fail to harvest the anticipated crop. Because of it both the farmer and consumer suffer.

Are we concerned about a crop infinitely more precious than corn, with seed from our choice American people but famished for the living water of heaven and failing to bring forth the fruit of Christian life and character which our Creator intended for his children? How concerned are we as pastors, teachers, parents that all boys and girls in our communities should have proper nurture for Christian growth? If we care enough about them we will not let Christian teaching in church and home be crowded out by lesser things. We shall give them at least as much thought and energy as we do our corn and our car.

In contrast to the drouth were the exhibits at the state fair. The men who brought their stock were those who had purebred animals and who believed they were worth giving the best of care even from birth and who had spared no effort or feed or care in bringing them to the highest point of development. Producing prize winners is a lifelong process for the animals.

All this has relevance to the fact that some two million people in Illinois have no church relationship, that more than 800,000 children and youth are not receiving Christian training, that the Christian people should be as concerned for the harvest of the Christian character of our boys and girls as we are for the corn of the fields and that the choice animals of our farms are not more deserving than the youth of our communities.

Opportunities for Church School Teachers

Our present interest is what church school teachers can do about it. Theirs is not the whole responsibility, for parents, pastors, youth groups also share it. Good teachers feel their own inadequacy and up to a point that is good. For they will then make an honest effort to do their teaching well and they will trust God to help them. Good teachers are also learners. Henry Van Dyke put it well when he said:

"The Lord is my teacher; I shall not lose the way
He leadeth me in the lowly paths of learning,
He prepareth a lesson for me every day. . . ."

For teachers to be evangelists two traits are especially necessary: first, there must be sincerity in their own faith. It must be more than duty or formalism. They must cultivate it, enjoy it, grow in it, love God in Christ and be in conscious partnership with him. Second, they must have a great love for their pupils. In good teaching love permeates the whole relationship of the teacher in seeking the growth of the pupils.

Evangelism is more than merely getting children to say they love Christ. It is "all we do in home and church in the Christian nurture children." It is not only what ha pens in the formal hour of t church school, but also in the casu and social relationships with the It is the sum of our influence up the pupils. Dean Weigle uses t analogy: "No physician ever hea a patient. All the physician can do to clear the way for the natur forces to function properly. Natu does the healing. Like growin healing comes from God. So, too, teacher ever creates insight or w or character; no evangelist ev saves a soul." In evangelism we a sist in making conditions favorab that God may do the healing.

Understanding Children

It has long been a truism that help the pupils we must know the as persons. We cannot close the g of experience and outlook betwe teacher and pupil, but we can try understand those who sit in t classes. One factor which is now part of the experience of many p



ils and had not been part of the ife of most of us when we were hildren is television.

The Yale University study of 650 omes where were both children nd television reveals that children pend 13 hours per week watching elevision, not counting the time vhen they watch adult programs vith their parents. "Howdy Doody" s their favorite program. Westerns ompose four fifths of television hows for children. They found that he television shows originating in New York averaged 17.5 crimes or hreats per hour while those in New Haven had 14.7 per hour. In comparison with this impressive appeal he church school hour may seem quite weak. But a hopeful thing is hat the Christian education department of the Connecticut Church Council has experimented in putting on religious programs for children. And the first week a thousand letters of appreciation were received. We need more good religious programs or children.

Christian homes and church chools must work together. Teachers calling in the homes, possibly a pecial week set aside for the whole chool, can do much in sharing helpful experiences concerning the child. Most parents want to do what they hink is best for their children. A parents' night sponsored by the hurch school also gives valuable esults in learning to know the omes of the pupils in the common ask of evangelism of children.

nfluence of family and church

It has been pointed out that parnts who merely send their children o Sunday school will not succeed reatly for one out of fourteen will emain in the church when grown. But when the families go to both he worship service and to the hurch school and are an integral art of the church the chances are trong that the children will remain ctive in the church when grown. Vhen parents enjoy their church and eel its value in life the children espond in like manner.

Many times the child in the church chool or the baby on the cradle roll ecomes the key for the church to he door of the family.

Classes in training for church membership probably have the reatest value for the children from onchurch homes; so they deserve he best that pastors and teachers an give. These should be a link in he chain of continued church life, or evangelism is a continuous proc-ss throughout life itself.

Christmas Materials

Christmas in the Home, 50c, includes suggestions for activities, decorations, worship, stories and carols to be used in the home during the Christmas season.

Bethlehem in Our Town, by Lyman R. Bayard. 9 men, 1 woman, 2 boys, 1 girl and choir. 35c each; 12 or more copies, 30c each. Permission to perform granted with the purchase of twelve or more copies. The Christmas message developed in a modern setting. Simple costuming.

Nativity, The, by Rosamond Kimball. Adapted for any number of children or young people. 50c. Composed entirely of selections from the Bible story of the nativity. Tableaux accompanied by congregational singing of carols and hymns.

Six New Christmas Candlelight Carol Services, J. Harold Gwynne. 60c. Includes suggestions for candlelighting, six complete worship services, including carols, scriptures, musical selections, poems, and textual material for the narrator.

Christmas Around the World. 10c each; $1 per dozen. A carol service arranged for a group of children. The Bible story is spoken by a herald. Ten countries are represented in the songs.

Song and the Star, The. 10c each; $1 per dozen. A Christmas service for the whole church school. A verse-speaking choir carries a major portion giving the Christmas story scriptures. Children of other lands hear the song or follow the star to learn about Christ's birth. Closes with the nativity scene and the children coming to the manger, offering themselves to lead others to Jesus.

Let Earth Receive, by Wanda Milner. 15c. A simple and beautiful Biblical Christmas service in pantomime, choral reading and song, beginning with Isaiah's prophecy. Subsequent scenes give the various phases of the nativity story.

The Carol That Was Never Sung. 10c. A play reprinted from a 1953 Y.W.C.A. Magazine. It depicts the story of a carol that has never been sung and which can never be sung until there is world peace and universal brotherhood. The narration is given by a reader supported by a choir director and singing groups.

The Family Celebrates Christmas, by Dorothy Carl. 50c. Includes stories, worship materials, decoration ideas and other suggestions for the observances of Christmas in the home.

The New Year: a New Year's Candlelighting Service. 35c. An order of service including readings and music.



No Room in the Inn, by Dora Boiteau Franc. 50c. 30 minutes. For any number of characters (either children or adults) as a chorus of angels and the choir may participate. A simple, brief and easily presented play that recaptures the atmosphere of the time in which Jesus was born.

A Stranger in Bethlehem, by Charles George. 50c. 3 men, 3 women. 40 minutes. A one-act play which depicts a poor, unhappy present-day home in Bethlehem, Pennsylvania, on Christmas Eve. A stranger comes to the door and brings comfort and adjustments in the family problem.

Love's Gift, by Florence J. Armstrong. 40c. 40 minutes. 7 men, 4 women and chorus. The shepherds and wise men have gifts to offer the Babe in the manger, but the poor shepherd girl has only her tears, until the angel transforms them into Christmas roses, love's gift to the Christ Child.

The Fourth Wise Man, by Karin Asbrand. 40c. 60 minutes. 2 act play, 11 men and 5 women. The fourth wise man is waylaid and wounded by robbers while traveling to Bethlehem with his skeptical sister and her eager maid servant, to see the Infant King. Despite the tales of the shepherds and wise men returning from Bethlehem, the sister remains unconvinced of the Messiah's arrival until a man, woman, and new-born Babe stop at their camp, en route to Egypt to avoid Herod's wrath. Good characterization, effective setting and action. Unusually appealing. 10 copies required for production.

Order any of these materials from the Brethren Publishing House, 22 S. State St., Elgin, Ill.



India Christian women who met at Jalalpor in May, when Nettie Weybright and Mrs. R. H. Miller were visiting India

India's Church Women at Jalalpor

Joy Fasnacht
Umalla, India

THE annual district meeting of church women was held at Jalalpor, May 10-12, 1954, with about fifty women attending. The women always enjoy such a get-together, as many of them do not get outside their village for months at a time. This makes their district meeting a noteworthy experience. Little groups of women talking late into the night, foregoing rest and sleep, bespoke the joy of the fellowship.

One of the highlights this year was having Mrs. R. H. Miller and Mrs. Nettie Weybright in the meetings. Their messages were inspired and Mrs. Miller's pictures of her children and grandchildren made a bond of friendship between mothers of different continents. Indian women marvel that any women of sixty-five years could be so well and strong and venture so far from their homes, as our guests had.

Mrs. Weybright had just arrived in India from a trip to Palestine. She helped us visualize better some of Christ's teachings and pictured for us the beautiful blue Sea of Galilee, where Christ met with his disciples and with the multitudes. Another good talk stressed how important it is that a mother pray for her children. She told a story of a son upheld in time of temptation.

Motiben Shantilal, new vice-president of the women's meeting, gave a fine talk on the Christian Family Living in a Non-Christian Community. Such a Christian family must be like a lighthouse giving light to ships and sailors. She gave as an example the coming of Parsis to India a number of centuries ago. A group of Parsis wished to enter, but foreign groups and religions were not permitted to come in and settle. So a Parsi leader was delegated to visit the queen of the area and make a personal request that his people might enter Sanjan (lying between Bulsar and Dahanu). After hearing his request the queen gave her answer in the form of a cup brimful of hot milk—meaning the queen's domains were already full to running over. But the Parsi leader's wordless reply was to take a teaspoon of sugar and add it to the milk. The milk did not overflow and instead was sweetened. On seeing this the queen granted the Parsis leave to come to Sanjan. Thus Christians should sweeten the communities where they live.

Motiben also warned against gossip—we should be like the three wise monkeys of Nikko: see no evil, hear no evil, speak no evil. Through such Christian living our neighbors learn much of Christianity.

Rahelbai H. Thakor of Vyara showed us how we must each let our light shine in our own little corner. She cited a large landowner with four household servants. One boy cleaned kettles, another cooked, a third did the laundry, while the fourth cleaned the house. After becoming a Christian, the little kitchen boy tried very hard to do his work in a way that would please his master. He was so very happy all day at his work that the cook asked him, "How can you be so happy doing this tiresome work? You keep

he kettles so clean." The kitchen oy gave his witness, saying he felt e must give his best daily to Christ. The cook was so influenced that he egan to do his cooking better and vas cheerful while working. The ther servants, seeing the cook and itchen boy putting out such good work and being so happy, were shamed to just "get by"; they too egan to sing at their work and trive to do better. Cheerfulness pread, through the master's daughter, into the community—all because of a light in one corner of he kitchen.

Each year two women are appointed to each of six committees. ach committee of women will edit n issue of a paper, copies of which re sent to each women's group imonthly. The six issues are on ible study, temperance, adult litracy, sewing, evangelism and the amily. Besides this, each month a ible lesson is sent to each women's roup by the religious education irector. In each church one or more roups meet monthly, using these essons as the basis for study.

Olive Widdowson is retiring this ear, after spending many years erving the women and girls of ndia. Within the year, Anna Warler will be leaving on regular furough. So garlands and words of ppreciation were given to them nd our two guest speakers, Mrs. iller and Mrs. Weybright. Miss arstler has made a notable conibution in promoting local and strict women's meetings.

Our women ask that the women America pray for them and their milies, in these days when true itness for Christ is so important. hey promise also to lift you up efore the throne of Grace. "In this world of darkness we must shine; you in your small corner, and I in mine."



New officers of women's work in India, left to right: Tarabai Philemon, secretary; Kathryn Kiracofe, chairman; Motiben Shantilal, vice-chairman; Dorcas Benjamin, treasurer

Gerald A. Neher

Dean Neher

Osage, Kansas

GERALD ALVIN was born Oct. 5, 1930, the second of the four sons of Roy H. and Wava Long Neher. From his consecrated Christian parents and in the setting of their farm home, Gerald developed a high standard of values. With no Church of the Brethren in their immediate community, the family journeyed twenty-seven miles each Sunday morning to join in the fellowship at the Osage church in Kansas. The weekly fifty-four mile trip was a regular part of the family pattern which continued almost uninterrupted even through bad weather and wartime gas and tire rationing. The time in travel was often used to discuss the Sunday-school lesson or to identify birds seen along the route, and thus became a significant and creative activity in his early life. From these experiences Gerald developed an unconscious awareness of the significance of the church and a devotion to its work.

For Gerald the early home relationship was a satisfying one. Interspersed with a wide variety of community responsibilities were the times when the family would do things together.

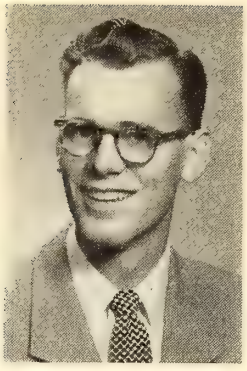
Living too far from the church to take an active part in many of the local youth activities, Gerald manifested his interest in the work of the church by serving actively when given other responsibilities. He was president of the district intermediate group, later of the district CBYF, and served on the state and Brotherhood CBYF cabinets. At the many gatherings, camps, conferences and rallies, many of which he helped to plan, Gerald met and worked with outstanding leaders of the church. Their dedication and ideas influened him greatly. From these opportunities he realized that the Christian call to service must be answered by the youth of the church.

As a 4-H member Gerald was very active. He showed an ability to manage his projects well and developed an adeptness to determine quality which gave him a place on dairy, poultry and crops judging teams. It was only natural that, when he graduated from Oswego High School and entered McPherson College, he should elect a major in rural life.

To determine Gerry's impact on McPherson college or the college's impact on him would be difficult. It was during his college career that he became better acquainted with the wider outreach of the church. He was an attentive listener to those who had served the church and returned to share their experiences. He was particularly interested in Dick Burger's accounts of the mission work in Africa. He became a close friend of President Bittinger and from his



ıe Indian women garland four American women: left to right, Olive iddowson, retiring missionary; Mrs. R. H. Miller, visiting India; ettie Weybright, another India visitor; Anna Warstler, missionary



Gerald A. Neher

fascinating accounts of mission experiences and vivid portrayal of the needs which existed he felt the calling of the Africa field. For him, to work with nature was a pleasurable experience. To combine this enthusiasm for the farm with the opportunity for service made it doubly pleasing. To do it in the name of the church on the Africa mission field resulted in a call.

Among the many friendships Gerry made while in college was one which went beyond all others. In Lois Yoder he found a young woman who was sympathetic with his desire to express his ideals in service, and together they planned a life partnership dedicated to the call of the church and the welfare of others. On Dec. 23, 1952, they were united in marriage.

In order to prepare more fully for his life's work, Gerald spent two more years in training. To supplement his knowledge in the field in which he plans to work he entered the agricultural school of Cornell University. After a year at Cornell Gerry felt led to enter the ministry. On June 14, 1953, he was one of the three young men licensed in his home church. The decision then came to gain a more thorough knowledge of the working of the church and the teachings of Christ by spending a year at Bethany Seminary. It was during this year in Chicago that their home was blessed by the arrival of their son Rodney Eugene. The consummation of their planning came with their commissioning by the church at Annual Conference in June 1954.

Wherever Gerry and Lois have gone they have left behind them a cluster of close friends. Their radiant personalities have warmed the hearts of many of those with whom they have come in contact. We pray God's richest blessings on them as they take up their new duties in Chibuk, Nigeria, to which they sailed on Sept. 16, 1954.

Lois Yoder Neher

Mary Ellen Yoder
Conway, Kansas

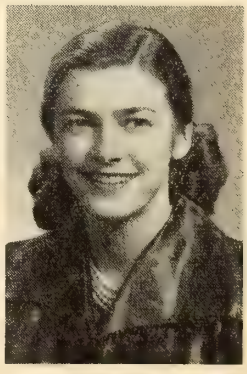
FROM a heritage rich in Brethren background and an environment touched with the experiences of participation in other denominational groups comes a new asset to the Brethren mission field in Africa. Raised in a Christian home, the daughter of Fidelia and Harlan Yoder learned the simple important lessons of humility, honesty, love of life about her and the ever-important concern for the welfare and interests of others. Lois' grandfather, Edward Frantz, was known to Lois as a leader in the church during her girlhood and young womanhood.

Grandfather Edward Frantz, father of Lois' mother Fidelia, served the church ably as teacher and administrator at McPherson and La Verne College and later as a minister in the church whose teachings went throughout the brotherhood in his work as editor of the Gospel Messenger for twenty-seven years.

Lois spent much time in the home of her Yoder grandparents, J. J. and Sadie Yoder. She visited them frequently while going to college in McPherson and was a regular week-end guest while teaching in Newton.

Lois was born Dec. 20, 1928, in McPherson. Her father later obtained a teaching position at Hazelton, Kansas, and then one at Pampa, Texas, where they moved during her early childhood. She was baptized into the Methodist church of Pampa when she was twelve.

The great outdoors always held a never-ending fascination for Lois. She had a great love for animals and always managed to have a pet.



Lois Yoder Neher

Even at one time during her ver early married life, she and h husband Jerry seemed to be runnin an animal haven which include two dogs, four rabbits, two chicker and one cat.

Being a missionary and going t Africa had been a dream for Lo many years. While still in junic high school, she told her younge brother, Gordon, with some convi tion that she would go to Afric

Her entrance into McPhersc College gave her opportunity t temper her natural longing to serv in distant lands. The influence Desmond W. Bittinger, himself returned African missionary, Bretl ren Student Christian Movemer conferences such as the one he in Bridgewater in 1950, churc camps and her rich heritage church and mission-minded gran parents all played their part shaping Lois' desire to be missionary. Then Lois met Gera Neher, a fellow student of simil interests and high standards, ar they made plans to be marrie They were both attempting to pla their lives to coincide with the beliefs.

Resourcefulness and the abili to attack any task fearlessly ar with confidence are characteristi which will carry Lois far on t mission field. Lois would tackle ar task whether it be making bridesmaid dress in a week en painting a seven by four mural f a church baptistry or traveling truck while caring for an infa son.

After graduating from McPhersc College in 1951, Lois taught secon grade children at Newton, Kansa She enjoyed her teaching and lov the children. Perhaps she caug some of the joy of teaching fro her father, who has been in t profession for many years.

While at Newton, Lois w rebaptized into the Church of t Brethren on Nov. 23, 1953. S was then officially part of our gro although she had seemed ve much a part of the Brethren fami before this time with her Brethr beliefs and love for the simple w of life.

Lois and Gerald were marri on Dec. 23, 1952. Lois then join Gerald at Cornell in Ithaca, N. where he was doing school wo to equip him to be an agricultu missionary. While here Lois a Gerald took an active part in t King Ferry church. Lois al secured a job as secretary to t superintendent of schools at Itha Along with Gerald she attended t

hool of missions at Cornell. This as an interdenominational study oup with the study emphasis ainly on agriculture.

The young couple spent another ar of school work at Bethany iblical Seminary. During their ay in Chicago, they worked in e Olivette Institute. In this mmunity center Lois taught afts work. During this year the ehers' son, Rodney Eugene, was rn.

The consecration service of An- ial Conference at Ocean Grove as an important point in the lives these two dedicated young ople. On Sept. 16, 1954, the time me for them to sail for Africa. eir many friends and relatives ish them godspeed.

nniversaries and Weddings

Anniversaries

Mr. and Mrs. Frank Brown of New Paris, ., celebrated their sixtieth wedding niversary on Sunday, Sept. 12, 1954, by ending churches services in the morning d having open house in the afternoon d evening at their farm home. They ve one daughter and three grand- ldren.—Mrs. Dorothy Stuckman, Nap- nee, Ind.

Mr. and Mrs. Mervin Freed celebrated ir golden wedding anniversary Aug. 1954, with a short service in their home, family dinner and open house. Members the Eel River church, they have three ldren and six grandchildren. Both thers of the couple were present for e occasion.—Mervin Cripe, Claypool, Ind.

Mr. and Mrs. Lyman Hardy celebrated ir golden wedding anniversary on Aug. 1954. They are the parents of four ldren and have seven grandchildren d one greatgrandchild. — Margaret hmorleitz, Paradise, Calif.

Mr. and Mrs. Frank Hitchcock celebrated ir golden wedding anniversary on Aug. 1954. They are the parents of six ldren and have twelve grandchildren. Margaret Schmorleitz, Paradise, Calif.

Mr. an Mrs. John W. Lentz of Fredericks- rg, Pa., celebrated their golden wedding niversary at their home on Oct. 1, 1954. ey are the parents of eight children and ve twenty-four grandchildren and four eat-grandchildren. — Grace E. Meyer, o, Pa.

Brother and Sister David R. McFadden served their golden wedding anniversary Sunday, Sept. 19, 1954, in the East Chip- wa church near Smithville, Ohio. Bro. Fadden has been pastor of the East ippewa church for fifty years. They are e parents of three children.—Mrs. E. rain Stull, Howard, Ohio.

Mr. and Mrs. Jesse Pippenger celebrated ir golden wedding anniversary on Sept. 1954, with open house at their country me.—Miss Opal Eileen Pence, Plymouth, d.

Mr. and Mrs. Clinton H. Shirk celebrated ir fifty-third wedding anniversary on rch 14, 1954. They have three children, elve grandchildren and eight great- ndchildren.—Mrs. C. O. Beery, Mar- sburg, Pa.

Weddings

Acker-Eaton—Charles Acker of Grottoes, , and Barbara Ann Eaton of Harrison- g, Va., in the Pleasant Valley parsonage, , Sept. 8, 1954, by the undersigned. amuel H. Flora, Jr., Weyers Cave, Va.

Barnes-Weighley — Earl M. Barnes of Brotherton, Pa., and Hazel Susan Weighley of Glencoe, Pa., in the Brothersvalley church, Pa., Sept. 12, 1954, by the undersigned.—H. Austin Cooper, Berlin, Pa.

Biller-Welch—Beverly Biller and Hilda Welch, both of Timberville, Va., June 6, 1954, in the Timberville church, by the undersigned.—Joseph Mason, Timberville, Va.

Brant-May—Charles H. Brant and Patricia Ann May, in the Brothersvalley church, Pa., June 26, 1954, by the undersigned.—H. Austin Cooper, Berlin, Pa.

Burkett-Oliver—Paul Burkett of Trotwood, Ohio, and Carol Oliver of Greenville, Ohio, Aug. 22, 1954, in the Greenville church, by the undersigned.—Philip H. Lauver, Greenville, Ohio.

Claytor-Wine—Robert Claytor of Manassas, Va., and Anna Wine of Timberville, Va., June 5, 1954, in the Timberville church, by the undersigned.—Joseph Mason, Timberville, Va.

Decker-Kretzer — Philip Decker and Helen Kretzer, both of Martinsburg, W. Va., in the Martinsburg church, Aug. 15, 1954, by the pastor, Floyd Mitchell.—Mrs. Clifford Honsaker, Sr., Inwood, W. Va.

Filby-Unger—Vernie Filby of Richmond, Ind., and Mary Ann Unger of Greenville, Ohio, Sept. 18, 1954, in the Greenville church, by the undersigned.—Philip H. Lauver, Greenville, Ohio.

Goodman-Sandy—Donald LeRoy Goodman and Ethel Cathryn Sandy, both of Lima, Ohio, in the Sugar Creek church, Pa., Oct. 3, 1954, by the undersigned. —Clarence O. Brubaker, Lima, Ohio.

Gordon-Stahl — Robert G. Gordon and Ruth Stahl, both of Greensburg, Pa., Sept. 3, 1954, in the Greensburg church, by the undersigned.—Wilfred N. Staufer, Greensburg, Pa.

Haase-Hager—Robert H. Haase and Barbara E. Hager, both of Farmington, Pa., in the Bethel church, Farmington, Pa., Sept. 5, 1954, by the undersigned.—John E. Grim, Farmington, Pa.

Hartman-Slabaugh—Clell Hartman and Alice Joan Slabaugh, both of Nappanee, Ind., in the Union Center church, Ind., by Herbert Fisher.—Mrs. Dorothy Stuckman, Nappanee, Ind.

Hawkins-Willett — Marion S. Hawkins, Jr., of Baltimore, Md., and Frances J. Willett of Ferndale, Md., Oct. 1, 1954, in the Woodberry church parsonage, Baltimore, Md., by the undersigned.—Albert C. Schue, Baltimore, Md.

Obituaries

Brooks, Elmer Wesley, was born Jan. 23, 1881, in Warrensburg, Mo., and died June 2, 1954, in La Verne, Calif. He was married to Catherine Army on Nov. 29, 1902. They came to California in 1909 and lived in Fresno until December 1946, when they moved to La Verne. Besides his wife he is survived by four sons, two daughters, twelve grandchildren, six sisters and two brothers. Funeral services were held in the La Verne church by the undersigned. A memorial service was also held at Fresno. Interment was in the Belmont Memorial cemetery, Fresno. — Galen B. Ogden, La Verne, Calif.

Cochran, Mark Alan, infant son of C. Robert and Martha Cochran, was born June 19, 1954, near West Alexandria, Ohio, and died Aug. 21, 1954, in Dayton, Ohio. He is surrived by his parents, one sister and two brothers. Funeral services were conducted by the undersigned in the Eaton church. Interment was in the Lexington cemetery. — Henry T. Barnhart, Dayton, Ohio.

Cook, James Henry, son of Jake and Sarah Cook, was born Feb. 22, 1873, in Illinois and died June 17, 1954, at Carthage, Mo. On Oct. 6, 1901, he was married to Myrtle Pefley. For many years he was a member of the church. Surviving are his wife and one daughter. Funeral services were held in Webb City. Burial was in Elston cemetery near Altamont, Kansas. —Marjorie Wampler, Carthage, Mo.

Hineline, George M., son of Benjamin Hineline, was born in Valparaiso, Ind., Aug. 12, 1881, and died in Rice Lake, Wis., Sept. 7, 1954. He became a member of the church in 1906 at York, N. Dak. On March 21, 1906, he was married to Eva Rearick. To this union were born ten children. He served as a deacon in the church for some years. Surviving are his wife, ten children, thirty grandchildren, one brother and five sisters. Services were conducted in the Rice Lake church by the undersigned. Interment was in the Orchard Beach cemetery. — George A. Hunn, Mondovi, Wis.

Holdren, Lavina Eikenberry, was born June 13, 1877, at Labette, Kansas, and died Aug. 18, 1954, in Yakima, Wash. She was united in marriage to Charles Martin Holdren. To this union were born four daughters. She was a long-time member of the church. Surviving are four daughters, six grandchildren, four great-grandchildren, one sister and two brothers. Funeral services were held in the Keith and Keith chapel by the undersigned. Interment was in the Tarrace Height Memorial cemetery, Yakima, Wash.—A. R. Fike, Sunnyside, Wash.

Landis, Treva I., daughter of Corwin A. and Cora E. Wagner, was born June 10, 1910, in Randolph Township, Ohio, and died July 14, 1954, in Dayton, Ohio. Early in life she joined the church. Besides her husband, Vernon A. Landis, she is survived by two daughters, one grandchild and her parents.—Vernon A. Landis, Dayton, Ohio.

Lange, Fred Henry, died at his home, July 27, 1954, at the age of fifty-four years. He was married to Minnie Granstrom. He was a member of the San Diego church. Surviving are his wife and one son. Funeral services were conducted by Bro. Lewis Hyde and Bro. Charles Forror. Interment was in the Greenwood Memorial Park cemetery, San Diego.—Mrs. Lewis Hyde, El Cajon, Calif.

Miller, Ada, daughter of William and Catherine Mock, was born in Kosciusko County, Ind., Nov. 3, 1882, and died Sept. 2, 1954, at her home in Stanley, Wis. In 1900 she was married to Harry Miller, who died in 1945. She was baptized into the church in 1909. Surviving are three sons, one daughter, twelve grandchildren, two great-grandchildren, one brother and two sisters. Funeral services were conducted in the Stanley church by the undersigned. Interment was in the Edson Union cemetery.—Ernest Detrick, Stanley, Wis.

Miller, Orpha Anna, daughter of William and Eliza Steel Woodward, was born March 23, 1899, and died Aug. 4, 1954, in Altoona, Pa. On July 16, 1935, she was united in marriage to Donald C. Miller, who preceded her in death. Services were conducted in the Replogle funeral home by the undersigned. Burial was in the Rose Hill cemetery. — C. H. Cameron, Altoona, Pa.

Wampler, Fred Cline, son of John and Catherine Miller Wampler, was born Sept. 6, 1873, near Dayton, Va., and died Aug. 29, 1954. He was a faithful member of the Harrisonburg church, Va. On April 20, 1912, he was married to Laura Miller. Surviving are his wife, two daughters, five grandchildren, one sister and two brothers. Funeral services were conducted by his pastor, Robert L. Sherfy, assisted by I. S. Long. Burial was in the Oak Lawn cemetery, Bridgewater, Va. —Mrs. J. Elmer Roller, Harrisonburg, Va.

Weir, Zella M. Kittinger, was born May 9, 1880, in Adams County, Pa., and died Aug. 4, 1954, at the home of her daughter in Ambler, Pa. She was a faithful member of the Ambler church. She and her husband, Robert, served as deacon and deaconess in the Ambler church for many years. Surviving are two sons, three daughters and fourteen grandchildren. Services were held at the Ambler church by Bro. Knavel, pastor of the church. Burial was in the church cemetery.—Mrs. Stanley L. Davis, Lansdale, Pa.

Church News

Northern California

Live Oak—Several churches in Live Oak co-operated in the Bible school which was held in our church with our pastor, Sister Border, as superintendent of the school. A number from our church attended the various age group camps at Camp Peaceful Pines during the summer months. The young people sponsored a Dutch auction and a puppy party in order to raise funds for their trip to the National Youth Conference. Several of our fellows played on the church softball team with members of the Yuba City church. Early in July our congregation purchased an electric organ. During the absence of our pastor, Dr. and Mrs. Lloyd Cunningham were guest speakers in our church. Five of our young people attended the Youth Conference at Anderson, Ind. These young people gave a report of their trip at a Sunday morning service. Joan Umschied spent the summer in the Abundant Life caravan work. The young people are reorganizing their group for the new year.—Barbara Fillmore, Live Oak, Calif.

Washington

Outlook—Since our last report, twenty have been added to the church by letter, baptism and rededication. At a special service two babies were dedicated. Daily vacation Bible school was held with our pastor, Joe Campbell, as director. One Sunday in July Miss Laura Sewell, missionary on furlough from India, was in charge of both our morning and evening services. Our church is helping support her on the mission field this year. Several attended the summer assembly during the month of August. During the absence of our pastor, Rev. Richard Lander of the Church of God was guest speaker on Aug. 15, the Washington Temperance Association was in charge of the service on Aug. 22 and the Gideons on Aug. 29. Brother and Sister Shively were with us Sept. 7 on behalf of Christian education.—Mrs. Anna Myers, Outlook, Wash.

Colorado

Denver, First—Our church recently organized with a charter membership of sixty-six persons. We are under the leadership of the elders of the district represented by H. M. Coppock, Van B. Wright and Ralph Hoover. Bro. I. J. Sollenberger is our local elder. Brother and Sister Paul Wright have accepted the pastoral duties of our church. Our Sunday-school superintendent is Bro. Edgar Harris. At present we are holding our services in a hall at 1545 South Broadway, Denver. We invite you to pause in your journey and worship with us.—Emma Beckner Hamm, Denver, Colo.

Middle Iowa

Panora—Lucile Neal was director of our Bible school. Brother and Sister T. U. Reed served as our delegates to Annual Conference. Since our last report, two members have been received by letter into our fellowship. On Aug. 15 two persons were baptized and two babies were consecrated. Five from our church attended junior camp at Pine Lake. Seven intermediates and one adult were also in attendance at camp. One of our young people attended the National Youth Conference at Anderson, Ind. Our delegates to district meeting were Pearl Neal and Clyde Wood. A farewell dinner was held on Aug. 15 for our former pastor, Earl Snader, and his family. On Sept. 26 a reception was held for our new pastor, Albert Rogers, and his family. This fall some repairs were made on the church parsonage. Our annual home-coming was observed on Oct. 10 with Bro. D. W. Bittinger, president of McPherson College, as guest speaker.—Mrs. Ray Y. Smith, Panora, Iowa.

Northern Iowa, Minnesota and South Dakota

Waterloo—Since our last report seven have been baptized and seven received by letter into our church fellowship. Guest speakers during the absence of our pastor were J. R. McNichols, Dr. Oliver M. Yaggy and Bro. Ray Zook. Our pastor and his wife attended the tri-district workshop for ministers at Des Moines. The women's council paid half of the camp fees for twenty of our youth at summer camps. Our men's club washed and painted the social rooms of the church and finished the youth fellowship hall in knotty pine. They also sponsor a Boy Scout troop. Five of our young people attended the regional youth conference and four attended the National Youth Conference at Anderson, Ind. The intermediates presented the play, Church Chimes, one Sunday evening. The Larson sisters from Lindsborg, Kansas, presented a Sunday evening program on sacred art. The pastor reports an increase in attendance and interest in every department of the church life. We are looking forward to the centennial in 1956 of the Brethren's coming to Waterloo. —Mrs. Carrie R. Ringler, Waterloo, Iowa.

Southwestern Kansas

Hutchinson—Our project from our Bible school was to help a Puerto Rican student in college. The churches of the eastern half of our district held an institute for leadership training for Sunday-school workers. Our church had five helpers and twenty-four campers at the junior camp. Our pastor, Bro. Charles Dumond, Jr., and three of our young people attended the National Youth Conference at Anderson, Ind. Ronald and Ruth Moyer have returned from their two years at the Brethren Service project in Puerto Rico. Max Parmley was licensed to the ministry on Sept. 12, with Bro. Earl Frantz, our elder, officiating. By working with other churches in the city, we have collected clothing, bedding and used fat for the relief truck from Nappanee. Our youth group meets each Sunday evening at the church for a fellowship meal before they have their evening services. Sisters Kauffman, Burgin and Neumeyer were our delegates to district meeting at Garden City. —Mrs. Steve Moyer, Hutchinson, Kansas.

Southern Missouri and Arkansas

Broadwater—On Sunday evening, Sept. 19, an installation service was conducted for Brother and Sister Silvus Flora, who have been called to the full-time pastorate of our church. These services were conducted by Bro. Eugene Lichty and Alva Fike. Four from our church attended the National Youth Conference at Anderson, Ind. Five of our young people are attending McPherson College this year. —Gladys McDaniel, Essex, Mo.

Carthage—Our pastor and his wife attended Annual Conference. Our pastor was also an instructor at Camp of the Ozarks for junior camp and for junior high camp. Several from our church attended visitors' day at the camp in July. Dee Bowman and Ruth Kaufman, B.V.S. workers, were leaders in our vacation Bible school in August. Aug. 29 was the last Sunday for our pastor and his family to be with us. They are now in the Newton church, Kansas. Sept. 1 was the beginning of a joint pastoral program with the Shoal Creek church with Ethmer Erisman as pastor. By action of a recently called council, the Jasper church was disorganized and the members of that church were united with our church.—Marjorie Wampler, Carthage, Mo.

Southern Illinois

Hurricane Creek—On Sunday, Aug. 15, our elder, Bro. Dow Ridgely, brought the morning and afternoon message and a basket dinner was held at the noon hour. The sectional meeting was held in our

CAP GOODS

We furnish highest quality nylon and silk nets, nylon and ninon chiffons and organdy. All stiff finish. Reduced prices on nylon. Samples free.

R. E. Arnold, Elgin, Illinois

church on Aug. 29. Our church w represented at district meeting by Dai Dooly and Pearl Parker. Our regul quarterly council was held on Sept. 1 with the election of church and Sunda school officers. Bro. Bray preached f us on Sunday morning, Sept. 12, and wi continue to be with us each second ar fourth Sunday night until a permane pastor is secured. Bro. L. M. Baldw conducted a revival meeting in our churc Sept. 13-26. Our love feast was held c the evening of Sept. 25. A basket dinn was held at the church on Sept. 26.—Pea Parker, Smithboro, Ill.

Middle Indiana

Logansport—Since our last report, ser ices of consecration have been conducte for five babies. One new member has be received by letter. The men of our churc honored the mothers and daughters wi a program. At the father and son ba quet, sponsored by the women, Br George Murphy told of their recent tr to Germany. Bro. Roscoe Inman and h wife showed pictures of their work at t Kassel House in Germany. We sent donation to the Piney Woods school, Mis to help install lights in their new buildin Several children attended Camp Ma during the summer. On Aug. 29 the inte mediates dedicated their quart of penni which represents 400 cups of milk f starving children in Europe. On Se 5, Donna Scott gave a report on the N tional Youth Conference. Larry Kitch told of his week at Camp Mack. Floren Stineman reported on district conferenc The missionary group has discontinu turning its funds over to the building fun and will now be under the jurisdiction the women's work aid society. The a has made donations to the Betha nurses' home and child evangelism. Son of our folks attended the men's a women's workshop at Burnettsville Sept. 13. Bro. Philip Lauver of Greenvil Ohio, conducted our revival meetings O 24-31, closing with our communion Sunday evening. Slides were shown plans made by Forrest Groff for r modeling our church. Bro. Grant Weav is elder for another year.—Florence E. Arnold, Logansport, Ind.

Salamonie—Since we were without pastor during the summer months, ea board, committee, organization and Su day-school class planned and conduct one Sunday service for both the morni and evening. A devotional service w conducted by the children centered arou the theme, In the Garden. Guest ministe were Bro. Charles Noffsinger, Rev. He Brother and Sister Owen Shankster, mi sionaries, Bro. Robert McFadden, Fra Mulligan, E. R. Fisher, Galen Lehma L. W. Shultz, Bro. Arthur Morris a Bro. Don Royer. The Dixie Four present a musical program. Brother and Sist L. S. Shively conducted a leadersh training course for one week. Mrs. Ver Hiner, Mrs. Ruth Zook and Mrs. Low Noffsinger served as delegates to distr conference. Many of our juniors, inte mediates and young people attended Car Mack during the camping periods. On t last Sunday in August a rededicati service for the newly remodeled and r decorated parsonage was conducted Bro. H. L. Hartsough. On Sept. 5 o new pastor and his wife, Brother a Sister Conrad Snavely, were installed Bro. D. G. Berkebile. A basket dinn and reception followed this service. O harvest home and home-coming festiv was held Sept. 26, with Bro. M. R. Zig

the afternoon speaker. Our church is lping to support the township weekday ligious education program. Some of our ung people attended the Youth Confer-ce at Anderson. The women are quilt-g, rolling bandages and beginning the w work project of hospital kits for ıstria. Our evangelistic meetings were ld Oct. 31—Nov. 7, with Bro. Gorman ok as the evangelist.—Mrs. Lowell Noff-ıger, Warren, Ind.

Wabash City—Our regular business meet-g with our pastor, Bro. W. C. Stinebaugh, esiding, was held on Sept. 14. Bro. Hugh iller, Bro. Grant Weaver and Mrs. eraldine Smith were guest speakers ring the absence of our pastor. We ere represented at Camp Mack during e summer by sixteen campers. One ung person from our church attended e National Youth Conference. Our omen's work group has made contribu-ons to the building fund, Bethany nurses' me project, the handicapped children's hool in Wabash, the Alternative Serv-e program, mattresses for Camp Mack, the church table fund and for two idwife kits. One of our members, Sister ara Ogan, has become a resident of the ethren Home at Mexico, Ind. During e past quarter, one person has been ptized and five received by letter into r church. Bro. J. F. Baldwin conducted r evangelistic meetings Oct. 10-17. Our me-coming was observed Sunday, Oct. with our communion being held on t. 24.—Mrs. Ray Ulery, Wabash, Ind.

Southern Indiana

Rossville—At our regular council on Sept. Bro. A. Wayne Carr was re-elected elder. nday-school and church officers were so elected for the new year. One Sunday ening in July during the absence of our stor, Rev. Mitchell, pastor of the local E. church, was guest speaker. The illing Workers' Sunday-school class pre-nted new offering plates to the church. e evangelistic services conducted by o. J. H. Good of West Alexandria, Ohio, sed on Sunday evening, Sept. 5. The llowing Sunday evening, seven were ptized into our church fellowship. Three ve been received by letter. Rally day as observed Oct. 3.—Miss Clara Metzger, ssville, Ind.

Michigan

Flint—At our business meeting on Sept. church and Sunday-school officers were cted for the coming year. Our com-nion was held on World Communion nday. We will also have a thanksgiving d harvest meeting this fall. Our Sun-y-school picnic was on Aug. 29, the same ne our pastor and his wife, Brother and ster David Landis, celebrated their wed-ng anniversary. The older organized ult class purchased a new pulpit. Since r last report, two have been baptized d two have been received by letter into r church. We also had a dedication rvice for babies and a vacation Bible hool. The basement has been rearranged d redecorated.—Ella Leffel, Flint, Mich.

Lake View—Bro. Robert Fryman served our summer pastor. On June 27 our urch celebrated its fiftieth anniversary worshiping in our church. Six have en baptized and one received by former ptism into our church fellowship. strict meeting was held at Camp Breth-n. Six from our church attended the tional Youth Conference at Anderson, l. At our council meeting on Sept. 20, nday-school and church officers were cted for the coming year with Bro. len Barkdoll as elder. He will also ve as our pastor until the first of June. o. Coppock of Springer, N. Mex., con-cted our revival meeting Oct. 10-24.—ldred Colclesser, Brethren, Mich.

Northeastern Ohio

Canton, First—Vacation Bible school s directed by Edna Sager. The offering m the school was used to buy chicks Egyptian families. In the absence of pastor, Bro. Guy Beach of Akron and Bro. A. H. Miller were with us. At our July council meeting, we elected Sunday-school and church officers for the coming year. R. J. Brumbaugh and Rodger Clouser were elected to the office of deacon. Our young folks attended Camp Zion. Barbara Bender and Carol Ann Miller attended the National Youth Conference. A. Ray Walters and Curtis Dubble were our delegates to district conference. A number of our women attended the Canton Council of Protestant Church Women meeting. Our pastor is teaching a class on Sunday morning on the doctrines of the church. On Sept. 26 our church celebrated our fifty-second anniversary with Bro. E. G. Diehm of Youngstown as teacher for the adult Sunday-school classes. Bro. Paul Robinson, president of Bethany Seminary, was guest speaker for our morning and afternoon services. In the afternoon of the same day, our new organ was dedicated.—Mrs. Ira Eshelman, Canton, Ohio.

Fostoria—We conducted a vacation Bible school for adults as well as for children. Regular council meeting was held Aug. 12, with our elder, Orville Noffsinger, presiding. Election was held for the Sunday-school and church officers with Bro. Noffsinger being re-elected for a two-year period. At the council meeting, it was decided to use the offering of Sunday, Aug. 20, for the Share the Surplus program. On Aug. 29 home-coming was observed at the Brethren Home with Bro. Leonard Carlisle as guest speaker. We held our communion on Oct. 3. The first Friday of November, our women's work group will be host church for the observance of World Community Day. Bro. Bernard King of Ashland, Ohio, will conduct a series of meetings in our church Nov. 14-21. One new member has been received by baptism into our church.—Mrs. L. T. Newhouse, Fostoria, Ohio.

Southern Ohio

Eversole—Our Bible school was held July 6-20. The children bought a goat for Korea with the project money from the school. During the absence of our pastor guest speakers were Vern Dull and Moyne Landis. Seven young people from our church attended the National Youth Conference at Anderson. A farewell basket dinner for Brother Dearing and his family was held on Aug. 22. We greeted our new pastor, Bro. Kenneth Hartman, and his family with a program on Sept. 3. Our harvest meeting and basket dinner was held Sept. 26. A preaching mission was held Oct. 4-17, with Bro. James W. Simmons as the evangelist.—Miriam Kissell, Dayton, Ohio.

Eastern Pennsylvania

Chiques—Brother and Sister Harlan Brooks, missionaries to India, were with us one Sunday morning. Brother and Sister Roy Pfaltzgraff talked and showed pictures in our church one Sunday evening. A group of our young people sang at the county home. The total offerings from our daily vacation Bible school will be used to send sixteen children in India to the mission school. Bro. Rufus McDannel of Elizabethtown, Pa., delivered a temperance sermon at a morning service. The sisters' aid collected relief goods. Three have been baptized and one received by letter into our church. Harvest home services were observed with Bro. David Gibble bringing the morning message. Several of our boys attended the National Youth Conference at Anderson, Ind. Recently five women assisted with the ironing and mending at the Neffsville Orphange. The Sunday school entertained the children from the orphanage at a fellowship meal. A number of our women attended the women's meeting at Camp Swatara. Sister Rachel Zug and Bro. E. Eugene Shenk were our delegates to the Sunday school and missionary meeting at the Annville church on Labor Day. Bro. Ralph Schlosser of Elizabethtown, Pa., conducted a series of evangelistic meetings Nov. 7-21 at the Mt. Hope church.—Mrs. John K. Stauffer, Lawn, Pa.

Brethren Placement and Relocation Service . . .

This column is conducted as a free service to our people. The right to edit and reject is reserved. Since no verification of ads is made no responsibility can be assumed. Unless otherwise specified address all correspondence to Brethren Service, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Important Notice: When writing to the Brethren Service Commission in regard to an ad, it is necessary that the number of the ad be given. Without a number it is difficult, without delay and further correspondence, to forward your reply on to the proper person.

No. 20. For rent: House at 310 S. Pine St., Sebring, Fla. One-half block from Church of the Brethren. Write: Mrs. Gertrude Price, 201 N. Grove Ave., Oak Park, Ill.

No. 21. Wanted: Reliable Christian workers for home for the aged—middle-aged couple, also single workers for various openings including assistant cook, general duty and nursing. Write: Fahrney-Keedy Memorial Home, R. 2, Boonsboro, Md. George W. Kinz, Superintendent.

No. 22. Nicely furnished apartments, $250 whole winter season of six months. One square off circle, three squares from Church of the Brethren. Write: Penn Flo Apts., 109 S. Commerce, Sebring, Fla.

No. 23. Volunteers wanted. To help complete a new classroom building at Piney Woods Country Life School, many bricklayers are needed. Room and board will be provided. Those who can help several days or longer will be welcome. Write: Zelpha Ellen Chandler, Piney Woods Country Life School, Piney Woods, Miss.

No. 24. Young man, 17, wishes to live on Brethren farm or ranch for work, room and board, plus small wages. Write: Warren F. Kaser, R. 1, Perrysburg, Ohio.

No. 25. For sale: Cafe and drive-in, seating capacity of 60, completely equipped. Living quarters in same building. Located across street from Manchester College campus, good business. Ideal for Brethren family. Write: Hippity-Hop Cafe, % Emerson Fike, R. 2, North Manchester, Ind.

No. 26. For rent: 255-acre dairy farm on 50-50 share basis. Tenant to have full line of equipment and to share ½ of livestock, etc. Desire Christian family, 2 miles from active Church of the Brethren in a Brethren community. Write: L. J. Hoover, Tippecanoe, Ind.

No. 27. For sale: 150 acres, 7-room house, modern. Grade A milk barn with 8 stanchions. Granary, machine shed, fair barn, double garage, cellar. Well fenced, plenty water, on state gravel road, all routes. Close to Rockingham Church of the Brethren. Write: Jesse T. Happy, R. 1, Hardin, Mo.

No. 28. For sale: 140 acres, 9-room house, modern, gas heat. Grade A milk barn, 3 ponds, piped out, 2 wells, plenty water, good fences and other improvements. Gravel road, all routes. Close to Church of the Brethren. Write: Jesse T. Happy, R. 1, Hardin, Mo.

No. 29. For sale: 280 acres, 6-room house, state road, gravel, electricity, hen house and brooder, good cellar, granary, farm scales, 1 pond, 2 wells. 40 acres upland fenced with hog wire. And 240 acres rich bottom land. Close to Church of the Brethren. Write: Jesse T. Happy, R. 1, Hardin, Mo.

No. 30. For sale: 138 acres, 6-room house, good barn, cellar, hen house, brooder, and other buildings. 3 wells, 2 ponds, fenced and cross fenced with hog wire. Gravel road, electricity, on all routes. Close to Church of the Brethren. Write. Jesse T. Happy, R. 1, Hardin, Mo.

GIFT BOOK *List*

ADULTS

Special $1.98

The Silver Chalice

by Thomas B. Costain

Regularly **$3.85,** you may now purchase this greatest best-seller by America's best-loved story-teller—the magnificent story of the Cup of the Last Supper—for a limited time only at the price above. Send in your order today.

Salome

by Henry Denker

This is a story of drama, romance, set against the background of the greatest religious event of all time. Salome, Jewish princess of Galilee, courted the love of a Roman centurion, pleads for the life of one prophet to be spared and asks for the death of another. Engrossing and stirring. **$3.00**

Mary

by Sholem Asch

Mary is the simple story of a mother's love for her son and the great story of the Mother of Jesus. If you have not yet read this moving story order a copy now. You will go with the author into the markets of the towns, the daily life of homes, the busy streets of Jerusalem, and in the palaces and amphitheaters of the mighty. A stirring story by the author of The Nazarene and The Apostle. **$3.50**

Moses

by Sholem Asch

This magnificent novel sets an appropriate keystone in the career of Sholem Asch. Delving deep into roots held in common by much of the world today, it is a noble story, fused with the vigor, insight, and imagination of a writer who has devoted years to its re-creation. **$3.75**

House of Earth



by Dorothy Clarke Wilson

Now you may have this excellent story at a new low price. A story of India, her people and religions. Presented in fictional narration this book is ideal for supplementary reading for the mission theme of the coming year. Formerly sold at **$3.75.** **Now $1.75**

The Family Book of Favorite Hymns

by Arthur Austin

According to a recent survey by the Americ Music Conference, more American families e joy hymns than any other type of music. In th book is collected more than 100 hymns that Am icans love most. Both words and music. Inter nominational in scope. The only book of th kind that we have yet seen. 176 pages, 8x11 **$4.**

Have Fun With Your Children

by "Miss Frances" of NBC-TV's Ding Dong Schoo

This is Miss Frances' first book for paren Parents of young children will appreciate the formal style in which helpful information and su gestions for child guidance is given. 192 pag **$2.**

Look to the Light

by Enestine Hoff Emrick (Verse)
Ernest G. Hoff (Pictures)

Pointing the camera toward the light was favorite technique by Ernest G. Hoff for gaini unusual photographs. Now with inspiratio verse by Ernestine, his daughter, the book pictures and verse will serve to point men's spir to the light and bring illumination in dark hou Ideal gift item. **$2.**

Mothers of America

by Elizabeth L. Davis

Out of years of research and scores of p sonal interviews comes this series of biographi each of which tells the true story of the moth of a distinguished American; they are the moth of presidents, writers, educators, inventors, m chants, physicians, and clergymen. Eisenhow Compton, Penny, Mayo, Bunche, Reuther a Laubach are among the many names represent in the volume. **$2.**

Meditations for the New Mother

by Helen G. Brennerman

At this season of the year motherhood ex riences are especially emphasized. The beauti gift booklet of 80 pages, 7½x10 inches, filled w unique devotional meditations is more than e the appropriate gift. **$1.**

Gift Book List for . . .

JUNIOR-HI and YOUTH

CELESTIAL SPACE, INC.
by CHARLES COOMBS

How much space do you use every day? Are you sure it belongs to you? In this age of flying saucers and space patrols this story of Eddie Winston and his harebrained ideas will tickle the spine of every youngster who reads it. Adults will laugh at the way a small boy gets a deed to Space from the local judge. (10-15) **$2.75**

LONESOME LONGHORN
by JOHN H. LATHAM

A story of ranch life in the southwest. Boys 9 to 14 will enjoy this story of the out-of-doors and the incidents connected with operating a ranch. **$2.50**

EAGLE IN THE VALLEY
by FRANCES KOHAN and TRUDA WEIL

Story of a Mexican Indian boy. His uncle takes him from his home to a city so that he might have the advantages of an education. In this book is also the story of Mexico, its heroes, its history and its legends. 10 and up. **$2.50**

WESTFORD JUNIORS, INC.
by ALLETTA JONES

In this grand family story a group work together to save their pasture for the various and sundry pets that use it — and old horse, a temperamental donkey, a butting goat, and a flock of ducks. Lively story with a Northwest setting, written with warmth and human understanding. 192 pages. **$2.50**

TO HEAVEN ON HORSEBACK
by PAUL CRANSTON

The romantic story of Narcissa Whitman, one of the first women to go west by wagon train. The setting is in the year 1836 when America was in a fervor of Christian revival and missionaries were hacking the tortuous trails westward. Here is history — dangerous, adventurous. Here is love — true, pure — and some said "Crazy." Cloth. 256 pages. (15-20) **$3.00**

LOVE, LAURIE
by BETTY CAVANNA

This is the story of a seventeen-year-old girl, a new house being built in the country, a blond, breezy boy who knows all about bricks, and a boy from Italy, who is amazed that Americans **expect** happiness. A top-notch story for youth. 192 pages. **$2.50**

SPRING COMES RIDING
by BETTY CAVANNA

How Meg, a sixteen-year-old, discovered the secret of popularity, gained new poise, and was able to cope with her more glamorous sister is told in a true-to-life story by this favorite of teen-agers. 200 pages. **$2.50**

SPURS FOR SUZANNA
by BETTY CAVANNA

Teen-agers will love this story of how Suzanna earns her spurs. During the earning of the spurs many lessons in life are learned. Very wholesome reading. 224 pages. **$2.00**

PLAYMAKER
by DICK FRIENDLICK

Football and basketball lovers will appreciate this story of Keith Elliot who was an excellent football player but who had much to learn about teamwork on the basketball court. Boys (12-17) 192 pages. **$2.50**

TUMBLEWEED
by MARLOW MEYERS

Ranch country, horses, and the men who work there combine to make this an interesting story for boys and youth. The capturing of wild horses is only one of many situations that make thrilling reading. 192 pages. **$2.50**

TARA'S HEALING
by JANICE H. GILES

A story of the "Hill Country" in Kentucky. Tara Cochrane, M.D., without a practice and ill finds healing for himself as he helps others to a better life. **$3.00**

BRETHREN PUBLISHING HOUSE . . Elgin, Illinois

Dramatic stories to awaken teens to man's great spiritual adventure



HEROES OF GOD

NARCISSA AND MARCUS WHITMAN
MARTYRS ON THE OREGON TRAIL

ANN WEST WILLIAMS. The Indians themselves asked to learn about Christianity, and the young Whitmans braved the frontier to teach them. Then, turning hostile, the Indians rose in violence—a thrilling climax to this tale of a woman and man serving God in the Far West.

Just published, $2.00

SIMON PETER
FISHER OF MEN

ALBERT N. WILLIAMS. Hear Peter vividly tell his own story: How one day he heard a carpenter speak in the synagogue. How he followed this stranger, Jesus, and how the realization that He was truly the Son of God shaped the rest of Peter's life.

Just published, $2.00

DAVID
WARRIOR OF GOD

JUANITA JONES. Just a boy with a sling and a talent for songs, David climbed to brilliant heights, only to be doomed by his fatal character flaw. Fast-paced, colorful, a portrait of strength and weakness, action and passion. Just published, $2.00

QUEEN ESTHER
STAR IN JUDEA'S CROWN

LAURA LONG. "Biblical retelling at its best." — Chad Walsh, *New York Times Book Review.* $2.00

PAUL
THE WORLD'S FIRST MISSIONARY

ALBERT N. WILLIAMS. "Simply yet movingly told. Centers on action rather than theory." — *The Hartford Times.* $2.00

JEREMIAH
PROPHET OF DISASTER

VIRGINIA GREENE MILLIKIN. "The author has made Jeremiah's unwavering hope for his people a living thing."—*Columbus Dispatch.* $2.00

All books in the HEROES OF GOD SERIES for teen-agers are carefully checked in manuscript by responsible religious leaders and educators.

MY NEW ADDRESS IS . . .

Name .....

R. D. or St. .....

P. O. ..... Zone ..... State .....

Help us to keep your Gospel Messenger coming by reporting any change in address promptly. **Please do not remove old address.**

STORIES TO READ

40 cents each

Four books beautifully illustrated in color. Parents can read these stories to young children, and older children will want to read the stories for themselves.

Bible Primer
Bible ABC Book
Stories of Jesus
Saying My Prayers

Each book contains 64 pages, 6¾ x 8⅞ inches

Order by title

Gift Books for . . . CHILDREN



Of Such Is the Kingdom

by Modena Studebaker

A Brethren book by a Brethren author. Excellent stori about children in the mission areas of the Church of t Brethren. Junior age. **$1.75 per co**

Little Red Hummy

by Myrtle C. Porter

Story of life in a Brethren pioneer community in we ern Kansas. Based on authentic facts the story concer two children and their pet calf. Exciting and wholesom **$1.25 per co**

The Pullers of the Star

by Mary Lou Lacy

On Christmas morning four tiny girls reach heav and become known as the Christmas Cherubs. Their i fluence on a self-centered earthly person wins for the the honor of pulling the Christmas Star across the sk A story of charm and rich in spiritual values. 16 page 5x7 inches. Pink and blue. Each in gift envelop. **50 cen**

The Man Who Owned the Stable

by Armand L. Currie

The hitherto unaccounted-for figure in the drama of the manger comes to tell his story of the Christ Child. 32 pages, 4¾x6½ inches. **50 cents**

A Star Is Born

by Kenneth G. Ramsey

The story of the daughter of the innkeeper. Another unusual story of the birth of Jesus. 32 pages, 4¾x6½ inches. **50 cents**

25 Cent Books

A Child's First Dictionary
The Story of the Christ Child
My First Book of Prayers
Heidi

Each of the above books are illustrated in color. The covers may be wiped clean with a damp cloth. Order by title.

ORDER FROM

BRETHREN PUBLISHING HOUSE

Elgin, Illinois

Church of the Brethren
Gospel MESSENGER
NOVEMBER 13, 1954



William Smith

At the Door

ALMOST everyone responds to a friendly call and a warm handclasp. These tokens of friendship are not reserved for members of intimate fellowships like the church. B they are means of extending the ministry of the church and sharing the message of the Christian gospel.

In the interests of sharing Christ with those outside the church many persons, like th youth caravaner pictured here, are knocking on doors. Sometimes the doors slam in th ir faces, but more often their offers of friendly concern are appreciated. By such ef- fo ts church members awaken to their responsibilities as evangelists. By such efforts th church takes on new life, new churches are started, new buildings erected, new h izons discovered. What evangelism and home missions can mean to our Brotherhood is lustrated in part in the pages that follow.

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

Contributing Editors

A. G. BREIDENSTINE .... Lancaster, Pa.
JAMES H. ELROD ... Kansas City, Kansas
MRS. DWIGHT ENBERG .. Champaign, Ill.
DEAN L. FRANTZ ..... Mt. Morris, Ill.
JOHN C. MIDDLEKAUFF, Huntingdon, Pa.
LELAND A. NELSON .... Modesto, Calif.
LUCILE LONG STRAYER .....
..... North Manchester, Ind.
MURRAY L. WAGNER ..... Troy, Ohio
GLEN WEIMER ..... Arlington, Va.
LEVI K. ZIEGLER ..... Martinsburg, Pa.

THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Norman J. Baugher, General Secretary, and the Brethren House, Earl H. Kurtz, Manager, 16-24 S. State St., Elgin, Ill., at $3.00 per annum in advance. Life subscription, $50, husband and wife, $60. Entered at the post office at Elgin, Ill., as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

NOVEMBER 13, 1954

Volume 103 **Number 45**

In This Number . . .

Editorial—
At the Door 1
Rise Up and Build. Charles E. Zunkel . 5
Kingdom Gleanings 16, 17

The General Forum—
Seek First His Kingdom.
Edward K. Ziegler 3
God Is the Fulfillment of Life.
Glen Weimer 4
Amateurs . . . Yes, but Evangelists.
Walter Bowman 6
Foreign Mission Office Reorganized.
Norman J. Baugher 8
If We Were American Indians.
H. Spenser Minnich 9
The Family Counselor 11
The York Center Story. Ellen Royer .. 13
One Answer to a Need.
Charles E. Zunkel 13
Social Security for Ministers.
H. Spenser Minnich 14

News and Comment From Around the World 18

Brethren Service—
The Meaning of Christian Service.
Mari Joanne Griffiths 20
1-W's in Baltimore 21
Refugee Resettlement Notes 21
At Home and Abroad 21

The Local Church—
Christmas Comes but Once a Year .. 22
Christmas Audio-Visuals 23

Our Mission Work—
Missions in a New Direction.
Chalmer G. Shull 24
Meet Your Missionary 25
Opportunities for Witnessing 26

READERS WRITE . . . to the edito

The Gospel Messenger welcomes letters commenting on editorials, articles and new Letters should be brief and brotherly.

An Economic Service

We of the Breco Federal Credit Union of the First church of Chicago read the interesting report of W. O. Beckner about the credit union of the Elgin church in a recent issue of the Messenger.

Our union began January 1952 for the dual purpose of investments and loans. We serve three major groups: Bethany students, resident members and family members of community people who are active in the Sunday school, scout activities, etc.

On Aug. 23, 1954, our assets were $19,297. During the period of Jan. 1, 1954, to Aug. 23, 1954, we loaned a total of $14,854.39. Of this amount, Bethany students borrowed $7,656, primarily by graduates to purchase autos and furniture preparatory to going to their various pastorates. In this respect our parish is unique in that we can help serve other parishes by financing their new ministers.

Our resident members and community affiliates borrowed $7,200 for purposes of household, business, school, medical, refinancing old debts, etc. Since we have a select group of members, we have had no losses. In addition to dividends that vary from 2% to 5% per year, we absorb the costs of loan insurance and life insurance for all members. The interest rate for borrowing is 1% per month on the unpaid balance.

This economic service seems to be in keeping with the Apostle Paul's injuction to help bear one another's burdens. Perhaps other parishes might want to do likewise.—David H. Miller, Chicago, Ill.

Liquor Advertising

Wondering! Wondering why so many people subscribe to and pay good money for newspapers and magazines that reap great monetary profits for sending liquor advertisements into their homes right before the eyes of the whole family. Wondering whether or not God will hold the subscribers guiltless for the children and adults who will be led into the drink habit by those deceitful ads.—Mart Sheaffer, Adel, Iowa.

Will Stir Up Strife

I am a long-time reader of the Messenger. I like to read Readers Write, and I am sending a clippi from an Alabama daily. It written by a Negro and express what many white people thi better than they can express ther selves. This Negro says: "As Negro and an American, I natural want to see my race enjoy eve right, privilege and opportuni enjoyed by any other American, b I am opposed to any type agitation designed to deprive t other fellow of a right to associated with his own ki exclusively, if he so desires. would like to reserve such a rig for myself and definitely would n want it encroached upon by Suprer Court edict or any other kind interference.

"The right granted to one or t Negroes in Virginia or some oth Southern state to enter a st graduate school is of no benefit the millions of our people who a in need of the bare necessities life, and when the fortunate situated members of the race co duct such campaigns of agitati for selfish gain, the needy mass suffer."

To me it seems too bad in ma ways not to have segregation. T Southern states were getting alo seemingly very well with t Negroes. They had many go school buildings and church bui ings. Some of the colleges we endowed and dedicated to their u and they appreciated them. I fe there will be over much strife, a I sure would love for the chur to be a peacemaker. Jesus sa "Blessed are the peacemakers they shall be called the children God." — Mrs. Kate Carter, Tuscu bia, Ala.

Need for Workers in Mental Institutions

Our church is commended for colleges, home and foreign missio volunteer and alternative servi student exchange, family relief a resettlement. Let me put an add call for workers for mental insti tions (Matt. 25: 40-45). The innoc and lonely are in terrific need justice, (Gal. 6: 2, Matt. 7: 12 a Luke 6: 31). The church needs repent because of James 5: 6, M 7: 12, Eph. 6: 12, Luke 17: 1 a Matt. 18: 7. Let us practice 1 C 9: 19-23; Phil. 2: 1-5; Eph. 4: 32 a 2 Cor. 2: 7. — A Mental Hospi Patient.



Minrod

n seeking God's kingdom we will e concerned not only that he is overeign in our lives but that thers too will seek to do his will. Ve may reach those who have ot yet acknowledged God as ing through visits in the home nd by invitations to meetings at church

Seek First His Kingdom

Edward K. Ziegler

LAST August the Christian church heard the clear voice of her representaves at Evanston reaffirming ith in Christ as the hope of the orld. Now we sing the Hallelu-h Chorus with new and iumphant confidence, "The ngdoms of the world are be-me the kingdom of our Lord d of his Christ, and he shall ign forever and ever! King of ngs and Lord of lords, halle-jah!"

We have embarked on a new o-year period in the life of e church with the theme, Seek rst His Kingdom. Stirred and allenged by the profound eaning of the kingdom of d, we are now engaged in a eat conversation and study of at it means to seek his king-m. A moving and poetic tement of what it may mean for us as individual Brethren and as a church was read and adopted at Annual Conference. Now Brethren are asking and seeking everywhere: "How can we make this an expression of our Christian life and growth, how use it to deepen our spiritual living, how build our church program to express it?"

The Kingdom of God

Jesus was constantly talking about the kingdom, yet his meaning was as constantly misunderstood. He said, "Repent, for the kingdom of heaven is at hand," and the people looked for a restoration of the ancient splendor of David's throne. He said, "Blessed are the poor in spirit," and "Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven," and they saw royal rewards for a period of humble preparation and temporary discomfort. He taught us to pray, "Thy kingdom come," and we have so often prayed only for his physical return in clouds of glory. He said "Seek first the kingdom and its righteousness," and they sought to place him on a temporal throne. He spoke of the kingdom in their midst, and they saw him as a conquering hero grasping a sword dripping with Roman blood.

If we are to seek Christ's kingdom first, we must seek to know what it means. A thorough and continued study of the New Testament ideas of the kingdom of God is of supreme importance

for us now. Every pastor should preach a series of sermons on the doctrine of the kingdom. We will at once come to see the kingdom not as the ecclesiastical counterpart of a free-enterprise, capitalist democracy, but as serious wholehearted acceptance of the sovereignty of God over all of our life. We will see the kingdom not as a hazy, Utopian dream, but as the ruling principle of our common life, a state of full, free, joyous, intelligent obedience to God in everyday living and all our planning. The kingdom stands in judgment on all our little systems and on all our acts and words.

The kingdom is here—in our midst, at hand. We cannot bring in the kingdom, nor are we its builders. Fortunately it is in better hands than ours. It is in God's; he will build it up and will in his good time bring it to its full consummation. We enter it on God's terms. We may, as we become members of this kingdom, have the lofty joy of working with God at the kingdom's tasks and extend its frontiers by bringing others into this obedient freedom in which the members of the kingdom move. And in the kingdom, we live and work and think and pray, under the constant and dependable guidance of Christ, who is now Savior and Lord and who in the end of time, when he comes again, will meet us in perfect fellowship and victory, in judgment and in mercy.

Win Men to Christ—and His Kingdom

For the past two years, our theme was Win Men to Christ. Never in our history has a theme so challenged and moved our our church, so stimulated us to consecrated action. Evangelism has returned to a place of honor and prayerful action in our church program. Does the adoption of our new theme mean that we shall now put evangelism on a shelf, with a relieved sigh, hoping now for more congenial tasks? By no means!

For if our brief statement of the nature of the kingdom is true, it means that a major thrust of our thought and life will be to evangelize others. We will explore every avenue of making God sovereign in our own personal lives and in our corporate life—in the family, the church, the neighborhood, the world. But we will be equally concerned that God become sovereign and that his will be done in the lives of all others. To think of our new theme without a major, and indeed heightened, evangelistic program would be totally to misunderstand the nature of the kingdom. Our loyalty to Christ as Savior and Lord, our growth in serving him as king in the fellowship of his church will be demonstrated in direct proportion to our concerned effort to bring all others under h gracious reign.

As a Christian person, a f lower of Christ, therefore, I w place witnessing for him at t center of my life work. I w think of myself as an ambass dor of the kingdom of God. M whole life must be governed that exalted sense of missio And I must seek to share t privileges, blessings and respo sibilities of kingdom loyal with others. I cannot be conte until the kingdom comes in r neighbor's life, in the heart a life of every member of r family, in the life of every p son whom I can touch and fluence. To seek first his kingd will make me a dedicated w ness, an evangelist, proclaimi the kingship of Christ by l and word.

The local church will ma the extension of Christ's kin dom its first responsibility response to this theme. Wh

Continued on page 12

God Is the Fulfillment of Life

Glen Weimer

God is the beginning and the fulfillment of life!
Life is unthinkable apart from God;
Life is meaningless and unendurable apart from God;
So persons rejecting God are inwardly driven to habits of s destruction—to the hard and unsatisfying paths of attemp escape from God.
Life is big and endlessly demanding.
Life is a complex of trial and triumph, of despair and hope, of do and faith, of sorrow and joy, of darkness and light, of war peace, evil and good, death and birth, tears and laughter, fail and achievement, shame and self-respect, and hate and love.
Life is an arena in which choices must be made—every person m choose the things for which he will live and give all—the ba against the foes of life.
But, no one is strong enough, able enough, wise enough in him to master life. One lives in this world facing the assaults of world, the flesh and the devil.
To live in this world is to live a life under siege.
To live in this century is to live an embattled life, a threate life, a life under temptation at all times. Persons are tempte go forward or to go backward—to live in the past or to live in present—to take moral short cuts—to seek the immediate- to pursue the lure of the known and unknown good. Ev test rightly met builds the moral sinews of life. The untes cannot mature.
So we pray—"Lead us—deliver us." God, make us able to use hard conditions of life to thy glory, as did our blessed L Lead us forward and upward into life, and deliver us from complacency of heart that lives on the spiritual capital former generations. Amen.

EDITORIAL

Rise Up and Build

Guest Editorial by Charles E. Zunkel

THE number of new congregations in our Brotherhood has scarcely increased in the past quarter century. In 1929 we had 1,026; oday we have 1,034.

With a gain of only eight in the number of ongregations we ought to have very uneasy onsciences. It is not that we started only that any new ones, but that we closed so many ready in existence. To point it up sharply, in he district of the Brotherhood we once had irty-six congregations in existence at one time; oday only eleven of them remain and of these me are struggling barely to exist. For one eason or another, in every region of the Brotherood churches have been closed. This process is pidly accelerating now. We cannot delay dealing gorously and creatively with it.

Two possibilities at least are open to us. First, here we have congregations already in existnce and population growth is in process, we eed to come alive and lay hold of the opportunity. his involves careful community survey to disover who are our neighbors. Whoever they are, we really wish to, we may offer to them the llowship and ministry of our church. This inolves evangelism, warmhearted and inclusive, ke that of our Lord. They must be enlisted in e responsible leadership positions as well as l of the activities carried on. To do so will test e genuineness of our discipleship. These "other eep" are within the ranges of his concern. How out ours?

It also involves enlarging our programs, as ell as our buildings, and increasing our equipent. This will place strain upon our accepted tterns of stewardship. However, we are not or; we have resources. If we rise to meet equately these challenges, we will find joys eviously unknown to us.

The second possibility for us may be to go in here no congregation is in existence and form e. Many of these will be formed with a nucleus Brethren who may be in the area. Where ere are Brethren who are aggressive, forwardoking, congenial and dependable a great asset ours. Unless they do possess the spirit of angelism, warmhearted concern for the stranger d a willingness to adventure in creative ways, th genuine sacrifice and co-operation there is tle hope for a congregation to be formed around em. On the other hand, we are discovering thing which our pioneer Brethren knew but ich we had seemingly forgotten. We can build churches with Brethren ideals—without a nucleus of Brethren to start them. Why should we not? St. Paul and all the other early pioneers built congregations out of persons who knew little or even nothing about Christ, to say nothing of a particular interpretation of him!

Over against our background of disintegrating churches, with the keen realization of what it means to us as a denomination and what it means to the cause of Christ, let us paint the picture we face in America. Our population is in transition. As Herman Morse of the Presbyterian Board has said, we face the task of "the evangelization of a procession." To follow these moving people and give them the witness of Christ and the fellowship of the church is a stupendous task but a marvelous opportunity. If Christ is to be the hope of our nation we dare not fail to fulfill this task.

Our population is growing. Everywhere the public schools are struggling with the gigantic problem of insufficient room and too few teachers. The church, too, must expect to be faced with no fewer demands upon its resources. Recent reliable information is to the effect that by 1975 our U.S. population will be around 220,000,000. It is suggested that if Brethren win for Christ their fair share of this increase we will receive 85,000 new members. On the basis of our present size of congregations, we will need to organize around 450 new ones in these next twenty years, or nearly one every other week. Remember, please, that now we organize four or five new ones each year!

Our zeal and dedication must grow! Too long we have been relatively ineffective in evangelism —about three per cent increase by baptisms each year! Too long we have been content to let congregations sleep peacefully while our neighbors were ignored by our church ministries! Too long we have let other denominations organize the new congregations when we were nearby and unconcerned or at least inactive! Let us have done with it! Our Lord has given us, as well as others, the commission to bear his "good news." He has given us youth who thrill at the chance to give a summer to evangelism in the local church. Let us use these youth in our churches. He has given us laymen and laywomen who are eager to witness and evangelize for him if we train them to do so. He has given us financial resources to provide the material equipment needed—new church houses and their furnishings. More important still, he has given us the promise of his

Continued on page 12



AMATEURS . . .

yes, but Evangelist

Pastor Walter Bowman here tells of the work of a Brethren Youth Caravan team, as seen by one of the girls on the team. The sixteen youth in the youth caravans this summer carried on this kind of work, taught in vacation schools, preached, made surveys, opened new work, won youth and others to Christ. A full report of their work appears in Horizons.

AS OUR car neared Dayton and the church where we were to spend the next six weeks, a feeling akin to panic clutched at me. It was like the feeling of helplessness I had had before that final exam in history last spring when I had not studied. I suddenly felt that the job ahead was too big, too uncertain. What did I know about evangelism? But there was no turning back. I turned to Margaret, my caravaner partner, who was sitting beside me. The other four caravaners, bound for two other churches, were engaged in a discussion of the respective merits of their region's colleges. I dared venture a question.

"Margaret, how do you feel, now that we're almost there?"

With characteristic frankness the answer came back, "I'm scared."

"You're not alone there," I said. "I surely wish that we h been able to do some visiti during these two weeks traini at Bridgewater. I'd feel a lit more as if I was ready to evangelistic work."

"Me too," confided Margar "I feel pretty good about helpi with the youth program or Bi school or the children's depa ment if they want us to, cause I've done those thin But—evangelism! . . . I kn

want to do this, but in spite of ll the good things Ed Ziegler old us at Bridgewater, I'm sure won't know what to say when ve walk up and ring the first loorbell. And I'm afraid the 't. McKinley people will think ve're failures if we don't know ll the answers."

"I guess Ed Crill wouldn't ave chosen us if he didn't think ve could do a good job." I found nyself offering a consolation I idn't really feel, for I had little dea how we would go about naking other people feel the enhusiasm which we felt for exending the Christian work. And, furthermore, the people t Fort McKinley must feel that here's some place for inexperinced workers or they wouldn't ave applied to Ed Ziegler's ffice for a team of youth caraaners."

"All I can say is I hope we do good enough job that lots of ther young people will have an portunity to spend their sumers helping churches like this," Margaret added. "And I have a eeling that to do a good job 're going to need all that Mr. iegler told us about personal iscipline and prayer and more."

"Hey, what's all the serious iscussion about?" interrupted on, whose attention had been iverted from the discussion of olleges.

From routine matters the discussion turned to the work we had been doing for a month. This was our second meeting with the commision on evangelism at Ft. McKinley. We weren't scared anymore. We had learned, at least for this time, how foolish it is to fear ordinary people. How quickly the assurance that we were all seeking more effective ways of spreading the Christian message had erased doubt and hesitancy. Now the chairman was asking: "In our first meeting together we agreed that for our situation in Ft. McKinley we would ask you to spend your time on youth work and visitation. How do you feel that that has worked out so far?"

"We've enjoyed the combination," began Margaret. "Sometimes we still find it a little hard to ring doorbells, but we feel like a part of the youth group. They've really taken us in. I hate to think about leaving in two weeks."

"I think six weeks too short a time," I said. "We just learn to know the young people well and feel a growing fellowship, and then we pull out."

"Not only that, but we have practically no time to follow up many of the contacts we made in our visitation," added Margaret.

"Well, should we begin plans for you to stay on a year?" queried one member of the commission.

"You mean you wonder if it's worth while?" asked another.

"Not for a minute, as far as I'm concerned. But really I think whether it's worth while is your question to answer," I suggested. "As far as my personal growth is concerned, I've never experienced anything like this summer's work. But you're the judge from the church's point of view. After all, you asked Ed to arrange for a team for your church, and you're paying the $100 to each of us for our honorarium."

"Certainly the addition of 150 families to our responsibility list is no small item," said the secretary.

"Not to mention the increased interest among the youth," added another member.

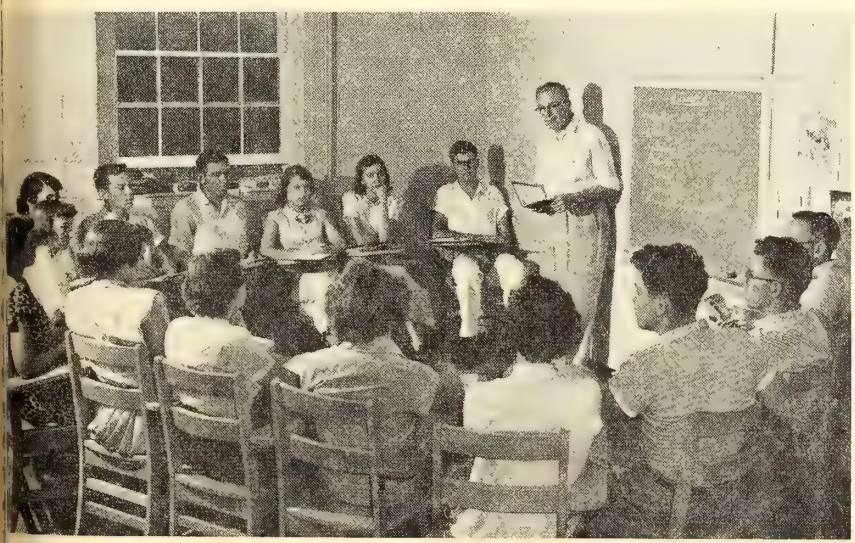
"Just having two young people here doing visitation ought to help stimulate an awareness that evangelism is everybody's job—and that anyone can do it," added still another.

The chairman went on, "It's difficult to measure the effect that the enthusiasm of two young people for the Christian cause will have on a church. But we believe that it will be more than any of us realize."

That seemed to sum up pretty well our thinking.

* * * *

At Anderson, Margaret and I were together again. Between sessions of the conference, with some friends we recalled many of the happy incidents of our summer at Ft. McKinley—the trips to district youth workshops, the swimming parties, the good times in the various homes in which we had stayed, our talk with an atheist, the Sunday morning service we had conducted, the all-night farewell by the girls of the youth group. Reflecting on it later, it occurred to me that there had been very



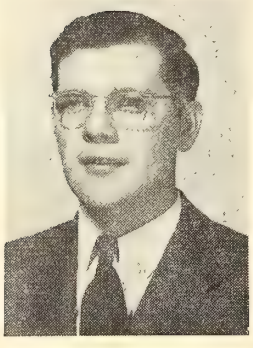
Youth caravaners in a session of their nine-day training period

little serious talk in our conversations. What sort of impressions had our friends gotten from our gay banter? And yet there really had been no need for serious talk. We felt instinctively an understanding and a oneness which must have grown out of our summer's experience. We had labored together for Christ. We had done our best to share our immature Christian convictions. We had done the work of an evangelist. Certainly they could not help but feel, too, the depth of our experience and see the joy which was our reward. I was confident that at least some of them would feel the same call which had sent us out this summer.

One question I was not confident about. Will there be churches ready to share their enthusiasm for Christ next summer?

Foreign Mission Office Reorganized

Norman J. Baugher



J. Henry Long

Associate Secretary Appointed

J. Henry Long has been appointed by the General Brotherhood Board as associate secretary of the Foreign Mission Commission and assumed his new duties in that office on October 4, 1954. As associate secretary, in addition to general assistance to the commission secretary, Leland S. Brubaker, Bro. Long will serve as director of missionary education and carry responsibility for the recruitment of missionary personnel. This latter responsibility was carried for a number of years by various missionaries on furlough; the former by Anetta C. Mow, who retires from active employment with the Board on October 31.

Bro. Long brings to his new position a primary interest in missions and missionary education and proven ability in administrative leadership. During his five years as director of audio-visual education for the General Brotherhood Board he shared in the production of many mission films and other materials designed as educational aids in interpretation of our Brotherhood work. Under his supervision the services of the department were greatly expanded through the continual production of Brethren films and in other additions to the film library.

Bro. Long comes from the Spring Creek church in Hershey, Pennsylvania. He is a graduate of Elizabethtown College and received his Bachelor of Divinity degree with honors cum laude from Bethany Biblical Seminary in 1947. For two years following his graduation from the seminary he was engaged in Brethren Service work in Austria. He has had pastoral experience in Maurerton, Virginia, and Elizabethtown, Pennsylvania.

Mrs. Long is the former Mildred Fogelsanger of Shippensburg, Pennsylvania. The Longs have two children, Nancy, 5 years and John Scott, 3 years.

Anetta C. Mow Retires

After thirty-five years of continuous service to the Brotherhood, Miss Anetta C. Mow i now retiring from the staff o the General Brotherhood Boar She served for fourteen year on the India mission field an for twenty-one years on th Brotherhood staff. Throughou her years on the staff she carrie responsibilities in missionar education and during the pas seven years gave full time t that work. For a number c years she served also as par time director of women's worl

Through all of these yea Sister Mow has given unstin ingly of her time and energy i devotion to her work. She ha written or helped in the editin of hundreds of leaflets an books on our mission wor edited the mission units in ou graded Sunday-school lesson issued monthly Missiongram assisting in the writing of scrip for films and filmstrips an given exacting attention to fil ing of thousands of reques for literature. She has bee active in the Joint Commissio on Missionary Education (fo merly the Missionary Educatio



Anetta C. Mow

Movement) and co-operated the planning of the study m terials produced by that orga zation.

Though she retires from acti staff employment, Sister Mo will continue to follow her ma interests. She will devote so time, under the direction of t Historical Committee, to orga zation of historical mission da She also continues her inter

Continued on page 12







Left to right: Navajo Indian woman weaves rug, one of their sources of income; "writing" or pictures on cliff near the Lybrook mission in New Mexico; an Indian family in front of their home called a hogan

If We Were American Indians

H. Spenser Minnich

JUST SUPPOSE the Indian in early American life had won over the white man and consigned our forefathers to restricted arid areas. What if the Indian had advanced in education, religion, industry and commerce and we without schooling were backward, superstitious people, scarcely a part of the great country the U.S.A. has now become? Would we need, want or profit by a Christian mission by the Indian to the white man? Could we forgive the wrongs of the past, lift up our heads and respond to a Christian ministry?

With eagerness to serve, the Church of the Brethren in 1953 launched a mission to Indians. Last February we visited this new mission at Lybrook, New Mexico. En route west we found that New Mexico state highway 44 went by the mission. Not only convenience caused us to stop but also interest in people, and Indians are people, so we have found. We were eager to erase some of our ignorance concerning the Indian people and our new mission project. More than this, we wanted to visit Ernest and Olivia Ikenberry, who are in charge of the work. We have followed with interest the work of the Ikenberrys who were appointed missionaries to China in 1922. Much of that service was given under disturbed conditions. Now the Ikenberrys in their mature years have taken on a new assignment where a new language is to be learned and many new conditions are to be met.

During our two-day visit at the Lybrook Mission we saw the premises, realized that there was much work to be done on the buildings and equipment, joined with the Indians in a Sunday morning worship period, attended the Monday morning school, ate with the Indian children in their noon lunch, rode along the highway, visited an Indian hogan, tried to talk with the Indians but because of language difficulty did not succeed well except for a good visit with Jim Mauzy in charge of the near-by trading post.

Many questions were asked the Ikenberrys both there and by letter since. Believing the things we want to know are also the questions which Messenger readers have, we state some of them here with answers we have received.

As we rode along the road we seemed not to see many Indian homes. Are there Indians residing in this vast area to the right and left of your highway?

The Navajos for the most part live in hogans which are made of piñon pine posts plastered with mud. These are round in form and have no windows. The door opens to the east in order to greet the rising sun. They so fit into the countryside that strangers ride by not seeing them as homes but as part of the hills and rocks of the area. There are no reliable statistics as to population here but various estimates from 800 to 1,000 people are given for our territory between Nageesi and Escrito. Nageesi means cucumbers and Escrito was so called because of the writing on one of the cliffs near here.

What can you tell of the Indian's need? Is it economic, social, physical or spiritual? In what order would you rate these?

The need is by all means spiritual. Superstition and ignorance plague the people here on a par with what we found in China. We hope that we can give to them the hope, peace and joy that Christ came to earth to give.

A great social development is needed. Groups of two or three will go to the tavern and get drunk for a social "good" time and often much happens that they regret later. They need to build up a feeling of a community which is definitely missing now. We hope by using the facilities of the mission to build a community social conscious-

ness which can grow into a church community.

Their next need is physical, especially in the field of medical care. The nearest nurse is twenty-five miles and the nearest doctor sixty-five miles away. Last year we traveled 4,803 miles to take more than 150 people who were ill to a nurse or a doctor. We treated many minor ills at the mission such as impetigo, burns, cuts and sores.

Economically, the few that are better off do not know how to handle money. There was an Indian at Farmington who in 1953 received $26,000 for uranium ore. We heard that about a month ago he died poor. He had divided it among all the members of his family and tribe whose ability to use it wisely is doubtful. Not all Navajos who receive money for oil leases or right-of-ways are like this, for some handle their money well. One family built a cement block house and another bought sheep and goats. In most cases the women handle money better than the men.

Have the Indians had no public school? Were it not for mission schools, would there be schooling for these Indian children?

When we arrived last September there was no government school between Bloomfield and Bernalillie, 162 miles apart. There was a mission school at Huerferno, twenty-five miles southwest of Bloomfield, and the Bretheren in Christ had a mission not far from the Otis trading post on the road to Chace Canyon. Thirty-three miles from the Brethren in Christ mission the Grace Brethren had a school at Counsellers trading post. We had not been here a week before the leaders of this community approached us, asking for a school. When buildings have been standing for two years without occupancy there is much that needs to be done to put them in usable shape. There was so much pressure for a school that we started before our physical equipment had been properly repaired. We had a hot lunch program going before we had gas installed, using a small 3 foot x 4 foot wood-burning stove. Our wood was piñon pine which burns with a great deal of soot and smoke. Mary Peterson, whose husband was an alternative service worker, did a splendid job of preparing hot meals on that little wood stove. The kitchen six-burner restaurant stove came just about Christmas time and it was a real present. We are deeply indebted to Mr. and Mrs. Cyrus Kiracofe of Ohio who gave six weeks of their winter vacation to work for the mission. This fall the government is in the process of putting in a "walk-in" trailer school at Nageesi, twelve miles northwes

We noticed that Olivia was t schoolteacher and that all t children, regardless of age grade, were in one room. W you tell us about the school, yo program and hopes?

We are very happy to ha now a schoolteacher, Mrs. E Owen, added to our staff. W have twenty-five pupils enrolle and only twenty-one desks. O daily attendance has been c down by whole families goi to Colorado to pick potatoe This year has also been one the few years when there h been a crop of piñon nuts, o of the commercial crops for t Navajos. Whole families ha gone to the mesa tops a camped there until they we through picking piñon nu This too cuts down our atten ance. We had only fifteen tod and by November our atendan should be on an even keel. O grades run from first to thir about all one teacher can handl She releases Olivia for the ne essary calling in encampmen and helping with corresponden which so often yields priori to pressing duties such as takir people to the doctor and keepi records up to date. Many of t boys and girls when they fir come to school cannot unde stand a bit of English; so connection with teaching t regular curriculum they ne to be taught English as a

Left to right: Ernest Ikenberry visits a hogan; t congregation at a Sunday service; the children ha a play period during daily vacation Bible scho







school-work must be done in English according to New Mexico laws. However, they are on the whole very bright and it is a joy to watch their progress. Since many of these children have had no chance at school, we have boys and girls of fourteen and sixteen in the second and third grades.

Is it necessary to learn the Navajo language in order to penetrate beyond the superficial and to communicate in the language of the soul?

You can reach any person anywhere much better if you can speak his language. If you use an interpreter there is uncertainty that your thoughts are rightly conveyed to the hearer. Many of the Navajos can neither read nor write. If you know the language you can teach them to read. If they do not know English it is better for them to be able to read Navajo than not to be able to read at all.

Has the Bible been translated in the Navajo language? If the Navajo children do not read English, do you have adequate textbooks and other literature in their language?

The Navajo language has been an oral language. It is only since 1949 that it has been put into written form. Since then a group of Navajo evangelists together with a group of white translators have put the New Testament into Navajo. This is being printed now. There are a few textbooks to teach Navajo to the Indians, but none for us to learn Navajo; so we are doing the best that we can with these as our textbooks. The Indian Service and the Wycliffe Bible Translators are producing some quite acceptable books in Navajo and the Indian Service puts out a newspaper in Navajo and English.

When we visited you we saw that utilities of water, electricity, gas as well as repair men to fix equipment were not accessible as in an established community. We wished you might be relieved from repair and maintenance work so you could spend more time in Indian hogans as Jesus would do. We understand you have some new comrades with you in the work. Who are they and what do they do?

We are very happy to have Dick and Ruth Wagoner from the Panther Creek church at

The Family Counselor

Naomi Will **H. K. Zeller, Jr.** **Jesse Ziegler**

The Family Counselor welcomes letters of inquiry. They may be addressed: Family Life Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Dear Counselor,

My wife and I are members of the Church of the Brethren. Several years ago we were elected to the official body of the church. But my wife was brought up in a different denomination and she has not and will not accept some of the ideals for which our church stands.

In the past I have been on several boards and committees and have fully enjoyed the work. But it seems each time when I returned from a meeting we would have a fuss or an argument. We have a boy who pleads with us not to argue. It appears that the only concern the wife has is in herself and in the house we had built a few years back.

A Worried Father.

Dear Friend,

You have a noble hope and prayer, one which is duplicated in the heart of many a husband and many a wife in homes where the other is not interested in or sympathetic with church work. You are not alone in your problem. The important thing is the attitude you take toward it and the way you go about solving it.

There are several attitudes you could take. You could worry about it until you got a nervous breakdown. You could make yourself and everyone in your household miserable because things are not going as you would have them go. You could run away from it and multiply your problems. Or you could ask yourself the questions, What is the Christian attitude? How does God want me to deal with it? I feel certain you want to do the Christian thing from several of your statements and the fact that you were interested enough to write. God's Spirit has not left you but is trying to show you the way to more abundant living.

Surely the arguments should cease. One of the principles of our church is no force in religion. We cannot by arguing or fussing win people into service for God and his church. It only drives them farther away. If continued, it will also turn your son against the church, because of the unhappiness he experiences in connection with it.

Christianity, first of all, is an attitude of mind, a quality of spirit. It is the presence of God who is love within us reaching out in loving concern for those nearest us, in our homes first, then for those in our church and community. The place where your Christianity must begin is in the peace, joy, faith and trust in your own heart. God wants your heart to be filled with love, for God is love. Then the first people to experience your love and joy should be your wife and son. Paul says, "Husbands, love your wives even as Christ loved the church."

If you feel you have a greater understanding of the teachings of Jesus than your wife, let it be shown her, not by arguments, but by giving greater evidence in your home life of the fruits of his Spirit, which are love, joy, peace, long-suffering, gentleness, goodness, faith and self-control.

Unselfish love is the only real power which will move your wife to interest and co-operation in church work for that is the power of God.

So I believe God wants you to stop worrying and cast your burden upon him. Trust him to work through your wife to draw her nearer to him and his work. Your part is to be a kind, patient husband to your wife and a loving, happy father to your son. Go to church and do the church work you can joyfully. Keep hoping and praying and trusting that God will in time bring about the changes you long for. "Commit your way to the Lord; trust in him, and he will act" (Psa. 37: 5).

Naomi Will.

Adel, Iowa, and Ed and Joan Owen from Manchester College here with us. Ruth is now in charge of our hot lunch program and last summer cooked for thirty-seven. Joan, Mrs. Owen, is our teacher. Dick and Ed, alternative service workers, are taking over the repair and maintenance work. We now have most of the gas, water and electric installations. Jim Peterson, no longer here, made a very good beginning on that last year.

We have a plentiful supply of natural gas. We put in a small bathroom with shower, using as far as possible equipment that was already here. We feel it poor stewardship to leave cars and trucks in the open especially as in the spring we have sandstorms that will cut the paint right off the license tags and leave them burnished bright; so our next project will be a four-stall garage with space upstairs for a recreation hall and storage room. This will take care of visitors' cars also.

Tell us your needs. Are they in the realm of things, money or interest? In what ways can our good intentions be helpful?

Our greatest need is the prayers and interest of the churches and church groups. We need your prayers that we may be guided to do those things that will most help in building the kingdom of God in Navajoland. If we have your prayers and interest (and I feel that we do) we will lack neither equipment nor funds.

Our needs at present concern our school program. We need metal folding chairs to be used at the table for our hot lunch program and to provide extra seating during our Sunday services. We also need cups, saucers and plates for our hot lunch program. We have twenty-five on our school roll. When all are present we do not have enough plates and some eat out of pie plates. We can also use quite a bit of tooth paste as after our daily hot lunch we see that each child brushes his teeth before going back to school for the afternoon session. As to clothing, we can use plenty, especially shoes, for boys and girls ages six—sixteen years. The Navajos are a proud people, so send only what you would not be ashamed for your child to wear. They like bright colors and will not wear black or drab colors in dresses or blouses. Boys like jeans and shirts. Excess bandages are shared with the Brethren in Christ hospital twenty-five miles northwest of us where we take most of our patients.

We are very grateful for the support that the churches and church groups have given us. Circumstances beyond our control delay us in acknowledging all that has been written or sent.

Seek First His Kingdom

Continued from page 4

following its implications in every area of life, it will give special attention to deeper commitment of life to the kingdom and will plan for the proclaiming of the gospel of the kingdom in every effective way.

Thus the church will work for the fulfillment of our great prayer, "Thy kingdom come." She will seek first God's kingdom, by deepened Christian commitment, consecrated stewardship of life and means, putting loyalty to Christ first in our vocations, nurturing all her members in Christian life and action, and sharing the gospel until "every knee shall bow, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father."

Rise Up and Build

Continued from page 5

Spirit to empower us to do his work. Let us consecrate ourselves. Let us dedicate our resources and our talents.

Through our Ten Dollar Club, as a great Brotherhood, we ar pooling these resources an joining hands in the buildin of new congregations and in th rebuilding of others faced wit challenges beyond their abilit to meet. God is calling us t meet the demands of thes days. Let us rise up and buil for him!

Foreign Mission Office Reorganized

Continued from page 8

in hobbies, work in the loc church, especially in teachin primary children and in follow ing the mission program.

Missionaries gathered at th Ocean Grove Conference hor ored Miss Mow for her cor tribution to the mission wor of the church as did her fello staff members on her last da in the missionary educatio office. The General Brotherhoo Board will recognize her wor in an official manner during i November meeting. All thes groups and many friends acro the Brotherhood will join i gratitude for the contributio which Miss Mow has made an in prayers for her continue health, happiness and service t the church.

• • •

We cannot let the wind an clouds of circumstances determin our course. We cannot grow harvest for God with one eye o the weather. Just as with the far er, circumstances are to be co sidered, and we shall not foolish disregard them. But we must n let them be the main factor in ma ing our decisions.

Too many saints live fearfull from one "weather report" to a other, scanning the skies an watching the clouds, conscious "conditions" rather than of Chri Faith goes ahead in fair weath and foul. It breaks up the fallo ground, sows the seed, cultivat the crop, and gathers the harve There may be pests and floo and droughts, but the Lord of th Harvest will see to it that our lab is not in vain.

From DAY BY DAY
by Vance Havner
(Fleming H. Revell Company)

The York Center Story

Ellen Royer

THE kingdom of heaven is like to a grain of mustard seed." The tiny seed of the York Center Church of the Brethren took root in 1933, when a small fellowship met as the Seth Parker Club, but it soon changed its name to the Brethren Fellowship. Quickly the small seed grew. In 1943 at the urging of Jesse H. Ziegler, with careful consideration and prayer on our part, a dozen committed families of the Fellowship pledged themselves to work for the building of a Church of the Brethren to serve the York Center community. We began with Sunday school and church on January 9, 1944. Louis Shirky's house was far from finished, but because of its room arrangement, it was offered for our morning worship services. T. Wayne Rieman, a student at Bethany Biblical Seminary, came to serve as a part-time pastor.

Our first vacation Bible school, held that summer, was a learning experience. The local school house was secured, but it was only one large room, we had the problem of erecting partitions. It was very hot and there was no shade around the building. It seemed almost as if disciplinarians were needed more than teachers. Another of our problems was that since no minimum age limit had been set, we were confronted with a very large nursery group requiring so much personnel that we were shorthanded with the older children. It did, however, make the enrollment high, if one was impressed by numbers. The following years there were more definite age limits!

As the Sunday school expanded, more and more rooms in the homes were filled. In the Wilbur Royer home, the two front rooms, kitchen and enclosed back porch were used, and sometimes the overflow had to meet upstairs in the bedrooms. Then as the numbers continued to increase we spread out a bit, and the homes of John Moore, Cecil Swartzwelder and George Shirky were added. We felt that these arrangements worked out very well in spite of the usual problems of inadequate equipment and wear and tear on the furniture and rugs.

As attendance steadily increased, in the Louis Shirky home more and more chairs had to be added for morning worship until we drew closer to the minister from two sides. It must have been disturbing to those who came to speak from more spacious pulpits in their home churches. They certainly could not hide their notes. It was difficult to keep folks from reading over the speaker's shoulders or breathing down his neck!

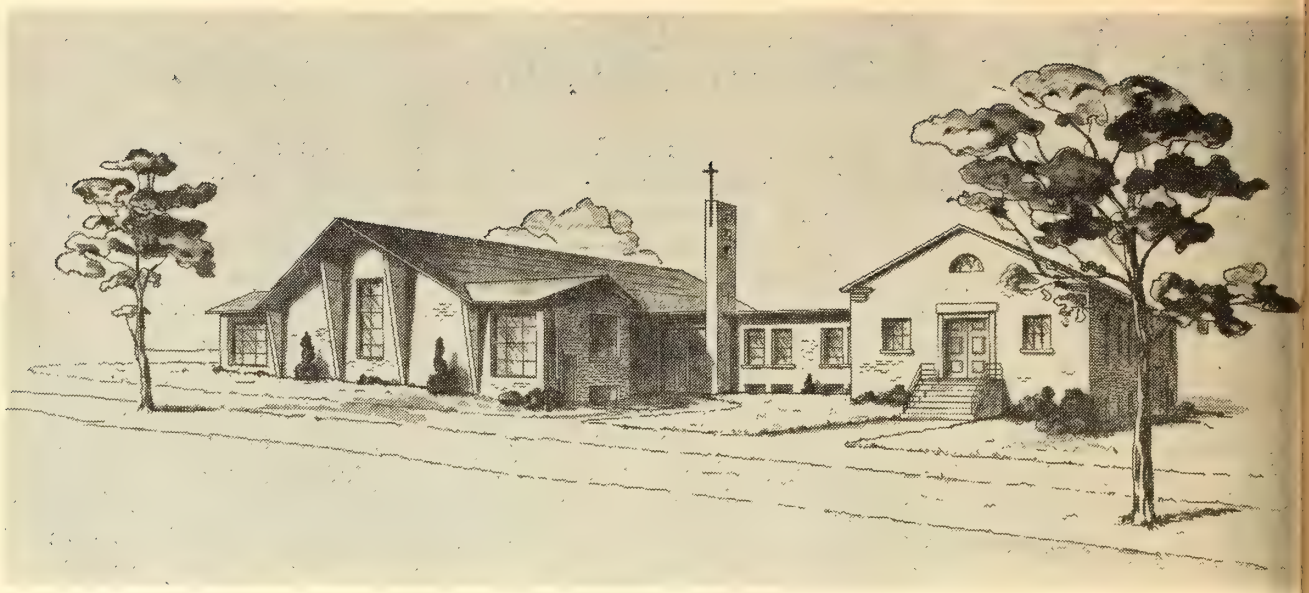
Homes could not for long contain the growing numbers moving westward from the city. A church building would have to be built. It was a period of great stress and strain for all of us, for the number of Brethren families seemed small for the size of the undertaking. Many meetings were held, discussions ran late, but organization and plans were drawn and the site chosen in York Center. Our community stands centrally located between the "mother church"—the First Church of the Brethren in Chicago—on the east, and the Elgin, Batavia and Naperville churches on the West. Support for building came from these churches, as well as from the District of Northern Illinois and Wisconsin, the General Brotherhood Board and many individuals in Chicago and York Center.

". . . The mustard seed is the least of all seeds, but when it has grown it is the greatest of shrubs." The seed of faith and fellowship of the York Center Church of the Brethren rapidly matured. Ground for the church

One Answer to a Need

CENTRALLY located in one of the nation's fastest growing residential areas is the York Center Church of the Brethren near Chicago. Its story, related here, might be that of many an emerging congregation where few church facilities are available to the mushrooming suburban population. So great and so vast are these developments from East to West and from North to South that the total resources of all our Protestant denominations seem totally inadequate to measure up to the demands upon us. Sixty-four per cent of our population now live in cities—and cities continue fantastic growth and new emergence. Brethren, no less than others, are among these restless masses whose prevailing mood is loneliness, confusion, insecurity and anxiety. Played upon by the powerful forces of secularism, they need the dynamic spiritual ministry of the church. Shall the compassion of our Lord, who saw the confused, lonely, insecure and anxious souls of his day as "sheep not having a shepherd," captivate us that we may bring his "good news" to them?

This story of York Center is one answer to that need. Brethren have given others at San Fernando Valley, Whittier, Covington, Des Moines, Monroeville, Dundalk and elsewhere. But scores more await us. In some cases, a dormant, static church suddenly becomes the center of an expanding area. Whether it means totally new beginnings or radical awakening and response to new demands we need to give an answer—the right answer—the good news of our Lord and the ministry of his church!—Charles E. Zunkel



Architect's drawing of York Center church

was broken June 10, 1945. On September 29, 1946, the present building was first used for morning worship and was dedicated on May 25, 1947.

We were so happy to have at least a place in which to hold our own communion, as we had to travel to First church in Chicago for it. It was wonderful to have our own building even though we had to borrow everything from First church until we could buy our own supplies.

Pastors G. Wayne Glick served from 1945 to 1948 and Robert E. Houff from 1948 to 1949; then resident ministers carried the responsibility for two years. In 1951, Byron P. Royer was secured as full-time pastor, and the church united in the building of a parsonage.

". . . it becometh a tree." Membership in the new church continued to increase (from 69 in 1949 to 119 in 1952) making it necessary to hold two morning worship services. However, the church rejoiced in the increased opportunity to welcome and serve members of the body of Christ who came from other denominations. Between 1945 and 1949, the number of families in the community more than doubled. The Sunday school had an almost 120 per cent increase in those years; the church attendance increased 100 per cent, as well as a 100 per cent increase in church membership in this same period. All these areas have continued to increase, and the percentages are almost as high today.

To serve a growing church in a growing community is a challenge. The present small church building must expand its walls to meet the need. There is need for space for more children's classes, and increasing Sunday congregation, a growing choir, active junior-high and youth groups, Scout activities, missionary and women's projects and all the other varied activities of a vital church.

We have now completed a total church enlistment for a new and larger building on our present site. As we grow, faith will be kept with those in the past who loved, lived, labored and sacrificially gave that their dream for the church of Christ might be realized. ". . . when it has grown." The tree is developing!

What Victory?

ROY WHITE

Your foe is slain? But do you rue
His spirit, living yet—in you?

Social Security for Ministers

H. Spenser Minnich

RECENT amendments by Congress to the Federal Old-Age and Survivors Insurance Law include coverage for ministers ordained and licensed in the exercise of their ministry.

Attempting to answer many questions that arise as to the provision for and procedure in participation, we offer the following:

Must a minister participate?

Participation is voluntary. Each minister decides for himself. A minister cannot elect to cease payments after he is once enrolled.

Does the employing church participate?

No. Only the minister pays the social security tax.

How is the minister covered?

The minister is covered on a self-employed basis. There is no employer-employee basis for ministers as such.

When can participation begin?

If a minister wishes to participate as soon as possible, in order to be covered from January 1, 1955, he must file before April 15, 1956. The final date for him to file is April 15, 1957. Those who become ministers after January 1, 1955 have in general two years to elect participation.

How can a minister qualify for participation?

He secures from and files with his internal revenue office a certificate of participation. His annua

ocial security tax is payable at he time he files his income tax eport. The first social security tax eturn is not due until after the lose of 1955.

What is the Social Security tax rate?

Three per cent. The self-employed ate is 1½ times the employee rate which is 2% until 1959. The elf-employed rate is to be progressively increased as follows: 1954-59, %; 1960-64, 3¾%; 1965-69, 4½%; 970-74, 5¼%; 1975 and after 6%.

A minister's self-employment income includes remuneration for any nd all ministerial service and or nonministerial service not eportable for Social Security in n employer-employee relationship. Neither the rental value of the parsonage nor an allowance for rent s to be considered as income.

s there a minimum salary?

The minister must earn at least 400; not more than $4,200 is axable.

How does a minister acquire an insured status?

The individual is currently insured at any time if he is credited with at least six quarters of coverage during the preceding three years. A quarter of coverage is a calendar quarter for which the individual s credited with wages in a covered occupation of at least $50, or with net earnings of $100 from covered elf-employment. Self-employment earnings, however, will be counted oward quarters of coverage only f they total $400 or more in a given tax year, in which case each quarter of that year will be considered a quarter of coverage. The individual will be fully insured t sixty-five or at death, if he has quarters of coverage, acquired at ny time, equal to half the calendar quarters that have passed since December 31, 1950, or his twenty-first birthday, whichever is later. The minimum number of quarters f coverage required is six and the naximum is forty. Also, an ndividual at death or upon reaching ge sixty-five will be deemed to e fully insured if all quarters lapsing after 1954 up to that time re quarters of coverage and are t least six in number.

What benefits may be expected by a minister qualifying for retirement?

The tables below show benefit mounts payable to beneficiaries when an insured worker has at east a year and a half of covered

Old-age and Retirement Payments

Average Monthly Earnings	Retired Worker	Retired Worker and Aged Wife
$ 70	$ 38.50	$ 57.80
120	62.50	93.80
170	72.50	108.80
220	82.50	123.80
270	92.50	138.80
310	100.50	150.80
350	108.50	162.80

Survivors Payments

Average Monthly Earnings	Aged Widow or Widower	Widow and 1 Child	Widow and 2 Children	Widow and 3 Children
$ 70	$30.00	$ 57.80	$ 57.80	$ 57.80
120	46.90	93.80	96.00	96.00
170	54.40	108.80	136.00	136.00
220	61.90	123.80	165.00	176.00
270	69.40	138.80	185.00	200.00
310	75.40	150.80	200.00	200.00
350	81.40	162.80	200.00	200.00

employment or self-employment after June 1953.

What if a minister already has social security coverage?

His tax payments in the past are a base to which new payments are added.

Is social security coverage related to the Brethren Pension Plan?

Social security benefits will be a helpful supplement to a minister's pension retirement. Ministerial pension retirement payments need supplementing. It is hoped that pastor and congregation will continue without change their 4%-6% contributions into the minister's pension account. Where a minister feels unable to pay both the 4% into the pension plan and the 3% into his social security account it is permissible by amendment to the pension plan to reduce his pension contributions by the amount he pays to his social security account. The minister would then be paying 3% to social security and 1% to his Brethren pension account. The congregation would continue its 6% contribution without change.

Ministers at or near retirement age

There is special provision, however, for ministers who die or reach retirement age before December 31, 1958. If a pastor enters on January 1, 1955, is covered at least a year and a half thereafter, and has been continuously covered until his death or retirement, he is considered as fully insured. This is true even if the pastor enters Social Security after the age of 65, works for a year and a half, and then retires. The important requirement here is to join at the beginning (January 1, 1955) without using the two-year waiting period.

What if a minister becomes disabled?

The new law also contains provisions which protect a worker's social security account in the event he becomes totally disabled before age sixty-five, assuring him that payments to him upon reaching retirement age will not be reduced by any years of disability after he has acquired at least five years of covered work out of the last ten years before the disability began. One and a half of the five years must have been during the three-year period prior to his disability.

What of ministers in nonministerial employment?

Coverage extended by the new law is coverage, not of ministers as such, but of a minister in the exercise of his ministry. The services of a minister not in the exercise of his ministry are covered on the same basis as any other employee.

Does the church favor the participation of ministers in social security?

In the resolutions adopted by Annual Conference in 1953 the following statement appears:

"We go on record, also, as favoring the inclusion of ministers under the old age and survivor provisions of the social security act on a voluntary basis. We believe that ministers as taxpayers and as loyal American citizens deserve the same coverage as is provided for millions of other citizens in this country."

• • •

"So we are ambassadors for Christ, God making his appeal through us" (2 Cor. 5: 20).

KINGDOM GLEANINGS

E. F. Weaver has resigned from the pastorate of the First Grand Valley church at Grand Junction, Colo., because of health reasons. He and his wife are now living in their own home at 111 N. Peach St., Fruita, Colo.

Don Snider, former Brethren Service worker in Germany and now pastor of the Dixon church, Ill., will appear on the television station WREX, Rockford, Ill., on Nov. 18, at 4:35 p.m. He will be interviewed on behalf of CROP and Church World Service.

Information regarding church camps is now being gathered and compiled for the 1955 Yearbook. If you know of any camps in addition to those listed in the 1954 Yearbook, please send the name of the camp, the manager and the address to the General Brotherhood Board, attention Christian Education Commission, 22 S. State St., Elgin, Ill.

Place mats that picture a half dozen new home mission churches will be distributed locally previous to the Nov. 21 offering for church extension and evangelism. Although pastors will order quantities up to three times the membership of each church, a nonresident family may order direct from the Brotherhood Fund Secretary at Elgin up to three times the individuals comprising the family unit.

Nine days' total support of the Brotherhood Fund by Brethren young people was selected as the 1954-55 project by the National Youth Cabinet in October. The cost of underwriting the program is: per minute, $2.47; 15 minutes, $37.05; one hour, $148.40; one day, $3,561.64; nine days, $32,050. While the goal for the national project is nearly $8,000 greater than last year's goal, the amount is $1,500 less than was actually given by CBYF'ers for all Brotherhood causes in 1953-54.

A number of copies of the 12-inch, 78 rpm record of 1954 Annual Conference singing are still available. Side one contains the two hymns, Guide Me, O Thou Great Jehovah, and We Gather Together. On side two Rosa Page Welch leads the Conference in singing He's Got the Whole World in His Hands and Were You There When They Crucified My Lord? Send your orders to the Visual Education Service, General Brotherhood Board, 22 S. State St., Elgin, Ill. Price, $1.50. Orders will be filled on a first-come first-served basis.

Changes of Address

Elmer S. Rowland, from a rural route to 2207 Penn Ave., Hagerstown, Md.

The Robert Hess family, missionaries in Africa, from the Waka station to Wandalia, via Jos, Nigeria, W. Africa.

Ella Ebbert, to 2625 F St., La Verne, Calif. Miss Ebbert served the church in India for thirty-seven years.

The Clarence Heckmans, from Jos, Nigeria, W. Africa, to Polo, Ill. The Heckmans returned to the States in October on regular furlough from the Africa field, where they had been serving at the Hillcrest School for missionary children.

Ordo M. Pletcher's address was given incorrectly the Gospel Messenger for Oct. 16. It should be R. Box 317-A, Duncansville, Pa. Bro. Pletcher is pas of the Leamersville church, Pa.

Ninety-six individuals, of whom eight were childr seven youth and eighty-one adults, enrolled in t Brotherhood's Fellowship of Tithers at the conclusi of a school of Christian stewardship conducted at t Palmyra church in Pennsylvania.

Bridgewater College

The 75th session formally opened on Sept. 22 w 437 students enrolled from 17 states and 5 forei countries. The foreign countries represented are t Philippine Islands, Korea, Jordan, India and Germa There are two Negroes in the student body, one m than the previous session. Fifty-three per cent of t students are members of the Church of the Brethr A total of twenty different denominations are rep sented in the student group.

The diamond jubilee home-coming was held on O 16. A football game with Randolph-Macon Colle and a lyceum, Romance in Song, were the featur events. The Bridgewater church concluded t festivities on Sunday with a harvest home-comi Pastor I. James Eshelman preached in the mornir Bro. Merlin Garber, pastor of Central church, Roanol brought the afternoon message.

Bridgewater College lost a friend and benefac when Fred C. Wampler of Harrisonburg, class of 18 died Aug. 29. Mr. and Mrs. Wampler had given m than $25,000 in gifts to the college in his lifetime.

Dr. Frank J. Wright, outstanding geologist, alumn and former dean of Bridgewater, died at his home Granville, Ohio, on Sept. 5. Until his retirement had been professor of geology at Dennison Univers for twenty-five years. The final memorial rites we held at the Bridgewater Church of the Brethren, whe Dr. Wright had maintained his membership.

Allan Cruickshank of the National Audobon Socie gave an illustrated lecture on Santa Lucia Sea Cli in Cole Hall on Oct. 7.

Prof. Galen Stinebaugh of the music departme directed the Second District of Virginia chorus in music festival at the Barren Ridge church on the nig of Oct. 21 as a part of the district meeting progra

The annual hymn sing of the Glee Clubs was he at the College Street church on Sunday night, Oct. under the direction of Prof. Nelson T. Huffman.

The Barter Theatre players presented the play, Clocks, in a lyceum program on Nov. 3. This will followed by the presentation of But Not Goodb a three-act play by the drama department of the colle to be given Nov. 12 and 13 under the direction of M Daniel Geiser.

President Warren D. Bowman, William Smith of t regional office, and Carolyn Ikenberry a college jun who has recently returned as an exchange student Germany, were on a trip to the Florida churches O 1-10. Their itinerary included appearances at t Florida district meeting on Oct. 8-10.

Dr. Lowell Heisey of the chemistry department the sixth faculty member to start construction on new home on College Woods Drive, an area recen made available from the college farm by the truste for faculty housing.

Brotherhood Theme: Seek First His Kingdom

A. R. Showalter is visiting the churches of the Western Maryland District this fall in behalf of the ten-year development program.

Elizabethtown College

Thousands of alumni and friends of Elizabethtown College were invited to the campus for the midcentury convocation of Three Great Days, Oct. 22-24. Using as the theme the college motto, Educate for Service, the series of events stressed the arts and sciences on Friday, the world of business on Saturday and the church and home on Sunday. Featured speakers were Dr. E. Fay Campbell, secretary of the division of higher education, Presbyterian Board of Christian Education; Ralph Cooper Hutchinson, president of Lafayette College; Dr. Wilbur K. McKee, director, office of special services to business and industry, New York University; J. Roger Deas, public relations office, American Can Company; Robert Henderson Kasmayer, world traveler; Dr. Elmer C. Homerighausen, professor of practical theology, Princeton Theological Seminary. The concluding program of the three-day convocation was a sacred concert by the York chorus.

The college will be host to the Brethren Student Christian Association conference during the Thanksgiving recess. Jay Gibble, '56, is president of the national group and Donald Fogelsanger, '55, of the campus S.C.A. Prof. Robert Byerly, department of Bible, is adviser to the student group planning the local conference arrangements.

Elizabethtown again appears on WGAL-TV Channel 8 in the College of the Air program, The March of Science. President Baugher opened the series, Lives of Great Men All Remind Us, with a lecture on Edgar Fahs Smith on Oct. 5. The program is scheduled at 9 a.m.

Final enrollment for first semester reached 409, the highest in the history of the college. The freshman class numbers 157, second largest freshman class on record.

The tri-college center including Elizabethtown, Lebanon Valley and Temple University opened the semester with an enrollment of 160. Classes meet Monday through Thursday evenings in Harrisburg. Graduate and undergraduate courses are being offered. Dean H. G. Bucher directs these extension courses.

The Church Calendar

November 14

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson: A Study in Values. Proverbs 11:24-28; 13:7; 15:13-17; 16:8, 16; 20:11-12; 22:1-5, 9; 28:6-28. Memory Selection: A good name is rather to be chosen than great riches, And loving favor than silver and gold. Proverbs 22:1 (R.S.V.)

CBYF Topic: Missions on Your Doorstep

Nov. 13-17 Western Region conference, McPherson College, Kansas

Nov. 16-18 Pennsylvania State Pastors' Conference, Harrisonburg

Nov. 17-19 District meeting, Washington, Yakima

Nov. 21 Thanksgiving Home Mission Offering

Nov. 25 Thanksgiving Day

Nov. 25-28 Brethren Student Christian Movement conference, Elizabethtown College, Pa.

Dec. 12 Universal Bible Sunday

Dec. 19 Christmas World-wide Mission Offering

Dec. 25 Christmas

Dec. 27-31 Regional recreation laboratory, Manchester College, Ind.

Dec. 27-31 Regional recreation and camping laboratory, La Verne College, Calif.

Dec. 27—Jan. 1, Regional recreation laboratory, Brethren Service Center, New Windsor, Md.

Love Feasts

Illinois

Nov. 14, 7:30 pm, Astoria

Indiana

Nov. 15, 7:30 pm, Plymouth
Nov. 24, 7:30 pm, Bethany
Dec. 13, Walnut

Maryland

Nov. 13, 2:30 pm, Broadfording
Nov. 13, 4 and 6:30 pm, Welty

Ohio

Nov. 13, 7 pm, Lower Miami
Nov. 13, 7:30 pm, Salem
Nov. 14, 7:30 pm, Baltic

Pennsylvania

Nov. 13-14, 1:30 pm, Annville
Nov. 14, 6:30 pm, Long Run
Nov. 14, 7 pm, Philadelphia, Germantown
Nov. 14, 6:30 pm, Salunga
Nov. 21, 7:30 pm, Upper Claar

Virginia

Nov. 13, Jones Chapel

West Virginia

Nov. 14, 6:30 pm, Sunnyside

With Our Evangelists

Will you share the burden which these laborers carry?
Will you pray for the success of these meetings?

Bro. Bernard N. King of Ashland, Ohio, in the Fostoria church, Ohio, Nov. 14-21.

Bro. Charles H. Heltzel of Conemaugh, Pa., in the Fairview church, Pa., Nov. 14-21.

Brother and Sister I. D. Leatherman of Elgin, Ill., in the Bethel church, Ind., Nov. 23—Dec. 5.

Bro. Edward Stump of Elkhart, Ind., in the Walnut church, Ind., Dec. 2-12.

Gains for the Kingdom

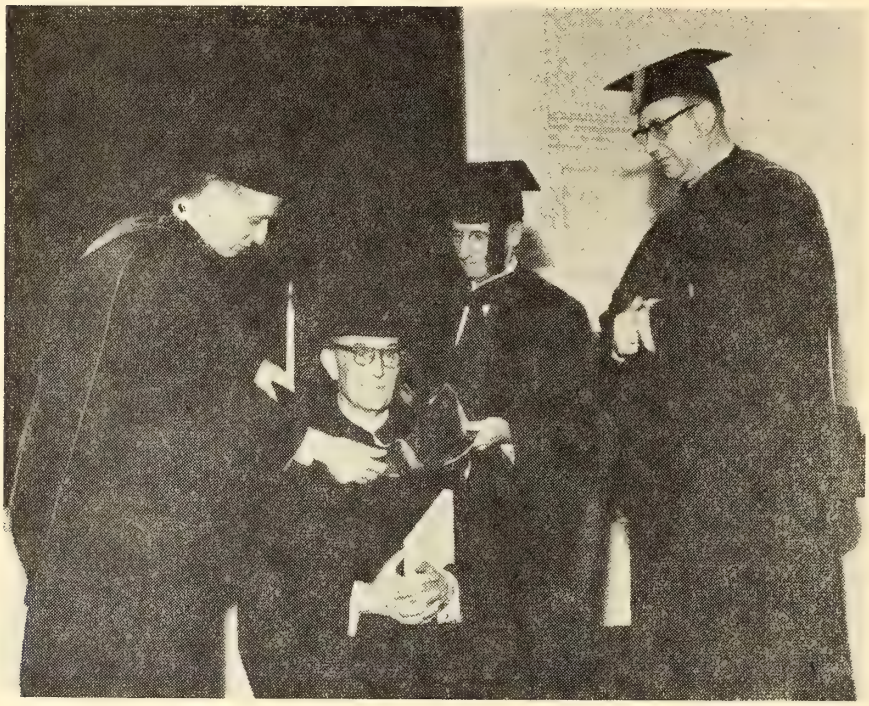
Two received by letter in the Tampa church, Fla. **Eight** baptized in the Boones Mill church, Va. **Six** baptized and one received by letter in the Crummett Run church, Va. **Fourteen** baptized and seven received by letter in the Elk Run church, Va. **Eleven** baptized in the Petersburg church, W. Va. **Two** baptized in the Mt. Hermon church, Va. **Twenty-one** baptized and one received by letter in the Western Mt. Carmel church, Va. **Twenty-four** baptized and five received by letter in the Mountain View church, W. Va. **Thirteen** baptized in the Briery Branch church, Sangerville congregation, Va. **Twelve** baptized and one received on former baptism in the Summit church, Va. **Two** baptized in the Highland Community church, Orlando, Fla. **Three** baptized in the Tear Coat church, Va. **Thirteen** received by letter in the Richmond church, Va. **Four** baptized and one received by letter in the Jones Chapel church, Va. **Fourteen** baptized in the Bean Settlement church, W. Va. **Eight** baptized in the Middle River church, Va. **Nine** baptized, two received by letter and two reconsecrated in the Keyser church, W. Va. **Twelve** baptized in the Monocacy church, Md.

One baptized and two received by letter in the Bethany church, Philadelphia, Pa. **Three** baptized and one received by letter in the Chiques church, Pa. **Three** baptized in the Mingo church, Pa. **Two** baptized and nine received by letter in the Roaring Spring church, Pa. **Five** baptized in the Hatfield church, Pa. **Thirty** baptized and six received by letter in the Waynesboro church, Pa. **Four** baptized in the Sipesville church, Pa. **Three** baptized and ten received by letter in the Harrisburg church, Pa. **Two** received by letter in the Salunga church, Pa.

One baptized and five received by letter in the Wabash City church, Ind. **One** received by letter in the Logansport church, Ind. **Two** received by letter in the Lower Miami church, Ohio. **One** baptized in the Fostoria church, Ohio. **Two** baptized and two received by letter in the Flint church, Mich. **Seven** baptized and three received by letter in the Rossville church, Ind. **Twelve** baptized and seven received by letter in the Naperville church, Ind. **Six** baptized in the Marble Furnace church, Ohio. **Six** baptized and one received by former baptism in the Lake View church, Mich. **Ten** baptized in the Eagle Creek church, Ohio. **One** received by letter in the Akron church, Ohio. **Eleven** baptized in the Springfield church (NEO), Ohio. **Four** baptized in the Rock House church, Ky. **Four** baptized and three received by letter in the Virden church, Ill. **Four** baptized and one reconsecrated in the La Motte Prairie church, Ill. **Four** baptized in the Oak Grove church, Ill. **Six** baptized in the Flat Creek church, Ky. **Two** baptized in the New Hope church, Ind. **Thirty-three** baptized and eight received by letter in the Canton church, Ill. **Five** baptized and three received by letter in the Wakarusa church, Ind. **Five** baptized and five received by letter in the LaPorte church, Ind. **One** baptized and one received by letter in the Brick church, Nettle Creek congregation, Ind.

Five baptized and one received by letter in the Hermosa Beach church, Calif.

News and Comment From Around the Worl



J. Henry Long

Dr. Martin Niemoeller (kneeling) is given honorary D.D. degree by Bethany Biblical Seminary. David Wieand and Dean William M. Beahm put on the hood while President Paul Robinson looks on

Synagogue Head Urges Spiritual Point Four Program

In a message for the Jewish New Year, Rosh Hashanah, Dr. Norman Salit, president of the Synagogue Council of America, called for the creation of a "spiritual Point Four program." He said, "America has expended almost uncounted millions in the Point Four program, bringing economic and technical aid to the underprivileged peoples of the earth. We have come to realize that this is not enough, that man does not live by bread alone. We must create for these peoples a spiritual Point Four program in the present crucial world struggle for their souls between the forces of freedom and the forces of enslavement."

Credits Christian Influence for Cutting Japan's Divorce Rate

According to Dr. Toyohiko Kagawa, Christian influence in Japan can be credited with having cut the divorce rate in his country to one-fourth its former level. He told a community worship service in Washington, D.C., that sixty years ago thirty-two per cent of all Japanese marriages ended in divorce but now only eight per cent end in the divorce court. By contrast, in one strongly Buddhist prefecture of Japan divorce rate is still nineteen per cent. The Japanese leader said he was at a loss to understand why, in the same period of time, the divorce rate in the United States has increased from five to twenty-five per cent.

American Missionaries Increase in India

The number of American missionaries in India rose from 1,279 to 1,494, an increase of 16.8 per cent, in the five-year period which ended last Jan. 1, according to figures released by the National Christian Council of India. The secretary of the Council attributed the rise in the American missionary population to greatly increased work in India by the smaller sects.

New Bible Sales Reach Record Level

Almost 3,000,000 copies of the Revised Standard Version of the Bible have been sold since its publication two years ago. According to the National Council of Churches, R.S.V. sales figures have broken all U.S. publishing records. On the second anniversary of publication, sales of the regular, illustrated and pulpit editions stood at 2,926,723. Counc officials gave part of the credit f "a widespread new interest in t Bible" to the R.S.V., a product of fi teen year's work by a committee thirty-two Protestant Biblical scho ars.

New Americans Hold Fellowship Meeting

More than 250 new Americar gathered at Mountain Lake, Ohi on Aug. 8, for a day of fellowshi Most of these were refugees who ha come to the States under the prev ious Refugee Act.

Marvin Karnehm and his wif members of the Baptist Church, eac gave addresses, stressing interna tional and interdenomination friendship and the power of praye The offering taken at this meetir is being used for orphan or dest tute children of Europe.

The fellowship was arranged b Ray Petersime of Gettysburg, Ohi who has sponsored a number of re ugee families. Special recognitic was given Mr. Petersime at th meeting when Arturs Nikurs pre sented him with red roses in beha of all those present.

On this occasion some met clos friends whom they had not know were in America or even still livin —Betty Debels, Gettysburg, Ohio

Russians Told United States Sponsored Evanston Assembly

According to a report from Lor don, Soviet radio commentato charged that the United States or ganized the recent Second Assembl of the World Council of Churche Assembly in Evanston, "solely fc the purpose of making political cap ital out of it." One Moscow com mentator said that the fact Presider Eisenhower spoke at the rally prove this beyond a shadow of a doubt.

Protestant Sunday-school Curriculum for Armed Forces

A unified Protestant Sunday school curriculum for the arme forces, covering the period from Oc tober 1954 to September 1955, ha been inaugurated under the auspice of the Protestant Church-Owne Publishers Association, co-operatin with the Armed Services Chaplain Board. A census taken by chaplain revealed that there are 83,000 chil dren of servicemen whose only ac cess to Sunday schools is throug those conducted at military chapel

ıe curriculum materials are drawn ɔm many denominations and are ranged to follow a co-ordinated an, emphasizing basic Christian aching.

hildren Raise Money r "Harvesters"

Children in 150 United Presbyte- an daily vacation church schools ised $5,000 last summer to buy two w "Harvesters" for the National ɔuncil of Churches. The Harvesters e station wagons equipped as aveling churches. They will soon carrying the gospel to the mi- ant farm workers and their fam- es. These churches on wheels rve not only as mobile chapels, but schools, libraries, first-aid sta- ɔns, playgrounds and community unseling centers.

oposal for Ending Segregation Washington Churches

The Washington Federation of ıurches has recommended a pro- am for ending racial segregation churches of the nation's capital. ımediate steps suggested include tegrated vacation church schools d Sunday school, nonsegregated urch centers in underprivileged eas and interracial church chor- es. The Federation thought that tegration in church membership ɔuld follow more slowly. The deration declared, "Before Christ ere are no divisions of caste, of ass, of color, or of race."

angelical and Reformed Church eports Increased Giving

Giving for missionary and benev- ent causes by Evangelical and Re- rmed church members increased 4 per cent in the 13-year period ɔm 1940 to 1953. Dr. James E. agner, president of the church, id that members had contributed ,766,000 last year toward these uses. Dr. Wagner also said that e denomination has shown a t membership gain of twenty-five r cent in the past twenty-five ars.

ews Briefs

A number of Christian Endeavor ıion members living in Northern eland sent out gospel messages in ating bottles during the past year. any replies to their messages were ceived, including one from behind e Iron Curtain and another from exico.

The annual Thanksgiving Clothing ɔpeal sponsored by Lutheran ɔrld Relief will be held from Nov. 21 to 28. Among the seven depots set up for the reception of clothing are the service centers at Nappanee, Ind., and New Windsor, Md.

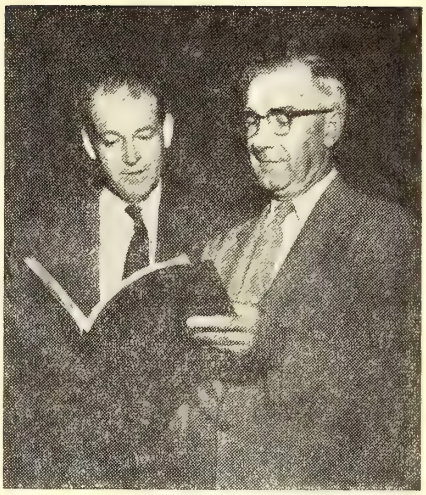
After a summer of baseball broadcasts sponsored by Baptists instead of brewers, radio station WGRC in Louisville, Ky., has dropped all beer advertising. The station has notified its network affiliate, Mutual Broadcasting System, of its new policy.

A total of around 19,000,000 persons attended religious services in army chapels during the 12 months ending last June 30. Army chaplains solemnized 7,579 marriages, performed almost 12,000 baptisms and conducted 5,477 funerals during the year.

Formulation of a plan for union with the Church of England in Canada was approved by the General Council of the United Church of Canada at its biennial meeting. Should a merger eventually be consummated it will create a new church with a membership of nearly 5,000,000.

The government of Denmark has earmarked the equivalent of $155,000 to build new churches in Greenland during the next five years. This is part of a $15,000,000 budget of a five-year plan for general development of Greenland.

Bob Richards, pastor of the Long Beach church, is one of six prominent Christian athletes who have been elected sponsors for Youth for Christ International's Christian High School Lettermen's Club. Another sponsor is Gil Dodds, a minister in the Brethren church.



Religious News Service

Rev. Albert W. Farmer of Elkhart, Ind., (left) has been named director of the Christian Rural Overseas Program, food collection arm of Church World Service. Shown with him is John D. Metzler, who headed CROP for eight years and is now U. S. representative for Church World Service at Geneva, Switzerland





For three days Negro and white shared a camping experience, Sept. 3-6, at Camp Harmony. Sponsored by Middle and Western Pennsylvania districts, this second interracial camp drew one hundred fifty people from the surrounding area. The Bidwell Street Interracial church choir came in a group on Saturday. Their pastor, Rev. Virgil P. Moccia, who had left his white congregation to minister to this group, was also present with his family and shared his experiences at one session. Mrs. Carlo DiMuzzio, who was born in Italy and raised a Catholic and is now a member of the Windber Church of the Brethren, also took part in the sessions. Brethren ministers participating were M. J. Weaver, Dan Brumbaugh, Millard Weaver, Merril Heinz, Alfred Replogle and A. Jay Replogle. One of those who assisted in setting up the camp was Dr. David H. Bradley, a Negro Methodist of Bedford

The Meaning of Christian Service

Mari Joanne Griffiths
Eugene, Oregon

IT WAS not without a feeling of uneasy anticipation that I entered the Elgin hospital unit last June. Granted that I was looking forward to a summer of new and rewarding experiences, yet the thought of entering upon work in a mental hospital and living with a group of students about whom I knew nothing caused me some uneasiness.

I began my work at the hospital as an attendant in a women's infirmary. Because I arrived in Elgin a week later than the majority of the students in the unit, I had no preparation for infirmary work other than a few words of instruction from the head nurse. Whatever glamorous illusions I may have had about working as an attendant in a mental hospital were soon shattered as I found myself facing a summer of working with some eighty ladies — most of them bed patients, most of them in the late years of their lives — who were to look to me and the other attendants for their every need. These were women of all kinds; some of them just old with no relatives or friends to care for them; others were now experiencing the truth of the words: "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap"; and still others through no fault of their own were victims of an unkind heredity. These were the people with whom I was to work— these were the people whom I was to serve in the name of Christ.

But in the weeks that followed, I found myself continually being forced to re-examine myself in the search for the meaning of Christian service — and hence Christian love. I had applied for this job because I believe that, as a Christian, God had called me to minister to the needs of others. But it did not take many days for me to realize that I knew nothing of what God means when he speaks to us through the great commandment: "Love thy neighbor." I told myself I loved these ladies, yet many of them were repulsive to me; I told myself I wanted to help them, yet their demands for attention irritated me; I told myself I was glad to be able to give of myself for them, whereas in reality I gave them little more than mechanical motions which so proudly called acts of love.

And then, gradually, God spol to me; breaking through my inwa hypocrisy he began to show me th love expressed in service is som thing greater than "the doing good deeds." I began to see th love is not a matter of barterin "I'll do something for you, if you do something for me or at lea appreciate what I'm doing for you And I began to see that love — ar the expressions of that love — mu be given as a gift, freely, witho thought or desire for any kind return. Therein was the stumblin block which tripped me as I worke with these women. They couldn or wouldn't appreciate what I w doing for them; they seemed to unaware or even ungrateful of t fact that they were dependent me for their needs. And becau of my pride I had expected of the that which I often did not ev ask of myself, namely, the expre sion of gratitude.

As I began to see all this, I al began to grasp hold of a deep meaning of the love God has show to me. Here I found myself unab even to love these women, wom not so unlike myself in so mar respects, and yet God, a God righteousness and holiness, lov me so much that he gave t supreme sacrifice that I might reconciled to him. More vivid than ever before I saw the meanin of forgiveness—God's most precio gift to the troubled sinner.

The work at the hospital durin the following weeks slowly toc on new meaning for me. The women were no longer people was to help, but they became peop God had given me to love and th to serve.



The hospital unit that served this summ at the Elgin state hospital. Mari Griffit the writer of this article, apears in t third row, sixth from left

While I feel that God used my xperiences at the hospital to teach e more of his love, I am also nfident that the fellowship I had ith those with whom I lived uring the summer played a vital le in revealing to me some of e far-reaching implications of e Christian life. Until I applied r work in the Elgin state hospital st spring I had never heard of e Church of the Brethren. I was ually unfamiliar with the concepts pacifism and nonresistance other an that such beliefs had always emed to me to be quite "fanatical." was during this summer that I d the opportunity to learn the why" of the nonresistant stand, d it was through this experience at I came to realize that this is matter which every Christian ust consider, for the motives hind the nonresistant position ust be expressed in day-to-day ving if they are real. And milarly, the person who claims be a true follower of Christ must kamine his faith to see if he is illing to live by the convictions e says he has when his philosophy life is carried to the question war and peace.

This summer, for me, was one r which I shall be eternally rateful. Our Lord has shown me gain the truth of his promise to e continually with his own. . . unto him that is able to do xceeding abundantly above all that e ask or think . . . be the ory. . . ." This "exceeding undance" he gave me this past mmer by granting to me both e deepening of my faith and the llowship with Christian youth ho have heard — and responded — the call of their Savior: Follow me."

I-W's in Baltimore

Garland Wampler and **Harvey iener,** I-W's, are working at the um clearance project in Baltimore, d. With headquarters at Brother- od Pilot House, which is operated y the Church of the Brethren, ese men help wherever they are eeded in fixing homes, furniture, ainting and repairing. Many times just associating with the people, ere is an opportunity to set a od example. They feel that the ajority of men and women in the lighted area take to example and y to keep their homes in good nditions after they have been paired.

Taken from an article which ppeared in the Sept. 22 issue of he Baltimore Sun.

REFUGEE RESETTLEMENT NOTES

Statistics (Oct. 1, 1954)

Goals for Church of the Brethren	**1,000**
Assurances filed	**61**
Assurances yet to file	**939**

The Refugee Relief Act is so written that refugees cannot come of their own free will. They must have help. Each refugee family must have a sponsor. Won't you help them? They need you.
Write: Resettlement Office, Brethren Service Center, New Windsor, Md.

At Home and Abroad

AUSTRIA

The **mobile team,** which has been assisting in flood reconstruction, has finished its two weeks' project at Walding, in the Soviet Zone. They returned to Linz and gave some time there in restoring the flood-damaged Brethren House. Projects were painting the rooms of the ground floor, whitewashing the outside walls, repainting the garage roof and staining the gables.

The second shipment of **heifers to Austria** arrived the first of October. Glendon Button journeyed to Bremerhaven to escort the shipment back to Wels, Austria, from which point they will be distributed.

Elizabeth Fuss, the refugee nurse in the **Linz clinic,** recently made three full-day trips to deliver baby layettes, eyeglasses and frames to outlying camps in Upper Austria. Plans are continuing for the food package program for tubercular refugee children in Upper Austria.

Tentative approval of the Brethren Service project to **assist the rehabilitation of the Lager Enns camp** has been given by Geneva headquarters of the United Nations High Commissioner for Refugees. Don Miller prepared the project which calls for a part salary of a social worker and provisions for a feeding kitchen.

Approximately seventy persons attended the **Brethren Service European workers conference,** which was held from Sept. 27 to Oct. 3, in Wagrain, Land Salzburg, Austria. The Sunday offering for the Brotherhood Fund, totaling $113.46, included currencies from Syria, Greece, Turkey, Yugoslavia, Italy, England, Austria, Switzerland, Germany and America.

FALFURRIAS, TEXAS

The **Brethren Service farm,** which operates with the help of volunteers and 1-W men, reports on many activities. A modern block home was built for one of the Latin families, with the help of the volunteers. Many trips to hospitals and clinics have been made with the Latin people, giving them guidance and counsel. There has been an increase in church attendance — the average for the year, both morning and evening is about 135. The kindergarten for the Latin children is making progress. The crops of the farm projects have been good this year—600 tons of ensilage, 1,500 bales of hay; dairy operations have been improved, eighty acres of permanent grasses have been planted. One thousand laying hens will be in the cages this winter.

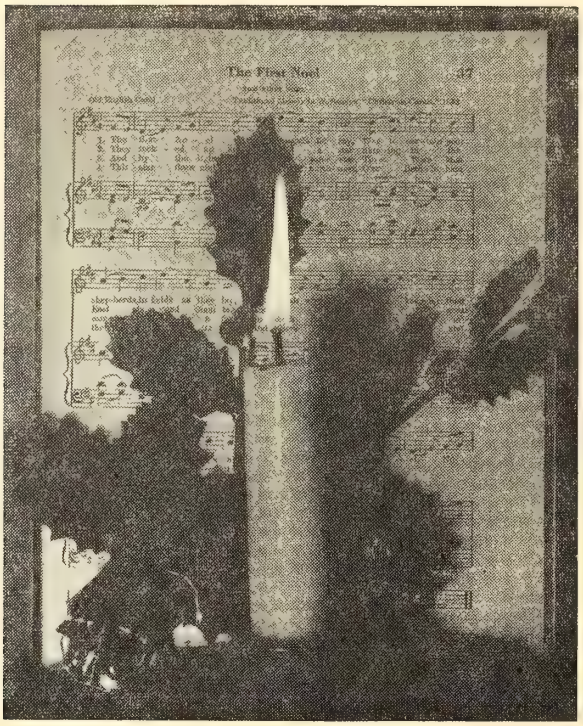
GREECE

The Brethren Service Commission has supplied or been instrumental in supplying materials of every type and description. Nine tenths of the material aid **shipped to the Greek project** has originated in New Windsor, totaling a value of approximately $25,000 during the 1953-54 period. These materials are as follows: 30,000 glass jars; kitchen equipment; Friendship and Christmas packets; medical kits; clothing, bed and household supplies, yard goods, agricultural equipment, garden seeds worth $1,000 yearly; team equipment. The directors of the project, since its beginning, have been Brethren.

PUERTO RICO

Interesting statistics come from Puerto Rico for the month of August 1954: 63 surgical procedures took place, of which 12 were major surgery; 80 admissions to the hospital, and occupancy was 75%; 1,186 patients were seen by the outpatient department; 20 babies were delivered, including one set of twins. The Department of Community Education reports the enrollment of fifty-two students in the Brethren Academy.

Christmas Comes but Once a Yea



Music is one of the important elements of Christmas. Carols greatly enrich the season's experiences

Stringfield

Kenneth Frantz
Virden, Illinois

CHRIST has given the church and Christians the joyous task of spreading the gospel and of bringing "peace on earth, goodwill to all men." One of the most natural and easiest seasons in which to do this is the Christmas season. It is a season of contrasts. There is a great contrast in the way it was intended to be observed and actually is observed, in the humble spirit of the great event which divided history and the self-seeking spirit which is obvious, in the peace of the stable and the lack of it in our world, in the observation of a *holy day* and the celebration of a *holiday*.

Churches, realizing the importance of planning early and well, have plans for the coming Christmas season already well in progress. Boards and committees planning programs will keep in mind the needs of those for whom they are responsible. Christmas is a time when all ages and groups can serve and there ought to be ways in every church where this is possible.

Early planning brings with it several distinct advantages: a better integrated program, a more careful choice of materials and avoidance of a last-minute rush. This last point is very important. Many times we throw a program together, uncertain as to how it will turn out. In desperation, we make a last-minute decision and need to work overtime in an attempt to smooth out the rough spots. By the time of production, we are about ready to quit, saying, "I'll be so glad when it's over." Has that ever happened to you? What has happened to the purpose which was intended? Has the purpose disappeared in the details? If so, what good is the celebration? Christmas is to bring joy and love and peace in the home and church. It occurs to me that if these are lost, then our plans and purposes have failed. Phillips Brooks catches up the experience of what should happen:

O Holy Child of Bethlehem, descend to u
we pray,
Cast out our sin, and enter in, be born
us today.
O come to us, abide with us, our Lo
Emmanuel!

The Church Services

Every pastor will plan his ow program so that a high climax wi be made. In many cases a speci series of sermons will be lifting u the message and calling people follow the King of kings. Include might be ways to make the seas meaningful in the home. Regul attendance is essential during th period. The demands for time wi not crowd out our regular worshi for this is valued time togeth when we glimpse the wonder ar excitement of the event in th stable. Families share the respons bility of seeing that Sunda specifially are set aside for th church.

Sunday evenings offer opportun ty for other types of experience both learning and worship. The are few churches which do not hav access to some kind of audio-visu equipment for either slides, filn strips or sound motion picture There are excellent films availab (see listing below). To be effectiv careful plans must be made f using the pictures in the servic so that they are more tha entertainment.

In the Church School

Church school teachers ar classes have a ready-made situati for teaching the love of Chris Children enjoy helping to make manger scene and it can becon a learning experience as they mo with their hands the physic features which portray the gre story. Older people, too, appreciat symbols which become reminde of spiritual truth. A children program need not be a burden, f it is best worked out of the materia and memory work which is do

the regular class time. Some urch school classes can share rts of their program with an old lks' home or with shut-ins.

hristmas Music

Music is one of the most important ements of Christmas and we ought use much of it. The power of eat music heightens the message d experience. With such a good ction of Christmas hymns in the w hymnal, there is no reason for ything less than superb singing. fact, it would be well if we ould learn one or two new hristmas hymns each year until l are familiar. The history and ckground of some of the hymns ill greatly enrich their meanings. he choir and the congregation ight sing antiphonally a hymn ke Watchman, Tell Us of the ight.

The organist or pianist has a onderful opportunity for estab- shing the worshipful atmosphere r the church services. The great ealth of fine Christmas music vailable provides the church in- rumentalist with materials needed fulfill this ministry. Recordings fine music could well be used preludes and musical background r moments of meditation.

If your church has an amplifying stem, consider the possibility of special Christmas program in ldition to the regular times at hich the chimes are played. hristmas carols and other good usic bear repeating and are orthy of our pausing to listen. ne influence of this type of music ing played and heard publicly n never be measured. Proclaim e tidings near and far!

Choirs will likely want to work a program of special music or Christmas cantata. A church with veral choirs will wish to use all the choirs in a special program. Sunday afternoon program of cred music adds so much to the orship life of the church. It eatly enriches the lives of the rticipants and brings inspiration the listeners.

If yours is a one-choir church, getting the junior high and uth group, or the children, gether for something special. This ght be the beginning of another oir.

Caroling parties are a custom and very enjoyable one. In some urches, different age groups have eir own caroling parties and in ner churches, there is one large group open to the youngsters and older folks, as well, who enjoy singing. It is fun to walk (sometimes through the snow) to the homes of the lonely, older folks and of the shut-ins who are near. Cars take the carolers to the more distant homes. Or what fun it would be to go in an old sleigh! Stop singing before it gets late and gather at the church or in a home for refreshments, such as hot chocolate and cookies. It is a wonderful evening of fellowship. The choir may have to take the initiative for a caroling party, but it should not be limited to them.

Strengthening the Fellowship

Fellowship is present in most of the season's activities. Some churches have special fellowship meetings such as a Christmas fellowship dinner, while others do a limited amount of this in connection with the Sunday evening meetings. Class meetings during December usually center their programs on the Christmas theme. One possibility is that instead of each class having its own meeting, the whole church could get together for a Christmas party. If this is done, careful plans must be made to include all the age groups, especially children, in the activities and recreation.

In a season packed with drama, what would be more fitting than a play? This is an excellent time for young people to give a play, either a prepared one or one which they create themselves. Co-operative work of this kind is a means of strengthening the fellowship for those who participate.

Sharing

One other element, an indispensable one, is that of sharing. This is perhaps last in order, but it is first in importance. Sharing is so much a part of Christmas that the season would be incomplete without it. We are not talking now about giving gifts to one another, but about sharing with God and those who are our brothers. As God shared his Son, we too must share! Every church ought to have a love gift to be used outside the congregation. Children can participate in projects as suggested each year. Older folks can share in many ways: special needy projects within the church community, the Brotherhood Fund and Church World Service are examples. Dedicate the Christmas gifts that they may bring the light and love of Christ to those who receive them.

Christmas Audio-Visuals

Birth of the Savior (16 mm sound)
Relates events connected with the birth of Jesus as recorded in the Gospels from the announcement of his coming to the worship of the shepherds. For all ages. 15 minutes. December rental, $7.50. Color, $12.00.

Child of Bethlehem (16 mm sound)
This is the story of the birth of Jesus and his childhood until twelve years of age. It follows the narrative recorded in Matthew and Luke, except when Herod's son is killed as a result of the order to kill all male children under two. It includes the adoration of the shepherds and the visit of the wise men. For all ages. 22 minutes. December rental, $10.00.

Greatest Gift, The (16 mm sound)
After the exchange of gifts in a typical family celebration, Grandpa Fisher reads of God's gift to mankind from Freddie's new book of Bible stories. While the stories are read, the scene changes to the manger in Bethlehem, the coming of the Shepherds, and the visit of the Wise Men. Grandpa Fisher makes an appeal for all to keep Christ in Christmas while carolers sing Silent Night and Adeste Fidelis. Junior to adult. 30 minutes. December rental, $12.50.

Christmas Around the World (sound filmstrip)
Presents the basic Christmas customs in many nations. Beautiful and inspiring. 38 frames in color. For all ages. 20 minute narration on 78 rpm records. Sale, $10.00. Rental, $3.00.

First Christmas, The (filmstrip)
The Christmas story is portrayed through the use of miniature figurines. A good manual accompanies the filmstrip. For all ages. 28 frames in color. Sale, $7.00. Rental, $1.50.

O Holy Night (filmstrip)
The story of Christ's birth and the visit of the wise men. With a printed worship service. For all ages. 33 frames in color. Sale, $5.00. Rental, $1.50.

Christmas Carol, A (filmstrip)
Dickens' famous story illustrated in beautiful drawings. For all ages. 51 frames in color. Captioned. Sale, $7.50. Rental, $1.50.

Christmas Rhapsody (16 mm sound)
The story of the little fir tree which was cut down and trimmed on Christmas Eve is told in a modern American setting. Background music of Christmas carols. Kindergarten to junior. 10 minutes. Rental, $3.00.

Baby in the Temple (filmstrip)
The story of Mary and Joseph when they take the Baby Jesus to the temple for the first time. Beautful art. Kindergarten to junior. 21 frames in color with manual. Sale, $4.00. Rental, $1.00.

Silent Night (16 mm sound)
The film story of the most beloved Christmas carol of all time. We see how the song was composed in an Austrian village nearly 150 years ago and how it traveled throughout the world to become a universal symbol of Christmas. Junior to adult. 15 minutes in color. Rental, $8.00.

Hymns of the Nativity (filmstrip)
The carols, The First Noel, O Come All Ye Faithful, O Little Town of Bethlehem and Silent Night, appear over appropriate artwork. All ages. 59 frames in color. Sale, $5.00. Rental, $1.50.

Order audio-visuals from General Brotherhood Board, Attention Visual Education Dept., 22 S. State St., Elgin, Ill.

Missions in a New Direction

Chalmer G. Shull
Dahanu Road, India



Ella Ebbert

Children of members of the Palghar Church of the Brethren who are attending a government high school. Because of the distance five of them live at the mission hostel at Palghar. Each Saturday they have a special Bible class taught by the pastor or a schoolteacher

THE past decade has witnessed revolutions in Asia. The Philippines became independent in 1946, India and Pakistan in 1947, Ceylon and Burma in 1948, and Indonesia in 1949. Although China was never a colonial possession of a Western power still certain Western nations had extra territorial rights in her country. On October 1, 1949, the People's Government was installed at Peking. This was another revolution and in the largest country of the continent. One Asian commentator says of this, "The People's Government which was installed at Peking on October 1, 1949, has in many ways proved itself the strongest administration China has ever known. During the past four years it has controlled inflation, carried out large-scale land reforms and directed a major military action in Korea." The Geneva conference with its recent subsequent events has awakened the world to the influence this new power is wielding in the continent of Asia.

Governments Assume New Tasks

All of these things just mentioned are greatly affecting the missionary enterprise. How? For one thing vacuums previously existing in these Eastern countries are now rapidly being filled by their energetic and patriotic governments. In some areas of India such as the Dangs, the mission was for a considerable time the only agency operating primary schools. Now government and other voluntary agencies are putting on full-scale primary education programs. All over India there are large schemes for industrial and technical development. Arrangements for folk to receive training in these fields are being put into operation. New hospitals are being opened and funds are being liberally appropriated to enhance the physical welfare of the citizens.

Voluntary Agencies Assume New Tasks

The activities of government are supplemented by voluntary agencies. Three and one-fourth miles from my home is the village of Kainard now reached in ten minutes in the jeep over a new road recently constructed by the local board. In another section of this village another new road is being built.

Both men and women have co
from Bombay to the south and fr
areas to the north to donate th
time in this road construction. Th
are under the auspices of a specia
created society organized for
specific purpose of helping the co
try through voluntary labor in r
building. A leader locally in t
work is a devout lawyer and
self-sacrificing energetic wife.
order to help the backward ru
people these two have deliberat
left the city with its greater co
forts and larger salary in order t
they may minister to their ne
countrymen.

Today here and there in India, o
may find such examples. There w
a time when the missionary co
state with considerable truth t
his organization was almost alone
a spirit of service. And so it w
that government folk who wan
to instill this spirit of service wo
speak of "the missionary spir
Happily this spirit has caught
and it may be reckoned as one of
outstanding contributions of
missionary enterprise. The missi
ary can now report with honesty a
great joy that numerous indigen
organizations are serving patrio

r and zealously in many needy as.

e Emerging Churches

n the churches the same advance noted. In the first two decades of missionary career the mission- solemnized the weddings, ad- nistered baptism, preached most o the sermons and, of course, was t administrative head of the urch. How different today. We h six weddings in our local church s last season and an Indian min- r solemnized all of them. One is efficient elder of the local con- gation. A young missionary who nes to his task these days with a ong leadership complex may be dined for some hard knocks. The joining the forces now comes to pire, to counsel and to contribute cial skills, but always under the ection of and in full co-operation h the emerged capable leadership o the national church. Only in this ttern can his contribution be de.

r Service in the Future

Material resources and "material a" cannot insure the success of any gram or guarantee the realiza- n of desired goals. Millions may appropriated to spread primary ucation but unless trained and de- t teachers are available the lav- expenditure avails nothing. Mil- ns can be spent on large hospitals h full equipment but for these re must be trained medical staff h a love of country and genuine mpassion for their needy and suf- ing brothers. Testimony could supplied in abundance to show w folk are not ready to go for any dical service unless they are con- ced that the service is motivated a genuine concern for them. ere have to date been great ad- nces. These deserve full recogni- n and unstinted praise. But it still mains true that the most important ment in future progress is mmed up in the one word *char- er.*

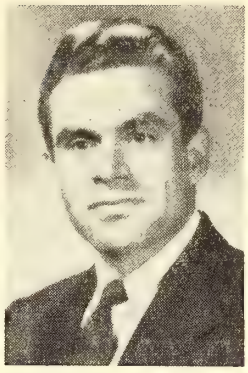
aracter in the Church

Strangely enough this gift of ristlike character is needed in the urch. One cannot study Paul's st letter to the Corinthian church thout becoming painfully aware at this newly found church had ne serious problems respecting ical conduct. In fact, the struggle tween Christian ideals and sur- nding standards is reflected glar- gly in almost all of Paul's New stament letters to the churches. is even so on the mission fields today. Newly established churches do not have the background of the generations of Christian teaching which is found in the West. Consequently, there is a danger that standards of conduct may be relatively low and discipline timid or weak. With his generations of Christian heritage the missionary can often help leaders and others to understand and more courageously follow the will of God.

The gift of teaching is a priceless endowment for the missionary. All who have this gift should give themselves wholeheartedly to it. Over and over again the benefits of consecrated Bible teaching have been demonstrated. All groups, children, youth and adults, challenge one in the teaching art. Up to the present time some religious education had been given in the day schools we operated. This is no longer possible. In the future the church at home

Continued on page 27

Meet Your Missionary



Owen L. Shankster

Welton Snavely
Milford, Indiana

OWEN SHANKSTER, JR., was born at Alvordton, Ohio, May 28, 1927. He is second among two girls and one boy. He attended the Alvordton grade school graduating from nearby Pioneer High School in 1945.

Owen's father is present pastor of the Walnut Grove church in Northwestern Ohio. Being raised in the home of a minister, he was exposed to religious ideals throughout his childhood. Even though an energetic and wholesomely active youth, the religious ideals of family and church found ready soil in Owen's growing life.

An aunt, Faye Moyer, presently with the Sudan Interior Mission, played a part in first opening his mind to mission work. Her first furlough came when Owen was but eight years of age. His adventurous heart responded eagerly to her stories and he eagerly sought permission to return with her to Africa. "You go to school and grow," said Faye, "and then I might take you back with me sometime." The high regard for his aunt and her work was never allowed to die in Owen's heart.

Immediately following his graduation from high school he entered Civilian Public Service. During those days he was prompted to think seriously about what he could do in the way of constructive work for a peaceful world. This led him to serve nearly two years in the China tractor project administered under UNRRA. Following this term of service, he attempted to settle down to farming. However, it seemed as though God needed him elsewhere, for it was not long until the doors opened for him to enter Manchester College. This he did in the fall of 1948.

While in China both his eyes and heart were opened to the needs of the world. He soon saw that material aid was not enough for these people. He returned to America, having resolved that if he should ever return to mission work he would not go without taking with him two things — the gospel and a good wife. He was to fulfill both these conditions within two years.

What he had seen in China continually pulled at his heart during his days in college. Always being of a mechanical and practical mind, Owen, along with his new bride, decided to go abroad again in 1950. This time Brethren Service asked him to go to Asaba, Africa, to serve a two-year term at the rural training center as mechanic and engineer. While there he was invited to come to Garkida and serve as a builder. During this year at Garkida in 1953, Owen and Celia experienced a growing conviction that they could fill a need on the Africa field and that their lives should be given to this work.

The Shanksters sailed on Sept. 16, 1954, returning to Garkida as builder and evangelist. Owen Shankster will take a prayerful and dedicated life to his Christian service.

Edited by Alberta Yode

Opportunities for Witnessing

EVANGELISM and church extension are central in the new Testament, which the Church of the Brethren holds as its only creed and rule of faith and practice.

From the beginning of the Church of the Brethren in Germany in 1708 the church grew rapidly. Alexander Mack was a gifted evangelist.

Through the years the church grew, sometimes very slowly, sometimes more rapidly. There was not a great deal of evangelistic activity and church extension after the colonial days until the present century. The church grew largely through the conservation of most of the children of Brethren families, many of which were large. The colonization method extended frontiers of the church across America but the Brethren were usually backward about inviting others to come into the church. They were slow to adopt new methods of evangelism.

There were conspicuous exceptions. George Wolfe in the Midwest, John Kline in Virginia, Daniel P. Sayler and James Quinter in the East, and George Carl on the Pacific Coast are illustrious names among a host of devoted preachers who won many to Christ. In addition to these famous names in the history of our church, there were many unsung heroes of pioneer church building.

We are seeing today a remarkable renaissance of interest and concern in evangelism. The Brethren now are coming alive in this vital area of their work, which is the first great mission of the church. Evangelism should be at the very center of the total church program.

From East to West and North to South the thrilling story of church extension is unfolding daily:

Renewed enthusiasm is taking place in the church in Michigan's capital city from which Jack Kline, the pastor, writes, "We are simply thrilled with the fine Christian response to our every-member canvass. Committees are working hard and overtime. Almost everyone in the church is busy at a job and several volunteers for further work such as typing and visitation in the community are on the job. We have contacted twenty-five students and professors at the Michigan State College in the city who are Brethren. Some are coming. Two professors have brought their membership. Others perhaps will soon. Our giving is increasing. A fine spirit of Christian love and co-operation exists. We ask to be remembered in prayer as we also remember the Brotherhood."

Wayne L. Miller, pastor of the new Lynnhaven work midway between Phoenix and Glendale, Arizona, says, "An expression of urgency comes from the people to have some type of organized church school and worship service as soon as possible. This expression seemed to me to be strong enough to demand some type of action. I am, therefore, again looking for a temporary place to hold services."

Brother Miller in his report to the district meeting of Southern California and Arizona indicated, "I am now organizing other fellowship groups in the hope that they will meet some of the present needs of the people. Certainly now is the time to bring them into the church."

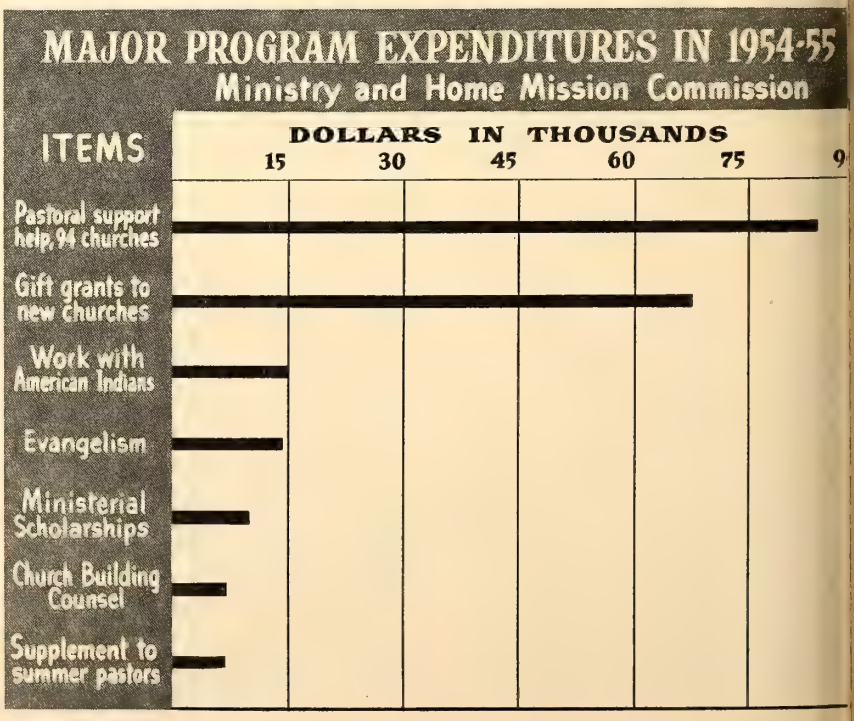
The pastor of a Midwestern home mission church attended the National Youth Conference at Anderson, Ind., in August with six of his young people. His statement gives evidence of the fine manner in which they are serving the church community when he observes, "As I me so many youth with typical Brethre names I had to think of my ow group in which all but one had n Brethren background whatsoever."

This same church was well repre sented in the camping program wit more junior high young people i attendance than any other church i the state. Further evidence of growt in this same church is that the av erage church attendance jumpe from 88 to 111 during the past yea

Opportunities for the witnessin to the power of the church are ev erywhere! Speak to your unchurche friend about Christ and the churc This is evangelism at its best. Whe you tell another, your faith grow stronger.

Seek new frontiers in America Wherever there are unchurche communities you have opportunit and responsibility. When you hav found a frontier talk it over wit district, regional, and Brotherhoo leaders.

Share in the Thanksgiving Offe ing for the work of the Ministry an Home Mission program. When yo give to the Brotherhood Fund yo unite your energy with all Brethre in church extension from coast t coast. The total budget of the Mir istry and Home Mission Commis sion is $210,000 representing 17.5% of the Brotherhood Fund.



Missions in a New Direction

Continued from page 25

ill hear more about daily vacation ible schools, weekday religious in- truction and lay institutes.

When the church at Antioch was eing born Barnabas went to Tarsus o seek for Paul. They both came o Antioch and for a whole year they aught many people. No wonder that he church gave liberally to a brethren service program" (Acts 1:27-30) and that it launched the rst great foreign missionary enter- rise (Acts 13:1-3). In the new di- ection of missions we shall cease to e accountants, managers and ad- ninistrators. Rather we shall be riends, helpers, counselors, nurses, octors and teachers. We shall work nder the guidance of the church nd co-operate fully as possible with ll agencies laboring for the coun- ry's welfare.

Weddings

Hirsch-Long—Roy E. Hirsch and Mar- aret E. Long, in the Troy church, Ohio, ept. 18, 1954, by the undersigned.—Murray . Wagner, Troy, Ohio.

Holland-Vannoy—Lawrence Holland and era Ferne Vannoy in the Olympia hurch, Wash., Sept. 4, 1954, by the un- ersigned.—Richard C. Wenger, Olympia, ash.

Jaynes-Bell — Clyde Jaynes, Jr., and etty Bell, both of Greensburg, Pa., July , 1954, in the Greensburg church, by the ndersigned.—Wilfred N. Staufer, Greens- urg, Pa.

Lavy-Smith — Ray Lavy and Barbara mith, both of Bradford, Ohio, in the First ethodist church, Bradford, Ohio, Sept. , 1954, by Rev. Frank Ferguson.—Mrs. alen Hoover, Bradford, Ohio.

McAuley-Grove—Max McAuley of Wich- a, Kansas, and Marilee Virginia Grove of outh English, Iowa, in the English River hurch, Iowa, Aug. 27, 1954, by the un- ersigned.—Jay J. Johnson, South English, owa.

Meyers-Myers—William Edward Meyers nd Shirley Anne Myers, Sept. 26, 1954, in he First church, York, Pa., by the under- gned.—M. Guy West, York, Pa.

Miller-Tinkey—John H. Miller, Jr., and onnie Tinkey, both of Greensburg, Pa., t the Greensburg church, Aug. 14, 1954, by he undersigned. — Wilfred N. Staufer, reensburg, Pa.

Miller-Trexler—Stanley Ward Miller and arilyn Trexler, both of Rocky Ford, olo., in the First Christian church, Rocky ord, Colo., Sept. 3, 1954, by the pastor, ev. Dewy Meranda.—Mrs. O. C. Frantz, ocky Ford, Colo.

Mulligan-Hendricks—Frank Mulligan of untington, Ind., and Ruth Hendricks of lvordton, Ohio, June 13, 1954, in the ickory Grove church, Ohio, by the un- ersigned.—H. H. Hendricks, Howe, Ind.

Netzley-Bowman — Larry L. Netzley and etty Ann Bowman, both of Dayton, Ohio, the Grace Methodist church, Dayton, ept. 18, 1954, by the undersigned.—Paul Bowman, North Manchester, Ind.

Newman-Wise — Clarence Newman of lare, Mich., and Josephine Wise of anistee, Mich., in the Onekama church, ich., Aug. 14, 1954, by the undersigned. Howard Deal, Onekama, Mich.

Norton-Hollinger—Robert Eugene Norton Bradford, Ohio, and Miriam Mae Hol- nger of Versailles, Ohio, in the Harris reek church, Ohio, July 4, 1954, by Bro. . E. Helstern.—Mrs. Galen Hoover, Brad- rd, Ohio.

Parks-McCoy—Robert M. Parks and Carolyn Mae McCoy, both of Altoona, Pa., in the First church, Altoona, Sept. 18, 1954, by the undersigned.—S. G. Margush, Altoona, Pa.

Radatz-Unruh—Phillip Radatz of McPherson, Kansas, and Gertrude Koen Unruh of Galva, Kansas, April 17, 1954, by Harry K. Zeller, Jr., in the McPherson church, Kansas.—Mrs. William E. Wright, Utica, Minn.

Reddish-Caswell—William John Reddish of Keego Harbor, Mich., and Loretta Lee Caswell of Pontiac, Mich., Aug. 27, 1954, in the Pontiac church, by the undersigned. —LeRoy W. Shafer, Pontiac, Mich.

Rockwell-Gochenour — Wayne Rockwell and Luanne Gochenour, both of Martinsburg, W. Va., in Hagerstown, Md., Aug. 21, 1954, by Dr. L. Boyd Hamm of the St. John's Lutheran church. — Mrs. Clifford Honsaker, Sr., Inwood, W. Va.

Rogers-Ritenour—Robert Wayne Rogers of Wakarusa, Ind., and Gail Aleda Ritenour of North Manchester, Ind., in the Liberty Mills church, Ind., Aug. 23, 1954, by the undersigned.—A. F. Morris, South Whitley, Ind.

Rose-Gillem—Paul E. Rose and Elaine R. Gillem, in the Troy church, Sept. 25, 1954, by the undersigned.—Murray L. Wagner, Troy, Ohio.

Routzahn-Royer — Robert Eugene Routzahn of Pittsburgh, Pa., and Faye Elizabeth Royer of Hagerstown, Md., Aug. 7, 1954, in the Longmeadow church, Md., by Robert A. Schreiber.—Mrs. Mark Keener, Hagerstown, Md.

Seybold-Hitchen—Fred Seybold and Joan Hitchen, in the Bethany church, Philadelphia, Pa., Sept. 11, 1954, by Bro. John Landis.—Mrs. C. S. Bartolett, Philadelphia, Pa.

Shellenberger-Boyd—Paul Shellenberger and June Boyd, in the Troy church, Ohio, Aug. 21, 1954, by the undersigned.—Murray L. Wagner, Troy, Ohio.

Shickle-Wine—Carlton Shickle of Bridgewater, Va., and Helen Wine of Timberville, Va., April 17, 1954, in the Timberville church, by the undersigned. — Joseph Mason, Timberville, Va.

Smith-Shafer — David L. Smith and Wilma G. Shafer, both of Ashland, Ohio, Sept. 25, 1954, by and at the home of the undersigned.—Bernard N. King, Ashland, Ohio.

Streets-Hunter—Robert Streets and Rose Marie Hunter, both of Lima, Ohio, in the Sugar Creek parsonage, Ohio, Sept. 26, 1954, by the undersigned.—Clarence O. Brubaker, Lima, Ohio.

Stump-Wise—Lewis Stump of New Paris, Ind., and Mary Alice Wise of Milford, Ind., at the home of the bride's grandmother, Aug. 22, 1954, by Herbert Fisher.—Mrs. Dorothy Stuckman, Nappanee, Ind.

Vickers-Faber—Clyde Vickers of Hartville, Ohio, and Jacquelyn Faber of Uniontown, Ohio, in the East Nimishillen church, Ohio, Aug. 27, 1954, by the undersigned. —Arthur H. Hess, North Canton, Ohio.

Walters-Hartley—Richard Harland Walters of Duarte, Calif., and Marilyn Kay Hartley of La Verne, Calif., Sept. 17, 1954, at the La Verne church, by the undersigned.—Galen B. Ogden, La Verne, Calif.

Wanamaker-Grubb—John L. Wanamaker, Jr., and Dorothy A. Grubb, both of Elizabethtown, Pa., in the Elizabethtown church, Sept. 25, 1954, by the undersigned.—Nevin H. Zuck, Elizabethtown, Pa.

Westfall-Marker — Floyd E. Westfall of Painter Creek, Ohio, and Olive J. Marker of Greenville, Ohio, Sept. 4, 1954, in the Greenville church, by the undersigned. —Philip H. Lauver, Greenville, Ohio.

Wilkinson-Szmajda—Gary Wilkinson of Salisbury, Md., and Anna May Szmajda of Easton, Md., in the home of the bride, Aug. 6, 1954, by the undersigned.—J. S. Rittenhouse, Queen Anne, Md.

Will-Rhodamer—Donald J. Will and Pauline Ruth Rhodamer, both of Somerset, Pa., in the Brothersvalley church, Sept. 11, 1954, by the undersigned.—H. Austin Cooper, Berlin, Pa.

Wise-Painter—Ernest F. Wise and Virginia Painter, both of Seneca County, Ohio, in the Fostoria church, Ohio, Sept. 10, 1954, by the undersigned.—Oliver Royer, Fostoria, Ohio.

Wright-Harvey—Jack Wright of Reeds, Mo., and Mary Harvey of Jasper, Mo., Aug. 21, 1954, in the Carthage church, Mo., by George W. Harvey.—Marjorie Wampler, Carthage, Mo.

Obituaries

Domer, Amanda M., daughter of Jacob and Jemima Krabill Kintner, was born Aug. 14, 1876, in Williams County, Ohio, and died Sept. 10, 1954, in Maddock, N. Dak. On Sept. 11, 1895, she was married to Samuel Walter Domer of Defiance, Ohio. To this union were born four children. She was a charter member of the Pleasant Valley church near York, and a member of the ladies' aid for many years. Surviving are three children, twenty-two grandchildren, forty-three great-grandchildren and one brother. Services were held from the Pleasant Valley church by the pastor, Byard Snyder, and Pastor L. Mulvihill.—Mrs. O. B. Knote, Maddock, N. Dak.

Eisenbise, Thomas A., of La Verne, Calif., was born March 8, 1869, in Shannon, Ill., and died Sept. 4, 1954. He was reared in Morrill, Kansas, where he became a member of the church at the age of fifteen. Throughout his life he was active in church work, serving as a layman, deacon, minister and elder. He was married to Anna Mary Springer in Morrill, Kansas, Sept. 16, 1888, and they celebrated their sixty-fifth wedding aniversary last year. Besides his wife, he is survived by one son, five daughters, nine grandchildren, eleven great-grandchildren, one great-great-grandchild and one brother. The funeral service was held at the Todd Memorial chapel in Pomona by Bro. Galen K. Walker, assisted by Rev. Dewey C. Squyres of the Baptist church in La Verne.—William Beahm, Chicago, Ill.

Fast, Jennie Estella, daughter of Abraham and Hannah Fast Myers, was born in Ashland, Ohio, July 27, 1869, and died at the home of her daughter in Long Beach, Calif., Sept. 12, 1954. She had been a faithful member of the church since childhood. In 1890 she was married to Hulbert H. Fast. To this union were born three daughters. Surviving are two daughters, five grandchildren, eight great-grandchildren, one sister and one brother. Funeral services were held in the Patterson and Snively mortuary in Long Beach, Calif., with Frank D. Howell officiating, and in Maple Grove, Ohio. Burial was in the Maple Grove cemetery. Instead of flowers, gifts were made to the student fund of the First church.—Mrs. Homer E. Fike, Long Beach, Calif.

Fitzwater, Charles B., son of Isaac B. and Lydia Fitzwater, was born Sept. 1, 1888, in Hardy County, W. Va., and died Sept. 3, 1954, at his home at Nokesville, Va. He was married to Louise Allen on June 13, 1918. To this union were born three children. He was also a member of the Nokesville church and served as trustee for many years. Surviving are his wife, three children and three grandchildren. Funeral services were conducted at the Nokesville church by his pastor, Carl H. Zigler, and Rev. Dixon of the Methodist church. Interment was in the Valley cemetery. — Mrs. G. W. Beahm, Nokesville, Va.

Helfer, Marietta Dickey, was born Nov. 21, 1874, in Plymouth, Ohio, and died Sept. 15, 1954, in La Verne, Calif. She had lived in La Verne since 1927. Her husband, Charles Helfer, preceded her in death in 1941. Surviving are four sons, five daughters, fourteen grandchildren and six great-grandchildren. Funeral services were held in the La Verne church with Galen K. Walker and the undersigned officiating. Interment was in the Pomona cemetery. —Galen B. Ogden, La Verne, Calif.

Hoover, Lloyd Joseph, son of William and Emma Morris Hoover, was born July 5, 1896, in Cripple Creek, Colo., and died Sept. 16, 1954, at the home of his parents near Rocky Ford, Colo. He was a long-time member of the church. Besides his parents, he is survived by four brothers and three sisters. Funeral services were held in the Ustick funeral home with Bro. Frank E. Nies officiating. Interment was in the Hillcrest cemetery.—Mrs. O. C. Frantz, Rocky Ford, Colo.

Krom, Elza W., son of William A. and Mary T. Hughes Krom, was born Dec. 30, 1878, near Greensburg, Ind., and died Aug. 15, 1954. He was first married to Lillie Fay Carr, who died in 1937. In 1940 he was married to Winnie Frantz. He was a retired farmer, having lived in North Manchester since 1943, and was a member of the Manchester church. Surviving are his wife, three children, six grandchildren and two brothers. Funeral services were conducted by Robert Stone of Chicago, assisted by the undersigned. Interment was in the Wabash cemetery. —H. F. Richards, North Manchester, Ind.

Church News

Northern Indiana

Blue River—Our church is engaged in a remodeling program. Plans are being made for the dedication of the building project sometime during the first part of 1955. The women of the church have been quilting, making comforters and rugs. Our men had a Lord's Acre project this year. During a regular church service, a dedication service was held for several children and their parents. One Sunday evening, Mrs. Earl Zigler, missionary on furlough from India, talked in our church. Our pastor, who served as delegate to Annual Conference, gave a report of the meetings. On Nov. 6 we held our love feast and communion service. Bro. Harold Miller conducted a two-week revival service in our church. On Sept. 4 Bro. Arthur Morris presided at our regular council meeting. He was chosen elder for another year. —Mrs. LeRoy Veazey, Columbia City, Ind.

Walnut—On pulpit exchange Sunday our pastor, Bro. Roy Richey, was in the New Salem church and Bro. Harold Miller was with us. Our pastor, through recordings, has brought the Annual Conference to those of us who could not attend. Our church co-operated with the Goodwill Industries furnishing clothing and toys to help keep the handicapped people of South Bend employed. Richard Smith of Manchester College spoke at a Sunday evening service concerning his experiences in prison as a C.O. Goldie Swartz, a missionary to India, talked at both the morning and evening services one Sunday. The intermediates and their leaders visited Skid Row in Chicago. A number of our youth attended the different camps at Camp Mack. Four of our young people, their counselor and our pastor attended the National Youth Conference. The ladies' aid has been working on relief materials. Midweek reminders are mailed each Tuesday from our church to persons of our congregation. At our last council meeting, Bro. Homer Kiracofe was re-elected elder. During the morning service on Sept. 26 there was an installation service for teachers and officers. In the evening the children's department presented a pageant, Who Bids? for their promotion exercises. Bro. Richey attended the Hoff lectures at Bethany Seminary. Rally day was observed Oct. 3. Several of our members attended the regional conference at Manchester College. Plans are now underway for our January school of missions. —Mrs. Earl Bolinger, Argos, Ind.

Northwestern Ohio

Eagle Creek—We held a two-week service beginning Aug. 16, with Bro. Otis Landis of Springfield, Ohio, as evangelist, and Earl Plauger of Lima, Ohio, as song leader. Ten persons were baptized into our church fellowship. On Sept. 19 our new pastor, Bro. Harold Miller, and his wife were installed by our elder, Bro. J. J. Anglemyer. In the afternoon following a dinner, our remodeled church farm residence was dedicated as our parsonage and the Millers held an open house. At our council meeting on Sept. 22, Bro. Anglemyer was retained as our elder and church and Sunday-school officers were elected. On Sunday morning, Sept. 26, installation services were held for the officers. In the evening the annual Christian education leadership rally was held in our church for the southern part of our district. The women's work group observed friends' day on Sept. 30 with sewing, a dinner and a special program.—Mrs. Fred Sampson, Ada, Ohio.

Southern Ohio

Happy Corner—The district stewardship conference was held in our church on Sept. 11, and the district women's annual workshop meeting was in our church on Sept. 14. Installation services were held Sept. 26 for the teachers and officers of the church and Sunday school. Rally day was observed on Sunday, Oct. 3. The men have painted the church, a project sponsored by one of the adult Sunday-school classes. Our father and son banquet was held Oct. 14 at the church. Mr. Delinger of Anderson, Ind., showed pictures of his trip to the Holy Lands. Bro. George Phillips of the Bear Creek church held our evangelistic services. At our last council meeting, a special election was held for five new deacons. They were Dennis Biser, Raymond Eybright, Joe Eller, Robert Oaks and Ray Denlinger. Bro. Moyne Landis was in charge of the installation services. A special offering was held recently by the adult Sunday-school classes to send wheat to Europe.—Mrs. Albert Oaks, Englewood, Ohio.

Marble Furnace—On Aug. 8 our annual church dinner began our two-week revival. Bro. Ova Edwards of Telford, Tenn., was our evangelist for these meetings. At the close of the meetings six were baptized into our fellowship. On Sept. 15 our church council was held with Bro. H. H. Helman presiding. Bro. Clarence Erbaugh showed slides of the mission churches in Southern Ohio one Sunday evening. We have an active group of young married people. We have prayer meeting each Wednesday evening.—Mrs. Irene McGowan, Peebles, Ohio.

Eastern Pennsylvania

Mingo—A representative of the temperance league was a guest speaker in our church. Bible school was held at Mingo with Leona List as director and at Skippack with Katherine Cassel as director. Our harvest services were held Aug. 14, with Harold Ebersole as guest speaker. One Sunday Emma Ziegler told of her work in the mission field. Both of our Sunday schools sent delegates to the Labor Day meeting at Annville. Dr. Lloyd Cunningham, missionary to India, was with us on Sept. 13. The Ever Faithful Bible class had a Lord's Acre project of sweet corn. At our regular council on Sept. 18, officers were elected for the coming year. Harry Hartley and Jesse Stayer were elected delegates to district meeting. Since our last report, three members were received by baptism. On Sept. 19, our temperance director used the picture, Bill's Decision. Family night, including a covered dish meal, was held Oct. 2 at the Mingo church. Some of our young people attended Camp Swatara this summer. — Mrs. Elmer Haldeman, Eagleville, Pa.

Middle Pennsylvania

Leamersville—Our church met in council Aug. 29 with Bro. G. Q. Showalter presiding. Bro. Showalter was re-elected elder for another year. Church and Sunday-school officers were elected for the coming year. Ten women from our church attended the women's work meeting at Can Harmony on Aug. 26. On Sept. 24 o young people met with the young peopl class of the Pleasant Hill church for evening of vespers and recreation. O love feast service was observed Oct. —Mrs. Rachel Claar, East Freedom, Pa.

Roaring Springs—Our church co-operat in the annual community church scho which was held in the Bare Memor Church of God. During the absence our pastor one Sunday morning, Bi Daniel Haldeman preached for us. M William Metzger and Mrs. Theo Walte attended the music and worship conferen in the Palmyra church. During July a August, our church joined with the oth churches of the town in union vesp services. We are now engaged in a r modeling program for our church. At o quarterly council meeting, officers we elected for the coming year. Bro. Way H. Dick was elected elder. At a me work meeting Bro. J. W. Harshberger Martinsburg talked and showed pictur of his recent trip to the Holy Lands. Bi Harrison Frantz was with us one Sund morning in behalf of the proposed nurs training school at Bethany Hospital. Bi Don Snider, former director of Brethr Service in Germany, talked to us on Su day morning, Aug. 15. Thirty-one of o children and young people attended t various camps at Camp Harmony. Seve women from our church attended t women's work conference. Our past Bro. Carl E. Myers, and eight of o young people attended the National You Conference. On the evening of Aug. a report was made concerning the confe ence. The filmstrip, Bill's Decision, w shown on Sunday evening, Sept. 12. Pr motion and installation day was observ on Sept. 26. Two have been received baptism and nine by letter into o church fellowship. Because of our r modeling program, all the adult classes a meeting in the church sanctuary for Su day school.—Mrs. Lena M. Hoover, Roari Spring, Pa.

S. E. Pennsylvania, New Jersey, New York and N. Delaware

Ambler—We were without a pastor fr December until July. Bro. Berkey Knav of Myerstown, Pa., began his pasto duties with us at that time. On July a reception was held for Brother a Sister Knavel and their family in t church. Prior to the arrival of t Knavels, extensive renovations were co pleted at the parsonage. Bro. Howa Keiper, pastor of the Coventry chur conducted the installation service for c new pastor and his wife on Aug. Delegates to Annual Conference were M and Mrs. Silas Shoemaker.—Mrs. Stanl L. Davis, Lansdale, Pa.

Philadelphia, Bethany—Our daily vac tion Bible school was under the leade ship of our pastor's wife, Sister Mari Landis. Since our last writing, two we received by letter and one by baptism i our fellowship. A group from our chur attended a Billy Graham meeting Washington, D. C. Guest speakers duri the month of August included Bro. Ral Burns of Clay City, Ind., Bro. Linfo Rotenberger of Quakertown, Pa., R Solomon Diversanni from India and B Ferdinand McGrath. At our rally d service on Sept. 19, Rev. Terry Mar of Kings College, Del., chalk artist, broug two of our services. In the evening of t same day, Bro. Landis conducted an stallation service for all new officers a workers.—Mrs. C. S. Bartolett, Philad phia, Pa.

Southern Pennsylvania

Boiling Springs—We met in regular co cil meeting on Sept. 22. The young peo of our church purchased a picture the pulpit. An unveiling service will held at the time this painting is present to the church. Our annual rally day a home-coming was held on Oct. 24 with all-day service. Bro. John Hershman w the guest speaker for the occasion. C

rethren Placement and Relocation Service . . .

This column is conducted as a free rvice to our people. The right to edit id reject is reserved. Since no verifica-n of ads is made no responsibility can assumed. Unless otherwise specified dress all correspondence to Brethren rvice, General Brotherhood Board, 22 State St., Elgin, Ill.

Important Notice: When writing to the ethren Service Commission in regard to ad, it is necessary that the number of e ad be given. Without a number it is fficult, without delay and further cor-spondence, to forward your reply on to e proper person.

No. 25. For sale: Cafe and drive-in, ating capacity of 60, completely equipped. ving quarters in same building. Lo-ted across street from Manchester Col-ge campus, good business. Ideal for ethren family. Write: Hippity-Hop ife, % Emerson Fike, R. 2, North Man-ester, Ind.

No. 26. For rent: 255-acre dairy farm 50-50 share basis. Tenant to have full e of equipment and to share ½ of live-ock, etc. Desire Christian family, 2 miles om active Church of the Brethren in a ethren community. Write: L. J. Hoov-, Tippecanoe, Ind.

No. 27. For sale: 150 acres, 7-room use, modern. Grade A milk barn with 8 anchions. Granary, machine shed, fair rn, double garage, cellar. Well fenced, enty water, on state gravel road, all utes. Close to Rockingham Church of e Brethren. Write: Jesse T. Happy, R. Hardin, Mo.

No. 28. For sale: 140 acres, 9-room use, modern, gas heat. Grade A milk rn, 3 ponds, piped out, 2 wells, plenty ater, good fences and other improve-ents. Gravel road, all routes. Close to urch of the Brethren. Write: Jesse T. appy, R. 1, Hardin, Mo.

No. 29. For sale: 280 acres, 6-room use, state road, gravel, electricity, hen use and brooder, good cellar, granary, rm scales, 1 pond, 2 wells. 40 acres up-nd fenced with hog wire. And 240 acres ch bottom land. Close to Church of the ethren. Write: Jesse T. Happy, R. 1, ardin, Mo.

No. 30. For sale: 138 acres, 6-room use, good barn, cellar, hen house, ooder, and other buildings. 3 wells, 2 nds, fenced and cross fenced with hog re. Gravel road, electricity, on all utes. Close to Church of the Brethren. rite. Jesse T. Happy, R. 1, Hardin, Mo.

No. 31. For sale: 140 acres, 6-room use, on state road, gravel, electricity, n house and brooder, food cellar, fair rn, fair fencing, 2 ponds, 2 wells, plenty ater. Close to Church of the Brethren. rite: Jesse T. Happy, R. 1, Hardin, Mo.

No. 32. Workers needed in the We-tchee church community. Good oppor-nities for employment—doctors, nurses, ntists, teachers; also tradesmen such as echanics, welders, farmers and ware-use help. Will be glad to help Brethren ople locate. Write: Otto K. Eikenberry, airman, Location and Placement Com-ittee, R. 2, Wenatchee, Wash.

No. 33. Opportunity for private general actice in hospital-home situation in all community in the Midwest. Terms ailable. Write: General Brotherhood ard, Brethren Service Commission, 22 State St., Elgin, Ill.

No. 34. Wanted: Houseparents for ethren Fellowship House in Elgin, Ill. rite: General Brotherhood Board, ethren Service Commission, 22 S. State ., Elgin, Ill.

No. 35. Wanted: Woman to be general sistant in Aged Woman's Home of ontgomery County, 1651 Markley St., rristown, Pa. Duties would include lping cook, pantry work, assisting nurse nen necessary, cooking meals on cook's ys off. Salary includes full maintenance, od, room, laundry, and $80 per month. rite: Grace Tate Huff, Supt., 1651 Mark-y St., Norristown, Pa.

fall love feast was observed Nov. 7, with Bro. Paul Smith of the Lower Cumberland congregation officiating. — Mrs. William Jumper, Dillsburg, Pa.

Western Pennsylvania

Penn Run—Our church met in council Sept. 20. Bro. John Clawson of Robinson, Pa., was retained as our pastor and elder for another year. Our young people's group have been active during the past year. Several of our members attended Annual Conference. Our pastor represented us as delegate. Several from our church attended Camp Harmony. Our youth was represented at the National Youth Conference by Janet Widdowson. During the summer months the women's work met at the church for their regular monthly meetings. This winter they will be meeting in the homes.—Elizabeth Amond, Penn Run, Pa.

Florida and Georgia

Orlando, Highland Community — Our pastor gave a report of Annual Conference one Sunday evening. Two have been received into our church by baptism. Our CBYF recently sponsored a box social, using the proceeds to purchase equipment for the junior department. Two films have been shown during the past three months. A choir of girls from the Orlando Rescue Mission sang for our church at a Sunday evening service. The election of officers was held and most of the boards were enlarged to care for the immediate needs of both Sunday-school and church programs. On Sunday, Sept. 19, the Sunday-school officers and teachers were installed by our pastor at the morning service. We plan to enlarge the educational building to care for the increasing number of children who are attending our services. We are looking forward to the winter visitors.—Audra Brown, Winter Park, Fla.

Mardela

Ridgely—At our recent council Bro. Joseph Rittenhouse was re-elected pastor for a three-year term. Bro. Walter Mahan was also re-elected elder for the coming three years. David Rittenhouse was licensed to the ministry. Five of our young people attended the Youth Conference at Anderson, Ind. Delegates to district meeting were Irvin Wagner, Clifton Crouse and Elsie Ebling. Eight of our number attended Conference at Ocean Grove. A number of our people attended Camp Mardela during the summer months. Bro. Merle Crouse has finshed his term of service in Europe and will return home in December. Our love feast was held Oct. 3. Bro. Walter Mahan was in charge of our revival services Oct. 24-31. —Mrs. Roy Cherry, Ridgely, Md.

Eastern Maryland

Baltimore, First—Several of our youth attended the National Youth Conference at Anderson, Ind. Our adult and junior choirs are meeting under a new director this year, Mr. Floyd Saxton. Our three women's circles, including one night circle, have resumed their monthly meetings. Church council was held Sept. 20 with the election of officers as the main item of business. Our year-round fellowship prayer hour is held each Tuesday evening. The mothers' club began its series of meetings Sept. 23 with a talk on family recreation by a representative of the Baltimore Bureau of Recreation. We were represented at the district conference at Dundalk Sept. 24-25. Several of our members attended the Massanetta Springs Bible conference. During August our pastor attended the Boston University Ecumenical Institute.—Betty T. Long, Baltimore, Md.

Thurmont—Brother Wayne Eberly, who served as our summer pastor, has begun studies at Bethany Seminary. Bro. Philip Kulp is now serving as our pastor. On July 18 we held an open-air service which was followed by lunch at the state picnic grounds. The annual picnic of the church was held at Mt. Tabor park on Aug. 7. A group from our church visited with the folks at the Fahrney Home one day. A large number of the children took part in a special children's day program.—Mrs. Catherine Lewis, Thurmont, Md.

Middle Maryland

Brownsville—Bro. McKinley Coffman of Middletown, Ohio, held evangelistic meetings at the Brownsville church. Seventeen new members were received into the church fellowship. A membership class was conducted by our pastor for the new members. Family night was sponsored by the Homebuilders' class with Brother and Sister DeWitt Miller as guest speakers. Bro. A. Ray Showalter of Bridgewater, Va., spent one week in our congregation in the interest of the expansion program at Bridgewater College. Our church school co-operated with the Pleasant View church for the leadership training school with Brother and Sister L. S. Shively as leaders. Our pastor served on the Standing Committee at Annual Conference. Norma Jean Shelby, Emmert Dagenhart, and Leoda Rickerds represented our church at Conference. During the absence of our pastor, the guest speaker was our elder, John S. Bowlus. Douglas Bivens, principal of Boonsboro high school, presented an illustrated lecture of his recent travels in Europe one Sunday evening at the West Brownsville church. Rev. James Furman of Washington, D. C., a representative of Allied Youth, was guest speaker one Sunday morning at the Brownsville church. Vacation Bible school was held one week at each of the three church houses. Their project was for the church building fund. Several of our boys and girls went to Camp Peniel. One of our young girls, Norma Jean Shelby, served in the Abundant Life caravan during the summer. The CBYF were represented at the National Youth Conference at Anderson, Ind. Evangelistic meetings were held at the West Brownville church in October with Bro. Lee Weaver of Hyattsville, Md., as guest minister.—Mrs. John Jennings, Brownsville, Md.

Mountain View—Since our last report, Bro. Howard Bernhard of Mt. Joy, Pa., conducted a two-week revival meeting in our church. Our love feast was held at the close of these meetings. Twenty-four have been baptized and five received by letter into our church fellowship. Dedication services were conducted for three babies. Dedication services were held for our new parsonage with an all-day service and basket lunch. Paul L. Wonger and Edward K. Ziegler brought the morning and afternoon messages. Bro. A. R. Showalter brought the evening sermon. Friday evenings are play evening for the children of the community at the parsonage. Our church met in council on Aug. 22, with Bro. Strite presiding. Bro. Floyd Mitchell of the Martinsburg church is our new elder. The envelope system was adopted during the past year. Our new correspondent is Mrs. Edna Griffith.—Edna B. Virts, Bunker Hill, W. Va.

Second Virginia

Crummett Run—Our church recently installed new light fixtures, painted the interior and purchased new Brethren Hymnals. Sixty boys and girls attended our two-week vacation Bible school. Bro. I. L. Bennett of Ruckersville, Va., conducted a revival service Aug. 16-27. Five new members were received into our church by baptism, one by letter and one is awaiting baptism. Our love feast was held on Aug. 28. On Sept. 12, Bro. Ernest Wampler conducted a dedicatory and memorial service in which a painting, Sallman's Head of Christ was unveiled and presented to our church by the family of our pastor, Norman Seese, in memory of their mother, wife and sister, the late Mrs. Anna Bowman Seese. On Sunday night, Sept. 12, our elder, Simon Glick, presided at our council meeting.—Mrs. Arline Waggy, Sugar Grove, W. Va.







Additional Gift Suggestions

The TALL Book of Christmas
by Dorothy Hall Smith

For the little child (4-8) the joy of Christmas is felt all the year round. The tradition is here in the story of the Nativity, and with old legends which speak of love and faith and the joy of giving. Modern tales of celebrations and festivities around the world make up this very delightful book. 44 pages in full-color pictures, 44 pages of black and white pictures. 5½ x 12½ inches. **$1.00**

The TALL Book of Make-Believe
by Garth Williams

Classic poems and tales of make-believe, imagination and fantasy. A delight for young and old. Pictures, many in full color. (4-8) **$1.50**

Jesus, the Little New Baby
by Mary E. Lloyd

The most beloved of all stories given in simple, familiar words and soft, lovely illustrations, many in full color. (1-3) **$1.00**

Thank You, God
by Bill and Bernard Martin

A book of creative prayers for children. Full color. (4-6) **$1.00**

Teach Me to Pray
by Bill and Bernard Martin

In verse, a story that really happened, and a family prayer for each day in the month. Illustrated. (6-9) **$1.00**

Little Book of Singing Graces
by Jeanette P. Brown

A collection of singing graces from many sources. (4-5) **50c**

Prayer for a Child
Rachel Field

For the very young child, a simple prayer with beautiful full-color illustrations. (1-3) **$1.00**

Always There Is God
by Robbie Trent

A beautiful, simple book of faith and strength. Children will respond to the ideas, the rhythmic language, and the illustrations because they will see how God is working in the world. (6-9) **$2.00**

Round About Me
by Elizabeth B. Jones

Devotional thoughts for little folk. Inspirational thoughts with beautiful pictures. Cover may be wiped clean with damp cloth. 48 pages, 8½ x 11. **$1.50**

Tiny Tot Songs
by Paul E. Bierstedt

Delightful songs for the small tot. Each song illustrated with appropriate picture in full color. Feature song, Away in a Manger. 28 pages 8½ x 11. **$1.00**

Tell Me About God
by Mary Alice Jones

A splendid book for interpreting God and life to children. The text is supplemented with superb color illustrations. (4-5) **$2.00**

Tell Me About Jesus
by Mary Alice Jones

The small child's natural questions about Jesus are answered simply and wisely through everyday situations within his understanding. (4-5) **$2.00**

Tell Me About the Bible
by Mary Alice Jones

Explains in simple, conversational style the story of the Bible. Another in the famous Tell Me series. (4-5) **$2.00**



Tell Me About Prayer
by Mary Alice Jones

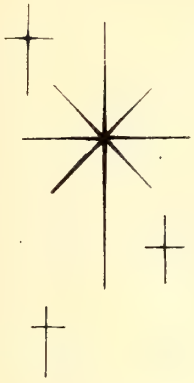
This beautifully illustrated book will lead children into a simple, yet thoughtful, appreciation of prayer with guidance in methods of prayer. **$2.00**

Ladycake Farm
by Mabel Leigh Hunt

A delightful story for 8-12 year-olds who like farm situations. This book is in its third printing and still selling rapidly. 128 pages. **$2.25**

BRETHREN PUBLISHING HOUSE . . Elgin, Illinois

NEW



BRETHREN BOOKS

LOOK TO THE LIGHT
by Ernestine Hoff Emrick and Ernest G. Hoff

Those who enjoyed Take Heart will appreciate this new book of beauty and inspiration. Photography and verse have been combined in a unique way. To the well-chosen subjects presented in pictures in this book, appropriate inspirational thoughts are beautifully expressed in verse. As a gift for a friend it is superb. 96 pages printed on quality stock. Cloth. **$2.50**

OF SUCH IS THE KINGDOM
by Modena M. Studebaker

A delightful story book for junior-age children, containing stories of children in mission areas of the Church of the Brethren. The author, mother of four children and with a background of seventeen years of work with women and children on the mission field, writes with depth and understanding. Cloth. **$1.75**

THE ROLE OF THE SERVANT
by Dr. W. W. Slabaugh

Following in a general way the traditional outline of the life of Jesus, Dr. Slabaugh points up how Jesus' entire life fits into the implications of the Suffering Servant concept. In simple, nontechnical language the reader is led along the way Jesus walked, and, like his Master, he sees his own role in life best fulfilled by his being a servant of his fellowmen. Excellent reading for any Christian looking for a deeper meaning for his life. Cloth. 160 pages. **$2.00**

OLD FAVORITES BY BRETHREN AUTHORS

Whither Thou Goest
by Ruth B. Statler

The fortunes of John and Mary Keller, Church of the Brethren pastor, are traced from courtship and marriage through five pastorates. An excellent fictional portrayal of life inside and outside Brethren parsonages, it faces difficulties realistically and lifts up the joys of the pastoral ministry. Cloth. **$2.50**

House of Clay
by Ruth B. Statler

The story of a family who meets with a race problem in the community where they live. An excellent fictional story that could happen to any one of us. The author treats the problem with keen insight and understanding. Cloth. **$2.75**

Anna Elizabeth
Anna Elizabeth, Seventeen
by Lucile Long

Both the above titles for the price of one. **Anna Elizabeth** is the story of a Dunker maid of about two centuries ago. Both young and old will enjoy reading it. **Anna Elizabeth, Seventeen,** is a sequel to the one above in which the reader will follow the heroine through the year culminating in her marriage. Both for **$1.50**

Little Red Hummy
by Myrtle Crist Porter

Life in a Brethren pioneer community in western Kansas. The story is authentic and revolves around Mary and Henry, the two children, and their pet, "Little Red Hummy," (Calf). Youngsters will love the story. Cloth. **$1.25**

Touch of the Master's Hand
by Myra Brooks Welch

An inspirational book of poems among which you will find the now famous poem, "The Touch of the Master's Hand." The author of this inspiring poem has now made available a complete volume of poems. **$1.00**

Granddaughter's Inglenook Cookbook

Contains over fifteen hundred favorite recipes supplied by Brethren cooks. Ideal for one's own use or for a gift. Over 50,000 copies sold. **$1.50**

BRETHREN PUBLISHING HOUSE . . . . Elgin, Illinois

MY NEW ADDRESS IS . . .

Name .....

R. D. or St. .....

P. O. ..... Zone ..... State .....

Help us to keep your Gospel Messenger coming by reporting any change in address promptly. **Please do not remove old address.**

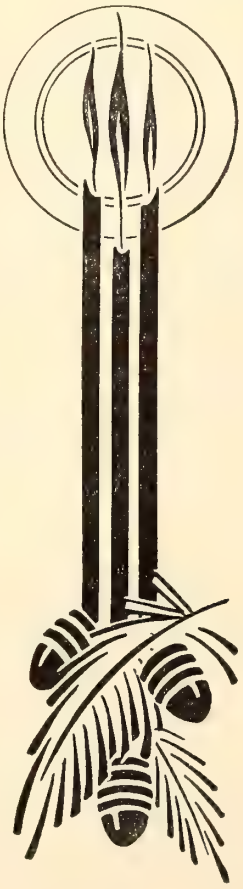
NOTICE

Please refer to the Gospel Messenger of October 31 and November 7 for other items suggested for gifts and awards during the holiday season.

BRETHREN PUBLISHING HOUSE

Elgin, Illinois

Informative . . . Relaxing . . .



DAVID LIVINGSTONE
by JEANETTE EATON

The story of this man — medical missionary, explorer, scientist, and, above all, friend of mankind — is more amazing than fiction. Every young person should read this story of the exploration of Africa — the Dark Continent. 256 pages. **$3.00**

THE TALKING WIRE
by O. J. STEVENSON

The story of Alexander Graham Bell. A true biography of the man who first made the wires talk and thus achieved fame and fortune for himself while producing one of the greatest miracles of science. 208 pages. **$2.75**

BY STRANGE PATHS
by SALLIE LEE BELL

If you are looking for the kind of a story in which you can lose yourself, **By Strange Paths** is the story for you. A novel with the setting in old Louisiana. How one girl remains true to her faith regardless of the obstacles the world places in her path is a theme that will captivate you to the last page. 224 pages. **$2.50**

BOOKS BY ANNE EMERY

VAGABOND SUMMER

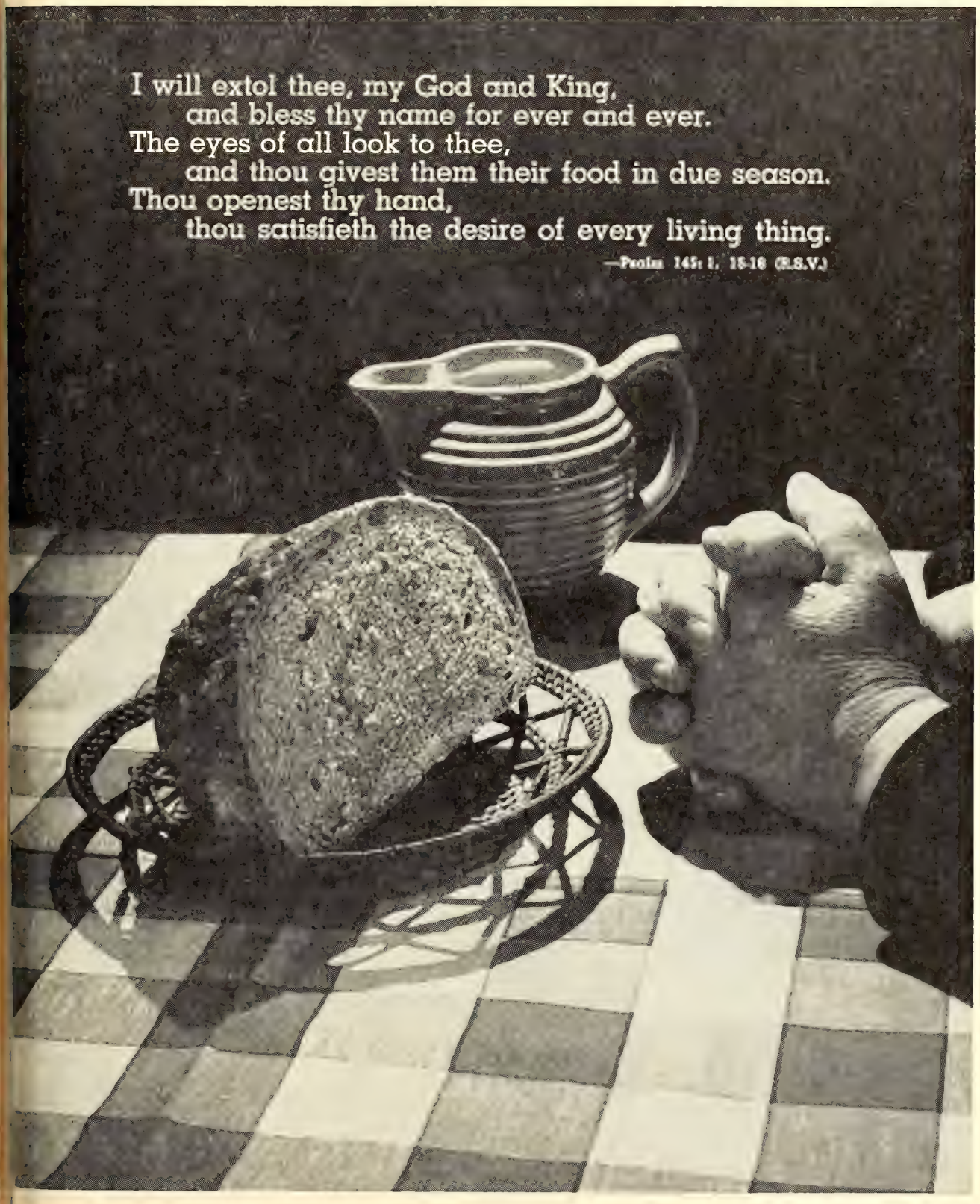
Story of a girl experiencing a hostel trip in the United States and Canada. Interesting to all but especially to those considering such an experience. **$2.50**

SORORITY GIRL

Sorority membership, what it is, and isn't. College students will appreciate Anne Emery's presentation of this much-talked-about subject. **$2.50**

BRETHREN PUBLISHING HOUSE . . . . . Elgin, Illinois

Church of the Brethren
Gospel MESSENGER
NOVEMBER 20, 1954



Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

Contributing Editors

A. G. BREIDENSTINE .... Lancaster, Pa.
JAMES H. ELROD ... Kansas City, Kansas
MRS. DWIGHT ENBERG .. Champaign, Ill.
DEAN L. FRANTZ ..... Mt. Morris, Ill.
JOHN C. MIDDLEKAUFF, Huntingdon, Pa.
LELAND A. NELSON .... Modesto, Calif.
LUCILE LONG STRAYER .....
..... North Manchester, Ind.
MURRAY L. WAGNER ..... Troy, Ohio
GLEN WEIMER ..... Arlington, Va.
LEVI K. ZIEGLER ..... Martinsburg, Pa.

THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Norman J. Baugher, General Secretary, and the Brethren House, Earl H. Kurtz, Manager, 16-24 S. State St., Elgin, Ill., at $3.00 per annum in advance. Life subscription, $50, husband and wife, $60. Entered at the post office at Elgin, Ill., as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

NOVEMBER 20, 1954

Volume 103 **Number 46**

In This Number . . .

Editorial—
A Church for "All Sorts and Condition of Men" 5
Do We Underpay Our Ministers? 5
Kingdom Gleanings 16, 17

The General Forum—
Thanks Be to God! F. Eppling Reinartz 3
More Humility (Verse).
Martha Neiderhiser Parker 4
What Do the District Reports Imply?
A. Stauffer Curry 6
The Law of Harvest. Kirby Page 7
Every Day Is Thanksgiving Day.
Glen Weimer 8
He Loved and Taught the Truth.
William M. Beahm 11
He Walked With God. Harper S. Will . 12
A Friend Who Did Not Die (Verse).
W. Russell Shull 13
The Family Counselor 14
Reviews of Recent Books 15

News and Comment From Around the World 18

Brethren Service—
Action on Nonsegregation 20
Refugee Resettlement Notes 21
Literature 21
European Workers Conference 21

The Local Church—
Curriculum for Nursery Children.
Hazel M. Kennedy 22
Nursery Children at the Church.
Anna Brandt 23

Our Mission Work—
We Visit the India Mission. R. H. Miller 24
A Letter From Robert and Beatrice Bischof 25
A Quarter Century Dream 26

READERS WRITE . . . to the edito

The Gospel Messenger welcomes letters commenting on editorials, articles and new
Letters should be brief and brotherly.

Credit to Dulles

I appreciated very much your editorial in the October 23 issue of the Messenger. Your criticisms of Secretary Dulles are quite correct. However, I am wondering if we ought not also give credit to him in his work for the contribution he has made in settling several nasty international problems such as the oil problem in Iran, the Yugoslav-Italy problem in Trieste, and the British-Egypt problem in the Suez Canal. As the Christian Century editorial rightly said recently, these are real credits of his administration toward international peace and understanding.—Ralph E. Smeltzer, Elgin, Ill.

India Mission Study

On Oct. 16 of the current year, sixty years have passed since Wilbur Brenner Stover, his wife, Mary, and Bertha Ryan sailed out of New York harbor for Bombay, India, to open the first Brethren mission in a non-Christian land. Some months after their arrival in India they started work at Bulsar, a good-sized town, 125 miles north of Bombay and three miles from the Arabian Sea.

In the course of years, 8 other mission stations were strategically located in an area from 75 to 200 miles north of Bombay and 75 miles east across the coastal plain into the Western Ghats (low hills). Within the limits of this area, the Brethren mission and the growing India church assumed the responsibility of giving the gospel of Christ to some millions of Hindus, Mohammedans, Parsees and aboriginies.

During these years, the Church of the Brethren in America has consecrated and sent forth 132 missionaries to this field and she has contributed liberally towards their financial support and the carrying on of their program. Today with the united effort of twenty-eight organizations of the India church and our missionaries the work of Christ in India goes forward. — D. J. Lichty, Franklin Grove, Ill.

Children Were Helped

For quite sometime we had read in this column about "Flowers for Funerals." We firmly believed there was too much money spent for them, when living ones needed the help this could afford. My husband and I had told our friends many times what our desires were. We neve requested that a fund be establishe but help for crippled childre wherever they were. Recently m husband passed away and the on flowers were a spray from dista friends and relatives who had n known of his desire.

But I hope and pray that son poor children were helped becau of our request. And I'm sure t funeral services were just as i pressive as if the casket had be covered with expensive flowe Our motto,—"Give me the ros while I live," didn't mean expensi ones, but the many tokens of lo and appreciation given by others. Mrs. Lizzie I. Cox, Granby, Mo.

Instead of Flowers

Just a little more about flowers funerals. My love for flowers is ve great but that for my fellow m is greater; therefore, I suggest th little or no money be spent f flowers to display at my funeral a that an offering be lifted for Bret ren Service instead of flowers.— O. Bogart, Norton, Kansas.

Delicate Operation

The Oct. 23, 1954, Gospel M senger editorial, "Was It the Co ference We Need?" uses the wo "naive" twice and the words, "Go Spirit," once. I read the Gospel M senger and the American Friend a my private opinion is that influent politicians and theologians are ge erally "naive" on economic a moral issues. Events seem to rewa "humanity" according to wh power they serve. For me to ren unto God, Caesar and Christ see to be a delicate operation.—G. Merrill, Guthrie Center, Iowa.

Prayer

I was interested in the articles prayer. If we would like to kn how to pray and how to have prayers answered we should stu the life and teachings of Christ. often spent whole nights in pra and the more he had to do, more time he spent in prayer. always started his busy day prayer with his heavenly Fath

"Prayer wonderfully clears vision, steadies the nerves, defi duty, stiffens the purpose strengthens the spirit." Some has said that prayer is tightening connections with the divine dyna so that the power may flow fre without loss or interruption.—M Snyder, Parsons, Kansas.



"Praying hands" are a symbol that keeps the central meaning of Thanksgiving Day rather than the generally accepted symbols

F. Eppling Reinartz

THANKS BE TO GOD!

DECEMBER always brings its full quota of demands that Christ be restored Christmas. Editorials and rmons complain bitterly about e world taking over what be- ngs in a special way to Christ d Christians. And well they ight. When the Feast of the ativity descends to being mere- a feast it is robbery commit- d on the nation's soul.

But is it not time for us to look nestly at November's holy day so? While Thanksgiving Day es not celebrate a central fact the life of Christ, it deals with a cardinal Christian virtue: gratitude. It ought to help us defeat the character spoilers: thanklessness and greed.

The accepted symbols of a holiday show the meanings most commonly associated with it. On that score Thanksgiving as a truly religious observance comes off third best. A recent examination of a printer's catalogue of symbolic line cuts and paging through a widely recognized greeting card publisher's Thanksgiving Day offerings made me wonder what ideas a citizen of Ceylon might get from them on the nature and purpose of the day. Here are some samples: football goal posts, the pigskin itself, crossed drum major's batons, a beribboned king-size chrysanthemum, corn shocks and pumkins, a turkey hen about to get the ax, a turkey cock with his gay tail flag fully unfurled, a border of tall broad-buckled Pilgrim hats and neat little linen Pilgrim maiden bonnets, a sun sinking behind a field of silhouetted grain shocks, a conventional roast turkey, the good ship "Mayflower," a cornucopia. The closest approach to a spiritual reference, but one which would require at least

retary of the United Lutheran Church America

elementary knowledge of colonial American history was a grim Pilgrim Father, his blunderbuss on his shoulder striding resolutely forward. He could have been out on a wild turkey shoot. Of course, a few would know that the good man was living dangerously on his way to a solemn service of worship.

This festival, as every American schoolboy knows but tends soon to forget, commemorates the deliverance of certain devout Pilgrims from the grave threat of starvation, disease and masacres. Commemorations of rescue from tragedy tend to preserve their sober meaning at least for the generation of those who were delivered. But a nation whose problem is bulging, rather than empty, graneries, whose citizens are rarely beyond a swift ambulance haul to a completely equipped hospital, staffed by specialists in almost every ill to which our human flesh is heir and who seem to have no more important threat to their security than the high school football team at the other end of the county, finds it difficult to identify itself with the blessings in the presence of which our 17th Century forbears gave thanks.

But would not most of us on reflection have to agree that such a view of our life is shallow? One serious modification in the balances which a merciful Providence has established in nature, one invasion by a highly communicable disease germ or, what now seems more possible than either of the already mentioned threats, one release of the fury of modern atomic massacres, and our plight could be as desperate as that of the Plymouth colony in its first winter. Beyond all these, floods in their crushing power and insistently destructive penetrations, fire in its wild fury and orange-red lust for consumption, wind throwing its weight about in wanton ways, killing frosts, searing droughts, insect plagues are never too far from any one of us. Add to these the capacity of selfish and ignorant men to mismanage and to crush the little material securities we build about ourselves, and the Christian believer is obliged to confess that a poet of an ancient day was right when he concluded: "It is of the Lord's mercies that we are not consumed, because his compassions fail not."

That gets us right to the heart of this meditation. How much, preventing God, how much we owe to the protections thou hast round us set! Our serious need is to get up to God with our thanksgivings. The weight of worldliness which hangs about us tends to confine our gratitude to persons, institutions and vaguely to nature. If, in the words of the children's poem of thanks we get as far back of the loaf as the wind, the shower and the sun, we think we have done all right. It is for thankfulness that runs straight from the loaf to the Father' will that we plead here. Why can not we for once put great meaning into the classic expressions of our giving of thanks For example:

"O come let us sing unto the Lord; . . . let us come before his presence with thanksgiving. . ."

"Not unto us, O Lord, not unto us but unto Thy name give glory: for Thy mercy and for Thy truth's sake."

"O praise the Lord all ye nations praise Him all ye people."

"O give thanks unto the Lord for he is good, and his mercy endureth forever."

It is time to hear more keenly the message in the texts of the universally beloved hymns of thanksgiving. They are satisfied with nothing less than the loving acknowledgement of the true and ultimate Source of all good Having an arrow's swiftness and a shaft of light's directness the

Continued on page 10

More Humility

MARTHA NEIDERHISER PARKER

Out in the woods one summer morn
A new and different self was born.
With a proud and arrogant spirit within,
Weighed down with hurts, resentment and sin,
I came humiliated to that place,
Seeking a way to save my face.
But while seated there on a fallen tree
God came and spoke to the need in me.

I thought I was really a servant of man
With many good works in my short life span;
But God spoke to my soul as we drew near,
And this was the message crystal clear:—
"A proud spirit is no more and no less
Than a deeper form of selfishness."

Then as I knelt upon the sod
My heart was lifted up to God;
And my overconfidence and pride
Were laid at the feet of my Lord and Guide.
He who was truly humble and meek
Helped me my own true worth to seek,
As I saw my own unworthiness
In the light of his glowing loveliness.

Now many a time since that day
I have knelt with a contrite heart to say:
"Lord, make me gentle and lowly in heart,
Show me more clearly what is my part
To help bring to all thy children on earth
A sense of belonging, a feeling of worth."

EDITORIAL

A Church for "All Sorts and Condition of Men"

AN OLD church in Maryland has a unique seating arrangement. The gallery around three sides is reserved for Negroes. The ront pews downstairs are saved for—you guessed t—the white members of the congregation. And he rear seats are used by a group of people found nly in Maryland, the "Wesorts."

No one seems to know just where the Wesorts ame from. Their racial origin is uncertain. They laim to have Indian blood and some historians hink they may have descended from Indians who nce lived in Maryland. Others think that Spanish ailors were shipwrecked and married Indian omen. And no one is certain of the origin of heir name but the usual explanation is that as hey tried to distinguish themselves from Negroes hey would say, "We sort of people consider urselves different from you sort."

Come to think of it, there must be a good many hurches that have to make special provision for he "Wesorts"—and the differences are not always matter of color. Have you ever heard Brethren peak of Methodists or Lutherans with that "we ort" tone in their voices? Or perhaps you have hown certain families of long standing in the hurch who consider themselves "sort of different" om other families. Actually the "we sort" spirit robably runs far deeper than prejudices based n national origin or color. So it often happens at churches find segregation even within their vn fellowship. And the fellowship suffers.

That was one trouble in the Corinthian church. ach member belonged to a party, saying "I be- ng to Paul," or "I belong to Apollos," or "I long to Cephas," or "I belong to Christ." Paul ould recognize none of their divisions and he owed them that their spirit of divisiveness dicated their spiritual immaturity. The "we- rts" in our churches, the persons who think ey have a premium on correct doctrine, on nctified behavior or racial superiority, are but bes in Christ. Paul says they behave like rdinary men," not as sons of God.

If we would carry the logic of a segregated urch or even a divided church to its conclusion, must expect to come eventually to a segre- ted heaven. But if we read the judgment scene Matt. 25 correctly, the sheep and goats were vided on the basis of how they treated the ast of these my brethren," not on the basis their social standing, color, national or racial gin. Since Christ is not divided, his church should be the kind of fellowship in which "all sorts and conditions of men" become neither "our sort" nor "your sort" but "His."—K.M.

Do We Underpay Our Ministers?

ARE YOU underpaying your minister? Practically every recent study of pastors' salaries indicate that clergymen have a more difficult time making ends meet now than they did in 1939. Dr. Benson Y. Landis, of the National Council of Churches' department of research, surveyed the incomes of ministers in three denominations—all of which, incidentally, pay more generous salaries than does our own Brotherhood. In the 12-year period between 1939 and 1951 clergymen faced a 12.8 per cent decrease in buying power. But during the same period manufacturing employees increased their buying power by 42 per cent, workers in service trades by 33 per cent and government employees by 24.9 per cent.

Considerable public attention has been given to the salaries of public school teachers. Certainly every adjustment they have received has been long overdue. Yet it is important to note that whereas teachers' salaries have gone up 102 per cent in the last twenty-five years, ministers' salaries have increased only 41 per cent. One can easily see why their buying power has decreased.

One unfortunate result—often more unfortunate for the church than the pastor—has been that many pastors seek part-time jobs in order to meet their necessary bills. Most of them are reluctant to ask for a better income for themselves. They are seeking to encourage a spirit of sacrifice and stewardship in others and are more than willing to do their share. But there is no good reason why they should suffer so much loss when their parishioners are well paid.

We have no specific yardstick to suggest for Brethren churches but we think it might be well, at least where most families have a salary income, to do what a Chicago church did. It got together all its businessmen and passed around blank sheets of paper on which each one stated anonymously the amount of his income. The average figure was the amount to which they *raised* their minister's salary. Perhaps it would be well for a ministerial committee or a church cabinet or board to try a similar method in seeking to find out honestly whether they are underpaying their minister.—K.M.

Thinking With the Moderator

What Do the District Reports Imply?

A. Stauffer Curry

MANY times since last Annual Conference I have reflected upon the reports of the districts and regions to Standing Committee. As readers know, each district has one of its representatives to report on its activities. Several distinct trends could be noted.

First, the districts on the mission field reported increasing difficulty and opposition. There are efforts to close church schools and to curtail evangelistic efforts. A growing national self-consciousness of countries in which missions operate has resulted in less receptivity to missions. The promises of communism have turned some prospects away from Christianity. One factor seems especially striking: our U.S. gifts of armaments to some countries obviously make missions more difficult in others. Top diplomats told us in Washington that arms aid to some friendly countries alienated the friendship of other countries. The question is: how can any people abroad long continue to listen to U.S. missionaries when U.S. policy makers are sending arms to their neighbors which may be used against them? Whether we like it or not, our foreign policy does affect our mission and relief efforts. Fortunately, as citizens we have a right to try to influence our government toward sound policies.

A second group of reports showed that some church policies and developments have become quite firmly established. No reports questioned whether churches should have pastors. It was rather a question when districts could secure enough pastors. The full-time pastorate seems here to stay. The district field secretaryship has gained wide acceptance, and more district secretaries are on the job than ever before. A Brotherhood-wide building program seems to have gone over the top; generally, we have new or remodeled houses of worship and parsonages. A new level of giving has been established. But the questions here become: will we allow these accomplishments to interfere with still further achievements for the fundamentals of church life, the redeeming of the personalities of men?

A third trend reported by the districts is a growing and effective educational and promotional program. Camps were enthusiastically reported upon time after time, perhaps more often than any other program item. These reports confirmed the opinion of many that camps are a permanent and mo effective means of perpetuatin the life of the church. Stewar ship, temperance, and peace an relief education activities we featured in many districts. Man districts reported enthusias for support of our college Absent—almost conspicuously were any reports of distric wide missionary education acti ities. Even though missions a well supported in the church, wonder if a new emphasis upo missionary education might b needed if our people are understand the complex issu facing missions today. What the relation of missions to wor peace, international relatio the rise of communism, reli and other issues facing t church?

The evangelism program can in for high praise in many r ports. Some districts which we



Camps are enthusiastically reported upon by the districts wh reports seem to confirm the opinion that camps are permanent a a most effective means of perpetuating the life of the chu

critical of the church for its social service emphasis in years past were especially happy with the evangelism emphasis. In addition to its basic objective of saving souls, the evangelism emphasis seems to have the effect of creating a better-balanced promotional program; and, incidently, it seems to be a factor contributing to the unity of the church.

A fourth reference in many reports was to population problems. In some areas people were moving away and churches were closed. In other areas, especially in the Eastern and Western seaboard cities, people had moved in and new churches were opened—or should have been opened. There was the impression that, as a denomination, we were closing churches too fast and opening them too slowly. Pastors leaving the active ministry, often to take better-paying jobs, also constituted a factor in closing churches.

I was much interested in the report from one district that their churches could appeal to one class of people, but not to another. The two population groups in that state are quite apparent. The report immediately raised the question: in how many other states, where population groups are more conglomerate and complex, are we simply unable to reach some of them? I was reminded of Richard Niebuhr's Social Sources of Denominationalism. He shows how there are many denominations which reach only one particular population type. I wonder how many we are unable to reach. Do those on unemployment relief seek our churches as well as those with good jobs? Do cowhands and cowboys seek our church in the same way that farm owners do? Do labor leaders seek our church as do business men? If not, perhaps it is our fault in not knowing how to reach them.

A fifth series of references was to other religious bodies. The Catholics were reported to be an obstacle in South America. Holiness groups, the Baptists, the Methodists and others were reported to be very strong in some "Brethren" communities. While not expressed, this raised the age-old question of the way in which we should relate ourselves to other evangelical groups—by merger, direct co-operation, friendly "side-by-side" activities, complete withdrawal or isolation from them or in other ways.

It was proposed by one region that we expand our fraternal relations to include contacts with the General Conference (GC) Mennonites, in addition to our usual contacts with the Brethren (sometimes called Progressive Brethren) group. The peace belief is held in common with the GC group.

A sixth series of references was to a major national domestic issues. A few districts are acutely aware of industrialization problems and hope to see action on them. Several reported repercussions, involving problems for some churches, to the recent Supreme Court decision pronouncing segregation unconstitutional. The absence of more reports referring to great national issues may mean that either we as a church do not actually meet up with them, or we are not aware of their subtle implications. In our society it is very possible to live a quiet existence in the midst of great national problems and be unaware of them.

The seventh and final impression *was the sad absence* of reports of any substantial growth in membership and attendance within the districts. Our rate of growth seems hardly to be keeping up with our own population increase. It seems to me this is a next great problem for the church to diagnose and then plan to meet in a positive way.

The Law of Harvest

Kirby Page

FIGS are not picked off thorns and grapes are not gathered from brambles; wrong attitudes do not produce sound character and evil deeds do not create the good society. This teaching of our Lord is the bedrock of all true morality. To realize the importance of this truth we have only to reflect upon its opposite, to assume that there is no vital relationship between the seed put into the soil and the harvest gathered. Imagine the state of affairs if from the scattering of wheat a conglomerate harvest should be reaped, partly wheat, partly barley, partly corn, partly tomatoes and partly asparagus.

The inexorable law of harvest is sometimes obscured by failure to evaluate correctly the fact pointed out by Jesus that God permits wheat and weeds to grow in the same field until harvest. Simultaneous growth does not mean identical source.

So it is in the moral realm. Attitudes and actions which are right in the sight of God bring forth results which are pleasing to God, always and not merely on alternate Wednesdays. And that which is wrong produces wrong results. On the same day, however, a man may do right and thus start a train of right results, and do wrong with the sequence of wrong results. Moreover, the time factor must be kept in mind. Acorns become oak trees, but not by tomorrow night. Furthermore, human fallability often mistakes the real nature of the harvest and calls it by a wrong name, putting the seed in a package bearing a wrong label. The harvest does not come from the label, but from the essence of the seed. Jesus risked everything on the truth of God's integrity and the dependability of all his processes, physical and spiritual.



Storing up for ourselves th good things God has given an being indifferent to the hunger an suffering of others are not truly giv ing thanks.

Every Day Is Thanksgiving Day

Glen Weimer

Photos by Church World Service

WHAT day of the year is thanksgiving day for you? Thansksgiving Day is a tradition in American life—a family day, a day for visiting, a day for feasting, a day for sports. We have called the day Thanksgiving—but in much of the observance there is neither thanks to God nor giving to God and his cause. Thanksgiving is not something we can put on once a year like a glove and then take it off until the season returns a year hence. Every day rightly regarded is thanksgiving day. What is the underlying impulse of thanksgiving?

Last night as I stood under the stars the thought gripped my mind that only those who sense their utter dependence upon God are moved to cry out with the psalmist:

"Bless the Lord, O my soul
And all that is within me,
Bless His Holy name."

Indeed, only those who realize that life, the means of living and the meaning of life are given from the generous heart of God are impelled to bow before him in penitence, gratitude, joy and hope. Humanity has lost its way, is in travail and confusion because it has lost the sense of dependence upon God and, losing that sobering thought, has lost sight of God and his will which alone can give us peace of soul and a peaceful society. The psalmist traced the work of God in his life and time and his heart abounded with the joy of thanksgiving. There have been many intimate and personal ministries of God to our bodi , minds and souls; to our famili , friends and neighbors whi call us to thanksgiving dai .

Every day ought to be than -giving day— a time for thanki g God for God. This is Go s world and he has not put s adrift on a trackless sea. Th e is a Helmsman at the wheel f the ship and he knows where e is taking the ship. In the fi t place then, let us daily tha k God for his providential orc .

We live our lives within a supporting, sustaining, pro i-dential framework—the mira e

Pastor of the Arlington church, Virg a; contributing editor of the Gospel s-senger

of the seasons, of day and night, of rain and sunshine, of sprouting seed, growing plants and animals, the good earth. There is an order of nature that remains dependable, trustworthy and life-sustaining. There is a vast "give-ness and giving-ness" about this order of God. It is in truth one segment of the grace of God by which we live. Moreover, we know something of this order, too, in the birth and growth of a child, in the healing of a bodily wound, in the knitting together again of a broken bone, in recovery from illness. Indeed, we live by the grace of God. Thank God for God!

In the second place, let us thank God for his moral order. Evil and sin produce their bitter harvest inevitably. Selfishness yields strife and violence in human society. Greed plants the seeds of social storm and catastrophe. Religious unreality and bigotry brings its yield of hate and judgement against the church. Indifference to the suffering and need of others unleashes the demons of enmity and war in the world. Evil always produces evil and good produces good. Sometimes evil is like a barb piercing the flesh; it awakens us to the truth that our goodness is not good enough to overcome the evil. Thus, it seems God is using the evil of our time to make us spiritually vital. Thank God for a moral order within which we may live our lives, trustingly and in hope.

In the third place, let us daily thank God for his continuing redemptive activity.

God's work is not at a standstill. God is in earnest about man and his destiny. Jesus, in his life, death and triumph measures the strength and depth of the divine will to reach man and bring to fulfillment his life. The footprints of God are on the highways of man today. There is the fact of the ferment, unrest, seeking and insecurity of the human heart. Money is not answering the depths of human desire; neither are power, position, pleasure and comfort. There is an aching void in the soul of man today. He yearns for another answer. Who is promoting this stubborn unrest? God is at the gate of the world and on the trail of every soul.

God is pressing home his call to the human heart through the suffering, material loss, uprootedness and social peril of our time. The broken soil of humanity is ready and waiting for the authentic sowers of the word, those plain men and women of God, who know him and can speak a word for him. Even more, in them he is seen to be alive and living. Thank God that he is creating a great hunger in the human heart, that he is showing us that goods, comforts, things, pleasures and power can never release the music of the soul.

Further, God is pushing forward his redemptive design for humanity in bringing Christians together for worship, work and fellowship. Jesus prayed that his followers might be united. How could we miss this passion of his heart so long? Through the indwelling Christ Christians are transcending their historical, racial, cultural, national and liturgical differences, and are affirming their common allegiance to our Lord and Savior, Jesus Christ. By this great fellowship of the Spirit, which reaches into all the world, God is preparing a spiritual foundation for a world community.

Christians are not only uniting together, they are staying together, going forward together and growing together. This is one of the great signs of divine grace and action in our time. We can move with this tide of the Spirit or we can withstand it and be found fighting against God. God has shattered our little islands of isolation and separation! And in part he has used the techniques of science, the tools of communication and transportation to do it. Our world has been too little—and



"When the harvest sheaves ingathered
Fill thy barns with store,
To thy God and to thy brother
Give the more."

our God too small. Thank God for a God whose design includes all humanity.

Thank God every day that he is pushing forward his redemptive design for the world. Christ is the living sign of that ongoing, abiding passion of God to complete his purpose in and through man. Are Brethren big enough to be in fact and reality brethren of all that are in Christ and of all for whom Christ died? Thank God that he is pressing the battle against evil in our time, that he is sensitizing the Christian conscience to the wider meanings of the love of Christ, that he is correcting the mind of the church and of humanity by a loving judgment and a redeeming love.

Again, we are experiencing God's redemptive action in the fact that he is laying upon us the necessities of choice. A dark night could descend upon humanity—but it will be the fruit of our choosing, if it comes. A day of brotherhood and peace could dawn upon the world—but it will be the result of our choosing. There is yet a little time to choose to go along with God—but not a big margin. We can grasp in our hands the tools of God's redemptive action or we can cling to the tools of man's destructive action. Let every one examine the tools he is wielding! We can choose to carry into every avenue of the common life the mind and spirit of Christ. Or we can put his truth in a Sunday napkin and perish in our sin and stupidity. Thank God that he is still holding open the door of choice!

God beckons through the outstretched hands of the crucified Lord. We can bypass those hands —or we can grasp his strong hands and thank God that he is able to take us forward in a cause that cannot fail. Thanking God requires that we put life and its substance at his feet unreservedly. Unless everyday is thanksgiving day—there will not be one on November 25.

Thanks Be to God!

Continued from page 4

seek to bear their praise straight to the heart of God. Hear them:

"Now thank we all our God."
"Praise to the Lord, the Almighty, the King of creation, O my soul, praise him. . . ."
"O worship the King, all glorious above, O gratefully sing his power and his love."

The temptation to short circuit our thanksgivings, to waste them on "lucky breaks," "good seasons," "steer that paid off," a thoughtless "thank goodness," or to make one's own talents or unearned sharing in the good fortune of others the sum total of gratitude, is as ancient as the Old Testament book, Deuteronomy. From man's earliest life with God it has been necessary to warn him: "Beware that thou forget not the Lord thy God . . . lest when thou hast eaten and art full, . . . thine heart be lifted up, and thou forget the Lord thy God, . . . and thou say in thine heart, my power and the might of mine hand hath gotten me this wealth."

Focusing the American feast on anything less than God himself has certainly not been the fault of our nation's chief executives. One wonders if there is any expression of the presidency which has been as constantly and consistently in harmony with our holiest life as are the annual Thanksgiving Day proclamations which issue from the White House. To read those documents is to get a quick review of the last eighty years of our history. Many of them list in detail the timely and special reasons for which citizens ought to be grateful. Abraham Lincoln, who revived the celebration of the day, pitched his proclamation in the key in which his successors have sung.

Lincoln said: ". . . I do therefore invite my fellow-citizens in every part of the United States . . . those at sea . . . those sojourning in foreign lands to observe the last Thursday in November next as a day of thanksgiving and praise to our beneficent Father who dwelleth in the heavens. . ."

The Faith Monument at Plymouth, Massachusetts, makes such a proclamation in stone. The heroic figure, Faith, holds the Bible in her left hand and points her right hand Godward. In that posture, facing the wide waters of the Atlantic, she seems to say imperiously: "In obedience to this Word of Truth thrust your thanksgivings upward to God!"

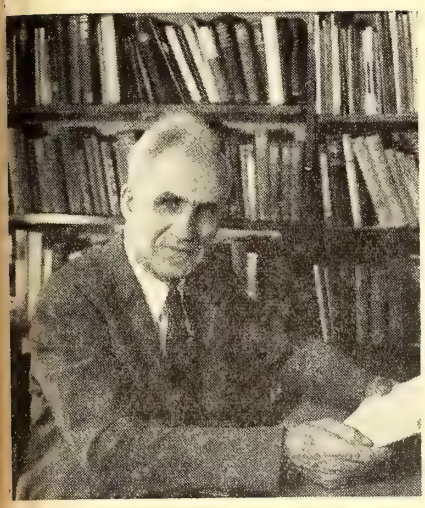
In the Thanksgiving season of this bountiful year of grace why not introduce a new symbol that keeps the central meaning in the feast: Albrecht Durer's *Praying Hands*. They call out "Let 'men pray everywhere lifting up holy hands' in praise and thanksgiving to our heavenly Father for his never failing goodness and mercy." Surely the day gives us its finest blessing when we echo the prayer of Christ: "Father, I thank thee."

• • •

We are so given to a brand of discouragement that forget God, or a brand of hope that ignores God. And neither of those moods is worth the effort. Neither is Christian. Neither is creative. Mondays we munch over the headlines and feel our pulse, and scan our own diggings, and grab all a pessimistic shudder. It is a barbarous jungle, it is a miserable outlook, it is a hopeless prospect. Surely, in these Monday moods of easy pessimism, Christ longs to step up to us right then and fairly shout at us. "Man, is your memory that short? Of course, it's a struggle. I always told you it would be. But there are right now great, good forces at work around you. There are redemptive facts and powers at work within you. And what is really right is going to prosper because it happens to be sponsored by Almighty God!"

From The Salty Tang
by Frederick B. Speakman
(The Fleming H. Revell Company)

He Loved and Taught the Truth



WARREN WILLIAM SLABAUGH

William M. Beahm

WARREN William Slabaugh lived a rich and many-sided life. He was born on a farm n Erie, Kansas, on October 30, 1879, nd died in his Chicago home on April 9, 1954, from a heart ailment. His parents were William Henry and Mary Beckner Slabaugh and he grew p in a home with four sisters. As n infant he was taken to live in La Mar, Missouri, where he grew to young manhood and showed early igns of varied interests: hard work- r on the farm, eager student in chool, quiet and dependable son and rother in his home, and a man of leep hunger for truth and God. When he was eighteen his parents noved to North Dakota. Here at wenty he joined the Church of the Brethren near York. He took up a omestead and, while proving it, he vas married to Anna Gensinger at Surrey on September 24, 1904. In 1907 he moved to Wenatchee, Wash- ngton, and became an enterprising rchardman with good prospects of lifetime business career. Being alled to the ministry he spent the ears 1910 to 1916 commuting be- ween his orchard in Wenatchee and natched terms of study at Bethany Bible School in Chicago. Then, with is gifts and interest in scholarship nd teaching, he was led to leave is successful business career, to nove his family to Chicago and to evote his considerable talents to he training of ministers for his hurch. Around forty years of his fe were thus spent in a career of cholarship and teaching, leading up o the eve of his passing. Now he ests from his labors while hundreds nd thousands of his students and iends rise up to call him blessed.

At Home

Bro. Slabaugh was a beloved family man. To the home he and Anna Gensinger established eight children were born, one of which died in infancy. He cherished his family always. His eight-month period of separation while they were in Wenatchee was a period of deep sacrifice out of devotion to his new vocation in the ministry. Mother Slabaugh shared in this as she gave herself to the children. It was a joy to them all when they established a new home in Chicago. During their years of life in Chicago they spent a month or two each year together in a summer cottage in northern Michigan. Here they worked in fruit orchards and at gardening so as to fill their pantry and to gain renewed strength for the rigors of city life. Summer and winter the family faced life together and shared their varied interests with one another. The children took advantage of educational and cultural opportunities available in Chicago and all found their way to established homes and useful careers. They live to mourn the loss of a father while they bless his memory. They are located as follows: Helen (Mrs. Jacob Hieble) near Ithaca, New York; Willard (married to Opal Hall) in Forest Grove, Oregon; Mary (Mrs. Glenn Kinzie), Lombard, Illinois; Glenn (married to Ruth Bowman) near Rockford, Illinois; Ruth (Mrs. Philip Stone), Columbia, Missouri, Paul (married to Lottie Newland), Grand Haven, Michigan, and Joy (Mrs. John Grabow), Woodriver, Illinois. Fifteen grandsons and two granddaughters have been born into these homes and they enter into the goodly heritage of their Grandfather Slabaugh, a devoted family man.

In the Church

Bro. Slabaugh showed his devotion to the church by his sacrifice to prepare himself for the ministry. He became interested in lifting the level of consecrated training of the men who were to serve in the ministry. He had a vision of the church's outreach in evangelism, in service to the needy and in prophetic witness against social evils and for right relations among men. He was active in the wider fellowship of Christians and served on the study committee of the World Council of Churches. The major focus of his interest as a churchman was in the local congregation. The First church of Chicago was blessed for forty years by his faithful leadership as teacher, as preacher, as board member and, for two decades, as a trusted and leading elder. Four days before his death he met in a board meeting. His time and strength, though limited, were always given without stint and without thought of self.

At School

Bro. Slabaugh was a scholar. His higher education was secured in Lewis Institute, Chicago, (B.S., 1924) and Bethany Biblical Seminary (Th.M., 1920). He studied one year at Southern Baptist Seminary in Louisville, Kentucky, and over a period of years at the Divinity School of the University of Chicago. He was given an honorary Doctorate of Divinity by Mount Morris College in 1930. His early studies of Greek in Missouri formed the background of his thorough mastery of Biblical languages and his years of disciplined study gave him a profound understanding of the Scriptures. The results of his study showed up in his work in the local church as preacher and as teacher. His studies bore fruit in publication of articles and of the following books: Writing the Christian Scriptures (1936) and The Role of the Servant (posthumously 1954).

The center of his life of study was in his Bible teaching at Bethany Biblical Seminary. He made the New Testament department a challenging and honored one both within the school and among the dozen seminaries in the Chicago area. He kept alive and shining the Bible teaching record of E. B. Hoff, combining deep faith and devotion with exacting scholarship. The main fruitage of his life was borne in the classroom. Those who knew him

Dean of Bethany Biblical Seminary, Chicago, Illinois

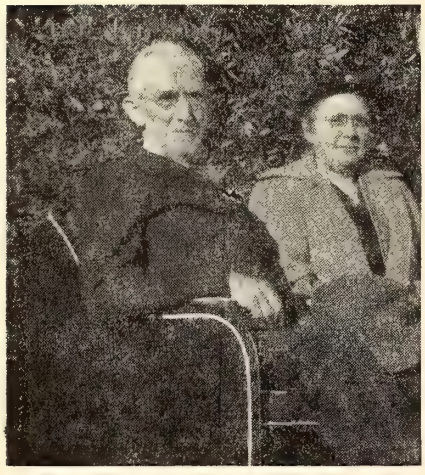
here knew him best. Those who knew him best loved and respected him most.

Bro. Slabaugh served Bethany in other ways as well. His business ability and judgment were always utilized and did much through the years to enable the school to do much with little. His scholarly ideals and wisdom contributed much to the tone and educational procedures of Bethany as a graduate theological school. As a member for years of the board of directors, as vice-president from 1943 to his death, and as acting president in 1952-53, he proved himself to be an able and trusted administrator marked always by self-effacing modesty.

The Afterglow

At the center of Bro. Slabaugh's varied career and life of constant activity were his own gracious personality and transparent character. He was always greater than his activities and beloved as man as well as respected as a teacher and worker. As he passes from ou immediate presence his influenc continues. The truth he loved an taught so well is with us still. Th example of devoted and methodic Bible study still challenges all wh knew him. But beyond these w thank God for the afterglow of h saintly character, for the memor of a good life composed of earth realism, common sense, disarmin modesty, honest and sustained worl manship, and a life hid with Christ i God.

HE WALKED WITH GOD



ALBERT CASSEL WIEAND

Harper S. Will

IN THE first chapter of his last book, The Gospel of Prayer, published one year before his passing, Bro. Wieand wrote these autobiographical lines, "In my own life as a young man there was intense and prolonged conflict, a tireless search for a better understanding, and a more satisfying experience of religion. . . . There was within me the deepest heart-hunger for spiritual things. And the knowledge I then had was wholly inadequate for my great need. . . . It marked the greatest epoch in my life when in those days I discovered Professor Henry Drummond's Addresses, and Natural Law in the Spiritual World, D. L. Moody's Prevailing Prayer, Andrew Murray's With Christ in the School of Prayer, R. A. Torrey's Studies on Faith and on Prayer, Hannah Whitehall Smith's Christian Secret of a Happy Life and F. B. Meyer's many books on the deeper spiritual life. No other books in any field have ever made me think so intensely or so fruitfully." Here in his own words we find the key to the understanding of Bro. Wieand's fruitful life. He thirsted for God, the living God, and he sought always to direct his steps in the pathway where God led. There was a simplicity and child-likeness about his life that was apparent. It was a life rooted and grounded in God.

His was a power not the result of a dynamic and aggressive personality. His equipment was a sensitive spirit, a disciplined mind and a frail body. He had much to overcome in the way of disease and lack of vitality. I recall my own disappointment the first time I saw Bro. Wieand. I had received letters from him containing spiritual overtones that led me to change school plans and that aroused in me an expectancy in meeting him. Somewhat austere, ascetic and frail in appearance, he did not convey in that first glimpse my student idea of a seminary president. But I discovered in the years that followed as I had increased opportunity to observe him as a teacher, a counselor, a friend, a husband and father, a Christian, that with every observation, Bro. Wieand, grew in stature. It is my personal testimony, and I have talked with others who share it, that I have never known anyone who walked with God more closely than did Albert Cassel Wieand. Not once did I see or hear self-pity, selfishness, pride or unjust censure express itself through his words or actions. The all-important thing to Bro. Wieand was not himself, but th cause he gave himself to, the Go he served and the Christ he knev

These three propositions, I believ summarize and account for the li he lived among us.

His was a dedicated life. Jes said, "No man can serve tv masters." Paul said, "This one thi I do." Bro. Wieand served o master, and did one thing, the w of God, as he discerned it. O day he shared with me up question (he was not inclined talk of his attainments) the ince tion of Bethany Biblical Semina insofar as he was concerned. was in the summer of 1895. I was studying in Chicago and livi in a home near the Hastings Stre mission. He became seriously and for a month his body w ravaged with fever. At the sar time he found himself wrestli with God. It was there that surrendered his life to God to t end that a school for the Brethr be established where workers cou be trained in an understanding the Scriptures. That commitme was never lost sight of and governed his life for the fifty ye following. It was seven years la in the village of Bethany just outsi of Jerusalem that he and Emmani B. Hoff selected the name of t school, Bethany, the place wh Jesus loved to be. It was ten ye later that the doors of the sch were first opened on Hastin Street. It was that eventful Ju

Pastor of the First church, South Be Indiana

1895, when he was anointed and amazingly healed for which he praised God and without which he could never have fulfilled his commitment. His life was not his own. It was dedicated to the doing of the will of God.

His was a disciplined life. Some of us are inclined to leave too much to God, forgetting that we have an obligation to bring our mind and will into obedience to righteousness and the ruling of the Spirit. There was a logical orderliness and clarity about the mind of Bro. Wieand that made him a great teacher and that remained with him to the end. The last time I saw him, he said, "You had better hurry and grow older. You don't know what you are missing. I am having the best time of my life. God is giving me some of the greatest thoughts I have ever had." His last years when he was supposed to have been in retirement were among his most creative. Galen Ogden, his last pastor, said, "Bro. Wieand never retired. He just kept on working and producing." His discipline is apparent when we take a look at his body. He never possessed an excess of energy, depended much upon vitamins, sometimes struggled with anemia, yet he husbanded what energy he had and by the grace of God kept active for eighty-three years. I recall how surprised some of us were when we learned of the sudden passing of his colleague, Emmanuel B. Hoff, in 1928, but at the time I heard one person remark that he would not have been surprised had he heard that Bro. Wieand had been called home. His days were many, active and productive — the fruit of a disciplined life.

His was a Bible-centered life. Karl Barth writes movingly of the great, mysterious and transcendent world within the Bible, a world where God moves, a world of truth and reality. It was in this world within the Bible where Brother Wieand lived and moved and had his being. Prayer and trust in God were his native air. It was as natural for him to say, "Let us pray," as for a child to say, "Let's play." The members of his household say that when situations of discipline and important choices arose he would say, "This is a situation that calls for prayer," and a prayer session would follow, sometimes individually, sometimes with the entire family circle. The early building days of Bethany are replete with stories of classes interrupted to pray for funds and donors that the walls might continue to rise. Then when funds came and more materials were purchased, a prayer meeting was called to praise God and give thanks. Bro. Wieand nurtured his life at the great wellsprings of the Bible. To him the Bible was in reality the Word of God. All of his writings grew directly out of the pages of the Bible, most of them from the four Gospels and the life of Jesus. For him there was only one kind of sermon — the expository. For him a seminary curriculum should center in the Bible and the Brethren can rejoice that *Biblical* is a part of the name of our seminary.

A FRIEND WHO DID NOT DIE

W. RUSSELL SHULL

Our friend once said:
"Some day you will hear that I am dead;
But don't you believe it!"
Now, the word has come that he is dead;
And—I don't believe it!
Such goodness does not pass beyond existence.

He lives!
He lives in the hearts of ten thousands of his friends;
He lives in the deeds of the many he has taught;
And he lives in the lives of his children, and in theirs.
But more—he himself, lives on.
Not just in influence is he immortal, nor blood;
He, himself, has not passed away.
The personality of our friend is too good, too vital,
too much alive to ever pass away.

Can God pass away?
Can he come to end, and be no more?
Nor can my friend—for God has made him of himself.
Can truth and love and goodness come to end?
Our friend has built into his life so much of goodness,
so much of love, so much of God—
That he can never die and be no more.

Just where he lives—it is not mine to know.
May be his spirit hovers o'er the earth,
And seeks by every inner means to help his friends,
his loved ones, who are struggling in the vale.
May be he jounrneys on, in spirit,
And visits a thousand other earths,
And learns to know their lives, their needs—
And teaches them.

I know he journeys on with God,
And learns a million wonders about His greatness—
greatness of which no mortal ever dreams, nor dares.
I know he shares the glory of the Christ—of whom he spoke
so much, and wrote.
I know he lives in the spirit world,
And sees things there—hears things there—
And knows—and prays.
I'm sure he does some praying for us all—
for this he did while here.
I'm sure he seeks to bring God's kingdom in—
for this he sought while here.

In truth, he's in the kingdom now—as we are now—
but he is in it more.
He lives now—as we live now—
though he is living more.
Our friend is right—he did not die:
He knew so much of goodness—he knew so much of God—
He is so much a part of God,
That he lives on—with God!

Albert Cassel Wieand

was born on a farm near Wadsworth, Ohio, January 17, 1871, the fourth of six children of David and Elizabeth Rouch Wieand;

studied at Juniata Academy, 1888-91, McPherson College, 1892-95, University of Chicago, 1899-1901, University of Jena, 1902, University of Leipzig, 1903, Boston University, 1923, Yale University, 1925;

taught at McPherson College, 1893-95, White Biblical Seminary, New York, 1903-04, Bethany Biblical Seminary and Training School, 1905-46;

was co-founder and first president of Bethany Biblical Seminary, 1905-32, and co-founder of Bethany Hospital; was president emeritus of the seminary and an honorary director of the hospital until the time of his passing;

was the author of eight books: How to Remember the Life of Christ, The Child's Life of Christ, Studies in the Gospel of Matthew, Studies in the Gospel of Mark, Studies in the Gospel of John, A New Harmony of the Gospels, The Prayer Life of Jesus, The Gospel of Prayer;

was united in marriage with Katherine Broadwater on June 16, 1909; father of three sons and two daughters, and grandfather of fifteen grandchildren;

lived in the Chicago area until 1946, when he moved to La Verne, California, where he died on July 24, 1954.

Albert Cassel Wieand lived for eternity and for God, and his touch was deeply etched upon the character of the Brethren. Time will not easily erode his influence. He will take his place among the great builders of the faith and of the church. Ways in which he contributed lastingly to our common life are these:

He made his life among the Brethren a spiritual corrective to the secular leanings of our time. He bet his life on God in a time when to be spiritual was considered less than being scientific. He believed that the laws of the Spirit were as real as the laws of the laboratory. He trusted God and his life and labors became a proof of the eternal verities. He trusted God and institutions were born. He trusted God and God did provide for him and for his family. More real to him than any insurance, or any human devisings, were trust in God and the leading of the Holy Spirit. An assurance came to him that blessed a wide circle of friends and students who will bear eager testimony to the spiritual refreshment that came to them through his life and witness. Many sought his counsel because they believed through him they could find light on an understanding of the will of God for their lives and their problems. Ultimately everything else grows dim alongside what a man actually is and what he stakes his life upon. Bro. Wieand will long be remembered as a man who walked with God.

He, along with many co-workers unified and projected the church into a theological training that is transforming the ministry and program of the Church of the Brethren. It is my conviction that no chapter in the Brethren story during the first half of our century has as profound significance for the

The Family Counselor

Naomi Will **H. K. Zeller, Jr.** **Jesse Ziegler**

The Family Counselor welcomes letters of inquiry. They may be addressed: Family Life Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Dear Counselor,

My husband's business connections require that we should attend a great many social functions, both in our own community and away from home. He is always considerate in inviting me but within myself there is always a struggle. I do not enjoy meeting strangers; many times there seems to be no one congenial to be with or talk to. As a result, I sometimes make excuses when really I know that it is my duty as a wife to go. Could you tell me how to overcome this deep timidity I have in going among those I do not know?

Timid.

Dear Friend,

Modern business requires many social graces of the businessman and his wife. Both must meet the public. Most of us are gregarious by nature but often our natural timidity makes it difficult for us to move easily in the midst of unfamiliar social situations.

You can perhaps begin to overcome your deep timidity by regarding the invitation to attend the social affairs your husband's business requires as a compliment from your husband. When you attend a party because he wants you to go remember that either he wants to share you with others, being convinced of your integrity and charm, or he wants you to share his life so that you will understand him and his work better.

Confidence comes by experience. It is doubtful if any of us ever get completely over "this deep timidity I have in going among those I do not know," but there are several little techniques which I think may be helpful to you.

Most of us are afraid of the unknown. Probably you shrink from social functions because you are not certain of what will take place and you do not know many of the people involved. Make preliminary preparations for the social function. Find out who is to be present, what is the nature of the party and what role you are expected to play.

Plan with your husband before leaving for the party ways in which you can secure each other's attention during the evening. This pre-arranged signal as a means of communicating with your husband may be unnecessary but quite helpful in easing your uncertainty about the time of departure, the meeting of people whom you do not know, etc.

Dress in simple good taste so that you have confidence in your own appearance.

Be certain that introductions are clearly made and names are understood.

Remember that the other person probably has as great a timidity as you do or greater. When he was a young man Franklin Roosevelt told a scared-to-death high school girl, as they sat together on the commencement platform, "I'm scared too . . . I'll tell you a secret then you'll never need to be scared again. Everyone on earth is shy, selfconscious and unsure of himself. Everyone is timid about meeting strangers. So if you'll just spend the first minute you're in the presence of a stranger trying to make him feel comfortable, you'll never suffer from self-consciousness again. Try it."

Harry K. Zeller, Jr.

present and the future of our Brotherhood as does the development of Bethany Biblical Seminary. At the beginning of the century we were sectarian, theologically divided, and directed by an untrained leadership. Today our seminary is accredited by the Association of Theological Schools, accepted by our Brotherhood and year after year graduates are going out from its classrooms into the wide vineyard of the Lord of the harvest. Our churches and agencies are led by trained men and women, our people are united theologically and in methods of building the church, and we are no longer sectarian, but taking our place in the councils of churches, local, national and world. It is a great story and someone should set it down in writing. There were struggles, theological tensions and opposition to overcome in the building of Bethany. The institution is the composite product of many minds and hearts. Great teachers, wise administrators, sacrificial workers, forgotten donors have had a part in its making, but always Bethany will stand as a monument to the vision and faith of Albert Cassel Wieand, who with his early associates drew the first blueprints and summoned the Brotherhood to this undertaking.

Likewise, he, along with other associates, led the way to the establishment of Bethany Hospital across the street from the seminary. His own struggle with ill-health early gave him an interest in the healing ministry. His study of the life and ministry of Jesus intensified that interest. An institution in which men's minds and bodies and spirits are ministered to and workers are trained in the healing arts was to Bro. Wieand a logical next step to the seminary in setting up a church training program. To the end he maintained an interest in and gave encouragement to the development of the hospital. Thus he helped the church to get started in a field in which some Christian groups have given a large and distinguished service.

A sketch of the life and ministry of Bro. Wieand would in no wise be complete without a word regarding his companion, Katherine Broadwater Wieand, who stood by his side through forty-five years, who gave him in season and out of season constant inspiration and encouragement, who presided over the home always with charm and dignity and Christian grace. Bro. Wieand was the first to recognize this part that his companion fulfilled in his life and his final book, The Gospel of Prayer, was "dedicated to my wife without whose constant co-operation and encouragement through many years these pages could not have been written."

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Brethren Publishing House, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*).—Editor.

***What Are You Worth?** G. Curtis Jones. Bethany Press, 1954. 160 pages. $1.25.

Dr. Jones artfully combines captivating stories, conversations and vivid illustrations to make stewardship become a vital, total-life experience. He calls this frequently misunderstood word out of the category of generality and abstraction into life situations that are amazingly contemporary.

The author, while addressing himself to everyone, deals with problems that each life encounters. Constructive and forthright in his treatment of controversial questions, Dr. Jones yet leaves no doubt in the reader's mind that he is deadly earnest and yet deeply sympathetic with church members' dilemma at trying to live triumphantly with God's claim upon them relegated to a second loyalty.

There is no teacher or church officer who can afford to be without What Are You Worth? This book will be used widely by Protestants although it was written primarily for members of the Disciples of Christ persuasion. This is not to imply the little volume will be useful only to officials; it is a "gold mine" of resource material on how to become a worthy steward in every aspect of living.—*Harl Russell.*

***Prayer of the Church Universal.** Marc Boegner. Abingdon Press, 1954. 128 pages. $1.75.

Perhaps few American Christians plumb the depths of meaning in two petitions of the Lord's Prayer: "Give us this day our daily bread," and "Forgive . . . as we forgive." Out of the fiery trials of European Protestantism has come this book of meditations on the Lord's Prayer which does touch the depths, because Europeans have suffered hunger and wrong.

Pastor Marc Boegner is truly a great preacher and deservedly a leader of world Protestantism. His friend, Howard Schomer, has in translation into English, not only given us the profound spiritual depths of the meditations, but also the smooth grace of the author's elegant French diction.

For a new and richer understanding of the wide reaches and spiritual depth of our Lord's Prayer, read this book, and use it for your daily devotions for a month.—*Edward Ziegler.*

***The Practice and Power of Prayer.** John Sutherland Bonnell. Westminster Press, 1954. 96 pages. $1.50.

This forthright, beautiful and profound little book on prayer is one of the finest in recent years. The author, the world-famous minister of Fifth Avenue Presbyterian church in New York, delivered the substance in a series of sermons to crowded congregations in his church and on National Vespers by radio.

Dr. Bonnell knows how to pray, and with consummate and persuasive skill, he teaches us how, answering our objections, throwing light on our problems and showing how others have found power in prayer. His brief and devout exposition of the Lord's Prayer is alone worth the price of the book.

Every layman will find it a helpful guide; every minister will find it a fresh draught from the deep, cool spring of true devotional experience. —*Edward K. Ziegler.*

***Games of Many Nations.** E. O. Harbin. Abingdon Press, 1954. 160 pages. $1.95.

Recreationalists have been looking for a book like this. Recreation is a medium that speaks a language of its own, creates goodwill and understanding. The author has collected 149 games from 27 different nations from his many missionary and overseas friends. The book can be helpful to teach children, youth and adults an appreciation of other cultures. Many of the games will soon be recognized as variations of games we all know, such as the Chinese version of hopscotch, the Indian version of badminton, etc. This book is a valuable addition to church libraries for teachers and youth leaders.—*Ed Crill.*

Little Eskimos. Donalda Copeland. Children's Press, 1953. $2.00.

Family life in the far north with the seasonal activities and natural beauties makes this a fine book for young readers.—*Hazel Kennedy.*

KINGDOM GLEANINGS

The Cincinnati church, Ohio, extends a welcome to students attending school in that city and to folks moving into the area. The pastor, Dan L. Blickenstaff, 1322 Chase Ave., Cincinnati 23, Ohio, would appreciate having names and addresses of newcomers to the city.

The November issue of the Christian Herald magazine contains a feature article by Marcus Bach about the two-way exchange program involving a Brethren girl and a German teen-ager. While Esther Nies lived with the Remmen family in Germany, Gerda Remmen lived in the Brethren parsonage in Rocky Ford, Colo. The title of the article is They Traded Worlds.

Twenty-two lay leaders from rural areas of the Midwest were cited at the National Convocation on the Church in Town and Country, held at Salina, Kansas, the latter part of October. Those honored for "outstanding service to the church" were nominated by their respective denominations. The Brethren receiving citations were Mr. and Mrs. Royal F. Yoder of Conway, Kansas, and C. Frank McGonigle of Salem, Kansas.

People in forty countries will be reading the same passages of Scripture in observance of the world-wide Bible reading program. Running from Thanksgiving to Christmas, the program, which is sponsored by the American Bible Society, this year is based on the theme, Faith for Our Day. For the second year, the society has prepared the passages in Braille, that the blind may join in following the readings. The passages for Thanksgiving Day and the rest of that week are listed.

Nov. 25 ..... Psa. 1
26 ..... Psa. 23
27 ..... Psa. 27

A number of conscientious objectors will spend Christmas in prison. Though there are no Brethren young men in prison at the present time, some men have been sentenced previously and some have been convicted, but have not yet been sentenced. Some people may like to send Christmas greetings to these conscientious objectors who are in prison. The Federal Bureau of Prisons allows men in prison to get as many Christmas cards as are sent to them even from persons who are not on their mailing lists. If any of you are interested in the names and addresses of these men, the Brethren Service Commission will be glad to send you the list.

Seven alumni of Elizabethtown College, Pa., were given citations at the Midcentury Convocation banquet on Oct. 24. These were: Sara Shisler, for her contribution to African Christian leadership; A. Stauffer Curry, for his outstanding service to the cause of peace; Rebecca S. Sheaffer, in appreciation of her inspiring teaching and direction of drama; A. C. Breidenstine, for his contributions to education on three levels and to the program of the church in allied areas; Caleb W. Bucher, for his distinctive contributions to the field of elementary education; Dr. Jay H. Eshelman, for his contributions to dental education; and Dr. Clifford E. Schott, for his devotion to professional service as a general practitioner of medicine.

Changes of Address

Dwight Farringer, to 75 W. Norwich Ave., Brethre Student Center, Columbus 1, Ohio.

Lena Wirth, missionary in Africa, from Garkida t Lassa, PO Garkida, via Jos, Nigeria, W. Africa.

Grace Eshelman, from Nadiad, India, to Hartvill Ohio. Miss Eshelman returned to the States in Octobe

Brethren Books

Just released—The Role of the Servant, by Dr. W W. Slabaugh, 160 pages, $2.00.

Formerly announced—Harmony of the Gospels, b A. C. Wieand, $4.50; The Gospel of Prayer, by A. (Wieand, $3.00; Studies in the Gospel of John, by A C. Wieand, $2.00.

Send your orders to the Brethren Publishing Hous Elgin, Ill.

Standing Committee Delegates

First Virginia: J. P. Bowman, D. P. Hylton, Earl I Rowland; alternates, O. D. Eller, L. L. Jonas, R. I Jordan.

North Atlantic (Southeastern Pennsylvania): Iva C. Fetterman, D. Howard Keiper; alternates, B. I Waltz, Alvin S. Alderfer.

Southern Pennsylvania: M. Guy West, O. J. Hassing er, Howard A. Whitacre; alternates, Robert L. Cockli Robert Knechel, G. Howard Danner.

Western Pennsylvania: H. Austin Cooper, A. J. Rep logle, Eli S. Keeny; alternates, Harvey S. Kline, M. Weaver, Glenn H. Bowlby.

Oklahoma, Panhandle of Texas and New Mexico: M. Baldwin.

Juniata College

M. R. Zigler, Church of the Brethren representati to the World Council of Churches 1954, recently visite the Juniata College campus and was guest speaker the regular chapel service held Oct. 4, 1954. Bro. Zigl was elected to the General Council of the World Counc of Churches at the Evanston, Ill., meeting. He director of the Brethren Service work in Europe.

Clarence H. Rosenberger began full-time work church representative for Juniata College on Sept. 1954. In addition to preaching in numerous Churc of the Brethren congregations, he plans an extensi program of visitation in the homes of many of th church families. Through the work of Bro. Rosenberge the college hopes to encourage in Brethren church a greater interest in the program of the college.

From Fort Definace, Ariz., to Huntingdon, Pa., a long way to come for a college education but Robert D. Melvin, the first Navajo Indian to matricula at Juniata College, this just meant that he was clos to his goal of becoming a medical doctor. Melvin, freshman at Juniata, is a premedical student at th college. When he finally earns his M.D., he is hopi to return to Arizona to work because of the great nee among his people for doctors. The student first becan interested in Juniata College through Dr. W. Newt Long, '40, who was working at the Navajo medic center. Dr. Long, a conscientious objector, is the s of W. Newton Long, a trustee of Juniata College.

Three Juniata College students spent their summ in Brethren Service work camps in Europe. Brad E. Nicholas, '56, was in Bremen; Daniel Raffensperge

Brotherhood Theme: Seek First His Kingdom

56, at Treysa; while William Smith, '56, was at a camp n Vienna.

The Stone Church of the Brethren in Huntingdon ecently launched a campaign to raise money for a Christian education building. This much needed facility will house Sunday-school classrooms, space for the church library, kitchen and recreational facilities and a church center for college students. Before the campaign was begun, the Huntingdon church already had $45,000 on hand. In addition to that amount, $85,000 has been raised to date which leaves the campaign fund only $15,000 short of the desired $100,000 goal.

Juniata College opened its 78th year with an enrollment of 616 — an increase of five per cent over last year's opening day figures. The increase is primarily in the group of 230 new students including about 15 transfers, according to the office of the registrar. The total enrollment figures showed that 519 men and women were listed as resident students and 97 as nonresident. Once again men outnumber women on the campus with the report showing 368 men and 248 women.

Dr. Charles C. Tillinghast, principal-emeritus of the Horace Mann School, New York City, was the speaker at the fall convocation of Juniata College on Sept. 20.

In addition to two new faculty appointments announced during the summer, two other names were added to the faculty roster. Fernando E. Perez Pena of New York was named as instructor in modern languages while Dr. Edwin Blaisdell of West Chester, Pa., was appointed lecturer in chemistry.

La Verne College

Total contributions for the 1953-54 fiscal year of the college came to $78,205.25. Of this amount $39,406.89 came through the churches of the region and from individual members in the churches. Life income gifts totaled $16,333.34.

President Eisenhower's pastor, the Rev. Edward L. R. Elson, addressed a special convocation service of the college on Oct. 29.

The second annual anniversary dinner, the successor to the $100-a-plate dinner, will be held Thursday evening, Dec. 2. Dr. George A. Scott of San Diego will be the speaker on the subject, The $63 Question. Admission to the dinner, in keeping with the theme, will be $63 per couple.

New faculty members include Cleo C. Beery, education; Arthur L. Gilbert, business administration; Walter P. Taylor, geography; Leola C. Ott, home economics; and Roy W. Maupin and Winifred T. Frazer in chemistry.

Total enrollment has reached 302 with 215 full-time and 87 part-time students. Fifty-five per cent of the full-time students indicate Church of the Brethren membership. Geographic distribution shows 167 from California, 19 from Washington, 14 from Oregon, 3 from Arizona and 11 from other states and foreign countries. There are nineteen preministerial students.

Theme of the Christian Association retreat at Camp La Verne in September was When We Walk With the Lord. More than 100 students and faculty members attended discussions and group leadership meetings. The leader of the retreat was Dr. Frank Toothacher, pastor of the First Methodist church at Redlands, Calif.

The Church Calendar

November 21

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson: God's Abundance for Man's Need. Psa. 104. Memory Selection:

The earth is the Lord's, and the fulness thereof;
The world, and they that dwell therein.
Psa. 24:1 (R.S.V.)

CBYF Topic: Missions on Your Doorstep

Thanksgiving Home Mission Offering

Nov. 25 Thanksgiving Day

Nov. 25-28 Brethren Student Christian Movement conference, Elizabethtown College, Pa.

Nov. 28 Conference of Brethren, Mennonites, Schwenkfelders and Friends, Eden Mennonite church, Schwenksville, Pa.

Dec. 12 Universal Bible Sunday

Dec. 19 Christmas World-wide Mission Offering

Dec. 25 Christmas

Dec. 27-31 Regional recreation laboratory, Manchester College, Ind.

Dec. 27-31 Regional recreation and camping laboratory, La Verne College, Calif.

Dec. 27—Jan. 1 Regional recreation laboratory, Brethren Service Center, New Windsor, Md.

Love Feasts

Indiana	Pennsylvania
Nov. 24, 7:30 pm, Bethany	Nov. 21, 7:30 pm, Upper Claar
Nov. 28, 7:30 pm, Pleasant Hill	Dec. 5, 6:30 pm, Shamokin
Dec. 13, Walnut	

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. Lester Fagan of Colorado Springs, Colo., in the Bethel church, Arriba, Colo., Nov. 28—Dec. 12.

Bro. Harley Yates of Ollie, Iowa, in the Mt. Etna church, Iowa, Nov. 22—Dec. 5.

Bro. Lyle Albright of Pampa, Texas, in the Fairview church, Iowa, Dec. 5-12.

Gains for the Kingdom

Two baptized and two received by letter in the Sebring church, Fla. **Two** received by letter in the Okeechobee church, Fla. **Seven** baptized in the Pleasant Hill church, Tenn. **Three** received by letter in the Maple Spring church, W. Va. **Seven** baptized and five received by letter in the Buena Vista church, Va. **Two** received by letter in the Fraternity church, N. C. **Eight** baptized in the Middle River church, Va. **One** baptized and seventy-nine reconsecrated in the Spray church, N. C.

Six baptized and two received by letter in the Spring Creek church, Hershey, Pa. **Sixteen** baptized in the Ephrata church, Pa. **Three** baptized and four received by letter in the Maple Grove church, Pa. **One** baptized and one received by letter in the Chambersburg church, Pa. **Six** baptized and one received by former baptism in the Walnut Grove church, Johnstown, Pa. **Fifteen** baptized in the Maitland church, Pa. **Four** baptized in the Royersford church, Pa.

Six baptized in the Hickory Grove church, Ind. **Two** received by letter in the Portland church, Ind. **Eleven** baptized in the Springfield church (NEO), Ohio. **Eight** baptized in the Danville church, Ohio. **Four** baptized in the Oak Grove church, Ill. **Fifteen** baptized and eight received by letter in the Pleasant Hill church, Ohio. **Two** received by letter in the North Winona church, Ind. **Two** baptized in the New Hope church, Ind. **Four** baptized in the Castine church, Ohio. **One** baptized, ten received by letter and two reconsecrated in the Midland church, Mich. **Thirteen** baptized and three received by letter in the Pleasant View church, Ohio.

Five baptized and one received by letter in the Libertyville church, Iowa. **Four** baptized in the Paint Creek church, Kansas. **One** received on former baptism in the Colorado Springs church, Colo. **Seven** baptized in the Morrill church, Kansas.

Five baptized and seven received by letter in the Bella Vista church, Los Angeles, Calif. **Two** baptized in the Waterford church, Calif.

News and Comment From Around the Worl



Religious News Service

Dr. W. A. Visser 't Hooft, general secretary of the World Council of Churches (right), accepts on its behalf a still-life painting presented by German Consul-General Gert Feine as a token of gratitude for the aid given to West Germany by various religious groups during the postwar period. Mr. Feine also presented two sculptured brass Bavarian candlesticks. These gifts were obtained by public subscription from people of all classes and faiths in Germany

Study Shows Churches Need to Help Families More

A Family Life Clinic, sponsored by the Church Federation of Greater Dayton and the National Council of Churches, recently concluded that the church needs to do more to help its families. Delegates from fifty-seven Protestant churches in the Dayton area and from a dozen social agencies took part in the clinic. Among the significant facts observed in the clinic's study of the city's Protestant population were the following:

(1) One out of five families was religiously divided;

(2) One of seven families was divided by divorce or broken by death;

(3) In one out of five families with children, both parents were employed;

(4) Forty-six per cent of all households were entirely adult;

(5) The church carries on practically no family education;

(6) Most ministers do some premarital counseling, usually in one session, on topics ranging from Biblical subjects to arrangements for the wedding.

Delegates suggested that ministers should be equipped and encouraged to become better counselors. They recommended that each church should study its own use of community resources and its service to families.

Hoover Warns Leaders of Growing Crime Rate

J. Edgar Hoover, director of the Federal Bureau of Investigation, warned civic and religious leaders recently that unless the present rise in the crime rate is halted, 1954 will see a new all-time record for lawlessness in the United States. He said statistics compiled by the FBI showed an increase of 8.4 per cent in the number of crimes committed during the first half of 1954, as compared with the first six months of 1953. Particularly disturbing has been a sharp crime rise in small towns and rural areas. The increase in the urban crime rate was 7.2 per cent, but in the rural areas it was 11.9 per cent.

Says Churches Have Key Role in Desegregation Period

Assistant Secretary of Labor J. Ernest Wilkins told thousands of persons gathered outside Lincoln Memorial in Washington, D. C., that the church has "key responsibility in the present transitional perio marking the end of racial segrega tion in American public schools. H said that America's real teacher i the field of moral issues is not th school but the church. He said, "] the churches speak courageously o the moral issues involved in deseg regation it will be transferred to th parents and children who are th direct participants in this new ad venture in brotherhood."

Church in Africa Calls Race Talks

An attempt to silence criticisr by religious groups of the govern ment of South Africa's racia segregation policy was seen in th announcement by Secretary fc Native Affairs that leases of churc sites in native urban location woul be canceled if the churches "encour age deterioration in the relations between Africans and the govern ment. Cancellation of the lease would hinder the churches fror carrying out their religious an missionary functions. A furthe governmental roadblock to churc activity lies in the new requiremen that no non-African clergymen ma reside on the site without prio ministry approval.

The Dutch Reformed Church i South Africa is calling a conferenc in early December between whit and Negro churchmen to discus an agreement among races. Th Dutch Reformed Church is th central institution of the Afrikane people on which the growth c Afrikaner nationalism has bee based. All Protestant churches o South Africa will be represente at the conference. The predomi nantly white churches will b represented by both white an Negro clergy. Churches that ar entirely Negro will be represente only by Negro clergy. This is th first time the whole body of bot Negro and white Protestant Chris tianity will be brought together i South Africa.

Congregationalists Approve Student Aid Program

The General Council of th Congregational Christian churche has approved a program to hel foreign students in American col leges get a better understandin of our people and way of life The program is planned to enabl foreign students to spend vacatio

eriods in the homes of American amilies, to participate in communi- y services and to travel about the ountry.

thletes Promote nternational Goodwill

A letter from the State Depart- ent to members of the First hurch of the Brethren in Long each, Calif., calls attention to the ffectiveness of their pastor's visit verseas. Bob Richards has been n a trip to the Far East under he joint auspices of the A.A.U. nd the State Department. The tate Department letter says, "Our mbassy from Ceylon reported that everend Richards' efforts were the ost effective in the history of ur Educational and Cultural Ex- hange Program in that country and hat he has won literally thousands f friends and gained phenomenal oodwill for our people."

In the Oct. 14 issue of the New ork Times, Arthur Daley in his egular column, Sports of the imes, comments upon the time hen, after winning the pole vault lympic championship in Helsinki n 1952, Bob Richards received an nthusiastic bear hug from a ussian vaulter. The sports col- mnist said, "There are no Iron urtains or artificial barriers in the orld of sport, one of the few ntrammeled meeting grounds still eft."

laim Southern Baptists Invading" Canada

Canadian Baptist officials have rotested the alleged invasion of ertain parts of Canada by the outhern Baptist Convention of the nited States. They regard the ecision on the part of Southern aptist leaders to organize Baptist hurches in Canada as "a move hich will weaken relationships hich for many years have been stablished on the principle of espect and co-operation."

ethodists Pledge to romote Family Life

Three thousand delegates to the ational Methodist Conference on amily Life, most of whom were oung couples, signed personal ommitment cards promising to old daily family worship in their omes, attend church regularly, ractice Christian living in their ommunities and in the nation, ccept responsibility for the Chris- an nurture of their children, say race at meals, and help win other amilies to Christ and the church.

Graham Urges Dynamic Church Effort for Peace

Former Senator Frank P. Graham of North Carolina, now United Nations representative in India and Pakistan, recently called upon churches and men and women of goodwill everywhere to stand together on a five-point moral program. The program urged: (1) universal enforceable disarmament of all weapons of mass destruction and drastic reduction of all other weapons; (2) expanded technical assistance programs; (3) more vigorous progressive application of self-determination for all conquered, engulfed or colonial peoples; (4) free exchange of information across all boundaries; (5) full use of the UN by all member nations as the best hope of peace in the world.

Church Board Supports School Integration in Maryland

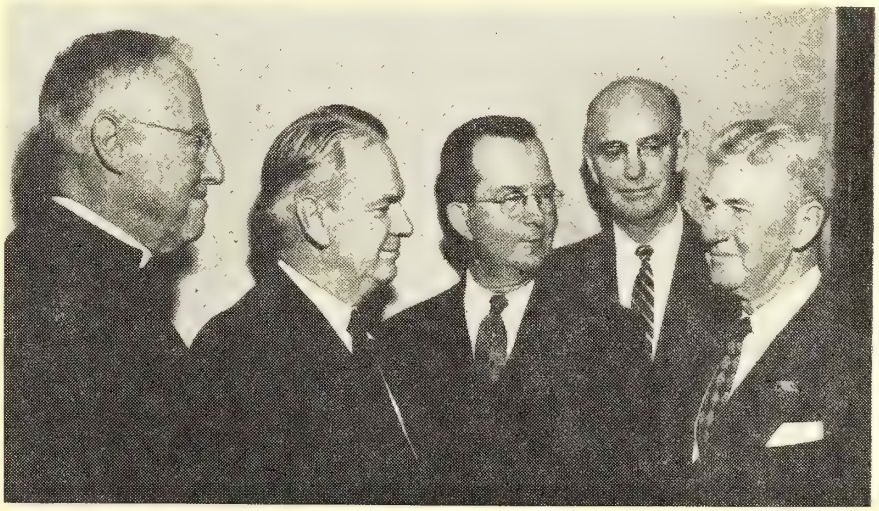
The district board of the Eastern Maryland District decided by uanimous vote to write letters of commendation and support to Baltimore City Public school officials for their efforts of racial integration in the public school system. They said, "We view with alarm the tension which has recently arisen and we hope the tension does not cause anyone to relinquish his present position. We are also writing the twenty-three congregations of our denomination in and around Baltimore to hold steady and to give Christian support to city and public school officials in this effort of racial integration."

News Briefs

A new series of television programs scheduled to run for fourteen weeks began on the CBS television network on Nov. 7. The program, telecast Sunday morning from 10:30 to 11:00, is called Look Up and Live. It is planned to appeal to young people and will feature talks by Charles Templeton, Presbyterian evangelist.

Some thirty persons will make a birthday pilgrimage to the jungle hospital of Dr. Albert Schweitzer in French Equatorial Africa early next year. He will be eighty years old on Jan. 14. The pilgrimage is to be sponsored by the World Parliament of Religions, an organization formed in 1952.

Delegates to the biennial convention of the American Lutheran Church adopted a directive that any pastor found to be the guilty party in a divorce after a hearing by a district committee on appeals, "shall be disqualified from further ministerial service."



National Council of Churches

Discussing arrangements for the biennial meeting of the National Council of Churches' General Assembly at Boston, Massachusetts, are, left to right: Bishop Norman B. Nash of the Massachusetts Episcopal diocese, Bishop John Wesley Lord of the Methodist Church in New England, both vice-chairman of the local arrangements committee; Rev. J. Quinter Miller, representing national program committee; Rev. Forrest L. Knapp, executive secretary of the Massachusetts Council of Churches and local committee chairman; and Clarence Beasley, Congregational layman who is general chairman of the Boston committee. Total attendance at the week-long meeting is expected to exceed 2,500 delegates, representing Protestant and Orthodox churches

Action on Nonsegregation

The following is a copy of a recent letter that was sent by David K. Hanawalt, executive secretary of the Eastern Maryland and Mardela districts, to ministers and moderators in those districts regarding the matter of nonsegregation in our public schools and other places in the States of Delaware and Maryland.

Dear Friends:

We are sharing with you a resolution from the Council of Churches and Christian Education of Maryland-Delaware, Inc., which was adopted unanimously by the board of directors of the Council of Churches at its regular fall meeting, Thursday, September 30, 1954. Perhaps many of you have already received copies of the following resolution, which has often been repeated in the press and over radio and television in the past few days.

The unanimous decision of the Supreme Court that segregation in the public schools is unconstitutional gives a clear status in law to a fundamental Christian and American principle.

To put the decision into effect will test the goodwill and discipline of people in many communities. Adjustments will be more difficult in some localities than in others.

In the period of transition from one pattern to another, we know that the churches and individual Christians will continue to exert their influence and leadership.

We believe that all men of goodwill will seek a peaceful, orderly and Christian solution to these adjustments and will apply the law of neighborliness — Thou shalt love thy neighbor as thyself — as they deal with this situation in their local communities.

Dr. Paul C. Warren, President
Rev. Willis R. Ford, Executive Secretary
The Council of Churches and Christian Education of Maryland-Delaware, Inc.

- - - -

These are days when members of the Church of the Brethren ought to keep their children in the public schools of Maryland and Delaware. We should not become a party to a lawless, undemocratic and unchristian movement whose concern is HATE and incitement to riot.

The Eastern Maryland district board sent letters to the Office of the President of the Baltimore Board of School Commissioners; Mayor Thomas D'Alesandro of Baltimore; Supt. John R. Fischer of the Baltimore Public Schools, and Principal John Schwatka of the Baltimore Southern High School. Similar letters are being sent to other city and public school officials in Maryland, Delaware and the District of Columbia. The Eastern Maryland district board letter is as follows:

The District Board of the Eastern Maryland District of the Church of the Brethren, at its regular meeting on Saturday, Oct. 2, 1954, at the Brethren Service Center in New Windsor, Maryland, by unanimous vote decided to write commendation and support to Baltimore city and public school officials in their efforts at racial integration in the public school system.

We view with alarm the tension which has recently arisen and we hope the tension does not cause anyone to relinquish his present position.

We are also writing the twenty-three congregations of our denomination, in and about Baltimore, to hold steady and to give Christian support to city and public school officials in this effort of racial integration.

No greater opportunity has ever come to public education to interpret and demonstrate the basic principles of democracy, Christianity and Judaism.

Again, we offer you our wholehearted support as a denomination in your community in your stand on racial integration.

Raymon E. Eller, Chairman, Eastern Maryland District Board
Jacob F. Replogle, Moderator-Elect, Eastern Maryland District
John H. Eberly, Chairman, Social Education and Action Commission, Eastern Maryland District

- - - -

This is a time of social change when citizens, and especially Christians, must be serious and sober in all of our thinking and acting. It is particularly important that parents of children in our public schools should so discipline themselves as to set a worthy example to their children. Now is the time for all parents to provide for their children a way of life which we would all have them enjoy — a way of peace and justice and right.

It is a serious thing to deprive children of their right to atte public school and to threaten a intimidate them in an effort encourage them to stay away fr school in violation of the compulso school attendance laws.

The editor of the Philadelph Inquirer has an editorial dated O 1, 1954, which is titled "Who To Them: Hate Thy Neighbor?" T concluding paragraph contains sor words of thought for Brethre "But the basic issue remai whether 'Love thy neighbor' 'Hate thy neighbor' is to be t creed of Americans who were loy to their country, respectful of laws and sincere in their religio faith — until a few men set a to afire with hate."

Our prayer would be that Bret ren might remain calm. We shou keep our children in the pub schools. We should not incite t hatred, violence and lawlessn threatening riot. Brethren m take a stand for what is right a Christian.

Feel free to call upon any your local church or district offici if help is needed in interpreti this matter to your people or any incident bordering on r develops in your community. B wishes to all of you always!

Filmstrips

THE HIGH COST OF SEGREG TION—17 frames, 75c rental. N designed for entertainment, but i vital part of a serious progra Good discussion-starter. Gives fac figures, showing the high cost segregation, which is shared by al whites and negroes alike. Mim graphed script and leaders guide

ATLANTA HOUSING STORY 30 frames, 75c rental. Good to st serious thinking and a discussi Story of one city's campaign to p vide adequate housing for Negro Mimeographed script and lead guide.

ORDER: Audio-Visual Depa ment, 22 S. State Street, Elgin,

LITERATURE

ECONOMIC RELATIONS

Christian Principles and Assumptions for Economic Life. Christian principles and assumptions in the field of economic life adopted by the executive Committee of the National Council of Churches, September 1948. Revised 1954. 10 pages. 10c.

Ethics in a Business Society—Marquis Childs and Douglas Cater. Poses fundamental problem that faces every modern businessman—how can I love my neighbor as myself, and at the same time be successful in an intensely competitive society? Must reading for pastors, businessmen, labor leaders, etc. Paper cover, 35c. Hardback cover, $2.50.

CHRISTIAN CITIZENSHIP

Brethren Seminars to Washington. General facts about seminars, conducted by Brethren Service. Good to distribute to those interested in the approaching youth and adult seminars. Free.

Register Christian Opinion—A Congressional Directory to Aid in Legislative Action. Lists members of House and Senate as well as giving other information. 10c.

Write: General Brotherhood Board, Brethren Service Commission, 22 S. State St., Elgin, Ill.

European Workers Conference

The European workers' conference, held in Austria the last week of September, is a gathering of Brethren Service workers throughout Europe. The conference this year was attended by about seventy, including workers and visitors from the states.

Top picture shows B.V.S.'ers in panel discussion on Areas of Growth. L. to r. (Parenthesis indicates area of services), **Leon Neher, Janet Eller** (Greece), **Marlo Oltman** (England), **Dale Aukerman** (Germany), **Alfred Schadt,** (Germany), **Dale Blough** (Greece), **Robert Roller** (Germany).

The conference choir, made up of B.V.S.'ers and I-W men, was directed by **David Greer.**

Volunteers chat informally at the conference. This group came to Europe together and are enjoying comparing their projects. L. to r., **Ellis Shenk** (Germany), **Donna Sooby** (Germany), **Peggy Sargent** (Germany), **Max Snider** (Germany), **Janet Eller** (Greece), **Harry Berkey** (Austria), **Walton Moyer,** (Germany) and **Marlo Oltman** (England).

REFUGEE RESETTLEMENT NOTES

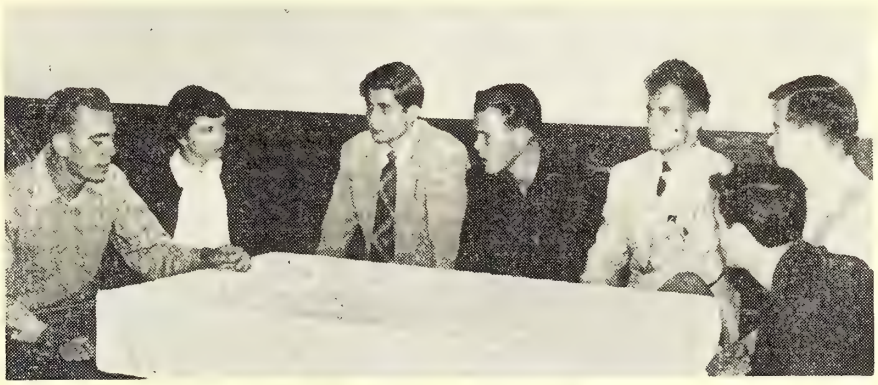
Is it too much to believe that if Christ lived among his disciples today on this earth as he did long ago, he would say: "I was a refugee in Europe. The United States opened the door for me to come in and arranged for my transportation across the Atlantic Ocean if someone would only sponsor me. The church petitioned every member to answer this emergency. The President of the United States urged the citizens to respond. Then you sponsored me."

"Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my Brethren, ye have done it unto me."

Is there not extraordinary danger involved if we do not heed this opportunity?

M. R. Zigler

The Church of the Brethren has adopted a goal of 1,000 refugee families. Thus far approximately 61 assurances have been filed with the Brethren Service Commission. Has your church considered helping a family? Write: Refugee Resettlement office, Brethren Service Center, New Windsor, Md.







Gerry Lininger



CURRICULUM FOR NURSERY CHILDREN

Hazel M. Kennedy
Editor, Children's Publications

IF IT is true that curriculum is ninety per cent teacher, one can look for proof of the statement in the nursery department. Here the informal program, the organization and appearance of printed "lesson helps" have caused some beginning nursery workers to cry, "But what do I teach?"

The answer is the same as for any other age: "Teach the children."

Transmitting facts, "getting the lesson across," keeping the children quiet, being on hand while the children play — none of this is teaching.

Then what is teaching, especially in the nursery department? The guidance manual in the nursery materials explains learning and teaching on the nursery level. It gives help in understanding the child, it clearly states the purposes of our work with him and it suggests the materials and methods which will help us teach the child. Because we are teaching the child and not lessons, the section of the text given to background is probably more important than the pages given to session plans. However, the session plans show how to practice the principles of Christian education in the nursery class.

The flexible organization of "lessons" in sequence is the result of deliberate attention to the needs of nursery children. The teacher must be clear in her purpose in using materials, remembering that little children love the familiar and enjoy the same stories, songs, verses, and pictures over and over. Although the teacher would welcome a fresh story, a song "with more to it," pictures containing more to look at, being wise in the ways of nursery children, she uses simple, carefully selected stories, a line or two of verse set to music which the children may or may not sing and pictures unhampered by confusing detail.

Where does one find such stories, songs, and pictures? In the printed curriculum for the nursery children.



Clark and Clark

Nursery Songs and Rhythms contains songs for two- and three-year-olds to be used in the home as well as in the nursery

New last year was a course offered for use in schools having adequate space, leadership and need for a program for two-year-old children.

The Two's at Church, Gardner, 75c, is the teacher's book. In it are guidance for the teacher and directions for the use of the other pieces in the course.

My Home, My Friends, God's Outdoors, and My Church, $1.50 per set. These are the home books for the children. The teacher has a set to use at church as suggested in her manual (The Two's at Church) and each child has one for use at home. These little books form a part of the child's own library.

Parents will find guidance for the use of the child's books and other helpful suggestions on Christian training in the *Message to Parents.* This piece is the key to home-church co-operation in Christian education and deserves careful reading by parents and teachers. There is a Message to Parents for each quarter in the Brethren Graded Series, making a sizable and importar library of material helpful in chil guidance and Christian educatio The Message to Parents should b presented personally or maile never given to the child.

Nursery Songs and Rhythms, 50 is a colorful illustrated booklet nearly fifty simple songs, rhythm and rhythm plays. It was planne for use by teachers and parents children two and three years ol

At Church With Three-Year-Old Carlson, $1.50, is the teacher's boo in the course new this quarter. (Th materials in this course replac Learning in the Nursery Class an Home Guidance in Religion.) As i every other similar book, th introductory articles are necessar to understanding the point of vie in the session plans. Teache should read all the pages precedin the session plans before beginnin to teach a new group of childre and they should refer to these page often during the course of the yea

The child's book is called *Storie From Church.* There is a book fc each quarter, four books for th child's library to be enjoyed an

herished in ways not possible with eaflets.

Sometimes teachers request a iece to give the children to take ome. For this purpose we suggest hat children may use large crayons nd large paper with freedom — no utlines to color. Or children may aste on construction paper maga- ine pictures chosen because they orrelate with the idea of the ession. Other possibilities will be ound in the teacher's book.

Stories From Church and *Message o Parents* will provide materials and uidance for children and parents t home. They are essential if the eaching is to be effective.

The Picture Sets contain six pic- ures each quarter. The pictures elate to the session suggestions in he teacher's book. Parents may ish to order the pictures to use t home.

Nursery Songs and Rhythms con- ains some of the songs used in his course.

Teachers must use their teaching ools with as much care as they ollow the book of instructions hich comes with a new household ppliance. To use literature or ppliances without regard to the roducer's instructions is unsatis- actory. Read the articles and ntroductions in the teacher's book o discover the point of view and ducational philosophy, and use ach piece of material as directed n the teacher's book. That is the ay to get the best use of printed urriculum for nursery children.

Nursery Children at the Church

OVER two thousand years ago, Jesus said, "Suffer the little children to come unto me." He still wants them to come — come to church. The baby is as much a part of the church family as are his older brothers and sisters. Religious training helps children to develop wisdom, insight, inspiration, and confidence. The time to start this training is when the child is very small.

Parents of a small child have the first responsibility in providing this training, but it should be shared by the pastor and nursery leaders of the church.

The interest of the church in a little child starts from the day he is born. The pastor and nursery leaders visit every child born into the congregation and they are ready to help parents begin the Christian nurture of their child.

The church, by its interest in the very small children, should provide special rooms and equipment to meet their physical, mental and spiritual needs. They should also provide Christian workers who love little children and understand their needs.

Before a child can walk, he is learning to be with others in addition to his family and is establishing relationships of trust and co-operation. He continues to develop in this area and by the time he is one year old, or a "toddler," he is more willing to meet and share with a group of children.

Some people feel that the play- things we find in a nursery room have no relation to Christian teaching, but remember that in order for children to feel emotional- ly secure, the nursery atmosphere must be as much like that of the home as possible. Even a toy resembling one that he has at home helps the child feel secure and he soon finds confidence in the nursery workers and the other children. In fact, the child frequently has this feeling of security long before his parents are willing to leave him alone.

Young children learn through play experiences. As they play, the nursery leaders seek to guide their learning so that it may contribute to growth and development and later toward a mature Christian character. Through the teacher's faith in God, the child begins to feel God's love and care and gradually will be able to associate God with everything around him. It is with this group we start saying, "Thank you, God."

As the child enters the three- year-old class, he is already sharing freely and is at ease in a group of children. A child who has not gone through the former experiences and enters the class now is much more reluctant to leave his parents and be one of the group. He should be ready to hear very short stories about things with which he is acquainted — father, mother, food, toys, pets and the church. The small child learns through repetition, so the same story is given many times in different ways.

The three-year-old child is still self-centered and with his limited vocabulary has a short span of attention. These children should not be required to listen to long stories. With this group, too, we teach through experience of things with which they are familiar.

The nursery teachers spend so little time with the children. They recognize that parents have count- less opportunities to help them grow and learn as God has given them capacity. Thus, the church and home should work together to guide the child's growth in Christian living.—Anna Brandt in The Church Monthly, August 1954, published by the Palmyra, Pennsylvania, Church of the Brethren.

Pastoral support help, 94 churches

Gift grants to new churches

Work with American Indians

Evangelism

Ministerial Scholarships

Church Building Counsel

Supplement to summer pastors

Our Missions at Home

I (We) want to share in a Thanksgiving Offering for the work of the Ministry and Home Mission program. Please accept this gift of $_____ for the Brotherhood Fund, which supports the Ministry and Home Mission work of our church.

Name _____

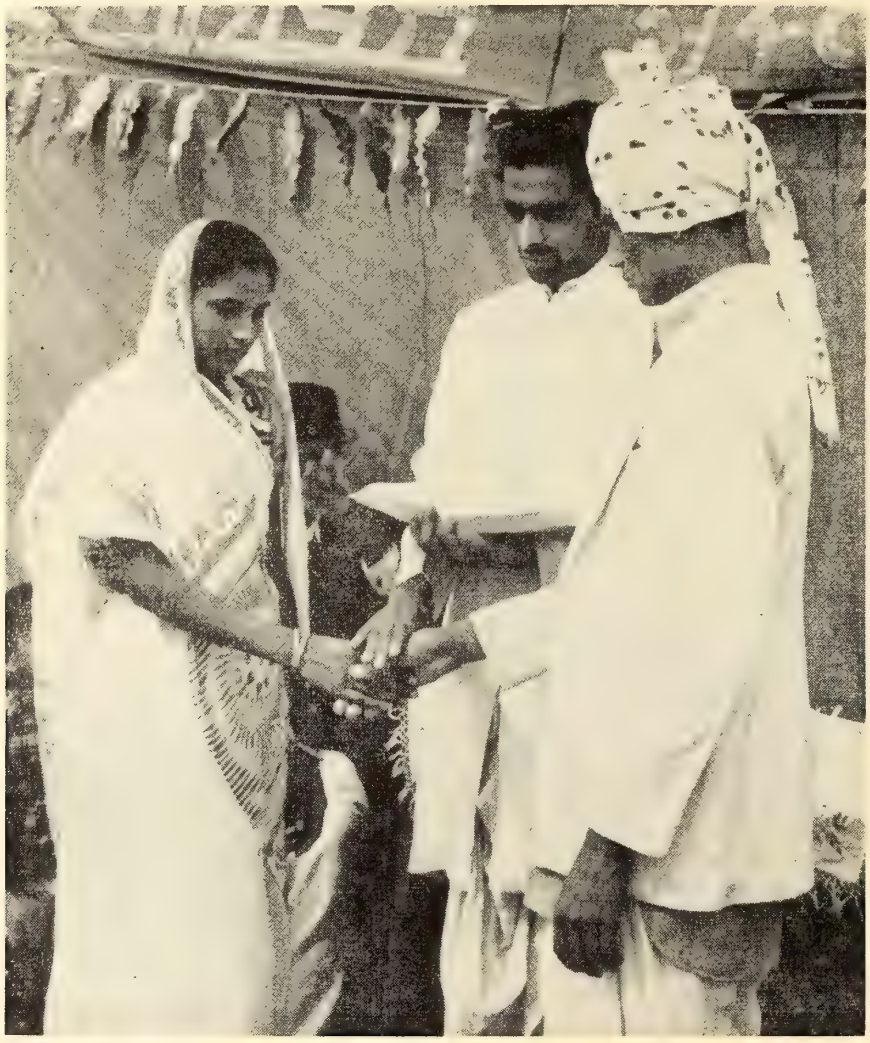
St.-RFD _____

City _____ State _____

Church _____

District _____

(Note: The total budget of Home Missions and Evange- lism is $210,000, representing 17.5% of the Brotherhood Fund. Send your contributions to the General Brotherhood Board, Church of the Brethren, 22 S. State St., Elgin, Ill.)



We Visit the India Mission

R. H. Miller

A Christian wedding in India

MRS. MILLER and I were in India six weeks, April 8 to May 20, visiting all of our mission stations, including the rest station, Landour, 7,000 feet up in the Himalayas. We were there during the hottest season of the year, temperatures ranging from 90° to 115°, though the slightly lower October temperatures are even more oppressive, owing to the steamy humidity. I spoke forty-three times and my wife twelve times within a period of thirty-three days. We traveled around 2,400 miles by train, bus, truck and jeep. There was, however, one sure cure for any tendency to pity ourselves when we were tired and that was to think of what our early missionaries had to endure!

It is not the purpose of this writing to tell the story of our visit to India. This we hope to do with pictures in the churches as demand and time may require. I write merely to set down some impressions which our visit has left in our minds.

(1) Restrictions upon the work of missionaries are on the increase. The government had taken over some of the schools when we were there. We are told that all of them have been taken over now. There is strong sentiment against "proselyting," which, in their minds, is evangelism.

(2) We attended three communions, two baptisms, inducting twenty-three people into the church, a wedding, a council meeting, an elders' meeting and very many class sessions and seasons of public worship. Almost without exception the presiding leadership was Indian.

(3) The missionaries are not disturbed about the future of the chur in India. The foundations are w laid. The church will live and gro Indeed, some of our American wor ers, anticipating far tighter restrain than they have felt to date, are sa ing with Paul that "the things whi have happened . . . have falle [and what may yet happen, will fa "out rather unto the furtherance the gospel."

(4) Many in America get a wro impression of the life of a missiona from the fact that they ha servants. If you were a missiona you would feel differently about I venture there is not an Americ mother on the field who would n gladly exchange the load she n carries and go into her own kitch feeding her brood by her own han But that is not possible. There is constant stream of callers at t

ission bungalows, front door and ack, with every conceivable need. o woman could carry that load ithout help.

(5) The missionary's life is a hard ne. They would not agree with his. But in the sense in which the merican church uses the word, the tatement is true. They do not call heir lot hard, because they live onstantly in the presence of life hich is so much harder, and they re so busy they do not have time to hink of their own aches and ills.

(6) The home church is not doing er part. We did not pry or probe ut we listened with four alert ears or every expression that was olunteered. Some of our mission-ries are receiving less than a living wage. A few have investments in the States upon which they draw for partial support. A few are using up their savings. And some are keeping even, by self-denial that should shame the self-indulgent American church.

(7) Let no one say the jig is up and we are done in India. When and where was mission work *ever* easy? The needs, possibilities and opportunities in India are virtually unlimited. The present pressures are a challenge to Christian statesmanship which, let us pray, may find how to lift up an even more resounding witness to the love of Christ!

Note: Churches wishing to have Dr. and Mrs. Miller give an interesting address about their visit to India should write to them at North Manchester, Ind.

A letter from
ROBERT AND BEATRICE BISCHOF

Gulak, Nigeria

Dear Friends:

The past year has been a very ull one. It has been a year of much appiness, good health and a year hich saw the Word of the Lord oing forth and leading men, women, nd children to Christ. It has been y privilege to baptize at least 100 Nigerians during the year and to ear the confessions of another 150. I as not the one who led them to Christ, but merely the officiating inister when they took the final teps toward becoming Christians. ou see, a missionary, especially an vangelist, is not much good in evan-elization till at least the second our. He must learn the language—ntil he does, he is considered a tranger by them; he must learn their ay of life, their thoughts, their feel-ngs—all this before he can preach ffectively. The older missionaries rought the people to the place of aptism together with the many frican teacher-evangelists who live mong the people in the villages, wit-nessing and teaching them the way f Christ. He is the future of the frican church together with the oung men and women who are in chool now and are accepting Christ.

There are plans for new stations. tover Kulp will staff Mubi. Grim-eys will staff Uba. It is hoped that luring the present rainy season the ouse foundation can be laid and the ouse finished, so that they can move n by the first of the year or shortly hereafter.

In the western area the work is lso going forward. The first of the ear it is hoped we will be able to tart a new vernacular teacher-raining course for at least thirty to thirty-five hand-picked men. Elementary teaching program is going forward, with another class or group of teachers coming out the end of the year. In January there will be a school for girls who have finished grade 4 and want to go on to 5 and 6. They will be given special training in domestic science, weaving, cooking, homemaking and handcraft. Thus each year we are getting more and better trained teachers and Christians who are in a real sense evangelists. They will become the future leaders in their villages and true ambassadors for Christ.

In the near future, it is hoped, a special class, like the former pastors' class, can be conducted for those who want to become trained evangelists and go out from one village to another preaching. The main drawback at the moment is that there isn't enough staff. The thought is that Mr. Petre, who taught the pastors' class, might take over this work when he comes back from furlough. He will go on furlough about the month of May 1956. Each missionary has so many different jobs that it is hard to find the staff to take on added responsibilities. Mr. Petre and his wife are the evangelistic couple at the Chibuk station and are doing a fine piece of work. We hate to take them away from the station assignment until another couple is trained in the language of the Chibuk people.

This year about 200 boys will graduate from Class 4. Most of them would like to go to Class 5 and 6, but out of the 200, we must choose 35 to go on. Not because we want to have only thirty-five, but because the government says that you must have one teacher for every thirty-five pupils, and we do not have the staff to permit more than one person to teach in grades 5 and 6. One qualified African teacher teaches also. In the future we hope that more Africans will be trained to take over this work. The educational standards are quite high and it will take more than seven years of schooling after grade 6 to become qualified to teach this grade level. Until that time, unless missionary staff is increased, we must turn away many boys who would become the future teachers and leaders of the African church.

May God bless and guide you all. We thank you for the opportunity of serving in Africa.

Sincerely,
Bob and Bea Bischof

The Bischofs are first-term missionaries supported by the Brethren Church to serve in the Nigerian mission of the Church of the Brethren. This co-operation with our sister denomination makes possible an expanded mission program.

Helps for Missionary Education

New India Film ready Dec. 1. What can a small Christian church and school accomplish for Christ in India's small villages? One answer is found in *Valley of the Sun,* when Shalini and her husband carry the light of the Christian faith for all to see. Her life story is climaxed when the wealthy landlord asks, "Shalini, teach me how to pray." This latest Brethren mission film has a showing time of 28 minutes. In color, it rents for $7.00. Reserve dates from the General Brotherhood Board, Visual Education Service, 22 S. State St., Elgin, Ill.

• • • •

Brethren Missions in India is the name of a new thirty-two page study pamphlet. It is up to date and well written by Wendell Flory, missionary to India. The five topics treated are: India, the Country, Religious and Political Life in India, The Brethren in India, Problems of Youth in India, and What Does the Missionary Do?

This is an ideal study pamphlet for use in the Sunday school or the 1955 school of missions. Single copies are available free of charge from the Foreign Mission Commission, General Brotherhood Board, 22 S. State St., Elgin, Ill. Additional copies are available at 20c each.

A Quarter Century Dream

Church Structure Rises at Battle Creek

Fifth Ten Dollar Club Church in the Second Year

THE camp site of various Indian tribes and the scene of several fierce skirmishes, Battle Creek, Mich., abounds in Indian folklore. In more recent times this city of 48,000 has become noted for its cereal products.

Brethren were first attracted to Battle Creek, a typical American industrial town, around 1914. Local industry, a Seventh-day Adventist sanitarium and a Dunker bonnet figured in the scheduling of a prayer meeting that grew into a new congregation.

Brother and Sister Fred E. Strohm had studied nursing at the Battle Creek sanitarium a couple of years before the Demarest Early family moved from North Manchester, Ind., to secure employment in the Michigan community. One day in 1916 Bro. Strohm saw Sister Early on the street, recognizing by her bonnet that she was Brethren. An evening or two later the Strohms and Earlys and two other couples met in a prayer meeting in the dormitory room of the Strohms.

The new Brethren congregation took form as Sister Floyd Kilpatrick and Sister Early commenced a home visitation program and a Sunday school was organized with Bro. David P. Schechter, a student at the sanitarium, as superintendent. Pastoral leadership was provided part time by Elder John Smith of the Woodland congregation and later by H. A. Weller. Bro. Russell Weller became the first full-time pastor, serving from 1921 to 1925.

Deciding in the spring of 1920 to build a new church, the congregation purchased the site where services are still being held. The "little white church," a small frame building completed by the fall of 1920, cost $2,000. Funds were provided by members, students at the sanitarium, soldiers at near-by Fort Custer and the district mission board. Within a few years the building became inadequate.

In 1927 it was moved from the Van Buren-Lemont Street location to make way for a new church, the basement of which was completed that year. The old building was remodeled into a parsonage and the new basement structure was used as a place of worship.

Due largely to economic conditions in the thirties, the completion of the superstructure has never been realized. But throughout the quarter-century of inadequate facilities, there has persisted the dream of a new church. The able leadership of pastors, including Brethren Floyd Mallott of Bethany Biblical Seminary, Walter Fisher and Harley V. Townsend, the latter since 1946, has been assisted by a dedicated laity. A strong Christian education and evangelistic program has implemented the pastoral program.

In 1947 a parsonage near the basement structure was purchased for $8,500. An amount of $3,000 in the parsonage fund made the initial payment and a loan of $5,500 from the General Brotherhood Board completed the purchase. This loan was repaid within three years. In 1951 a stewardship program was launched and members planned a building program to begin as soon as possible.

The small size of the present site and the shape of the basement does not lend itself to the kind of building needed. Thus eight lots have been secured in Orchard Park, a churchless community in the northeast part of the city, for a new site.

Drawings for the new church, prepared by Forrest U. Groff of the church building counseling office, allow for a concrete-block, limestone-faced edifice comprised of a sanctuary that will seat 182, ten classrooms, a fellowship hall and kitchen. A "cost plus" plan with a ceiling of $74,000 has been guaranteed by the contractor. Much labor will be donated by the congregation under this arrangement.

To help erect the facilities needed for the growing membership, which now totals 224, the General Brotherhood Board has granted the Batt Creek congregation $15,000 an made a loan of an equal amoun Construction commenced in Jur and completion is scheduled for th forepart of 1955.

Weddings

Allen-Johnson—Gerald Dean Allen ar Velva Gean Johnson, both of Burrel, Cali in the home of the groom, Sept. 25, 195 by the undersigned.—Robert L. Sink, Ra sin, Calif.

Ash-Hamilton—Gary Ash and Pat Har ilton, in the Beacon Heights church, Fo Wayne, Ind., Sept. 10, 1954, by the unde signed.—Donald F. Hursh, Fort Wayn Ind.

Baugher-Smith—Duane Baugher ar Eleanor Smith, Oct. 9, 1954, in the Was ington City church, by the undersigne —Duane H. Ramsey, Washington, D. C.

Bechtel-Deardorff—Eugene Bechtel McPherson, Kansas, and Shirley Dea dorff of Minneapolis, Minn., Aug. 22, 195 in the Washington City church, by th undersigned.—Harold S. Moyer, Was ington, D. C.

Constable-Miller—Charles R. Constab of Richmond, Ind., and Margaret Ella Mi ler of Lewisburg, Ohio, in the Pric Creek church, Ohio, Sept. 30, 1954, by th undersigned.—Henry T. Barnhart, Dayto Ohio.

Edwards-Good—A. C. Edwards of Goo Rock, Ky., and Grace Good of Sterlin Ohio, Oct. 10, 1954, in the Flat Cree church, Ky., by Allen Weldy.—Georg Ledford, Creekville, Ky.

Glass-Martin—J. D. Glass of Fresn Calif., and Barbara Martin of Kerma Calif., in the Raisin church parsonag Calif., June 29, 1954, by the undersigned. Robert L. Sink, Raisin, Calif.

Inskeep-Gay—Burton-Salyer — Edwa Inskeep and Charlene B. Gay, and Mort O. Burton and Mary Ann Salyer, all Dayton, Ohio, in the East Dayton churc Oct. 1, 1954, by the undersigned.—Henry Barnhart, Dayton, Ohio.

Johnson-Diller—Leon Johnson, Jr., ar Margaret Diller, Aug. 18, 1954, in th Washington City church, by the unde signed.—Harold S. Moyer, Washingto D. C.

Johnson-Swank—Raleigh B. Johnso and Marian L. Swank, both of Van Nuy Calif., Sept. 18, 1954, in the San Fernand Valley Community church, Calif., by th undersigned.—John I. Coffman, Van Nuy Calif.

Mason-Crist—William Mason and Ele nor Crist, in the Washington City churc Aug. 28, 1954, by the undersigned.— James Eshelman, Bridgewater, Va.

Mason-Myers—Marion Mason and Joa Myers in the Bridgewater church, Va Aug. 8, 1954, by the undersigned.—I. Jam Eshleman, Bridgewater, Va.

Metz-Davis—George Allen Metz ar Betty Jean Davis, both of Roanoke, Va in the Hollins Road church, Roanoke, Sep 18, 1954, by Bro. J. Weldon Myers.—Mr Betty J. Metz, Roanoke, Va.

O'Dell-Nance—Thomas O'Dell of Kansa City, Kansas, and Janice Nance of Ade Iowa, in the Panther Creek church, Iow Aug. 14, 1954, by the undersigned.—Da W. Brown, Des Moines, Iowa.

Plank-Pierce—Cleyson Plank and Fra ces Pierce, both of Utica, Minn., in th Lewiston church, by Bro. D. D. Harne Sept. 3, 1954.—Mrs. William E. Wrigh Utica, Minn.

Pottenger-Deeter—Ed Pottenger and Marcella Deeter, both of Dayton, Ohio, in the Ft. McKinley church, Ohio, by Walter Bowman, July 30, 1954.—Jessie Mobley, Dayton, Ohio.

Smith-Krull—Ivan Eugene Smith of Milledgeville, Ill., and Marian Ruth Krull of Polo, Ill., April 24, 1954, at the Milledgeville church, by the undersigned.—Melvin S. Ritchey, Milledgeville, Ill.

Smith-Sarber—Nelva H. Smith of Milledgeville, Ill., and Carol Jeane Sarber of Dixon, Ill., May 23, 1954, in the Milledgeville church, by the undersigned.—Melvin S. Ritchey, Milledgeville, Ill.

Weigle-Smith—Richard E. Weigle of Sterling, Ill., and Neva C. Smith of Milledgeville, Ill., in the St. John Lutheran church, Sterling, Ill., Sept. 3, 1954, by the undersigned.—Melvin S. Ritchey, Milledgeville, Ill.

Wine-Bodkin—Max Wine and Sarah Kathern Bodkin, in the Bridgewater church, Va., Sept. 25, 1954, by the undersigned.—I. James Eshleman, Bridgewater, Va.

Obituaries

Aleshire, Kirby Fredrick, son of Perry and Susan Virginia Price Aleshire, was born July 25, 1885, at Ida, Va., and died Feb. 10, 1954, at his home near Luray, Va. His first marriage was to Mollie Virginia Foster, who preceded him in death. He was a member of the Mt. Zion congregation. Surviving are his second wife, Virgie Miller Aleshire, seven children, seven grandchildren and one brother. Services were held at Mt. Zion by his pastor. Burial was in the near-by cemetery.—Ruth Painter, Luray, Va.

Berry, Edward, was born June 9, 1865, and died May 28, 1954, at the home of his son. He was a member of the White Horn church for sixty-eight years and served as a deacon for a number of years. He is survived by one son, four daughters, thirteen grandchildren, seven great-grandchildren and one sister. Funeral services were conducted in the White Horn church by his pastor, Bro. Ray Wine, assisted by C. C. Brown and Stanley Harrison, pastor of the Methodist church. Interment was in the Long cemetery.—Mrs. Edward Snapp, Bulls Gap, Tenn.

Broyles, Vernon Charles, son of Rupert C. and Carrie B. Woodward Broyles, was born at Ida, Va., Nov. 10, 1899, and died Feb. 21, 1954. For many years he was a member of the Ida church. Besides his wife, Mary M. Sowers Broyles, he is survived by nine children, two grandchildren and two sisters. Funeral services were held in the Luray church by his pastor, J. E. Whitacre, and the Rev. Hensil B. Areart of the Lutheran church. Interment was in the Evergreen cemetery.—Ruth Painter, Luray, Va.

Buffenmyer, John S., died at his home in Florin, Pa., Sept. 19, 1954, at the age of forty-six years. He had been a member of the church since the age of twelve years. Surviving are his wife, Lillian Hotzenstine Buffenmyer, two sons, his mother, one sister and one brother. Memorial services were conducted at the home by Bro. William Walters, and at the Florin church by Brethren Roy Forney, Henry Hecker and Howard Bernhard. Interment was in the West Greentree cemetery.—Mrs. Elmer S. Randler, Manheim, Pa.

Crist, William H., son of Joseph and Elizabeth Ritchie Crist, was born Feb. 1, 1869, at Timberville, Va., and died Sept. 3, 1954. He was a long-time member of the church. On Dec. 29, 1897, he was married to Alice Argenbright. Surviving are his wife, two sons, one daughter, nine grandchildren, six great-grandchildren four sisters and three brothers. Funeral services were held at the Gasch funeral home in Hyattsville, Md., by the undersigned. Interment was in the Fort Lincoln cemetery.—Duane H. Ramsey, Washington, D. C.

Eisinger, John, was born in Holland on April 5, 1870. When a young man he came to America and settled in the New Paris, Ind., vicinity. In 1896 he was married to Isabel Stump, who died in 1932. He was a member of the Union Center church for many years. Surviving are one son, four grandchildren and seven great-grandchildren. Funeral services were held in the Union Center church by his pastor, Herbert Fisher, assisted by John Frederick. Burial was in the adjoining cemetery.—Mrs. Dorothy Stuckman, Nappanee, Ind.

Lahr, Wesley Roy, son of William and Sarah Lahr, was born May 11, 1895, and died May 30, 1954, in Fairhope. Surviving are four sisters and two brothers. Services were held in the East Nimishillen church by the undersigned. Burial was in the adjoining cemetery.—Arthur H. Hess, North Canton, Ohio.

Larsen, Mrs. Elsie May, daughter of Isaac and Mary E. Reif, was born Dec. 17, 1873, in Indiana, and died Sept. 17, 1954, in Pasadena, Calif. She was baptized into the church in 1885 and continued a faithful member throughout her life. On Christmas Day of 1899, she was married to Lawrence Larsen. To this union were born two sons and three daughters, all of whom survive her. Funeral services were held in the Ives and Warren funeral home in Pasadena by Bro. Paul Studebaker. Interment was in the Forest Lawn Memorial park at Glendale.—Maud Newcomer, Pasadena, Calif.

Miller, Cameron, son of George and Anna Heavner Miller, was born Sept. 12, 1881, in Rockingham County, Va., and died at his home in Ray County, Mo., Sept. 26, 1954. On Feb. 15, 1905, he was united in marriage to Dora Edwards of Hardin, Mo. To this union were born three sons and one daughter. For many years he was a member of the Bethany church near Stet, Mo. Surviving are his wife, two sons, one daughter, four grandchildren and one sister. Funeral services were conducted by the undersigned in the Wakenda church, assisted by Byron Dell, pastor of the Bethany church. Burial was in the adjoining cemetery.—E. W. Mason, Stet, Mo.

Miller, Milton Earl, son of W. H. and Sarah Beeghly Miller, was born Sept. 20, 1884, in West Virginia, and died Sept. 3, 1954, in Martinez, Calif. Funeral services were conducted in El Cerrito, Calif., by the undersigned. Burial was in the Sunset View cemetery, Berkeley, Calif.—Grant T. McGuire, Oakland, Calif.

Miller, Sue Molly, daughter of George and Anna Heavner Miller, was born in Rockingham County, Va., Feb. 12, 1877, and died in Ray County, Mo., at the home of her sister, Sept. 2, 1954. In early life she became a member of the Bethany church. Surviving are one brother and one sister. Funeral services were conducted in the Wakenda church by the undersigned, assisted by Byron Dell, pastor of the Bethany church. Burial was in the near-by cemetery.—E. W. Mason, Stet, Mo.

Mishler, Don H., son of Henry and Ella Smith Mishler, was born Nov. 22, 1892, in Kosciusko County, Ind., and died Aug. 31, 1954, at his home near Laketon, Ind. On Dec. 22, 1912, he was married to Mabel Metzger, who survives. He was a member of the church. Memorial services were held in the West Manchester church by the undersigned. Burial was in the Fairview cemetery.—Howard H. Keim, North Manchester, Ind.

Myers, Hugh Franklin, son of Franklin and Susan Daggy Myers, was born March 24, 1889, and died Sept. 6, 1954, near Weyers Cave, Va. Surviving are his wife, Edna Miller Myers, one daughter, one son and four grandchildren. Funeral services were held in the Pleasant Valley church by his pastor, Samuel H. Flora, Jr., assisted by M. J. Craun and James A. Allison, Jr. Interment was in the adjoining cemetery.—Mrs. Frank L. Garber, Weyers Cave, Va.

Phares, Don, son of Mr. and Mrs. Jacob Phares, was born July 21, 1873, in Circleville, W. Va., and died March 31, 1954, in Arlington, Va. In 1911 he was married to Lulu Shull. Besides his wife, he is survived by one sister. Funeral services were held in the Briery Branch church by the pastor, I. J. Garber, assisted by Bro. J. M. Foster and Bro. C. A. Click. Interment was in the near-by cemetery.—Ruth F. Miller, Dayton, Va.

Rager, Alice, daughter of Jacob and Dianne Brandenburg, was born March 1, 1880, near Silver Lake, Ind., and died Sept. 6, 1954. She was first married to Charles Fultz, who died in 1936. She was later married to John D. Grossnickle, who preceded her in death in 1942. Her third marriage was to Alfred Rager. She was a member of the Manchester church. Surviving are her husband, one son, two grandchildren, six greatgrandchildren, two stepchildren, two sisters and four brothers. Funeral services were conducted by the undersigned and Bro. Mervin Cripe. Burial was in the Pleasant Hill cemetery.—H. F. Richards, North Manchester, Ind.

Robinson, Oscar C., son of John F. and Sarah Michael Robinson, was born near Alvilton, Md., Sept. 13, 1875, and died Aug. 6, 1954. On Sept. 12, 1909, he was married to Ettie Green. To this union were born two sons and three daughters. He is survived by his wife, one son, two daughters and one brother. Funeral services were held in his home by the undersigned. Interment was in the cemetery near Alvilton, Md.—B. B. Ludwick, Keyser, W. Va.

Rutlege, Mrs. Merinda, died Sept. 14, 1954, in Ft. Wayne, Ind., at the age of sixty years. She had been a member of the church for many years. Surviving are her husband, two sons, three grandchildren and three brothers. Funeral services were held at the Ft. Wayne church by the undersigned, assisted by Harlan Smith. Burial was in the Floral Grove cemetery, Pioneer, Ohio.—Glen M. Baird, Ft. Wayne, Ind.

Salsbury, Charles Lewis, son of Charles and Theresa Cleaver Salsbury, was born Oct. 8, 1867, at Reedsburg, Wis., and died Sept. 26, 1954, at the home of his daughter. He taught school for a number of years. He was a member of the Rice Lake church and served in the free ministry for many years. On Aug. 26, 1894 he was united in marriage with Ida Bell Barton, who preceded him in death on March 26, 1954. To this union was born one daughter. Besides his daughter, he is survived by two grandchildren, five great-grandchildren, two brothers and two sisters. Memorial services were held in the Baptist church in Hillsdale by the undersigned. Interment was in the Wayside cemetery, Barron, Wis.—Tom Shoemaker, Rice Lake, Wis.

Sparkes, Joseph W., son of Mr. and Mrs. James Sparkes, was born Oct. 5, 1886, in Ireland, and died Sept. 3, 1954, in Zanesville, Ohio. He was a faithful member of the White Cottage church. Surviving are his wife, Ethel, one son, one daughter, two stepchildren and four grandchildren. Funeral services were held with Ivan Fausnight officiating. Burial was in the Memorial Park cemetery, Zanesville, Ohio.—Ella Weaver, Zanesville, Ohio.

Streibig, Horace G., son of George and Amanda Markey Streibig, died March 26, 1954, at the age of sixty-six years. He was a member of the New Fairview church. He is survived by his wife, two sons and one daughter. Services were conducted in the New Fairview church by P. L. Miller and Murray Lehman. Burial was in the adjoining cemetery.—Walter Markey, Jr., York, Pa.

VanCamp, Chester, died March 25, 1954, at the age of forty-three years. He had recently moved from Hartville, Ohio, to Wabash, Ind. His first wife, Ella Anstine VanCamp, preceded him in death. In 1953 he was married to Ida Eshelman. Surviving are his wife, four daughters, two sons, three brothers and two sisters. Services were held in the East Nimishillen church by the undersigned. Burial was in the adjoining cemetery.—Arthur H. Hess, North Canton, Ohio.

Wagoner, Grant F., son of Andrew and Susan Hufford Wagoner, died at the age of sixty-six at his home near Delphi, Ind., where he spent most of his life. Besides his wife, Abbie Hill Wagoner, he is

survived by one son and four daughters. —Ruth Houmard, Lafayette, Ind.

Walker, Allen F., son of John and Sarah Ringler Walker, was born in Somerset County, Pa., May 4, 1894, and died at his home, Sept. 5, 1954. He was a long-time member of the Brotherton (Pike) church. His first wife, Mrs. Catherine Miller Walker, preceded him in death. He is survived by his wife, Mrs. Annie Hemminger Walker, two children, four stepchildren and one sister. Services were conducted in the Brotherton church by the undersigned, assisted by Arthur Yeagy, pastor of the Lutheran charge. Burial was in the Walker cemetery, Shanksville, Pa.—H. Austin Cooper, Berlin, Pa.

Warner, Clara Ellen, daughter of Jacob and Martha Jane Sollenberger, was born in Montgomery County, Ohio, in 1891, and died at her home in Union, Ohio, Aug. 7, 1954. She was a member of the Salem church for many years. Besides her husband, Harley, she is survived by one son, four grandchildren and two great-grandchildren. Funeral services were conducted by her pastor, Foster Bittinger, in the Salem church. Interment was in the Bethel cemetery.—Miriam P. Wenger, Union, Ohio.

Wysong, Mrs. Savilla, daughter of Charles and Laura Coy Lutes, was born July 13, 1912, at Syracuse, Ind., and died Aug. 26, 1954. Surviving are her husband, Jay, one son, one daughter, five sisters and one brother. Services were held in the Union Center church, of which she was a member, by the pastor, Herbert Fisher, assisted by Roy Fisher of Milford. Interment was in the adjoining cemetery. —Mrs. Dorothy Stuckman, Nappanee, Ind.

Yoder, Leslie J., son of James L. and Almeda Hinkle Yoder, was born Jan. 25, 1893, near Bellefontaine, Ohio, and died Sept. 23, 1954. On May 22, 1914, he was married to Mary Shively. To this union were born two daughters. After graduation from Manchester College, he taught for a number of years in North Manchester. He was an active member of the Manchester church. Surviving are his wife, one daughter, two grandchildren, one sister and two brothers. Funeral services were conducted by the undersigned, assisted by Bro. R. H. Miller. Burial was in the Pleasant Hill cemetery.—H. F. Richards, North Manchester, Ind.

Church News

Northern Illinois and Wisconsin

White Rapids—Our pastor and his wife and our two delegates attended district meeting at Elgin. Our attendance has held up during the summer months. The week end of Sept. 19 Bro. David Wieand of Chicago was with us for our semiannual business meeting. Bro. George Hunn of the Chippewa Valley church was chosen as our new elder-in-charge. On the evening of September 23 we had our first birthday supper. Brother and Sister Stern attended the Wisconsin ministerial meeting at Stanley on Sept. 27. Several from our church attended the regional conference at North Manchester, Ind. During the absence of our pastor, Bro. Owen Harley, a former pastor, and Bro. Kenneth Andrews were in charge of our services.—Mrs. Oscar Stern, Wausaukee, Wis.

Southern Illinois

La Place—Church and church-school officers were elected at our regular council and the budget was adopted for the coming year. Miriam Turner sailed for Hamburg, Germany early in August as an exchange student. Our pastor attended a conference in Wisconsin. We had our annual Sunday-school picnic. Eight from our church attended the various camps. We entertained the district conference on Aug. 20-22. Five of our number attended the opening session of the World Council of Churches meeting. An offering was given to Sharing Our Surplus. Enlistment Sunday was Sept. 19. A promotion program was held preceding the installation service for the new officers and teachers. Our goal for the month of October was "every member present every Sunday." Our communion was observed on World Communion Sunday.—Mrs. Estella Emmert, La Place, Ill.

Virden—On children's day the children gave a program. Several attended the summer camps. During the absence of our pastor and his family, Curtis Weddle of Girard and Bro. John Blough of Springfield, who is director of the evangelism for the Illinois Church Council, were in charge of our services. Our church co-operated in the union daily vacation Bible school. Our quarterly council was held in August at which time our church and Sunday-school officers were elected for the coming year. The aid made several medical kits for Korea. Nami Davidson, Rita Whiteneck and June Snell were chosen as delegates to district meeting. Four have been received into our church by baptism and three by letter.—Elsie Royer, Virden, Ill.

Middle Indiana

Loon Creek—Having completed seven years of service, Bro. Garland Borden resigned as our pastor. A farewell fellowship dinner was served at the church following Bro. Borden's last service on Sunday, Aug. 29. Bro. Pius Gibble of the Four Mile church, near Richmond, Ind., has been in charge of our services. The children of our church attended a two-week community vacation Bible school which was held in our centralized school. Our church sent Brother and Sister Frank Ralston as delegate to Annual Conference. One project of the ladies' guild project was making layettes for Austria. Our church was host to a sectional training session for the local officers of the men's and women's work. On Sept. 20 at the evening service, Bro. T. Wayne Rieman of Manchester College spoke on Seek First His Kingdom. We held our regular harvest and home-coming service, Sunday, Sept. 19, with Bro. Sam Harley as speaker for both the morning and afternoon meeting. Our revival meeting was conducted Oct. 8-17 with Bro. Roy B. Teach of Ohio as the evangelist.—Mrs. Pearl E. Goslee, Huntington, Ind.

Monticello—Our entire congregation met together at the Pike Creek house for a discussion of Christian stewardship. Following a dinner, district leaders led a discussion on the organization and administration of the local church. Vacation Bible school was held for a two-week period. Our pastor, F. Wayne Lawson, served as our delegate to Annual Conference. One Sunday morning during the absence of our pastor, Bro. B. D. Hirt was with us. Seventeen campers from our church attended Camp Mack. Our pastor served as dean of the junior camp. Bro. Paul Dennison, returned missionary to India, was guest speaker one Sunday during the absence of our pastor. Four members from our church attended district meeting, including our pastor who served as delegate. A group of our young people attended the National Youth Conference at Anderson, Ind. On Sept. 3 our pastor conducted the devotions over the local radio station. Several from our church attended meetings at the Flora and Wabash churches to hear M. R. Zigler report on the World Council of Churches. A number also attended a district worship meeting which was held in the Burnettsville church. Our women's work has contributed to the Brotherhood fund and district dues and made several layettes for Austria, as well as participated in other home projects.—Sadie Dilling, Monticello, Ind.

Northern Indiana

Pleasant Valley—Our church met in council meeting the evening of Sept. 6 with Bro. Mark Schrock presiding. Sunday-school and church officers were elected for the coming year. Bro. Schrock was chosen elder for another year. Our pastor and his wife, Brother and Sister Daniel Flory, attended Annual Conference Bro. Chester Franks was our delegate t Conference. Mrs. Roger Schrock and Mis Carol Groves were our delegates to dis trict meeting. Since our last report, ou church has been redecorated and nev lights have been installed. Our harves meeting was held on Sept. 26 with Bro Russell Bollinger of Manchester College a guest speaker. On Saturday mornings dur ing the month of October, Bro. Flor conducted a membership class for th children.—Mrs. Lizzie Berkey, Middlebury Ind.

Southern Indiana

Richmond—On Sunday evening, Sept. 19 we had a church welcome for Miss Ingri Marschhausen, a German exchange stu dent of Germany, who is making he home with the Garland Werking family We have been sending clothing for relie and the children made friendship kits fo relief. Our fall love feast was held o Sunday evening, Oct. 3. On Oct. 4 Bro Samuel Keller, pastor of the Piqua church Ohio, began a two-week revival meetin in our church. Sister Echo Petry wa elected secretary-treasurer of the distric for the coming year. Bro. Eldon Petry i our new elder.—Mrs. Merle K. Calbeck Richmond, Ind.

Michigan

Battle Creek—We had a ground-break ing service for our new church building Work was begun on the following day an the building is progressing nicely. W had a two-week daily vacation Bibl school with Sister Addie Russell as direc tor. Our local council of boards has me and planned the church program for th coming year. Our church sponsored Lord's Acre project with the proceeds go ing for the church building fund. Th women's work has held baked goods sale and rummage sales to assist in the build ing fund. On Sept. 26 we held our annua promotion service and consecration serv ice. In the afternoon a dinner was hel followed by a program and the film, A Wonderful Life.—Emma Gardner, Battl Creek, Mich.

Crystal—Our new pastor, Bro. Dea Kindy from Bethany Seminary, delivere his first message in our church on Sept 5. During the past year there has bee an addition to the church parsonage. Th women's work paid for half of the ex pense of a new floor in the sanctuary. An other project of the women was buyin white feed sacks and making sheets an pillow cases from them for relief. Ou junior and intermediate children went t Camp Brethren Heights during the sum mer. At our harvest home festival o Nov. 7, Bro. Chalmer Faw, professor a Bethany Seminary, was the guest speake Bro. Mark Schrock, fieldman for th Northern Indiana district, will be ou evangelist Nov. 28—Dec. 5. We hav found the envelop system very successfu in our church.—Angie Eldridge, Carso City, Mich.

Woodland—One evening, Sister Rache Zigler showed slides and talked concern ing life in India. A number from ou church attended the district women's worl meeting at Grand Rapids. A one-week vacation Bible school was held in ou church. The offering from the school wa sent for relief through CROP. Siste Florence Begerow represented our church at Annual Conference. Guy Kantner an Loren Hershberger were delegates to dis trict meeting. Seven of our young peopl attended the Youth Conference at Ander son, Ind. The men's work group joine the Ten Dollar Club, besides contributin to CROP and various other projects. I the absence of our pastor on Sept. 5 Bro. Charles Gibbs of North Manchester Ind., was with us. Bro. Glenn J. Fruth i beginning another two-year term as pasto in our church.—Grace E. Messner, Wood land, Mich.

Southern Ohio

Bear Creek—Dr. J. Gordon Crowe o the Mental Health Association talked t

. A district young people's rally was ld in our church. Mrs. Raymond R. ters gave the address at our mother d daughter tea. We conducted a vaca- n Bible school. An Annual Conference siness session was conducted the Sun- y evening before Conference. Our pas- r, Bro. G. W. Phillips, served as our legate to Conference. Our church par- ipated in a family life clinic which was nducted in the Dayton area. A planning mmittee is considering the possibilities extending our present church plant. ir pastor attended the Ecumenical In- tute at Bethany Seminary in Chicago.— rs. Hugh Norris, Dayton, Ohio.

Rock House—During the first part of igust, Bro. Reuel B. Pritchett of White ne, Tenn., conducted a ten-day meet- g for us. As a result of these meetings, ur persons were baptized into our fel- wship. Special music for the meetings as provided by a quartet from Ashland, y. Our church met in council on Sept. 8 with our elder, Bro. Kenneth Fisher, presiding. Officers were elected for the coming year and Bro. Fisher was re-elected elder. On Sept. 11 Keither Wilson and Kenneth Fisher were in charge of our communion services. We had our annual Sunday-school picnic with the Turkey Creek Sunday school on Sept. 26. Bro. John W. Wright was elected delegate to district meeting.—Mrs. Emma Wright, Hatfield, Ky.

Eastern Pennsylvania

Harrisburg—Summer interest and church attendance continued on a high level. Camp Swatara attracted many of our children, youth, men and women and was the scene of our successful Christian education retreat for Sunday-school officers, teachers and class officers. Our August preaching schedule included Bro. J. D. Reber, Bro. Donald Willoughby, Bro. Stewart Kauffman and Dr. Roy Pfaltzgraff of our Africa mission. As their service project, our daily vacation Bible school contributed $100 for Ten Dollar Club for home missions. Sixty-five persons attended the women's work banquet. The men's and women's work groups are sponsoring a refugee family this year. A new carpet has been installed in the large Sunday-school room which is also used for communion services.—Lilian F. Willoughby, Harrisburg, Pa.

Midway—James Renz, national temperance director, talked at a meeting which was sponsored by the W.C.T.U. He also spoke at our children's day program. Reinetta Sanger directed our daily vacation Bible school. The offerings from the school were used to purchase a heifer for relief. Bro. Harlan Brooks, missionary to India, talked at a Sunday evening service. Don Snider gave a report and showed pictures of his work with Brethren Service in Europe. Recent guest speakers have included William Bosserman of Muscatine, Iowa, and Perry Sanger of Sebring, Fla. At our council meeting, Clarence Sanger was licensed to the ministry and Norman Keller and Earl Forney were elected to the office of deacon. Lester Royer was speaker for our harvest service. Two vesper services were held with Robert Hess and John Shuman bringing the messages. Our senior choir participated in a song fest with the choirs of five other congregations. At our father and son fellowship, Frank Carper showed pictures of his trip to the Holy Lands. Guest speakers for our rally day and home-coming service were Ammon Gibble, Ray Kurtz and Cyrus Krall.—Mrs. Mary Meyer, Lebanon, Pa.

Springville—Brethren Abram and Nevin Zuck were in charge of the ordination of Brother and Sister Harry Gibble and Brother and Sister Glenn Zug to the ministry. Nine babies were reconsecrated at a special service. The mother and daughter fellowship was held at the Mohler church with Sister Hannah Eby as speaker. Since our last report, four have been baptized into our fellowship. Brother and Sister Ralph Heisey represented our church at Annual Conference. A group of our young people attended Camp Swatara. Guest speakers during the past quarter were Milton Hershey, Harry Enders and Ollie Hevener. The offering from our vacation Bible school was used to buy three heifers which the children named Faith, Peace and Love. We observed Golden Age Sunday on Aug. 29 with a fellowship meal. Bro. Henry King preached the sermon on that Sunday morning. Brother and Sister Harlan Brooks gave a report of their work in India. Our women's work group sewed recently at the Ephrata hospital. Eighteen comforters were made and sent to New Windsor for relief by the women's work. —Mrs. Mark Royer, Denver, Pa.

Western Maryland

Maple Grove—Our Bible school was held in the evenings for a period of two weeks. On July 8 Bro. Daniel Whitacre was ordained to the ministry and is pastor of the Cherry Grove and Georges Creek churches. Miss Alta Schrock, a member of the Mennonite church, was with us recently and showed pictures and gave a talk of her work in Europe. Our home-coming service was on Aug. 22, with the offerings for the day going for the building fund. The J. C. Beahm family gave some special music that day. Bro. E. Myre Weyant of Imler, Pa., held a two-week meeting in our church. A love feast and communion service closed these meetings. Three new members were added to the church.—Mrs. Loy Miller, Grantsville, Md.

Eastern Virginia

Fairfax—Since our last report six members have been baptized and eight members received by letter into our church fellowship. Our vacation Bible school was held jointly with the Oakton Methodist

Daily Guidance



1955 Scripture Text

CALENDAR

PRICES

Single copy 40c; 3 copies $1.10; 12 copies $4.00; 25 copies $7.50; 50 copies $13.75; 100 copies $25.00; 200 copies $48.00; 300 copies $69.00.

Let this beautiful Calendar show the presence of divine faith in your home. The 1955 cover has on it the outstanding picture, "Christ Among the Lowly," by George Hinke. It is followed by twelve additional full-color reproductions of famous religious paintings — a miniature art collection. The Scripture Text Calendar offers many features that will stimulate thought and meditation on our Christian Faith. Excellent for individual use in the home or as gifts to friends.

Groups may purchase in quantities for resale.
Size 9⅜ x 16 inches.

ORDER FROM

BRETHREN PUBLISHING HOUSE Elgin, Illinois

For EVERY CHILD'S Library



BIBLE STORY READERS

$1.50 Vol.

Excellent in Biblical art and modern-day drawings in beautiful full color. Best-loved Bible stories, both Old and New Testament (18 to 24 in each book), with some prayers and poems intermingled. Carefully "graded" to fit the child's age level.

FIVE VOLUMES

Book One—For children six and under.
Book Two—For children six and seven.
Book Three—For children seven and eight.
Book Four—For children eight and nine.
Book Five—For children nine and ten.

Each book bound in a blue cloth, full-color jacket, newly designed. 144 pages

Order a complete set for your growing child's library.

BRETHREN PUBLISHING HOUSE Elgin, Illinois

church. District conference will be held at Oakton in 1955. After serving as pastor in our church for eight years, Bro. Marvin E. Clingenpeel resigned and Bro. David L. Rogers began his pastoral duties in our church the first of September. On Aug. 29 a farewell social was held for the Clingenpeels. A pantry shower and fellowship program was held Sept. 19 for Bro. Rogers and his family. Our midweek prayer service is growing in interest and numbers. The date of our fall love feast was Sept. 3. —Mrs. Joel Miller, Oakton, Va.

Mt. Carmel, Western—Since our last report, twenty-one have been baptized and one received by letter into our church fellowship. Evangelistic efforts were emphasized at each of the four churches with Bible schools held at the Mountain Grove and Evergreen churches. At the Shiloh church an hour was devoted each evening before the services to a singing school which was directed by Sister Esther Kettering and Harry Graybill. Six children were dedicated on Rural Life Sunday. Three of our young people and juniors attended Camp Bethel, and four of our young people entered Bridgewater College in the fall. Harry Graybill and Nelie Wampler were delegates to district meeting. At the recent council meeting held in the Evergreen church, Sunday-school and church officers were elected for the new year. The Evergreen cemetery committee sponsored a Memorial Day service with our elder, I. L. Bennett, G. A. Maupin and John I. Morris as guest speakers. Brother and Sister Howard Myers were with us Sept. 3 in the interest of mission work in the district. Pictures of the Church, its origin and development down through the ages and of the boyhood and baptism of Jesus were shown at the

Brethren Placement and Relocation Service . .

This column is conducted as a fr service to our people. The right to ec and reject is reserved. Since no verific tion of ads is made no responsibility c be assumed. Unless otherwise specifi address all correspondence to Brethr Service, General Brotherhood Board, S. State St., Elgin, Ill.

Important Notice: When writing to t Brethren Service Commission in regard an ad, it is necessary that the number the ad be given. Without a number it difficult, without delay and further co respondence, to forward your reply on the proper person.

No. 25. For sale: Cafe and drive-i seating capacity of 60, completely equippe Living quarters in same building. L cated across street from Manchester C lege campus, good business. Ideal f Brethren family. Write: Hippity-H Cafe, % Emerson Fike, R. 2, North Ma chester, Ind.

No. 26. For rent: 255-acre dairy far on 50-50 share basis. Tenant to have f line of equipment and to share ½ of liv stock, etc. Desire Christian family, 2 mil from active Church of the Brethren in Brethren community. Write: L. J. Hoo er, Tippecanoe, Ind.

No. 27. For sale: 150 acres, 7-roo house, modern. Grade A milk barn with stanchions. Granary, machine shed, fa barn, double garage, cellar. Well fence plenty water, on state gravel road, routes. Close to Rockingham Church the Brethren. Write: Jesse T. Happy, 1, Hardin, Mo.

No. 28. For sale: 140 acres, 9-roo house, modern, gas heat. Grade A mi barn, 3 ponds, piped out, 2 wells, plen water, good fences and other improv ments. Gravel road, all routes. Close Church of the Brethren. Write: Jesse Happy, R. 1, Hardin, Mo.

No. 29. For sale: 280 acres, 6-roo house, state road, gravel, electricity, h house and brooder, good cellar, granar farm scales, 1 pond, 2 wells. 40 acres u land fenced with hog wire. And 240 acr rich bottom land. Close to Church the Brethren. Write: Jesse T. Happy, 1, Hardin, Mo.

No. 30. For sale: 138 acres, 6-roo house, good barn, cellar, hen hous brooder, and other buildings. 3 wells, ponds, fenced and cross fenced with h wire. Gravel road, electricity, on routes. Close to Church of the Brethre Write: Jesse T. Happy, R. 1, Hardin, M

No. 31. For sale: 140 acres, 6-roo house, on state road, gravel, electricit hen house and brooder, food cellar, fa barn, fair fencing, 2 ponds, 2 wells, plen water. Close to Church of the Brethre Write: Jesse T. Happy, R. 1, Hardin, M

No. 32. Workers needed in the W natchee church community. Good oppo tunities for employment—doctors, nurse dentists, teachers; also tradesmen such mechanics, welders, farmers and war house help. Will be glad to help Brethre people locate. Write: Otto K. Eikenberr Chairman, Location and Placement Cor mittee, R. 2, Wenatchee, Wash.

No. 33. Opportunity for private gener practice in hospital-home situation small community in the Midwest. Tern available. Write: General Brotherhoo Board, Brethren Service Commission, S. State St., Elgin, Ill.

No. 34. Wanted: Houseparents f Brethren Fellowship House in Elgin, I Write: General Brotherhood Boar Brethren Service Commission, 22 S. Sta St., Elgin, Ill.

No. 35. Wanted: Woman to be gener assistant in Aged Woman's Home Montgomery County, 1651 Markley S Norristown, Pa. Duties would includ helping cook, pantry work, assisting nur when necessary, cooking meals on cook days off. Salary includes full maintenanc food, room, laundry, and $80 per mont Write: Grace Tate Huff, Supt., 1651 Mar ley St., Norristown, Pa.

urches recently.—Nelie Wampler, Geer, i.

First Virginia

Oakvale—Our church progressed during e summer months. The building pro- am has been finished which included e completion of a full-sized basement d the remodeling of the inside of the urch. A daily vacation Bible school as held during the month of July. Re- val meetings were conducted by Bro. ymond Boothe, who is now serving as r pastor. Bro. Mark Wolfe is elder for r church.—Mrs. Charles Boothe, Oakvale, . Va.

Richmond—Since our last report thirteen embers have been received into our urch by letter. One Sunday evening ch month is being devoted to a family ght with a fellowship meal. Bro. Roy ster has been re-elected moderator for e coming year. Two of our young people tended Camp Bethel. A children's choir s been organized and robes have been rchased. On promotion day, Sept. 26, service of slides and music was presented by our children and the pastor. The children's birthday offering for the year was dedicated to missions in a special service on Oct. 3. Bro. Joseph Glick has resigned as part-time pastor. During the coming year our services will be conducted by Bro. Eugene Nolley and Bro. James Flora.—Mrs. Raymond Moon, Jr., Richmond, Va.

Roanoke, First—On Sept. 5 during the worship service, the ladies' trio from the Central church provided special music. In the evening, music was presented by the Peters Creek ladies' quartet and talks were given by the young people who attended the National Youth Conference at Anderson, Ind. A stewardship consecration service was observed on Sept. 19 with emphasis on partnership with God. In the evening of the same day, Bro. Jay Bower assisted in a service on the Lord's Prayer. On Sept. 26 rally day and promotional services were held during the morning service. Our evening services were in the form of a drama which was presented by the young people of the Ninth Street church. A training school was held for officers and teachers of the church school. The youth department welcomed new members into their group with a hamburger fry one evening.—Mrs. Lula A. Shickel, Roanoke, Va.

Northern Virginia

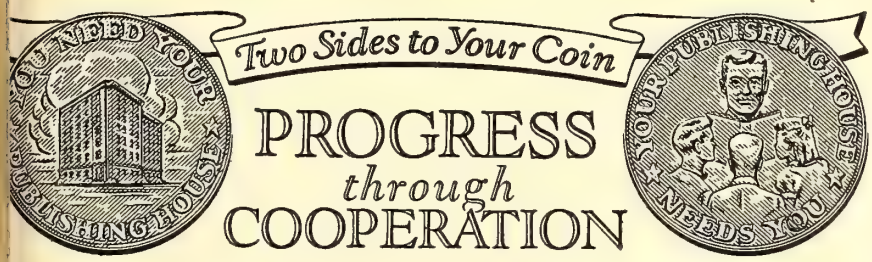
Linville Creek — Our pastor, Ernest Muntzing, and several of our young people attended the National Youth Conference at Anderson, Ind. An appreciation service was held in the social room on Sept. 5 in honor of Brother and Sister John C. Myers, who have moved to Bridgewater, and of Brother and Sister Earl Zigler, who have returned to their work in India. A similar service was held at Cedar Run on Sept. 12 for Brother and Sister Russell Mason, who have located in Bridgewater. The women of the Cedar Run church canned fruit for overseas relief. On Sept. 19 Bro. Paul H. Bowman brought the message after which he had charge of the consecration service for five new deacons and the ordination service of Bro. Cecil Hartman to the eldership. A number of our young people have entered various colleges. Installation services were held Sept. 26 for officers and teachers of the Sunday school. A fellowship supper was observed at Linville Creek for the Sunday-school workers of both the Linville Creek and Cedar Run churches. In Oct. 10 Bro. S. D. Linsey was in charge of the dedication service at the Cedar Run church. The church has been remodeled during the past year. A revival was conducted in the Cedar Run house during October with Bro. Homer Miller, formerly of this congregation, as evangelist. Love feast was observed at the Linville Creek on World Communion Sunday. Sister Gerry Glick is director of the children's choir and Bro. J. W. Miller of the adult choir.—Mrs. Roy F. Kline, Broadway, Va.

Second Virginia

Sangerville, Briery Branch—On Aug. 1 Bro. Jesse Robertson of the Lebanon church began a revival meeting in our church for a period of two weeks. Thirteen persons were received into our church by baptism. These meetings were closed with our home-coming on Aug. 15. Our Sunday school has been reorganized for the coming year with David and Wayne Cupp as superintendents. Mrs. Ruth Croushorn is president of the women's work group. The building fund is steadily increasing. The men's work has been working on their Lord's Acre project during this year. We are planning to make some improvements on our church in the near future. —Ruth F. Miller, Dayton, Va.

Summit—As a result of the revival meetings conducted by Bro. R. W. Schlosser and our special Easter services, twelve have been baptized and one received by former baptism into our church. Bro. Charles Simmons was our delegate to Annual Conference. Delegates to district conference were Mrs. Effie Glick and Jesse Glick. Nine young people from our church attended Camp Bethel this summer and eight attended the National Youth Conference at Anderson, Ind., including a German high school student who is making his home with the Jesse Glick family. We had a vacation Bible school. The women's work has pledged $1,000 toward the building fund. On Sept. 8 they had their mother and daughter covered dish banquet. The men had a father and son banquet on Sept. 27. Since our pastor will not be with us until school is out, our pulpit will be filled with the two ministers in our congregation and with students from Bridgewater College. Bro. Olden Landis of Harrisonburg was with us on Sept. 19. For our exchange pulpit Sunday Bro. J. C. Garber brought our message. A committee of twelve persons has been appointed to work on the improvement project of the church. Our communion was observed on World Communion Sunday.—Mrs. C. Frank Craun, Bridgewater, Va.

Examine These Coins



†

Do you ever stop to evaluate your denominational resources? Your church publishing house, for instance — ordained to uphold your particular witness . . . buttressing missionary outreach with Bibles, Testaments, Christian literature . . . sparking church school programs with *personalized* lesson aids. *Know* and *use* the services of your church publisher. Indifference and neglect can cost one of your most valuable ministries waste away.

herdsman's wealth in flocks. Leaving them unattended, he cannot expect to prosper. Your richest teaching resource in the lessons fashioned by Bible-wise men and women in your own publishing house. Bypassing them injures your chance to gain your highest potential in Christian education.



Be thou diligent to know the state of thy flocks, and look well to thy herds.
Proverbs 27:23

This is a joint message of some thirty official publishing houses of Protestant groups on a matter of vital import to you as a Christian teacher. For the name and address of your own publisher and a valuable free check list write to 'Progress Through Cooperation' at 130 So. Juniper St., Phila. 7, Pa.

BRETHREN PUBLISHING HOUSE . . . . . Elgin, Illinois

MY NEW ADDRESS IS . . .

Name .....

R. D. or St. .....

P. O. ..... Zone ..... State .....

Help us to keep your Gospel Messenger coming by reporting any change in address promptly. **Please do not remove old address.**

Southern Virginia

Jones Chapel—Mrs. Lula Nolen was director of our Bible school. Bro. Frank B. Layman of the Brick church was with us for our revival meetings. During these services four persons were baptized and one received by letter into our fellowship. Brother and Sister M. A. Bowman attended Annual Conference and district meeting. The proceeds from the women's lawn supper was used to purchase carpet for the church. Five of our young people are attending college. The reorganization of our Sunday school has just been completed with Bro. Macey Bowman serving as superintendent. Our church expansion program has been completed. Our love feast was held on the evening of Nov. 13 with Bro. W. C. Sweitzer of Ridgeway assisting.—Ruth H. Turner, Martinsville, Va.

Mt. Hermon—The women were in charge of family night with Thelma Crummit as guest speaker. Harrison A. Frantz, representing Bethany Hospital, was with us for a service. The Bridgewater Clericus Chorus gave a program in our church. A number of our members attended Annual Conference and our pastor, Galen B. Crist, served as delegate. Day camp was held in August for the junior and junior high departments. Bro. Galen Stinebaugh conducted a music institute for one week. Ada King and Catherine Sink served as delegates to district meeting. Homecoming day was held in August with William C. Sweitzer bringing the morning message; in the afternoon the Granite City Four of Mt. Airy, N. C. were in charge of the service. Six of our young people attended the National Youth Conference at Anderson, Ind. The young people presented the play, The Doctor Decides, to raise money for this trip. A sign has been purchased and erected in front of our church. On Sept. 12, Bro. Guy E. Wampler, Jr., was ordained to the ministry. Participating in this service were W. C. Sweitzer, L. D. Bowman, S. D. Alderman, Guy E. Wampler, Sr., and Galen B. Crist. Two have been received into our church by baptism. Our former pastor, Bro. S. H. Flora, will conduct our love feast service. Bro. John F. Locke is scheduled to hold evangelistic services in our church sometime during the month of November. —Mrs. Alfred Nolen, Bassett, Va.

First West Virginia

District Meeting—Our district conference was held at the Maple Springs church of the Eglon congregation Sept. 18 and 19. Bro. Charles E. Zunkel, secretary of the ministry and home missions commission, delivered three messages. In addition he spoke to the men's work sectional meeting. Bro. A. Stauffer Curry, executive secretary of the National Service Board for Religious Objectors and moderator for the 1955 Annual Conference, was the other guest speaker. The business sessions of the conference were held on Saturday. Bro. Galen Fike served as moderator for the meeting. Other officers were Charles Self, assistant moderator; Fred M. Bowman, writing clerk; Jesse Arnold, Reader. Business included the approval of a written plan of organization for the district. Standing Committee delegates elected for the 1955 Annual Conference were Norman Harsh and John Teets; Fred Bowman and Galen Fike are alternates. Next year's district meeting will be held Sept. 16 and 17 at the Keyser church with Bro. David Wampler as moderator.—Fred M. Bowman, Keyser, W. Va.

Old Furnace—At a recent meeting, Sunday-school officers were elected for the coming year. Our pastor, H. W. Peters, was delegate to Annual Conference. Bro. Charles Self served on the Standing Committee. One Sunday a consecration service was held for the babies. Our daily vacation school was held for a two-week period. A number of our young people attended the regional conference at Bridgewater. Our young people also participated in the round table at the Allegan church. Bro. Irvin Whitacre and A Helmick were delegates to district meeting. Bro. Whitacre was elected presider of the district's men's work. Bro. Gale Fike held our evangelistic meeting i August. The men of our church had Lord's Acre project again this year. Ou ladies' aid made a contribution towar our parsonage debt. They are also pre paring materials for relief. A number o our young people attended Camp Galile Our love feast was held the third Saturda of October.—Mrs. Irvin Whitacre, Ridgeley W. Va.

Petersburg—Since our last report, a electric organ has been installed in ou church; this was a gift from Bro. E. Garber and his family in memory Brother and Sister P. I. Garber. Th church has also been remodeled and w have bought new hymn-books. The ded cation sermon for the organ and remode ing was preached by Bro. Ora Delaute Dedication services for the hymnals wer conducted by our pastor, Bro. Davi Wampler. Bro. A. J. Caricofe of Wes minster, Md., conducted a series of mee ings in our church. As a result of th meeting, eleven were baptized into th church fellowship. The Eppley Siste presented a music program one evenir and also showed pictures of their wor in old Mexico. Mrs. Kathleen Cassady an E. C. Garber were our delegates to distri meeting.—Grace A. Shreve, Petersburg, V Va.

Tear Coat—Our vacation Bible scho was directed by the pastor, Bro. Charl Self. The offering was used to purcha an electric bell for the Sunday-scho room. Bro. Lawrence Helsley of Woo stock, Va., held our two-week evangelist meeting in August. Three were baptize into our church fellowship. During th month of September Bro. Ray Showalt visited in our church in the interest Bridgewater College. Sister Martha Roge and Bro. Howard Shingleton were del gates to district conference. Dorot Southerly and Flora Myers attended th National Youth Conference in Anderso Ind. The intermediate class bought alt scarfs and offering plates as their summ project. Special dedication services we held for these on Sunday, Sept. 26. Ou love feast was held Oct. 3 under th direction of our elder, Bro. Dan Spai The women's group recently purchased tw stoves for the church kitchen. A con munity sing was held in the church August with all churches and clubs takir part in the program.—Mrs. Ralph Combs, Augusta, W. Va.

DECEMBER

Minister's Book of the Month

A Historical Approach to Evangelical Worship

BY ILION T. JONES

A challenge for all Protestants to rethink the nature and meaning of evangelical worship. Tracing the history of evangelical worship from the Old Testament background to the present day, the author seeks to recover the true nature of New Testament worship. Usable suggestions for practices and procedures of Christian worship that are true to its evangelical origin are offered.

Copies will be mailed to Club members on or about December 10.

Regular price, $4.50; to club members, $3.05 plus postage.

BRETHREN PUBLISHING HOUSE . . . . . Elgin, Illinois

Church of the Brethren
Gospel MESSENGER
NOVEMBER 27, 1954



Heilman

The Wise in Heart

WHAT is there about an owl that gives him a reputation for wisdom? Certainly not his ability to think, for scientists give him credit for having a bird brain—and a small one at that. Perhaps he looks wise because his large and piercing eyes seem to penetrate the dusky shadows in which he likes to move. His ears are unusually alert and, like other birds of prey, he can move silently and quickly. The owl's wisdom may reside in his ability to sit still while he watches and listens. To our restless generation this apparent serenity may seem especially wise.

But a knowing look, or even a wink, is hardly a guarantee of wisdom. The wise Christian is not merely one who looks wise or talks wise, but also one who walks wisely because he belongs to the wise in heart.

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

Contributing Editors

A. G. BREIDENSTINE .... Lancaster, Pa.
JAMES H. ELROD ... Kansas City, Kansas
MRS. DWIGHT ENBERG .. Champaign, Ill.
DEAN L. FRANTZ ..... Mt. Morris, Ill.
JOHN C. MIDDLEKAUFF, Huntingdon, Pa.
LELAND A. NELSON .... Modesto, Calif.
LUCILE LONG STRAYER .....
..... North Manchester, Ind.
MURRAY L. WAGNER ..... Troy, Ohio
GLEN WEIMER ..... Arlington, Va.
LEVI K. ZIEGLER ..... Martinsburg, Pa.

THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Norman J. Baugher, General Secretary, and the Brethren House, Earl H. Kurtz, Manager, 16-24 S. State St., Elgin, Ill., at $3.00 per annum in advance. Life subscription, $50, husband and wife, $60. Entered at the post office at Elgin, Ill., as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

NOVEMBER 27, 1954

Volume 103 **Number 47**

In This Number . . .

Editorial—

The Wise in Heart 1
Warning to Worshipers 5
Rush Hour Meditation 5
Kingdom Gleanings 16, 17

The General Forum—

The Way of Peace. Martin Niemoeller 3
Can You Love Your Enemies?
Kirby Page 4
And Yours? Graydon and Lois Snyder 6
Bible Stories Come to Life.
Lucile Long Strayer 8
They Followed Him (Verse).
Mary McDowell 9
The Family Counselor 10
We Pray for Peace (Verse).
Vera Emmert Johansen 11
Churches in the Islamic World.
Farid Audeh, D. D. 12
High Prices. Bert G. Richardson 18

News and Comment From Around the World 19

The Local Church—

From the National Council on Family Relations Conference. Vernon Miller 20
A Pastor Ponders: Why Losses in City ward Migration 21

Brethren Service—

Summer Service for 1955 22

READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

Another Youth Conference Soon

It was thrilling to read in recent Messengers the excellent report of our youth serving our total church program. Compared to their resources, I have a feeling they have done well in relation to their elders.

Since the Anderson youth conference was the first of its kind relatively few of our youth were privileged to attend. We adults should lend every effort possible toward another conference soon—less than four years distant.

I'm concerned about the youth who may be lost to the church if they do not have the chance of experiencing another "Anderson conference." I'm positive it had a lasting impression on our local youth. (About fifty per cent of our local CBYF attended Anderson.)

Another important point favoring Anderson conference was its date. It was at end of vacation instead of June when the heaviest of farm work and summer factory employment are at their peak. The date favors the greatest number of the farm class which constitutes the body of our church, past, present and future.

So, let us all unite behind our youth to save them and our church for the future—they will be needed even more.—George D. Weybright, Syracuse, Ind.

Give to the Church

While the offering was being lifted in a church service my neighbor asked me in a whisper whether the collection was for missions or Brethren Service, implying that her giving was influenced by the cause. It seems to me that we should stop giving to one or the other but rather that we should give to the church that she may go forth proclaiming Christ and world brotherhood to all the needy areas of the world.

It is most urgent that we should go forth to proclaim Christ. The Moslems are putting forth a greater effort than ever to bring men to the teaching of their prophet. But Christ never said that after we have been baptized our work was finished and we could return home and live normal lives for ourselves again. But he did say, "As ye do it unto the least of these, ye do it unto me."

It seems to me that for too long we have given lip service to our beliefs and then stopped there. We must put our beliefs into action. For too long we have given money in substitution for our own lives. It is urgent that we give our all to our Christ, wherever we are called to go or whatever we are called to do.

A young girl spent a few days in our home. One day she made the remark that her father gets terribly provoked every time her brother says that he is going to enlist in the army. She said that she did not want him to be a coward and hide himself in a CO camp.

I started to tell her all the opportunities that our church has open for alternative service. She was surprised, for even though she was a member of our church she had never heard of them. It seems to me as if the individual congregations do not make public enough the opportunities our church extends to the youth of our church. We all are thankful that we do have avenues open for Christian service. Pacifism does not mean passivism. I especially am thankful, for because of this opportunity for Christian service I can hope that our three small sons will not grow up to be cannon fodder but, rather timber for the future church.

Our going into the mission field enables us to put into action our belief that Christ died for all men, making us all brothers. Those going into Brethren Service express their belief in a world brotherhood and Christ's universal Saviorhood. It is urgent that all of us make our lives an expression of our beliefs. Lip service no longer counts.

I like the idea of giving our money to support the whole Brotherhood program, don't you? For how long has our church been able to function because of the contribution you have made this week?—Violet Pfaltzgraff.

• • •

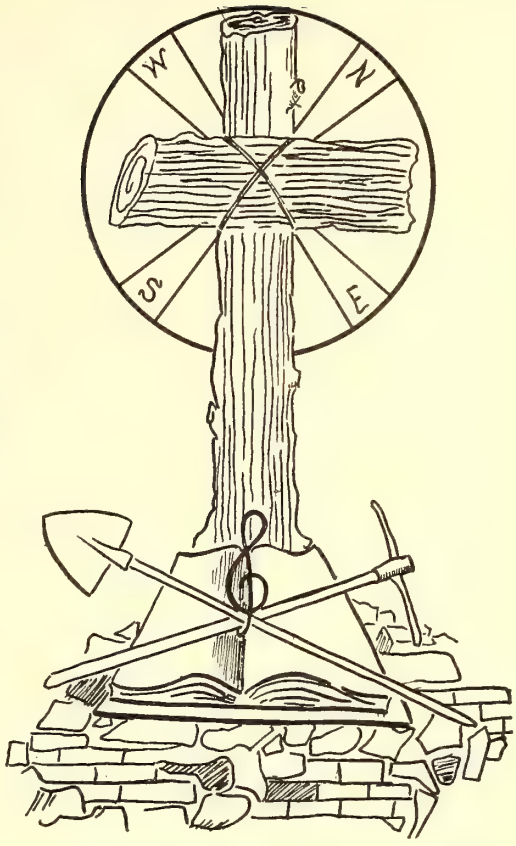
We appreciate the efficient work you folks are doing with both the Messenger and Horizons in making them interesting and inspirational papers that always appear neat and arrive on time.—Stanley Bittinger, Chicago, Ill.

We appreciate our Brethren Publishing House very much and we are especially grateful for our church paper. We find it very inspiring, challenging and so valuable that we save all the issues.—Mrs. J. L. Buchwalter, Lancaster, Pa.



The atom bomb explosion is a symbol of the force used by nations to overcome the enemy — a force that may mean mass destruction. The drawing is symbolic of the work camp in which young men and women from many countries build constructively for goodwill and understanding—a way to peace

H. Armstrong Roberts



THE WAY OF PEACE

Martin Niemoeller

T MAY be possible to have a full-fledged world war fought with "classic" or conventional weapons and use no poison gas, refrain from the bombing of cities, use no atom bombs and no hydrogen bombs, and no warfare of "mass destruction" of any kind such as the big powers have at their command by now. Yet, in the end, when one of the two great opponents is cornered and called unconditional surrender—and unconditional surrender is the objective in modern war—then rather than accept what it regards as "ultimate" evil and betrayal, this nation will resort to the weapon that can obliterate all life. That cannot but mean the end of mankind on the surface of our planet!

So it is no longer possible for any power, by resorting to warfare, to overcome the adversary and so enter into the enemy's heritage. The conqueror will not be the heir, but in the last minute of that war he will perish with his opponent who was the defeated one.

That means we can no longer debate the question whether war is good or bad, whether there is such a thing as a just war or an unjust war. War—at least between powers that are able to build this bomb as their last resort—has ceased to be a means at all. War is no longer good or bad, just or unjust. However you look at it, war under these circumstances is madness. Madness cannot be characterized by "good" or "bad" or "just" or "unjust." There is no "just madness" and no "unjust madness," no "good madness" and no "bad madness." Madness is simply madness.

War is no longer a means of settling any disputes. War is heading headlong for destruction. Reason, therefore, says there must not be any war. Unfortunately, while man is a reasoning creature, he is not always a reasonable one, and so war can happen by itself, if we do not watch out.

We have to work for peace if we want to prevent war. There is a religious meaning here, you see. People will not go to heaven because of their good deeds, but certainly they will go to hell because of their omissions. I do not find the New Testament elaborating that it is a dangerous thing to do bad, but I find very clearly that it is a very dangerous thing to omit the good deeds

that we ought to do. "Inasmuch as you have not done it to one of these least among my brethren, you have not done it unto me."

A year and a half ago in India I took part in a so-called Gandhi seminar in New Delhi. There I learned something about the Beatitudes of the Sermon on the Mount. When Jesus said, "Blessed are the peacemakers," I have come to see, he really meant it. It is not just a pious and nice-sounding phrase. He meant that the peacemakers are the blessed men in this world under the blessing of God. When the Christian church and Christian world did not do something effective and efficient about peacemaking God found a prophet of nonviolence in Mahatma Gandhi.

Gandhi became a blessing for his nation and I believe God means that he should become a blessing for the Christian world by causing us to examine ourselves. God calls us to ask ourselves today whether we really are Christians or whether we are using the words of Jesus Christ written on a banner to lead the Christian army in exactly the opposite direction from the one he pointed out; hearing the words and hearing not the meaning of the words, and certainly not acting according to these words. Christianity is not the hope of the world; Christ is the hope of the world. We may even say that Christianity has been a doom to the world for the last two thousand years, not because of Christ but because of the so-called Christian people who quoted Christ but did not follow him.

Christ has said clearly that the only means of overcoming enmity is by friendliness, that the bad can be overcome only by good and not by retaliation. That was Gandhi's way of renunciation of force. He has demonstrated that in a "hopeless" situation other means than violence can be devised to achieve something for the bettering of this world of ours.

I do not see in the New Testament any encouragement for the use of force. But that seems to be forgotten in the Christian community all over the world and there are only small groups that have tried to live up to what our Lord is expecting from those who bear his name. Their efforts never have been widely successful, though a little more so in this part of the world than in the old countries of Europe. There being a pacifist meant at the same time to be a bad Christian. To be called a fellow traveler was the mildest of the bad words used of Christian pacifists.

The way of Christ is not to demand but to offer peace. I think that is also the way of his church—it has to be the way of his church—to offer peace. If God had waited with his reconciliation and his reconciliatory action until we were prepared to become reconciled we would still be waiting today an we would wait till Judgmen Day. He offered his peace i Christ Jesus, and the way t put into action the love of Chris is to love our enemies. That i not just a sentimental matte but that is the way God bring about good things in his worl and development for the bette among the human beings on thi globe. Certainly that is a diff cult thing, and certainly it i not according to our natura inclinations.

No Holy War

There is no such thing as holy war. The Crusades of th medieval times were not Chri tian actions at all. They wer answering the attack of Isla in Europe with the same mea with which Islam tried to e pand. The era of the Crusad was the era of the Moslemizatio of Christianity — nothing b this. I think very highly Saint Bernard, but his cry, "G wills it," calling men to w on Moslems, was anything b Christian. At that moment, H was the most unholy "Ho

Continued on page 15

Can You Love Your Enemies?

Kirby Page

HUMAN nature being what it is, can a man really love his enemies? Is it possible to face a foe with self-giving concern, with deep compassion for him and with an intense desire to do something in his behalf? Everything depends upon who the enemy is. Jesus prayed for the forgiveness of the men who were killing him because he recognized them. He knew them to be the objects of God's infinite concern and compassion. He felt a warm bond of kinship with them and longed to bring redemption to them.

It is not impossible for a father to continue loving a prodigal son while he wallows with the swine, it is not impossible for a mother to go on loving a daughter who has become a victim of vice in its most repulsive form; it is not impossible for a man to persist in loving a kinsman who has become an ominous threat.

Plainly it is the will of G that we love our enemies. T do what our Father wants do is the most practicable of courses of action, for even t "weakness" of God is mighti than any strength of man, ev the "foolishness" of God is wis than anything man can devis and the "wrath" of God is mo loving than any human affectio

Responsibility rests upon us take the initiative in restoring t broken bonds of kinship. It is t will of God that we heap burni coals of fire of compassion a forgiveness upon the head of enemy. We are called upon live this day as good membe of God's home, run the risks, ta the consequences, and leave t results in the hands of our Fath This is the foolishness of G which is wiser than any way man.

EDITORIAL

Warning to Worshipers

GOING to church can be dangerous. For most churchgoers the routine of attending worship services and observing the motions of religious devotion involves no great risks. There is always the chance that you may be caught in an auto accident on the way, but the greatest hazard many face is the prospect that someone may corner them and ask them to serve on a committee. Church attendance in free America, in contrast to some places in the world, is relatively safe, and insurance agents would class worshipers as a preferred risk. Why then can going to church be dangerous?

Consider the ease of Peter and John, who were going to the temple at the hour of prayer. Even in Jerusalem their act of worship was a harmless occupation. No one interfered with their freedom to worship in the temple, but their own faith interrupted what might have been a peaceful time of prayer. They were intent on praying but not so absorbed that they could ignore a lame man's appeal for help. Of course, they could not offer the alms he asked, but they had something infinitely better. God always has something infinitely better to give than we know how to ask for. But the giving of such aid, as Peter and John soon found, can quickly put a Christian on a dangerous spot. He is no longer a passive worshiper, but he becomes an active participant in the healing work of God and a living witness to the truth that alone can cause men to rise up and walk.

The act of healing, so spontaneous on the disciples' part, gathered them an audience, inspired a gospel sermon and stirred up the deadly enmity of priests and rulers. The first Christians were placed in mortal danger because their movement now threatened the entrenched power of the Sanhedrin and the established order of a Roman province. But the greater the danger, the greater their opportunity to witness as men who "cannot but speak" of what they had seen and heard.

So we repeat that church attendance might become dangerous. We are inclined to pray that it will, that we overly cautious Christians may open our eyes to see the suffering world that waits at the very threshold of our temples, that we might forget for once about silver and gold (our balanced budgets, our busy schedules, our heavy programs) and speak a word of healing in the name of Christ. And having discovered the joy of witnessing, could we not go on to alarm the entrenched powers of evil, to arouse the leaders of organized crime on the one hand and the profiteers from respectable grafts on the other, to manifest our loyalty to a God who stands over and above nations to judge them, to speak and act as persons who think it more important to obey God than men?

> Shall crime bring crime forever,
> Strength aiding still the strong?
> Is it thy will, O Father,
> That man shall toil for wrong?
> "No," say thy mountains; "No," thy skies;
> Man's clouded sun shall brightly rise,
> And songs ascend, instead of sighs:
> God save the people!
>
> *Ebenezer Elliott*
> *No. 90, The Brethren Hymnal*

But we are likely to miss that danger and to go on being safe and secure risks for our insurance companies unless we come face to face, as did these early Christians, with Jesus Christ himself. Yet what other reason do we have for attending church? Beware as you approach the temple. You may catch such a vision and discover such a power that your life will never be the same again.—K.M.

Rush Hour Meditation

IT WAS that busy time in the late afternoon when city traffic is at its worst. We approached one of those three-way intersections where every motorist is a law to himself as he tries to manage a left turn while straining his eyes to see in three directions at once. After two close calls we passed the danger point. Then we saw a traffic policeman half a block away, busily checking parking meters in order to find a violator who overstayed his sixty minutes.

Maybe this is just a personal irritation with officers who seem more concerned with overparking than with the speeders who roar dangerously through busy streets. But we could not help thinking that it is also a picture of the way a good many Christians spend their time—checking on minor infractions of laws and customs, while ignoring the tragic fatalities that result from undirected traffic. Churches so often avoid the crossroads where conflicts originate and spend their energies in writing out parking tickets for their members and neighbors who overstep the mark of conventional behavior. Many of the snarls in human relationships could be untangled more quickly if the church realized its responsibility to point directions as well as to flash warning signals.—K.M.



Hedler

AND YOURS?

An open letter to Brethren parents

Graydon and Lois Snyder

Work campers from Holland, Sweden, Germany and Austria tear down wall to make room for foundation of the new youth center at Schweinfurt, Germany

WE WANT our children to go to work camps. This is a rather bold statement to make when as yet we have no children. But, then, did not you too have dreams for your children? Did you not say, "We want our children to attend a Christian college"; or "We want our children to go to a Brethren camp"? And so it is for us.

We are not certain when this feeling first came. Maybe it was in the eyes of gratitude we saw at Avery, Iowa, or Tire Hill, Pennsylvania; maybe it was in the fervor of Ulrich, a skeptical German boy, as he sought for this God of love we Brethren worship; maybe it was in the warm voice of Gisella, a young university student, as she called our work camp her second family. But all this matters not. The point is: we want our children to participate in work camps. And yours?

Church of the Brethren work camps need your children. The church work camp circle from Fresno, California, to "Earthquake Islands," Greece, needs young people to work with refugees, with delinquent children, with migrant workers and in slums, in mining communities or, perhaps, in your own home town. And even more, the young people of the world need the hope and heritage your children have to offer: the desire to serve and rebuild, the warm hand of fellowship and the simple faith in God which gives hope and joy. How many times we have seen hearts lifted because of the light some Brethren youth has brought!

But aside from this, we should like to point out that your children need Church of the Brethren work camps. Why? Because we feel that work camps are becoming for our young people an important factor in preserving the unity of Christian living. The gospel of Jesus Christ calls for a giving of all that we are. But so often our modern experience is anything but that. Protestant life is like a kaleidoscope—the pattern is never the same. Its pattern of Christian worship is the church service. Its pattern of Christian fellowship is the benign civic club. And its pattern of Christian giving is the Community Chest.

Christians, of course, do not



In this house in an Altoona slum area work campers made their headquarters after cleaning and repairing the building as part of the summer work camp program

Horst Lobe

eny the value of these things. Iowever, we feel they must ave a concern for the lack of nity in such a life. The Breth-en, in particular, have tried o preserve a unity of Christian ving. Perhaps the greatest ndication of this is its tenacious old on that deep symbol of life's nity, the love feast. Here, when ve see feet-washing as an ex-ression of our desire to serve God, the love feast as a symbol f our love for all of God's amily in Christian fellowship, nd the communion itself as a upreme act of worship to God, hen we have a deep and living onception of all being given to hrist.

The Brethren have tried to mplement this by building amps to preserve the unity of hrist and fellowship and by uilding schools to preserve the nity of Christ and education. ut as we have enjoyed the ex-eriences of both these insti-itions we observed that many f your children are asking, What shall we do with the in-piration we have received?" he stimulation of the gospel nd the press of our Brethren eritage bring many to a strong esire to serve. This constraint om God has always been resent. We are certain you ave been as conscious of this s your children. It will be xpressed! Unfortunately, the hurch has not always led the ay.

So it is, we believe, that in ddition to our regular full-me church vocations — mis-ons, teaching and ministering -has come a training program r Christian service, the work mp. Of course, your children o not have to leave home in der to serve. Neither is the eed greater in Kassel, Ger-any, than in Chicago, Illinois. ut your children must see a sion of all life given to God; ey must see a vision of life ven in Christian service no atter what their chosen pro-fession. As parents it is your task to transmit this heritage. We believe that work camps give you invaluable assistance.

How do work camps contribute to this unity of life: service, fellowship and worship? We need not emphasize the service aspect of the Brethren work camp. One need only turn to the literature on our camps to see the wide variety of work to be accomplished. The work is usually not so romantic as you might think. It can be hard and demanding. The comradeship or working together, however, has made more rich the fellowship of love and the worship of God. These two aspects of work camp are not often discussed. Let us consider them.

One European girl came to a Brethren work camp because she hated the Germans and thought perhaps there she could get rid of that hatred. She was freed from it! It seems that hatreds of nations dissolve in proportion to the personal friendships that develop. It ever amazes us that after our experience in directing a European work camp we have friends of nine different nationalities many of whom are writing to us as "Mommie and Daddy"!

It is the same in American work camps. In fact, one often finds wider fellowship with the people for whom the camp works, especially when there is no language barrier. People are continually asking why it is that someone would be crazy enough to pay for the opportunity to help them. Consequently, there is a constant opportunity to tell of our heritage and the faith which we have. Work camps gave us one of our first opportunities to witness to the gospel—a joy we shall never forget.

And then the camp provides an excellent opportunity for coming to a greater understanding of God and his people. Not only does it strengthen those who are weak, but it affords an opportunity for God's grace to come to those who never have been a part of his family. We have discovered that the skepticism of both American and European young people is based mainly on emotional prejudice and not the logic they so proudly claim is theirs. And when they meet Christians who are sincere, who do try to live up to the demands of the gospel, their emotional prejudice is

Continued on page 11



A recreational program was conducted for the children in a neglected area of Altoona during the summer work camp in that city. Here the children receive free tickets for a swim

Horst Lobe

Bible Stories Come to Life

Lucile Long Strayer

IN AN earlier article we said that early Old Testament narratives are characterized by a simple, slow-moving kind of sentence structure and by a childlike fondness for repetition. A third characteristic of these narratives is the objectivity with which they are told. The word *objective* refers to the outside world of things that can be directly perceived through the senses. In contrast, the word *subjective* refers to the inner world of thoughts and emotions that cannot be so directly perceived. Many of us learned this distinction when we memorized our definitions for concrete and abstract nouns in grade school years ago.

When we say that the early Old Testament narratives are told with objectivity, we mean that to an astonishing extent they are told by means of concrete words. Often only the concrete noun could have been used. But when Elizer is telling his story of what happened at the well, he says, "And before I had done speaking in my heart . . ." What does it mean to *speak in the heart?* Here a single word could have been used, but instead a subjective experience is told with concret words.

This kind of phrase appear over and over in the early sto ries. When Jacob was thinkin of leaving the home of Laban t return to his own father, th Bible says, "And Jacob behel the countenance of Laban, and behold, it was not toward hir as before." Notice that ther is no attempt to name the feelin which Laban had in his hear for Jacob; there is rather remarkably direct and simpl stating of the objective fact We all know what it is to hav a face turned toward us in sin cere welcome, and we know also the unmistakable signifi cance of the eyes that neve quite see us and the face tha never is turned in our directio at just the time when we ar looking. This is telling the stor objectively. When Jacob re proves his favorite son for tell ing his dreams, this phras follows: "And his brothers en vied him; but his father observe the saying." The word *envied* i subjective, and the Bible, o course, uses such direct word as *love, hate, envy.* But hov does one *observe* a saying? I is as if the saying were a tangibl thing that could be held in th hands and turned round an round and felt and shaken. An how better could anyone de scribe what goes on in the min when it remembers and re



Using one's intelligence and imag ination makes reading the earl Bible stories a fascinating, con tinually new experience that cha lenges the mind and the hea

Religious News Service

ects on a puzzling statement? haraoh's heart has *hardened,* id after one of the plagues, neither did he set his heart to is also." He did not *set* his *art.* And Saul, hearing the ngs of the dancing women who me out to celebrate the vic- ry over the Philistines, "*eyed* avid from that day and for- ard." Who that pauses to think uld ever miss the meaning of at vivid verb?

Early narratives make strik- g use of such words and rases and at the same time e remarkably reticent in tell- g what characters think and el. Beyond such elemental elings as those referred to ove (hate, envy, love) there little attempt to get inside e character. Try reading a ry from one of the "slicks" d omit all those paragraphs at tell how the heroine felt fore she met the hero and en she met the hero and er he did not call up on the lowing day. Omit also the rds that tell how each person ked when he said what he d, and how the other person ked on hearing those words. btract eighty to ninety per t of all description of setting d characters, and see how the ry sounds. The reader faces problem something like this en he reads a Shakespearean y: he hears what people s, but his imagination must e the information scattered oughout the play and use it supply the tone of voice, the sonal appearance and much the setting, and so arrive at understanding of what the son means by what he says. does not understand Act I il he has read the entire play; s hardly an intelligent reader il he has read the play two hree times.

he reason many people find early Bible stories dull is they have never set their lligence and imagination to k to supply the tone of voice, the reason for the remembered sentence, the complicated series of events that must lie behind the little incident recorded. But the minute one begins honestly to do this, the stories come to life with astonishing vividness. And rereading them becomes not a routine task performed a chapter a day in perfunctory style or else with a dogged determination to do one's duty. On the contrary, it is a fascinating, continually new experience that challenges the best of mind and heart.

My own experience with Bible stories illustrates this because I can remember so well when I moved from the first level of reading to the next. As a child I heard the Bible read every day and so cannot remember when I first heard most of the Genesis stories. My attitude toward Sunday-school teachers was, therefore, a little patronizing. I never had one that I disliked. At the same time, I regarded them—in their official capacity—as people whom one should be nice to. A part of the whole duty of being a minister's daughter consisted of listening politely to them while they read questions out of a quarterly and of answering equally politely those same questions, although the answers also were printed quite clearly in the quarterly. Some teachers were more interesting than others and one occasionally told stories from his own experience. But the idea that in a Sunday-school class one might learn something about the Bible that he did not already know seems not to have occurred to me. (Does my memory oversimplify? It could be!) I must have absorbed some useful information from the quarterlies, but I could always read faster than any of my teachers and, therefore, I certainly never worried about an answer. I could find the answer more quickly

THEY FOLLOWED HIM

MARY McDOWELL

They followed Him to some high place
And there, transfigured, viewed His face.
To all, it was an awesome thing,
Beyond the powers this earth can bring.

But, once 'twas done,
Experience-wise,
The feet of all
Turned valley-wise.

From there is where
The call came clear,
For, there is where
The people were!

I've followed too, to some high hill
And felt His presence, calm and still.
Experienced God in this high place,
And all but seen His holy face.

But, once 'twas done,
Experience-wise,
My footsteps too
Turned valley-wise.

Though God were there
On that high hill,
His call is with
His people still!

than my hard-working teacher could find the question!

This serene and somewhat smug state of mind ended abruptly when my father took over my Sunday-school class. One of the very first things he did was to ask a question that I could not answer. The question was not even in the quarterly, and of course the answer was not. I scanned rapidly the Bible story, and I could not even find the answer there. The lesson was from Exodus 2, and the question my father asked was how the Hebrew of verse 14 knew that Moses had killed the Egyptian. My chagrin at not being able to answer the question was overshadowed by my pride and delight in a father who could think of questions that were not in the quarterly, and his answer to his own question sent me back to the Bible to begin reading in a new and exciting way. It is this second kind of reading that so many people never learn to do.

But someone is sure to say, why should these stories be written in this careless way? Why must one first use his mind to think up questions and then work still harder to think up answers that could have been stated explicitly in the first place? And the answer is that the universal appeal of the Bible to all ages and all people lies in this very quality that we are considering. What does a child get from the story of Genesis 24? It is a success story of a person who had a difficult task to perform, who received unusual aid along the way, who came home with what he started out after. What happens to this same story when you ask a teenager, alive with adolescent dreams, what Rebekah thought about when she first agreed to make the long journey or when she first caught sight of Isaac walking in the fields in the evening? I recall that the pictures of this meeting adorned one of those big marriage certificates that ministers used to give to the newly married couple to frame and hang on the wall of their home, interesting proof of the way some persons read the story. And what of the still older person? Can you read the story today without remembering the succeeding stories of Isaac and Rebekah and wondering what happened to transform the charming and obedient maiden of chapter 24 into the energetic, scheming woman of chapter 27? The "still sad music of humanity" is in these early stories.

Just because the Bible stories are told objectively, the very small child can understand most of the events. As he grows in age and in intelligent and spiritual maturity, the story grows with him. It gives enough to satisfy him at every stage of his

The Family Counselor

Naomi Will **H. K. Zeller, Jr.** **Jesse Ziegler**

The Family Counselor welcomes letters of inquiry. They may be addressed: Family Life Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Dear Counselor:

We have been asked several times to make a loan of a sizable amount of money to near relatives; in one case to a close friend. It is always hard to know how to go about doing it; we do not like to seem hard to those who are near to us; but we do feel the need of protection. Would you care to suggest just how far it is right to go in dealing with people who are not strangers to us?

Willing but Puzzled.

Dear Friend:

Your question is certainly a puzzling one for many people who may be the holders of either small or large amounts of money. One might like to follow the advice of Polonius to Laertes in Shakespeare's Hamlet, "Neither a borrower nor a lender be." But there are times when this is directly in conflict with our feeling of Christian brotherliness and with the demands of loyalty and mutual help within the family. I am not prepared to say that you should lend or should not. There are certain bits of information that may be useful if you do.

Should there be a note? It may well be that the borrower's word is as good as a bond. Usually a note puts the loan on a more businesslike basis. It is easier to be quite easygoing about handling a note by the lender than to try to implement collection on a sort of "hand-out" loan. A note provides a record of agreement in case of death or change in family situation of either borrower or lender. A note probably helps to provide evidence with regard to income-tax records. The note can be for a definite period at the conclusion of which it should be paid or renewed. Or it can be a demand note and payments made at any time. Whether or not you arrange a note depends so much on whether you expect the money to be repaid or intend it as a gift finally.

Shall there be interest? Perhaps interest puts it on a more business like basis. When there is interest it is often at a nominal rate (3% or simply enough to replace the earning the money might have been bringing in elsewhere. Many such loans within a family are made without interest. Where parents make a loan and need the interest there seems nothing wrong with asking the "going rate."

You can get help from your bank in such matters. Often your bank will provide you with proper note forms. You can often arrange for payments on the note to be made to the bank which will credit the sum to your account after deducting a small handling charge.

Having said all this we should point out certain psychological advantages in a younger member of a family taking responsibility for going out and establishing credit on his own. A younger person learns something worth while in doing this and probably will establish businesslike habits. An older and more mature person does not wish to contribute to the dependence of the younger. And yet there are times when the kindly and generous and most helpful thing to do is to make a loan.

Cordially,

Jesse H. Ziegler

development, but it demands from him the active mind and the understanding heart at every stage. So no one outgrows the Bible. We are witnessing today a great demand for novels written with a Bible background, in which the novelist takes the outline of the Bible story and supplies incidents, feelings, reasons by the score. Sometimes the Bible story is strangely distorted; sometimes it is followed with a rather high degree of faithfulness. Why do not these stories supplant the Bible ones? Apart from any consideration of the inspiration of the Bible or the truthfulness of these later stories, it is obvious that they do not have an appeal for all ages, as do the Bible narratives. And it seems to me equally obvious that they are "dated"; the goldenhaired, tenderhearted heroines of Dickens and Thackeray are not more unmistakably Victorian than are the novels of these recent writers unmistakably twentieth century.

But the Bible stories remain timeless. They move slowly, in unhurried sentence style and with untroubled repetition. If we give ourselves to this quiet, deliberate movement, our hearts and minds have time to translate the objectivity of the storytelling into the highest truth that those hearts and minds are capable of receiving. The quaint phrases come alive. The hundredth time we read Genesis 24, we suddenly awake to that little description of Laban: "And it came to pass, when he saw the earring and bracelets upon his sister's hands, and when he heard the words . . ." *When he saw the earring and the bracelets!* There is little of what we learn of Laban in succeeding stories that is not told in that phrase. Perhaps the two hundredth time we stop at the words of Eliezer: "I being in the way, the Lord led me . . ." This phrase is altered in all the modern versions, and I seldom question their accuracy. But the quaint wording of the King James Version implies the Augustinian-Pelagian controversy centuries before it arose and a remarkably simple solution: Eliezer was in the way, and the Lord led him. Each had something to do with the happy outcome.

How does one learn to understand and love these early Old Testament narratives? By reading slowly, quietly, with every faculty of mind and heart alert to understand and to interpret. Kipling begins one of his stories, "In the High and Far-Off time, O Best Beloved . . ." and these stories belong to a "high and far-off time." But the insight into civilization which they give is not greater than the insight they give into our contemporary world. They remind us of lines from Bryant:

O there is not lost
One of Earth's charms! upon her bosom yet,
After the flight of untold centuries,
The freshness of her far beginning lies,
And yet shall lie.

The freshness of our far beginning lies on these early stories and, instead of trying to modernize them, we should learn to surrender ourselves to that charm.

Certainly the most important thing about these stories has not yet been said. Beyond the literary style which we have been trying to understand there lies, of course, one essential truth: these stories lead us directly and simply into the presence of God. He is always the chief character in every Bible story, and the Bible is his revelation to us of eternal truth. But we need not be apologetic about the way in which this revelation has come to us and we might well hesitate before we insist on trying to improve it. When the disciples asked why Jesus taught in parables, he quoted a prophecy: "By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive." The words of the Master Teacher himself demanded from his hearers the right attitude of mind and the thoughtful heart or they did not yield their truth. So do the early Old Testament narratives. And this same Teacher had another word for us: "Ask and it shall be given you; seek and ye shall find . . ." Never are those words more abundantly fulfilled than when the sincere reader goes seeking in his Bible.

We Pray for Peace

VERA EMMERT JOHANSEN

We pray for peace, dear God of love,
We seek to do thy will;
But deep within these hearts of ours
Lies hatred, cold and still.

We pray for peace, dear God of love,
Remove this shame and sin,
Replace it with a love like thine
As Christ shall dwell therein.

We pray for peace, dear God of love,
Forgive our selfish greed.
Remold our lives once more like thine
In thought and word and deed.

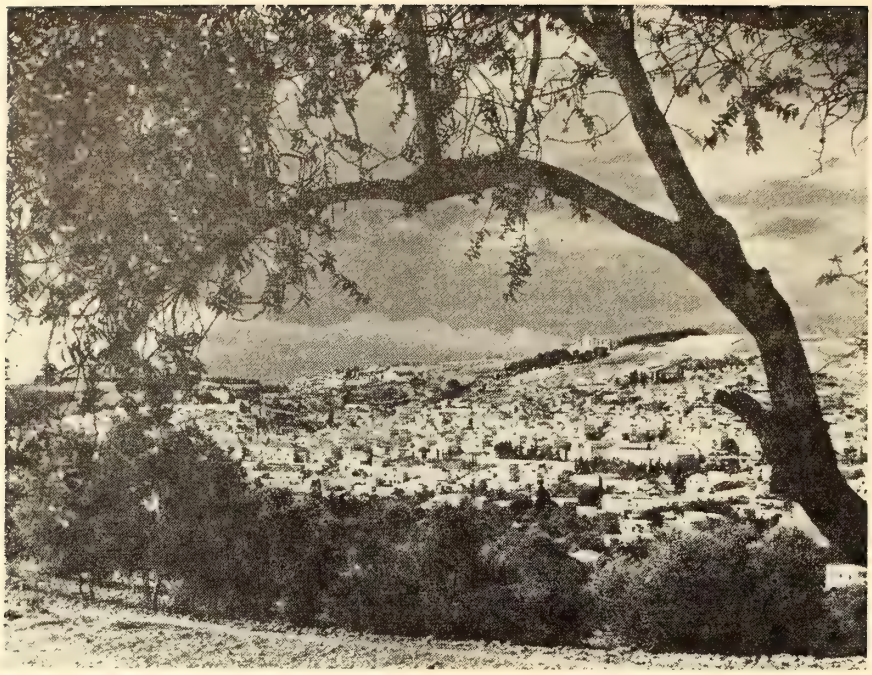
We pray for peace, dear God of love,
Unite our hearts as one,
That we may live in harmony
And hear thy words, "Well done."

And Yours?

Continued from page 7

cracked wide open. We shall never forget the struggles of our friend Ulrich, who stated at the beginning of camp that he was not a Christian but by the end of camp had come to agree that in Christ there was a powerful force for peace.

Yes, we believe that work camps provide a training experience in Christian living. We want our children to go to work camps. And yours?



Religious News Service

A general view of Nazareth of Galilee as it appears today

Farid Audeh, D.D.

Churches in the Islamic World

I BRING you greetings from the Holy Land, where I was brought up and served my Master. I was born not far away from Bethlehem, educated and ordained to the ministry in Jerusalem and served my Savior as pastor of Christ church in Nazareth and Cana of Galilee for nine years, and in Jaffa (the old Joppa) and Lydda and in Haifa (built on Mt. Carmel) and now I serve him in Beirut, Lebanon, which is one or two hours' drive from Sidon and Tyre.

The Near East is the birthplace of the three great monotheistic religions — Judaism, Christianity and Islam. Nowhere else in the world are these three religions brought into such close contact, competition and antagonism. The memory of the crusades has not yet faded from their minds.

The first problem that confronts the Christian churches in the Muslim world is the spirit of extreme, intensive, irritative and sometimes unhealthy nationalism. This is directed both against the influence of the strong nations of the West and against the threat of Soviet communism.

The nations of the Muslim world have been taught many high ideals of conduct by representatives of the West. Now the West appears to be acting contrary to these ideals.

One result of the consequent anti-Western feeling, and at the same time of the fear of Communist influence, is a tendency to turn back to Islam as a center of nationalistic enthusiasm. A result of these present forces in the Muslim world is the widespread danger of increasing restrictions upon Christian missionary work.

Then comes communism as a third problem. From practically every area throughout the Middle East there is evidence that communism is very active. Though not operating openly, supporters of communism take advantage of the growth of nationalism and the economic inequities in society to promote their doctrine among the poor and underprivileged. They emphasize two points in the Muslim world; universal peace, and anti-imperialism, and blame the Western nations for imperialism and wars. Missions are sometimes looked upon as agents of Western imperialism.

The formation of Israel adds to the already too many problems of the Middle East. It has created great turmoil throughout all the Muslim world in general and the Arab world in particular, and created a state of war between the Arab countries and Israel since 1948. Christian churches and missions suffered and are still suffering a great deal, owing to the fact that Israel was and still is being supported by the big Christian states, so much so that foreign missions were at one time at the verge of extinction.

A World Council Assembly address by the president of the Supreme Council of the Evangelical Churches in Syria

One of the results of the ormation of the state of Israel vas the refugee problem: 875 housand Arabs, of whom 100 housand are Christians, were orced to forsake their homes nd homeland and find refuge n the neighboring countries. 'or the last six years, most of hem have been in camps, homeess, helpless, hopeless, penniless nd full of bitterness. The great nass of human misery in the efugee area cries out for the lemonstration of the gospel in ›ractice.

The Beirut Conference, held n May 1951, met for this quesion and brought church and nission leaders together under he auspices of the World Counil of Churches and the Internaional Missionary Council. That neeting helped in making it lear to the Christians and non-Christians of that area that the hurches of the West are not at ne with the states of the West n the injustice done to the 'alestinian refugees.

So we see that today nationalsm, Mohammedanism, Zionism nd communism—all these rival hilosophies—are competing to hape the future of the Middle East. But where is Christianity? Why is it dormant? Christianity as in these days the greatest pportunity to come to the ront with its great evangelistic nesssage of the salvation of nan and the regeneration of ociety.

The attitudes of most of the Muslim states toward foreign nissions or national churches is nainly determined by factors nd forces that are outside the ife of these Christian bodies—uch as relation with foreign overnments, the type of nationlism prevailing in that country nd the degree of respect for nternational standards of funlamental rights and human reedoms. I will give a brief ccount of new developments uring the postwar years.

In *Syria* there is a strong nationalistic feeling which creates sensitiveness about any form of foreign domination or of intervention in the internal affairs of the state. There is suspicion of all foreign missions and their schools. Several such schools were closed.

Regarding the constitution, there was an attempt to make Islam the religion of the state. But the courageous protest and opposition of Syrian Christians assembled in a conference forced the government to amend it by making Islam the religion of the president of the republic. No conversion to the Christian faith is yet officially recognized.

The Evangelical Church in Syria is a recognized community under "the Supreme Council of the Evangelical Churches in Syria and Lebanon."

Lebanon enjoys more religious freedom than any other country in the Middle East. The bare majority of the population is Christian. It is considered to be a refuge for the Christians of the Near East. The Muslims are trying their best to make Lebanon a Muslim state like the rest of the countries of the Middle East. A pamphlet was recently issued in English by some Muslim leaders, entitled Moslem Lebanon Today, in which they tried to explain how the Muslim population in Lebanon is being unjustly treated and tried to prove that they are the majority, and that Lebanon should be a Muslim state. They appealed to Islamic nations to restore Muslim right in Lebanon by force, if necessary. Christians, on the other hand, are very firm in keeping Lebanon Christian, at whatever cost.



Religious News Service

A little boy threshes grain at a farm village in Palestine where, according to tradition, once stood the palace of Ahab

A book written by two eminent Muslim leaders in Lebanon, appeared last year entitled Imperialism and Missions. They tried to explain that the aim of the foreign missions in the Muslim world was imperialistic, to serve the objectives of the imperialism of the Western powers.

Iran. The overthrow of Dr. Musadegh's government in August 1953 has resulted in a changed attitude towards Britain and the oil question. With the easing of the international situation has come an easing of the position of foreign missions, especially the British. Hospitals that had been ordered to close have been permitted to reopen. But missionaries outside Iran, including the Anglican bishop, have not been able to secure visas to return.

Still, all recent governments have followed a policy of strengthening Islam. No conversion to the Christian faith is officially recognized. The Church Council of Iran has appointed a committee to examine the question of securing rights for converts. Meanwhile, both the Orthodox and Protestant churches continue their programs of worship and church activities as before. The regulation still operates that the heads of all churches should be

natural born citizens of Iran.

Israel. The Arab minority in Israel feels that it is not wanted. The government's aim is the creation of a Jewish state with a Jewish culture, motivated by Zionist ideas. Christian Arabs, like others have suffered the loss of their land by the law regarding absentees' property, and by the law concerning land expropriation. The Evangelical Episcopal Church has experienced great difficulty in establishing a legal title to its property, as it has never been recognized, even under the Mandate, as a separate community, and the pastors in whose names the property was registered have died or left the country. Christians in two Greek Catholic and one Maronite villages were obliged, because of security measures, to leave their homes and reside elsewhere, and the restrictions imposed by military administration are not only irksome but create economic hardship.

Attempts by leaders of the Christian church to persuade the government to modify its policy towards the Arab minority have not met with success, and many Arab Christians are leaving the country because they feel there is no future for them in Israel.

While the government does not interfere in the internal affairs of the churches, it does not give their educational and social services the same assistance that it provides to similar Jewish institutions.

There has been considerable agitation against the work of foreign missions in Israel on the ground that pressure is being put on Jewish children in their schools to induce them to become Christians. There is talk of legislation against foreign schools and against evangelistic work among Jews.

The economic and social disabilities directed against Hebrew Christians are very serious. Foreign missionaries in Israel are given a temporary permit only and difficulties balk any attempts to secure visas for new missionaries.

Egypt. The Society of Muslim Brotherhood works hard to strengthen Islam not only in Egypt, but all over the Muslim World and makes Muslims more fanatical.

Requests for erecting non-Muslim places of worship frequently have been ignored in the past. But now under the new regime, the Minister of the Interior has ordered that permits be granted to the various Christian groups in provincial towns.

Under the old regime Rev. I. Said erected in the heart of Cairo the largest Evangelical church in Egypt with a high tower on which stands a cross. The government asked him to pull down the tower and the cross. On refusing to do so, the government built in front of the church the largest building in Cairo to hide the church and the cross. But even in this act Rev. Said sees God working. Thousands of the government officers who work in that building hear Christian hymns and a few hundred of them come down to the worship service to listen to the gospel message.

Courses in Christianity are being introduced in the government schools of Muslim Egypt. These courses in Bible and Christian ethics taught by regular government-paid instructors are a step taken by Naguib's regime to eliminate religious discrimination. The curriculum and texts have been prepared by a committee of Coptic Orthodox and Evangelical churchmen.

The committee of liaison between the Christian communities has been active during the past year in a number of matters affecting the status in Egypt of non-Muslim minorities. Great interest has been taken in the drafting of a new constitution and the committee has received a memorandum urging the disestablishment of Islam and that as in Syria, the Sharia should be one of the sources of law, but not the sole source.

Once more Christians in Egypt are asking that permission be given for Christian broadcasting for at least one hour a week.



Religious News Service

A baptismal service in the River Jordan

Turkey. The disestablishment of Islam remains the base of Turkey's religious policy, but the restrictions imposed on Islamic institutions and practices have now been relaxed, with consequent benefit to Christian organizations as well.

Government representatives attended the opening by the Armenian Church of a theological school in Uskudar and permission has been given to one of the Protestant Armenian churches in Istanbul to complete a building which has been left unfinished since the first World War through lack of funds.

Sudan. In the Sudan and on the Gold Coast Islam is spreading through the Muslim Missionary Society, "Al Ahmadyia," and there is a considerable concern expressed that steps should be taken to strengthen the Christian work in these areas. The people are so eager for schools and the Muslims are capitalizing on this great interest by establishing schools.

The consequences for the Christian church of the revolutionary changes which are now taking place in the political structure of the Sudan have not yet been fully revealed. The governor-general's speech at the opening of parliament promised the safeguarding of the rights and freedoms of the individual as laid down in the self-government statute and the protection of foreigners and their rights.

Six of the men who won senate seats during the Sudan's first elections last December are Christians, as are twelve of the ninety-six representatives in the lower house. All the Christian legislators are converts from pagan tribes in Southern Sudan.

Until now under joint British and Egyptian rule, the Sudan is to decide within three years whether to set itself up as an independent republic or link itself with Egypt.

Iraq and the Persian Gulf. For the first time in history, the Evangelical Christians of Iraq and the Persian Gulf met at a conference. It was held in Basrah, Iraq, last February, and was attended by representatives of at least twelve churches.

From Muscat and Mousul, Kwait, Baghdad and Bahrain they converged on Basrah, the Venice of the East, by ship and plane, by car and train. From every Evangelical church of Iran, from families that have been Christians since the age of the apostles and their church in Babylon, and from little groups of Christian fellowships of lonely, youthful converts—all the Evangelical Christians were represented at this historic conference of fellowship and unity in Christ Jesus.

One of the outstanding features of the Basrah conference was the fact that it was led entirely by Arab Christians. An elder in the Basrah church was chairman. It was most thrilling to see the delegates with a bright silver label pin engraved with a lighthouse representing the theme of the conference: Jesus Christ, the Light of the World.

It is with this background that the importance, objective, method and glory of the missionary movement in the Muslim world could clearly be understood and appreciated. It was an attempt to win the birthplace of the Savior of the world and the peoples of the Middle East, not with the sword, but with the cross—the emblem of love, sacrifice and service.

Alongside these aspirations and longings for the building of Christ's kingdom in his homeland, may we be reminded of the words carved in Greek on the side of the great mosque in Damascus, which still stand as silent evidence, from the time it was a Christian church, for fifteen centuries, to declare: "Thy kingdom, O Christ, is an everlasting kingdom, and thy dominion endureth throughout all generations."

The Way of Peace

Continued from page 4

Bernard." A crusade is unholy even if you put a cross on the banner and put a cross on your breast and put on your belt the words, "God with us," as was done in the time of Adolf Hitler as well as in the time of the Prussian kings.

Today we are getting a second lesson on this point and I pray that we really learn this lesson once for all. There is only one "crusade," and that is the way of Jesus from Gethsemane to the palace of Pilate and Herod and to the court of the high priest, and from there to Calvary, carrying his cross. That is the crusade. We Christians are called upon to follow in this crusade and in no other, because every other crusade is not of him but is from a different source. We may think we do good in making these "crusades," but we do not.

Christians met in Evanston last summer to think of Christian hope. There is no Christian hope in a crusade. There is no Christian hope in retaliation or in inflicting force on other people. There is no promise of God for doing this, there is no hope in doing this, but there is a hope in following Christ. That means in offering peace even by means of your own suffering.

The Christian hope is in following Christ on this way of offering peace even where you have to suffer for this offering. It is better to endure bad things and bad treatment than to impose bad things and bad treatment on anybody else. That is the way of Christ. "Whoever will follow me and take up his cross and really follow me." Not as we have been accustomed—taking the cross only when we can not avoid it—but deliberately following: this is the way of

Continued on page 18

KINGDOM GLEANINGS

Glen Rohrer of 3435 W. Van Buren St., Chicago 24, Ill., is interested in securing a used opaque projector. If anyone has one he would sell please write Bro. Rohrer at the address given.

Reading church, Pa., will broadcast its morning worship services each Sunday during December, from 11:00 a.m. to 12:00 m., over station WHUM (1240). The ill and others who cannot attend church are invited to tune in.

The 1954 leaflet, Christmas Worship in the Home, is available from the General Brotherhood Board, Attention: Home and Family Life Department, 22 S. State St., Elgin, Ill. The price is 30 cents per dozen; $2 per hundred.

Fifteen couples comprising the stewardship committee of the Eglon congregation, W. Va., unanimously dedicated themselves to give at least the tithe of personal income for kingdom work as the first step in their planning for the every-member financial canvass.

Southern Ohio voted in its recent district conference to assume a new Brotherhood Fund goal of $108,333.33 for the current year. This sum, $8,333.33 above last year's goal, is sufficient to meet all financial needs of the Brotherhood program for the entire month of February.

Women's work groups in Denver, Colo., and McPherson, Kansas, have sent a half-dozen copies each of their program booklets for 1954-55 to the women's work department at Elgin to be shared with other churches. Women's work would appreciate having copies of the yearbooks of other groups also.

Linville Creek church, near Broadway, Va., was destroyed by fire early Sunday morning, Nov. 7. The origin of the fire, which left only the brick corners and a few pillars standing, was unknown. The church was built in 1917 with the religious education addition constructed six years ago. The loss was partly covered by insurance.

H. H. Nye, professor of history emeritus of Juniata College, died Nov. 7 at Huntingdon, Pa. An active minister in the church since 1917, Bro. Nye had served as part-time pastor of six churches and elder of seven and as a member of the General Mission Board. He had taught at Elizabethtown College before coming to Juniata in 1930.

Representing the Church of the Brethren at the Third Assembly of the National Council of Churches to be held in Boston, Mass., Nov. 28—Dec. 2, will be Burton Metzler and R. E. Mohler of McPherson, Kansas, A. Stauffer Curry of Washington, D. C., Mrs. Sarah Halladay of North Manchester, Ind., J. Henry Long of Elgin, Ill., and DeWitt L. Miller of Hagerstown, Md. Since four of the Annual Conference appointees to this assembly were not able to serve, the last four individuals named above were appointed by the Conference officers.

The article, The Way of Peace, which appears in this issue on page 3, was an address given by Martin Niemoeller at a meeting of delegates to the World Council Assembly at Evanston and other persons, sponsored by the Church Peace Union. We are happy to be able to carry this statement of the pacifist position of a great German churchman.

Thy Kingdom Come, the first in a new series of weekly radio programs, designed to bring the great music of the church into the homes of the American public, had its premiere on Nov. 20, at 6:30 p.m., over the NBC network. The show features a seventeen-piece brass ensemble together with a fourteen-voice mixed chorus. The program narrator is the actor-singer, Ray Middleton. There is no sermon, only the music and Scripture.

Anniversary

Schuylkill congregation, all-day meeting, Sunday, Nov. 28, in observance of the thirty-seventh anniversary of the Big Dam church.

Licensed to the Ministry

Max Loxley, in the Castine church, Ohio.

Ronald Lutz, in the Springfield church, Northeastern Ohio.

Bible Readings for the Week

Nov.	28	John 1:1-34
	29	Psa. 37
	30	Psa. 46
Dec.	1	Psa. 51
	2	Psa. 91
	3	Psa. 103
	4	Psa. 121

Change of Address

Elvis Cayford, to Garkida, via Jos, Nigeria, W. Africa.

The mission stations in Africa which had Damaturu in the address now omit it. Please note the correct address; all are in Nigeria, W. Africa.

Garkida, via Jos.
Marama, P.O. Biu, via Jos.
Wandali, P.O. Biu, via Jos.
Waka Training School, P.O. Biu, via Jos.
Shafa, P.O. Biu, via Jos.

Report of Board Meetings

Twenty-four members of the General Brotherhood Board met in Elgin, Nov. 8-11 for their regular fall sessions. The only member who was unable to attend was Rufus Bucher. A Stauffer Curry, moderator, attended and participated in Board sessions. Members attending for the first time were Russell Bollinger, assigned to the Christian Education Commission, James Elrod, assigned to the same commission, and Guy Wampler, who serves on the Brethren Service Commission. R. W. Schlosser returned to the Board after a period of some years and now serves as a member of the Finance Commission.

This was the session at which reports of various staff members were received and their programs discussed. Considerable attention was given to the financial report for the year which indicated that the Brotherhood fi-

Brotherhood Theme: Seek First His Kingdom

ances were in a healthy condition. Appreciation was xpressed for the report of the Brotherhood Fund secre- ry which indicated an increase in receipts during the scal year ending Sept. 30, 1954. On the recommenda- on of the Finance Commission an amount in excess $33,000 of unused funds was added to the Board's rplus account.

The Board recognized the approaching 250th anni- ersary of the founding of the Church. In response an assignment from Annual Conference, the Board ppointed a committee to make special plans for the bservance of this important anniversary. Members of e committee are Paul H. Bowman, chairman, Norman Baugher, William Willoughby, B. F. Waltz, Nevin A. ick, Donald Rowe and DeWitt L. Miller.

Special attention was given to an appeal from the orld Council of Churches asking for united effort on e part of church leaders and government leaders in e interest of relieving international tensions. The oard endorsed the World Council appeal and suggested at the Brethren Service Commission should be free to in with other representative leaders in making this ppeal known to national government officials.

The Board accepted the resignation of Dessie Miller, rector of children's work, effective March 1, and also e resignation of Edward K. Ziegler as director of vangelism, effective Aug. 31. Special recognition was ven to the services of Anetta Mow, who recently re- ed as director of missionary education. As soon as ese and other staff positions have been filled, an- ouncement will be made through the pages of the ospel Messenger.

Approval was given to a statement on racial inte- ation prepared by the Brethren Service Commission hich contained ten suggestions for methods of support- g and encouraging racial integration. These will be lled to the attention of church leaders and imple- ented under the direction of the Brethren Service ommission staff.

The Board voted to reaffirm a previous action, ap- oving a Brethren village rehabilitation project in orea. Plans for financing this project which would ean sending a team of four workers to Korea were cepted by the Board. The village work will be done co-operation with the United Nations Korean Re- nstruction Administration.

The Board also approved a statement urging that urches take more initiative in resettling refugees who n be admitted to this country under the Refugee Act 1953.

The Board recommended the appointment of Miss is Neff of Goshen, Ind., as a missionary to Nigeria. pecial consideration was given to missionary allow- ces and the Board voted to grant an increase of ten r cent in these allowances.

Missionaries in attendance at Board sessions were arence and Lucile Heckman, Clara Myer, Gladys yer, Sara Shisler, Irven Stern and Goldie Swartz.

The Foreign Mission Commission approved the ap- intment of Irven and Patricia Stern to Nigeria. The erns had originally been appointed to India but were nied visas by the Indian government.

At the close of the Board sessions expressions of greet- g to Brethren in Nigeria were entrusted to Norman augher, general secretary, who left Elgin on Nov. 13 join Leland Brubaker in the deputation to Africa. It was also announced that Dr. and Mrs. Vernon Kinzie, in connection with their vacation trip to Ecuador at this time, will visit Brethren mission projects.

Meeting of the Pension Board

The board considered the action of Congress affording inclusion of ministers in the Federal Old Age and Survivors' Insurance plan on a self-employment basis. The board went on record encouraging ministers to elect social security coverage.

The board also adopted an amendment to be ratified by Conference providing that ministers unable to make full payment into both pension plan and social security accounts may reduce payment to the former from the established 4% to 3%, 2%, or not less than 1%. This provision is conditioned on full payment of the 6% contribution to the minister's pension account by the congregation or the employing agency.

The Church Calendar

November 28

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson: In Time of Trouble. Psalms 46; 142. Memory Selection:

God is our refuge and strength,
a very present help in trouble. Psa. 46:1 (R.S.V.)

CBYF Topic: Missions on Your Doorstep

Nov. 28 Conference of Brethren, Mennonites, Schwenkfelders and Friends, Eden Mennonite church, Schwenksville, Pa.

Dec. 12 Universal Bible Sunday

Dec. 19 Christmas World-wide Mission Offering

Dec. 25 Christmas

Dec. 27-31 Regional recreation laboratory, Manchester College, Ind.

Dec. 27-31 Regional recreation and camping laboratory, La Verne College, Calif.

Dec. 27—Jan. 1 Regional recreation laboratory, Brethren Service Center, New Windsor, Md.

Love Feasts

Indiana	Pennsylvania
Nov. 28, 7:30 pm, Pleasant Hill	Dec. 5, 6:30 pm, Shamokin
Dec. 13, Walnut	

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. Homer Kiracofe of Plymouth, Ind., in the Goshen City church, Ind., Nov. 28—Dec. 5.

Bro. Roy Teach of New Carlisle, Ohio, in the Red River church, Ohio, Nov. 28—Dec. 5.

Gains for the Kingdom

Two baptized in the Terra Alta church, W. Va. **Five** baptized and one reconsecrated in the St. Paul church, Va. **Ten** baptized and one received by letter in the Boones Mill church, Va. **Seven** baptized in the Troutville church, Va. **Four** baptized in the Manor church, Md. **Seven** baptized and one received by letter in the Bassett church, Va.

Eight baptized, two received by letter and one received by former baptism in the Conewago church, Pa. **Two** baptized and one received by letter in the Mountville church, Pa. **Four** baptized and one received by letter in the Somerset church, Pa. **Two** baptized and one received by letter in the Lower Claar church, Pa.

Seven received by letter in the Freeport church, Ill. **Four** baptized in the East Chippewa church, Ohio. **Four** baptized and one received by letter in the Logansport church, Ind. **Thirteen** baptized and one received by letter in the Olivet church, Ohio. **Twenty** baptized and six received by letter in the West Alexandria church, Ohio. **Four** baptized in the Marion church, Ohio.

Twenty baptized, eight received by letter and two received by former baptism in the Covington church, Wash.

The Way of Peace

Continued from page 15

hope. To follow Christ really means to meet Christ when he comes. We will not meet him, we shall miss him, if we are not willing to follow him.

That is the only message I have—a conviction I learned not so early in my life. I have been blamed for changing my convictions so often in my life. I was a professional officer in the first world war. Even when I quit the service in 1920 and went into the ministry I did not become a pacifist and speak out against war. I confess that I thought it was one of the very good deeds of Hitler that he gave the German nation an army again in 1935—as late as that even! But I have learned better in later years, and I think I have learned better even in the last two years, and now I am nearly sixty-three and I think it will be the case that God will go on teaching me lessons. It is not a sign of bad character when you change your mind, but it is a sign of good character if you change your conviction when you are convinced that you are wrong. That is the lesson that as Christians and Christian churches we have to learn today, that we shall have to change our minds in many, many things.

Second Conversion

I recall the time when I knew that something had happened to me. Usually I call it my second conversion. In the concentration camp one of those black-uniformed men came into my cell every day to put my meal before me. Usually I did not look at this man, and I felt relief when he was out of the cell again, and I thought, "He is a son of the devil. I have nothing to do with him, and I have no responsibility for him. Nobody can help him."

It took God a very long time to teach me a lesson. It was only after more than four years of imprisonment that it dawned upon me that this black-uniformed man coming into my cell with whom I did not want to have any relations, nevertheless was one for whom Christ had died and that I really could not firmly believe and rely upon the fact that Christ had died for me if I refused to acknowledge that Christ had died for him also. Ever since I came to know this, I have learned a good deal and you understand that if you are convinced of such a truth you have to change your mind, even if, like Nicodemus, you have in the meantime become quite an old man.

You have to learn your lesson and you have to be reborn. It is, after all, not too much that you have changed your conviction. No, your conviction, your newly given conviction, it has changed and will change you. The Lord will change you and in this being changed by the Lord in the direction of his teaching and of his action is our real hope. This possibility of being changed in the direction of Christ's will for us is the hope not only for the individual but this is the hope for mankind.

"Blessed are the peacemakers." They are really blessed here and now, in this world. We have to strive for peace and to do so we have to follow Christ and his counsel and his example. And we may rely upon him. He never has disappointed anybody who has really and with conviction put his trust in him.

High Prices

Bert G. Richardson

WE ARE living in a time of high prices. Today a new car is sold for about three times as much as it cost in 1939 and the dollar is worth only about one half of its value. Yet no matter how high may be the price of an item in dollars and cents, we neve pay the total cost. Modern highwa cost a million dollars per mile, bu each mile of construction require also a life. We have many iten that bring luxury and comfort t the common life, but every minin and industrial center has its quot of workers who have become "ver old very young" in part paymer for these comforts. Yes, we pa for the goods in cash, but othe pay in sweat, blood and lives.

Most of us have been told abou the cost of another commodity, th gospel. Pleas for funds and budget come into our home to tell us ho much it is going to cost to continu to tell the "old, old story" in th local community and four or fiv continents around the world, an the price is going up. This because we find new places t spread the gospel, new technique with which to work and, also, area of high prices. The cost is quit high as compared to ten or fiftee years ago. However, before w become overwhelmed by the pric we are asked to pay, let us conside some prices that have been paic

There is a new highway i Mitchell County from Bakersvill to the top of Roan Mountain whic has made the trip to Johnson Cit and other parts of Tennessee easie for the motorist, but it cost th life of an outstanding member c the Church of the Brethren of th Mitchell County area, and that a cost that could not be paid b the taxpayers.

The beautiful Blue Ridge Park way winds through a rock cliff nea Doughton Park in Alleghany Cour ty. Its cost of construction for few hundred yards would b reckoned in millions of dollars an now tourists from all parts of th world come to marvel at its beaut and at the engineering feat, bu there is a family living near by almost in the shadow of the Ic Rock, that paid in terms of th life of a son, a price not appropri ated by Congress.

There is another item of expens which is reckoned neither in term of money nor human sacrifice. W have the gospel only because of price paid on Calvary's hill som 1900 years ago. When we start t compute what it is costing us t help spread the gospel, let us neve forget that what we can do t spread a message of peace on eart and goodwill toward men was mad possible only because of the price He paid "not with silver and gold, but with his precious blood.

News and Comment From Around the World

Churches Urged to Fight Delinquency

"The church is the greatest insurance against juvenile delinquency that we have," said Circuit Judge Julius H. Miner in speaking to Chicago ministers. He said that millions of criminals are victims of spiritual starvation and he pointed out that eighty-five per cent of the defendants who appear before him are not churchgoers. He said that many nations have recovered from economic depressions, but none has survived moral disintegration.

Catholic Ruralists Ask Subsidies for Farmers

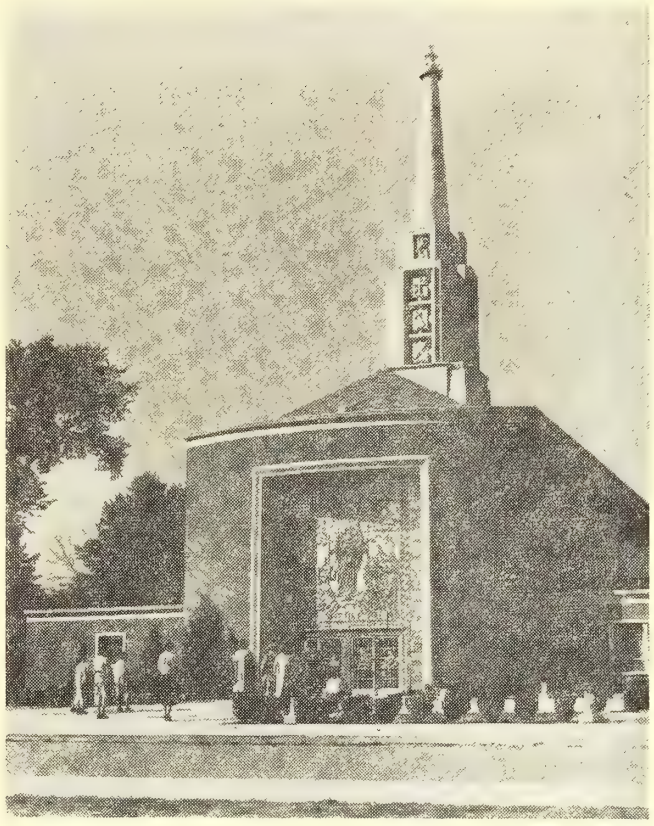
Direct subsidies to farmers, rather than price supports, were recommended by the board of directors of the National Catholic Rural Life Conference as a workable way to offset lower farm income. In other resolutions the board of directors criticized high tariff barriers to international trade. The Catholic ruralists also urged greater efforts, especially in rural areas, to obtain assurances of homes and jobs for refugees who want to come to this country.

Reports New Christian Expansion in Korea

South Korea is on the threshold of a new era in Christian expansion as a result of the recent war with the Communists, according to Methodist Bishop H. J. Lew. He told newsmen, "We are building many churches, but the people are turning to Christianity in such numbers that we cannot build fast enough." He said that there is not one church building in his country that does not need repair.

Church Women to Pledge for Peace

Some 10,000,000 Christian women were expected to pledge themselves to the cause of world peace at special observances on Nov. 5 marking the eleventh annual World Community Day. The day is sponsored by United Church Women, lay women's organization of the National Council of Churches. The churchwomen also contributed gifts of household supplies, blankets, clothing and cash to be sent as "Parcels for Peace" to the homeless and destitute in Palestine, Germany, Greece, Hong Kong, Korea, Italy and France.



New Westminster Presbyterian church at Detroit, Michigan, incorporates many religious symbols throughout its outside walls and stained glass windows. A large design in gold above the entrance doors shows Christ inviting all to "Come Unto Me." On the four doors are symbols of praise, prayer, preaching and thanksgiving

Religious News Service

Methodists Dedicate Capitol Hill Chapel

The first chapel to be available for public use on Capitol Hill was dedicated recently in the presence of high government officials. It is located in the Methodist Building, opposite the Capitol building and across the street from the United States Supreme Court. Officials of the Methodist Board of Temperance, which sponsored the chapel, said that it will be open to groups of all Protestant denominations who visit the Capitol Hill area. Nondenominational services will be held each Wednesday noon for persons who work in Capitol offices, the Supreme Court and the Library of Congress.

Shortage of Pastors in East Zone of Germany

There is a serious shortage of pastors for churches in the Soviet Zone of Germany, according to Dr. Guenther Jacob, a Protestant church leader there. Almost a third of all pastoral offices in the Soviet Zone have no incumbent. The churches in East Germany have sought to cope with the situation by admitting laymen without theological training to the pastoral office. East German leaders have appealed to West German theology students to come to the Soviet Zone and help them so that their parishes will not be left without pastoral care. Dr. Jacob also denounced the new marriage and family draft law prepared by the East German government. He said that it would destroy marriage and family and force parents to allow their children to be brought up in Marxist schools and Communist youth organizations.

Sees Christianity on the March Through Laymen

Dr. Elton Trueblood, chief of religious information for the United States Information Agency, says that the sense of religious responsibility among laymen is resulting in a revolutionary new vitality in the church. He said that the Christian witness is appearing in new ways primarily through vocation commitment and stewardship. He said, "We are living in one of the great times of the Christian faith. We know that this is true in spite of all the darkness on the horizon. Ten thousand years from now our children's children may look back and may be thankful for the Christian advances made in this time of strain and danger."

From the National Council on Family Relations Conference



Today widespread attention is being focused on the family as being a strategic stronghold of the greatest resources of our civilization

Clark and Clark

Vernon Miller

THE unseen spiritual reality of religious faith can alter the total relationship within families. We have often taken families for granted—assuming they were just the people we live with. Today widespread attention is being focused on the family as being a strategic stronghold of the greatest resources of our civilization.

July 7-10, 1954, some 400 leaders from across the nation gathered at Mills College, Oakland, Calif., for the annual conference of the National Council of Family Relations. As representative of our denominational department of home and family life, there were several impressions which came to me.

(1) It was surprising to discover the wide range of groups and professions who are genuinely concerned about family living today. There are many active programs of education for better family living and remedial helps to restore threatened family relations. These activities are carried on by communities, private agencies and endowed funds, educators at the elementary, secondary, college and graduate level; the medical and psychiatric professions; psychologists and marriage counselors; state and county extension departments; social workers and welfare agencies; the churches and Christian education workers. As we of the churches look at the challenge of modern living to family life values, we need to recognize that there are many sources of co-operation around us.

(2) The second observation is that there are revolutionary changes constantly taking place in modern living. These changes need to be recognized. These changes are not necessarily deteriorating the values of good family living. Many of them present golden opportunities to increase the relationships of family living and of Christian faith. Examples of these are: (a) The decentralized suburban living. The natural desire for this is producing change much more rapidly than any fear of H bombs. (b) The almost unbelievable expansion of merchandising to bring packaged products and services to where people live. (c) The changing concepts of the roles of men, women and children in the modern family. (As one indication of this shift the style of dress is significant. Last year for the first time in history of the United States more men's sport shirts were sold than dress shirts. Men's clothing is more colorful and floppy while women wear more slacks and jeans.) (d) The high mobility of families even around the world under basis of interdependence of trade and commerce, political and military, social and educational institutions. (e) The greater amounts of leisure time for adults. (f) The growing complexity of adult interests. (g) The development of the American house as a center of entertaining and activity.

(3) The forces working for a better society must work through families. Families are the most powerful molders of character.

(4) There is an eager interest on the part of adults, youth and children to know more about better family living. Creative guidance in this area will receive enthusiastic support.

(5) In the past a major effort in the realm of family life has been through treatment and counseling to restore badly strained and broken family relationships. The greatest emphasis today is in the area of family life education to aid in establishing families which will from the beginning, be on a solid basis and will be able to withstand the strains of life without break-up. Premarriage courses in colleges and parent education classes can do much at this point.

The Protestant faith, in particular, has a challenge to give. With its freedom of spirit, discipline of purity, its family democracy and parental respect, it avoids the problems of authoritarian paternalism. Yet, its very freedom will be lost unless creative discipline does not channel energies to the values we prize.

The author, pastor at Fresno, Calif., attended the annual meeting of the National Council on Family Relations as the official representative for the family life department of the Church of the Brethren.

A Pastor Ponders: Why Losses in City-ward Migration

FOR some time I have been wondering just why so many members of the Church of the Brethren when moving to the city fail to hunt up their own denomination, present their letters of membership at once and go right to work and worship just as if they had not moved. I do not propose to have an answer to all the phases of this question, but I have a solution to one or two excuses which I have heard.

First of all, as to members not knowing there is a congregation of the Church of the Brethren in their prospective home, this can be ascertained from members in their home congregation, from friends in the new location perhaps, and most certainly from their own pastor who can consult the Yearbook. Failing in these sources of inquiry, one is always welcome to write to the General Brotherhood Board office at Elgin, Ill.

I know one man who six months before coming to Cincinnati knew exactly where the church plant was located, the pastor's name and how to find the church from his prospective new home.

Let me say here that the Church of the Brethren in Cincinnati is the First Church of the Brethren here. It is THE Church of the Brethren for the Greater Cincinnati area, the closest other congregation is in Constance, Kentucky, about fifteen miles away. Other congregations are approximately thirty miles to the north. So this congregation serves a wide and densely populated area.

It is true that many people on moving to a new location do not know how to find another person or institution in the new community. In the city of Cincinnati, many churches are not listed under the heading of "Churches" in the telephone directory because of a ruling by the telephone company; however, these same denominations are listed in the yellow pages of the phone directory under the heading of "Clergymen." Thus one does not even need to know the address or the name of the pastor. He may also call the operator and ask for "information." Telephone operators are courteous and always endeavor to be helpful, even on seemingly trivial matters. Usually, in most communities, there is a local council of churches, a post office, a Y.M.C.A. and/or a Y.W.C.A, a police and fire department, where information may be secured. A city directory, which lists every person and establishment and address, etc., can ordinarily be found in any drugstore or department store. Also, there usually is some kind of a newspaper in every American community. The editors of these papers can be very helpful, too, in locating people and institutions.

Now considering all these sources of information available to strangers in a strange place, one is made to wonder and marvel that people confess to living in a community and not learning of the existence of a congregation of their own faith for even as long as ten years!

The Church of the Brethren in Cincinnati welcomes students and workers coming from anywhere in the Brotherhood to this vicinity for school work or to make a livelihood. They will find that this is a growing, spiritually minded and friendly congregation.

The pastor greatly appreciates the information sent out by the Fellowship of Nonresident Members, even though it is usually six months or so late news. He greatly appreciates the co-operation of parents and pastors in sending him the names and addresses of people coming to this area. He drops everything else and starts making those contacts as soon as the information is received.

There is much work to be done in this city for the Lord, and the local congregation of the Church of the Brethren needs the help of all the members who come here, even for a short stay. We feel they should bring along their letters of membership and present them at the very first service they attend — the very first Sunday they are in town. Thus, they will get off on the right foot, they will have an anchor, a church home, in this hurried busy whirl of city life. — Dan L. Blickenstaff, Cincinnati, Ohio.



The women's work group of the Astoria, Ill., Church of the Brethren was a very busy group during the month of October. They made a little over three hundred gallons of apple butter which they sold.

The activity began in the evening with an apple peeling in the church basement when about forty men, women and children met to prepare the apple snitz for the morrow's cooking which was done in the yard back of the church.

The fires were started about five o'clock in the morning and the cider was put on to boil. There were usually twenty-five or thirty ladies to help each day and one or two men to help with the heavy work. The wood was donated by a church family which operates a sawmill.

Dinner was served in the church basement. The dessert was apple crunch, for which several of our ladies are famous.

It was late afternoon when the butter was done. Then came the most activity of the day for many brought their jars and helped to can the butter.

About 25 bushels of apples, 135 gallons of cider and approximately 125 pounds of sugar went into each day's cooking. The apples were purchased from a local fruit farm and were delivered at the church. Two evenings after school, the CBYF of our church picked up apples for cider, thereby adding to their treasury.

The apple butter cooking is traditional with the women's work of the Astoria church, as it has been done for several decades when apples were available. Many who used to advise and manage the work have passed on to their heavenly home, but the younger ladies gradually take over, grow old themselves and their places are taken by others. We hope that the butter making can be continued for many years as the fellowship is enjoyed by all who help. The community also appreciates it.

—Mrs. Jesse Wherley

Summer Service

UNITED STATES

Community Service

BALTIMORE, MD.

Dates: June 20—Aug. 20.

Project: Working as a part of a city-wide slum clearance program in a community which is largely Negro. Work in bringing homes to a minimum standard of city codes. Working with children in recreation, arts and crafts and religious instruction. Group will share housekeeping duties.

Number: 8 to 10 mature young people.

Cost: $30. Some scholarship aid available.

EASTERN REGIONAL WORK CAMP

TIME and **PLACE** to be determined later.

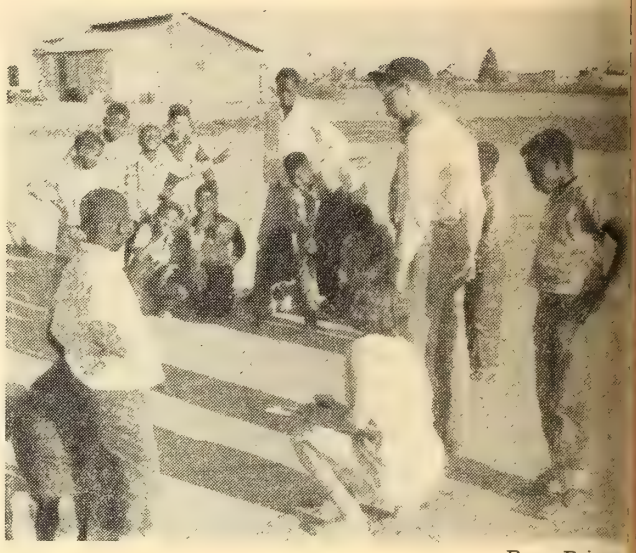
Project: Working with some underprivileged group in the state of Pennsylvania, where work campers will work with the people of the community to help in community uplift and the bridging of barriers across economic and cultural barriers. Group will share in housekeeping duties, make a study of the community and work with children and young people.

Cost: Scholarship available to cover the costs of board and room.



Henry Long

Summer service workers minister to the sick in mental hospitals



Dave Briggs

A community recreational program is conducted in Fresno California, to provide children with wholesome recreatio

For 1955

Contact: Mrs. Nevin Fisher, 236 E. Plum St Elizabethtown, Pa.

FRESNO, CALIF.

Dates: June 26—Aug. 6.

Projects: Working in an underprivileged area wher there are a number of national and racial groups. Wor in a community building, on the playground and i the community. Construction work, recreational work club work, playground supervision.

Number: 8 to 10 fellows and girls.

Cost: $1.00 per day. Some scholarship aid available

LACOTA, MICH.

Dates: July 12—Sept. 6.

Project: To assist in caring for approximately 5 children 12 hours per day, six days per week (Saturdays off). Hold evening services for migrants asssist field worker in calling.

Number: 8 to 10 girls (17 years or over)

Cost: $1.00 per day.

Unless otherwise indicated, contact Ora Huston, 22 S State St., Elgin, Ill., for additional information regardin community service projects.

Institutional Service

BETHANY HOSPITAL, CHICAGO, ILL. (genera hospital service)

Dates: June 5—Sept. 4.



Marie Hoover

New sidewalks and clothesline posts are put up in a slum area in Altoona, Pennsylvania, by summer work campers. Activities with women and children were also part of the camp

Project: Working in a general hospital, assisting nurses to care for medical patients and other activities. In general the summer service workers will replace regular employees taking vacation. Group activities will be impossible due to work shifts around the clock. Guidance will be given on recreational and educational opportunities.

Number: 8 women.

Contact: Personnel Department, Bethany Hospital, 3420 W. Van Buren St., Chicago 24, Ill.

ELGIN STATE HOSPITAL, ELGIN, ILL. (mental hospital service)

Dates: June 6—Sept. 3.

Project: Work as a regular ward attendant, caring for the mentally ill. There may be some work in laboratories, offices, dietetics department and in recreational and occupational therapy. Group living, program of study, worship and recreation in an interracial unit.

Number: 35 men and women (18 years of age and older with at least one year of college background).

Cost: Summer service personnel will receive regular salary from the hospital. Will need to pay their own board and room plus 7% of their salary to the Brethren Service Commission.

Contact: Ora Huston, 22 S. State St., Elgin, Ill.

EUROPE

All dates and camp locations are tentative

Number: Approximately 25-30 U. S. campers between the ages of 18 and 30.

Estimated cost: Approximately $700 including tour.

Time: Tour (22 or 23 days) June 20—July 12.
Camps (five weeks) July 15—Aug. 19.

Dates: Leaving the States not earlier than June 8, and arriving back in the States not later than Sept. 3. If possible these dates will be June 10 and August 31.



Dave Briggs

Work campers in Schwarzenau, Germany, dig a ditch so that this town, the birthplace of the Church of the Brethren, may have a water system

Location of Camps

Austria:

One construction camp in co-operation with Lutheran Church on church or community building.

One in connection with refugee housing.

Germany:

Peace Seminar, Kassel — A study group working on



Dave Briggs

Work campers from the Kassel Peace Seminar visit the Hessich-Lichtenau hospital for crippled children. Gertraud, a German camper, shows a little boy how to make a hand puppet

the problem of how war can be abandoned as a means of settling disputes, and how concerned people can wage peace constructively. Two hours a day will be spent on a physical project.

Work and Study Camp in Industrial Area, Essen— This camp will work on a physical project of need in the heart of the coal and steel area of Germany. Time to study the problems of peace will be set aside each day. One goal of this camp is to have the campers live in German families.

Construction of a Youth Home for the Church, Hessen — This project will concentrate on the building of a house which can be used by the youth of the town in a church-related program.

Refugee Work, Berlin — A physical project in a refugee camp will be combined with a recreational and social program for the children of the camp.

Refugee Housing, Bavaria — Building refugee houses for East Zone families getting established in a new community in Bavaria.

Educational Building for a Church, Hessen — The building of this educational plant will enable the church in a typical German town to have room for men's and women's meetings, more Sunday-school classes, youth room, kindergarten rooms and office space.

Y.M.C.A. Project, Bremen — This project will help in the completion of one of the finest Y.M.C.A. buildings in Germany, which will house a program for youth.

Greece:

Brethren Service will co-operate with the World Council of Churches in planning for a work camp in the needy area of Greece. This will probably be a construction work project.

PUERTO RICO

Tentative

Work camp possibilities are being investigated in a rural community in the mountains of central Puerto Rico, near the Brethren Service project at Castañer.

Dates: Late June through early August.

Number: 10 to 12 fellows and girls (between the ages of 18 and 26).

Cost: Approximately $200 including plane transportation between New York and San Juan and maintenance during the camp. Optional tour of the island may be planned at a small additional cost.

The work camp in Puerto Rico provides an opportunity for an "international" experience at a comparatively low cost.

WORK CAMP TOUR, EUROPE—1955

The tour is planned for those who will participate in the work camp program and is a part of the summer project. The tour, by bus, will include points of interest in Germany, Austria, Italy (northern), France and Switzerland. Overnight stops in hostels, hotels, homes, Brethren Service centers. Tour members will see refugee camps, service projects, points of historical interest, attractions.

Cost: Is included in the estimated $700 for the summer's program (see beginning of section on Europe) and provides transportation by chartered bus and train after arrival in Europe, overnight lodging, three meals daily (continental breakfast), fees for guide service.

For information on European work camps, tour and Puerto Rico work camp contact: Hazel Peters, General Brotherhood Board, Attention Brethren Service Commission, 22 S. State St., Elgin, Ill.

WHY WORK CAMPS?

Young people everywhere are eager to do something constructive about the social problems facing the world today. With destruction, misunderstanding, poverty and racial hatred ever present, the need for strengthening the foundations of human brotherhood is urgent. If we would labor to make strong those foundations, we must search out the weak spots — the spots of greatest need — and work from there. The problems may not be solved, but a group of young people working together will make an impact.



The work camp tour travels by chartered bus to visit Brethren Service work in Europe and other points of interest. This tour, operated at a minimum cost, enables campers while they are in Europe to have another valuable experience

WHERE DO CAMPERS LIVE?

Work campers live simply and frugally in a school, church, community building or wherever shelter can be provided. All share in the kitchen work and other household chores; camps are run on a democratic co-operative basis. You have joined the group for better or for worse — do what *you* can to make your camp a congenial, happy, busy group, even if it means submerging "self."

WHO PAYS THE BILL?

Work campers pay their own way. In some instances scholarship aid is available. Local, district or national church groups are urged to assist those who need financial aid.

WHAT DO I BRING?

Campers should bring *work clothes and personal articles necessary for a simple, rugged life.* Jeans, shirts, low-heeled shoes for work projects; simple cotton dresses and slacks and T-shirts are good for next best. One good dress or suit is enough for Sunday. Remember — it's a work camp! After you are all signed up it's a good idea to write the director of your particular camp for suggestions. In most instances one good book of worship suggestions or a small book of your favorite songs is very helpful.

JUST WORK—IS THAT ALL?

The *value of a work camp lies in a combination* of work, study, discussion, play, worship, with the group. There are educational activities as well as lots of "just plain fun." Each camper shares responsibility in planning camp activities — so that's your chance.

WHAT TIME IS IT?

It is TIME now to write and learn more about these opportunities. As Christian young people, the chance is here for us to witness in all areas of the world. For



Christian adults, the time is here to support and encourage our youth in their endeavors. *Will we minister to those who need our help, guidance and friendship? Now is the TIME!*

Applications for European camps must be in by March 20, 1955; for U. S. camps by May 1, 1955.

..... Clip and Mail .....

Date _____

Brethren Service Commission
22 South State Street
Elgin, Illinois

I am interested in the following 1955 Summer Service projects:

_____

_____ **Please send me an application form.**

_____ **Please put me on your mailing list for further information.**

Name _____ **Age** _____

Address _____

_____

Weddings

Andrist-Lytle—Duane Andrist and Pearl Lytle of the White Rapids community, Wis., Oct. 9, 1954, in the church parsonage, by the undersigned.—Oscar E. Stern, Wausaukee, Wis.

Eisenhour-Lange — Max Eisenhour and Lola Lange, both of Syracuse, Ind., in the Bethany church, Sept. 19, 1954, by the undersigned.—Glenn E. Kinsel, New Paris, Ind.

Frederick-Wyles — John Herbert Frederick and Shirley Eloise Wyles, in the New Enterprise church, Pa., July 11, 1954, by the undersigned.—Wayne H. Dick, New Enterprise, Pa.

Gable-Clouse—Robert Gable and Bette Belle Clouse, both of Woodbury, Pa., in the Woodbury church, Oct. 2, 1954, by the undersigned.—Earl K. Ziegler, Woodbury, Pa.

Gruber-Ginder—Elmer Gruber of Bainbridge, Pa., and Betty Jane Ginder of Mt. Joy, Pa., in the Salunga church, Oct. 9, 1954, by Bro. Earl C. Brubaker.—Mrs. Paul Cope, Landisville, Pa.

Hay-Claycomb—Maxwell Lorrie Hay and Ida Kathryn Claycomb, in the New Enterprise parsonage, Pa., May 8, 1954, by the undersigned.—Wayne H. Dick, New Enterprise, Pa.

Heisey-Gantz—Daniel Merle Heisey and Mary E. Gantz, both of Mount Joy, Pa., in the West Greentree church, Oct. 10, 1954, by the undersigned.—Abram N. Eshelman, Mt. Joy, Pa.

Lewis-Covalt—William Lewis and Deloris Covalt, both of Johnstown, Pa., in the Pleasant Hill church, Pa., Sept. 11, 1954, by the undersigned.—William L. Gould, Johnstown, Pa.

Maines-Harriman — Cecil Maines of Many, La., and Margaret Harriman of Rosepine, La., April 17, 1954, by the undersigned.—L. L. McWhorter, Rosepine, La.

McConkey-McConkey—Jerry Morris McConkey of Quinter, Kansas, and Geraldine Rusile McConkey of Topeka, Kansas, in the First church, Topeka, June 6, 1954, by Clarence McConkey, brother of the groom, assisted by James H. Elrod, uncle of the bride.—Mrs. R. E. McConkey, Topeka, Kansas.

McKellip-Eiler—Lewis McKellip of Melba, Idaho, and Anne Eiler of Nampa, Idaho, in the Nampa church, Aug. 20, 1954, by the undersigned, father of the bride.—Austin Eiler, Nampa, Idaho.

Scott-Showalter—Allen Scott of Portsmouth, Va., and Margaret Jean Showalter of Bridgewater, Va., in the Bridgewater church, Aug. 21, 1954, by the undersigned, assisted by James Eshleman.—A. R. Showalter, Bridgewater, Va.

Smart-Thompson—Robert Lee Smart of Delaware, Ohio, and Mary Joanne Thompson of New Carlisle, Ohio, Oct. 2, 1954, in the New Carlisle church, by the undersigned.—Chester I. Harley, New Carlisle, Ohio.

Smith-Sissel—Jack A. Smith of Claremont, Calif., and Caroline Ruth Sissel of Santa Ana, Calif., in the Santa Ana church, Aug. 22, 1954, by Bro. Robert E. Richards.—Robert Mays, Santa Ana, Calif.

Snelling-Friesen—James R. Snelling and Jane Marie Friesen, both of Portland, Oregon, July 25, 1954, in the Portland church, by W. J. Snelling.—Marian Etta David, Portland, Oregon.

Obituaries

Bashor, Laura B., daughter of Joseph and Mary Elvina Landis, was born June 30, 1878, in Greene County, Ohio, and died Sept. 27, 1954. She united with the church at an early age and was a charter member of the Trotwood church. She was active in church work, serving as Sunday-school teacher for many years in the children's department. On Dec. 24, 1896, she was married to Walter L. Bashor. To this union were born four children. Surviving are her husband, two sons, five grandchildren and three sisters.—Paul W. Kinsel, Trotwood, Ohio.

Daily, Charles, son of Ephraim and Mary Ann Farr Daily, was born March 2, 1877, at Retreat, Ind., and died at his home, Sept. 1, 1954. On Sept. 28, 1902, he was married to Nellie Bedell. Besides his wife, he is survived by six children, seven grandchildren, one brother and two sisters. Funeral services were conducted at the Voss mortuary by Bro. Durward Hayes, pastor of the New Hope church. Burial was in the Riverview cemetery.—Mrs. Hazel Hildebrand, Seymour, Ind.

Etter, Ethel Catharine, daughter of George and Fannie Wenger Eberly, was born in Chambersburg, Pa., Dec. 25, 1885, and died at her home near Chambersburg, Pa., Oct. 4, 1954. She was a member of the church for thirty years. Surviving are her husband, Howard E., two sons, two daughters, five grandchildren and one great-grandchild. Funeral services were conducted in the Barbour funeral home by Bro. Joseph M. Long. Burial was in the Norland cemetery.—Rebecca Foutz, Chambersburg, Pa.

Evers, Sallie, daughter of Adam and Nancy Miller Hollen, was born Jan. 24, 1871, and died July 18, 1954, at her home near Montezuma, Va. In December 1891 she was united in marriage to David F. Evers, who preceded her in death in 1920. She was a long and faithful member of the Beaver Creek church.. Surviving are one son, one daughter, five grandchildren, five great-grandchildren, one sister and two brothers. Funeral services were held from the Montezuma church by her pastor, Robert E. Houff, assisted by Ernest S. Coffman and F. Wise Driver. Burial was in the Oak Lawn cemetery, Bridgewater, Va.—Mrs. Arlie S. Glick, Dayton, Va.

Fisher, Ora B., daughter of Joseph and Anna Blough Gnagy, was born at Waterloo, Iowa, Oct. 25, 1882, and died at her home in Rinard, Iowa, Sept. 29, 1954. At the age of twelve years she was baptized into the South Waterloo church. In 1910 she graduated from the Methodist hospital school of nursing in Des Moines, Iowa. On Feb. 25, 1912, she was united in marriage with Lee Fisher. To this union two children were born. She was a faithful worker in the Slifer church. Surviving are her husband, two children, six grandchildren and two brothers. The funeral service was held at the Slifer church with Bro. Charles Nettleton officiating. Interment was in the Cedar cemetery near Rinard. — Jennie Erritt, Farnhamville, Iowa.

Haines, Alice, daughter of Peter and Mary Berkey Gardner, was born Aug. 10, 1873, and died Sept. 11, 1954. On Dec. 24, 1896, she was married to Mel Haines. Funeral services were conducted at the Middlebury church by Daniel C. Flory. Burial was in the Forest Grove cemetery. —Miriam Young, Middlebury, Ind.

Helman, Howard Holmes, son of David and Susan Helman, was born in Stark County, Ohio, Dec. 31, 1880, and died in Onekama, Mich., Aug. 25, 1954. At the age of seventeen he united with the church and was elected to the ministry four years later. He served the church in that capacity for fifty-three years, first in the free ministry and later as pastor in various churches in Ohio, Indiana and Michigan. In 1906 he was married to Ora Rennecker, who died in 1924. To this union were born two children. In 1926 he was married to Cora V. Wise, who survives him. Funeral services were held in the Onekama church by Bro. Ernest Jensen and the undersigned. Interment was in the Onekama Township cemetery.— Martin Krieger, Onekama, Mich.

Hoff, Sarah Della, daughter of John and Mary Hoff, was born July 6, 1866, in Waterloo, Iowa, and died Sept. 7, 1954, at Byron, Ill. She was a long-time member of the church. From 1928 until a few months ago, she was a resident of Elgin, Ill. Surviving is one sister. Services were conducted in Mt. Morris by Bro. Dean Frantz. Graveside services were conducted by Bro. Glenn McFadden in the Bluff City cemetery, Elgin.—Mrs. Robert Fridley, Mt Morris, Ill.

Hollinger, Carrie, daughter of Daniel and Emma Myers Myers, was born Nov. 17, 1906, at Five Forks, Pa., and died Sept. 15, 1954, at her home in Shady Grove, Pa. She was a member of the Waynesboro church. Surviving are her husband, Wilbur M. Hollinger, three daughters, one grandchild, three sisters and one brother. The funeral was held at the A. E. Minnich funeral home, Greencastle, Pa., with Bro. George L. Detweiler officiating. Interment was in the Browns Mill cemetery.—Mrs. J. Harold Engle, Waynesboro, Pa.

Ihrig, Levi Benton, son of George and Jane Ihrig, was born near Avery, Mo., Nov. 26, 1869, and died in Topeka, Kansas, Oct. 5, 1954. On April 12, 1887, he was united in marriage to Mary L. Brashears, who preceded him in death on Oct. 2, 1947. To this union were born six children. He served as pastor of the Spring Branch church, Mo., for a period of thirty years. Surviving are one daughter, three grandchildren, three great-grandchildren, two brothers and one sister. The funeral services were conducted by the undersigned in Topeka, Kansas. Burial was at McPherson, Kansas.—W. H. Yoder, Topeka, Kansas.

Kagarise, Jennie, daughter of Rinehart and Sarah C. Stayer Replogle, was born Aug. 21, 1874, in Woodbury Township, Pa., and died Sept. 12, 1954, at her home in Woodbury, Pa. On Dec. 31, 1897 she was married to Daniel S. Kagarise. She was an active member of the Woodbury church. Surviving are two sons, six grandchildren and one sister. Funeral services were conducted by her pastor, Bro. Earl K. Ziegler, at the Byers funeral home. Interment was in the Replogle cemetery.—Mrs. Vernon Stayer, Curryville, Pa.

Kanal, Charles H., son of Perry and Hettie Kanal, was born Jan. 9, 1877, at Hartville, Ohio, and died Sept. 2, 1954, at his home in Alliance, Ohio. In 1896 he was united in marriage to Nora Falls. To this union was born one daughter. He was a member of the Woodworth church. Surviving are his wife, one daughter and six grandchildren. The funeral services were conducted from the Cassaday-Turkel Memorial home in Alliance by the undersigned. Burial was in the Alliance cemetery.—Clyde Mulligan, Clayton, Ohio.

Kelham, Frennie, daughter of William and Mary Crow, was born June 20, 1882, in Whitley County, Ind., and died Aug. 31, 1954. On Dec. 30, 1906, she was married to Claude Kelham. She had been a member of the Cedar Creek church for a number of years. Besides her husband she is survived by two daughters, six grandchildren and two greatgrandchildren. Funeral services were conducted by her pastor, Glenn Mulligan. Interment was in the Embry cemetery, Garrett, Ind.—Lucile C. Riccuis, Avilla, Ind.

Laprade, Ira Newton, son of James E. and Sally Flora Laprade, was born in Franklin County, Va., March 25, 1891, and died Aug. 9, 1954, in Franklin County, Va. He was married Feb. 1, 1917, to Nannie C. Brubaker. Surviving are his wife, two sons, one daughter, his mother and one sister. Funeral services were held in the Antioch church, of which he was a member, by Z. E. Mitchell, James Flora and S. Earl Mitchell. Burial was in the church cemetery.—Mrs. W. O. Barnhart, Boones Mill, Va.

Lavy, Mary Gertrude, daughter of Levi and Rachel Schlechty, was born Oct. 19, 1877, and died May 30, 1954, at her home near Bradford, Ohio. She was a member of the Harris Creek church. Besides her husband, Charles Lavy, she is survived by one son, four grandchildren and four great-grandchildren. Funeral services were held in the Harris Creek church by Bro. H. E. Helstern and Rev. Fred H. Hixon. Interment was in the Harris Creek cemetery.—Mrs. Galen Hoover, Bradford, Ohio.

Lininger, Cora Viola, daughter of Jonas d Elizabeth Gnagey, was born at Grantsle, Md., April 10, 1874, and died June 1954. On Aug. 16, 1893, she was mared to George Lininger at Grantsville, d. To this union were born four sons d six daughters. Early in life she united th the church; since 1911 she has been member of the Waterloo church. Fual services were held in the Parrot d Wood funeral home, Waterloo, with . Frank Court, minister of the Janesle Methodist church, officiating in the sence of her pastor.—J. Perry Prather, aterloo, Iowa.

Long, Charles Edward, well-known min-er, civic leader and one of Augusta unty's oldest residents, was born March , 1867, and died at his home Sept. 11, 54. He was a son of John and Frances hitmer Long. He served as elder of the ill Creek church from 1919 until 1951. On ay 18, 1893, he was united in marriage to ella Stickley of Cross Keys, Va., who eceded him in death Jan. 16, 1925. On ly 28, 1927, he was married to Mollie rove. Besides his wife, he is survived two children, six grandchildren and ur great-grandchildren. Funeral servs were conducted from the Mill Creek urch by his pastor, Cecil O. Showalter, sisted by Wilbur Garber and Homer J. iller. Burial was in the adjoining church metery.—Mrs. Leon Mundy, Port Republ, Va.

Loucks, Della May, daughter of Isaiah d Emma Morningstar, was born in Elkrt County, Ind., Jan. 16, 1892, and died t. 6, 1954. On June 20, 1914, she was arried to Harvey Oscar Loucks. She was long-time member of the Yellow Creek urch. Besides her husband, she is rvived by four sons, four grandchildren d one brother. Funeral services were nducted by Charles Stouder and the dersigned. Interment was in the Yellow eek cemetery.—Oscar R. Fike, Goshen, d.

Massey, Virginia Elizabeth, daughter of enjamin and Samantha Caroline Wilms, was born near Escatawpa, Ala., t. 19, 1872, and died Sept. 14, 1954. On arch 7, 1886, she was united in marriage John Joseph Massey. To this union ere born ten sons and six daughters. At early age she united with the Baptist urch and later became a member of the urch of the Brethren. Surviving are ur sons, four daughters, forty-nine andchildren, eighty-four great-grandildren and one great-great-grandchild. neral services were conducted at the uitdale church by Rhett Petcher and e undersigned. Burial was in the Fruitle cemetery.—Glen W. Petcher, White ne, Tenn.

McNett, Atlee Franklin, son of John lvin and Fannie Shank McNett, was rn Jan. 7, 1896, near Harrisonburg, Va., d died July 17, 1954. On Jan. 28, 1917, was united in marriage to Frances Edna yers and resided near Ottobine, Va., til twenty-seven years ago when they oved to Montezuma, Va. He was a ember of the Mennonite church but in cent years attended the Montezuma urch. Besides his wife, he is survived three daughters, four sons, eight grandildren, six sisters and two brothers. neral services were held in the ontezuma church by Bro. Robert E. ouff, assisted by S. D. Glick and F. Wise river. Interment was in the Mt. Horeb metery, Hinton, Va.—Mrs. Arlie S. Glick, ayton, Va.

Mellott, Eloise Nathalae, daughter of r. and Mrs. Bretherd Mellott, was born ov. 22, 1928, in Needmore, Pa., and died ug. 18, 1954, at her home in Needmore, a. She was a member of the Pleasant idge church. Besides her parents, she survived by four sisters and two brothrs. Funeral services were conducted by aniel Vickers of Altoona, Pa. Burial as in the Pleasant Ridge cemetery.—rs. Robert McCray, Warfordsburg, Pa.

Miller, Lula Irene Wood, wife of Clair iller, died Sept. 27, 1954, at the age of rty-five years. She was a member of the Plum Creek church. Surviving are her husband, three daughters and one son. Funeral services were held in the Plum Creek church by Bro. Raymond Boose of Scalp Level, assisted by Bro. Carl Yoder. —Mrs. Howard M. Kimmel, Shelocta, Pa.

Miller, William Arthur, son of Edward and Felicia Rhodehaver Miller, died at the age of sixty-nine years. He was a member of the church for about forty years. Surviving are his wife, Nora Bell Miller, six children, twenty-six grandchildren, three great-grandchildren and two brothers. Funeral services were held in the Lutheran church near Lennox, W. Va. Interment was in the church cemetery.—Emra T. Fike, Terra Alta, W. Va.

Oellig, Charles Rush, son of Francis A. and Margaret Byers Oellig, was born near Upton, Pa., Nov. 23, 1862, and died June 14, 1954, at his home in Waynesboro, Pa. On Jan. 23, 1890, he was united in marriage to Effie M. Bonebrake, who died in 1950. He became a member of the church at the age of sixteen years. In 1893 he was elected to the ministry in the Antietam congregation, and he was ordained to the eldership in 1910. He served on various boards and committees for the district and was a representative of the Standing Committee four times. From 1914 until 1938 he was a trustee of Elizabethtown College. Surviving are two daughters, one son, five grandchildren and three great-grandchildren. The funeral service was held in the Waynesboro church by his pastor, George L. Detweiler. Interment was in the Green Hill cemetery.—Helen Oellig Thomas, Clymer, Pa.

Phillips, Henry, was born Nov. 4, 1879, and died Aug. 18, 1954. He was a member of the Bunkertown church for a number of years. Surviving are his wife, one son, two grandchildren and one great-grandchild. Funeral services were held at the home by his pastor, David H. Markey. Interment was in the Bunkertown cemetery. —Mrs. Blaine Leonard, McAlisterville, Pa.

Ritchie, Peter F., son of Polk and Dorothy Jane Ritchie, was born Nov. 29, 1871, in Augusta County, Va., and died Sept. 18, 1954, in Grottoes, Va. In March 1954 his wife preceded him in death. For many years he was a member of the Middle River church. Surviving are four sisters and one brother. Funeral services were held in the Middle River church by Bro. John Gosnell, assisted by Bro. Samuel Flora. Interment was in the adjoining cemetery.—Mrs. Raymond F. Moore, Fort Defiance, Va.

Roberts, Nancy E., widow of John Roberts and daughter of George and Permellia Jenkins Selsam, was born Dec. 1, 1862, and died Sept. 30, 1954, at the home of her son. She was a member of the White Cottage church. Surviving are one son, one daughter, three grandchildren, seven great-grandchildren and one brother. Funeral services were held at the Cannon and Cannon funeral home in Roseville by Bro. Quincy Leckrone. Burial was in the Woodlawn cemetery, Zanesville, Ohio.—Ella Weaver, South Zanesville, Ohio.

Schuman, Ralph, was born Sept. 22, 1895, and died July 23, 1954. On March 24, 1919, he was married to Charlotte Zumbrun. He was a member of the Blue River church. Besides his wife, he is survived by two daughters, two sons, one grandchild, one sister and one brother. Funeral services were held in the Blue River church by Bro. Charles A. Light and Bro. L. U. Kreider. Burial was in the South Park cemetery.—Mrs. LeRoy Veazey, Columbia City, Ind.

Showalter, John William, son of Benjamin A. and Mary Showalter, died in Harrisonburg, Va., Aug. 28, 1954, at the age of eighty-five years. On Jan. 28, 1894, he was united in marriage with Annie Meyers, who preceded him in death on Nov. 11, 1953. He was a faithful member of the Mill Creek church. Surviving are five daughters, three sons, thirteen grandchildren, five great-grandchildren, one brother and one sister. Funeral services were held in the Mill Creek church by Bro. Cecil Showalter and Bro. C. E. Long. Interment was in the church cemetery.—Mrs. Leon Mundy, Port Republic, Va.

Showalter, Rebecca C., daughter of Jacob A. and Maggie Showalter, was born Oct. 11, 1884, near Goods Mill, Va., and died Sept. 14, 1954, at Harrisonburg, Va. Since early childhood she had been a faithful member of the Mill Creek church. On March 14, 1917, she was united in marriage to Arthur Earman of Eaton, Ohio, who died in 1920. Her second marriage was on June 1, 1927, to O. W. Showalter. Besides her husband, she is survived by one daughter, eight sisters and two brothers. Services were conducted in the Mill Creek church by her pastor, Cecil Showalter, assisted by Willard Bowman and Ray Showalter. Interment was in the church cemetery.—Mrs. Leon Mundy, Port Republic, Va.

Shutt, Paul G., son of Robert B. and Elizabeth Shutt, was born May 19, 1904, in Tuscarawas County, Ohio, and died Oct. 12, 1954, at his home. He was a member of the Baltic church. Surviving are his wife, two daughters, one son, five grandchildren, his mother, three sisters and two brothers. Funeral services were conducted at the Sugarcreek Union church by Bro. Guy S. Fern. Interment was in the East Lawn cemetery, Shanesville, Ohio.—Mrs. Guy S. Fern, Baltic, Ohio.

Wakenight, Vernie Mae, daughter of Peter and Laura Barnhardt, was born April 8, 1879, in Pinecreek Township, Ill., and died Oct. 8, 1954, at her home in Mt. Morris, Ill. She was a long-time member of the church. Surviving are her husband, Sylvester, two sons, two daughters, four grandchildren and two brothers. Services were conducted in Mt. Morris by Rev. William Harper, pastor of the Christian church. Burial was in the Oakwood cemetery, Mt. Morris.—Mrs. Robert Fridley, Mt. Morris, Ill.

Wertz, Ella, daughter of David C. and Effie Koons Sheely, was born at Waynesboro, Pa., Dec. 26, 1886, and died at her home in Waynesboro, Pa., Sept. 21, 1954. She was a member of the Waynesboro church. For many years she was interested in library work and began the bookmobile in Washington County, Md. She was married to W. Clay Wertz on May 7, 1925. Surviving are one daughter, one sister and two brothers. Funeral services were held in the Waynesboro church by Bro. George L. Detweiler. Burial was in the Green Hill cemetery.—Mrs. J. Harold Engle, Waynesboro, Pa.

Workman, William, was born Nov. 13, 1875, and died Sept. 30, 1954. He was a member of the Danville church for many years. Besides his wife, Stella, he is survived by one son and one daughter. Funeral services were conducted in the Danville church by his pastor, Robert D. Hoover. Burial was in the North Bend cemetery. — Martha Currents, Danville, Ohio.

Wyles, Howard, son of Philip and Rachel Clapper Wyles, was born Jan. 21, 1886, in Snake Spring Valley, Pa., and died Sept. 12, 1954, in Harrisburg, Pa. He was a member of the church. He is survived by three brothers and four sisters. Funeral services were held in the Snake Spring Valley church by Bro. Isaac Wareham. Interment was in the Snake Spring Valley cemetery.—Sara Snyder, Everett, Pa.

Yoder, Nora, daughter of Samuel and Mary Mishler, was born May 9, 1886, in New Paris, Ind., and died Oct. 13, 1954, at the home of her daughter near New Paris, Ind. On Sept. 16, 1905, she was married to John Yoder, who preceded her in death three and a half years ago. She was a member of the Maple Grove church. Surviving are three sons and four daughters. Funeral services were held by the undersigned, assisted by Raymond Hoover. Burial was in the Maple Grove cemetery. —William Brubaker, New Paris, Ind.

Zuck, A. B., son of John and Lydia Boyer Zuck, was born June 10, 1878, near Clarence, Iowa, and died Aug. 16, 1954. On Oct. 30, 1907, he was married to Grace Lichty of Waterloo, Iowa, and they lived and farmed in Orange Township for over forty-five years. He was a long-time member of the South Waterloo church, serving as teacher, moderator, and board and committee member. Surviving are his wife, two daughters, two sisters and two brothers. Funeral services were conducted in the South Waterloo church by his pastor, the undersigned. Interment was in the Orange cemetery.—Clarence D. Sink, Waterloo, Iowa.

Zumbrum, Matilda, daughter of Michael and Susanna Spangler, was born Oct. 31, 1873, in Nebraska, and died Sept. 6, 1954, in Dayton, Ohio. Early in life she was baptized into the church. On Dec. 30, 1905, she was united in marriage to George Zumbrum, who preceded her in death in 1948. Surviving are one adopted daughter, three grandchildren, two sisters and one brother. Funeral services were conducted by her pastor, the undersigned, in the Prices Creek church. Burial was in the Castine cemetery.—Henry T. Barnhart, Dayton, Ohio.

In making bequests to the world work of the Church of the Brethren the following form is suggested.

"I give and bequeath to the General Brotherhood Board—Church of the Brethren, a corporation of the State of Illinois, with its principal office at Elgin, Kane County, Illinois, its successors and assigns, forever, the sum of ..... dollars ($.....) to be used for the purpose of the said Board as specified in its charter."

Where it is possible to make the intended gift during lifetime, inheritance tax and expense of administration will be saved. Funds may be contributed outright or given on a plan by which annuity (semi-annual payments) to the donor is continued for life. For further information write to H. Spenser Minnich, Financial Representative, 22 S. State Street, Elgin, Illinois.

Church News

Northern California

Lindsay—Since our last report, four babies have been dedicated and their parents reconsecrated at a special service. The men's and women's groups made it possible for our pastor's wife to accompany him to Annual Conference. Bro. Clarence E. Brubaker, our pastor, served as a delegate on the Standing Committee at the Conference. Our young people sent Zranda Hartman and David Bergman to the National Youth Conference. Our vacation Bible school was well attended.—Mrs. Mattie J. Kennedy, Lindsay, Calif.

Raisin—Our vacation Bible school was held in co-operation with the Welcome Tabernacle the first two weeks in August. The Cotton Blossom Singers from the Piney Woods school, Miss., presented an evening of music in our church. Brother and Sister Robert Sink attended a summer camp program at Peaceful Pines. Guest speakers during the summer were Harvey Snell of Fresno and Carl Simmons of Sacramento. Esther Wolf of Myrtle Point, Oregon, who was in Europe with Brethren Service, gave an illustrated lecture at our church. On Sept. 19 the young people of our local church entertained at a youth rally young people from the Fresno, Reedley, Laton, Lindsay, McFarland and Bakersfield churches. Our midweek prayer meetings were held during the summer in homes of the members. The men's brotherhood, ladies' aid and homebuilders are all organized for the coming year. The missionary group meets the first Thursday of each month. Miss Esther Wolf spoke at their September meeting.—Mrs. Sadie Scott, Raisin City, Calif.

Yuba City—The annual meeting of our congregation was held Sept. 15 beginning with a basket dinner. A decision was made to name the proposed fellowship hall the John W. Landis hall in memory of a charter member of our congregation who died recently. All memorial funds will be placed in a separate fund toward building the hall. The Dorcas circle presented the church with a sum of money which brought their total support for the budget for the year to $906.37. The evening was concluded by the film, The Miracle of Warren Walker, and a consecration service. The men of the church conducted the every member canvass during Loyalty Week, Sept. 26—Oct. 3. A victory service concluded Loyalty Week on Sunday evening with the Annual Conference recording featuring Rosa Page Welch leading the choir and congregation in singing. The men's work is financing and constructing a bedroom at the church parsonage.—Ward E. Pratt, Yuba City, Calif.

Southern California and Arizona

Long Beach—The various commissions and the men's and women's groups have organized and are working on the program for the new church year. Bro. Frank D. Howell accepted the position as associate minister of our church and began his duties the first of September. On Oct. 10 Bro. Howell was installed by Bro. H. L. Ruthrauff, director of the ministry and evangelism for the district. On the same day Bro. Robert C. Walker was ordained to the ministry. Our pastor, Robert Richards, attended the National Youth Conference at Anderson, Ind. During the month of September Dr. Harold F. Humbert of La Verne College faculty was guest minister in the absence of our pastor who was on a two-month goodwill tour of the Far East in conjunction with the A.A.U. Other guest speakers have been Paul Mohler of Pasadena and Dale Ely, attendance counselor for the Long Beach Board of Education. James Renz, national temperance director, talked at a Sunday evening meeting. The annual Long Beach leadership training school was conducted for a six-week period.—Mrs. Homer E. Fike, Long Beach, Calif.

Canada

Irricana, First—The young people held an ice cream social with the proceeds for their projects. Bro. Lorell Weiss was guest leader at the young people's camp. Intermediate camp was directed by Dr. and Mrs. W. T. Cumming of Smoky Lake, Alberta. Our district meeting was held at Arrowwood, Alberta. We conducted a vacation Bible school. Our homebuilders group has ben growing in numbers as has also our aid group. Relief parcels have been sent overseas. We held our love feast on world-wide Communion Sunday, Oct. 3. On Oct. 17 we observed anniversary day with a potluck dinner followed by a service in the afternoon. Our church was dedicated thirty-five years ago on Oct. 19, 1919.—Mrs. Paul Irwin, Airdrie, Alberta, Canada.

Middle Iowa

Panther Creek—On July 4 dedication services were held for our remodeled and enlarged church building. Our vacation Bible school was held in the new building with Mrs. Cecil Reed as director. Miss Muriel Lester of England was with us one Sunday evening. The district CBYF held a social in our church to help raise funds for chartering a bus to the National Youth Conference. Our congregation was represented at each of the four camps at Pine Lake. Four of our youth attended the National Youth Conference. A number of persons, including our three delegates, attended district conference at Brooklyn. Two of our boys are attending college at McPherson this year. A number of our young people are on service projects in various parts of the world. Installation services were held for the new Sunday-school officers and teachers on Sept. 26. Bro. Robert Sherfy of Harrisonburg, Va., conducted a series of meetings in our church Oct. 17-24. Our communion service was observed on Oct. 31. The women are working in two groups with the young mothers meeting twice monthly in the evenings. Once each quarter the two groups meet together.—Mrs. Burton Messamer, Dallas Center, Iowa.

Prairie City—Our church met in regular council Aug. 26 with our moderator, Bro. Donald Brewer, presiding. Election for church and Sunday-school officers was held at this meeting. We co-operated with the other church of our community in a vacation church school. Two members were received into our church by letter. Eleonore Wagenschwanz, exchange student who lived in our church community, has returned to her home in Germany. Bro. Earl Brubaker represented our church at Annual Conference. Three babies and their parents were presented in a consecration service one Sunday. Brother and Sister Charles Lunkley and their family were guests at a fellowship dinner in our church. Bro. Lunkley, missionary on furlough from Africa and a former pastor in our church, was speaker at the morning service. Our young people attended the regional youth conference at McPherson College and two went to the National Conference at Anderson, Ind. We were represented at the various camps at Pine Lake. The women's work is sewing for relief, collecting used clothing and making friendship kits. Bro. Edward Zook, our newly elected pastor, will commute each week end from Bethany Biblical Seminary, Chicago, until June, when he and his family will move into our parsonage.—Mrs. Merlin Brewer, Prairie City, Iowa.

Northern Iowa, Minnesota and South Dakota

Lewiston—Two babies were dedicated one Sunday. On children's day a fellowship dinner was held followed with a program by the children. A miscellaneous shower was given in honor of Brother and Sister Phillip Radatz of McPherson College. Four of our juniors attended camp at Eldora, Iowa. A scrapbook is being composed by Minnie Wright of items, pictures and memories of our church. We have added the Gospel Messenger subscriptions to our budget. Delegates to district meeting at Preston, Iowa, were Mrs. Dorothy Wirt and Mrs. D. D. Harner. Brother and Sister D. D. Harner have accepted our request to remain as pastor. The young adult class sponsored the showing of Julian Gromer's picture, The Pacific Coast. The proceeds were used for the building fund.—Mrs. William E. Wright, Utica, Minn.

Southern Iowa

Salem—Bro. H. R. Stover, our pastor, conducted an installation service for the new officers and teachers. The interior of the church has recently been redecorated. A number of our people attended district meeting at the South English church. Our pastor was elected as a new member of the Board of Administration of the district. Our rally day service was observed on Sunday, Oct. 3. Following the Sunday-school hour, the district meeting delegates gave reports. On the same day we had a basket dinner at the noon hour with the pastor bringing the afternoon message.—Mrs. Charles Colyn, Lenox, Iowa.

Northeastern Kansas

Washington—Our church met in regular quarterly council with our elder, Samuel Gauby, presiding. Sunday-school and church officers were elected for the coming year. Brother and Sister Lloyd Ditmars were our delegates to district meeting. Bro. Richard Burger and his wife, missionaries to Africa, gave a talk and showed pictures of their work. Children's

ay was observed in our church. Bro. amuel Gauby conducted a consecration ervice for children and their parents. ro. Chalmer Dilling of Nanty Glo, Pa., onducted a series of meetings in our hurch, Aug. 23—Sept. 5.—Mrs. Charley Iauck, Washington, Kansas.

Northwestern Kansas

Belleville—Our church met in a business neeting on Sept. 15 for the election of unday-school and church officers. Bro. V. W. McDaneld was elected elder for the oming year. We will secure a student inister from McPherson College for the inter months. Our birthday and harvest neeting was held Sept. 26. On the evening f Oct. 24, we observed our communion ervice.—Mrs. W. F. Kuhn, Belleville, Kanas.

Southwestern Kansas

Wichita—Bro. D. G. Holsopple served as ur summer pastor. Bro. A. Blair Helman rrived Aug. 30 to become our full-time astor. A reception was held for the mily on Sept. 12. Recent guest speakers ave included W. H. Yoder and D. Coyd aggart. We have used the film, chwarzenau. The Cotton Blossom Singers ere with us for a program. Our women's ork has recently been reorganized under ne circle plan. Relief sewing and comorter making is done each week at the hurch. Our church baseball team again ame out as city champions. A dedication ervice was held for CBYF members beore their departure for the Youth Conerence at Anderson, Ind. Our CBYF group ad various projects in order to raise nds for this trip. Fall council was held ept. 17. Bro. Helman, W. W. Peters, A. . McAuley and Arlyn Heusinkveld were osen as delegates to district conferce. A. B. McAuley was elected Mesnger correspondent for the coming year. -Ann Trapp, 1202 Luther, Wichita, Kansas.

Northern Missouri

Bethany—With the first of October our hurch began a new arrangement for the ildren's division of the Sunday-school. ro. Ralph Skaggs conducted our revival neeting with Bro. Kent Naylor directing ur song service. Our communion service as held Oct. 24. The ladies' aid meets ch week for quilting. We are having a ew oil furnace installed in the church. n Oct. 31 the Stet Association of Churches onsored a song fest in our church.—Mrs. eorge Clemens, Norborne, Mo.

Southern Missouri and Arkansas

Peace Valley—Brother and Sister Ralph kaggs conducted an eight-day evanelistic service for us in the fall. Three of ur young people attended the National outh Conference at Anderson, Ind. We eld our quarterly council meeting on ept. 26, with our elder, Bro. P. L. Fike, fficiating. Bro. Fred Bastin was elected der for one year. Other church and unday-school officers were elected for the oming year.—Minnie M. Jarboe, Peace alley, Mo.

North Dakota and Eastern Montana

Cando—In July Bro. Ray Zook of Garson, Iowa, was with us for a series of vangelistic meetings. Our church was presented at the young people's and nior camps. Our district camp site is cated near International Peace Garden d is in its early stages of development. ne Sunday evening our young people esented a program in the Carrington urch. The men's work has harvested e church quarter crop. At the regular urch business meeting on Sept. 12, ro. Ray Harris of Minot was re-elected der for another year. Bro. Walter Miller Stanley, Wis., delivered the evening rmon on Sept. 12. The last Sunday of ptember was our promotion day proam.—Mrs. L. R. Maust, Cando, N. Dak.

Milk River Valley—Brother Carl Beckith served as our summer pastor. Electic lights have been installed in our church. Daily vacation Bible school was held with our pastor in charge. On July 4 our Sunday-school and church services were held in the Bear Paw Mountains with a basket dinner, recreation in the afternoon and closing with an evening lunch and vesper service. Brother and Sister Carl Beckwith and their family and Brother and Sister C. E. Williams attended district conference at Froid, Mont. Our pastor conducted a series of meetings July 19-25. As a result of these meetings, one person was baptized and several rededicated their lives to the church. Bro. Mark Emswiler of Froid, Mont., officiated at our love feast service. Our congregation had an evening of fellowship with the Baptist congregation at Gilford. A farewell dinner was held at the church for the Beckwiths on Aug. 22. Brother and Sister Mark Emswiler were with us Sept. 19-20. At our council meeting on Sept. 20 Bro. Emsiler was re-elected elder for the coming year. The church voted to secure a summer pastor for next year and try to secure a full-time pastor.—Mrs. C. E. Williams, Kremlin, Mont.

Surrey—Our church met in council on Sept. 12, with our elder, D. A. Miller, presiding. Church and Sunday-school officers were elected with Bro. Miller as elder. Our annual church supper was held Sept. 30 in the church dining room. Bro. Miller presented an electric clock to the church. Five new members were baptized and one received by letter into our church fellowship. Our harvest program was held Oct. 17 with a dinner at the church. One Sunday, the film, The Talents, was shown following a fellowship supper. There will be a lunch followed by a film the first Sunday evening of each month.—Mrs. S. M. Sheets, Minot, N. Dak.

Northern Illinois and Wisconsin

Chippewa Valley—On Aug. 29 our church, six and one-half miles north of Mondovi, Wis., celebrated the seventy-fifth anniversary of its organization. We had a record attendance of seventy-six for church school and an estimated attendance of one hundred and thirty for the morning worship. Bro. Clinton I. Weber of Warrensburg, Mo., the first paid pastor of the church, brought the morning sermon, using as his subject, Holding On. A potluck dinner was served at noon. Bro. Howard Peden, pastor of the Menomonie church, and a former pastor of this church, was chairman of the afternoon meeting. Ralph Anderson, pastor at Haxtun, Colo., who was called to the ministry at this church, led our devotions. Mrs. Clinton Weber told of their pastoral work since leaving this church thirty years ago and then sang two solos. Bro. Peden gave some past history of the church and read letters of greeting from Ralph Martin of Akron, Ohio, a former pastor here, and Mrs. Sarah Moser and family from the state of Washington. Herbert Root, aged eighty-five, commented on some early experiences in the church. Ed Davis, aged ninety-two and the oldest member of the church, was present for all the services of the day. He was a member of the building committee when the present building was constructed. Mrs. Altha Cripe, who is the daughter of Henry C. Baker, said in a few brief remarks that she was present at the meeting when her father was called to the ministry and the Chippewa Valley church was organized. Mrs. Cripe and Herbert Root were the only ones present who attended the dedication services of the present building fifty years ago last October. And there were four present who had attended services in the first building which was located several miles west of Rock Falls. The present pastor, the undersigned, then spoke briefly of a forward look for the church.—George A. Hunn, Mondovi, Wis.

Southern Illinois

Astoria—Our church council met Sept. 7, with Bro. Dewey Cave as moderator. Officers were elected and Bro. Cave was retained as elder for another year. Donald Royer, professor at Manchester College, was guest speaker in our church one Sunday. The Golden Rule and Faith and Fellowship classes sponsored a supper and entertainment for the older folks of the church. Brother and Sister Phillip Kessler represented our church at the regional training school at Camp Mack. Seven of our young people attended the National Youth Conference at Anderson, Ind. Our delegates to district meeting at La Place were Hubert Cripe and Paul Senger. The Southland quartet presented a program in our church on Sept. 24. —Mrs. Lizzie Riebling, Astoria, Ill.

Camp Creek—Brother and Sister Dewey Cave of Liberty, Ill., meet with us for services two weeks of every month. One of our young people, Jean Wetzel, worked in a regional work camp at Lacota, Mich. The leaders for the work camp were Brother and Sister David Cave.—Mrs. Gertrude Wetzel, Colchester, Ill.

Canton—At our fall business meeting Bro. J. F. Baldwin of Peoria, was re-elected elder. Our pastor, Bro. Eugene Carper and his family, left our congregation Sept. 1 to begin work in the Brethren Service project in Puerto Rico. Bro. David Waas, who is also taking school work at the University of Illinois, is serving as our part-time pastor. We had a Bible school during the summer. Several from our church attended the various camps at Camp Emmanuel. A number from our church attended Annual Conference and district meeting. Our church participated in the union services which were held in the park each Sunday evening during July and August. The women's work group has been active in relief work projects. Otto Dorn, an exchange student who lived in the Carpers' home during the past year, presented the Sunday morning message on his last Sunday with us. During the past year, eight members have been received by letter and thirty-three by baptism into our church.—Arlene B. David, Canton, Ill.

La Motte Prairie—We met in council on Sept. 1 with our elder, Bro. Farrell Culler, in charge. Reports were given and officers were elected for the coming year. Bro. Culler will remain as pastor and was chosen elder for the new year. Brother and Sister Clarence Brubaker and their daughter from Lima, Ohio, held our revival meetings, Aug. 2-15. Four were baptized and one was reconsecrated. Max Stoner and Henderson Benson were our delegates to district meeting. We held our love feast Sept. 25, with Bro. Galen Gerdes of the Allison Prairie church officiating. —Florence Seymour, Palestine, Ill.

Middle Indiana

Markle—At the last council meeting, Bro. Russell Weller was elected elder. Our pastor, Bro. David Holl, attended the Ecumenical Institute at Bethany Seminary in Chicago. Several from our church attended the district meeting at the Eel River church. The men of our church put a new roof on the parsonage and the women redecorated the interior of it. A farewell party was held for our pastor and his family. Installation services were held on Sunday, Sept. 12, for our new pastor and his family, Bro. H. N. Whitten, with Bro. Samuel Harley as guest speaker. A housewarming party was held for Brother and Sister Whitten. The ladies' aid has been knotting comforters for relief. Several from our church heard Kagawa, the famous Japanese Christian, at the Central Christian church in Huntingdon on Sunday afternoon, Sept. 26.—Mrs. Pearl Cline, Markle, Ind.

Northern Indiana

North Liberty—A rededication service was held at our church on Sunday afternoon, July 11, with our pastor, Homer A.

Schrock, in charge; Bro. Harper S. Will of South Bend brought the dedicatory sermon. The two-story addition provides four classrooms, a balcony, narthex and a fellowship room in the basement. The sanctuary has been remodeled and decorated, making provisions for five classrooms and a kitchen. Our church dates back to the early nineteen hundreds when some of the older members of the Oak Grove church retired to live in North Liberty. The church has enjoyed a steady growth in membership from 47 in 1917 to 213 today.—Mrs. Raymond Naragon, North Liberty, Ind.

Wakarusa—Eight persons have been received into our church fellowship. Consecration services were conducted for fourteen children. Several of our members attended Annual Conference. Bro. Arthur L. Dodge, our pastor, served as delegate. In the absence of our pastor,

LESSON COMMENTARIES

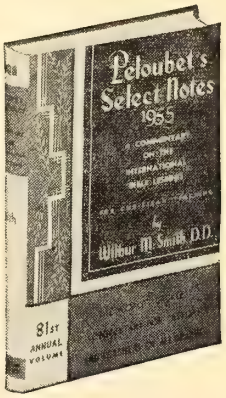
TARBELL'S Teachers Guide for 1955

Edited by Frank S. Mead

This is the 50th Anniversary issue of this famous commentary. Through the years it has served teachers so well with its rich collection of helps and suggestions that it has gained a wide reputation thereby keeping it at the top of the selling list for books of this type. Intermediate through Adult. **$2.50**

PELOUBET'S Select Notes

by Wilbur M. Smith



The teacher and pastor will find in this volume rich teaching material, well presented and organized with great care. Very scholarly in its presentation of the International Bible Lessons for Christian Teaching. Good for various age groups. **$2.75**

The DOUGLASS Sunday School Lessons

(Formerly the Snowden-Douglass Sunday School Lessons)

by Earl L. Douglass

This volume is issued under a slightly different title but the format of the previous volumes has been retained. The book includes: Complete Lesson Plans, Famous Hints to Teachers, and this year a new section has been added — Audio-visual Aid Suggestions. Successful teaching is assured for all who use this outstanding commentary. **$2.95**

HIGLEY'S Commentary

Edited by R. D. Higley-L.R. Ringenberg-John Paul-J. A. Huffman

This commentary contains one page on which is given the six year cycle of Church School Lessons. Many will find this information helpful in their long range planning. Each lesson is keyed together and cross indexed. It also contains fifty-two three-minute homilies on the memory selections of the year by 52 ministers. **$2.00**

Vest Pocket Size Lesson Helps

The Gist of the Lesson

Inexpensive, handy to carry, containing a mine of informative helpfulness as well as a source of spiritual strength to its tens of thousands of teacher- and preacher-users. **$.75**

Superintendent's Guide for 1955

by Harry E. Bartow

This guide will neither think nor plan for the superintendent. It will, however, try to encourage initiative in the use of the suggestions given. There are four suggested order of services and a page of suggestions for use through the year. Complete lesson guide for the entire year. **$.65**

Points for Emphasis

by Hight C. Moore

Pocket-size commentary of the International Improved Uniform Lessons. Each lesson presented in a concise and appealing form. Contains helpful, analytical, and explanatory notes. **$.60**

Order your needs from the above listing

Note: If we do not have listed your favorite commentary we can get it for you.

BRETHREN PUBLISHING HOUSE, Elgin, Illinois

Brethren Placement and Relocation Service . .

This column is conducted as a fre service to our people. The right to ed and reject is reserved. Since no verific tion of ads is made no responsibility ca be assumed.

Important Notice: When writing to th Brethren Service Commission in regard an ad, it is necessary that the number the ad be given. Without a number it difficult, without delay and further co respondence, to forward your reply on the proper person.

No. 27. For sale: 150 acres, 7-roo house, modern. Grade A milk barn with stanchions. Granary, machine shed, fa barn, double garage, cellar. Well fence plenty water, on state gravel road, a routes. Close to Rockingham Church the Brethren. Write: Jesse T. Happy, 1, Hardin, Mo.

No. 28. For sale: 140 acres, 9-roo house, modern, gas heat. Grade A mil barn, 3 ponds, piped out, 2 wells, plen water, good fences and other improv ments. Gravel road, all routes. Close Church of the Brethren. Write: Jesse Happy, R. 1, Hardin, Mo.

No. 29. For sale: 280 acres, 6-roo house, state road, gravel, electricity, he house and brooder, good cellar, granar farm scales, 1 pond, 2 wells. 40 acres u land fenced with hog wire. And 240 acr rich bottom land. Close to Church the Brethren. Write: Jesse T. Happy, 1, Hardin, Mo.

No. 30. For sale: 138 acres, 6-roo house, good barn, cellar, hen hous brooder, and other buildings. 3 wells, ponds, fenced and cross fenced with h wire. Gravel road, electricity, on a routes. Close to Church of the Brethre Write: Jesse T. Happy, R. 1, Hardin, M

No. 31. For sale: 140 acres, 6-roo house, on state road, gravel, electricit hen house and brooder, food cellar, fa barn, fair fencing, 2 ponds, 2 wells, plen water. Close to Church of the Brethre Write: Jesse T. Happy, R. 1, Hardin, M

No. 32. Workers needed in the W natchee church community. Good oppo tunities for employment—doctors, nurse dentists, teachers; also tradesmen such mechanics, welders, farmers and war house help. Will be glad to help Brethre people locate. Write: Otto K. Eikenberr Chairman, Location and Placement Con mittee, R. 2, Wenatchee, Wash.

No. 33. Opportunity for private gener practice in hospital-home situation small community in the Midwest. Tern available. Write: General Brotherho Board, Brethren Service Commission, S. State St., Elgin, Ill.

No. 34. Wanted: Houseparents f Brethren Fellowship House in Elgin, I Write: General Brotherhood Boar Brethren Service Commission, 22 S. Sta St., Elgin, Ill.

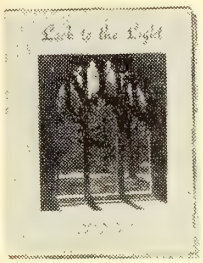
No. 35. Wanted: Woman to be gener assistant in Aged Woman's Home Montgomery County, 1651 Markley S Norristown, Pa. Duties would inclu helping cook, pantry work, assisting nur when necessary, cooking meals on cook days off. Salary includes full maintenanc food, room, laundry, and $80 per mont Write: Grace Tate Huff, Supt., 1651 Mar ley St., Norristown, Pa.

No. 36. For sale: 8 rooms and bat some woodland, outbuildings. Wood-wor ing shop, machinery. Six miles to Chur of the Brethren, close to consolidate schools. Write: D. H. Hildebrand, Per Laird, Va.

No. 37. Bethany hospital desires to en ploy a woman to do general office ar secretarial work. Write: Olga Bendse 3420 W. Van Buren St., Chicago 24, Ill.

No. 38. For sale: 450 lin. ft., curved o pews with hymnbook racks in good co dition. One two-manual Wurlitzer orga series 20, with two deluxe tone cabine Model 40. Eight chandeliers. Writ Church of the Brethren, Waynesboro, P Paul J. Hollinger, Treasurer.

New BRETHREN BOOKS



*Look to the Light

By E. G. Hoff and Ernestine Hoff Emrick

This beautiful book contains pictures taken by the late E. G. Hoff with their poetic interpretations by his daughter, presented as a memorial book in honor of him who served for twenty-five years as chief editor of church school publications. Those of you who enjoyed "TAKE HEART" will appreciate this new book of beauty and inspiration. Ideal as a gift for a friend. 96 pages. **$2.50**

*Of Such Is the Kingdom

By Modena M. Studebaker



In these stories of boys and girls who live in India, China, Nigeria and Equador you will meet new friends whose homelands and whose lives have been very different from your own, but whose hearts are no different. They speak strange languages but yet they are like you in more ways than they are unlike you. With four children of her own the author writes for and about children with a depth of understanding. 144 pages. **$1.75**



*The Role of the Servant

By Dr. W. W. Slabaugh

Within recent decades there has been growing a new appreciation of the influence which the Suffering Servant concept of Isaiah had on Jesus' thinking about and his conduct of his ministry. Along with it has logically come about a rethinking of the role which the individual Christian should play in life. In this line of thought Dr. Slabaugh directed the full maturity of his Biblical scholarship, the results of which are summed up in this recent book, THE ROLE OF THE SERVANT, published since his death. 160 pages. **$2.00**

Every family should have one or more of the above titles in the family library.

(*) Recommended for Church libraries.

SEND YOUR ORDER TO

BRETHREN PUBLISHING HOUSE . Elgin, Illinois

ro. L. R. Cory was our speaker. Bro. anley Bittinger, a former pastor in our urch, told of his work with Brethren rvice in Puerto Rico. Our council meetg was held on Sept. 8, with our elder, ro. Cory, presiding. Bro. Cory was -elected elder for the coming year. ur harvest meeting was observed on nday, Oct. 17, with Bro. Harper S. Will, astor of the First church, South Bend, as iest speaker.—Mrs. Mary E. Loucks, akarusa, Ind.

Southern Indiana

Ladoga—At our quarterly council meeting in September, officers were elected for the coming year. Bro. Albert E. Harshbarger is our elder. As of Sept. 1, we have been without a pastor. Bro. Forrest R. Groff, who recently moved into our congregation, was in charge of the service one Sunday and our elder has been helping with the services. On Sept. 12 Bro. R. H. Miller and his wife were visiting in our community. Bro. Miller gave a talk of their trip to Palestine, the Holy Land and the Brethren Service projects in Europe. We had three campers and one adult counselor at Camp Mack during the summer. One of our young people attended the National Youth Conference. Our love feast was held on Oct. 3.—Olive Harshbarger, Bainbridge, Ind.

Michigan

Beaverton—Children's day was observed at a Sunday morning service. Five of our number attended Annual Conference with Mary Mishler and Ralph McKimmy serving as delegates. A number of our group attended district conference at Camp Manikiwa. Edith Poedtke, German exchange student who had spent the past year in the home of Brother and Sister Jehnsen, has returned to her home in Europe. Dietrich Kroger, a German exchange student, has come to spend a year in the home of Brother and Sister Robert Mishler. Council meeting was held the evening of Sept. 16, when officers were elected for church and church school. Bro. Olden Mitchell of Detroit, Mich., conducted an evangelistic meeting in our church the first week of November. Our church is co-operating in the county-wide religious survey.—Elma Rau, Beaverton, Mich.

Northeastern Ohio

Canton, Maple Avenue—A number of our young people attended the various camps during the summer at Camp Zion. Our pastor, Sister Meyers and Sister Vera Paulus were in attendance at the regional training school at Camp Mack. At our July council meeting, it was decided that all assistants in the Sunday-school departments should be in charge the last Sunday of each quarter. We had a two-week daily vacation Bible school during the month of August. One of our young people represented our church at the National Youth Conference. Twenty-seven of our women attended the women's rally at Camp Zion. Sister Anna Blanchard and Sister Plezzie Meyers were our delegates to district meeting. A dedication service was held on Sept. 12 for the second heifer which the children's department is sponsoring. The Dorcas society sponsored a booth at the county fair. On Sept. 26 installation services were held for our Sunday-school and church officers. Several times since our last report, we have had special dedication services for babies.—Plezzie E. Meyers, Canton, Ohio.

Northwestern Ohio

Black Swamp—George Garner served as pastor of the Black Swamp Church of the Brethren for forty-two years. He has been retired for the last four years



because of ill-health. Bro. Garner served as a deacon for a year and a half before being elected to the ministry. He served on the trustee board at Old Folks' Home, Fostoria, for twelve years and on the district board of Northwestern Ohio for several years.—Mrs. David Kaser, Perrysburg, Ohio.

Fairview—After fifty years of active work in the ministry, J. A. Guthrie, pastor of the Fairview church, preached his closing pastoral sermon on Aug. 26. He is closing his twenty-fifth year of serving this one community. He believes in long pastorates and spent his other twenty-five years as a minister serving three other churches in northwestern Ohio—Ross, Swan Creek and the County Line. While Bro. Guthrie is closing his pastoral duties he is accepting some calls for week-end, special and fill-in services. Throughout

MY NEW ADDRESS IS . . .

Name .....

R. D. or St. .....

P. O. ..... Zone ..... State .....

Help us to keep your Gospel Messenger coming by reporting any change in address promptly. **Please do not remove old address.**

---

his life as a minister Bro. Guthrie has officiated at many weddings and funerals, consecrations and baptisms. He has served on the mission board and ministerial board of the district and on Standing Committee. John Tomlinson began his pastorate here on Sept. 1.—Mrs. Kenneth Fike, Metamora, Ohio.

Southern Ohio

Dayton, Ft. McKinley—Two of our young people and their adviser attended the National Youth Conference. Our church is one of the fifty-six churches enrolled in the community family life clinic, which is sponsored by the Church Federation of Greater Dayton in co-operation with the National Council of Churches. We have eight delegates attending the meetings. Special recognition was given at the Sept. 26 services for Mrs. Katy Albert, who has been teaching in the kindergarten department of our church for thirty-seven years.—Jessie Mobley, Dayton, Ohio.

Northern Virginia

Mt. Zion—The Eppley Sisters, gospel singers, were with us for a program. We had a church community sale. We were host to the district women's work meeting. The offering from our daily vacation Bible school was given to the girls' club in Greece. During the absence of our pastor, Bro. Charlie Grubbs of Martinsburg, W. Va., Bro. H. E. Wakeman, Rev. Robert Keyser of the Baptist church, James Eberly and Lloyd Wakeman were guest speakers in our church. The county Sunday-school convention was held in the Luray church. Lloyd Wakeman has returned to the States, having spent three years as a B.V.S. worker in Europe. Our pastor attended several sessions of the Bible conference at Massanetta Springs. We have helped with the S.O.S. call for sending surplus food to the needy parts of the world. We are studying the Book of Revelation in our midweek prayer meeting. Bro. Ernest Muntzing was in charge of the consecration services for our new deacons and their wives—Winfield Moyer, Grover Hinton, Cletus Campbell. Our pastor and elder attended Annual Conference as delegates. Home-coming was observed in our church the first Sunday in August. At our regular joint council, the church and Sunday-school officers were elected and on Sunday, Sept. 26, a consecration service was held for the newly elected officers and teachers. Our women's work, men's work and young people's groups are helping in relief work. Sister Fern Moyer was elected Messenger correspondent.—Ruth Painter, Luray, Va.

Southern Virginia

Pleasant Valley—Our regular council was held Sept. 17 with Bro. Everett Reed as moderator. The annual visit was conducted and church officers were elected for the coming year. Bro. Guy H. Gardner was elected elder for a three-year term. Bro. Donald Clay conducted our evangelistic services and was in charge of our communion service on Oct. 16. The women's work group sponsored a fellowship supper and program with the offering being applied to the building fund. A men's group has recently been organized in our church. Brother and Sister Ray Mitchell and Sister Martha Gardner were our delegates to district conference.—Mrs. Ray L. Mitchell, Floyd, Va.

First West Virginia

Bean Settlement—Vacation Bible school was held the first week in July under the leadership of Mrs. Carl Peters. A number of churches were represented at the community hymn sing which was held in our church. Bro. Herman Freeland presided our regular council meeting. At the mee ing, Bro. Herman Freeland was ordain to the ministry and is now serving as pa tor of our church. Bro. Courtney Tusi was installed as a deacon. The ordinati service was held by Emra T. Fike of Te ra Alta, W. Va., and David Wampler Petersburg, W. Va. Bro. Galen Fike w guest speaker at a Sunday morning ser ice. Bro. David McFadden of Smithvill Ohio, held our revival in August. Fou teen were received into the church b baptism. The temperance play, What Do It Profit? which is given by the your people under the direction of the women work group, has been presented at th Petersburg church and the Asbury Met odist church. The family of Bro. M. Riggleman presented a bookcase to th church in his memory. Six of our men bers attended district meeting at the Map Spring church. Bro. Ray Showalter Bridgewater College was with us Sept. and showed slides.—Mrs. Evelyn Bea Rock Oak, W. Va.

Keyser—Our church met in council wi our elder, Bro. Arthur Scrogum, presidin Officers were elected with Bro. Scrogu as elder for the coming year. Bro. Fr Bowman and Sister Tempest Gardn were our delegates to Annual Conferenc Our district conference delegates we Nellie McNeill, Hazel Borror and Joy Boone. Brother and Sister I. D. Leathe man of Elgin, Ill., conducted revival ser ices at our church. Thirteen were r ceived into the church. Bro. Leatherma devoted one night of his meetings young people. We observed World Co munion Sunday, Oct. 3. Our Bible scho was held for two weeks. Eleven of o young people and four adults attend the National Youth Conference. The Su shine Club had an installation service f their officers at their September meetin Our ladies' aid also conducted an install tion service for their new officers at the September meeting. Our CBYF has grow to the extent that we had to divide into two groups, young people and juni high. Twenty young people attend Camp Galilee from our church. Thr members of our Sunshine Club attend district conference. — Tempest Gardne Keyser, W. Va.

A New GUIDE

for 1955

$2.75

The Ministers Manual

(DORAN'S)

Edited by M. K. W. Heicher and G. B. F. Hallock

Much new material keeps this working tool fresh and stimulating. It is packed with facts, ideas, suggestions for the busy minister. Sermon outlines for every Sunday in the year.

CONTENTS

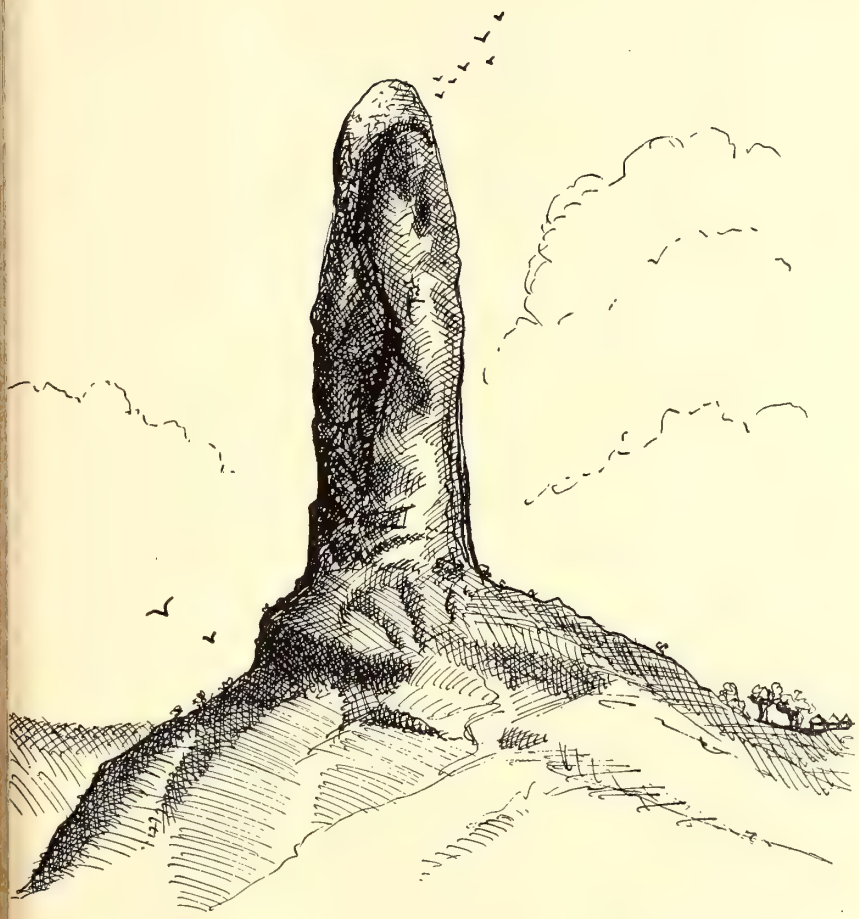
Calendars and Other Clergy Helps	The Conduct of Holy Communion
Pleas From the Pews	Missions and Missionaries
Vital Themes for Vital Preaching	Sermon Suggestions for Entire Year
Outlines and Themes for Lent	The Junior Pulpit

This is the book you need to enrich your message for your congregation.

ORDER TODAY

BRETHREN PUBLISHING HOUSE . . . . Elgin, Illinois

Church of the Brethren
Gospel MESSENGER
DECEMBER 4, 1954



Where the Finger Points

ON THE border between Nigeria and French Equatorial Africa stands this high finger mountain, sketched for us here by one of our missionaries. He says, "It one of the grandest sights of our whole mission area." Within just a few miles of his natural wonder a new mission station will soon be located. In due time we can xpect that Africans will see in their mission churches, schools and hospitals other fingers ointing skyward, for all these evidences of Christian concern are also witnesses to the ower of God. This annual review of our Brotherhood work in northern Nigeria should ive us another opportunity to understand the witness of the church in that part of the orld. No natural wonder can compare with the marvel of communities transformed y the light of Christ. We must continue to pray and go and give in order that the hurch in Nigeria may point more fingers toward the sky as it accomplishes more for he kingdom of God.

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

Contributing Editors

A. G. BREIDENSTINE .... Lancaster, Pa.
JAMES H. ELROD ... Kansas City, Kansas
MRS. DWIGHT ENBERG .. Champaign, Ill.
DEAN L. FRANTZ ..... Mt. Morris, Ill.
JOHN C. MIDDLEKAUFF, Huntingdon, Pa.
LELAND A. NELSON .... Modesto, Calif.
LUCILE LONG STRAYER .....
..... North Manchester, Ind.
MURRAY L. WAGNER ..... Troy, Ohio
GLEN WEIMER ..... Arlington, Va.
LEVI K. ZIEGLER ..... Martinsburg, Pa.

THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Norman J. Baugher, General Secretary, and the Brethren House, Earl H. Kurtz, Manager, 16-24 S. State St., Elgin, Ill., at $3.00 per annum in advance. Life subscription, $50, husband and wife, $60. Entered at the post office at Elgin, Ill., as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

DECEMBER 4, 1954

Volume 103 **Number 48**

In This Number . . .

Editorial—

Where the Finger Points 1
Kingdom Gleanings 16, 17

The General Forum—

The Christian Church in an Independent Nigeria. H. Stover Kulp 3
The Cure for Complacency. Kirby Page 4
The Central Aim: To Win Men to Christ. John B. Grimley 6
From Them Much Is Expected. Ivan Eikenberry 8
Nigeria the Beautiful. Naomi Baldwin 10
Arriving in Nigeria. Dorris M. Blough 11
Making a Home in Nigeria. Esther L. Hamer 12
Africans Love Music. Merle Bowman . 13

News and Comment From Around the World 18

Brethren Service—

Wings of Freedom 20
Brethren Tours 21

The Local Church—

Flowers and Other Gifts for the Sanctuary. Mrs. C. Ray Keim 22
Unique Expression of Appreciation. Carl W. Zeigler 23

Our Mission Work—

A New Philosophy of Education. Ralph Felton 24
In Memoriam 25
Meet Your Missionary 25

READERS WRITE . . . to the edito

The Gospel Messenger welcomes letters commenting on editorials, articles and new
Letters should be brief and brotherly.

Forget about Denominationalism

There has been much in the Messenger recently from the World Council Assembly at Evanston including sermons from speakers from different denominations. That there is tension in the world we have no doubt. The whole world is sick unto death and sorely in need of the Great Physician. I have enjoyed all of these articles very much but failed to see where they came to any definite solution for the differences in denominational beliefs and practices.

When our Savior was here upon earth He left us two great commissions: The first was to love the Lord with all our mind, heart and soul and our neighbor as ourself. The second was to go into all the world and carry this message of the gospel of love to every creature, the message of Christ's love by his death on the cross. This love was the one redeeming grace to every one who believed on His name. He said when you have done this then you have fulfilled all the laws and the prophets, meaning if you do this you will be keeping all the commandments, or in other words you will fulfill all of the laws of God. . . .

We as Christians find it easy to love our fellow men but how much time do we spend helping them when they are in need or are we too busy doing things for ourselves? . . .

In the light of all of this should there be differences in the church? There is but one church and that is the organic, functioning body of Christ. Peter states in 1 Peter 2: 5, that we are living stones built into a spiritual house, a holy priesthood, to offer up spiritual sacrifices unto God which is a reasonable service. . . .

I have no particular gripe against the different denominations. It has been my privilege to worship with many different denominations and I have not been able to see enough difference to be of any consequence. I never took time to inquire about creeds and doctrines. They meant nothing to me. The difference in their form of communion I paid no attention to. As the bread was given to me I repeated to myself: "Thy body, O Lord, broken for me"; and so with the cup: "Thy blood, O Lord, shed for me."

When one is invited out to dinner they may often find something o the table they do not particularl care for but they don't get up an leave; they partake of that whic they enjoy and leave the unpal atable alone. Nor do they thin less of the kind hands who pre pared the meal. . . .

In Mark 11:39, when Jesus fe the multitudes with the few loave and fishes he commanded the dis ciples to have the multitude to s down in companies, some in fiftie and some in hundreds. To me thi was just another of his parable acted out. He had been teachin his disciples, breaking to them th bread of life. This was typical c this training when He broke th bread and blest it before giving to the disciples to distribute to th people. After they had all bee filled there were many basketsfu left over. Isn't this also typical c our Lord sending the disciples ou to minister to the multitude c unsaved souls hungering for spiri ual food? Also those who hav been called since to minister th gospel to others? There is simpl spiritual food for all and the mor the ministers of God give out t others the more they receive in re turn. We who study the Wor have found that new spiritual truth are inexhaustible.

The saintly Henry Drummon stated that we teach much about th love of God but Jesus taught mor of love to our fellowmen. Let u follow his example and forget abou denominationalism. — Gladys Wood Fresno, Calif.

We Have a Creed

We Brethren are likely to boa sometimes about the fact that w have no written creed. Well, w do have a written creed—the Ne Testament. What it commands u to do, we should do. Howeve there are times when we are mad to wonder if the Church of th Brethren really believes in the Ne Testament when it comes to givin our money and material possession The foundation of the New Testa ment is giving: "For God so love the world that he gave his onl begotten Son." Jesus and many e the early disciples gave their live as well as their material posse sions. Throughout the New Testa ment we are told by Jesus an others to give to the cause of th kingdom.—Ivan D. Gascho an Bert Richardson.



Firmly establishing the indigenous church as an integral part of the developing culture of Nigeria is one of the tasks of the Christian Council of that area in preparation for its work in an independent nation

The Christian Church in an Independent Nigeria

H. Stover Kulp

OCTOBER 1, 1954, marked another important step in Nigeria's advance toward complete self-government. The step was important enough that a two-day holiday was declared. The step that it marked may make that day more important in many ways than the day (presumably sometime in 1956) which will mark the attainment of complete self-government. This day marked inauguration of certain important changes in Nigeria's present constitution, changes which, in effect, provide a government set-up which may be little changed even after independence is obtained.

In the public speeches and in statements made otherwise two things seemed to be emphasized. First was the autonomy of government which has now been given to each of Nigeria's three regions. Two things seemed to point this up; each region now has its own Nigerian prime minister and the official who in each region was formerly called lieutenant governor will now be known as governor. The second thing which was emphasized was sectionalism. This was not mentioned in public speeches but was certainly not absent from the conversations of those who were making holiday. Autonomy in many departments of regional government can be a good thing, but sectionalism is dangerous. That we in Nigeria know only too well. In May of 1953, sectionalism resulted in the city of Kano. Before the rioting had been put down, 46 people had been killed in the most barbaric manner and over 200 others injured.

The prime minister, a Nigerian, is the leader of the majority party of his region. The party in power in our Northern Region is the Northern Peoples' Congress. The first line of the manifesto as printed on the membership card says that the party stands for complete autonomy within one Nigeria. We in the U. S. would be inclined to say that such a statement is a contradiction of terms and that the attempt to have such a condition in our country was the basic cause of our bloody civil war. However, the British, with their political acumen and agil-

ity in compromise, have worked out a basis of federal government in Nigeria, the nature of which is pointed out in the rather extreme statement of the N.P.C. manifesto. In the independent Nigeria it is planned and already agreed that the three regions will be largely autonomous. Because the three regions differ so much in culture and in the stage and rapidity of development, it seemed the only way in which there could be unity at all. To attempt to see the Christian church's position in independent Nigeria, it is important to realize that the set-up will be this almost entirely autonomous regional government.

Although at first, there may be no strong sense of national unity, it is hoped that the regions will become more and more united in spirit and action and really develop into one strong emphasis and insistence on autonomy in the three regions, there is the obvious danger of things going the other way and complete separation may result. The Christian Council of Nigeria in the face of this danger to national unity is emphasizing and demonstrating the unity and oneness in Christ. It is doing this in ways like the following:

Chapel at West African University. By united action the churches and missions of the Christian Council have provided at the West African University, located at Ibadan, a chapel in which the Christian students will worship. Many, if not most, of the future political leaders of Nigeria will be educated here. The beautiful chapel on the campus will be a witness of the unity of the many tribes of Nigeria in Christ and their fellowship in the one universal church. It will be an inspiration for them to strive for a real national unity for Nigeria.

The Christian Council is unitedly upholding those spiritual and moral values which alone can make a nation strong. This it is doing through united evangelistic campaigns and emphasis on Bible study and worship.

United action to secure and preserve religious freedom. All the regions of Nigeria have made professions of upholding human rights. The Oxford Conference on Church, Community and State held in 1937 stated the following:

"In a state which acknowledges a liberal doctrine of rights, it is equally evident that the church, like other associations, should have the liberty which its function requires." It so happens that in Northern Nigeria where the government is predominantly Moslem, this liberty in some instances has been denied. The Christian Council, realizing the urgency of the hour, is unitedly calling attention to the various regions their past profession of upholding human rights and is asking that adequate provisions to safeguard such rights be written into the regional constitutions which will soon be drawn up.

Another way in which the Christian Council is preparing for its life and work in an independent Nigeria is to establish more firmly the indigenous churches as an integral part of the developing culture of the country. In Southern Nigeria, that is, in the Eastern and the Western Regions, there have been established for many years strong indigenous churches whose combined membership is in the hundred thousands. In the Northern Region, however, Christian mission work is of a much more recent date and the church is small. However, the Christian communities of six different missions have combined and have chosen trustees and established their own headquarters.

Perhaps the most important preparation for the church's life in independent Nigeria has been made by the humble, devoted and unselfish service in schools and hospitals, in churches and homes, in crowded cities and in remote country villages given by scores of missionaries and hundreds of sons and daughters of Nigeria to their brothers and sisters in Christ's name. These are they who have in his service found freedom.

The Cure for Complacency

Kirby Page

COMPLACENCY is a ruthless enemy of the good life. It is a thinly veiled form of hypocrisy because no man has a right to be satisfied with himself. Complacency results from false measurement. What a person imagines himself to be is contrasted with the worst in someone else. The cure for complacency is the serious examination of self in the light of God's standard. What does he desire me to be and to do? As revealed in the way of Jesus, what is his plan for my life? When thus we test ourselves, we cry aloud for forgiveness.

But we must remember, in the words of William Law, that "repentance is but a kind of table-talk, till we see so much of the deformity of our inward nature as to be in some degree frightened and terrified at the sight of it. There must be some kind of earthquake within us, something that must rend and shake us to the bottom. If we used but half the pains to find out the evil that is hidden in us, as we do to hide the appearance of it from others, we should find that in the midst of our most orderly life we are in death, and want a Savior to make our most apparent virtues to be virtuous . . . Pride must die in you, or nothing of Heaven can live in you . . . The man of pride has a thousand wants, which only his own pride has created; and these render him as full of trouble as if God had created him with a thousand appetites, without creating any thing that was proper to satisfy them."

The soul of man must continuously cry out, "Create in me a clean heart, O God, and put a new and right spirit within me."

EDITORIAL

Africa Asks Questions

THE World Council of Churches in its Assembly last August heard a voice speaking from Africa in the person of Peter Kwei Dagadu, secretary of the Christian Council of the Gold Coast. He had been asked by the program committee to lift up the questions that Africa asks of the Western world. This he did so effectively that many persons who heard him understood why Africa can no longer be called a dark or strange continent. Africa has had so many contacts with America and Europe that serious questions are raised in the minds of Africans, especially African Christians.

1. Africans are asking why the Western peoples, including Christians, are so ignorant of the moral and spiritual contributions that Africans are prepared to make to the world. Europeans and Americans have for too long regarded Africans as primitive, savage, ignorant people, capable of physical labor but uncivilized. Yet missionaries and educators who work with Africans know how false this concept is. Africans, for example, want to achieve their freedom through patient, peaceful means, but the Western nations push them in the direction of relying on force. The African wants understanding and appreciation for his true worth.

2. Africans are asking whether the material things they see as a part of Western civilization are intended for the good of mankind or for human destruction. They cannot escape the effects of world wars—meaning wars that did not start in Africa—on their continent, but they want at least to have a part in discussing and determining their own future. From their standpoint our highly advertised Western civilization may seem as much a curse as a blessing.

3. Africans are asking why, in spite of their recognized ability to develop their talents, they are still subject to discrimination because of color. Segregation and racial prejudice seem to them to negate Christian and democratic principles. Yet they are told, at least in some parts of Africa, that they must be classified as second-class or unprivileged citizens because they lack "civilization."

4. Africans are asking whether Western materialism is really a better choice than Communist materialism. They agree that communism is evil, but they know that it thrives on the kind of exploitation and injustice that many Western nations have fostered. Africans have so long experienced the loss of their own rich natural resources and the abuse of their labor by Western promoters that they cannot help asking which system of thought and government will give them a decent share of their land and the fruits of their labor.

5. Africans are asking why the Christian movement, which has brought so much enlightenment to their continent, fails to live up to its own professions. They are shocked by the many divisions within the church. They cannot understand why we divide life into spiritual and secular interests. They think Christ should control all of life and his teachings should apply to matters such as politics, wages and land ownership.

The African Christian leader who presented these questions believed they could be answered only through the miracle of conversion, the process of change that belongs to God alone. The church in Africa must bear witness, he said, to that miracle.

But while that expresses the challenge to the church in Africa (and this special issue reveals how the church in northern Nigeria responds to that challenge) these five questions are even more a challenge to the church in America. It is important that we pray for missionaries and national Christians in Africa. It is important that we support the church there with our gifts. But it may be more important to answer honestly such questions as these which Africans raise.

In addition to discussing our work in Nigeria as it is portrayed in this special issue, our churches could profitably tackle the questions that Peter K. Dagadu raised with the World Council. How about taking a Sunday evening soon to discover what replies your church would give?—K.M.

They, Too, Were Refugees

THE gate to America is small," said a recent immigrant, "but once you can get through it, there is so much freedom inside." He was talking about the difficulties that refugees encounter when they try to find a new life in America. Only a few churches have so far provided assurances so that immigrants may have jobs and housings.

Brethren should find ways of resettling at least a thousand families, but we seem also to need prodding. Our Brotherhood Board recently urged us to take more initiative in sponsoring refugee families. As Christmas approaches, remember the "flight into Egypt" of a family fleeing from Herod. They, too, were refugees.—K.M.

The Central Aim: To Win

John B. Grimley

I HEAR the drums of Africa! At full moon they fill the night with throbbing sensuous rhythm; every African hearing the beat of the drums finds a response drawn forth from the depths of his soul. He begins to chant the song they beat, his body sways to the rhythm, his feet shuffle in time to their pounding and his face takes on a strange trancelike appearance as his spirit is enraptured by the spirit of the drums. These are the people we are to win to Christ.

When there is no moon and the night stillness is broken only by the occasional barking of a dog or the far-off moaning of a hyena, the silence is suddenly shattered by the scream of a woman who has found that one of her family has gone to the spirit world. The quiet village is now in turmoil; friends and neighbors hurry to the place of death. Some throw themselves on the ground in agony of soul; some wail unceasingly. The throbbing of the drum begins and the sobbing chant of the dance of death goes on through the night—and the next day—and the next. These are the people to whom you have sent a mission.

At high noon, the shade of a giant wild fig tree provides a welcome relief for many. Two Fulani milk women are squatting by their gourds of milk, just inside the edge of the tree's shade. They are dressed in large wrap-around skirts. Their braided hair glistens from the recent application of melted butter. The bright red nose bead cuts a striking contrast to the dark color of their skin. These women represent the large group of nomads who live throughout a large part of West Africa and, as yet, none in our area have been won for Christ. They are a part of the challenge to the church in Africa and to our mission to win men to Christ.

There in the shade of the great tree, we see a young man weaving narrow strip cloth. His homemade loom is made of sticks and corn stalks. Others are spinning thread with primitive spindles. And there is an old grandmother sound asleep on the gnarled roots of the tree. Her daughter's child is also asleep in the dust, with undisturbed flies covering its face. Africa is not only a land of grand vistas of sunshine and light; it is also a land of flies and filth and disease. But to them the church has gone to win them for Christ.

In the near-by village of Wamdiu, the cry of a new-born child is heard. Upon asking about the child's cry, an evasive answer is given for at the first cry of life, and old woman sitting by takes the child and plunges it into a pot of boiling water. The child was not born to live, but to die! In this village every young girl, before she goes to her husband, is expected to have from two to four illegitimate children, all of whom are killed. It is a test of fertility and one of the most diabolical practices imaginable. But these are the people to whom the gospel of Christ offers salvation from these devil-forged bonds of tradition.

Several girls have preceded us to a Higi compound, and others are on their way. Some have turned back, but inevitably they will return. A girl kneels upon the ground with her head between the knees of an older woman. The wife of a blacksmith kneels behind her and with her left hand pinches the



The practices of past generations are not thrown off lightly; the new Christian is as unaccustomed to the disciplines of his new life as the African is unused to the plow

Men to Christ



A young Christian woman

skin of the small of the back, and with the crude flat knife makes a tiny incision slightly more than a quarter of an inch long. The black outer skin parts, the pure white under layer shows through. It stays white but a moment, then slowly turns pink as a red drop of blood forms. Hundreds of these are made, beginning with the small of the back and up over the shoulders. Blood runs thickly. Previous to this ordeal, endured without a wimper, these girls have had their abdomens done with similiar designs. Every girl in the Higi tribe must then have her back done before going to her husband. These are the people to whom you have sent a mission—a mission bringing the gospel of salvation, a gospel of good news concerning One whose blood was shed that all men might be freed from superstition.

The central aim is to win these to Christ. Many, by the grace of God, have been won. These make up the church of Christ in Africa. But do not think that the practices of past generations can be thrown off lightly. After the pangs of being torn from the old comes the fire of beating out the new.

In the brilliant sun of early morning, a deacon of the church follows the plow. His hands are unused to the new implement, but his moral fiber is more unused to the new discipline of such labor. Pressed by requests to plow for others, he neglects his own farm. In need of help, he teams up with a Mohammedan. His service in the church may degenerate—slowly. A contest is on!

A new congregation dresses Christ in the garb of Africa and follows boldly a plan to make a new community — new land,

Below: A Margi woman bearing the markings tradition has decreed



houses, farms, a school and a church. All in the community are Christian. This is the African way—all together in one way. In the past the dread fears of African community life held them together. There were no dissenters. When applied to the Christian way, ruptures may occur when the church, unwilling to use fear or force, finds that a backslider is in their midst: a dissenter, a taker of two wives.

Your mission, in introducing Christ, the new way, has also introduced a struggle. Where there was complacency in sin and fatalistic bearing of suffering, there is now a growing sense of struggle against the "fates" that bear men down and, encouragingly, a growing sense of victory.

A school teacher, one of the most talented and a graduate of Waka Training Center, spent a full day teaching. Then for three hours he preached to market crowds which sought him out to hear the Word. That night he was struck down by the powers of evil. It seemed to him that the devil himself, coming over the mountains of his homeland, sought to pull him back into the old way. We were called to help him come through victorious. If you had never sent the message of Christ, he would never have been torn by the struggle. But your central aim and ours is to win men to Christ, not without a contest.

Yet, Christ's promise that "the gates of Hades shall not prevail" against his church gives us the assurance we need that with the breaking down of those gates of death, fear and superstition, a growing host of these bound people will be won for Christ and set free.



Adult classes to teach illiterates to read and write are being opened by the church, taught by Christian men and partially supported by the Muslim local government

From Them Much Is Expected

Ivan Eikenberry

MUD splattered from radiator to tail light, the jeep stopped at the barrier which blocked the muddy road ahead. Nigerians, ordinary villagers. swarmed about. There on one man's shirt glittered the rectangular brass badge, bearing the image of a crocodile, sacred animal, and the Hausa words, "I can read." He had earned that badge in an adult literacy class. Then I thought of the statistics, pages of them, and the plan to eradicate illiteracy entirely within ten years, and now nine out of ten cannot read and write.

The weekly Hausa-language newspaper carried the story of a promise of free compulsory primary education for all children in Northern Nigeria. Now a village area with fifty per cent of its children in school is especially praised and there are more villages without schools than with schools. The greatest need is for 17,000 more primary teachers to begin the program. A graduating teacher trainee at Waka spoke importantly to a friend, "And I am one of the 17,000."

Thus the drive for nationhood, freedom in 1956, inspires a drive to catch up in education. Teacher-students of Waka, Church of the Brethren, Training Center, feel themselves caught up, Christian Nigerian patriots in a country ruled by Muslims.

Several hundred thousand Nigerians expect the Church of the Brethren to do much at this national moment, and the Church of the Brethren is doing much educationally, but not all —not all that is expected and not all that she could.

New adult classes to teach illiterates to read and write are being opened by the church, taught by Christian men and partially supported by the Muslim local government. The villagers prefer Christian teachers.

Already in nearly sixty other villages, Christian men teach Church of the Brethren classes for religious instruction. These are informal schools, combining beginning education and evangelism, supported partly by churches in Nigeria, and partly by churches in America. Villagers want Christian schools.

More than 2,000 primary pupils of a dozen tribes are taught by Christian teachers in twenty proper primary schools, supported jointly by the government, the pupils themselves and the Church of the Brethren. Other villages begging for schools are impatient with limitations of our expansion. This is direct evangelism by Christian teachers. Children like Christian schools.

New Waka Training Center, with both Christian and Muslim students, is graduating its first class of teachers. Fourteen

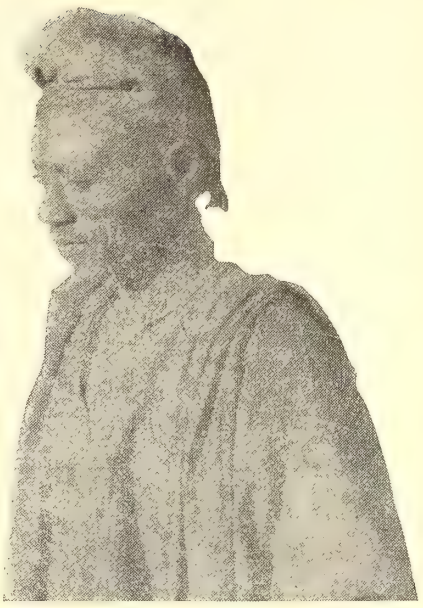
teacher-trainee wives are receiving their own domestic and professional training. The new opportunity, girls' boarding school, will begin in 1955. Two new classes of teachers in 1955 will number fifty. Waka graduates have a right to feel important in their new nation. In schools and in government departments they are in demand. Alumni mail comes from all over Nigeria. Even government Muslim schools have asked for Waka Christian teachers.

The truck loaded with cement arrived at Waka. Five days they spent coming 400 miles, the driver said. No mail was delivered from the railhead for two weeks; heavy rains and bad roads prevented it. Over such roads Church of the Brethren youth travel 150 or 400 or 600 miles to attend nurses' training or secondary school or trade school or higher teacher training. They travel to get training which Church of the Brethren does not give yet. The new nation needs these Christian professional people.

On foot, on bicycle, by car Nigerian and American members of the Education Committee, will gather in October (can't be too early or rain and mud will make meeting too uncertain) to assign teachers for next year and to make plans which will then be passed on to Nigerians in village school committees and to the Americans supervising schools. The Christian communities are being sustainingly established.

Council meeting was in session. An American elder moderated. A local Nigerian minister rose to emphasize the spiritual character to be possessed by the deacons about to be chosen. He urged the change of local program. He referred to elders' meeting decisions. A needed district meeting decision was at his tongue tip. He is one of seven men whom Ira Petre led through the pastoral training class at Chibuk. Nigerian leadership can be developed for the new church in the new nation. But there is no pastoral class now. Staffing such a class and maintaining the students are the difficulties which prevent the Church of the Brethren from meeting Nigerian expectations at this point. Nigerians need Nigerian Christian leaders.

Twisting down the road cleared through jeep-high grass, we reached the out-of-the-way Kutaki school. After greetings, the Church of the Brethren teacher, the chief, and we talked about local school problems in which the non-Christian chief



Nigerian Christians can meet the Nigerian, even chiefs like this one, socially and spiritually

was interested and about village problems in which the teacher was assisting. Before we left, the teacher checked the time with us. His alarm clock, timer for the local school and church, was almost correct. For several weeks he had kept it thus by standing outside at noon until he had no shadow at all. Then he set the clock at 12.00. He showed us emergency local repairs on the school building. We talked of the beginning church, meeting in the classroom under his leadership. We left him standing in the road, to lead on alone, except for Christ whose witness he is. Nigerian Christians can meet the Nigerian and the Nigerian situation, physically, socially, spiritually.

Students at Waka away from homes in six tribal areas, met with local Nigerians and Americans that they might be one in Christ in the self-examining service, the feet-washing just outside the building, the eating together of food brought by the communing Brethren, the breaking of guinea-corn bread, the drinking of red juice of local

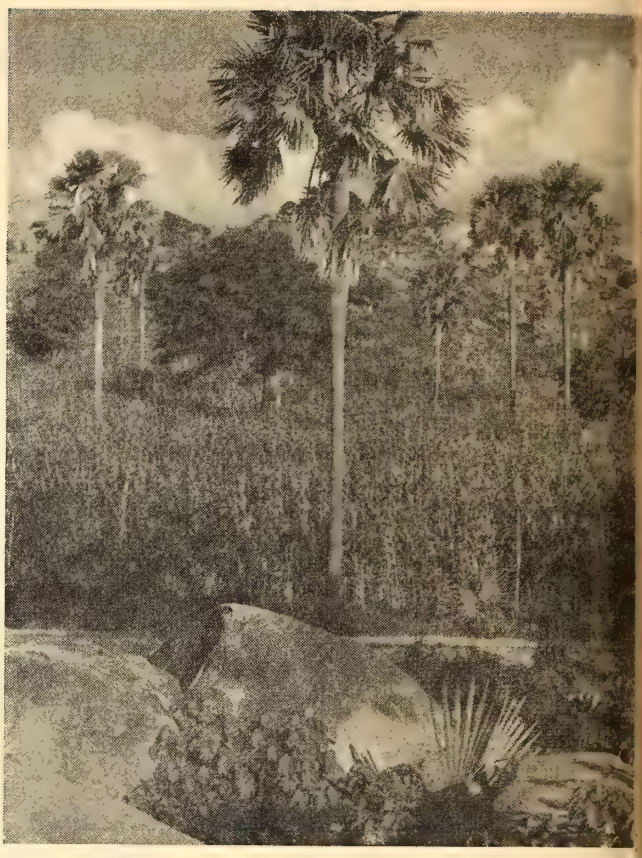
Continued on page 15



The oneness in Christ with other Christians around the world was witnessed to in the love feast service

NIGERIA *the Beautiful*

Naomi Baldwin



A hill scene near Garkida

I WISH that each one of you could come and sit with me here on our front porch and enjoy the scene that I am enjoying this evening. I can see only a small bit of Nigeria from where I sit, but it is indeed a lovely bit. Since you cannot be here, let me tell you about it. As I look out over the valley, just below us and in the foreground are the many buildings and grounds of the Leprosarium. On the grounds are many beautiful palm trees, flamboyant trees, monkeybread trees and lovely hedges and flower beds. Just beyond and to the left is a huge rock hill with large boulders of every size and shape which add to the beauty of the surroundings. Beyond this the Hawal River winds its way down the valley and on beyond that in the distance is a range of hills and mountains: some flat-topped mountains like our mesas in the West and some jagged, peaked and rugged. Just now the sun has slipped beyond those mountains and the sunsets here in Nigeria are wondrous to behold.

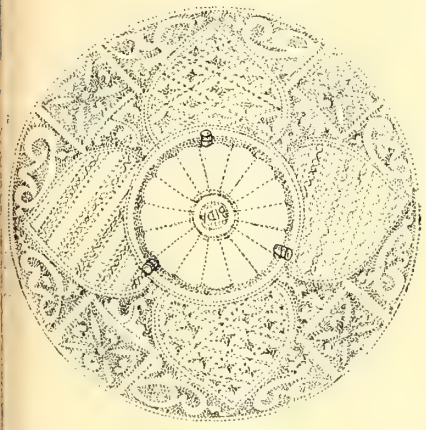
Also from our front porch I see flitting from tree to tree a number of brilliantly colored birds. The beauty of the birds here in Nigeria is a thing of joy. Here in our Jakaranda tree is a good-sized bird that is a brilliant yellow with a bit of brown on its wings, and flying to and fro are some very small birds (I do not know their names); some are very blue, some red and some yellow. In other parts of Nigeria are the many colored parakeets. All through the corn and peanut fields one sees storks by the dozens, and out in the bush are the great bustards, the white crane and many other beautiful birds, large and small, the names of which I have not as yet learned.

All about Nigeria just now are the many different flowering trees and shrubs in bloom; brilliant red, yellow, orange, pink, purple, and blue blossoms abound. The corolita vines are loaded with their pink blossoms and are twining around rocks, trees and buildings in abundance. The poinsettia trees are in full bloom. The hillsides are green with the peanut fields, the valleys are full of the heavy-headed guinea corn of many colors: brown, white, rust colored and red. In the marshy places the rice plants have grown tall. Where there are no farms, the bush grass is tall and green.

This, of course, is the rainy season and perhaps you are wondering if there is any beauty in Nigeria when the dry season is here and the fields are dry and brown and black where the fires have burned off all the tall dry grasses. Yes, there are many things of beauty in the dry season. As we were riding in the jeep through mile after mile of black burned-off bush country, I was thinking how bleak and barren it looked when all of a sudden my eyes caught a glimpse of bright pink blossoms. There in the midst of all this barrenness was a large bush with white bark and pink blossoms. As we drove along we saw many more of them scat-

tered all about the bush country. Also just above the ground, peeping their heads out of the burned blackness were tiny yellow flowers in abundance. The dry season is also the time when the flamboyant trees put on their brilliant coat of red blossoms. To me the flamboyant tree is the most beautiful tree I have ever seen with its lacy leaves and bright flowers. These and other dry season flowers and shrubs add so much beauty and color to the landscape during our season of no rain and parched earth.

If the rest of Africa has as much beauty as this small part which I have seen, surely God made this large continent one of the most beautiful.



A design from the bottom of a brass dish made in Northern Nigeria by Mohammedan traders



The Abyssinian roller, one of the most beautiful of West African birds with its brilliant dark blue, delicate light blue and light brown colors

Arriving in Nigeria

Dorris M. Blough

WHAT "new" things does one find in Nigeria, new, that is, to a first-term missionary? The list is long and varied. May I tell you of some of the most interesting?

Of course, the preponderance of black faces noted as soon as we reached Lagos rapidly lost its significance, but the feeling of being a foreigner took longer to get used to.

Mosquitoes, as such, were nothing new but the number of them and the care we had to take against them were definitely new. One must learn to sleep under a net but one is glad to escape the mosquitoes by any means.

Susan, just a year old, soon learned to look behind the mother in order to see the baby tied there. At first she reacted to black people as she did when someone put a mask on his face; she was frightened but soon the color of the face became unimportant as it does to all of us.

Buying supplies in Jos is in no manner like that in the States. The stores, called canteens, are crowded with counters, most of them holding materials of all descriptions with labels from India, England, Holland and Japan. The food shelves are comparatively few and some of them are almost bare one day but perhaps full the next. Everything comes in air-tight tins, because of the moisture and insects. Most of the food products are British. The British have no pure food and drug act as does the United States, so we never know exactly what is in the can in regard to quality and additives.

The landscape, homes, dress of the people and the like were not particularly new since we had seen many pictures of them. The most interesting things were those which people had neglected to mention. Watching one's cook buying wood from a dozen or so women, each intent on getting the most from her bundle, is most fascinating. There is much shouting and gesticulating. And how strange a woman feels to have a man in her kitchen doing the cooking, barefooted at that. Marvin said, "Now I can't brag on your cooking." However, after struggling with the antiquated wood stove several days before the cook started to work for us made me glad to forego that pleasure.



The mail comes once a week and then only if the weather is good

Susan had slept in all varieties of beds along our travel route, we thought, but the strangest is the giant screened box here at Garkida.

We were forewarned to be cautious about snakes. We were told that they do live in the house roofs. Our first night in Garkida was spent quite restlessly because of the strange noises coming from the roof and rafters above us which, of course, we supposed to be snakes. Someone forgot to men-

tion that bats also make their homes there.

There is no more watching for the mailman each morning, as the mail is brought only once a week and then only if the road conditions permit.

With someone to do the washing and ironing, wood chopping and cooking, one would think there would be much leisure time. However, even the routine tasks take so much longer owing to the lack of convenient arrangement or equipment or because of having to show how you want it done.

That which is no doubt most frustrating to a newcomer is the feeling of a wall between you and the African since you cannot speak or understand Bura. It is, indeed, a new feeling to be a stranger in your own house. Ignorance of language is always causing humorous situations. I sent my "small boy" with the soap and water to the woodshed to wash himself all over carefully and put on the clean shirt I handed him. When I went to check a few minutes later, I found him washing the shirt.

There are numerous more new things: termites, excessive moisture, different flowers, rain every day, the baptismal service in the river, church services in Bura, and many others to which one adjusts quickly. But probably the most pleasant experience yet was that of putting our feet under our own table for the first time in over four months. *Home* is an ever old, but ever renewing word to the spirit and we are home at last.

Making a Home in Nigeria

Esther L. Hamer

MISSIONARIES going into a foreign country know that one of the first things to do will be to establish a home in the midst of a new culture. One does not have the many modern conveniences; but it is an opportunity to use all the creativeness and artistic touches one can pull together to "dress-up the often very plain simple architecture of the houses and to create an atmosphere which tells the Africans a story of Christian family life.

If we are a new missionary family just arriving, a number of Nigerians would come to greet us—partly because they are very eager to know just what we are like. Among those who are greeting us are the men and boys who would like to be hired to work in our household. Having servants in the household is different from what most of us are accustomed to in America, but on the mission field it becomes almost a must since many of us are gone from home the greater portion of the day busy in various aspects of mission work.

The structure and "newness" of the houses vary just as they do in any country because they have been built over a period of some twenty years. Some are constructed of sun-dried brick or mission kiln-dried brick and some of stone. The new roofs are a shiny aluminum sheeting, but there are still a few houses with grass roofs or heavy sun-dried tile. In the interior one finds cement floors with plastered walls.

If you can recall a rural home of the early 1900's you can visualize the furnishings of our homes. There is the small wood stove and wood box in the kitchen. A water filter is perhaps one of the most used articles for it is after the water is boiled and filtered that we have suitable drinking water. A pantry off the kitchen becomes the neighborhood grocery store.

The furniture for the house has been made by an African carpenter hired by the mission. Most of the houses have a fireplace in the living room. It is cozy to sit around a blazing fireplace on the cool evenings we have at certain seasons of the year. And to add a bit of color and interest to various rooms natives are eager to sell you some of their handcraft—floor mats, hot dish mats, baskets and plates which make lovely wall hangings all woven of dyed grass; leather hassocks decorated with contrasting leathers and stitching; or gourds on which they have burned designs with hot irons.

Life around the household begins early in the morning when the cook arrives to build the fire and prepare breakfast. Today he may turn the kitchen into a bakery, our only source for bread and all pastries. Tomorrow he may be grinding wheat or corn or cereal or churning butter or shelling and roasting peanuts for salted peanuts or for grinding to make peanut butter. The next day may be butchering day. One day a week (big market day) the cook can buy some kinds of meat in the local native market. Then, too, there is the canning season when foodstuffs from either the rainy-season or the dry-season-irrigated garden are preserved for the out-of-garden seasons. There are also mission orchards so that we are fortunate to have citrus and other fruits.

The number of Africans which each household employs is a matter of personal preference

Continued on page 15



The zinza, a marimbalike instrument

Africans Love Music

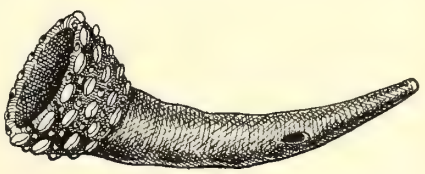
Merle Bowman

A STUDY of African music could take a lifetime, but in our limited experience we can say that Africans love music. All important group functions are set to music of their own making. But as with other forms of primitive art, an appreciation of African music must be developed, as its beauty is not always easily apparent. The foreigner usually regards native music as crude, harsh, and discordant, but the missionary hopes to use this inherent love of music as a further means of changing lives, to transform the former discords into a harmonious whole.

The African expresses his deepest emotions in terms of song. At the funeral, the wedding, or birth of twins he sings out the story of his whole existence. At the grinding stone in the early morning hours, the wife sets the mood for her day as she sings in her house. Her neighbors soon know if she is complaining or happy. The subdued chant of the young girls who lead a bride to her husband is not soon forgotten. At the funeral where there is much repetitious chanting by the sorrowing friends and relatives, we have tried to catch the words sung. In balladlike recital, one can hear the name of the deceased, the manner of his death, whether in age or youth, and the relationship of the mourner to the deceased. What we feel inwardly in the time of grief, the African expresses vocally. I cannot forget the sorrowing mother who rocked and sang in the night, "Woe is me! Woe is me! This very thing happened before and I thought it couldn't happen again! Oh, why has God taken three babies from me, Woe is me!" Or the young girl, who, returning from a visit several weeks after her brother died, ran sobbing past our house, "Oh my brother, if I had only known, if I had only known, I wouldn't have gone away!"

With this background in mind, we are urging the Christians to make up their own songs, telling of their own experiences in the Christian way. At prayer meeting in Lassa, opportunity is given for original offerings. The Higi people have been adept at this. Last year Mallam Dandi brought a group from Bazza to sing delightfully at district meeting. Margi women are reportedly the singers in their tribe; so they have conquered their shyness before the group and have brought some lively, rhythmic songs to prayer meeting. Recently one group sang, "The face of Jesus shines brighter than electricity," to an old grinding song. From time to time John Grimley records these so that they can hear themselves sing, and also so that there may be a permanent record.

New hymnbooks are much needed in both Bura and Margi land. The Bura book has a large section of Bura songs, and we hope to use the best of the new Margi songs in their hymnbook. The present edition is full of



A Margi trumpet made from the horn of an antelope. The bell is of beeswax decorated with cowrie shells and red seeds with black "eyes"

hymns and gospel songs that you know, with very few typically Margi tunes. Our tunes are hard for them to learn, but their own songs give a truer and more spontaneous witness. American Negro spirituals have also been used in Margi. These also serve as a means of more spontaneous expression; so it is planned to put more of these spirituals in the new book. Pray with us that the Spirit may lead our Margi and Higi brothers into new, rich outpouring of Christian testimony through their love of music.

There is a great variety of musical instruments among these people. They are very clever at making their own from local materials. There are the drums, great and small, of varying shapes. The giant drums, made from an up-right log, require a man to play them; the smallest ones are carried about like snare drums. The master drummers can evoke all sorts of dancing, from the funeral shuffle to the shaking, stomping leaping and whirling of the livelier dances.

There are the cornstalk pipes, in season. In Bura land these are larger and thicker, and when school is out in the afternoons, the total effect is something like a hundred saxophones all tuning at once, but each for a separate rendition of different scores. In Margi land this cornstalk fife is smaller and more pleasant to hear. Shepherd boys in many lands have thus amused themselves for ages gone by, whiling away the long hours with their sweet and haunting tunes.

There are stringed instruments of many kinds; some are plucked by hand but others are played with a bow. There is the clay "sweet potato." There are the cow-horn trumpets which we often heard at Gulak. Each dancer carried a large cornstalk or wooden pipe. It was quite a sight to see a band of six or more young men run, leaping and whirling along the path, accompanied by the rhythmic if not too tuneful blasts from these horns. There is a marimbalike instrument, and many others of which we have only heard.

The Christian challenge is that the awakening church shall learn to express its social and spiritual life in Christlike ways. Most of the old dances have meanings which are no longer satisfactory, but for want of something better, or perhaps for want of encouragement in original expression, many Christians have often turned back to the pagan dances and religious festivals. Especially do the young people need an appropriate medium of expression which will couple their natural jubilance with their new-found faith.

For instance, "the Christmas dance" has become an accepted part of the life of many villages. But it is not a distinct expression of the faith by Christians, but just a public dance in which pagans, Mohammedans and even some Christians participate on Christmas Day. Why should people who have no idea of embracing the Christian faith observe Christmas Day in this way? For it is a mockery in which we wish the Christians to have no part. Starting the station work at Gulak, we didn't want this unchristian demonstration on Christmas Day. Following the dramatization of the birth of the Savior and the gift service, there is often baptism. A pagan dance hardly seems right following this sacred occasion.

Last year we prepared the Christmas play as usual and invited the outvillage groups to come, see and rejoice with us. Early Christmas morning the delegations began to arrive. We were dismayed when one teacher and his school boys came with a group of professional instrumentalists and dancers. As they came noisily down the road their festivities did not seem to fit in with the program we had planned. When the teacher and his pupils joined in the shuffling group, circling round our gateway, I tried to read from their faces just what they were trying to tell us, but found nothing. Were they telling, in a way I could not understand, the joy we all feel on Christmas Day? At last, one of the boys came and asked, "Can you hear, marmbwa, what the man blowing on the cow's horn is saying?" "Oh! Is he saying something?"



Drums are of many sizes and shapes; these are hollowed-out logs

Yes, he clearly greets you and vishes you happiness on this ›ig day." Well, I could not un-lerstand his song and, though ›leasant, his greeting had none ›f the deeper meaning we seek ›n Christmas Day. I am sure ı devout Mohammedan would ind my greeting to him on the Feast of Ramadan likewise in-ıdequate.

Our group gave its play with ıppropriate hymns throughout. After the service they all went o their homes to feast in small groups on chicken, goat or what-ever each had been able to pro-ride for himself on this special lay. Toward evening we be-came aware of activity on the schoolground. Sure enough, a group was dancing there. Oh, lear, I thought, are we going o have a problem? So the chil-lren and I went over to watch. Our own schoolboys had gath-ered with their sisters, girl friends and wives (some of the schoolboys are married) for a simple good time. Before long the teachers, our cook, and their wives came along to watch. There were few pagans present as it was not a large group at all. They were clapping, sing-ng and circling about in obvious wholesome good spirits. I thought to myself, how many church groups at home would ›bject to this Christmas party? I had not the heart to tell them all to go home; so we stayed and enjoyed the music and the fel-owship with them. Another ear we would like to plan nore definitely with the Chris-ians to spend Christmas eve-ning in music and song.

Yes, Africans like music. Like all primitive peoples, their leepest emotions are freely ex-›ressed through music. We sin-erely hope that his Christian faith is now the deepest thing he African feels. If this is so, he music must come out or the whole expression of faith will grow feeble and die. They can, themselves, develop songs of holy joy and fervent praise with their own tunes and instru-ments, and we are eager to help wherever possible.

From Them Much Is Expected

Continued from page 9

fruit—singing, giving thanks, meditating, consecrating togeth-er. It was World Communion Sunday. And we were a part of the millions! Outside a Mus-lim student moved about, seem-ing to stay within hearing of the witness of the love feast. Church of the Brethren trained teachers and ministers testify in their local pagan, Muslim-ruled villages but feel them-selves to be of the world-oneness in Christ. This sense of oneness is most felt through the brother-hood of the Church of the Breth-ren scattered in five countries.

In the name of Christ, these Nigerians expect much of the Church of the Brethren.

Making a Home in Nigeria

Continued from page 12

Usually there is a house steward who dusts and sweeps the house (and this is no small job in the dry season when the Harmattan dusts fill the air each day), makes the beds tucking in those mosquito nets under which we slept the night before, and then helps the cook.

The laundrying and ironing are also assigned to an African who can do a very acceptable piece of work using the wash-tubs, washboard and flat irons heated on an open furnace. There is usually another worker who cares for such things as the yard, flowers (of which there are many beautiful ones in Africa) and chickens.

"Salama"—the greeting near-est equivalent to a modern door-bell is heard and one goes to the door to see who is there. It may be the woman of the Fulani tribe who brings your milk in a big gourd on her head each day or it may be a woman bringing a "head-load" of fire-wood or it may be someone has come to greet you for a social visit. Just to chat about things of common interest such as the Christian work in the village is pleasant to both for the Nigeri-ans are a friendly folk.

Summary of Africa Personnel

On Field—57
- 5 Alternative Service workers
- 4 Brethren Church
- 48 Church of the Brethren

Under Appointment—6
- Richard and Ann Burger
- Harold and Gladys Royer
- Irven and Patricia Stern

On Furlough—10

The drawings on pages 1, 7, 11 and 13 were made by John Grimley.

Pictures taken by Dr. Lloyd Studebaker, Herman Landis, Charles Bieber, and others of the workers on the field were used to make the cuts for the other illus-trations used in this issue.



No supermarkets in Africa, only market day once a week and the canteens with items from many countries

KINGDOM GLEANINGS

Those I-O registrants (conscientious objectors) desiring to serve their period of alternative service with the Brethren Service Commission are urged to submit their applications well ahead of the time they plan to come into the program. This does not obligate the registrant in any way should he decide to work with another agency. It is advantageous to apply immediately. However, the commission will make every effort to serve a person on short notice.

At the present time there are a number of salaried, as well as maintenance, positions available. Address all inquiries to the Brethren Service Commission, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Earl M. Bowman has resigned from the pastorate of the Lititz church, Pa., to accept a call to the pastorate of the Mack Memorial church, Dayton, Ohio. He will begin his ministry there about Feb. 1, 1955.

Dr. Earl S. Garver, Manchester College dean and member of the General Brotherhood Board, will represent the Church of the Brethren on the Heifer Project board of directors. Brethren representatives on the board are W. Harold Row and Dan West.

Forty-five dollars was the voluntary sharing of forty B.V.S. trainees at New Windsor in October for the Share Our Surplus program. On the basis of a volunteer's allowance of $7.50 monthly, this sum represents giving at the level of 14% of income.

Donald L. Kline, assistant minister of the First Congregational church in West Springfield, Mass., wonders if any Brethren are living in that area of the country. He would be interested in hearing from them if there are. Write him at 50 E. Queen Ave., West Springfield, Mass.

Dr. Francis C. Stifler of the American Bible Society will present his winter series of broadcasts on Radio Chapel over station WOR for the four Sundays in December. The subjects are as follows: Dec. 5, The Coming Glory of Christmas; Dec. 12, The Bible's Big Day; Dec. 19, The Bible Gave Us Christmas; Dec. 26, How to Use Your Christmas Bible. The broadcasts will be heard 9:30 to 10:00 a.m. (EST). Consult your local paper for the station in your area.

Adult classes or groups looking for a good elective unit of study would do well to investigate Ethics in a Business Society. This important book can be bought for thirty-five cents in its Mentor book form. To help you study or teach it, a study guide entitled The Camel and the Needle's Eye has been brought out. It sells for thirty cents, but the Brethren Publishing House will sell you both on one order for sixty cents. This unit can be taught as Standard Leadership Training Course No. 133b—The Church and Social Action.

E. F. Sherfy is retiring from the pastorate after fifty one years in the ministry. He is available, however, fo revival meetings, Bible institutes or temporary pasto ates. Bro. Sherfy is now living at 162 Courtney Ave N. E., Roanoke, Va., and any one desiring his service should write him there.

The Christmas program of The Greatest Story Eve Told will again be the traditional No Room at the In It will be broadcast on Sunday, Dec. 19, 5:30 to 6:00 p.m (EST), over the entire ABC network. Though spon sored by one of the country's leading industrial com panies, this program carries no commercial advertisin

For junior high youth: The junior high departmen has names and addresses of more than one hundred boy and girls living in Austria who wish to correspond wit American boys and girls. If you are twelve, thirteen fourteen or fifteen years of age and would like t have an Austrian pen pal, write the General Brother hood Board, Attention: Junior High Department, 2 S. State St., Elgin, Ill.

The Navajo New Testament is now in the hands o the printer. The complete manuscript of this Testamen was brought to the Bible Society by Mrs. Ette Dalton a Navajo Indian, and presented at the society's annua meeting in May 1953. The Navajo language is excep tionally difficult and the recording of it has been com plicated by several different orthographies. The Ne Testament is greatly needed for the almost 75,000 Nava jos living in Arizona and New Mexico.

Two Brethren ministers who are students at Duk University, Durham, N. C., are interested in contactin any members or friends of the Church of the Brethre in this area of North Carolina. This includes student at Duke, the University of North Carolina, North Caro lina State College and Wake Forest College. Parent and pastors of students or residents of this area ar invited to write to Armon Snowden, R. 4, Raleigh, N C., or Roger E. Sappington, R. 2, Box 397, Durham, N. C

Wilbur E. Weaver, associated with Continental Pres Elizabethtown, as office manager and director o customer relationships since 1947, has been name business manager of Elizabethtown College. Prior t his business experience, Mr. Weaver taught busines education in the New Cumberland and Elizabethtow High Schools and was principal of the Elizabethtow High School for five years. A graduate of Elizabethtow College, the new business manager holds a master degree in business education from Temple University

Because people are moving to Florida in great num bers, cities and churches are having to expand to mee the emergencies. In four of the six most rapidly grow ing centers in the state are located Brethren churche The pastors of these churches and the district leader are eager that all Brethren people moving into the stat become affiliated with one of the congregations. If yo have not yet contacted a Church of the Brethren or you know of anyone who has not, will you get in touc with Rev. John B. White, 4505 Prunty St., Jacksonvill Fla., or any other pastor of a Church of the Brethren

Brotherhood Theme: Seek First His Kingdom

The Standing Committee delegates from Eastern Virginia are Minor Myers and Carl F. Smith. The listing in the Nov. 6 Gospel Messenger was an error for which we apologize.

Brethren men serving in Germany are invited to spend the Christmas week end at Kassel House, Kassel, Germany, beginning Thursday evening, Dec. 23, and ending perhaps the 27th or 28th. Brethren in the States could also invite their relatives in Europe to join in this week end of fellowship. These persons should contact the Brethren Service Commission, Witsenhauserstrasse 5, Kassel-Rothenditmold, Germany.

The following volunteers arrived in Rotterdam on Nov. 25: Marvin Blickenstaff, Nampa, Idaho; James L. Everhart, San Gabriel, Calif.; James Butcher, Fleetwood, Pa.; Robert Porter, Seattle, Wash.; Harold Brubaker, Van Nuys, Calif.; Maud G. Ditmars, Washington, Kansas; Joanne Nesler, Elgin, Ill.; Esther Mohler, McCune, Kansas; and Ruth Anna Snider, Bradford, Ohio. Oliver Fillmore, Nampa, Idaho, and Kenneth Gross, Churubusco, Ind., sailed on a cattle boat on Nov. 23. Six of the fellows are I-W men, serving their term of alternative service. The address of all the above will be % Brethren Service Commission, Witzenhauserstrasse 5, Kassel-Rothenditmold, Germany, until they are assigned to various projects.

Licensed to the Ministry

Roy Swihart, in the Rock Run church, Ind.
James Thompson, in the Spray church, N. C.
Charles Beach, in the Shelby County church, Mo.
Robert Fritter, in the University Park church, Md.
Boyd Grove, in the Conemaugh church, Pa.

Bible Readings for the Week

Dec. 5 ..... Isa. 40
6 ..... Isa. 53
7 ..... Isa. 55
8 ..... Matt. 5
9 ..... Matt. 6
10 ..... Matt. 7
11 ..... Luke 15

Standing Committee Delegates

Northern California: Lee Nelson, Ralph Turnidge; alternates, S. L. Barnhart, Claude Dadisman.

Florida: John B. White.

Idaho: G. G. Bollinger; alternate, Arthur Durr.

Middle Iowa: Harry Flory; alternate, Paul E. Miller.

Southern Iowa: Leland F. Grove; alternate, Jay J. Johnson.

Northeastern Kansas: Dennis W. Kesler; alternate, Elmer Dadisman.

Nebraska: Homer D. Kimmel; alternate, Foster Myers.

Northwestern Ohio: Cletus S. Myers, Leonard Carlisle; alternates, Edgar G. Petry, Clarence Brubaker.

Oregon: Edward H. Lander.

Eastern Pennsylvania: Frank S. Carper, Abram N. Eshelman, Carl W. Zeigler; alternates, Ralph H. Jones, A. C. Baugher, S. G. Meyer.

Northern Virginia: Hollen H. Helbert, Joseph N. Mason, I. C. Senger; alternates, Kermit P. Flora, George H. Tinsman, Jr., Etta Bowman.

Human Rights Day

Dec. 10 is Human Rights Day, the anniversary of the adoption of the Universal Declaration of Human Rights by the General Assembly of the United Nations in 1948. Dec. 15 is Bill of Rights Day, and the period, Dec. 10-15, is Human Rights Week.

Congregations, pastors and communities are being encouraged to observe Human Rights Day and Human Rights Week: by reading and studying the Universal Declaration of Human Rights and the Bill of Rights in the United States Constitution and in the state constitution; by preaching sermons on human rights; by promoting human rights in the community alone or in co-operation with other organizations; and by securing newspaper, radio and TV co-operation in promoting human rights and human rights observances.—Ralph E. Smeltzer.

The Church Calendar

December 5

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson: A Cry Out of the Depths. Psa. 86; 130. Memory Selection:

For thou, O Lord, art good and forgiving,
abounding in steadfast love to all who call on thee.
Psa. 86:5 (R.S.V.)

CBYF Topic: Teach Us to Pray

Dec. 12 Universal Bible Sunday
Dec. 19 Christmas World-wide Mission Offering
Dec. 25 Christmas
Dec. 27-31 Regional recreation laboratory, Manchester College, Ind.
Dec. 27-31 Regional recreation and camping laboratory, La Verne, College, Calif.
Dec. 27—Jan. 1 Regional recreation laboratory, Brethren Service Center, New Windsor, Md.
Jan. 2-9 Week of Prayer

Love Feasts

Florida
Dec. 31, Tampa

Indiana
Dec. 13, Walnut

Pennsylvania
Dec. 5, 6:30 pm, Shamokin

Gains for the Kingdom

Twelve baptized in the Easley church, Ala. **Two** baptized and sixteen received by letter in the Sebring church, Fla. **Five** baptized and two received by letter in the Pleasant Valley church, Va. **One** baptized and one received by letter in the Hevener church, Pocahontas congregation, W. Va. **Five** baptized in the Durbin church, Pocahontas congregation, W. Va. **Four** baptized and one received by letter in the Bassett church, Va. **Four** baptized in the Valley Bethel church, Va.

Four baptized in the Lititz church, Pa. **One** baptized in the West Conestoga congregation, Pa. **Seven** baptized in the Hooversville church, Pa. **Eight** baptized in the Conemaugh church, Pa. **Nine** baptized in the Little Swatara church, Pa.

Seven baptized and four rededicated in the Sugar Creek church, Ohio. **Thirteen** baptized and two received by letter in the Union Grove church, Ind. **Eight** baptized in the Fairview church, Ind. **Seven** received by letter in the Elgin church, Ill. **Two** baptized in the Florence church, Mich. **Six** baptized in the White Cottage church, Ohio. **Fourteen** baptized in the Lake View church, Mich. **Five** baptized and one received by letter in the Martin Creek church, Ill. **Eleven** baptized in the Naperville church, Ill. **Two** baptized in the Cedar Lake church, Ind. **One** baptized and seven received by letter in the First church, South Bend, Ind. **Four** baptized in the Alliance church, Ohio.

Two baptized and five receivd by letter in the English River church, Iowa. **Five** baptized and one awaiting baptism in the Nocona church, Texas.

Six baptized in the Hermosa Beach church, Calif.

News and Comment From Around the World

Temperance Group Launching Christmas Campaign

A "Christmas for Christ" campaign to discourage drinking during holiday celebrations has been launched by the National Temperance League, Inc., in co-operation with the Methodist Board of Temperance. The league plans to distribute 10,000,000 Christmas seals on the theme. They show a manger scene, opposite which is a whisky bottle and glass marked out by a heavy cross mark, indicating rejection of alcoholic beverages as a means of celebrating the holiday.

Czech Paper Asks Increased Antireligious Activity

The official organ of the Czech Communist Party has called for increased party activity against religion. The magazine said that "despite efforts made in the past aimed at unmasking the hostile attitude of the church, the darkness of religion still persists in people's minds." Investigations show, according to the publication, that even party members who have left the church still are attending services. The publication accused the church of increasing its antistate activity.

Baptist Instructor Fired for Refusing to Teach Dancing

A physical education instructor in a public school in Alexandria, Va., was dismissed by his board of education for refusing, on religious grounds, to teach dancing. The teacher who is a Southern Baptist said his religious scruples would not permit him to teach the "evil element" of dancing to teen-agers. The board of education agreed to hold an open meeting on the dancing issue, but held that the dismissal of the teacher was final.

CWS Sends Relief Supplies to Pakistan

American churches have sent drugs, vitamins and clothing, valued at more than $100,000, to flood-ravaged areas of the Punjab in West Pakistan. The floods are reported to have inundated more than 3,000 villages and caused an unprecedented loss of life, homes, food, livestock and clothing. Supplies were sent by Church World Service and special appropriations toward Pakistan relief were made by the United Presbyterian Church, the Presbyterian Church in the U.S.A. and the Methodist church.



Mrs. Ozie G. Wattleton, the first Negro minister to serve an all-white congregation of the Church of God (Anderson, Indiana), is greeted by church school children at Columbus, Nebraska. The pastor, her husband and daughter are the only Negroes in the community of some 10,000 population. Under her leadership the congregation has enrolled many new families and expanded its program

Religious News Service

Congregationalist and Evangelical and Reformeds Approve Merger Plan

A plan to merge the Congregational Christian churches and the Evangelical and Reformed church by 1957 was recently approved by the executive bodies of both denominations. Merger of the two groups will create a 2,000,000-member United Church of Christ. The joint meeting authorized the appointment of a committee of lawyers to counsel the executive bodies of both churches on concrete merger plans.

Kikuyu Tribesmen Returning to Mission Stations

Kikuyu tribesmen in Kenya Colony are returning to mission stations in growing numbers. This gives hope that the churches are making progress in the fight against Mau Mau terrorism. Dr. L. S. B. Leakey, noted East African anthropologist, said in a magazine article that "everywhere in the Kikuyu country today the people are flocking back to the missions. The Kikuyu people have a strong fundamental urge towards religion, but they cannot go forward in it without some form of deep faith. I am sure that in the teachings of Christ they can find what they are seeking, a religion which will enable them to advance, which will help them in their daily lives and which will save them from the dangers of movements like Mau Mau."

"Guinea Pig" in Study of Artery Hardening

Ruth Hepner, a member of the Church of the Brethren formerly living in Montana but now a resident of the Clinical Center of the National Institutes of Health, is the subject of a brief newspaper feature in the Washington, D. C. Sunday Star. Ruth has volunteered her services to science for one year at the Clinical Center. She is co-operating in experiments in connection with a study of heart disease. She would like to be a missionary eventually and feels that her volunteer service is of benefit to mankind.

Reports Mormon Church Makes Gains

President David O. McKay of the Church of Jesus Christ of Latter-day Saints (Mormons) reports that the church has experienced an encouraging growth in membership and spirituality. The Latter-day Saints now have 3,457 full-time and 7,158 part-time missionaries in the United States and abroad. Ezra Taft Benson, U.S. Secretary of Agricul-

ture, and a member of the church's Council of Twelve Apostles, has urged his fellow Mormons to "use your influence to help safeguard the country and see that honest, good and wise men are elected to public office."

Migrant Meals to Highlight Thanksgiving Season

During the Thanksgiving season many hundreds of church and civic groups across the country will participate in the first nation-wide celebration of the migrant meal. At this occasion local dinner and luncheon meetings will be served foods picked or processed by the nation's migratory workers. The occasion will highlight their many educational, spiritual and social needs. It will also give an opportunity to tell the stirring story of the migrant ministry carried on by local church groups in twenty-five states.

Will Conscription Show German Objectors?

The Bonn Constitution of the West German Federal Republic guarantees the rights of conscientious objectors who refuse military service. A rearmed Germany, with large sections of the people, and youth in particular, opposed to rearming, is expected to develop a body of C.O.'s. The German press, however, is hushing up this whole question and leaders of peace organizations complain that even the Social Democratic press is silent on it, despite a resolution adopted by the party's recent Berlin congress pledging defense of objectors' rights.

New Report Charts Trends in Giving

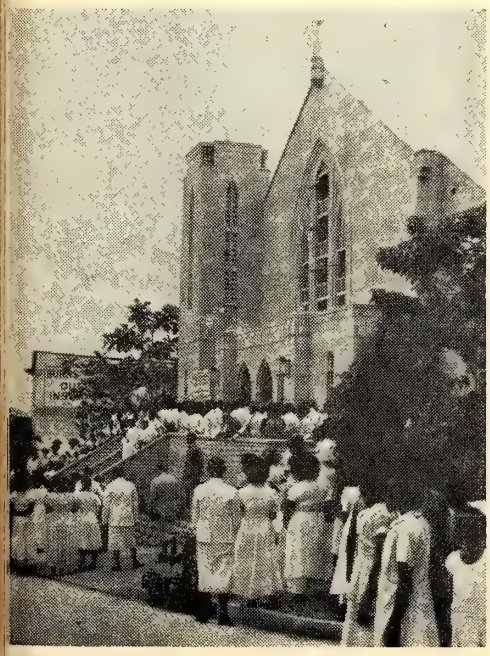
American Protestants upped their giving to benevolences by 130 per cent, in terms of 1939 dollars, between 1939 and 1952. The per capita increase was eighty per cent during the same period. Over-all estimates indicate that giving to all religious bodies is in excess of two billion dollars a year, equal, however, to less than one per cent of the total disposable income of the people of the United States.

News Briefs

The National Baptist Convention of the U.S.A. Inc., the largest Negro religious organization in the world, gained 148,299 new members in the past year to attain a total of more than 4,500,000 members. The Convention will celebrate its diamond jubilee at its seventy-fifth annual meeting in Memphis, Tenn., next September.

Marian Anderson will be the first Negro to sing with the Metropolitan Opera Company since the theater was opened in 1883. Marian Anderson's career has reflected her struggle against racial discrimination. She first won recognition in Europe before she was acclaimed in the United States as a great artist.

A Columbia University survey shows that college graduates give preference to churches when making donations. Next in order are hospitals, national and community causes, youth agencies and schools and colleges. In the making of wills, college graduates give top priority to churches and second place to education.



Native Christians from the Fijis, Tongas and Samoas attended the dedication of this new $60,000 Methodist church at Suva, Fiji. The structure will serve as the "mother church" for Methodists, who make up 87 per cent of the Fijis' 140,000 native population. To mark the dedication the Fijians held a three-day celebration with native ceremonial customs not usually associated with church openings. The church seats normally 960 but can accommodate another 200 on special occasions

Religious News Service



World Council

This little refugee girl, Gabriella Shultz, cannot hide her joy at her approaching voyage to the United States. Here she sits on the family luggage in Naples, where officers of the World Council of Churches completed resettlement procedures for her family, who are now in Pennsylvania

---

Churchmen in Chicago are weighing the possibility of a second World Council of Churches Festival of Faith for that city in 1960. Many persons who participated in the ecumenical service which attracted 125,000 persons on Aug. 15 are urging that another be held in the future.

Newspapers and television stations in Washington, D. C., yielded to appeals by the city's religious leaders to play down stories of tension and incidents concerning protests against school integration.

Congregationalist young people over the country did a variety of odd jobs on their annual Work Day for Christ on Oct. 23. The aim was to raise $20,000 for the Christian World Mission Fund of the Pilgrim Fellowship, national denominational youth organization.

The Canadian government has appropriated the sum of $225,000 for flood relief in three countries of Asia. To India will go $100,000, to Pakistan another $100,000, with $25,000 earmarked for Nepal.

The Seventh-day Adventist Church gained 81,000 new members in the past year, the greatest growth in the history of the denomination. The church now has 924,882 members.

WINGS OF FREEDOM

SIXTY-EIGHT refugees from Greece, Germany, Austria and Italy left Europe by air on Monday, Oct. 25, for new homes in the United States. Documented and sponsored by the World Council of Churches, they are the first full planeload of refugees to enter the United States under the Refugee Relief Act of 1953. The plane landed in New York at noon, Oct. 26, and the new arrivals were honored guests of Church World Service at a reception and conference the following day.

Seventeen family groups were aboard the big DC-4 plane when it took off from Munich on Monday, including a forty-four-year-old father with seven children. Ages of the occupants ranged from one to sixty-five years. Most of them were escapees from countries behind the Iron Curtain. Six were victims of the earthquakes in Greece last year. Many of them had received emergency help from the U. S. Escapee Program (USEP) in Western Europe. Transportation was arranged by the Intergovernmental Committee for European Migration (ICEM).

The big plane left Athens (Greece) at 1 a. m., Oct. 25 with thirty-five persons aboard. Although there were several Greeks, most of these were Albanians who had escaped into Greece around 1950. There were two brothers, for instance, an auto mechanic and a barber, who were aided in Greece by USEP funds and now wanted to start life anew in America. There was a young Albanian couple who had fled to Greece en masse with sixteen of their relatives in 1950 to escape arrest by the Communists. The couple's one-year-old daughter was born in a refugee camp in Greece served by the World Council of Churches. And then there was the young father with his seven children—with a thrilling story of courage and family solidarity.

It was a family of ten. The father escaped into Greece with his oldest son in 1950. His wife and seven other children were imprisoned, with all but the mother and smallest son being freed very soon. Then one dark night, the oldest son slipped secretly back into his native land, found six of his brothers and sisters and spirited them back over the border into Greece. His mother and small brother, he learned, were still in a concentration camp. A skilled carpenter, this oldest son is now with his father and brothers and sisters and an uncle in Waterbury Conn.

At Munich (Germany) the plane picked up seven persons from Austria, four from Italy and twenty-two regular quota refugees from Germany. Among this group was a forty-year-old cellist who played with the Belgrade Opera Company orchestra and speaks five languages. He was also a POW in Germany for four years. One man had his wife, his mother and three children with him—each looking for a new start in America. There was a cultured sixty-five-year-old Russian woman headed for North Hollywood, Calif. and a twelve-year-old ethnic German boy, born in Latvia, who was going to America to join his grandparents who had reared him in East Germany. There were all kinds of tragic and heroic stories inside the big plane, but many of the occupants were sensing something wonderful and unusual now—new hope for the future and a new longing to make good.

The Refugee Relief Act of 1953 passed a year ago August, provides for about 209,000 refugees and nationals, mostly from Eastern Europe, to enter the U. S. before Dec. 31, 1956. Various voluntary agencies such as the World Council of Churches are responsible for documentation and processing. **(The Church of the Brethren is participating in this project, with a goal of 1,000 refugee families. Sixty-one assurances had been filed as of Oct. 1, 1954, with the Brethren Service Commission).** This World Council shipment is the first mass movement of refugees. Although they were all from different places and different nationalities, they had one thing in common—a strong desire to leave the Iron Curtain behind and to start over in America.

Write: Resettlement Office, Brethren Service Center, New Windsor, Md. for more information.

Release from the Department of Information, World Council of Churches, Geneva, Switzerland



Refugees in many parts of the world wait their chance to start life anew

Brethren Tours

A Visit to Europe and the Holy Lands

March 24 to May 23, 1955

Purpose: The purpose of the tour is to acquaint the group with life and conditions in other lands; to learn to know people; to visit places of interest in Bible lands in Egypt, Palestine, Greece and Rome where Moses, Jesus and Paul lived and taught; to bear a message of interest and goodwill from America; and to visualize something of our Brethren heritage and relief and rehabilitation work in Europe by visiting the birthplace of our church at Schwarzenau and observing the work of our relief centers in Germany and Austria.

Places of Interest: If the tour goes by ship the party will disembark at Bremerhaven and proceed by way of Kassel to Friedehorst, Uelzen, and Hanover to Kassel. At Kassel we will be the guests of our workers there and go one day to Schwarzenau. On the way to Rome the route will take us through Zurich, the St. Gotthard Pass and Milan. From Rome, a plane will bring us to Cairo in Egypt. Here an excursion will be made to Memphis and a camel ride to the Sphinx and the Pyramids.

Another air trip will be made from Cairo to Beirut followed by side trips to Tyre and Sidon. Baalbek and Damascus will be on the route to Jericho. The Jordan River, the Dead Sea, Hebron, Bethany and Bethlehem will be points of interest and then a tour of Jerusalem with Easter sunrise service at the garden tomb will be a climax of the tour. Beersheba, Tiberias, Cana, Nazareth, Mt. Carmel, and Ceaserea will be stops on the way to the Lydda airport.

From Lydda we go by air to Athens and a tour of the city here will be followed by an excursion to Corinth.

From Athens the group will fly to Rome where two days will be spent in and about Rome. The schedule will include a visit to Linz, Austria, three days in Switzerland visiting Geneva and our staff there and then proceed to Paris. From Paris the tour will either go to Le Havre for the ship or leave for New York by air.

People to See: At Kassel our Brethren Service workers under the direction of Wilbur Mullen and Jacob Dick; at Geneva the staff led by M. R. Zigler, and at Linz our workers headed by Don Durnbaugh. In addition, we may be able to visit some Mennonite projects now in process of doing rehabilitation. Under the guidance of John Barwick in Palestine we should be able to see some of the relief work going on there.



Dave Briggs

1954 Holy Land tour group

Director: Lawrence W. Schultz of Camp Mack, Milford, Ind., who has directed tours in 1949, 1951, 1953 and 1954 will also direct this one. He served on the Brethren Service Committee for seven years and has made many trips to Europe.

Costs: Total costs for this 1955 Europe and Holy Land Tour (note items included and excluded) are estimated at $1,450 if both Atlantic crossings are made by steamer tourist class. These prices are subject to change on account of currency fluctuations, and if a surplus should warrant it a refund would be made.

These Rates Include: All necessary traveling expenses from the port of embarkation (New York) until the return to the port of debarkation, as follows: Round-trip steamer, hotel accomodations, meals, tips and taxes abroad, sightseeing by motor bus as specified, transfers of passengers and baggage with tips, insurance.

These Rates Do Not Include: Expenses from home to ship, or ship to home, gratuities on ship, medical expenses, passports, etc; individual side trips, souvenirs, extra food, laundry, baggage insurance.

For more information on the tour write to General Brotherhood Board, Brethren Service Commission, 22 S. State St., Elgin, Ill.

J. Henry Long

Right: The tour will visit the pyramids of Egypt

Below: A tour member visits a German farm home

Dave Briggs





Flowers and Other Gifts for the Sanctuary

Mrs. C. Ray Keim
North Manchester, Indiana

IT WAS Saturday evening and the sun had slipped down behind the tall maples when Mrs. Brown stepped out into her lovely flower garden which bore the fruits of her untiring labor. There was such an array of colors and the flowers were so beautiful that she suddenly decided to gather some for the church. Soon she had a nice bouquet which she would later place on top of the piano at the church.

Now it happened that Sally Jones had a similar impulse for she too fixed up a bouquet for the church piano.

Then there was Aunt Hettie, who always had such gorgeous roses. Aunt Hettie simply loved flowers and her roses were of the finest and even though she had never paid much attention to arranging cut flowers, she made up her mind to take some to church next morning. After she had carefully gathered some choice roses, she looked about for a suitable container and finally settled on a tall glass vase which had been stored away on the top shelf of an old corner cupboard. She thought the stems were much too short for the vase, but since the vase had been in the family such a long time and it held a very warm place in her affection, she decided it would be just the thing.

Sunday morning came and Aunt Hettie, arriving early at the church, deposited her precious contribution on top of the piano where it could be seen and appreciated by everyone. Soon the piano was adorned with two other bouquets. True it did look a bit top heavy, but the flowers had to stay where the doners had put them.

Did I hear you ask, "Why didn't that church have a flower committee?" I am wondering the same thing myself.

It is truly a beautiful spirit that prompts church members to share what they have with their church and they should be commended for their thoughtfulness and generosity. But the more generous they are, the greater may be the problems and the more heterogeneous and motley the array. Sometimes there may be too many flowers and other times none at all. This can be avoided by selecting a flower committee, say three in number, to serve one, two and three years respectively. After the first year, all members of the committee may be elected for three years. By following this procedure, there will always be someone on the committee with experience who can take the lead.

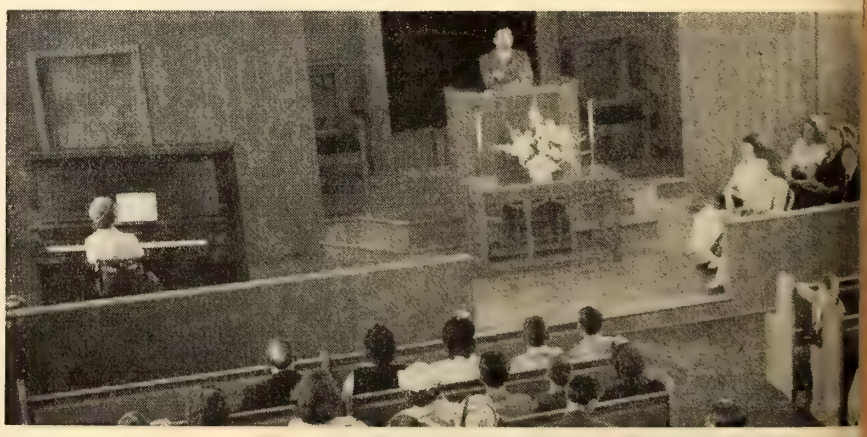
Using flowers for decorating in churches is an age-old custom. In thousands of churches all over the country, church flower committees arrange flowers each Saturday. Yet never, so far as we know, have any rules been formulated for their use in this connection, except that Catholic and Episcopal churches do require certain restrictions on special occasions.

Since there are no prescribed directions for grouping and arranging flowers in most Protestant churches, we are sure that by applying a few simple rules on flower arrangement and perhaps on decorating in general and then by adding a generous sprinkle of common sense, there is bound to be an improvement in the appearance of a great many churches.

So, when we plan to decorate the church, we might ask ourselves Will this arrangement look equally well from all parts of the church sanctuary? Is it the right size and does it harmonize in color? The heavy dark flowers should be massed near the base of the arrangement with the light dainty ones at the top for balance. Stems should not cross, but appear to start from a central point. The tendency may be to use too many flowers; do not overcrowd them. It is better to use too few rather than too many flowers. Be generous in the use of fresh green foliage.

Flowers look well placed on stands at either side of the altar, or perhaps on the floor in front. In churches that have no altars, the flowers are usually placed at the front of the platform or grouped about the front of the pulpit.

It is really surprising what a well-placed bouquet can do to bring beauty to even a rather ordinary place of worship. But for the best effect, the flowers should be at or near the focal center of worship and they should be "placed" and not just "stuck around" as is sometimes



Well-placed bouquets add beauty to every place of worship. For the best effect, flowers should be placed at or near the focal center

the case. On the other hand, there is such a thing as having so much glitter and fringe and other forms of fussiness that flowers only add to the clutter.

In large city churches where they do not have access to garden flowers, families sometimes take turns furnishing flowers for the sanctuary. Some churches have calendars on which families or individuals designate the Sundays when they will supply the flowers. There are those who are glad to furnish flowers in memory of a departed loved one or on anniversaries and other special days. These can be worked into the calendar arrangement very nicely.

In winter months when flowers are expensive and scarce, it is really not necessary to have flowers every Sunday and certainly it should not be burdensome to those who furnish them.

And then there is the matter of gifts as memorials. Aunt Mary has been called to her eternal reward. Some fond relatives decide they must do something to show their appreciation of her and since the departed one has been a faithful member of the church, the thought of a gift for that church pops into mind. No, not a gift of money which could well be used, but something which would be more meaningful. So a gift is purchased, and maybe it fits into our Brethren idea of propriety in church furnishings and equipment and maybe it does not. It might even stick out like the proverbial "sore thumb." Is it necessary to accept every gift that is offered regardless of its suitability? Isn't it something like the matter of buying a gift for the home, in that it should be something that not just one or two members of the family take a fancy to, but something that can be enjoyed and appreciated by the entire family. It should be something that fits in with the things already in the home and, likewise, the gift to the church should harmonize with its setting or surroundings. Furthermore, it most certainly should contribute something to the total picture. It should not be something merely to be tolerated.

There are many appropriate gifts that are given and are much appreciated. But it might be wise on the part of those contributing such gifts first to find out if the gift in mind would be acceptable. Anything that is of a controversial nature certainly would have little to add to a worship center and therefore should be avoided.



Religious News Service

Patients at the Crippled Children's Hospital in Richmond, Va., do not go to Sunday school; it comes to them. The hospital Sunday school was started about thirty years ago by Mrs. James H. Grant, Sr. (right), who is shown here teaching a "class." She is a member of the Ginter Park Presbyterian church, which became interested in the program and has financed it for many years. The church furnishes hymnbooks, Bibles, Sunday-school literature and a small organ. Mrs. Grant was superintendent of the "school" for about twenty-five years but has retired now. The program goes on fifty-two Sundays a year. There are six regular teachers and a number of substitutes. Some of them come from Ginter Park Presbyterian church and others are from various churches in the city. Standing next to Mrs. Grant is Mrs. G. E. Bancroft, the school's present superintendent. "We try to keep the teaching nondenominational," she said.

Unique Expression of Appreciation

The **Lebanon Church of the Brethren,** Pennsylvania, at a regular council meeting in October, passed a resolution of appreciation of Bro. John F. Brightbill's forty-two years of faithful service in the music program of the church.

Portions of the resolutions are quoted here:

"Bro. Brightbill has served cheerfully and sacrificially during a period which has seen many changes occur in the life and practices of the church.

"The complete absence of self-seeking in his life has made possible a relationship of complete friendliness and trust between himself and his choir, his assistant directors and his accompanists. The harmony in our music department, personal as well as musical, has been fostered in a large measure by his selfless devotion to his task.

During his years of service in our church, Bro. Brightbill has touched the lives of many young people and has been an inspiring influence to them. Many of these young people have gone into areas of significant service in music throughout the Brotherhood; others have remained to serve God through music in the home congregation.

"His service to his church has not been confined to the Lebanon congregation. For more than four decades, his eloquent hands have united the voices of worshipers at district meetings, Annual Conferences and similar gatherings. His skillful direction of large audiences has earned the respect of all who 'love to hear the Brethren sing.'"

Two of his sons are well-known over the Brotherhood because of their outstanding work in our educational institutions, Alvin at Bethany and Elias at La Verne.

—Carl W. Zeigler

Pamphlet Review

A pamphlet, *The Challenge of the Kinsey Report*—the implications of the Kinsey report for Christian education in matters of sex—by Dr. Richard E. Lentz, is available for 5 cents each or $3 per hundred from the General Brotherhood Board, Attention: Home and Family Life Department, 22 S. State St., Elgin, Ill. Dr. Lentz points up the strength and weaknesses of the latest Kinsey report and also indicates what the church ought to be doing in the field of sex education. Important for pastors and Sunday-school superintendents.

The Church Abroad

Edited by J. Henry Long



Plowing under hemp as a green manure at the Vocational Training College farm

A New Philosophy of Education

Ralph Felton

WHILE in the Bombay area of India you will want to visit the Vocational Training College at Anklesvar.

Here is Amsey Bollinger, a slightly bald, middle-aged agriculturally trained Indiana farmer, who is in charge of the school and ready to answer your questions.

How large is your school farm and what do you do with it, Mr. Bollinger? is the first question.

"We have eighty-five acres. Much of it is divided into small plots which are rented to the students. From the crops he raises, each student pays for the rent of his land, the water and seeds, as well as a part of his school expenses.

"Often these farm boys enter school without a cent and leave with a diploma and sometimes a small bank account."

What is this, Mr. Bollinger, that we hear about the white-collar attitude of students in India? Is that due to the British influence?

"Our students deal with the relationships of men, plants and animals. I think you'll not find any white-collar attitudes here. We call this a life-related curriculum. Let's walk around.

"This is our carpentry class. This boy is making a yoke for a pair of oxen. That fellow is putting a steel moldboard onto an Indian plow. These fellows are building furniture. Those boys built one of our school dormitories.

"Before going out on the farm you must see our younger students. First, they grew those vegetables. Now they're drawing pictures of them, measuring them, watering them, weighing them and they'll sell them and keep an account of their income. They're studying arithmetic, drawing, writing and spelling right here in the garden."

As Mr. Bollinger leads you toward the first field, you pass flaming bougainvillea, crepe myrtle, hibiscus and oleander. An oriole is welcoming you with his joyous song.

Mr. Bollinger begins pointing and talking.

"This student is plowing under tall hemp for green manure. We find we must teach the boys how to put humus and nitrogen back into worn-out soil. India has been half-farmed for centuries.

"What do you think of these white, fluffy bolls of cotton? Those boys will get a yield nearly twice the national average here in India.

"These boys are threshing kaffir corn, tramping it out with oxen."

Why don't you use a real threshing machine?

"I expected you to ask that," Bollinger answers. "We must train these boys to live here in India. The per capita income here is only one-sixteenth what it is in America. They can't buy your American machines. In America you say that 'life begins at forty.' Here it ends at twenty-seven. Even twenty-seven years is a long time to live if you're hungry.

"We're reaching many people through this school. We have three departments. You saw our carpentry school. These boys are studying to be farmers. Our main job here is training rural teachers. Our forty students have increased to seventy-five.

"From every section of the farm you can see our church. Its dome can be seen for many miles and its influence with its 935 members spreads far out into many village areas.

"Our newest addition to the school is a department of extension. It's a co-operative venture of five missions. To help me in the extension work, I have an Indian young man with an agricultural degree from Cornell, a young missionary

This article is a chapter from a forthcoming book by Dr. Felton, to be published by the Friendship Press in 1954. The author is professor emeritus of the rural church, Drew Theological Seminary

who is a trained engineer and a woman with special training in literacy methods."

Who developed the educational philosophy of Anklesvar, Mr. Bolinger?"

"Our Church of the Brethren that started this school always has been fairly close to the soil. Dr. Ira W. Moomaw, now of Agricultural Missions, Inc., spent nineteen years here. He should have the credit for our Anklesvar philosophy of education.

"Now here is our dining room. The students eat the food they have planted, cultivated and cooked. In a land where the empty stomach is still the greatest obstacle to social progress, meal time is the best part of our school day."

As you leave Anklesvar you feel that the time is coming when even in India there may be more food and less famine for people who have toiled patiently and long.

IN MEMORIAM

Josephine Powell

JOSEPHINE POWELL, daughter of William and Margaret Powell, was born on June 6, 1871, at Williamsport, Ind. She died at the age of eighty-three on Sept. 30, 1954, at Modesto, Calif. Sister Powell attended Manchester college for three years. In 1906 she sailed for India, where she served as a missionary until 1920. During most of this time she was stationed at Vada. Here she was in charge of the girls' boarding school and did evangelistic work in the villages surrounding Vada. She was a frequent contributor to the Missionary Visitor.

Funeral services were held at the Kremer funeral home in San Bernardino, Calif. Officiating was Pastor Lyle W. Marvin of the Brethren church of the city. Burial was in the Mt. View cemetery.

Meet Your Missionary



Celia Shankster is now in Africa having left the States September 16

Celia Smith Shankster

Kathleen Snavely

Milford, Indiana

ON MAY 16, 1929, a sixth child, Celia, joined the Smith family in Ellingson, S. Dak. Eight years later the family moved from their small farm to Frankton, Ind.

Owing to the interest and encouragement of a neighbor, Celia's Sunday-school days began in the Christian church in that small town. The seed sown the next year found its way into her young heart and at the age of nine she made her initial step in the Christian way of life through the rite of baptism. During Celia's schooldays the family, consisting of thirteen children, moved to several different farm communities in Indiana.

Her interest in the church continued, and she was an active participant in the Christian Endeavor youth organization which met every Sunday evening. Through the inspiration of this intimate youth group and its leaders, Celia was captured by the idea of the mission work. Since she was a sincere girl and wished to follow her Lord all the way, it was natural for her to strive to give her life in some missionary effort.

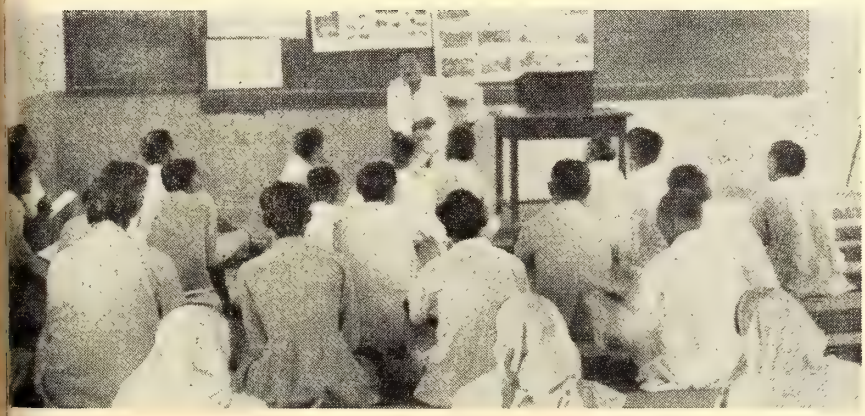
When a field representative from Manchester College came to call at the Smith home, Celia was immediately interested. Thus it was that in the fall of 1945 she and a sister entered college and the next four years opened many doors of opportunity for growth and service. The Christian friendships that grew out of active participation in many campus religious activities all played a vital part in awakening her soul to the possibilities of a life of full-time Christian service.

After graduating from college in 1949, Celia taught school one year and the following summer married Owen Shankster of Alvordton, Ohio. Their mutual interest in mission work resulted in the desire to serve as soon as the opportunity arose.

In the fall of 1950 the door opened to go to Africa to work under Brethren Service. They responded with joy and eagerly prepared to sail. This was to be a two-year project working with the Church Missionary Society at Asaba, Africa. Celia was to serve as bookkeeper while her husband served as mechanic and engineer. The young missionaries felt that this experience would provide a good opportunity to get the "feel" of mission work. It turned out that the Shanksters stayed three years in Africa during which time they decided to give their entire lives to mission work.

During this first stay in Africa two children were sent into their home. Donnie is now three years old and Eddie two. The Shanksters are now going for the second time to Africa and the Christian witness of their family life as well as their sincerity and personal dedication will bear much testimony to the saving gospel of our Lord.

* * *



Village workers attend a short course at Anklesvar

Ecuador Village School to Have Six Grades

Members of the Ecuador mission staff met with the representatives of the educational phase of the mission, Juan and Matilde Benalcazar, at a called meeting to discuss plans for the coming school year.

After much discussion, it was unanimously voted to hire four teachers for this coming year.

Since Juan is taking over much of the work formerly done by a

missionary it was felt that he could do a much better job in every way if there were three other teachers. Another grade is to be added this year to the school, making a total of six grades. A new emphasis is to be placed on adult education in the community under the supervision of Matilde Benalcazar. It was also decided that Matilde should spend much time in home visitation this year.

Anniversaries and Weddings

Anniversaries

Brother and Sister John Rodabaugh, faithful members of the Weiser church, celebrated their golden wedding anniversary with a consecration service on Sept. 26, 1954. In attendance were their five children, seven grandchildren and five great-grandchildren. Open house was held at their home following the church service.—Erma J. Stahl, Weiser, Idaho.

Brother and Sister Leander Kurtz of Goshen, Ind., observed their sixty-third wedding anniversary on Oct. 15, 1954. There are six children, sixteen grandchildren and fourteen great-grandchildren.—Mrs. M. C. Agley, Goshen, Ind.

Weddings

Anderson-Daniel—Arden Anderson and Vonnie Daniel, both of Battle Creek, Mich., at the church parsonage, May 22, 1954, by the undersigned. — Harley V. Townsend, Battle Creek, Mich.

Book-Smith—Harry R. Book, Jr. and Ida Nancy Smith, in the Three Springs church, Blain, Pa., Oct. 9, 1954, by the undersigned.—Glenn L. Gingrich, Blain, Pa.

Boyer-Teeter—Russell Boyer of Battle Creek, Mich., and Mary Catherine Teeter of Nashville, Mich., at the Woodland church, Sept. 4, 1954, by the undersigned.—Harley V. Townsend, Battle Creek, Mich.

Chittum-Gillespie—Frank Earl Chittum of Buena Vista, Va., and Edna R. Gillespie of Natural Bridge, Va., in the Buena Vista parsonage, Oct. 23, 1954, by the undersigned.—John F. Graham, Buena Vista, Va.

Evans-Opel—Ernest Wayne Evans and Nora Arlene Opel, Sept. 28, 1954, by the undersigned. — Paul D. Crumley, Eglon, W. Va.

Feather-Pearson—Robert Allen Feather and Johann Lee Pearson, Oct. 24, 1954, by the undersigned.—Paul D. Crumley, Eglon, W. Va.

Greenwood-Stephens—Benjamin Greenwood of Cushing, Okla., and Johnna Stephens of Oklahoma City, Okla., by the undersigned.—D. J. McCann, Oklahoma City, Okla.

Hosaflook-Anderson—Eddie Ray Hosaflook of Mt. Solon, Va., and Kathryn Elaine Anderson of Dayton, Va., in the Briery Branch church, Va., May 16, 1954, by the undersigned.—I. J. Garber, Bridgewater, Va.

Keeler-Barnhart — James Keeler and Sandra Barnhart, both of Roanoke, Va., in the Ninth Street church, Roanoke, Va., by H. Lawrence Rice, Aug. 14, 1954.—Mrs. H. H. Neathawk, Jr., Roanoke, Va.

Lam-Lowry—Winford P. Lam and Eva Mae Lowry, both of Charlottesville, Va., Oct. 27, 1954, in the church parsonage, by the undersigned.—I. L. Bennett, Ruckersville, Va.

Lambert-Aures — James Edward Lambert, Jr. of Bridgewater, Va., and Jean Blanche Aures of Washington, D. C., in the home of the bride's aunt, Oct. 24, 1954, by the undersigned.—I. J. Garber, Bridgewater, Va.

Lash-Ritter—Edwin E. Lash and Barbara L. Ritter, both of Lewistown, Pa., in the Lewistown church parsonage, Oct. 23, 1954, by the undersigned.—C. H. Gehman, Lewistown, Pa.

Mankey-Heaston—Francis H. Mankey of Arriba, Colo., and Patricia Ann Heaston of Haxtun, Colo., Aug. 29, 1954, in the Haxtun church, by the undersigned.—Henry Mankey, Arriba, Colo.

Mechling-Johnson — Paul Mechling and Lois Johnson, both of Canton, Ill., in the Canton church, Sept. 24, 1954, by the undersigned.—David Waas, Canton, Ill.

Spence-Burch — Franklin Spence and Margaret Burch, both of Buena Vista, Va., by Robert Figgers, uncle of the bride, in the home of the bride, Sept. 15, 1954.—Mrs. John F. Graham, Buena Vista, Va.

Weatherly-Davis—Duane C. Weatherly of Flagler, Colo., and Jean Davis of Shaw, Colo., March 21, 1954, in the Bethel church, Arriba, Colo., by the undersigned.—Henry Mankey, Arriba, Colo.

Whetzel-Lambert—Nelson Glenn Whetzel and Josephine Helen Lambert, both of Bridgewater, Va., in the Briery Branch church, Va., June 13, 1954, by the undersigned.—I. J. Garber, Bridgewater, Va.

Worthing-Miller—Irvin Vaughn Worthing, Jr., of Aitch, Pa., and Dorcas Faye Miller of Saxton, Pa., Sept. 10, 1954, in the Raven Run church, Pa., by the undersigned. — Percy R. Kegarise, Lansing, Mich.

Yankee-Bohrer—Charles Lindsay Yankee of Cumberland, Md., and Doris Margaret Bohrer of Keyser, W. Va., in the Maple Grove church, Md., Oct. 20, 1954, by the undersigned.—Jesse W. Whitacre, Grantsville, Md.

Obituaries

Booth, Haden R., died at the age of eighty-two years on July 28, 1954. He was a member of the Ninth Street church, Roanoke, Va. Besides his wife, Lenna Booth, he is survived by two daughters, one son and eight grandchildren. Funeral services were conducted by H. Lawrence Rice. Interment was in Sherwood.—Mrs. H. H. Neathawk, Jr., Roanoke, Va.

Breshears, Mary Rebecca, daughter of Richard and Eliza Ann Rash, was born June 13, 1879, in Noblesville, Ind., and died Sept. 16, 1954, at her home near Okanogan, Wash. On July 10, 1898, she was married to B. E. Breshears at Avery, Mo. In 1902 they moved to Molson, Wash., and came to Omak, Wash., in 1910, where they served the church for forty years. Surviving are four sons, five daughters, twenty-six grandchildren, twenty-seven great-grandchildren, two brothers and two sisters. Burial was in the Omak Memorial cemetery. — Mrs. Florence L. Breshears, Omak, Wash.

Dell, Jacob S., son of Isaac and Lydia Summers Dell, was born May 11, 1868, in Owen County, Ind., and died May 7, 1954, in Beatrice, Nebr. He was married to Naomi Ellen Cullen on Dec. 13, 1905. To this union were born four children. He was elected to the ministry in 1897 and served in the free ministry for many years. In 1902 he was advanced to the eldership, and served as elder for his home church from 1925 to 1945. Surviving are his wife, four children and nine grandchildren. Memorial services were held in the South Beatrice church by Lewis Naylor, Swigart Miller and the undersigned. Interment was in the Brethren cemetery.—Homer D. Kimmel, Holmesville, Nebr.

Garner, Frank Howard, son of Jasper and Hanah S. Yon Garner, died at his home in Union Bridge, Md., Sept. 6, 1954, at the age of seventy-nine years. As a long-time member of the church, he served in the office of deacon and was a superintendent of the Meadow Branch Sunday-school for a number of years. Besides his wife, Amanda Garner, he i survived by one daughter, two grand children, four brothers and three sisters Funeral services were held at the Unio Bridge church with C. Reynolds Simmon and Berkley O. Bowman officiating. In terment was in the Meadow Branc cemetery.—Mrs. John E. Hess, Westmin ster, Md.

Gray, Sarah Jane, daughter of Georg and Mary Hansel, was born Oct. 14, 1874 at Garber, Iowa, and died May 14, 1954 at her home in Dubuque, Iowa. She wa married to John Adam Gray on Sept 17, 1893. Surviving are four children seven grandchildren and nine great-grand children. Funeral services were conducte by her pastor, the undersigned, and Bro Roy E. Stern, in the Fredericksbur church. Interment was in the Rose Hil cemetery, Fredericksburg. — Dean I Farringer, Fredericksburg, Iowa.

Hank, Adeline, daughter of George an Elizabeth Gamble, was born in Mano Township, Pa., Oct. 23, 1873, and die Aug. 24, 1954. On July 17, 1892, she wa married to Martin Hank. To this unio were born five children. She was a mem ber of the church for many years. Be sides her husband, she is survived by on daughter, four sons, fourteen grand children and eleven great-grandchildrer Funeral services were conducted in th Mountville church by J. Harry Enders an Harry C. Neff. Interment was in th Mountville cemetery. — Mrs. B. Eugen Musser, Columbia, Pa.

Himler, Joseph Christian, son o Charles H. and Catherine Garner Himler was born Nov. 16, 1872, near Shellsburg Iowa, and died Oct. 12, 1954, in Oaklanc Calif. He was married to Grace Ogg, wh preceded him in death. Surviving are on daughter and two sisters. Funeral service were conducted in Payette, Idaho, b the undersigned. Interment was in th Riverside cemetery.—Arthur Durr, Pay ette, Idaho.

Ihrig, Levi Benton, son of George an Jane Breshears Ihrig, was born Nov. 2 1869, near Avery, Mo., and died Oct. 1954, in Topeka, Kansas. On April 1 1887, he was married to Jane Breshear To this union were born six childrer For thirty years he served as pastor c the Spring Branch church near Avery Mo. He is survived by one daughte three grandchildren, three great-granc children, two brothers and one siste Funeral services were conducted by Br W. H. Yoder. Burial was in the Mc Pherson cemetery, McPherson, Kansa —Mrs. Lucy A. Black, Topeka, Kansas.

Jones, Mrs. Anna M., was born nea Delphi, Ind., and died at the age c eighty-six years. She was a member c the Fairview church and the widow c John P. Jones, who died in 1946. Surviv ing is one grandchild. Funeral service were conducted by Bro. Dale Gibbone Burial was in the Wingard cemeter north of Delphi.—Hattie Peter, Lafayett Ind.

Klotz, Hattie Milne, daughter of Dunca and Sarah Milne, was born July 18, 187 at Fredericksburg, Iowa, and died Sep 1, 1954, in the home of her son nea Fredericksburg, Iowa. On March 15, 190 she was married to William H. Klot Surviving are six children, fourtee grandchildren, one great-grandchild an two sisters. Funeral services were co ducted in the Fredericksburg church b her pastor, the undersigned.—Dean I Farringer, Fredericksburg, Iowa.

Knosp, Raymond, Jr., son of Raymon and Esther Stahl Knosp, died Oct. 8, 195 at the age of seven years. He was member of the Middle Creek Sunda school. Surviving are his parents and tw sisters. Funeral services were held in th Middle Creek church by the home mini ters. Interment was in the adjoinin cemetery.—Emma L. Zook, Lititz, Pa.

Lafferty, George Edward, son of Edwar D. and Carrie Ditch Lafferty, was born i Altoona, Pa., Dec. 2, 1902, and died i Altoona, Pa., Oct. 18, 1954. He survived by one son, one daughter, on sister and four brothers. Services wer

ıeld by the undersigned at the Laughlin 'uneral home. Interment was in the Grandview cemetery in Juniata.—C. H. Cameron, Altoona, Pa.

Leatherman, Arlie Earl, son of Richard A. and Ida Rotruck Leatherman, was born Dec. 19, 1897, in Grant County, W. Va., and died Sept. 4, 1954, at his home in Bunker Hill, W. Va. He is survived by his wife, Lula Miller Leatherman, one daughter and two brothers. Funeral services were conducted in the Mountain View church with J. Ira Metzker officiating, assisted by O. R. Kesner. Interment was in the Knobley cemetery at Antioch.—Edna M. Griffith, Bunker Hill, W. Va.

Liby, Charles, was born Sept. 20, 1891, and died Sept. 17, 1954, in Kirkland Township, Ind., where he resided most of his life. He was married to Emma Brewster, June 12, 1922. He was a member of the Pleasant Dale church. Surviving are his wife, four sons, one daughter, seven grandchildren, five brothers and three sisters. Funeral services were conducted by his pastor, John Mishler, assisted by Russell Weller, in the Pleasant Dale church. Burial was in the church cemetery.—Mrs. Anoli Mann, Monroe, Ind.

Lyle, Paul M., son of Paul U. and Emily Schneider Lyle, was born in Altoona, Pa., and died Oct. 18, 1954, in Altoona, Pa. Surviving are his wife, Lois Hunter Lyle, two children, his parents, two brothers and one sister. Services were conducted by the undersigned at the Lafferty funeral home. Interment was in the Carson Valley cemetery.—C. H. Cameron, Altoona, Pa.

Mann, Harlo W., son of Joseph and Louisa Keiss Mann, was born at Decatur, Ind., and died Oct. 3, 1954, in Berne, Ind. He was a member of the Pleasant Dale church. He was married to Aurora Cook, who preceded him in death. Surviving are four sons, two daughters, twenty-four grandchildren, one great-grandchild, two brothers and four sisters. Funeral services were conducted at the Zwick funeral home by the pastor, Bro. John Mishler. Burial was in the Decatur cemetery. — Mrs. Anoli Mann, Monroe, Ind.

Martin, Alvina Augusta, daughter of John and Mollie Forde, was born May 17, 1891, at Decorah, Iowa, and died July 9, 1954, at Decorah, Iowa. She was married to William R. Martin, May 17, 1912. Surviving are four grandchildren, four brothers and one sister. Funeral services were conducted by her pastor, the undersigned, in the Fredericksburg church. Interment was in the Maple Grove cemetery.—Dean L. Farringer, Fredericksburg, Iowa.

Michael, Lowell Ami, son of Thomas A. and Helen Richardson Michael, was born Nov. 12, 1938, near Mt. Solon, Va., and died Aug. 30, 1954. He was a faithful member of the Emmanuel church, serving as church pianist and president of the MBYF. He was also president of his senior class at North River High School. He is survived by three brothers and one sister.—Mrs. I. J. Garber, Bridgewater, Va.

Pote, David C., son of John B. and Mary Croft Pote, was born Aug. 19, 1869, at Bakers Summit, Pa., and died Oct. 20, 1954, in Cushing, Okla. For many years he served as a deacon in the church. He was married to Abigail S. Holsinger on Nov. 28, 1895, and moved to Cushing, Okla., in 1907. Surviving are two sons, two daughters, eight grandchildren, five great-grandchildren, one brother and three sisters. Funeral services were held in the Big Creek church by Sam A. Garber. Interment was in the Big Creek cemetery. —Mrs. S. A. Garber, Ripley, Okla.

Rummel, George L., son of Isaiah and Mariah Strycker Rummel, was born Jan. 6, 1877, near Nappanee, Ind., and died at South Bend, Ind., Oct. 9, 1954. In 1901 he was married to Mary Ellen Skinner, who died in 1925. In youth he united with the Union Center church and served for many years as a deacon. He is survived by three sons, one daughter and five grandchildren. Funeral services were held at Union Center by his pastor, Herbert A. Fisher, assisted by Waldo E. Kinsel. Burial was in the adjoining cemetery. — Glenn I. Rummel, Constantine, Mich.

Sell, Susannah, daughter of John B. and Elizabeth Hoover Dilling, was born in Woodcock Valley, Pa., April 30, 1871, and died Oct. 4, 1954. She was united in marriage to Daniel M. Sell in 1906. As an active member of the church, she was a member of the Willing Workers Sunday-school class, the ladies' aid society and the deacon board of the Twenty-eighth Street church, Altoona, Pa. Surviving are three daughters, three stepdaughters, seventeen grandchildren and nineteen great-grandchildren. Services were conducted at the Books funeral home by her pastor, the undersigned, assisted by Bro. Stephen Margush of the First church, Altoona. Interment was in Rose Hill cemetery.—C. H. Cameron, Altoona, Pa.

Showalter, Mrs. Ruth, daughter of John Alfred and Annie Wingert Stover, died at her home in Greencastle, Pa., Oct. 21, 1954, at the age of sixty-five years. She was a member of the Greencastle church. Surviving are her husband, Harry L. Showalter, Sr., one son, one grandchild, four sisters and one brother. The funeral was held from the Minnich funeral home in Greencastle by the undersigned. Burial was in the Brown's Mill cemetery.—Samuel D. Lindsay, Hagerstown, Md.

Snyder, Amanda Brubaker, died at the home of her granddaughter in Winter Haven, Fla., at the age of seventy-nine years. She was a native of Lebanon County, Pa., and a former member of the Midway church. In her later years she was a member of the Miami church, Fla. Surviving are one daughter, one brother and one sister. Funeral services were conducted by the undersigned. Burial was in the Midway cemetery.—Carl W. Zeigler, Lebanon, Pa.

Stoner, Judy Grace, one-year-old daughter of Walter and Gwendolyn Talhelm Stonor, died Oct. 14, 1954, in Waynesboro, Pa. Surviving are her parents, one brother, one sister and her grandparents. The funeral was held in the home in Marion, Pa., by the undersigned. Burial was in the Rest Haven cemetery near Hagerstown, Md.—Samuel D. Lindsay, Hagerstown, Md.

Church News

Northern California

Waterford—One Sunday Bro. John H. Price, pastor of the South Modesto Community, church, and our pastor, Bro. Claude F. Dadisman, exchanged pulpits. Bro. Galen Snell, a senior at La Verne College, brought the message each Sunday morning while our pastor was at our young married people's camp as their director. Bro. Lee Nelson of the Modesto church will serve as our elder again this year. Our love feast was held on Oct. 3. Harvest day was observed in November. During the middle of September both the adult and junior choirs reorganized. Recently there were two members baptized into our church.—Myrna A. Bashor, Waterford, Calif.

Southern California and Arizona

Glendale—Hansi Koebl, a German exchange student, is making his home with our pastor and his family. The church council authorized payment of forty dollars monthly for one year in support of the student. A vacation Bible school was held in our church. Contributions are being made to the Lynnhaven church, the new church to be erected between Glendale and Phoenix. The pastor of the new church is already making a survey of the community. During the summer our young people and the young people from the Phoenix church met together on alternate Sunday evenings. On Sept. 10 at council meeting officers were elected for the coming year. Improvements have been made on the parking area at the church. Members are continuing their monthly meetings of song and scripture for patients in a local rest home. On Oct. 3 an installation service was held for the new officers. At the morning service on Oct. 10, the Business and Professional Women of our city were guests in our church. — Thelma Heatwole, Glendale, Ariz.

Los Angeles, Bella Vista—Since our last report we have received twelve new members into our congregation. Our church has shown a steady increase in Sunday-school attendance during the last year. We had a good representation at Camp La Verne during the summer months. Bro. Dayton Root will be our pastor for another year. Bro. Harold Fasnacht, Bro. G. O. Stutsman and Bro. Bruce Flora were guest speakers in our church this past summer. One of our young people, Melvin Robison, attended the National Youth Conference at Anderson, Ind.—Evelyn M. Burkholder, Los Angeles, Calif.

Colorado

First Grand Valley—Our church was host to district meeting. Don Frederick of McPherson conducted a music workshop and Betty Harshberger also from McPherson met with the children's workers. In September Brother and Sister E. F. Weaver retired from the ministry. They had served our church for ten years. The Good Fellowship class sponsored a party for the Weavers. Brother and Sister Lewis Naylor are serving as pastors in our church. On Sept. 27 a reception was held for the new pastor and for the teachers and new principal of the grade school.—Mrs. Dale W. Smith, Grand Junction, Colo.

Haxtun—Our youth are holding united meetings with the Methodist youth group. Bro. Ralph Anderson began his pastoral duties with us the first of September. The filmstrip, Unto These, My Brethren, was shown at our evening service on Sept. 12. Our quarterly council meeting was held on Sept. 12 followed by a fellowship meal at the church. Church and Sunday-school officers were elected at this time. Bro. Wilbur Hoover of Enders, Nebr., was with us Sept. 19—Oct. 3 for a two-week evangelistic service. On Sept. 26 a representative of the Gideon Bible Society addressed us at the morning service. An offering was received for their work. The ladies of the church served a dinner in the church dining hall for our annual corn festival day. Our fall communion and love feast was observed on Sunday evening, Oct. 3, with our pastor in charge. Rev. George M. Burnworth, pastor of the local Methodist church, was guest speaker for this service. On Oct. 10 our pastor conducted a consecration service for all church and Sunday-school officers and teachers. A church membership class for children began on Oct. 16 under the leadership of our pastor. A junior band is again being organized for the children. At our council meeting Bro. Willis O. Neff was elected as our new elder.—Mrs. August Bjorklun, Haxtun, Colo.

Middle Iowa

Cedar—One evening slides were shown concerning the Navajo Indians in New Mexico. Bro. Charles Lunkley gave a talk about their work on the Africa mission field. The women's work sewed for relief and sent clothing for the same. Several men from our church attended the sectional meeting in Marshalltown. Two heifers have been sent to Germany. The men's work planted shrubs and repaired the church. Three children attended junior camp at Pine Lake. Several from our church attended the district meeting at Brooklyn. A week of evangelistic meetings were held in September by Bro.

Leland Grove of Batavia, Iowa. There were special numbers of music each evening. Communion services were held Sunday evening, Sept. 26, at the close of the meetings. On Oct. 26 the sectional women's meeting met at our church.—Blanche E. Spear, Clarence, Iowa.

Northern Iowa, Minnesota and South Dakota

Ivester—Several of our teachers and leaders attended the teachers' laboratory training school at South Waterloo. Our choir participated in the Grundy Center concert. One Sunday evening Dave Albright directed a songfest. Besides our delegates, several other persons from our church attended district meeting at the Root River church, Minn. A number of our youth group attended the National Youth Conference at Anderson, Ind. During the absence of our pastor, Ben Harris of Union was in charge of our services. The women's work has done some canning for relief. Installation of officers was held on Sept. 19 and Promotion Sunday was observed the following Sunday. Communion services were held on World Communion Sunday. Our quarterly council meeting was held Oct. 5.—Mrs. Howard Sheller, Eldora, Iowa.

Southern Iowa

Libertyville—Our pastor and his wife, Brother and Sister Leland Groves, helped with the young people's camp at Pine Lake. Five persons were baptized and one received by letter into our church fellowship. Our Bible school was held for a two-week period. The ladies' aid has been sewing, packing used clothing and making rag rugs. Our young people presented a play on home missions. Three of our young people are attending McPherson College this year. Brace Oliver is serving his 1-W service in the mental hospital at Hastings, Minn. Bro. Ed Duncan of Cando, N. Dak., conducted our evengelistic services Oct. 20-31.—Florence Oliver, Selma, Iowa.

Northeastern Kansas

Morrill—At an evening service seven children were baptized. Our pastor, Bro. Milton Early, attended a rural church school in Wisconsin. In the absence of our pastor, Bro. Earl Frantz and Bro. Hylton Harmon brought the morning messages. We participated in the pulpit exchange with the Sabetha church. A two-week Bible school was climaxed with a program on one Sunday evening. Our youth group is publishing the youth paper for a year. Our pastor was delegate to Annual Conference. Our German exchange student, who was sponsored by the men's group, has returned home. A home visitation was conducted by the deacons and laymen. Under the leadership of Mrs. Early, the junior choir presented an evening of music. The women's group has been tying comforters and canning for relief. Our church sent two delegates to district conference. At semiannual council meeting on Sept. 12, Bro. D. W. Kessler was retained as elder. We observed our love feast on World Communion Sunday. A consecration service was held for six babies on Oct. 10. Dedication services were also conducted for the every-member canvass teams.—Mrs. John Kauffman, Morrill, Kansas.

Southeastern Kansas

Paint Creek—Our delegates to district conference were George and Ruby Dau. Four of our Sunday-school girls were recently baptized into our church fellowship. The men's work project is to refinish the basement of the church. Floyd Conner is director of men's work, J. A. Strohm pastor and S. A. Luker moderator. —J. A. Strohm, Uniontown, Kansas.

Southwestern Kansas

Pleasant View—Recently the men of our church made some repairs at the church. Our women's work is discussing plans for making suitable classrooms in the upstairs of the church for the expanding children's department. At our annual council meeting, Bro. Charles E. Dumond, Jr., was re-elected elder. Delegates to district conference were V. W. and Gerald Hornbaker. Brother and Sister Paul Snyder have been called to serve our church during the coming year.—Mrs. Melvin Hornbaker, Hutchinson, Kansas.

Northern Missouri

Rockingham—Our vacation Bible school was held under the leadership of our pastor's wife, Mrs. Harold Correll. Two of our young people and the pastor and his wife attended Camp of the Ozarks. Seven juniors and intermediates, three leaders and two cooks attended camp at Excelsior Springs, Mo. A mother and daughter tea was held at our church. At our fall council meeting, our pastor officiated because of the ill-health of our elder. Church and Sunday-school officers were elected for the coming year. Installation services have been conducted for the new officers and teachers. The men are planning to do some repair work and painting at the church and parsonage. A Negro ladies' quartet from Kansas City presented a message in song one Sunday at our church. The Eucharist was observed Sept. 15.—Mrs. Callie Williams, Hardin, Mo.

Wakenda—Our pastor and his wife, Brother and Sister Harold Correll, attended Annual Conference at Ocean Grove. Bro. Correll served as delegate for the district. Brother and Sister Correll assisted in both the youth and intermediate camps this summer. We had a business meeting to elect church and Sunday-school officers for the coming year. Our delegates to district meeting were Mrs. George Bowman, Joan Minnick and Miller VanPelt. We are also sponsoring family night once a month. Several of these meetings have been in the church basement. At the October meeting we peeled apples and the next day made apple butter. Installation services for officers and teachers were conducted by our pastor on Sept. 26. We observed the Eucharist at the morning worship hour on Oct. 3. Joan Minnick served as delegate of the district women's work to the regional conference at McPherson, Kansas. We held our annual Thanksgiving supper in the church basement.—Mrs. Joe Minnick, Hardin, Mo.

Southern Missouri and Arkansas

Shoal Creek—The Cotton Blossom Singers from Piney Woods, Miss., gave a program in our church. Three young people and one intermediate attended Camp of the Ozarks. Kathryn and Ova Erisman represented our church at district conference. Two B.V.S. workers, Delores Bowman and Ruth Kauffman, were in charge of a Sunday night service. Our council meeting was held Sept. 9. Love feast services were observed on Oct. 2. Since the first of September Bro. Ethmer Erisman has been serving both the Shoal Creek and the Carthage churches.—Mrs. Ethmer Erisman, Fairview, Mo.

Nebraska

Lincoln—Bro. Dale Ott, a Bethany Biblical Seminary student, served as our associate pastor during the summer months. Our pastor, Bro. Kenneth Yingst, served as delegate on the Standing Committee from our district at Annual Conference. Our vacation church school had as its project, Stories of Jesus for Children, which were sent to Ecuador. A consecration service was held for babies in connection with a Sunday morning service. The Mennonite youth choir of Beatrice, Nebr., sang at one of our Sunday morning services. Brother and Sister Charles Bieber showed slides and talked of their work on the Africa mission field. A number of our folks attended camp at Camp Schwarzenau. Bro. Homer Kimmel presided at our council meeting on Sept. 10. Officers were elected for the year and two new deacons were chosen—Bro. Don Eisele and Warren Sisler. Delegates for district conference were Robert Evans, Hattie Oltman, Beula Mease and Glen VanDyke. Five of our young people and our pastor attended National Youth Conference at Anderson, Ind. On Oct. 3 we held our love feast and communion service.—Mary Ann Eberly, Lincoln, Nebr.

CAP GOODS

We furnish highest quality nylon and silk nets, nylon and ninon chiffons and organdy. All stiff finish. Reduced prices on nylon. Samples free.

R. E. Arnold, Elgin, Illinois

Oklahoma, Panhandle of Texas and New Mexico

Antelope Valley—Our new pastor, Bro. Nathan Heffley, and his family began their pastoral duties the first of September. At our regular council meeting on Sept. 22, Sunday-school and church officers were elected for the coming year. Bro. Sam Garber was elected as our elder. Bro. Al Klotz was with us from Waka, Texas. Our women's work met at the church on Sept. 21 for their first meeting of the fall. Some kitchen equipment has been purchased. Shirley Crozier is now serving in B.V.S. Installation services were held one Sunday morning for Brother and Sister Heffley by Bro. Virgil Weimer of Ames. At the evening service the filmstrip, Unto These My Brethren, was shown.—Maggie Cook, Garber, Okla.

Washita—At a fellowship meeting in the basement of the church, Bro. Delbert Smith, pastor of the Thomas church, showed two films. In the spring of the past year, we remodeled our church basement. District meeting was held in our church Aug. 17-20. Bro. L. M. Baldwin was chosen to represent our district on the Standing Committee. Bro. Vernon Merkey preached for us on Sunday morning, Aug. 29. At church council on Aug. 31, Bro. Baldwin was retained as elder, and church and Sunday-school officers were elected for the coming year. At a fellowship meeting on Sept. 3, Lazetta Lowber and Loretta Vaninan, who attended National Youth Conference, gave a report of the meetings. Esther Merkey also gave a report of her year in B.V.S. and of her work with the Abundant Life Caravan. In the absence of our pastor, the Mennonite Brethren from Corn had charge of the Sunday morning service.—Addie Yoder, Cordell, Okla.

Northern Illinois and Wisconsin

Lena—Our pastor, Bro. David Ockerman, was delegate to Annual Conference. Our church co-operated in the community Bible school. Three from our congregation attended junior high camp at Camp Emmaus. Five of our juniors also attended camp, and four were present for the older junior camp. Our church was represented at young people's camp. Bro. Ockerman attended the National Youth Conference at Anderson, Ind. During the absence of our pastor, Bro. James Minnich of Freeport and Bro. Joe Piesen of the Yellow Creek church were with us. Our quarterly council was held Sept. 1 with our elder, Bro. Paul Haworth, in charge. Sunday-school and church officers were elected for the coming year with Bro. Haworth as elder. Twenty-four from our church attended district conference in Elgin. Mr. and Mrs. Sherril Wiest served as our delegates. On Sept. 15 our Sisters of Service held their installation of officers service with Sister Ockerman presiding. One Sunday evening slides of the Brethren Service center at New Windsor were shown by some members of our church who visited there during the past summer. Carl Harner, a B.V.S.'er from our church, is serving in Puerto Rico, and Junior Keppen is working in Falfurrias, Texas, in B.V.S. On Sunday evening, Sept.

Daily Guidance



1955 Scripture Text

CALENDAR

PRICES

Single copy 40c; 3 copies $1.10; 12 copies $4.00; 25 copies $7.50; 50 copies $13.75; 100 copies $25.00; 200 copies $48.00; 300 copies $69.00.

Let this beautiful Calendar show the presence of divine faith in your home. The 1955 cover has on it the outstanding picture, "Christ Among the Lowly," by George Hinke. It is followed by twelve additional full-color reproductions of famous religious paintings — a miniature art collection. The Scripture Text Calendar offers many features that will stimulate thought and meditation on our Christian Faith. Excellent for individual use in the home or as gifts to friends.

Groups may purchase in quantities for resale.
Size 9⅜ x 16 inches.

ORDER FROM

BRETHREN PUBLISHING HOUSE **Elgin, Illinois**

6, an installation and candlelighting serv-e was held for church officers and eachers. Seven women from our church ttended the workshop at Camp Em-aus. Our communion service was bserved on Oct. 3.—Clara Sandrock, ena, Ill.

Mt. Morris—There has been one person aptized into our fellowship. Eighty-one f our church attended the community acation Bible school. Several from our hurch have attended the various camping essions and rallies as well as the re-ional training school at Camp Mack, the ational Youth Conference and the Lake eneva School of Missions. Bro. Alan hitacre, a student at Bethany Sem-nary, is serving as our student assistant astor for the winter months. Our three hoirs, the chapel, temple and high school, ssist in our morning worship services. ighway signs have been erected giving rection to our house of worship. The book, The Secret of Life, by Roy Burkhart, is being studied at present by the research group who meet every two weeks in homes of the members. Dedication services were held for the electric chimes which were given by the Elmer Snowberger daughters in memory of their parents. We co-operated with the Council of Churches in sponsoring a family worship service at the community bandshell one evening. A special service was held one Sunday morning honoring those persons eighty years old or older. Our CBYF meet with the Freeport and Lena CBYF on Aug. 22 at a Freeport park. On Aug. 28 our church officers and Sunday-school teachers had a retreat at Camp Emmaus. A number from our church attended district meeting at Elgin over Labor Day week end. In the absence of our pastor, Dr. Neil Crawford of Oregon, Ill., was guest speaker. On Sunday evening, Sept. 19 we were host to the Council of Churches at which time Dr. Colin Williams of Australia gave a report of the World Council Assembly. Promotion Day was observed on Sept. 26 with installation of church officers and Sunday-school teachers in the evening service. Oct. 3 was Loyalty Sunday, at which time our intention cards and interest finders were dedicated. The Revised Standard Version pulpit Bible, a gift from Gerald Knodle, was also dedicated. A junior church has been started in our church.—Mrs. Robert Fridley, Mt. Morris, Ill.

Southern Illinois

Girard—Bro. Gordon Bucher of Springfield was guest speaker for our father and son banquet. One Sunday Bro. Kenneth Frantz preached in our church. Philip and June Snell of Virden talked and showed pictures of their work in Germany. Our church co-operated in the community Bible school. The offering was used for the migrant work in Illinois. Our pastor, Bro. Perry R. Hoover, and his wife attended Annual Conference. Four young people from our church attended the youth camp at Camp Emmanuel. District meeting was attended by a large number from our congregation. Delegates to this meeting were our pastor and Bro. Charles Gibbel. Curtis Weddle, a student at Manchester College, was relicensed to the ministry. During the absence of our pastor, Bro. Weddle preached for us. Bro. Byron P. Royer and his family of York Center showed pictures and told of their experiences while working with Brethren Service in Europe for three years. At our September council, Bro. Hoover was re-elected as our elder. Other church and Sunday-school officers were elected at this time. Our fall communion was held Sunday evening, Oct. 10.—Miss Eva Brubaker, Waggoner, Ill.

Middle Indiana

Hickory Grove—A parents' banquet was held in our church. The offering from our daily vacation Bible school was used to purchase books on the life of Jesus for children in foreign countries. Our pastor and his wife, Brother and Sister Weller, were delegates to Annual Conference. During the absence of our pastor, Raymond McClung of Portland was with us. On pulpit exchange Sunday, Bro. Weller was in the Peru church and Bro. Roy Gilmer of Clear Creek was with us. One Sunday Sister Nettie Senger was in our church for an all-day meeting and showed pictures of her mission work. Nine of our young people attended Camp Mack during the summer camping program. Some of our youth attended the National Youth Conference. Lottie Rogers was delegate to district meeting. Another guest speaker in our church was Don Snider who showed pictures and talked concerning Brethren Service work in Germany. Our council was held Sept. 26 with the election of officers for the coming year. Russell Weller will serve as pastor and Frank Mulligan as elder. On Sept. 26 six new members were baptized into our church fellowship. Homecoming was observed Oct. 3 with Albert Harshbarger, of Bainbridge, Ind., and a former pastor in our church, as guest speaker.—Mrs. Edna Hudson, Portland, Ind.

Portland—We met in council with Bro. Edward Kintner presiding. Sunday-school and church officers were elected with Bro. Kintner re-elected as elder for another year. Two have been added to our church fellowship by letter. Eight of our intermediate boys and girls attended Camp Mack. Five from our church participated in the National Youth Conference at Anderson, Ind. A mission filmstrip was shown one Sunday evening. Our church contributed an offering to the S.O.S. project. Bro. Paul Hoffman showed slides of his experiences in Japan, Korea, Formosa and the Philippines. Our summer pastor, Brother and Sister Oren Hoffman, have returned to their home in

Chicago, where they are attending Bethany Seminary. Our church participated with the Hickory Grove and Bethel Center churches in a fellowship picnic dinner at the Bethel Center church. Next year's picnic is scheduled to be held at the Hickory Grove church. We have secured Bro. Russell Weller as assistant pastor and he will preach for us the second and fourth Sunday of each month. — Eva Dalrymple, Portland, Ind.

Northern Indiana

Cedar Creek — Sister Dorothy Gump gave an Annual Conference report. Marilyn Gump told about the young people's activities of the Conference. A number of juniors, intermediates and young people from our church attended the various summer programs at Camp Mack. At our business meeting election was held for the coming year. Our young people helped with the opening church services for a number of Sundays. We held our Bible school in the evenings for one week. District meeting delegates were Florence Bloom and Maxine Mulligan. The ladies' aid has been working on relief garments and the project for our remodeling program. Our harvest meeting was held Sept. 12, with Bro. Claude Wolfe as guest speaker. — Lucile C. Riccuis, Avilla, Ind.

North Winona—The young people's sectional conference was held in our church. Bro. Russell Hanawalt and Sister Vera Miller represented our church as delegates to district meeting held at Camp Mack. A number of our children attended Camp Mack during the summer. Five of our women shared in the district cabinet workshop at the camp. Three of the women attended the recreation camp Sept. 15-16. Bro. Lester Young represented our church at Conference this year. Our annual home-coming was observed Oct. 3; Brother and Sister Paul Halladay and their daughter Ruth Mary gave reports on the conditions of the European countries. At the service on Oct. 10, Bro. Russell Herman, district ministerial board representative, brought the morning message. He also conducted an installation service for our newly elected deacons and their wives, Bro. Way Johnson and Bro. Earl Leedy. Some of our evening meetings have centered around audio-visuals. One Sunday Bro. Norman Cook talked and showed slides on Formosa. Since our last report two have been received by letter into our church. Bro. John McCormick from the Elkhart Valley church conducted our revival meetings Oct. 24-31. —Mrs. Alma E. Hanawalt, Pierceton, Ind.

Northeastern Ohio

Danville—Twelve women from our congregation attended the women's rally at Camp Zion. Our women's work has reorganized this year with the five different phases as set up by the Brotherhood. Our church had five representatives at the National Youth Conference at Anderson, Ind. On Sept. 26 an installation service was held during the morning worship for the newly elected Sunday-school and church officers. A number from our church attended services at the Ashland Dickey church during the week of Oct. 3-10. Bro. Charles Zunkel of Elgin, Ill., a former pastor of our church, was in charge of these service. Our evangelistic services were conducted by Robert Hoover. At the close of the meeting, eight new members were baptized. Our annual communion service was held Oct. 28, with our new elder, Bro. Krommes, officiating. —Mrs. Richard Currens, Danville, Ohio.

Springfield—Mrs. Elizabeth Young directed our vacation Bible school. The offerings from the school were used to help build the school at Schwarzenau, Germany. Our church choir presented a cantata with the offering being used for choir robes. The men's group had a Lord's Acre project during the past summer. Bro. Ronald Lutz has been licensed to the ministry. Bro. Dale A. Young was a recent guest speaker in our church. A new baptistry has recently been installed in our church. Eleven were baptized into our church on World Communion Sunday. Because of health and age, Bro. L. R. Holsinger, our pastor, presented a letter of resignation at our last business meeting to take effect next June.—Mrs. R. S. Shanafelt, Mogadore, Ohio.

Southern Ohio

West Milton—At our regular fall council meeting, Bro. Raymond Peters was elected elder to succeed Bro. Moyne Landis. Kenneth Shade, Forrest Henderson, Jacob Lowry, Harry Peters, Jr., Russell Lutz and Ralph Vanderburg were also called by the church to the office of deacon. Bro. Ralph M. Schlosser conducted our Bible school and evangelistic service the first week in September. The Brethren Bypaths, our church paper which is edited and mimeographed by Dale Hemmerick and Sue Mishler, is mailed each month to all our church families. Our church attendance is increasing. A building expansion with a fund-raising program is now in progress. —Rowena W. Mishler, Dayton, Ohio.

Eastern Pennsylvania

Akron—Bro. Howard Merkey of the East Fairview church officiated at our love feast assisted by Bro. Conway Bennett of the Little Swatara church. One Sunday morning the children of the Sunday school presented a program followed by an address by Sister Laura Sewell of India. Twenty-two from our church attended the Annual Conference. Bro. Elwood Shelly was our delegate. Our men's work group built a pavilion at Camp Swatara. Fourteen of our children attended the camp. Paul Green was guest speaker on Christian education Sunday. Other recent guest speakers include Abram Eshelman of West Greentree, William Longenecker of Mt. Joy and Robert Faus of the Chiques church. We entertained twenty-one children from the Neffsville orphanage in our church and homes recently. Bro. J. Herbert Miller was speaker at our father and son banquet on Oct. 9.—Mrs. Harry H. Reitz, Akron, Pa.

Middle Pennsylvania

Yellow Creek—Our church co-operated with the other churches in a vacation Bible school which was held in the local school building. The Yellow Creek house is in the process of building Sunday-school rooms. Harvest home services were held at both the Bethel and Yellow Creek houses by our pastor, Bro. J. H. Clapper. We have Bible study and prayer meeting one week at Bethel and the next week at the Yellow Creek house. At our fall council on Sept. 29, Bro. Jack Eichelberger was elected superintendent of the Yellow Creek Sunday school. Our love feast was held Oct. 31 at the Yellow Creek house. District meeting delegates were J. H. Clapper, Sr., Lillian Batzel and Mary Stayer. Eleven of our children attended Camp Harmony. Work camp was attended by three of our women.—Mary Stayer, Hopewell, Pa.

Southern Pennsylvania

Lost Creek, Bunkertown — Our Bible school was held for a two-week period. Bro. D. H. Markey and his wife served as our delegates to Conference. During the absence of our pastor in August, Bro. Luke Buffenmyer of New Port and Bro. Ron Rowland of Hanover were with us. At our September council, Bro. Ira D. Brandt was re-elected elder. Three delegates represented our church at district meeting. On Sept. 13 a number of our ladies canned peaches for the Brethren Home at Cross Keys and the children's home at Carlisle. The ladies of our church also served a dinner for the men's work group of our district. On Sept. 26 we had our rally day services, Bro. T. F. Henry from Juniata College was speaker. The ladies' trio from the

Brethren Placement and Relocation Service . . .

This column is conducted as a free service to our people. The right to edit and reject is reserved. Since no verification of ads is made no responsibility can be assumed.

Important Notice: When writing to the Brethren Service Commission in regard to an ad, it is necessary that the number of the ad be given. Without a number it is difficult, without delay and further correspondence, to forward your reply on to the proper person.

No. 29. For sale: 280 acres, 6-room house, state road, gravel, electricity, hen house and brooder, good cellar, granary, farm scales, 1 pond, 2 wells. 40 acres upland fenced with hog wire. And 240 acres rich bottom land. Close to Church of the Brethren. Write: Jesse T. Happy, R. 1, Hardin, Mo.

No. 30. For sale: 138 acres, 6-room house, good barn, cellar, hen house, brooder, and other buildings. 3 wells, 2 ponds, fenced and cross fenced with hog wire. Gravel road, electricity, on all routes. Close to Church of the Brethren. Write: Jesse T. Happy, R. 1, Hardin, Mo.

No. 31. For sale: 140 acres, 6-room house, on state road, gravel, electricity, hen house and brooder, food cellar, fair barn, fair fencing, 2 ponds, 2 wells, plenty water. Close to Church of the Brethren. Write: Jesse T. Happy, R. 1, Hardin, Mo.

No. 32. Workers needed in the Wenatchee church community. Good opportunities for employment—doctors, nurses, dentists, teachers; also tradesmen such as mechanics, welders, farmers and warehouse help. Will be glad to help Brethren people locate. Write: Otto K. Eikenberry, Chairman, Location and Placement Committee, R. 2, Wenatchee, Wash.

No. 33. Opportunity for private general practice in hospital-home situation in small community in the Midwest. Terms available. Write: General Brotherhood Board, Brethren Service Commission, 22 S. State St., Elgin, Ill.

No. 34. Wanted: Houseparents for Brethren Fellowship House in Elgin, Ill. Write: General Brotherhood Board, Brethren Service Commission, 22 S. State St., Elgin, Ill.

No. 35. Wanted: Woman to be general assistant in Aged Woman's Home of Montgomery County, 1651 Markley St. Norristown, Pa. Duties would include helping cook, pantry work, assisting nurse when necessary, cooking meals on cook's days off. Salary includes full maintenance, food, room, laundry, and $80 per month. Write: Grace Tate Huff, Supt., 1651 Markley St., Norristown, Pa.

No. 36. For sale: 8 rooms and bath, some woodland, outbuildings. Wood-working shop, machinery. Six miles to Church of the Brethren, close to consolidated schools. Write: D. H. Hildebrand, Penn Laird, Va.

No. 37. Bethany hospital desires to employ a woman to do general office and secretarial work. Write: Olga Bendsen, 3420 W. Van Buren St., Chicago 24, Ill.

No. 38. For sale: 450 lin. ft., curved oak pews with hymnbook racks in good condition. One two-manual Wurlitzer organ, series 20, with two deluxe tone cabinets, Model 40. Eight chandeliers. Write Church of the Brethren, Waynesboro, Pa. Paul J. Hollinger, Treasurer.

No. 39: For sale: 320 acres stock or dairy farm, 100 acres level, productive tillable, balance spring-watered pasture and timber. 8-room house metal-roofed, insulated, REA. Barn 60 x 45, new roof, 12 stanchions. Poultry house for 200 and other buildings. School bus. Two miles from Brethren church. Write: Mrs. M. E. Rienard, Copemish, Mich.

No. 40. For sale: Modern six-room house and two-room cottage in Sebring, Fla. Located on Franklin St., about two blocks from church. Write: Ralph Landis, 316 Roxbury Road, Dayton 7, Ohio, or Robert R. Goshorn, Lake Placid, Fla.

college presented several selections.—Mrs. Blaine Leonard, McAlisterville, Pa.

Lost Creek, Free Spring—Our rally day service was held Sept. 5, with Bro. Stewart Kauffman as guest speaker. The offering was sent to the General Brotherhood Board for the Share Our Surplus program. Our love feast was observed on Oct. 3. Revival meetings were conducted by Bro. Clayton Gehman of the Lewistown church. —Etta R. Bardell, Millerstown, Pa.

Western Pennsylvania

Johnstown, Roxbury—Our daily vacation Bible school was conducted by Mrs. Elma Haynes. Their project was a contribution to the Christian Home, a home for children in our city. A group of our women meet each Monday evening to knit and crochet for relief. Ten of our young people attended the National Youth Conference at Anderson, Ind. On Sunday morning, Aug. 8, our pastor conducted a consecration service for one of our young people, Arlene Ober, who entered the September B.V.S. unit. In the evening Bro. Robert Bowman was ordained to the ministry in a service which was conducted by his father, Bro. Clarence R. Bowman. Robert preached for us on Sunday morning, Aug. 29. Bro. Clarence R. Bowman, who served our church for more than nine years, began his pastoral duties the first of September in San Diego, Calif. Installation services were held for our new pastor, Bro. D. Alfred Replogle, on Sept. 1, with Bro. H. Q. Rhodes of Morrellville officiating. Following the service a reception was held in the social hall of the church for the Replogle family. Mrs. Loula Blough has been employed by our church as minister of music.—V. Grace Clapper, Johnstown, Pa.

LESSON COMMENTARIES

for 1955

TARBELL'S Teachers Guide

Edited by Frank S. Mead

This is the 50th Anniversary issue of this famous commentary. Through the years it has served teachers so well with its rich collection of helps and suggestions that it has gained a wide reputation thereby keeping it at the top of the selling list for books of this type. Intermediate through Adult. **$2.50**

PELOUBET'S Select Notes

by Wilbur M. Smith

The teacher and pastor will find in this volume rich teaching material, well presented and organized with great care. Very scholarly in its presentation of the International Bible Lessons for Christian Teaching. Good for various age groups. **$2.75**

The DOUGLASS Sunday School Lessons

(Formerly the Snowden-Douglass Sunday School Lessons)

by Earl L. Douglass

This volume is issued under a slightly different title but the format of the previous volumes has been retained. The book includes: Complete Lesson Plans, Famous Hints to Teachers, and this year a new section has been added — Audio-visual Aid Suggestions. Successful teaching is assured for all who use this outstanding commentary. **$2.95**

HIGLEY'S Commentary

Edited by R. D. Higley-L.R. Ringenberg-John Paul-J. A. Huffman

This commentary contains one page on which is given the six year cycle of Church School Lessons. Many will find this information helpful in their long range planning. Each lesson is keyed together and cross indexed. It also contains fifty-two three-minute homilies on the memory selections of the year by 52 ministers. **$2.00**

Vest Pocket Size Lesson Helps

The Gist of the Lesson

Inexpensive, handy to carry, containing a mine of informative helpfulness as well as a source of spiritual strength to its tens of thousands of teacher- and preacher-users. **$.75**

Superintendent's Guide for 1955

by Harry E. Bartow

This guide will neither think nor plan for the superintendent. It will, however, try to encourage initiative in the use of the suggestions given. There are four suggested order of services and a page of suggestions for use through the year. Complete lesson guide for the entire year. **$.65**

Points for Emphasis

by Hight C. Moore

Pocket-size commentary of the International Improved Uniform Lessons. Each lesson presented in a concise and appealing form. Contains helpful, analytical, and explanatory notes. **$.60**

Order your needs from the above listing

Note: If we do not have listed your favorite commentary we can get it for you.

BRETHREN PUBLISHING HOUSE, Elgin, Illinois

Florida and Georgia

Sunnyland — More than two hundred people gathered at the Sunnyland church at Lorida, Fla., on Sept. 26 to help celebrate the twenty-fifth year of the work that started in a school house, several years before the congregation was organized in 1929. The work really started in 1921 when the school house was built and Brethren Gingery and Willis Kreider met with some of the native Floridians for a service. When the school house was found to be too small, a tabernacle was built and a dedication service was arranged. The sermon was preached by Elder D. H. Zigler of Sebring. More than one hundred twenty-five people were packed into the tabernacle built mostly of poles and brush from the palmettos. As the work grew many of our Florida people began taking an interest and Bro. Quinn Bass, seeing the real need, gave them a piece of ground on which to build a church house. When Elder J. W. Rogers moved to Florida to help out in the church work of the state the Sebring church appointed him to care for this work. Through the help of some winter visitors and the brethren from Sebring a new and commodious house of worship was built during the year 1925 and was dedicated March 4, 1926. After their college work at McPherson, Bro. Joseph D. Reish moved to Sebring with his family and the superintendent of schools sent him to the school at Lake Istakpoga. Being teachers and having the pastorate on their hands doubled the duties of the Reishes as well as their influence in the community and both paid out while they were there. During their stay they helped to entertain the district meeting and it was well done. Brother and Sister Reish moved from the district at the close of 1941 and that left the Sunnyland church without a pastor. When this work was begun as a mission of the Sebring church, the only road was a sand road from Sebring but now the excellent hard-surfaced road through Bassenger to Okeechobee passes by the church. There are churches at both Bassenger and Okeechobee. During this home-coming celebration many members had the privilege of seeing the Sunnyland church with all its improvements of travel and possibilities for growth in the future. The pastor, Bro. Franklin D. Painter, or Sister Mary Stokes will answer any questions that may be asked about the work or place.—James H. Morris, Tampa, Fla.

Tampa—We had a two-week vacation Bible school. During the absence of our pastor, Bro. Blough, Bro. J. H. Morris, Bro. Fisher and Bro. Swihart were in charge of our services. One night Mr. Claridge showed a religious film, and at another time our college students, Mary May and Raymer Cox gave talks. A number of our children and young people attended Camp Ithiel. We had a mother and daughter banquet. Two of our young men went to the National Youth Conference at Anderson, Ind. After a basket dinner on Sept. 12, we had a council meeting with the election of officers for the coming year. Bro. Crist was elected elder and Bro. Blough pastor. We decided to have a junior church with Mary May as director. Brother and Sister Julian have been elected and installed into the deacon's office. We are laying blocks for our new addition of classrooms. Rally day was observed on Sept. 26. We welcome

MY NEW ADDRESS IS . . .

Name .....

R. D. or St. .....

P. O. ..... Zone ..... State .....

Help us to keep your Gospel Messenger coming by reporting any change in address promptly. **Please do not remove old address.**

tourists to worship with us at 50th Street and 20th Avenue, east side of Tampa. —Mrs. Hazel Cox, Tampa, Fla.

Mardela

Fairview—One Sunday the CBYF sponsored a supper. At another service the youth group had a worship service and discussion on B.V.S. On July 11 Bro. Clyde Nafzinger gave a talk on his work in B.V.S. in Europe. Three babies were consecrated at the services on Aug. 1. In the evening of the same day, the young people had a campfire service. On Aug. 15 the Willing Workers' class presented a program on race relations. On Aug. 17 we held our first council meeting since forming a separate congregation. Daily vacation Bible school was held at our church again this year. We have shown several films, including a series on the Life of Christ. A number from our church attended the various week and week-end camps at Mardela. Some of our women attended the women's workshop at Bridgewater, Va. Seven young people and one adult went to the National Youth Conference at Anderson, Ind. On Sept. 5 Bro. Frantz talked in the interest of the Bethany nursing school. District conference was held in our church with Bro. Edward K. Ziegler as guest speaker. The sisters are taking turns cleaning the church.—Helen N. Bridge, Cordova, Md.

Eastern Maryland

Beaver Dam—A study of stewardship was made by the adult Sunday-school classes for four Sundays. Our church began using the envelop system for weekly offerings. Eleven of our women attended the women's work rally at the Dundalk church. The women sponsored a family night and a fellowship supper. Three babies were dedicated at a special service. Twenty from our church attended Annual Conference. Vacation Bible school was conducted jointly with the Johnsville Methodist church. Brother and Sister W. W. Peters gave reports of the refugee work in Austria. Our pastor attended a three-week school for rural pastors at Westminster Seminary and also served as leader in the Camp Peniel youth camp. One of our young people attended the Youth Conference at Anderson, Ind. The men's work had a Lord's Acre project of corn. The proceeds from this was given to the Fahrney-Keedy Brethren Home.—Mrs. Samuel E. Glisan, Union Bridge, Md.

Middle Maryland

Longmeadow—The children's department presented a special program on children's day. In the absence of our pastor who served as a delegate to Annual Conference, Bro. Fred Spitzer was guest speaker in our church. Vacation Bible school was held for two weeks. The young people presented the drama, Answered Prayer. Several of our young people attended Camp Peniel this summer. At the evening vesper service on Sept. 5, reports were given by those who had attended the National Youth Conference at Anderson. At another evening service, a song sermon based on the Lord's Prayer was presented. Each month the members of the women's work contribute a gift for relief. The gift designated for the month of October was a cake of soap. A stewardship conference was held in our church on Oct. 12 with Bro. Harl Russell of Elgin in charge. Delegates to district meeting are Bro. Silas Petre and Bro. Mark Keener. Our evangelistic meetings were held Nov. 15-28 by Bro. DeWitt L. Miller, pastor of the Hagerstown church.—Mrs. Mark Keener, Hagerstown, Md.

Welsh Run—We held our council meeting on Sept. 4, with our elder, Clarence Hunsberger, presiding. On Sept. 26 Bro. Arthur Rice of Frederick, Md., brought our morning message. In the afternoon of the same day, we held our Sunday-school meeting with Bro. Rice giving a talk on Sunday-school work. We also had a panel discussion on the topic, How to Get More Attendance for Sunday School. Sister Edna Cunningham gave an address to the children. Our love feast was observed on Nov. 6.—John D. Martin, Mercersburg, Pa.

The Prayers of Peter Marshall

The Prayers of Peter Marshall presents for the first time a collection of 200 of Peter Marshall's most moving and inspiring prayers. Through these prayers shine all the wisdom, warmth, and humanity of a man whose spirit has touched the heart and soul of America. Each carries a universal message in beautiful phrases. **$3.00**

Just Published

★

A Man Called Peter

Peter Marshall's life story written by Catherine Marshall.

This title has sold over 650,000 copies and is an indication of the popularity which continues. An excellent presentation of sermons and prayers which were delivered by Peter Marshall during his lifetime. His prayers before the opening sessions of Congress have become world-famous. You too will be inspired by reading this book. **$4.00**

★

God Loves You

Now out of the Marshall home comes to yours this book of favorite stories and prayers used by Catherine and Peter Marshall and their son, Peter John—warm simple talks with God and humorous stories Dr. Marshall used to illustrate some of his famous children's sermons. God Loves You is a perfect gift book which grownups can enjoy with their children and grandchildren and which boys and girls themselves will treasure. Beautifully illustrated in color. **$2.00**

by Catherine Marshall

BRETHREN PUBLISHING HOUSE . . . . . Elgin, Illinois

Church of the Brethren
Gospel MESSENGER
DECEMBER 11, 1954

FAITH FOR OUR DAY



WORLDWIDE BIBLE READING

Courtesy of American Bible Society

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

Contributing Editors

A. G. BREIDENSTINE .... Lancaster, Pa.
JAMES H. ELROD ... Kansas City, Kansas
MRS. DWIGHT ENBERG .. Champaign, Ill.
DEAN L. FRANTZ ..... Mt. Morris, Ill.
JOHN C. MIDDLEKAUFF, Huntingdon, Pa.
LELAND A. NELSON .... Modesto, Calif.
LUCILE LONG STRAYER .....
..... North Manchester, Ind.
MURRAY L. WAGNER ..... Troy, Ohio
GLEN WEIMER ..... Arlington, Va.
LEVI K. ZIEGLER ..... Martinsburg, Pa.

THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Norman J. Baugher, General Secretary, and the Brethren House, Earl H. Kurtz, Manager, 16-24 S. State St., Elgin, Ill., at $3.00 per annum in advance. Life subscription, $50, husband and wife, $60. Entered at the post office at Elgin, Ill., as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

DECEMBER 11, 1954

Volume 103 **Number 49**

In This Number . . .

Editorial—

Keeping Christ in Christmas 5
Kingdom Gleanings 16, 17

The General Forum—

How to Read Your Bible.
Dean L. Frantz 3
Frontiers in Pennsylvania.
Steward B. Kauffman 6
Bridges of God (Verse). Russell S. Shurte 7
A Book Is Born. Ernestine Hoff Emrick 8
Surrender (Verse).
Ernestine Hoff Emrick 8
Matured (Verse). Ernestine Hoff Emrick 9
Protestants in Spain.
M. Gutierrez-Marin 10
The Family Counselor 12
Cosmopolitan Hillcrest. Dulcie L. Cover 14
Reviews of Recent Books 15

News and Comment From Around the World 18

Brethren Service—

A Homemaker Visits the United Nations. Mrs. Harold Steiner. 20
Literature 21
At Home and Abroad 21

The Local Church—

The Church Library — Active and Useful. Ethel H. Weddle 22
Members' Responsibility to the Church.
Lester R. Fike 23

Our Mission Work—

The Church Goes Forward in Ecuador 24

READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

Please God and Not Man

The UN program on the air sometime ago was suposed to give hope to the world. The singing at the end reminded one of the confusion that is going on in the world.

Let us be careful that we do not leave out God and his plan of peace. Satan is trying his best to make man think that he is the prince of peace and that man does not need Christianity and its teaching. Let us be careful that we do not give in to those who do not believe in Christ as a divine being and teach against it. Let us be careful that their ideas do not take the place of Christ and his plan for man in our lives and thinking. We must either reform the world or it will reform us. Which is it to be? The Bible teaches us that we should not be unequally yoked with the world but that we should come out from among them. Let's not lose our Brethren heritage in our eagerness to conform with the world. Let us be careful in our trying to keep up with the world that we do not lose all we were brought up to believe in. Let us think twice and prayerfully consider what we should do.

God give us strength and courage to stand up for the truth even if it means suffering for Christ's sake and being considered fools in the sight of man. Let's try to please God and not man.—Mrs. H. G. Snyder, Parsons, Kansas.

Misleading

I think that the article, "The Exception Does Not Become the Rule," (Oct. 30, 1954) is misleading. The doctrine of the Holy Spirit is so often misunderstood, ignored or distorted today. From the Scriptures I cannot see anything that teaches that we receive the Holy Spirit at the time of our water baptism. This would mean that baptism itself saves us because we read in Rom. 8: 9: "Now if any man have not the spirit of Christ, he is none of his." Is a person saved when he believes or when he receives water baptism?

The only way we can receive the Holy Spirit is by believing on Christ. This is seen in John 7: 37-39. "Jesus stood and cried, saying, 'If any man thirst, let him come unto me and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water.' (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given because that Jesus was not yet glorified.)"

We receive the Holy Spirit by believing. He won't come as a result of our prayers for him to come but by Jesus' prayer: "And I will pray the Father, and he shall give you another comforter, that he may abide with you forever" (John 14: 16). Baptism is an act of obedience after we have believed and I definitely believe in it but that isn't what saves us. We receive the Holy Spirit at the time we are saved but may be filled many times after we have been saved.

We get all of the Spirit when we are saved but he doesn't get all of us. We as Christians should be encouraged to study more deeply some of these vital truths in the Scripture.—Glenn R. Coats, Ashland, Ohio.

Are We Sure of Salvation?

Today as in every generation people are asking each other how can we know that we are saved. Even Christian people, who have been in the church since childhood are not at all sure where they stand with their Creator.

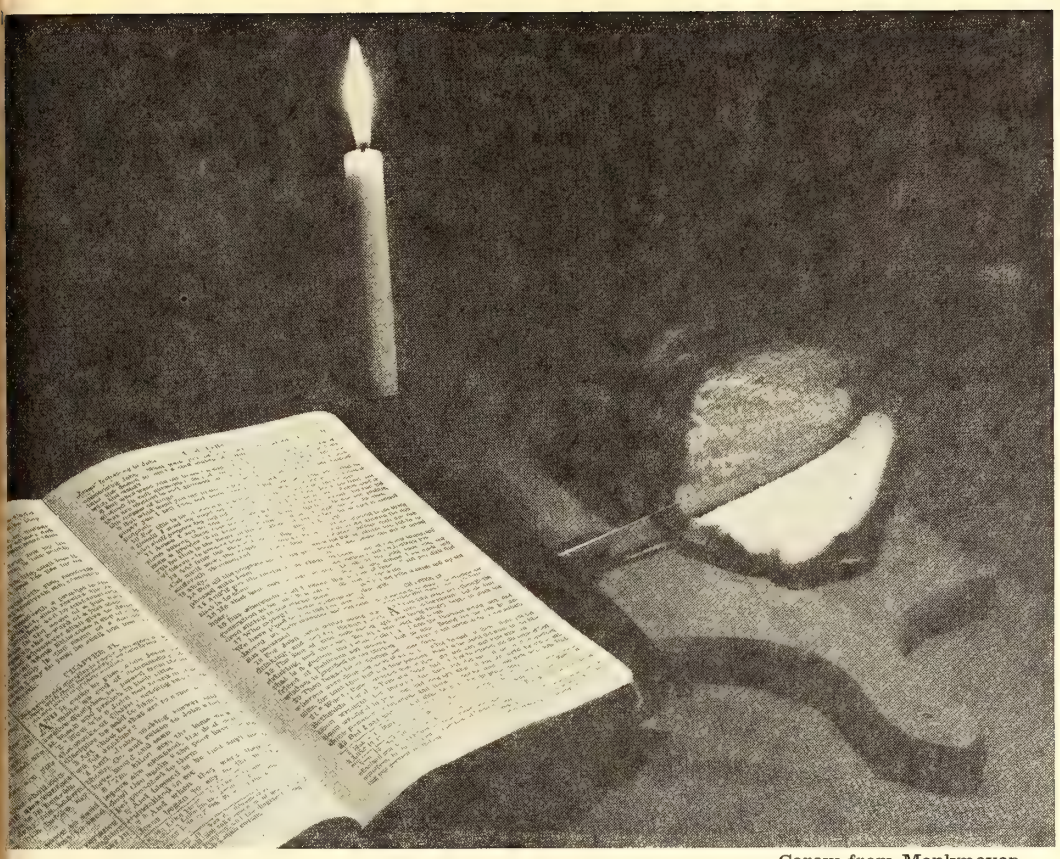
What a pity after nearly 2,000 years since Christ!

To be in doubt is a sure sign that we are in need of help. I find that one can be so wrapped up in helping people who are in need both material need and spiritual need, and going about doing good visiting the sick, the widows and orphans, that some day he will suddenly realize that he is fulfilling Jesus' command when he told us to love our neighbor as ourselves. This is a great commandment and when any one will obey it, then there will be no doubt about one's own salvation.

It would be a splendid Christmas present for ourselves and for Jesus our Savior for us to take any necessary steps to serve him properly and receive that special feeling of salvation. — Hobert F. Harvey, Easton, Md.

Helpful

I would like to thank you for your helpful poem in the Oct. issue of the Gospel Messenger. It is an inspiring poem and I have committed it to memory. It should be inspiring to everyone. — Ellen Hutchison, Neffsville, Pa.



Carew from Monkmeyer

Food for the body and food for the spirit—both are necessary if we are to be well-nourished individuals

How to Read Your Bible

Taking time, using imagination, and an attitude of prayer when we read the Bible will help to make it truly "a light to our feet and a lamp to our path."

Dean L. Frantz

A YOUNG woman who is a church member said to John Sutherland Bonnell, New York pastor, "I never ead the Bible except when I'm ooking up a passage about hich I have had an argument ith someone." A young man aid to this same pastor, "I have onestly tried to read the Bible, ut I can't make anything of it. keep it now in the bottom of a ureau drawer. Maybe it helps me people, but it just doesn't o a thing for me."

In all the literature of the orld there is no book which as contributed so richly to the building of character, which has given individuals security of mind and peace of spirit, as has the Bible. Yet many people do not know how to read the Bible so as to get the most out of it. This is even true, I suspect, of many people who have been church members all their lives. I want to suggest, therefore, how we can read the Bible, so that it will truly be "a light to our feet and a lamp to our path" (Psa. 119:105).

First, let us examine some helpful techniques of Bible study. It is good procedure to take a book of the Bible and continue reading until that book is finished. If you want to enjoy a novel, you don't leaf through the last pages of the book first to see whether the heroine lives happily ever after. If you do that, you miss all the excitement in the preceding pages. Likewise, if you are reading a serial story in a magazine, you don't like to miss Chapter 2. The story loses some of its coherence if you miss part of it.

The Bible is a continued story, in a sense, and each book is a self-contained unit. It is impossible to understand the Bible if you read it as the blind men "saw" an elephant. You recall that one blind man felt the

astor of the Mt. Morris church, Illinois, d a contributing editor of the Gospel essenger

elephant's legs and said "Oh, an elephant must be like the trunk of a tree." And one blind man got hold of his trunk and exclaimed, "No, an elephant is like a rope." And another man got hold of the elephant's ear and said "You're all wrong, an elephant is like a large fan." Their statements were all true in some degree, but they were also about as wrong as they could be. They did not have an overall view of the elephant.

To sample the Bible, a chapter here and a chapter there, here a verse and there a verse, is not very satisfactory. To read the Bible piecemeal means that we do not see the unity of each book and of the entire Bible. For example, the Book of Job revolves around the question of human suffering. The writer is attempting to answer the question, "Why do good people suffer?" To understand the book, you must understand the author's basic assumptions, which are stated in the first chapter of the book. But to understand the answer to the question in the final chapters, you must also have read all the preceding chapters. The book of Job just does not make sense unless you read all of it. Therefore, it will be very helpful if we will read the Bible by reading books in their entirety.

We should also read, not mechanically, but until we come to our verse for the day. Reading the Bible is like prospecting for precious ore. Right now, it is uranium ore which is attracting the prospectors. I read of one prospector who secured a Geiger counter and for months scoured our Western deserts, hoping to hear that telltale clicking in his earphones which would indicate that he had discovered radioactive ore. His search seemed fruitless. Then, one day he heard it—this rapid ticking sound which meant that he had located a vein of uranium. And in the excitement of his find, he forgot all the weary, backbreaking months of labor and searching. His one find made all the other fruitless months of searching meaningful.

When we read the Bible, we ought to read until we find a verse which compels us to stop and reflect on its meaning. It may be a verse which is the first one we read, or it may be the hundredth verse we read. But somewhere in our reading we will find a verse which seems to be our marching orders for the day. St. Francis of Assisi sat in a little chapel in Italy and read his Bible. Then he came to these words, "Take nothing for the journey, neither stick nor wallet, nor bread, nor silver, and do not carry two shirts," and he stopped reading. God spoke to St. Francis through that verse. He and his friends took the vow of poverty and founded a monastic order based on this idea.

It will put meaning into our Bible reading if we will read each day until we come to a verse which speaks to our need. It is also good to mark and underline verses like these. Bibles were meant to be marked.

We can also read with different approaches. We can approach the Bible from a historical viewpoint. There is enough history in the Bible to quench anyone's thirst for history. The period of the Bible covers about 2,000 years, and it is fascinating reading, just from the standpoint of history. For the Bible is a background against which we see a moving pageant of Oriental history. There is a wealth of rich information concerning the story of the Hebrew nation.

Another fascinating way to read the Bible is from the viewpoint of biography. The Bible is filled with stories of the most interesting people. Not only are there stories of great, stalwart characters; there are also stories of just ordinary, weak, vacillating, sinful human beings. The Bible does not attempt to whitewash the characters it portrays. Some of these people are such interesting characters that moving pictures have been made of some of them.

Continued on page 13



This family Bible printed in London in 1761 contains "An Exposition With Practical Observations on the Pentateuch," with some of the "observations" running a full page of fine type on just one verse of Scripture

Religious News Service

EDITORIAL

Helping ministers to become well-trained pastors, providing for retirement benefits for ministers and missionaries, helping to establish new churches and spreading the gospel abroad — these are gifts that keep Christ in Christmas



Keeping Christ in Christmas

IN MANY communities around our nation civic leaders are trying to make the observance of Christmas more Christian. This movement, fortunately, is growing, and it takes various forms. The manufacturers of greeting cards have given special promotion to cards with a Christian message. The use of such cards is increasing. Many merchants are ready to abandon their familiar Santa Clause parades in favor of one in which floats recall the Christmas story. Chambers of Commerce sponsor carol singing in public squares and ministerial associations plan for community worship services. Even the traditional Christmas party in many offices has changed character as the refreshments become less alcoholic.

All of these efforts, however, seem to make little impression on the mad scramble to sell more, buy more, get more and waste more that goes on during the holidays. The festivities are still sub-Christian, and carol singing cannot conceal the materialism that shines through most store windows and fills so many homes. All of these good movements will not keep Christ in Christmas unless he is first in our hearts.

The truth is that the bright lights of Main Street threaten to outshine the star that shone over Bethlehem. We are so overwhelmed with material goods that we cannot quite realize just what it meant for the Lord of all life to be born in a stable. Victims of war and oppression, refugees seeking a homeland, poverty-stricken Asians and Africans— these have no trouble finding Christ in Christmas because he too was a refugee, an outsider, a child born to parents on the move. But we—we have so much that it is hard for us to see beneath the tinsel, to catch the gleam of his star or to hear, as did the shepherds, his angel chorus speaking of peace on earth.

Yet there is something we can do with our abundance. We can share. We bring our gifts also and lay them beside his manger bed. And through our sharing his star appears in Indian villages, over African compounds, beside new churches, by an Ecuadorian schoolroom, among the eager faces of Navajo children.

A Christmas offering to your church this year will help train missionaries and pastors, care for retirement needs of aged workers, establish new churches in strategic areas and support foreign workers.

This year make Christmas a festival of giving, a time of sharing Christ with thousands around the world who never knew a Christmas. Give generously to the world-wide ministry of the church. Help to keep Christ in Christmas.—K.M.

Frontiers in Pennsylvania

New economic and social frontiers as a result of industrialization and shifting populations challenge the church with opportunities to establish new congregations

Stewart B. Kauffman

FOR the Brethren, Christmas Day is doubly memorable. First, it is the anniversary of the birth of Christ. This overshadows all other memories relative to the day and is the Christian's primary reason for celebration. But Christmas is also the anniversary of the birth of the Church of the Brethren in America. It was on Christmas Day in 1723 when twenty-three Brethren journeyed to Wissahickon Creek and the first tangible results of a developing spirit of evangelism among the Brethren were seen when Elder Peter Becker baptized six new members. Then, journeying to Germantown, the Brethren reverently observed the love feast and communion in memory of him whose birthday they were celebrating! Christmas in 1723 was the anniversary of the birth of Christ and the date of the birth of the Church of the Brethren in America.

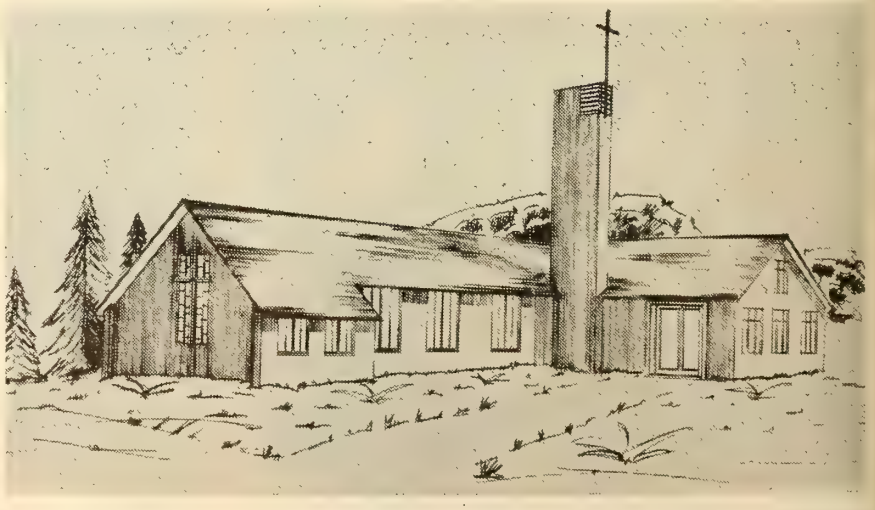
Today the Brethren in Pennsylvania can say somewhat dramatically, "And they sang a hymn and went out into Pennsylvania and Virginia and Ohio and California and unto the uttermost parts of the world." For now there are 270 church houses in the state of our birth that are organized into 203 congregations with a membership that likely exceeds 52,000 this year.

Fortunately, for the good of the church in Pennsylvania, development continues and there is an increasing interest in the whole program of home missions. There are at the present time twenty-one congregations within the Eastern Region that are in the process of being established and are under the supervision of the five district home mission boards of the region. While some of these have been home mission projects of long standing, several more recent developments represent an enthusiastic attempt to work in new areas that are growing throughout the state and are presenting the Brethren with new and challenging opportunities.

While it may seem unfair to single out two home mission projects, we will look briefly at the Drexel Hill church and the Monroeville Community church because they do offer a glimpse at the expanding church within the mother state.

The Drexel Hill church is located in the Southeastern District of Pennsylvania (now North Atlantic District). The Brethren of this church and district had an impressive dedication service for this new congregation on January 17 of this year. Here is a congregation, located on the growing edge of the city of Philadelphia, that was started only after there was a thorough study made of the community in which it is now located. The Brethren in Drexel Hill, with the help of the district home mission board and the Home Mission Commission of the General Brotherhood Board, were able to purchase a very beautiful and adequate stone church from a Baptist congregation that had outgrown this building. While at the time of dedication the church had an official membership of four, it has since then gained fifty-six additional members, and has an average morning worship attendance of ninety-five, with

Executive secretary, Eastern Region



An attractive church is nearing completion in Monroeville, Western Pennsylvania's answer to the challenge of a new community

sixty-three people communing this fall.

Monroeville represents another exciting development in Pennsylvania. Monroeville is a community on Route 22 at the east Pittsburgh exit of the Pennsylvania Turnpike, and is one of the fastest growing communities within the state. It became a borough on January 1, 1952, with a population then of more than 10,000. Since then it has been growing tremendously. It offers a real opportunity to the church because at the present time there are only three churches within the area with a total seating capacity of less than 700. The Church of the Brethren is being warmly welcomed into the community and a new attractive church building is nearing completion. At the recent district conference of Western Pennsylvania, the conference officially recognized the Monroeville Community Church of the Brethren as a new congregation within the district. The petition for recognition was signed by forty members of the new congregation. Last year the average attendance in this unfinished church building was fifty-four.

These few observations are pertinent relative as to how many of the Brethren of Pennsylvania are facing new frontiers.

First, our Brethren are not satisfied to think mainly of the past, but are eager to serve effectively in this present age. While the churches of Pennsylvania are still sixty-eight per cent rural, there is a noticeable decline in the membership of many of our rural churches, and more of our Brethren are going to the cities. The home mission activity in Pennsylvania testifies to the fact that there is a growing realization that we must minister more effectively in both the town and country in order to meet the challenges of this present day.

Then, there is a great concern that when a new home mission project is started, that the work is done thoughtfully in order to use all resources properly for the good of the kingdom. Searching questions are being raised about proper church location. Such questions as these are asked: Where, in this new area, are the Brethren living? What is the population trend in the proposed area? Is the Church of the Brethren needed in the proposed area? And in order to come to proper conclusions the Brethren are more and more using the services of the district home mission boards, the regional office, the Home Mission Commission of the General Brotherhood Board, and local councils of churches. Further proof of the genuine interest in this field are the five queries on home mission work that were presented to three recent district meetings.

The whole subject of leadership is also receiving new thought by the district home mission boards. While in the past it was pretty much the plan to begin work in a new field with the services of a part-time minister, making it impossible for the minister to do his most effective work for the church, thereby putting the future of the church in jeopardy, the boards are seeing now that if a new church is really needed in this field, it needs also well-trained full-time leadership.

Interest in home mission work is increasing in Pennsylvania. While other observations could be made about the movement of home missions, it can be summed up by pointing out that there are still new frontiers in Pennsylvania. True, the frontiers are not geographic ones, as they were when the Brethren branched out from Germantown to Coventry and to Lancaster County and to Somerset County. But there are new economic and social frontiers as a result of increased industrialization and population shifts. And this is encouraging, because the church that lives is not the church that strives merely to defend and to preserve its present practices and program, but it is the church on the frontier bravely facing new challenges.

Bridges of God

RUSSELL S. SHURTE

The stillness fills the dark of night
Gripping my soul and holding it tight,
As down the path of stone I trod
To gaze at an immortal work of God.

Spellbound before its majesty I stare,
Aware that only God could put it there.
Massive structure, hewn of stone
Creation time by man unknown.

For slowly, slowly, by a stream
Was cut and woven out this dream:
As if with purpose, through the ridge
Flowed Cedar Creek, to make this bridge.

Symbolic of another bridge I see
O'er-reaching all humanity,
With outstretched arms, inviting men to trod
Across his bridge, that reaches up to God.

A bridge of rock, so sturdy nought can shake,
Come atom bomb's destruction, or a quake;
Because its ends are anchored, permanently,
One to a cross, the other to eternity.



Surrender

A tree that grows on higher ground,
To stand through wind and storm,
Must bow its head. And lo—it's clothed
In Beauty's uniform!

Thus graciously my tree of life
Must bend before God's will,
And in the yielding soon will find
It grows more lovely still

A BOOK IS BORN

Ernestine Hoff Emrick

Here Mrs. Emrick tells of her spiritual experience out of which came the poems in the newly published volume, Look to the Light. Her father's, Ernest G. Hoff's, pictures inspired the themes and are used in the book. We are using on these pages two of the poems and the accompanying pictures.

GIVEN the proper setting, the creative spirit of the Father God will seek out the waiting germ of an idea and unite with it, impregnating it with the spark of life. In that moment an inspiration is conceived.

In this instance the product of that union was a book, later christened *Look to the Light.* This is the story of its conception, growth and birth. Its very existence is evidence of the amazing creative power of the Father.

Imagine yourself the hapless individual whose right arm has been in a plaster cast for nine months with a fracture which refuses to heal after two operations. A third operation is performed to graft several inches of shinbone into the arm. Six weeks later, on the day before you are to take a baby girl for adoption, the weakened leg is broken. And there you lie encased in two casts, stunned and helpless.

I was that person. I could not then know that the necessary setting was being created for the birth of a particular kind of inspiration. With a comprehension sharpened by bewilderment, I read A Man Called Peter, by Catherine Marshall. From its final page, these words leaped into my startled consciousness: "God will not permit any troubles to come upon us, unless he has a specific plan by which great blessings can come out of difficulty." To this thought I held by the fingertips for days, knowing that if I let go I would be completely engulfed in the abyss of self-pity. What possible plan could he have for me in this condition?

As I lay by the window looking out into the warm summer night, it struck me that I could not see through the areas of the pane where the street light shone on the glass; it was only where the leafy shadows fell on the pane that I could discern what lay beyond. A little verse, simple but symbolic, spoke itself to me:

Shadows on the window
From the street lamp's light
Help us see more clearly
Out into the night.

Peering through the shadows
On life's windowpane,
We can catch a vision
Joy could never gain.

Suddenly, there was The Plan: If one verse of poetry could come to me, perhaps others could also. But where to start? My long-dormant mind could not create ideas out of thin air! Instantly I thought of my father's exquisite pictures of

"the world and they that dwell therein." I had accompanied him on numerous trips when many of his photographs were taken and I knew what he had been trying to capture wih his camera. Perhaps a poetic companion for his prose book, Take Heart —daring thought! I had better sleep on it.

Viewed in the light of the following day, the idea seemed almost ridiculous. "What makes you think you could accomplish such a thing?" my old defeatist self argued. "You haven't had the proper training. Forget it!" To which my inspiration replied, "But what about The Plan? Maybe this is it. If so, the Planner himself will surely supply what you lack. Give it a try."

Despite all rational arguments the idea persisted, refusing to be cast aside. Once I had surrendered myself to it, the poems began to come at a feverish rate, sometimes three or four a day. The pictures spoke their message to me faster than I could write it down. I had the odd feeling that I was not doing the writing but was merely the channel through which the words flowed on to the page. I well knew that of myself I could not have created them.

In the days that followed, I was to realize with Saul of Tarsus that sometimes the Almighty must literally knock us down and cut off all other avenues of expression to make us see what he wants us to do. With the book less than half completed, the reason for my unaccountable urge to write was revealed.

One afternoon a poem on this earth's perfection had just been completed with these closing lines:

If heaven can be fairer,
Death holds no fear for me.

A ring of the doorbell brought the fateful yellow square of paper from the telegraph company. My father had passed without warning through the gate that opens into life eternal. I shall never believe that the writing of those particular lines on that September afternoon was mere coincidence. For, with his great appreciation of the world of nature, would not my father have spoken those very words of reassurance to prepare his daughter for this hour?

My first reaction was of course that I could not finish the book without his help; but when my numbed mind began to clear, it seemed even more imperative that the book be finished in order to continue his influence which had been so abruptly cut short.

And then The Plan was crystallized when the General Brotherhod Board of the Church of the Brethren proposed to publish the pictures with their poetic interpretations as a memorial book in honor of him who had served them for twenty-five years as chief editor of church-school publications. Grateful acknowledgement should be given to three persons without whose help the book could not have become a reality: to Ora W. Garber, book editor, for bringing the book to the attention of the Board and for his helpful editing, and to J. Henry Long and Lois Rupel of the audio-visual department for reproducing many of the prints that were used in the book.

Once again the truth has been proved that nothing is impossible with the Creator. He can even use a broken arm and leg to bring a depressed, frustrated pessimist to the point of being able to write creatively and optimistically. Only such a miracle could enable that person to say:

You who stumble in your self-made darkness, *Look to the Light!* If it is not around you, then look for it within you. If your inner light is not aflame, then hold it up unto the Torch of Heaven and it will be lighted. And what is more, it will become a portion of him of whom it was said, "The light shines in the darkness, and the darkness has not overcome it."

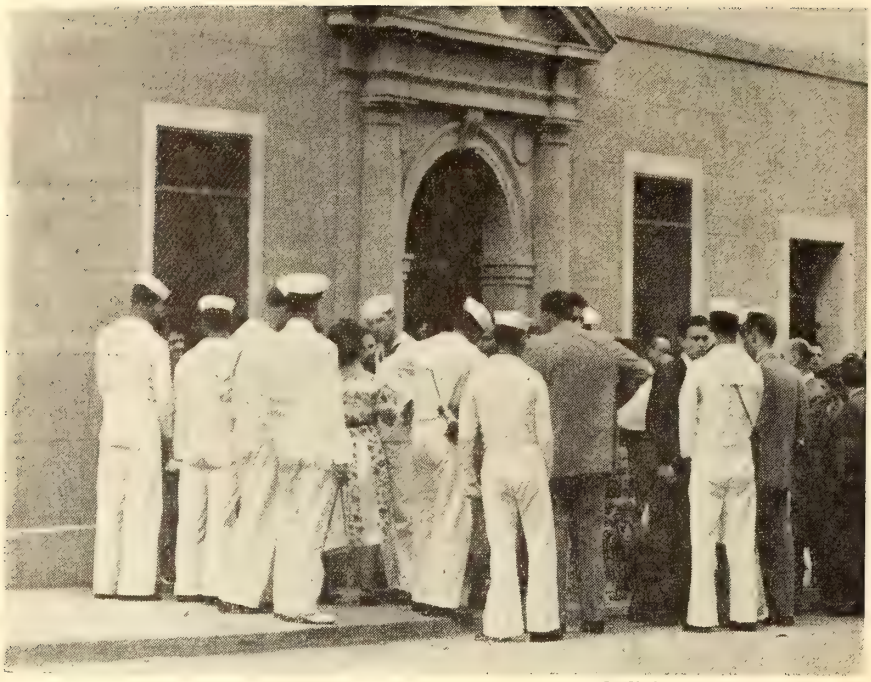
Matured

A dormant grain
Could not explain
The way a plant was born.
Or by what plan
The sprout began
To be a stalk of corn.

It could not know
How it would grow
To ripe maturity;
It simply did
As it was bid
By Nature's sovereignty.

Nor are we told
What life will hold
Or what its course will be
We can but trust,
As all things must,
A wise Divinity.





Religious News Service

A group of American seamen are entering with the members of the First Baptist church in Barcelona, Spain, one of the few Protestant houses of worship in that country

PROTESTANTS IN SPAIN

M. Gutierrez-Marin

THERE has never been religious freedom in Spain, although people have always fought for it. There has never been granted more than a limited tolerance. For almost a hundred years there have been Protestants in Spain and in the course of this time their situation has undergone changes following the changes in Spanish politics: The extent of tolerance which they enjoyed has always depended on the relative closeness of the relations between the state and the Roman-Catholic Church. Before the turn of the century tolerance toward Protestantism was on the increase and reached its climax when Spain adopted its Republican constitution. Then the new regime came into power and a radical change took place. The tolerance which is granted to Spanish Protestants today has been reduced to a minimum and this, in turn, corresponds exactly to the close relationship between the state and the Catholic Church without which the concordat concluded in 1953 would not have been possible.

In regard to the general religious situation prevailing in Spain we have to go back to the 16th and 17th centuries to realize that Spain has gone through periods which in religious respects are very similar to the situation prevailing today. But the spiritual trends of the 18th and 19th centuries have left far-reaching effects. Our times are no exact copy of those periods, when the Inquisition guaranteed the purity and the absolute domination of Catholic doctrine. The following examples which illustrate the difference between past and present may suffice. In Spain the Protestant movement of the Reformation period was completely annihilated. The Spanish translation of the Bible was made and printed by refugee Spaniards abroad. As late as 1632 the Dutch merchant, J. Aventrot, who had translated the Heidelberg Catechism into Spanish, was burnt to death at Toledo. Today, however, Protestantism is developing in spite of all limitations; above all, *foreign* Protestants in Spain enjoy tolerance to a great extent. They are permitted to maintain their churches and provide for religious instruction in their schools.

However, in Spain the spirit which prevails in state and church today shows an astonishing similarity with the spirit of the 16th and 17th centuries: The same will toward unity in ecclesiatical affairs, the same conviction that Catholicism is the only true religion, the same imperialist outlook, the same messianism, the same attitude toward the "ultimate issues." But today we are no longer in the 16th and 17th centuries. Today Spain is no longer an empire and cannot afford iso-

Professor of Theology, Spanish Evangelical Church

lationism. Though Spain speaks of a "spiritual empire," it has to co-exist with other nations. In part, it needs their help and must therefore, take certain precautions. The Protestants partly benefit from this. Moreover, there are enlightened people in Spain today who have preserved a certain intellectual independence which enables them to see the religious problem in the right light and avoids simplifying it as is done by certain Catholic clergymen who publish pamphlets against Protestantism unworthy of them and their church. All Catholic bishops of Spain do not offhand give permission for printing such pamphlets. Among Catholics there are also those who have strong misgivings in regard to the existing relations between state and church. Among laymen there are intellectuals eager to understand Protestantism who recognize its right to exist as a form of religious and ethical life. Their books, lectures and articles in newspapers, periodicals, etc., are read by convinced Catholics.

These facts speak against a generalization which might lead to the belief that the Spain of today is simply the reconstituted Spain of the 16th and 17th centuries. But to what extent is there religious freedom in Spain with the intolerance prevailing today? The Spanish state is a Catholic state and the leading men of this state are serious about this. Therefore, they are eager to prevent all trends which could prejudice Catholic unity. Let us take the case of the last concordat. In it, first of all, the Spanish state declares itself to be a patron and protector of the Catholic Church. According to articles 19 and 20 the state pledges to provide opportunities for worship and to pay the salaries of the clergy. Moreover, all ecclesiastical buildings and institutions are tax exempt. Secondly, article 23 of the concordat recognizes the canonical celebration of marriage as being valid in civil law. In addition to this, all those who are baptized Catholics have to contract this canonical marriage, even if they have become indifferent or joined another confession.

Third, article 27 of the concordat provides that lessons in the Catholic religion shall be obligatory from grade school to university. But "the sons and daughters of non-Catholics are exempt, if the parents or their representatives apply for such exemption." For decades before 1939 Catholic instruction at the junior high level was voluntary and there was none at all at the senior high level. Moreover, all over the country there were Protestant schools or even pedagogical institutions without any religious instruction. Today both are forbidden. As far as civil marriage is concerned, up to the end of 1949 every Protestant was able to show his "non-catholicism" by means of a certificate from a Protestant clergyman. Thereupon, he was married at the municipal registrars office. A good 50% of the young Spanish Protestants today were baptized by their Catholic parents. As members of the Protestant church these young people are now entitled to the holy communion. It is easy to see in what a difficult position these people are placed, as soon as they intend to marry: either they have to rejoin the Catholic church or they cannot be married. In a few cases it has been possible for them to contract civil marriage at the registrar's office.

According to Catholic statistics there are approximately 158,000 dissenters in 5 of the approximately 64 episcopal dioceses of Spain. How many may there be in the other 59 dioceses? The number of Spanish Protestants who profess to belong to a Protestant congregation is, in any case, about 30,000. These Protestants insist on their right to be permitted to act according to their conscience, because they are not anti-Catholics but "non-catholics" and have no longer any relations with the Roman



Religious News Service

Members of the Second Baptist church in Barcelona, Spain wait for services to begin. Standing at the center rear are the pastor, an American chaplain and a Southern Baptist Convention representative

church. Many of them come from Protestant parents and even grandparents. They have, therefore, grown up in the Protestant church and the Catholic Church is completely unknown to them.

As Spanish citizens who fulfill their duties toward the state, Spanish Protestants need legal recognition of their confession, so they will not be considered second-class citizens. But none of the Evangelical churches in Spain is legally recognized. No local congregation is recognized even as an association. The "de facto" recognition permits the holding of service and other religious meetings only inside a building. A special permit of the provincial governor or of the highest police chief is needed. Again and again it happens that a Protestant funeral is prohibited as a "public," i.e. prohibited, demonstration. Some congregations, even in big cities like Saragossa and Valencia, still do not succeed in obtaining from the authorities the required permit to hold services, although the Evangelical congregations there may now have been in existence for decades. However, such permits have gradually been obtained in other places, until today there are twelve Protestant congregations in Madrid and fifteen in Barcelona. Their total membership is approximately 5,000. It is estimated that in the entire country there are approximately 300 Protestant congregations comprising the 30,000 souls mentioned above. But of these 300 congregations only about one third meet regularly for worship with the permission of the authorities. Almost all congregations have a Sunday school for children and the young people are organized in youth groups. There is a training institute for future clergymen in Madrid and one in Barcelona. The existence of all this indicates that there is a certain "de facto" recognition of Protestantism in Spain but above all it shows the faithful persistence of the Spanish Protestants who until 1945, apart from rare exceptions, were permitted to meet only in private houses and in no church rooms whatsoever. As a result of emigration the congregations were reduced to a small number after the civil war. Many new elements joined, so that in cities like Madrid and Barcelona the number of communicant members has more than doubled And all this in spite of the prohibition of the authorities of any and all Protestant activity outside the walls of the church or chapel assigned to them. "Propaganda" or "proselytizing" is strictly prohibited, and colporteurs are not permitted to circulate any literature at all. Even the Protestant Bible is not permitted to be printed. The few monthlies which come out regularly are restricted for use by Protestants only.

It seems like a miracle that in spite of this the Protestant movement continues to expand

The Family Counselor

Naomi Will **H. K. Zeller, Jr.** **Jesse Ziegler**

The Family Counselor welcomes letters of inquiry. They may be addressed: Family Life Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Dear Counselor:

My husband has asked me for a divorce. We have been married for a number of years. The climax came when I accompanied him to a near-by city to a convention. He wanted me to go with him and a group of his business friends to see the town. I did not want to go because I do not feel at home with these people. He criticized me bitterly and we quarreled all night long in our hotel room. I tried to tell him that I had made many sacrifices for him through the years; but he was determined this time to bring it all to an end. We had quarreled many times before but this time seems to be final. The future years are a dark picture to me just now. Can I go on and face the community, my friends and even my children? Shall I refuse to yield the request? I do not know. I feel he still needs me, but that seems not for me to say now.

Distressed Wife.

Dear Friend:

You are feeling very low about the prospects for your marriage. Evidently things have not been going well for a long time and the incident to which you refer was only the climax of your difficulties.

I am very reluctant to give you any advice as to what you should do with regard to your husband's request. It is quite possible, I suspect, that basically you and your husband get along pretty well but that you are rubbing each other's fur the wrong way in just a few areas. To read your letter, one would be led to believe that the responsibility for the difficulty lies almost entirely on your husband. I doubt that this is the truth. Ordinarily in such a situation the responsibility is shared by husband and wife and one knows little about the true picture until one hears both sides of the story.

Since it is utterly impossible for me to know both sides of the picture here, the only honest thing I can do is to earnestly recommend that you persuade your husband to go with you to counsel with a competent person. It may be your pastor, if he is skilled in dealing with marital problems. Many communities have family service associations, mental hygiene clinics, marriage clinics or similar agencies that can provide skilled professional help for you at a cost that is not exorbitant. I feel that your only and best chance is in taking this course and seeking professional help for your marriage.

One thing is perfectly clear from the many marriages that break up. Divorce or separation alone settles nothing. Sometimes people feel it is only the first step. But unless the two people involved learn how to get along with other people they will be bitter, disillusioned people.

I sincerely hope you will seek out professional help and persuade your husband that both of you need such help.

Jesse H. Ziegler.

and that the four ecclesiastical denominations become more and more solid: The Spanish Evangelical Church and the Spanish Reformed Episcopal Church (both with infant baptism), the Baptist Church and the Brethren, commonly called "Plymouth Brethren," (both with adult baptism).

From the ruins of Protestant life which were left by the civil war the new Protestant ecclesiastical life has been built up under great sacrifices and with many prayers.

Spanish Protestantism is denied the right to make itself known to a broader public. But the uninterrupted attacks from the Catholic hierarchy against it have made Protestantism more widely known all over the country than if Protestants had done it by themselves. This has had both positive and negative results. It has brought it many powerful enemies in Spain but it has also given it many secret sympathizers among those who know something of Protestantism and look upon religion as a matter of conscience. It is the plight of Spanish Protestants to be confined within the close limits of the very minimum of freedom. The path on which they go is narrow, but they walk on it with a great hope in their hearts, hope in him, who is the hope of the whole world: Jesus Christ.

Conscious of their present difficult position they look confidently toward the future, because they have been taken into the service of a Lord who has always looked after those who were entrusted to him by the Father. Spanish Protestants, as members of the congregation of Christ, have to fulfill a task and to bear a witness and both must be done with joy.

Looking back upon the past fifteen years they can praise God, thank him for his mercy and in the strength of Jesus Christ confess "that the gracious deed of the Lord never ceases, his compassion never fails" (Lam. 3: 22).

How to Read the Bible

Continued from page 4

There are also great doctrinal themes in the Bible. One can trace great doctrines throughout the Bible. Take the doctrine of the Holy Spirit, for example. In the Old Testament, the writers used the term *Spirit of God.* In the New Testament, it is the *Holy Spirit.* In the Book of Acts, we get a whole new concept of what the Holy Spirit is and does. You can take any major thread of doctrine and trace its development throughout the Bible.

In our Bible reading, it is also good to avail ourselves of study helps, such as commentaries, concordances and dictionaries. Reading the Bible in different translations is also a method of affording us fresh insights into the truth of the Bible. Each different translator states the message in a slightly different manner, and often this is very stimulating. For example, I have been enjoying the letters of Paul all over again, through reading Letters to Young Churches, by J. B. Phillips. It is a marvelously refreshing experience to read his translation of Paul's letters to the churches.

We must also set aside a time of the day when we will do our Bible reading. All of us are busy, but we do take time for the most important things in life. Earning a livlihood is important. So most people set aside at least eight hours a day for this purpose. If Bible reading is important, as I believe it is, then we will keep sacred a portion of each day for doing our reading. If we are too busy to read our Bibles, we are too busy at the wrong things.

With what mental attitudes shall we approach our Bible reading? First of all, we need to read leisurely. Some of the choicest gems in the Bible may be overlooked unless we are unhurried in our reading. Some people think you can not take a good picture on a moonlight night. But it is entirely possible, if you open the camera shutter long enough. Given enough time, a moonlight picture will look like one taken in daylight. We can not really understand some parts of the Bible unless we take a good, long look at its meaning. When we were in Paris, we "did" the Louvre, the world's greatest collection of art treasures, in less than an hour. And I do not say that with any degree of pride. Yes, we saw the Mona Lisa, the Winged Victory of Samothrace, the Venus de Milo and other famous works of art, but we did not stay long enough in the Louvre really to appreciate it. One would just have to immerse himself in the treasures of the Louvre to understand the message of the arts portrayed there.

One cannot read the first fourten verses of John's Gospel in a few minutes and really appreciate it. John is telling us about the incarnation. He does not use the infancy stories used by the other gospel writers. So to understand what John is trying to tell us, we must read this passage leisurely, savoring its meaning. It is only as we read leisurely that we are most likely to see the rich treasures of the Bible.

We also ought to read imaginatively. We ought to imagine that we were there, watching the events of which we read. If you do not use your imagination, the Bible can be pretty dull reading. Maybe that is why children appreciate the Bible stories so much, because they have such a liberal supply of imagination. When we read the Old Testament, let us try to see those Hebrews as they were,

and not through 20th Century eyes. Let us see their customs, their practices, their dress, so different from that to which we are accustomed.

And when we read the Gospels, let us see Jesus, not as a stained-glass figure, remote and unreal. Let us see him as a sun-tanned, healthy man, standing on the pebbles of the beach along the Sea of Galilee. Let us see him as he really was, a kindly, simply robed person whom children loved.

Let us see the humor in the Bible. There is much of it, particularly when you think of the bearded Pharisee eating his soup and straining out a gnat. I am sure that Jesus' eyes twinkled more than once as he told his stories. When we read about Jesus, let us pretend that we are peering over someone's shoulder, as we listen to his stories. A good, healthy, imagination will help us in our Bible reading.

We also need to read devotionally. As we begin our Bible reading each day, let us ask, "What is God's message for me today?" If we will approach our Bible reading prayerfully, we will discover truth which we might otherwise miss. In the 17th Century, Thomas Fuller said, "Lord, I read a chapter in the Bible this morning, and saw a passage which I never saw before. Why hadn't I seen it sooner? My eyes were just as open as before, and the printing just as plain. There must be a veil over Thy word, which is worn away by reading. I see the oil of Thy word will never cease increasing while any bring an empty barrel."

If we read our Bibles prayerfully, we will often discover new truth in very familiar passages. For God speaks to us when we are most receptive, and our minds are most receptive when we read with a prayerful attitude.



Students at Hillcrest School represent a number of races and nations

Cosmopolitan Hillcrest

Dulcie L. Cover

IT WAS raining at 3:30 p.m. as I sat mending in the sewing room. The younger children had just come in from school. They walked or ran the few steps upgrade to the house as the first drops from the skies threatened more to follow. They were busy putting boots and raincoats away while those drops from the sky had grown into a mighty downpour. These six to eight-year-old boys were chatting away as most children do when home from school. There were a couple of Africans, a Polish lad, a couple of British boys and several Americans in the group. One boy said, "No one could know if someone didn't tell." Another spoke up, "God would; he knows everything." Still another piped up, "Yeah, and we make him unhappy when we are naughty." It seemed to me their philosophy was quite Brethren. As I had occasion just then to go down the hall to the playroom I left them.

I found there a number of small boys playing table tennis and other games and a group of girls the same age in long dresses, glassless spectacles and special hair-do's, setting a table with play dishes while around the room on each chair sat a doll ready for the tea. Here, too, were Danish, African, British and American children playing. No one felt any barrier of race, clan or color; they were all one, each sharing and loving and having a good time together.

At five o'clock the bath bell rang. The children scrambled out of their play dresses, folded and put them away and the ping pong outfits too were laid away. Soon all Hillcrest children big and little were enjoying the luxury of a warm bath. Sure, there were different-colored skins using the same big tub but who cared? Weren't they all God's own Hillcrest children?

Within an hour all were seated around the supper table devouring everything in sight

hat looked like food, chatting, aughing and enjoying the fellowship of one another. After lesert was served, everything became quiet for they had been aught that when desert dishes were being removed it was time o prepare for the family worship hour that would follow. A bell sounded and Janet Penington, one of the older students began playing quiet piano music while all filed into the iving room and found seats on he floor or wherever there was an available chair. A boy announced a hymn which all joined in singing. A girl read softly from the Book of books, some one else read a story, another hymn was announced at the close of which we were called to prayer led by several of the children. The entire service had been planned by a committee of the children without adult supervision. This is regular procedure. After prayers the little ones went to bed, the older ones to study hall to wrestle with their assignments.

Such is a small part of each day at Hillcrest. We could go on and on telling of morning worship, class devotions, parties, picnics and other good times but space forbids and I want you to know some results of these activities.

Last year a large group of the older boys and girls who had been in the school for several years accepted Christ as their personal Savior and five were baptized; the others returned to their homes for this blessed rite. It was a day of rejoicing. Margaret Yeates, one of our Anglo-African girls whose keen mind, kindly ways and natural refinement has made her a favorite with both students and staff, finished her eighth grade and is now taking high school work while helping in the office part time to help defray some of her expenses. Since her surrender to the Lord a year ago she has shown a very definite missionary spirit in urging her friends to attend church and Sunday school. Her happiest moments seem to be when she is in church or doing some Christian service.

Then there was Shawkey Makarim, a Lebanese lad who was here in school for several years. He was cheerful, industrious, congenial and loved by everyone, Last term he finished his eighth grade. Before he left for Lebanon to attend school for further education, he accepted Christ and ask for Christian baptism. Although raised in a Moslem home he wanted to live for the Christ he had learned to know and love at Hillcrest.

Paul Iphie, an African boy whom we have all learned to love and respect, accepted Christ and asked for Christian baptism. He is pursuing his studies here at present and is active in Sunday school and choir. He hopes some time to go to America for higher education.

We have at least twenty different nationalities and several religions represented in the school but all work together and take part in the Christian worship each morning in the schoolroom. The beautiful spirit of Christ working in the hearts and lives of these young people will ripple out and on in this world of ours and is bound to be a link in the bringing of peace and goodwill among men.

My days at Hillcrest have convinced me of the importance of a Christian school for all missionary children and other children who are permitted to attend. You in the homeland who support this work are reaping in a way you know not.

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Brethren Publishing House, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*).—Editor.

***The Heart of the Bible.** J. Vincent Nordgren. Augustana Book Concern, 1954. 212 pages. $1.50.

This book gives in an attractive, understandable manner the thread of the Bible story. It uses the language of the Bible in many places. Parents will appreciate the small amount of attention given to the wars of the Old Testament. The maps, illustrations (many in color) and a key to the pronunciation of proper names all combine to make this a useful book for the person who is attempting to get an initial working understanding of the sweep of Bible history. Junior and junior high pupils will find it especially helpful. —*C. Ernest Davis.*

***Abingdon Party Parade.** Bernice Hogan. Abingdon Press, 1954. 160 pages. $1.95.

Here are interesting party plans for every month of the year. Mitten Lodge, Galloping Horse, Hobo and United Nations parties are some of the creative titles given to party night. Many special day parties for events of the year are suggested too. The parties planned in the book cover the time the first person arrives, the ice-breakers, mixers, the refreshments and the goodbyes. Many suggestions are given for each. Party Parade should be especially helpful to young people who plan fellowship meetings each week. Many Sunday-school class groups will find it very helpful. — *Ed Crill.*

In Pastures Green. F. W. Boreham, D.D. The Judson Press, 48 pages. 75c.

From time to time we have a new and fruitful exposition of the 23rd Psalm. The subtitle of this is A Ramble Through the 23rd Psalm. That is accurate—it is like a walk through autumn woods with a naturalist.

In leisurely prose that is almost poetry and with many exquisite quotations from hymns and other poems, Dr. Boreham holds up every idea of the psalm in loving and reverent gaze. The book is illustrated with a wealth of fine photographs of pastoral scenes from Great Britain.

Here is a beautiful, reverent, inexpensive gift book which will be treasured and read over and over. —*Edward K. Ziegler.*

KINGDOM GLEANINGS

Mrs. Vernon Kinzie of Tonasket, Wash., is the first woman moderator of a local church reported to the Ministry and Home Mission office. Mrs. Kinzie is moderator of the Ellisforde church, Wash.

The M. R. Ziglers, after six months in the States, plan to leave for Geneva, Switzerland, on Dec. 24, sailing on the Dutch ship, Vesterdam. They will arrive in Europe on Jan. 2. Bro. Zigler is European representative of the church and his office is at 17 Route de Malagnou, Geneva.

If you are planning a vacation in a warm climate this winter consider Arizona and serve the church at the same time. Bring you hammer and saw and help build the Lynnhaven Community church at Phoenix, Ariz. Construction starts on this new church on Nov. 29 and will continue for two or three months. Write to Wayne L. Miller, 4416 N. Thirty-first St., Phoenix, Ariz.

Have you been appointed to work as local family life director or as a member of the family life committee for this current year? If so two order sheets on 1954-55 family life materials are available upon request. Write the General Brotherhood Board, Attention: Family Life Department, 22 S. State St., Elgin, Ill. These order sheets have already been mailed to your pastors and Sunday-school superintendents. Check with them.

The Michigan district meeting delegates will meet in special session on Dec. 11, at 1:30 p.m., at the New Haven church, Middleton, Mich. The purpose of this meeting is to consider and to act upon certain amendments to the articles of association of Manchester College proposed by the trustees of the college. Other business that may be properly presented to this meeting will also be considered. Lunch will be served at a reasonable rate. The session is open to all interested people.—Lloyd Evans, moderator.

Brethren who are interested in trends in public education should be aware of the fact that the 83rd Congress arranged for the holding of a White House conference on Education before Nov. 30, 1955, and also provided for the calling of preparatory conferences in the states. The sum of $1,000,000 is authorized for financing these conferences; about three fourths will go for the state conferences. No state is to receive less than $15,000 for its allotment. In these conferences would be a good place to express a concern about how the public schools are dealing with religion.

Reservations for delegates to the International Sunday School Convention to be held at Cleveland, Ohio, have been pouring in. Already more than a third of our quota have completed their registration. The convention director has indicated that the quota for the Church of the Brethren can be raised from 69 to 100. After caring for requests already in and commitments already made, about eighteen or twenty more people can be assured places. If interested, write C. Ernest Davis, Executive Secretary of the Christian Education Commission, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Bakersfield church, Calif., has fifty to sixty hymnals (1925 edition) which it wishes to donate to a worthy use. If any one is interested, please write Rev. Ralph Turnidge, 327 A St., Bakersfield, Calif.

Thirty per cent tax exemption is now allowed for contributions to churches, church boards, educational institutions and hospitals. Many citizens will make final year-end contributions and claim tax exemption voluntarily offered by the government. Tax economy, while not a valid motive for giving, is nevertheless an appreciated privilege. To claim the 30% exemption make report on long form 1040, which provides for listing contributions.

More than 600,000 packages containing flour from surplus wheat, rice, dry beans, beef and gravy, dried milk, butter, cheese, cottonseed oil and shortening provided by the government under its surplus disposal program, will be distributed in fourteen countries before Christmas under the direction of the Christian Rural Overseas Program. The value of the food packages given to Church World Service is placed by the government at more than $1,600,000 not including packaging and delivery costs.

The recent district meeting of Second Virginia in the resolutions called upon the people to "repent of our failures and hesitancies which have prevented a true 'Church of the Brothers and Sisters.'" The people were urged to "answer the conviction in our souls, the truth which echoes from the teachings and clear example of Jesus and that which comes with a sound of justice from our nation, by taking every opportunity to be a true brother to the Negro and to every one of God's children. This we will do quietly and without spectacle but confidently and uncompromisingly. Where this way of brotherhood without segregation . . . seems difficult, we ask for prayer, soul searching, fair thinking and patience."

Mission Personnel

Velva Jane Dick, to Waka, P.O. Biu, via Jos, Nigeria, W. Africa. Nurse Dick has returned to her work after a furlough in the States.

Veda Liskey, to Garida, via Jos, Nigeria, W. Africa. Miss Liskey has returned to Africa after a year at home because of ill-health.

Laura Sewell, to Umalla, Broach District, B. S., India.

Olive Widdowson should be addressed at 750 W. Princess St., York, Pa. Miss Widdowson recently returned to the States from India.

Anniversary and Dedication

First church, Chicago, Ill., home-coming in observance of the thirtieth aniversary, Sunday, Jan. 9, 1955. A fellowship basket dinner at noon will be followed by a short period of reminiscing. Short notes from former members would be appreciated.

Dry Run mission on route 75 in Franklin County, Pa., dedication services, Sunday, Dec. 12. The usual Sunday-school and preaching services will be held in the morning. Olen B. Landis of Harrisonburg, Va., will preach the dedicatory sermon at the afternoon service, beginning at 2:30 o'clock, as well as deliver the morning message.

Brotherhood Theme: Seek First His Kingdom

Bible Readings for the Week

Dec. 12	John 3
13	John 10
14	John 14
15	John 15
16	John 17
17	Rom. 8
18	Rom. 12

Brethren Service Personnel

The following volunteers from the September unit were assigned to the Castañer project: *Janice Ebersole* to community center work; *Robert and Violet Metzler* to the Cerrote project; *Edward Whittemore* to the English department of the academy. They arrived in Puerto Rico Nov. 24 and can be addressed c/o Brethren Service Project, Castañer, Puerto Rico.

The following volunteers have returned from Europe. Churches are urged to contact these people directly regarding speaking engagements.

Keith Hinshaw, from Germany, to Newberg, Oregon.

David Briggs, from Germany, to 21 Saxon Terrace, Newton Highlands 61, Mass.

Dick Foust, from Germany, to R. 6, Box 280, Dayton 7, Ohio.

June and Ray Tritt, from Germany, to 38 Walnut St., Carlisle, Pa.

Jim Relyea, from Germany, to 16827 Fernway Road, Cleveland 20, Ohio.

Four of the men are I-W's and have completed their terms of alternative service.

Bridgewater College

The trustees of the college on Nov. 1 gave approval to start a seventy-fifth anniversary project for raising money for a new health and physical education building which is estimated to cost $350,000. The present gymnasium was built in 1908 and is wholly inadequate for present-day needs. Bob Richards, pastor of the Long Beach Church of the Brethren, Calif., has been engaged as the headline speaker for a kick-off dinner on Jan. 19. Bob is Bridgewater's most famous alumnus in the field of athletics and good sportsmanship.

The glee clubs are giving the annual presentation of Handel's The Messiah in Cole Hall and in the College Street church on Dec. 10 and 12, respectively. The clubs presented the same program at the First Baptist church in Staunton on Dec. 5 and at the Methodist church in Luray on Dec. 8.

The Spiritual Life Institute is scheduled for Feb. 8-10. Leaders will be Dr. Ansley Moore, well-known Presbyterian minister and author of Pittsburgh, Pa., and Bro. Nevin Zuck, pastor of the Elizabethtown Church of the Brethren, Pa. Prof. Warren Groff of the college staff will conduct the Bible hour.

Dr. Albert G. Edwards of the Harrisonburg Presbyterian church was the leader of the campus religious emphasis week held the first week in November.

Mrs. Justus H. Cline, recently of Stuarts Draft, Va., but now of Hagerstown, Md., has donated fifty scientific books to the scientific department. These books were a part of the library of her late husband, Dr. Justus H. Cline, an alumnus of the college.

Robert E. Mohler of McPherson, Kansas, executive secretary of the National Men's Work of the Church of the Brethren, was the chapel speaker at Bridgewater on Dec. 8.

Carolyn Ikenberry, college junior and exchange student to Germany last year, participated in a recent chapel service. At the same time a message of greeting addressed to the students and faculty was read from Bridgewater's alumni B.V.S. workers who attended the European Church of the Brethren annual conference at Wagrain, Austria, this fall. Signing the letter were Katherine Coffman, Kassel; Harley Kline, Ioannina, Greece; Doris Walbridge, Kassel; Robert Roller, Berlin; Merle Crouse, Istanbul, Turkey; and Janet Eller, Ftiotides, Greece. Miriam Turner of LaPlace, Ill., a member of last year's junior class, is presently an exchange student in Germany.

Dr. Cabell Shull of the class of 1941 has given the college a brick with Nebuchadnezzar's seal on it, taken from the vestiges of old Babylon. Dr. Shull, an agricultural economist at the University of Maryland, recently returned from Iraq, where he spent two years under Point Four of the U. S. State Department.

Charles W. Wampler, Sr., of Harrisonburg, Va., a member of the board of trustees and past chairman, was honored when his portrait was unveiled in September in the Poultry Hall of Fame in the new Jull Hall at the University of Maryland. Mr. Wampler, a Sunday-school teacher at Garber's church in the Cook's Creek congregation, is a national figure in the poultry world, being a past president of the National Turkey Growers Association for a number of years.

The Church Calendar

December 12

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson: Yearning for the Living God. Psa. 42; 84; 102: 25-27. Memory Selection: This God is our God for ever and ever. Psa. 48: 14 (R.S.V.)

CBYF Topic: Teach Us to Pray

Universal Bible Sunday

Dec. 19 Christmas World-wide Mission Offering

Dec. 25 Christmas

Dec. 27-31 Regional recreation laboratory, Manchester College, Ind.

Dec. 27-31 Regional recreation and camping laboratory, La Verne College, Calif.

Dec. 27—Jan. 1 Regional recreation laboratory, Brethren Service Center, New Windsor, Md.

Jan. 2-9 Week of Prayer

Jan. 30 Christian Education — Bethany Offering

Jan. 30 — Feb. 4 Youth Seminar, Washington, D. C., and New York City

Jan. 30 — Feb. 6 Youth Week

Jan. 31 — Feb. 2 Indiana State Pastors Conference, DePauw University

Gains for the Kingdom

Six baptized in the Grandview church, Mont. **Five** baptized in the Surrey church, N. Dak.

Four baptized and two received on former baptism in the La Place church, Ill. **Three** baptized and five reconsecrated in the Marion church, Ind. **Four** baptized and one reconsecrated in the Yellow Creek church, Ind. **One** baptized in the Fort Wayne church, Ind. **Six** baptized in the Constance church, Ky. **Twelve** baptized in the Black Swamp church, Ohio.

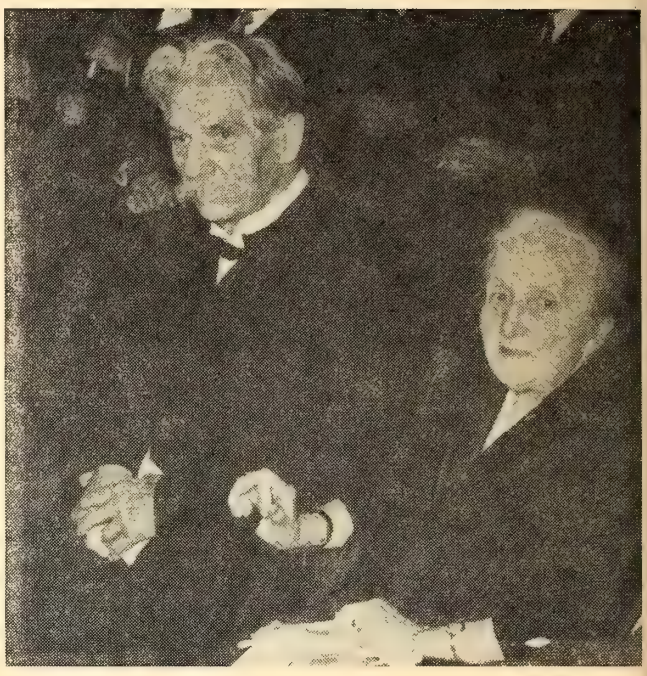
Twenty baptized in the Black Rock church, Pa.

Two received by letter in the Miami church, Fla. **Two** received by letter in the Sebring church, Fla. **Thirteen** baptized and ten received by letter in the Mason Cove church, Va. **Six** baptized and eight received by letter in the Troutville church, Va. **Three** baptized in the Sunnyside church, W. Va. **Ten** baptized and one received by letter in the Shiloh church, W. Va.

News and Comment From Around the World

Russian Prelate Gets World Council Appeal

An appeal from the World Council of Churches to the governments and peoples of all nations for the relief of present world tensions was conveyed in October by Bishop Otto Dibelius and Dr. W. A. Visser 't Hooft to Archbishop Boris of the Russian Orthodox Church in Berlin. He was expected to transmit the official document to the Patriarch Alexei of Moscow. Part of the appeal reads: "We appeal to the representatives of the churches in those countries between which tension exists to visit one another so they may gain a better understanding of one another and of the countries in which they live and thus strengthen the bonds of fellowship and promote the reconciliation of the nations."



Dr. Albert Schweitzer, winner of the 1952 Nobel Peace prize, accepted the award in University Festival Hall in Oslo, Norway, before an audience that included King Haakon. The seventy-nine-year-old philosopher and medical missionary in Africa is shown with his wife. Awarded the prize a year ago Dr. Schweitzer was unable to come to Oslo before to accept the diploma and prize money

Religious News Service

Reports Increased Use of Religious Christmas Cards

Twenty per cent of the Christmas cards that are mailed this year will be of religious design, according to a spokesman for the National Association of Greeting Card Publishers. This is an increase of 300% over the number of cards with a religious theme circulated ten years ago. The same organization has passed a resolution of good taste in an effort to curb any tendency toward the desecration of religious holidays. The co-operative effort of churchmen and greeting card publishers began five years ago when Dr. Jesse M. Bader, then director of the National Council of Churches department of evangelism, requested that publishers add more cards with a religious tone to their sales lines.

Seek Surplus Food for China Flood Victims

A campaign to urge President Eisenhower to make generous portions of surplus food supplies available to flood victims in China was launched recently by the Fellowship of Reconciliation. Officers of the F.O.R. cited reports that the summer floods of the Yangtse and Huai Rivers had surpassed any previously recorded, inundating most of the vital rice bowl that provides a major part of China's food. Alfred Hassler, director of the campaign, said, "We think of this as an expression of Christian concern for hungry people, not as a strategy in the cold war. We do not want to see political conditions attached to the offer."

Plea for Change of Social Attitude Toward Leprosy

Fear of social ostracism is one of the greatest obstacles to physical improvement in Hansen's disease (leprosy), according to N. Carl Elder, Protestant chaplain at Carville, La. Addressing the annual meeting of American Leprosy Missions, Mr. Elder urged that Christian leprosy workers "place a high priority on the eradication from the public mind of the irrational fear of 'leprosy' that has so long possessed it." He said, "We now have drugs to arrest the disease and surgical methods to repair its crippling effects." But he warned that these advances may well be voided unless the social problems are solved.

President Asks Bigger Bible Reading Observance

President Eisenhower, in a letter to the American Bible Society endorsing World-wide Bible Reading, declared that religious faith is under massive attack by strongly entrenched atheistic materialism. The theme of this year's Bible reading program is "Faith for Our Day." More than 14,000,000 lists of suggested day-by-day readings have been distributed by the American Bible Society.

Adventists Raise Ordination Requirements

Leaders of the Seventh-Day Adventist Church have decided to raise academic requirements for ordination into the ministry of their denomination. Their annual council voted to require that theological graduates of Adventist colleges spend one year in practice training and then be sent by their conferences to the denomination's theological seminary in Washington, D. C., for a year of graduate study. Two additional years of field experience will normally be needed before ordination takes place.

Assembly Delegates to Hear New Symphonic Work

Delegates to the third General Assembly of the National Council of Churches, which convenes in Boston on Nov. 28, will be the first audience to hear a new symphonic and choral religious work by the American composer, Samuel Barber. The composition is based on four prayers by Soren Kierkegaard. Mr. Barber wrote the composition for orchestra and chorus on commission from the Koussevitsky Foundation.

Laymen Urged to Share in the Strengthening of Spiritual Values

Throughout the month of November, laymen and women of all faiths were urged to share with their churches and synagogues in the vital task of strengthening spiritual values. This plea came from the

Religion in American Life movement which seeks to use national mass advertising in support of religious institutions of all faiths. The theme of the November emphasis was "He Restoreth Your Soul . . . Worship Together This Week." American business and the advertising industry, through the Advertising Council, contributed national advertising by television, radio, newspapers and billboards urging everyone to attend and support the church or synagogue of his choice.

Japanese Church Adopts Statement of Faith

At its eighth biennial assembly held in Tokyo, the United Church of Christ in Japan adopted a statement of faith which explains to the Japanese what is meant by the church, baptism and other terms. A special committee had presented the statement at the last biennial assembly with the recommendation that it be acted upon at the 1954 meeting. Adoption of the statement of faith is regarded in Japan as making the United Church a true church and not just a federation of churches as it has been up to this time. The total membership of the United Church was reported to be 156,245.

Schweitzer Calls for a New Ethical Mentality

Dr. Albert Schweitzer, winner of the 1952 Nobel Peace Prize, called for a new ethical mentality which alone can make peace a reality and enable the United Nations to fulfill its mission. The seventy-nine-year-old philosopher and medical missionary in Africa, delivered his Nobel lecture recently in Oslo, Norway. He was awarded the Peace Prize a year ago but was unable to come then to accept his diploma and prize money. He said that the victors in two world wars have failed to create a just order. The present order, he said, contains the "germ for a new war" in its denial to hundreds of thousands of persons of the right to the soil where they live. The solution to the problem of peace is that "we abstain from war for ethical reasons because war makes us guilty of crime against humanity." Dr. Schweitzer said he would use his $33,000 prize money to buy corrugated iron for the roofs of his hospital buildings at Lambarene, French Equatorial Africa.

Church Papers Stifled in Soviet Zone

Religious publications are available to only 305,000 of the 18,000,000 Christians in the Soviet Zone of Germany because of severe newsprint restrictions imposed by Communist authorities on church papers. In sharp contrast, the religious press in West Germany has thirteen million readers—almost twenty-five per cent of the entire population. Church papers in the Western Zone have increased nearly sixfold in the last seven years. Protestant papers have a circulation of 4,300,000; Roman Catholic papers have a circulation of 7,400,000.

Mennonite Brethren Vote Large Foreign Mission Budget

The Mennonite Brethren church, third largest Mennonite body, recently voted a foreign missions budget of $440,000 for each of the coming three years. This money will support the work of 178 missionaries serving in the Belgian Congo, Brazil, Colombia, Ecuador, Germany, India, Japan, Mexico and Paraguay. The total membership of the church is 24,136. There are 147 churches in the United States, Canada and South America.

News Briefs

At least 2,000 non-Jews are being converted to Judaism each year in the United States and the number is gradually increasing. About ninety per cent of those converted become Jews through the involvement of marriage. Preparation for conversion ranged among the Reform rabbis from two weeks to fifteen months and among Conservative rabbis from one month to two years.

American churches have shipped more than 16,000,000 pounds of food, clothing and medical supplies to the hungry and homeless people around the world during the first nine months of 1954. The total was reported by Dr. Wynn C. Fairfield, executive director of Church World Service.

Temperance groups have protested to Vice-President Richard Nixon against his appointment of a prominent liquor industry official as administrative assistant. They question the propriety of Robert L. King, vice-president and general manager of the Southern Comfort Distillery of St. Louis, Mo., serving in such a post while on leave of absence from his company.

Dr. D. Elton Trueblood, chief of religious policy for the U.S. Information Agency, told members of the Washington Ministerial Union that American colleges are breeding grounds for secularism. He declared that some of the worst examples of secularism are in those colleges founded by religious organizations.

A total of 366,500 persons attended the 28 meetings of Billy Graham's month-long evangelistic crusade in New Orleans. The crusade officials announced that 4,923 persons made "decisions for Christ" during the campaign.

Church construction in the United States set a new record in October with work started on an estimated $58,000,000 worth of buildings. The figure is $10,000,000 greater than that for the same month of 1953. The record surprised government officials who pointed out that construction normally declines in the fall because of inclement weather.

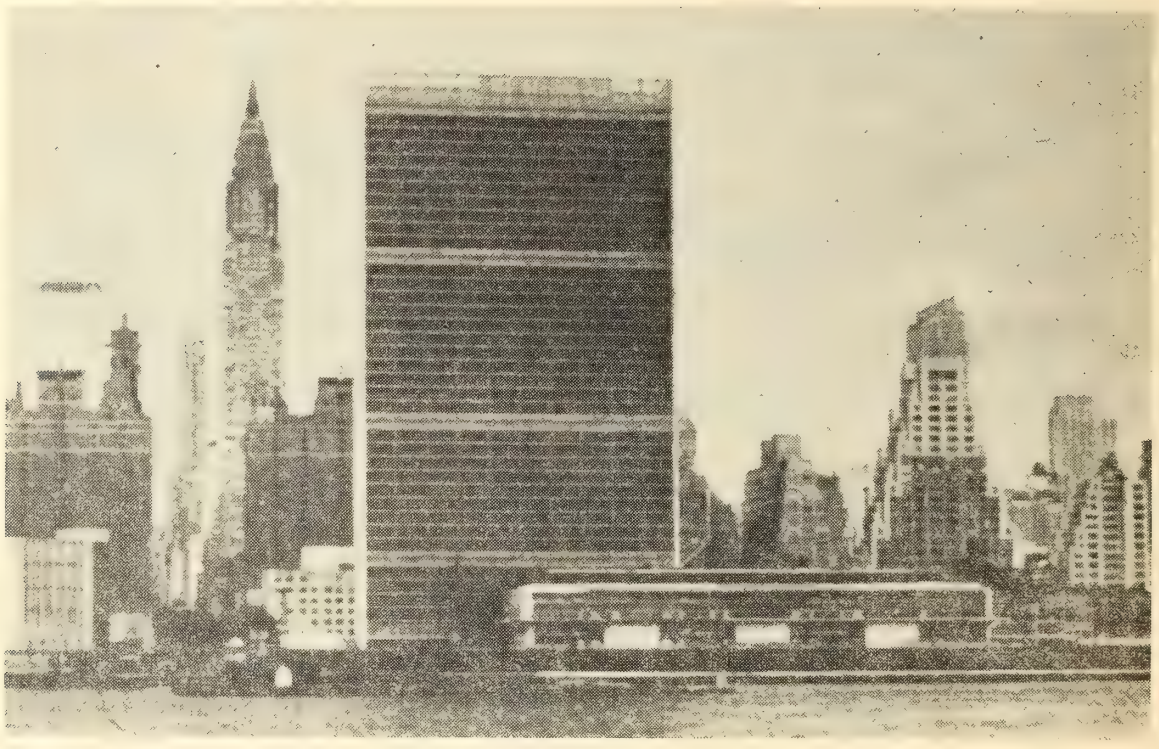
British Baptists Report Growth in Russia

Maurice Cranston

British members of the Baptist Church who have returned from Russia, where the Baptists are still an important denomination, report a renewal of antireligious activities in the Soviet Union. A new antireligious periodical, the first since the demiss of the *Bezbozhnik,* is being launched, and the Russian press has been engaged for some months past in a campaign against religions of every kind, including Islam.

The Russian teachers' professional paper, the Teachers' Gazette, has asked for the systematic denunciation of all teachers who show "a neutral or friendly attitude towards religion," and the Soviet trade unions have been instructed to put a stop to the growing practice of observing religious holidays. Pravda has been running a series of melodramatic articles on the "psychological dangers" or religious belief in adolescence.

A writer in the London Baptist Times reports that there has been for some time an increase in support for the Baptist faith in Russian factories and mines and he suggests that the recent official antireligious campaign is a sign that Christianity, far from being suppressed by forty years of Marxist rule, is in fact so much on the increase that the government is concerned. (WP)



A Homemaker Visits the United Nations

Mrs. Harold Steiner
Wooster, Ohio

ONE can scarcely find words to express the value of the information which my family and I received in attending the New York phase of post Annual Conference seminar. It would take many, many hours of reading to learn what we learned the few hours we spent in New York.

Since we took our two children, aged twelve and fourteen, with us to Conference, it was necessary to take them with us to the seminar. Owing to the fact that international problems are taught and discussed in the public schools, this seminar was as educational to our children as it was to us and we could enjoy it as a family.

Being a busy homemaker and a Brethren Service worker, I do not have the time for extensive study on international affairs. By attending the New York seminar, I was brought up to date on world affairs. When discussing the United Nations, I can now speak with a much better knowledge of its organization and work.

The first thing you see when approaching the UN building is the row of sixty-one flags representing sixty member nations plus the UN flag. Next you see the fountain which was paid for with "peace pennies" given by the school children of the United States. Seeing this fountain was a high point of interest to our family as our two children and myself were chosen by Wayne County to represent the Protestant churches along with representatives from the Catholic and Jewish faiths to take the "peace pennies" to the governor's mansion in Columbus, Ohio, three years ago.

Upon entering the UN building you will find that the guides are girls from all nations working together as one happy family. Our guide, who was from Austria, took us to the different council chambers. As we observed the Trusteeship Council in session, we sat in the observers' seat, wore the earphones and heard the discussion translated in five different languages.

At noon we ate lunch in the delegates' dining room. Following lunch we assembled on the main floor of one of the council rooms. Here we were permitted to sit in the chairs which are usually occupied by council members and their advisers. At this time we had the great pleasure of listening to Dr. Andrew Cordier, a Brethren minister who is executive assistant to the UN secretary-general. Following his address we asked him many questions concerning the UN and the problems of the world. He told us that the highest council of the United Nations, which is the Security Council, had met on Sunday, June 20, to discuss the Guatemalan affair.

This was the first time in the history of the UN that it was necessary for any one of the councils to meet on Sunday.

As we left the UN we felt that the time spent there was very educational for all of the family. There are times when we homemakers think there is no place for us in the seminars. I would like to tell other homemakers that it is the best and quickest way to become acquainted with our national and international affairs, and if you have an opportunity to attend a seminar with your husband, I would certainly suggest that you go. It gives you an opportunity to discuss the various questions with one another and to understand more fully the issues involved.

LITERATURE

UNITED NATIONS

Basic Facts About the United Nations, 1952, 45 pages. Good brief summary answering common questions about the UN, its origin, purpose. 15c.

Churches and the United Nations—Walter Van Kirk. Successes and failures of the UN. Some facts to remember. What church people can do. 15c.

United Nations, The — Action for Peace — Marie and Louis Zocca. 1953, 59 pages. The best, brief, illustrated guide for the layman on what the UN is and what it has done politically, economically, and socially. 50c.

Everyone's United Nations. 1952 (third edition), 388 pages. Available for $1.50 from the International Documents Service, Columbia University Press, 2960 Broadway, New York 27, N. Y. A ready reference to the structure and work of the UN and its related agencies. The most complete and authoritative coverage of the UN available in one small volume. Should be in every church library.

POLITICAL ACTION

Brethren Seminars to Washington. General facts about Brethren seminars. Free.

Christian Youth and Political Responsibility. A guide to action for Christian young people and their leaders in the United Christian Youth Movement. 30c.

Citizenship — Our Christian Concern — Cynthia Wedel. Contains brief description of the scriptural basis for Christian citizenship, what it means and how it can be practiced. Published about 1952 by the General Department of United Church Women, National Council of Churches. 35c.

Politics Is What You Make It—Joseph E. McLean. 1952, 32 pages. Techniques for effective political action on the local, state and national levels. Thorough, practical. 25c.

Primer on Political Action. Intended to give useful information to individuals. Groups who want to help determine national, state and local policies which vitally affect the lives of people. Tells what you can do. 15c.

INTERNATIONAL RELATIONS

A Christian's Handbook on Communism. A study of Communism, how it affects the Christian church, what the church can do, etc. 35c.

Let's Join the Human Race—Stringfellow Barr. Dollars can not buy a peace—you have to work for it. Here is the job, a plan for everyone all over the world. 25c.

Point Four, What It Is — How It Works. 1953, 12 pages. Tells the story of this part of U. S. foreign economic policy. An excellent map shows what kind of assistance is given to each country. For the average reader. Available from the Superintendent of Documents, U. S. Goverment Printing Office, Washington, D. C. 5c.

Peace Offensive and the Cold War, The—John M. Swomley, Jr., 38 pages. What lies behind the Communist "peace offensive"? Can American peace-lovers cooperate with it effectively? What strategies of the cold war underlie the action of the Soviet Union and the United States? Other interesting chapters. 35c.

Note: Unless otherwise indicated order from General Brotherhood Board, Brethren Service Commission, 22 S. State St., Elgin, Ill.

REFUGEE RESETTLEMENT NOTES

Goal for Church of the Brethren .. 1,000 families

Assurances filed:
Nov. 1, 1954

Central Region	48
Eastern Region	13
Pacific Coast Region	3
Southeastern Region	2
Western Region	1
Total	67

Assurances yet to file 933

Refugees are still waiting for the spark of hope. Their waiting depends on *our* action.

AT HOME AND ABROAD

AUSTRIA

Several tons of food arrived in Linz the last week of October. This food included dried milk, cheese, butter, flour, raisins and meat, to go into **food parcels** for 350 refugee children in Upper Austria who have tuberculosis. The packages were delivered early in November.

Trucks came from many *bezirks* (counties) in Upper Austria to pick up **clothing for distribution.** Simultaneously with the hauling of clothing, meetings were held in the *bezirks* to discuss best methods of distribution. These meetings include representatives from the Austrian government, Catholic Church, the Lutheran Church, the refugees themselves, and Brethren Service.

GERMANY

Regular **weekly youth meetings** at Kassel House have been resumed. The fifteen- to eighteen-year-olds meet on Thursday nights and the eighteen- to twenty-four-year-olds meet on Tuesday nights. The hope is to organize the two groups so that the German young people will play a more important part in the running of the program. Such a fellowship group was very successful last year.

NEW WINDSOR

The **September B.V.S. unit** has completed its training and thirty-eight more volunteers are giving a year of service to Christ in the following places:

Norma Switzer, Alderson, W. Va.; Eileen Kesler, Baltimore, Md.; Sara Faye Hendricks, Chicago, Ill.; Wayne Fesler, Cleveland, Ohio; Barbara Gettel, Creekville, Ky.; Patty Brate, Wilma Dishong, Ned Honeyman, Don Guyer, Falfurrias, Texas; Janet Neissner, Lois Ziegler, Florida; Arlene Ober, Marjorie Pepple, Fresno, Calif.; Mike Kendall, Hastings, Minn.; Esther Frantz, Janet Godshall, Mt. Airy, N. C.; Marlin Krall, Nappanee, Ind.; Shirley Crozier, Rommie Daughtry, Marion Thompson, Carolyn McBride, New Windsor, Md.; Else Peterson, Roaring Springs, Pa.; Wesley Kelley, Westphalia, Kansas; Jan Ebersole, Bob Metzler, Vi Metzler, Ted Whittemore, Castañer, Puerto Rico; Marvin Blickenstaff, Harold Brubaker, James Butcher, Maud Ditmars, Jim Everhart, Oliver Fillmore, Kenneth Gross, Esther Mohler, Joanne Nesler, Robert Porter, Ruth Snider, Kassel, Germany.



The Local Church

Edited by Mildred M. Etter

IDEAS—PLANS—METHODS

The Church Library -- Active and Useful

Ethel H. Weddle
Girard, Illinois

THE fascinating world of books opens its treasures to the members of the church which owns an active library. Properly operated, the church library will be active—TV and all other detracting influences notwithstanding.

The librarian of the successful church library knows books. Man or woman, this person accepts the responsibility of directing the library service of the church with vision and purpose. It may well be a full-time Sunday morning job, as well as one requiring much weekday thought and preparation.

The librarian must be faithful to this important, but often neglected, office of the church. A library cannot take care of itself and should never be left open unattended at any time. Careless operation of the loan service will invariably inculcate a carelessness of appreciation on the part of the people. Books, always costly, will be lost or misplaced even among well-intentioned Christian people. There is also the occasional lack of realization of the principle of ownership by growing children to be considered. The church library must be conducted in a businesslike way.

The time assigned for the opening of the library is carefully chosen so as not to cause confusion in either the Sunday-school session or the worship service. This should be before and after and never during services. The librarian may dispense, along with the books, the information that church etiquette demands of the well-mannered person that the books are to be read only upon arrival at home. It may often be convenient for the church library to be open on the weekly occasions of various group meetings.



Concerning Book Selection

The basic reason for the existence of a church library is its usefulness. The selection of books is made with the question in mind, "How many people will read this book?" Since shelving is expensive and space precious, each book purchased or accepted as a gift must stand this critical question.

The purchasing committee will find splendid guidance in its work of selecting the titles most valuable to the church by following the classifications as listed in the booklet, Recommended Books for the Church Library, available from the General Brotherhood Board, Christian Education Commission, 22 S. State St., Elgin, Ill.

For example, the Bible is a difficult text book and the library should seek to build a good collection of helpful books and commentaries which will aid Bible readers gain a richer and more meaningful understanding.

Frequently an individual comes to the librarian and says, "I cannot understand the Bible or its relation to our present day." The librarian is then able to say, "I have books that will help you."

When the statement comes from a Sunday-school teacher, "The lessons are to be taken from the prophets in the next quarter. I need to know more about the prophets, where they came from and what they did." The librarian turns at once to the books that thoroughly explain the prophets.

"We have problems at home," a mother may say. "I'd like a book that will tell me what to do about them." On this all-important subject, the librarian is able to say "Here are a dozen books. They will help you find the answers from the baby up to grandpa."

"Our class party is next week. We need some good games." This request is frequent, and an ever-growing collection of fine recreational books is needed on this subject.

There will be certain needs for help on specialized subjects such as camping, vacation church schools, economics, human relations and social welfare.

Since books on these subjects are technical, their appeal is limited. Rather than purchasing many books of this type, the librarian may suggest that the reader borrow them from the Brethren Loan Library at Elgin.

Added to the many specialized needs, there are subjects which deserve a constant addition of new titles to the shelves. Biography, personal enrichment and worship offer reading that will circulate until the books are threadbare and broken-backed. This is certain to be the case if the librarian makes it her business to be aware of the reading tastes of the people.

"I love to read about real people." Over and over the librarian hears this expression. Biographies are no longer written in the dry, factual forms of the past. Modern authors have created the expressive style that brings the subject very much alive. Everyone enjoys biography and real life stories.

The wide-awake librarian will call the attention of the young married people to books that ably expound a happy and successful marriage. Today there is a great wealth of excellent books in the area of family life. Young parents and older ones, too, find timely and practical guidance in meeting the everyday problems through reading carefully selected books.

The church library may receive all the mission study books as they are

purchased and studied from year to year. In addition to the missionary view of foreign lands and home locales, it is profitable to purchase titles on travel or human experiences in these same areas of the world.

The consideration of fiction for the church library is debatable. The average home builds a collection of light reading flavored with some heavier novels as well. It is obvious then that the readers of books in the church library need little fiction from its shelves. Yet there is a plausible demand for some fiction. This must be chosen with care. Clean and enjoyable fiction is available, but it must actually be ferreted out from the masses of publications offered. Books offered by the publishers of "Christian fiction" are not always wise selections. Too often these books are altogether mediocre, being written from tabloid plots, laid in unnatural situations and dressed up with preachy conversations. There is no literary quality in their style. They are often undesirable and completely uninteresting. The advice then concerning fiction for the church library can be no less than a personal selection by qualified readers who will make the recommendation. A small number of the very outstanding and well-chosen fiction books will serve a definite need in the church family.

Many lovable and outstanding books for children and teen-agers are available, but here again, personal selection is best. It is an obvious conclusion that only a limited number of titles can be purchased for the children's shelf each year. Select then books which will supplement the interests of our children as they add to their understanding of high ideals and helpful living. The column of recommended books in the Gospel Messenger each week often lists many good books for children.

Library Mechanics

Order of procedure is important in the church library. There can be no order or knowledge of contents without a simple catalog file. There can be no smooth, quiet but speedy service as books are charged in and new loans made without date due cards properly filed. Alphabetical classification, alphabetical shelving and alphabetical file system is imperative. Instructions for the establishment of an active useful library in the church are adequately explained in the 25-cent manual, Your Church Library, which is available from the Christian Education Commission.

The financing of a church library may be met through various methods, but it is highly recommended that the board of Christian Education plan for and administer the book ministry of the church.

More and more, the death of loved ones are moving families to request, "Please give books to the church library as a memorial." If the church wisely carries out this request, it is truly a living memorial.

Much may be said concerning the worth of an active church library. Its usefulness cannot be measured by the records alone. Herein is a deep and abiding ministry.

Members' Responsibility to the Church

THE organization of the Church of the Brethren is democratic. Each member of the church has the right and privilege to express himself and vote on all matters that come before the church. Our church is not ruled by a pope, a bishop or even by our General Brotherhood Board. Committees, boards and secretaries are elected by the church and are subject to the will of the majority of the membership.

Even the youngest child that has accepted Christ as Savior and Lord and who has been baptized into the fellowship of the church has the right to express his opinion and vote his convictions on all matters that come before the church. Parents will do well to see that their children who have united with the church are brought to all business meetings so that they may grow up with a feeling of responsibility in the church.

When any board or committee within the church presents a report or recommendation to the church, it does not mean that the matter is settled and must be accepted by the church. It is not "cut and dried" by the board or committee as has been expressed by some. It is the attempt to present to the church for consideration that which they have arrived at after giving special study to the questions involved.

This committee or board may not have thought of all points on the question. In the open business meeting, others may be able to add helpful suggestions or to point out weaknesses in the proposition which the committee failed to see. It is here that each member may add his idea so that in the end the proposition may be greatly improved by the serious thinking of the entire group. Or the congregation could turn the whole proposition down as something impractical.

Several years ago, the Annual Conference passed this statement, "Inactive members should not vote." This statement did not take the right to vote away from anyone. It did discourage anyone who is not interested enough in the church to attend services and to support its cause or who has lost spiritual interest from using his voting privileges to accomplish some selfish purpose. It intended to encourage every member to active participation in the activities and program of the church.

There are enough citizens in our country with the right to vote, but who do not vote, to change completely things for the better if they were to exercise their right. It is perhaps these who do much complaining about how the government is run.

Attendance at church business meetings indicates that the same weakness exists in the church. Many churches with two to three hundred members often have only thirty to fifty members present to transact the business of the church. Every member, young or old, should be interested enough to attend all business meetings and to express themselves when decisions are being made. It is not consistent with our Christian profession to fail in this responsibility and then complain if decisions are made contrary to our desire. But it does show a fine Christian spirit when one continues to work and co-operate with the church even when the majority vote differs from his own viewpoint in some matters.

It is not only important that we attend business meetings and exercise our democratic right in the church, but it is even more important that we seek the guidance of the Holy Spirit in all the decisions we make. It is the will of the Lord that we want done. "We are workers together with God."—Lester R. Fike, Hagerstown, Ind.



J. Benton Rhoades is in the pulpit and Chanshay, the teacher, at the organ for a church service

THE CHURCH
Goes Forward in Ecuador

This article represents the major part of a year-end report prepared by our five Brethren missionaries in Ecuador for the General Brotherhood Board in its November meeting.

Church Extension

This year has seen an increase of over 200% in the membership of the Church of the Brethren in Ecuador bringing the present number of baptized believers to twenty-five. The means which the Spirit has employed to bring about this growth are visitation, small cottage meetings, and lay-witness on the part of the Indian brethren, none of whom has known the gospel more than two years. The church has taken on an interracial character with the baptism of its first non-Indian members—a fact of some import where racial prejudice is at least as strong as in the United States. In the case of the church here, however, this has come about by members of the privileged race requesting entrance into the Indian church.

National Leadership

The past year has also seen the calling of the first native Indian pastor to share that place of leadership in the church with the missionary evangelist. Bro. Pedro Tasiguano was called to the ministry, not by virtue of his academic preparation or theological training, but more from the incongruity of a foreign missionary attempting to serve as pastor in a cultural setting so utterly strange to our ways. Bro. Pedro, in addition to improving his academic skills, has received private Bible instruction four hours a week during this year. He has gradually come to share equally with the missionary evangelist in the preaching, direction of midweek services, visitation and the instruction for new members. He receives approximately half-time support from the congregation.

Stewardship

The local church has adopted its first budget amounting to approximately $30.00 per month, of which half goes for support of the Indian pastor. Native giving has increased. However, much stress on stewardship is needed yet to overcome the habit of thinking of the tithe only as the best-organized form of exploitation used by the coercive priests.

Ecumenical Developments

Relations between the Brethren

mission and other evangelical groups working in Ecuador seem to be better at present than at any time since the beginning of our work. The fellowship among national Christians, however, is even stronger than among the missions. Our members seem to be accepted as "brothers" by all groups. In their participation in the second national missionary convention our members seemed to suffer no discrimination.

The School and Its Enemies

The elementary school has been the target of the heaviest opposition suffered thus far by the Brethren mission in Ecuador. In spite of organized, and at times brutal, opposition, the school year closed with fifty-two children—only two less than the opening enrollment last fall. We interpret this as a real vote of confidence for the mission on the part of the community. The educational officials sent to conduct the final examination in July classified the work of the school for the year as "excellent." The struggle on the part of the Catholic forces has continued during the vacation months and has even come up for debate in the national congress where the unconstitutionality of supporting a parochial school with public funds has been decried by the liberal element and the press and where the conservative majority has stood solidly on the ground that the Brethren School in Calderon represents a serious Protestant inroad into the life of the country.

We have worked quietly to improve the services of the school and to keep the Indian families aware of our plans through constant visitation. In spite of threats and calumnies against the school and against those who might dare send their children, the enrollment for this fall is higher than ever before, having reached sixty-four.

The plans for the year opening include the formation of a sixth grade, making the school a complete elementary school according to Ecuadorian law. We also expect to put more emphasis upon practical courses in the upper grades. The national staff will be increased to four teachers and a strong literacy campaign will be directed by a fifth part-time teacher. Simple agriculture is taught twice a week for fifth-grade boys.

Agricultural Program

The primary aim of the Brethren mission is to establish a Christian community. One channel of expressing our Christian love is through a program of agricultural assistance. This program should meet the needs of the people and be simple enough to be carried on by the nationals when necessary. Among the aims of the agricultural program are these:

- Cooperation with government agricultural agencies;
- Testing improved seeds and making them available to the farmer;
- Introduction of improved fruit trees;
- Securing and dispensing vaccines for farm livestock;
- Soil improvement and erosion control;
- Improvement of livestock;
- Reforestation;
- Training school children in gardening;
- Sponsoring of demonstrations.

Agricultural Accomplishments

During the past year mission land under cultivation has been contour-ditched and crops are planted on the contour. More land has been terraced for the school gardens and green manure crops have been plowed under on some fields of the mission. These three projects have not been accepted and tried by the Indians as yet, but the hope is that in the near future they will see the benefits of such practice.

With the help of Point-4 extension agents, we were able to sponsor a demonstration of spraying potatoes using fungicide for blight, insecticide and a fertilizer that is absorbed through the leaves. As a result five plots of potatoes were sprayed and treatment will be continued during the growing season.

With the help of our pastor, Pedro Tasiguano, corn was dusted with lindane and pyrenone to prevent weevils from multiplying and destroying stored corn. Six families have accepted this service.

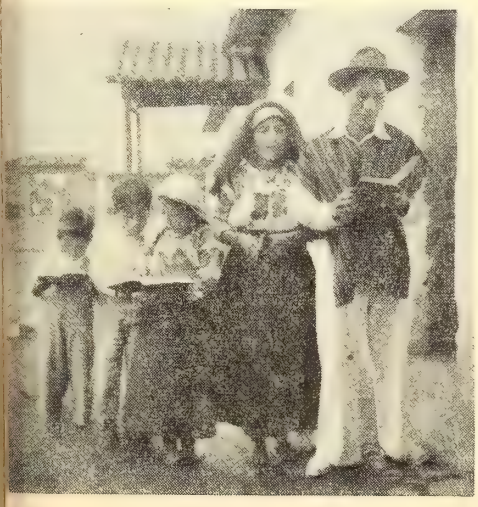
The people are in need of veterinary service. The government veterinarian came out three times to help diagnose diseases which we were able to follow with treatment. We have vaccinated nine dogs against rabies and six hogs against cholera. Twenty families brought a total of 200 chickens for vaccination against cholera and typhoid.

Purebred chicken eggs have been traded to several people for setting. A few roosters have been sold to improve local stock. The people are beginning to see the value of the mission breeding service. We are also helping to secure improved seed corn and several varieties of sweet potato.

It may seem that not much has been accomplished in agriculture, but we feel we are gaining the confidence and goodwill of the people and thus the extension work can grow in the years to come.

Medical Program

Our missionary nurse was able to give attention to 1,676 patients during the year. Six inpatients were



Left: Pedro Tasiguano, the pastor of the Ecuador church, and his family; his daughter, Mercedes, was the first person to become an evangelical Christian



Right: Schoolboys in their garden at the school

cared for at the mission clinic.

Smallpox vaccination was given free to all school children and many other children of the community. Typhoid inoculations are to be given to all children at the opening of school this year. Vaccinations for diphtheria, whooping cough and tetanus have also been available for the community.

During the year the community had some kind of a severe streptococci infection which resulted in the death of a number of babies. When we were able to reach the patients in time, they responded readily to injections of penicillin and streptomycin.

The clinic room has been enlarged during the year. We now have room for inpatients. Oxygen has also been made available for babies and other patients who often need it. The monthly service of an Ecuadorian doctor at the clinic does not adequately care for our emergency cases which we must now take to a neighboring clinic. There remains a great need for preventive medicine.

The work of the Church of the Brethren in Ecuador continues to grow. The problems are difficult but the gains are encouraging. Through the teaching of the Christian message and the services of a Christian community in education, agriculture and health, the kingdom of God grows in the lives of our neighbors.

Weddings

Azbill-Burdick—Paul Azbill and Barbara Burdick, in the Peoria church, Ill., June 11, 1954, by the undersigned.—J. F. Baldwin, Peoria, Ill.

Brown-Wilder—Howard R. Brown and Marie Elizabeth Wilder of Colorado Springs, Colo., in the Colorado Springs church, July 27, 1954, by the undersigned. —Van B. Wright, Colorado Springs, Colo.

Campbell-Anderson — David Arthur Campbell of Center Point, Ind., and Virginia Isabell Anderson of Hoytville, Ohio, in the Deshler church, Ohio, July 18, 1954, by the undersigned and Bro. Floyd Bowman.—Alfred H. Campbell, Center Point, Ind.

Felix-Magargel—Archie S. Felix and Ruth M. Magargel of New Paris, Pa., in the Greencastle church, Oct. 10, 1954, by the undersigned.—John E. Rowland, Greencastle, Pa.

Flasher-Cavanaugh—Albert Flasher, Jr., of Rockhill, Pa., and Eulalia Mary Cavanaugh of Lewistown, Pa., March 27, 1954, by Bro. David Emerson, in the Rockhill church.—Mrs. Gloria Emerson, Rockhill Furnace, Pa.

Glunt-Herrington—James Garfield Glunt of Orbinsonia, Pa., and Barbara Lou Herrington of Mt. Union, Pa., Aug. 18, 1954, by Bro. David Emerson, in the Rockhill church, Pa.—Mrs. Gloria Emerson, Rockhill Furnace, Pa.

Grosbach-Ebbert—Ronald Grosbach of Imperial, Nebr., and Alberta Ebbert of Quinter, Kansas, in the Quinter church, Aug. 20, 1954, by the undersigned.—J. Wilburn Lewallen, Quinter, Kansas.

King-McQueen—Claude C. King of Ottumwa, Iowa, and Janet Josephtha McQueen of Colorado Springs, Colo., Aug. 22, 1954, in the Colorado Springs church, by the undersigned.—Van B. Wright, Colorado Springs, Colo.

Leer-Vaughn—Richard Leer of Bristol, Ind., and Rea Vaughn, in the Pleasant Valley church, Middlebury, Ind., by the undersigned.—Homer A. Schrock, North Liberty, Ind.

Locke-Flasher—Stanley Haeys Locke of Shade Gap, Pa., and Dorothy Irene Flasher of Orbinsonia, Pa., in the Rockhill church, Pa., Oct. 23, 1954, by Bro. David Emerson.—Mrs. Gloria Emerson, Rockhill Furnace, Pa.

Murphy-Frakes — Billy Murphy and Shirley Frakes, in the home of the bride, Peoria, Ill., Aug. 28, 1954, by the undersigned.—J. F. Baldwin, Peoria, Ill.

Presley-Gentry—Alan Elmer Presley and Louise Gentry, in the Peoria church, Ill., June 4, 1954, by the undersigned.—J. F. Baldwin, Peoria, Ill.

Regnier-Boness — Leonard Regnier of Paradise, Calif., and Colleen Boness of Chico, Calif., in the First Avenue church, Chico, Oct. 23, 1954, by Rev. S. G. Quarles of Chico, Calif.—Margaret Schmorleitz, Paradise, Calif.

Rhoades-Simpson—Keith Rhoades and June Simpson, both of Quinter, Kansas, Aug. 28, 1954, in the Quinter church, by the undersigned.—J. Wilburn Lewallen, Quinter, Kansas.

Ridenour-Brewer—Donald Ridenour and Joyce Brewer of Maugansville, Md., in the Hagerstown church, Md., Oct. 15, 1954, by the undersigned.—Glenn C. Zug, Hagerstown, Md.

Sales-Martin—Van B. Sales and Earlene Martin, in the parsonage of the Peoria church, Ill., April 5, 1954, by the undersigned.—J. F. Baldwin, Peoria, Ill.

Schmidt-Snoke—Kenneth E. Schmidt and Joyce E. Snoke, in the Peoria church, Ill., Aug. 22, 1954, by the undersigned.— J. F. Baldwin, Peoria, Ill.

Shields-Nelson—Dallas K. Shields and Jo Ann Nelson, both of Winston-Salem, N. C., in the home of the bride, Sept. 10, 1954, by the undersigned.—S. H. Flora, Stuart, Va.

Smith-Baldwin—Robert E. Smith and Hattie M. Baldwin, in the Peoria church, Ill., March 14, 1954, by the undersigned. —J. F. Baldwin, Peoria, Ill.

Snoke-York—Robert Snoke and Beverly York, in the Peoria church, Ill., June 27, 1954, by the undersigned.—J. F. Baldwin, Peoria, Ill.

Terrell-Carter—Robert Terrell and Jacqueline Carter, in the Christian church, Pekin, Ill., May 11, 1954, by the undersigned.—J. F. Baldwin, Peoria, Ill.

Virtue-Wagner—Robert Lee Virtue and Phyllis Leon Wagner, both of Mountain Grove, Mo., Aug. 20, 1954, by the undersigned.—D. Eugene Lichty, Mountain Grove, Mo.

Wolfe-Smith—Richard Ned Wolfe and Phyllis Lea Smith, both of Mountain Grove, Mo., in the Greenwood church, Oct. 16, 1954, by the undersigned.—D. Eugene Lichty, Mountain Grove, Mo.

Obituaries

Althouse, William Elmer, son of Mary and Joseph Althouse, was born Jan. 21, 1886, and died July 15, 1954, at his home near Brookville, Ohio. He was united in marriage to Blanche Wissinger on Oct. 30, 1907. To this union were born one son and seven daughters. He was a member of the church for forty-six years. Funeral services were conducted in the Salem church by his pastor, Foster Bittinger, assisted by E. E. Brumbaugh. Burial was in the Parish cemetery, Arlington, Ohio.—Miriam P. Wenger, Union, Ohio.

Beeker, Elizabeth H., widow of Allen G. Beeker, died at Lancaster, Pa., Sept. 7, 1954, at the age of sixty-six years. She and her husband served in the ministry in the East Fairview church from 1912 un til his death three years ago. She is sur vived by two daughters and one foste son. Funeral services were conducted b the home ministers at the East Fairviev church. Interment was in the adjoinin cemetery.—H. A. Merkey, Manheim, Pa

Blough, Walter Boyd, son of Walter F and Adda Yoder Blough, was born Aug 5, 1923, in Somerset County, Pa., and die June 25, 1954. He was a member of th Tire Hill church. Besides his wife, Shir ley Ann McClelland Blough, he is sur vived by his parents and one sister. Fu neral services were conducted by Brc Dorsey Rotruck and H. G. Paul. Inter ment was in the Grandview cemetery.— Mrs. Dorothy Blough, Johnstown, Pa.

Chase, George E., son of Fred and Laur Lyman Chase, was born July 3, 1875, i Defiance County, Ohio, and died Aug. 3(1954, at his home near Defiance, Ohio. O Aug. 6, 1899, he was united in marriage t Cora Flory. Besides his wife, he is sur vived by two daughters, one son and thre grandchildren. Funeral services were hel in the Poplar Ridge church by his pasto the undersigned, assisted by Jay Hornis Burial was in the Poplar Ridge churc cemetery.—Cletus S. Myers, Defianc Ohio.

Cook, Lawrence, son of W. G. and Ma garet Cook, was born Nov. 2, 1882, Plymouth, Ind., and died Sept. 4, 1954. H was a member of the church. In 19 he was united in marriage to Magg Schnaithman. Besides his wife, he is su vived by brothers and sisters. Funer services were held in the Antelope Valle church by Nathan Heffley. Burial was the Garber cemetery.—Maggie Cook, Ga ber, Okla.

Dunn, Ray Peter, son of Peter an Frances Dunn, was born near Swanto Nebr., April 7, 1898, and died in Beatric Nebr., Oct. 28, 1954. On Sept. 29, 1920, was united in marriage to Ruth Overlees To this union were born two childre Early in his life he united with t church. Surviving are his wife, one so one daughter, three grandchildren, h mother, three sisters and four brothe Funeral services were conducted from t Harmon Mortuary by the undersigne assisted by Bro. Homer D. Kimmel. Buri was in the South Beatrice church cem tery near Holmesville, Nebr.—Swigart Miller, Beatrice, Nebr.

Evans, Pluma Augusta, daughter Granville and Lena Becker Hawk, w born March 18, 1895, and died in Keyse W. Va., Aug. 26, 1954. She was marri to Ernest M. Evans on Nov. 13, 1915. this union were born two children. S was a long-time member of the churc Surviving are her husband, two daug ters, four grandchildren, her father, fo brothers and two sisters. Funeral ser ices were held in the Brick church by B Joseph E. Whitacre of Luray, Va. Inte ment was in the Maysville cemetery. Loretta M. Idleman, Scherr, W. Va.

Frantz, Elijah F., son of William a Eliza Jane Fike Frantz, was born Dec. 1871, and died Oct. 31, 1954. He was ma ried to Martha Ann Hoff on Oct. 22, 18 To this union were born eight childre Since boyhood he was a member of t church. Surviving are three daughte four sons, twenty-five grandchildren a five great-grandchildren. Funeral servic were held at the Fike and Watson fune home by the undersigned. Interment w in the Terra Alta cemetery.—Emra Fike, Terra Alta, W. Va.

Garl, Ada, daughter of Andrew J. a Catherine Kirkley, was born Sept. 9, 18 in Marshall County, Ind., and died Oct. 1954. She was married to Walter Whi who preceded her in death. Her seco marriage was to William Garl, who a preceded her in death. She was a memb of the church and served as a deacone Surviving are one sister and two brothe Funeral services were held in the Dani son and Van Gilder funeral home by W ter Mangun. Burial was in the Memor park.—Mrs. Frank Markley, Plymou Ind.

Gibbel, Ira D., son of Abraham a

arah Deppen Gibbel, was born Aug. 28, 874, and died Sept. 26, 1954. He was mar- ied to Cora Bashore, who preceded him n death nine years ago. He served as a eacon in the church for a number of ears, in the ministry for forty-three ears and as head elder of the Little watara charge for twenty-four years. At ne time he taught school in Tulpehocken, erks County. He is survived by his sec- nd wife, Annie King Gibbel, five daugh- ers, three sons, three stepdaughters, two epsons, thirty-three grandchildren, hirty-six great-grandchildren, and one ister. Funeral services were conducted y Michael Kurtz, Jacob P. Merkey, Elias rantz and George Snyder at the Schuck- r funeral home. Further services and nterment were held at the Frystown hurch.—Mildred C. Ziegler, Bethel, Pa.

Hardy, Charles A., son of Andrew and meline Hardy, was born in Defiance ounty, Ohio, Nov. 13, 1878, and died at is home, Sept. 2, 1954. He was united in arriage to Pearl M. Kuszamaul, who ied March 3, 1954. He was a member of he Defiance church. Surviving are six ons, three daughters, twenty-one grand- ildren, four great-grandchildren and wo sisters. Funeral services were held t the Defiance church by Bro. Orville offsinger and the undersigned. Inter- ent was in the Riverside cemetery.— letus S. Myers, Defiance, Ohio.

Henny, Jacob S., died at the Neffsville rethren Home, Oct. 26, 1954, at the age of enty-four years. He was a charter ember of the East Fairview church. urviving are his wife, three daughters d one son. Funeral services were held the Keech funeral home and the East irview church by Frank Layser, J. orman Weaver and the undersigned.— A. Merkey, Manheim, Pa.

Houser, Mary Lou, daughter of Mr. d Mrs. Markwood Houser, was born ec. 20, 1945, and died Oct. 26, 1954. Bur- l was in the Mountain View cemetery, arpsburg, Md.—Glenn C. Zug, Hagers- wn, Md.

McKim, Elizabeth B. Runk, widow of mes Joshua McKim, was born May 13, 77, and died Feb. 12, 1954, at Loysville, . She was a member of the Germany lley church for fifty-six years. Sur- ving are three sons, seven daughters, irty-eight grandchildren and thirty-two eat-grandchildren. Funeral services re conducted by her pastor, Bro. David Emerson, assisted by Brethren Roy yers, Raymond Smith and Myrl Wey- t, in the Germany Valley church. In- rment was in the Germany Valley cem- ery.—Mrs. Gloria Emerson, Rockhill rnace, Pa.

Nelson, Mrs. Virgie Wilson, was born ly 18, 1875, near Jonesboro, Tenn., and d Oct. 12, 1954. Early in life she united th the Pleasant Valley church. On May 1896, she was united in marriage to arles Nelson, who preceded her in ath. To this union were born five chil- en. She is survived by two daughters, e son, four grandchildren, five great- ndchildren and her twin sister. Funeral vices were conducted from the Fair- w church by Roy Clark, Johnny Estes d E. W. Barnes. Interment was in the irview cemetery.—Mrs. Albert T. Fer- son, Jonesboro, Tenn.

Parish, Deborah Suzanne, daughter of y and Mary Ellen Moore Parish, was rn Aug. 10, 1953, and died July 4, 4. Surviving are her parents, one sis- , her maternal grandparents, her ma- nal great-grandfather and her pater- grandparents. Funeral services were nducted by the undersigned. Burial was the Maple Hill cemetery, Charlotte h.—Harley V. Townsend, Battle Creek, h.

Petre, John Henry, son of George W. d Elizabeth Petre, was born near gerstown, Md., July 14, 1873, and died his home, Aug. 9, 1954. He was a mber of the Longmeadow church. He ved faithfully as a deacon for fifty- ee years. For many years he served president of the Longmeadow cemetery ociation; he was also on the district sion board. Surviving are four sons, six daughters, eighteen grandchildren, nine great-grandchildren and three broth- ers. Funeral services were conducted in the Longmeadow church by his pastor, Robert A. Schreiber, assisted by Cyrus Strite. Interment was in the Longmead- ow cemetery.—Pearl P. Petre, Hagerstown, Md.

Shaver, Noah P., was born Oct. 3, 1876, in Floyd County, Va., and died June 24, 1954. For about fifty years he served as a deacon in the Copper Hill church. He was married to Dillie Wimmer. Besides his wife, he is survived by one son, two foster children, four grandchildren and one sister. Funeral services were con- ducted in the Copper Hill church by Brethren H. A. Hoover and A. H. Showalter. Burial was in the church cemetery.—Mrs. Carl Stump, Copper Hill, Va.

Snider, Walter A., son of Amos and Elizabeth Snider, a native of Allen Coun- ty, Ohio, died Sept. 16, 1954, in Findlay, Ohio. He was a member of the Lima church. Surviving are ten children, twenty grandchildren, one great-grand- child and two sisters. Services were con- ducted in the Lima church by his pastor, Paul Thompson. Burial was in Memorial Park cemetery.—Mrs. Clark Anspach, La- fayette, Ohio.

Tarrence, Ola Belle, daughter of S. A. and Lillie Carr, was born Nov. 1, 1888, and died June 14, 1954, at her home near Udell, Iowa. On Feb. 24, 1909, she was married to J. W. Tarrance. To this union six children were born. She was a faithful member of the Fairview church. Surviving are her husband, two children, five grandchildren, five sisters and one brother. Funeral services were held in the Fairview church by the pastor, Richard Burger, assisted by L. A. Walker. Burial was in the Fairview cemetery.—Mrs. Rob- ert Morlan, Unionville, Iowa.

Tedrick, Mrs. Amy Magdalena, was born May 25, 1896, in Perry Township, Ohio, and died Sept. 23, 1954, in New Philadel- phia, Ohio. She is survived by two daughters, two sons, nine grandchildren, her mother and two brothers. Funeral services were held at the home of her daughter and at the Mount Carmel EUB church by Alva Knoll and Willis B. Stehman. Interment was in the Mount Carmel church cemetery.—Alta B. Steh- man, New Philadelphia, Ohio.

Wertz, Josephine, daughter of David and Polly Altic, was born in Franklin Coun- ty, Va., and died at the Brethren Home, Mexico, Ind., Oct. 22, 1954, at the age of ninety-seven years. She was the mother of one daughter and seven sons. Funeral services were held in the Lower Deer Creek church near Camden, Ind., by Bro. Perry E. Coblentz of Bunker Hill, Ind., assisted by the undersigned. In- terment was in the Musselman cemetery. —Lewis Deardorff, Bringhurst, Ind.

Williams, A. E., died July 22, 1954, at the age of fifty-seven years. He was a member of the Ninth Street church, Roanoke, Va. On April 13, 1919, he was married to Flora Wright. Surviving are his wife, three children, eight grand- children, his father, three brothers and five sisters. Funeral services were held at the Ninth Street church by H. Lawrence Rice, assisted by H. Allan Hoover. Interment was in the Red Oak Grove cemetery, Floyd County, Va.—Mrs. H. H. Neathawk, Jr., Roanoke, Va.

Church News

Texas and Louisiana

Rosepine—Our church met in council with Bro. L. L. McWhorter presiding. Bro. J. B. Firestone was retained as elder for another year. Bro. L. L. McWhorter, A. P. Harriman and his wife and Mrs. John Larson attended district meeting. We held a two-week union vacation Bible school. One Sunday morning Bro. Wilbur Liskey of Laton, Calif., brought our mes- sage. Doris Anderson, a missionary to Peru, talked to us about her work with the Shapia Indians in Northern Peru. Mrs. Henry Cain told us of her tour to the Holy Lands.—Mrs. L. L. McWhorter, Rose- pine, La.

Southern Illinois

Oak Grove—Bro. Lester Berry gave a program, showing pictures of his trip to Germany. Bro. Dale Kenyon, who donated a heifer to relief, took the heifer to her new home in Europe. Our fall revival meetings were conducted by Bro. D. R. McFadden of Ohio. Four young people were baptized into the church at the close of the meetings. We held our business meeting on Sept. 26, with Bro. M. A. Whisler presiding. On Oct. 3 Bro. Whisler officiated at our love feast serv- ice.—Mrs. Leona Hardman, Low Point, Ill.

Northern Indiana

Mt. Pleasant — One evening Bro. Owen Price showed the film Reaching From Heaven. Several from our group helped with and attended the daily vacation Bible school which was held in the Bourbon school. Bro. Lester Young was with us on pulpit exchange Sunday. Our CBYF sponsored a group trip to Zion, Ill., to see the Passion Play. Our pastor, Waldo Kinsel, served as delegate to Annual Conference. One Sunday evening, Bro. Lee Cory shared his experiences and pic- tures of the Holy Land with us. Several of our young people attended the first National Youth Conference at Anderson. The intermediate class made and sold apple butter to raise money to help sup- port Ignacio Rivera who is beginning studies at Bethany Seminary in prepara- tion for service in our church in Puerto Rico.—Mrs. Lorna Miller, Plymouth, Ind.

Southern Indiana

New Hope—At our council meeting on Sept. 3 new officers and teachers were elected for the new church year. Bro. Howard D. Breneman conducted our re- vival services Sept. 20—Oct. 3. On Oct. 3 an all-day program was held with a basket dinner at the noon hour. On Oct. 4 two persons were baptized into our church in the Muscatatuck River. Love feast was held in the evening of the same day with Bro. Durward Hays, Bro. Howard D. Breneman, Bro. E. C. Teeter and Bro. Carnie Carpenter present for the service.—Mrs. Hazel Hildebrand, Seymour, Ind.

Yellow Creek — Our pastor and his wife, Brother and Sister Harold Miller, repre- sented our church at Annual Conference. The children from the prayer meeting group wrote a play, Life of Joseph, with their teacher, Bro. Miller, directing the play. Guest speakers have been Bro. Noble Bowman, Bro. L. W. Shultz, Bro. Mel Stutsman and Bro. Virgil Mock. Our Sunday evening services have included talks and a temperance picture, Bill's De- cision. Bro. Shultz showed pictures of his recent trip to the Holy Lands. Sister Gladys Overholser and Sister Donnabelle Martin were delegates to district meeting. Seven from our church were in at- tendance at the National Youth Confer- ence. A farewell meeting was held in the church basement for our pastor and his family who have moved to Williams- town, Ohio. Bro. Charles Stouder, Jr., of South Bend, Ind., conducted our revival meeting Oct. 25—Nov. 7. The Oscar Fikes began their pastoral duties in our church on Sept. 17. Our harvest meeting was held Sept. 19, with Bro. Harper Will as speaker. An installation service was also conducted at this time for the Fikes. The installation of Sunday-school and church officers was held Oct. 3.—Mrs. Ivan Nunemaker, Wakarusa, Ind.

Michigan

Detroit, Trinity—Everett Burrell is or- ganist and director of the adult choir. A junior choir was organized with Mrs. Or- ville Adams as director. The young mar-

ried people's class, Tri F Fellowship, recently purchased and installed a church lawn sign. The dedication service for our new educational unit of the proposed church was held with Bro. Paul Robinson, president of Bethany Biblical Seminary, as guest speaker. Bro. Alvin F. Brightbill, professor of music at Bethany, led our singing for the dedication service. Our Christian education department sponsored a two-week vacation church school with Mrs. Orville Adams as director. Our pastor and his wife were delegates to Annual Conference. The pastor and his family also attended the Assembly of the World Council of Churches. During the absence of our pastor, Brother and Sister Matthew Meyer were in charge of our services. Rev. Inshay of the Delray Community House in Detroit, Rev. Schroeder of the Detroit Council of Churches and Bro. Herbert Williams of Bethany Seminary were also guest speakers in our church. Our church had a food concession at the Michigan State Fair with the proceeds going for the building fund. The women's group supplied new robes for the junior and senior choirs. A couple is appointed each month to serve as host and hostess for greeting and welcoming everyone to our Sunday morning services. — Alma Brenneman, Detroit, Mich.

Hope—One Sunday the Adult Bible class provided dinner for the residents of the Ionia county farm. Several of our young folks and intermediates attended Camp Brethren Heights during the past summer. Our pastor, Bro. Robert E. Martin, assisted with the intermediate camp. A number of our young people with their adviser attended the sectional meeting at the Muskegon church the week end of Sept. 18-19. Bro. Robert Martin and Bro. Carl Welch were delegates to district meeting. Sisters Naomi Server and Byrl Eash attended leadership training school at Camp Mack one week. One Sunday in September we held our Sunday school and church services in the woods on our church farm. This was followed by a picnic dinner and fellowship. During the absence of our pastor, guest speakers included William Tombaugh, Carl Welch and Royal Frantz. Our harvest meeting was held Sunday, Oct. 24, with a basket dinner at the noon hour. Bro. Harley Townsend of Battle Creek conducted our evangelistic meetings Dec. 5-12. We look forward to moving into our new church building sometime in the early spring. We held our fall love feast and communion on Sunday evening, Oct. 3.—Wilmina Wieland, Freeport, Mich.

Midland—There was a dedication service for babies. Clothing has been collected for relief work. The junior choir contributes to the Sunday morning services with Mildred Humphreys as director. Guest speakers have been Sister Zigler, missionary to India, and Dick Mishler, who told of his experiences at a work camp in Austria; at another time he presented a musical sermon assisted by Marlene Van Dyke. The sectional meeting which was held at our church was climaxed with a vesper service at the riverside. A farewell dinner was given for our pastor, Bro. Wayne Wheeler, and his family. Bro. Wayne Zunkel from Bethany Seminary served as our summer pastor. Bro. Lloyd Evans is our present pastor.—Mrs. Russell L. Polzin, Saginaw, Mich.

Rodney—Our church has had several filmstrips on Sunday evenings. Our regular council was held in September with our elder, Bro. Arthur Whisler, presiding. New church and Sunday-school officers were elected for the coming year. Our pastor, Bro. Raymond LaRue, underwent an operation in September and is recovering nicely. Homecoming was observed Oct. 24, with Bro. Ernest Jehnsen as afternoon speaker. At a special council our pastor, Bro. LaRue, was ordained to the eldership with Bro. McRoberts in charge of the service. At the same meeting Bro. Sam McCaman accepted the call to serve in the ministry and Brother and Sister Orville Beechler were called to serve as deacons.—Mrs. Sam McCaman, Evart, Mich.

Northwestern Ohio

Tiffin—During the summer five children from our church attended camp at Mountain Lake. The Navajo Indian mission was the project of the vacation Bible school. Our pastor's wife, Sister Heisey, served as delegate to Annual Conference. Brother and Sister Heisey represented us at district meeting. On Sept. 26 we observed rally day and promotion Sunday. Fourteen of our number attended the Christian education rally at Eagle Creek. Our council meeting was held in September, with Bro. C. Myers moderating. Brother and Sister I. D. Leatherman were with us for our revival meeting Nov. 9-21.—Mrs. Elias Eberly, Fremont, Ohio.

Southern Ohio

Castine—At a special council meeting, Bro. Max Loxley was licensed to the ministry. Our children joined in a two-week community vacation Bible school. As a result of the revival meeting conducted by Bro. Oliver Dearing, four young people were baptized into our church fellowship. A number of our youth attended Camp Sugar Grove during the summer. Our pastor, Bro. Glen Rust, and his wife, our young people's teacher, Bro. Herbert Harshbarger, and his wife, and seven of our young people attended National Youth Conference. At our fall council meeting Sunday-school and church officers were chosen for the coming year. Delegates were also elected for district meeting. We had our love feast on Oct. 9 with Bro. J. Earl Hostetter of the Oakland church officiating. On the following morning breakfast was served at the church with Mrs. Rebecca Wilson of the Covington church in charge of the Sunday-school hour, using as part of the program the film, Bill's Decision. We had a family night on Nov. 21.—Treva E. Fourman, Arcanum, Ohio.

Oakland—Our congregation had homecoming and dedication of the new addition of the Sunday-school rooms on Oct. 3. Bro. Moyne Landis, former pastor in our church and at the present time executive secretary for the district, gave the morning address and the dedicatory address in the afternoon. Our elder, Bro. Glen Rust of Castine, Ohio, and Bro. Ray O. Shank, a former pastor in our church, were also with us for the program. A basket dinner was served at the noon hour. Our regular quarterly business meeting was held the evening of Oct. 11, at which time it was decided to send our Sunday-school superintendent as a delegate to the International Sunday-school Convention in Cleveland, Ohio, next summer. Our evangelistic meetings were held Nov. 14-21 by Bro. Foster Bittinger of the Salem church. —Mrs. Elvah E. Unger, Gettysburg, Ohio.

Pleasant Hill—Twelve of our young people attended the National Youth Conference at Anderson, Ind. Our women's work has begun the new year with Mrs. J. C. Klopfer as president. At our summer council meeting Bro. Perry Huffaker was elected as our elder. Fifteen members have been baptized and eight received by letter into our church. A plan was approved at our last council meeting whereby we could remember our departed loved ones with a living memorial. One of our members, J. C. Klopfer, gave a new pulpit for the sanctuary in honor of his parents, Louie and Edna Klopfer. Several others have designated bequests in their wills for the church. Delegates to district meeting are Mrs. Pearl West, Clair Berkebile and Mrs. Lois Schleinitz. A number of our young people attended the district youth rally at Mack Memorial church, Dayton. — Mrs. Lois Schleinitz, Ludlow Falls, Ohio.

Salem—Our delegates to Annual Conference were Charles Lightner and our pastor, Foster Bittinger. During the absence of our pastor, Bro. Frank Eb and Bro. Earl Gorrell were with us. W observed Manchester College Day wit Paul Keller as our guest speaker. On Sunday evening Brother and Sister Harla Brooks showed pictures of their work i India. Grease and clothing have bee collected for relief. Our Share Our Sur plus offering amounted to $795. On pulpi exchange Sunday Bro. John Long of th Mack Memorial church was our speake and our pastor was in the Union Cit church. We had a consecration servic for five babies. Installation services fo two new deacons and their wives, Brothe and Sister Paul Ullery and Brother an Sister Ralph Warner, were conducted b Bro. Moyne Landis. A two-week com munity vacation Bible school was held i our church. Twelve young people fro our church attended the National Youth Conference at Anderson, Ind. Severa Sunday-school classes spent a week end a Camp Sugar Grove during the summe Bro. T. E. George of Goshen, Ind., con ducted our evangelistic services in Sep tember. New collection plates were pre sented to the church by Brother an Sister E. E. Brumbaugh. At our recen council meeting officers were elected fo the new year; John Weaver was electe elder-in-charge. A special meeting wa called to organize and instruct our usher On the last Sunday in October we cele brated the 100th anniversary of our firs church building. A historical drama wa presented in the afternoon.—Miriam I Wenger, Union, Ohio.

Trotwood—In the district pulpit ex change, Bro. Perry Huffaker, pastor of th West Milton church, was with us and ou our pastor, Bro. Paul Kinsel, spoke in th Oakland church. Delegates to Annua Conference were Bro. Kinsel, Herbe Beeghly and Clifford Rinehart. Our as sistant pastor during the summer month was Bro. Merlin Shull, Jr., who worke especially with the young people. He wa also speaker at the church services in th absence of our pastor. Bro. Raymond I Peters was elected and installed a moderator of our church. Delegate elected for district conference were Br J. C. Flora, Thomas E. Karns, Harol Stoner and Joe Flora. Since our last re port much progress has been made in ou building and remodeling program. W are holding all of our services in th Madison school building. On Sunday, Oc 10, a cornerstone laying service was hel with Bro. Moyne T. Landis, distric executive secretary, as guest speaker. W are looking forward to the completion an dedication of our new house of worshi —Thomas E. Karns, Trotwood, Ohio.

North Atlantic

(S. E. Pennsylvania)

Royersford—A number from our con gregation spent the Labor Day week en at Camp Swatara, where our church ser ices were held. On Oct. 3 four perso were baptized into our church. In th evening we held our love feast servic with Bro. Caleb Bucher in charge of th service. Home-coming day was observe Oct. 10 with Bro. Wilbur McKee preachin the morning sermon. A fellowship din ner was held at the noon hour. In th evening Brother and Sister Charles Bieb were ordained into the eldership. Br B. F. Waltz of Germantown preached th ordination message. Those participatin in the service were B. F. Waltz, Iva Fetterman of Green Tree, Alvin Alderf of Parkerford, Caleb Bucher of Lan caster and our pastor, Wilbur Martin. Th Biebers will be leaving in January for th Africa mission field.—Ollive P. Fleming Royersford, Pa.

Eastern Pennsylvania

Allentown—We conducted a successf Bible school. The offerings were sent missions. Eleven of our girls and bo attended Camp Swatara this summer. group of our women spent a day at cam cleaning the cabins. Mrs. Herbert Mill was the speaker for our mother an daughter tea. A large number of o

congregation attended Annual Conference. Our pastor, A. P. Wenger, was delegate. The men's work group has completed the nursery in our church. We had the Cunnigham family with us one evening. Bro. Charles Weaver was our guest speaker for Temperance Sunday. In October Bro. Ralph H. Jones of Hatfield, Pa., conducted our evangelistic meetings. — Mrs. Orval Kaufman, Fogelsville, Pa.

Hatfield — The women's work group sponsored a missionary program using the film, Africa As I Saw It, with a message by Sister Emma Ziegler. During the absence of our pastor, Sister Ziegler conducted a Sunday morning service in our church. Don Snider talked concerning his three year's work with Brethren Service in Europe. Our daily vacation Bible school was directed by Mrs. Robert Hughes. A temperance program was sponsored by the Other Folks' Sunday-school class; Dr. Ray Landes was speaker and the offering was used for the Pennsylvania Temperance League. We were represented at the women's work district meeting at Camp Swatara. Many from our Sunday school attended the various camping programs. The CBYF gave a program with Bro. Berkey Knavel as speaker. Bro. Luke Brant of Quakertown spoke at our harvest home service with the offering for the day being divided among the Neffsville orphanage and two of our local hospitals. Three from our church attended the National Youth Conference at Anderson, Ind. Mr. and Mrs. Joseph R. Fretz represented our Sunday school at the Christian education conference at Annville on Labor Day. Joseph Knepper of Philadelphia showed slides of his Brethren Service work. Five Elizabethtown College students conducted our Sunday evening service on Sept. 26, with Robert Faust bringing the message. The men's work group purchased and installed several Church of the Brethren roadside signs. Twenty-seven men from our church attended the district men's fellowship at Lancaster on Oct. 2. The spring fellowship will meet at our church in April.—Mrs. William G. Nyce, Lansdale, Pa.

Indian Creek—The offering project for our daily vacation Bible school was a heifer for relief which was brought to the church for the pupils to see at the closing program. Seven children were dedicated at our first children's dedication service. Five homes in our congregation entertained underprivileged children from New York City for two weeks during the summer—a project sponsored by the New York Herald Tribune. The CBYF sponsored the project of raising $500 toward the purchase of a car for Walton Moyer of our church, who is doing Brethren Service work in Germany. The car is to remain in Kassel for use of future workers. We have started publishing a weekly church bulletin. During the past summer Ruth Musselman spent three months in a work camp in Europe. On Sept. 1 three of our members, Janet Gottshall, Sara Fay Hendricks and Lois Ziegler began a year of B.V.S. Sister Sara Shisler, missionary on furlough, is again worshiping with us during her stay in the States. Four have been received into the church by baptism. Speakers for our annual memorial service at the Klein house were Norman Patrick and Norman Frederick. The CBYF sponsored a week-end conference with Bro. Robert Hess as the speaker. Our men's work group sponsored a meeting on evangelism with Bro. Ralph Frey as the guest speaker. Bro. Wilmer Hartley was elected president of men's work at the reorganization meeting. On Sunday Sept. 26 about forty young people of the September B.V.S. unit from New Windsor worshiped with us. Bro. Ivan L. Fry, B.V.S. unit director, brought the morning message.—J. Wilford Price, Vernfield, Pa.

Lebanon—The Sunday-school picnic was held at our camp site near Schaefferstown. The men sponsored a Sunday evening service at the camp site with Bro. Frank S. Carper as guest speaker. The missionary society held its annual family picnic. Ten of our oldsters attended the Golden Age picnic. Relief goods were packed for shipment to New Windsor. Eight of our young people attended the National Youth Conference at Anderson, Ind. After returning from Anderson, the young people sponsored an Anderson night at the camp site.—Mrs. Ruth B. Reinhold, Lebanon, Pa.

West Greentree—At the August council final arrangements were made for the division of our congregation; Greentree and Rheems will make up the Greentree congregation and Florin will be a separate congregation. Delegates to district meeting at Hanoverdale were Rufus McDannel, Paris Ober and Walter Shank. The men's work group sponsored a peace program at Greentree with Herbert Miller, a peace counselor from Hershey, as guest speaker. Goldie E. Swartz, a missionary on furlough from India, held a service at Greentree on Sept. 12. Sisters Ruth Bowers and Martha Hess, delegates to women's work meeting at Camp Swatara, gave reports at our September meeting. The women of the church decided to hold their women's work meetings on the second Tuesday of every month. A number of our men attended the district men's work fellowship at Lancaster on Oct. 2. The Salunga women's work group entertained our women on Oct. 14 with our women giving a program.—Mrs. LeRoy Hawthorne, Rheems, Pa.

Middle Pennsylvania

Altoona, Twenty-Eighth Street—Mary Ann Hoertner, a German exchange high school student, and the members of the Altoona work camp, were with us at a missionary society meeting. Other guest speakers in our church have been Bro. Don Snider, former director of Brethren Service in Germany, Bro. Charles Bieber, returned missionary to Africa, and Bro. F. J. Byer. The churches of the sixth ward of Altoona conducted their vacation Bible school in our church. The offerings were used to purchase bees and chicks for overseas relief. During the summer months our church and Sunday-school contributed money to the Brethren migrant camp work, Navajo Indian mission work, the Altoona work camp, the Achievement Offering for the Brotherhood and the surplus food. We also purchased a projector and screen for use in the church. A tape recording of two of our morning services were broadcasted over a local radio station. Clarence Grabill has written words and music for several numbers which have been used by our choir and soloists. Our women attended a one-day mission school sponsored by the United Church Women. The district women's work held an afternoon and evening service in our church on Nov. 11, with Bro. Nevin Zuck as speaker. The regular fall council meeting was held in September; at this time church officers were elected for the coming year. Bro. Levi K. Ziegler was elected elder. Three new deacons and their wives were elected at this meeting. A consecration and dedication service was held during the morning service on Sept. 26 for the new church and Sunday-school

Recommended for church libraries

➡ **OLD TESTAMENT and the FINE ARTS**

by Cynthia Pearl Maus

A companion book to the world-famous CHRIST AND THE FINE ARTS, bringing together the pictures, poems, hymns and stories bearing upon the greater part of the Bible into another giant anthology as noteworthy and as useful as its predecessor.

Here are the works of the masters — some familiar, some rarely seen—together with the work of contemporary artists, the results of long and careful search among art centers of the world. Music, from the simple folk songs to the great oratorios, rounds out the anthology of the fine arts built on Biblical themes. Art reproductions with their interpretations, stories, and poems combine to make this a treasury of program material fully indexed. A complete chronological narrative of the Old Testament told in the picture, poetry, song and story. 832 pages. **$5.95**

Popular companion to the above

➡ **CHRIST and the FINE ARTS**

by Cynthia Pearl Maus

This volume contains material arranged in the same manner as the OLD TESTAMENT AND THE FINE ARTS but covering the new Testament period. **$5.95**

ORDER FROM

BRETHREN PUBLISHING HOUSE

Elgin, Illinois

A New GUIDE

for 1955

$2.75

The Ministers Manual

(DORAN'S)

Edited by M. K. W. Heicher and G. B. F. Hallock

Much new material keeps this working tool fresh and stimulating. It is packed with facts, ideas, suggestions for the busy minister. Sermon outlines for every Sunday in the year.

CONTENTS

Calendars and Other Clergy Helps	The Conduct of Holy Communion
Pleas From the Pews	Missions and Missionaries
Vital Themes for Vital Preaching	Sermon Suggestions for Entire Year
Outlines and Themes for Lent	The Junior Pulpit

This is the book you need to enrich your message for your congregation.

ORDER TODAY

BRETHREN PUBLISHING HOUSE . . . . Elgin, Illinois

officers. The month of October was rally month for our church. Our fall communion was held Oct. 3.—Martha Mentzer, Altoona, Pa.

Maitland—Our pastor, Alvin Cox, was delegate to Annual Conference. We had a vacation Bible school with approximately 100 pupils enrolled. The trustees have made repairs on the church building which was damaged by a tornado. Our home-coming and rally day services were held Sept. 19, with Bro. T. F. Henry of Huntingdon as guest speaker. The following two weeks a series of services were conducted by Bro. Jesse Whitacre, closing with love feast and communion on Sunday evening, Oct. 3. Thirteen were baptized into our church fellowship. Previous to this two were received by baptism into the church.—Mabel R. Edmiston, Lewistown, Pa.

Woodbury—An installation service was held for our pastor and his wife, Brother and Sister Earl K. Ziegler in the Woodbury church. Bro. Calvert Ellis, president of Juniata College, was guest speaker for the service. Bro. Roy Forney and Bro. C. H. Cameron of the district ministerial board were present for the service. Following the installation service, a reception was held and open house was observed at the parsonage. A dedication service for the electric organ and cathedral chimes, which were presented to the Woodbury church by Mrs. Irvin N. Guyer in memory of her husband, Irvin N. Guyer, and Kay E. and Rene D. Snyder, who were killed in an accident, was conducted with Bro. Tobias Henry as guest speaker. Our pastor was dean of the Bible school in the Holsinger church. One evening a panel discussion was presented by the six young people and our pastor who attended the National Youth Conference. The young people from the Woodbury church had a Lord's Acre project this year. Donna Snyder, a B.V.S.'er from the Woodbury church is serving on project in Europe. Bro. Charles Bieber, a returned missionary to Africa, showed slides and talked of his work on the mission field. Several of our members are attending the school for Christian workers at the Martinsburg church.—Mrs. Vernon Stayer, Curryville, Pa.

Southern Pennsylvania

Chambersburg—The offering from our daily vacation Bible school was given to the children's home at Carlisle and to Camp Swatara. Our pastor, Bro. Joseph Long, was director of youth camp at Camp Swatara. A number from our church attended the district ministerial and Sunday-school meeting at the Codorus church. Brother and Sister Raymond Burkholder were delegates to the Sunday-school meeting. Phoebe Meyers, a registered nurse, was presented with a gift from the church before leaving for the Brethren Service project in Puerto Rico. One Sunday evening our pastor conducted a community vesper service. Donald Fogelsanger brought the morning message one Sunday. Three from our congregation went to the National Youth Conference. On Sept. 12 Paul Stouffer showed pictures and talked on the Baptist work in Jamaica. At council meeting, Bro. Otho Hassinger was elected presiding elder. Brother and Sister Long and Wayne Nicarry were elected delegates to district meeting. The finance board was authorized to make an every-member canvass for the building fund. Our love feast was held Oct. 3. Since the last report one has been baptized and one received by letter into our church fellowship.—Rebecca Foutz, Chambersburg, Pa.

Marsh Creek—We are now worshiping in our new church building which is located two miles and a half from Gettysburg on Route 34. The church is located in an unchurched area and gives adequate parking facilities, recreation space and room for future development. The windows show the simple colonial picture of the denominational doctrine. The basement gives adequate social facilities as well as church school rooms. The seating capacity of the main auditorium is 500. Our membership has just passed the 300 mark. For several years our men's work has had a Lord's Acre project. In recent years our people have had eight exchange students in their homes. We are supporting Dr. and Mrs. Paul Petcher in the Africa mission. One of our young

Brethren Placement and Relocation Service . . .

This column is conducted as a free service to our people. The right to edit and reject is reserved. Since no vertification of ads is made no responsibility can be assumed.

Important Notice: When writing to the Brethren Service Commission in regard to an ad, it is necessary that the number of the ad be given. Without a number it is difficult, without delay and further correspondence, to forward your reply on to the proper person.

No. 31. For sale: 140 acres, 6-room house, on state road, gravel, electricity, hen house and brooder, food cellar, fair barn, fair fencing, 2 ponds, 2 wells, plenty water. Close to Church of the Brethren. Write: Jesse T. Happy, R. 1, Hardin, Mo.

No. 32. Workers needed in the Wenatchee church community. Good opportunities for employment—doctors, nurses, dentists, teachers; also tradesmen such as mechanics, welders, farmers and warehouse help. Will be glad to help Brethren people locate. Write: Otto K. Eikenberry, Chairman, Location and Placement Committee, R. 2, Wenatchee, Wash.

No. 33. Opportunity for private general practice in hospital-home situation in small community in the Midwest. Terms available. Write: General Brotherhood Board, Brethren Service Commission, 22 S. State St., Elgin, Ill.

No. 34. Wanted: Houseparents for Brethren Fellowship House in Elgin, Ill. Write: General Brotherhood Board, Brethren Service Commission, 22 S. State St., Elgin, Ill.

No. 35. Wanted: Woman to be general assistant in Aged Woman's Home of Montgomery County, 1651 Markley St., Norristown, Pa. Duties would include helping cook, pantry work, assisting nurse when necessary, cooking meals on cook's days off. Salary includes full maintenance, food, room, lanudry, and $80 per month. Write: Grace Tate Huff, Supt., 1651 Markley Ct., Norristown, Pa.

No. 36. For sale: 8 rooms and bath, some woodland, outbuildings. Wood-working shop, machinery. Six miles to Church of the Brethren, close to consolidated schools. Write: D. H. Hildebrand, Penn Laird, Va.

No. 37. Bethany hospital desires to employ a woman to do general office and secretarial work. Write: Olga Bendsen, 3420 W. Van Buren St., Chicago 24, Ill.

No. 38. For sale: 450 lin. ft., curved oak pews with hymnbook racks in good condition. One two-manual Wurlitzer organ, series 20, with two deluxe tone cabinets, Model 40. Eight chandeliers. Write: Church of the Brethren, Waynesboro, Pa., Paul J. Hollinger, Treasurer.

No. 39. For sale: 320 acres stock or dairy farm, 100 acres level, productive, tillable, balance spring-watered pasture and timber. 8-room house metal-roofed, insulated, REA. Barn 60 x 45, new roof, 12 stanchions. Poultry house for 200 and other buildings. School bus. Two miles from Brethren church. Write: Mrs. M. E. Rienard, Copemish, Mich.

No. 40. For sale: Modern six-room house and two-room cottage in Sebring, Fla. Located on Franklin St., about two blocks from church. Write: Ralph Landis, 316 Roxbury Road, Dayton 7, Ohio, or Robert R. Goshorn, Lake Placid, Fla.

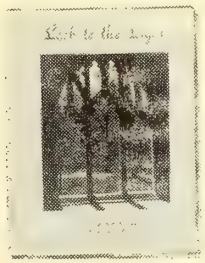
No. 41. For sale: Registered purebred Nubian dairy goats. Two bred does to freshen in January, also three doelings. Now booking orders for 1955 kids. Write: Mrs. Cecil Estes, R. 1, Box 27, Crimora, Va.

No. 42. Wanted: Practical nursing in a good home near Dayton, Ohio. Can give references. Member of the Church of the Brethren. Write: General Brotherhood Board, Brethren Service Commission, 22 S. State St., Elgin, Ill.

women has completed a year of B.V.S. The junior and Hi Y groups each have a choir and club. Upon completing five years of service in our church, we requested that our pastor, Bro. Robert Knechel, remain with us. A monthly calendar of coming events keeps all members posted and a quarterly booklet of happenings gives information.—Mrs. Edgar H. Leer, York Springs, Pa.

Waynesboro—Community vesper services were held on our church lawn during July and August. A large number of juniors, intermediates and young people from our church attended Camp Swatara. Three young people were in attendance at the National Youth Conference. Reports of the conference were given at our Sunday evening service, Sept. 19. Guest ministers for our Sunday morning services have included Don Snider; A. C. Baugher, president of Elizabethtown college; Morley J. Mays, dean of Juniata College; LeRoy Dick, student at Bethany Training School; and Rev. B. E. Ewing, superintendent of the Pennsylvania Temperance Society. The men's work group sponsored a father-daughter outing, fellowship suppers with the Rouzerville and Greencastle churches' men's work groups, and promoted a project of raising sweet corn. The Boy Scout troop of our church participated in a father-son week-end camp at Caledonia. On Sunday, Sept. 12, a groundbreaking service was held on our church lawn, marking the official beginning of our extensive building program. A feature of the annual fall meeting of the women's work group was the colored film, Africa As I Saw It, by Curtis Bowman. The women's group was hostess to the American Red Cross bloodmobile in October. The annual supper for Sunday-school officers, teachers, and workers was held Sept. 29 with Mr. Ira C. Sassaman, executive secretary of the Pennsylvania State Sabbath School Association as guest speaker. Rally day was observed Oct. 3, with the love feast and communion service in the evening. Bro. Charles Bieber, missionary to Africa, talked and showed slides of the work in Nigeria at the missionary association meeting on Oct. 6.—Mrs. J. Harold Engle, Waynesboro,

New BRETHREN BOOKS



*Look to the Light

By E. G. Hoff and Ernestine Hoff Emrick

This beautiful book contains pictures taken by the late E. G. Hoff with their poetic interpretations by his daughter, presented as a memorial book in honor of him who served for twenty-five years as chief editor of church school publications. Those of you who enjoyed "TAKE HEART" will appreciate this new book of beauty and inspiration. Ideal as a gift for a friend. 96 pages. **$2.50**

*Of Such Is the Kingdom

By Modena M. Studebaker



In these stories of boys and girls who live in India, China, Nigeria and Ecuador you will meet new friends whose homelands and whose lives have been very different from your own, but whose hearts are no different. They speak strange languages but yet they are like you in more ways than they are unlike you. With four children of her own the author writes for and about children with a depth of understanding. 128 pages. **$1.75**



*The Role of the Servant

By Dr. W. W. Slabaugh

Within recent decades there has been growing a new appreciation of the influence which the Suffering Servant concept of Isaiah had on Jesus' thinking about and his conduct of his ministry. Along with it has logically come about a rethinking of the role which the individual Christian should play in life. In this line of thought Dr. Slabaugh directed the full maturity of his Biblical scholarship, the results of which are summed up in his recent book, THE ROLE OF THE SERVANT, published since his death. 160 pages. **$2.00**

Every family should have one or more of the above titles in the family library.

(*) Recommended for Church libraries.

SEND YOUR ORDER TO

BRETHREN PUBLISHING HOUSE . Elgin, Illinois

Western Pennsylvania

Maple Grove—The interior of our church has been painted and a large parking area has been added to our church ground. Three babies have been dedicated. During the absence of our pastor, George E. Dilling had charge of our services. Election of officers was recently held with the re-election of Chalmer Dilling as pastor and James Murphy of Rummel as elder. Kermit and Druscilla Jones are newly elected to the office of deacon. Three have been baptized into our church and four received by letter. Revival meetings were held Sept. 13-26, with Walter Berkebile as evangelist. Love feast services were observed on Oct. 3.—Florence Kelley, Elton, Pa.

Plum Creek—We met in regular council in September with our elder, Bro. John Ellis, presiding. Sunday-school and church officers were elected for the coming year. Bro. Raymond Boose and his family have moved to Scalp Level to take up pastoral work there. Bro. Carl Yoder and his family began their pastoral duties in our church the first of September. Four persons from our CBYF group attended the National Youth Conference at Anderson, Ind. Four from our women's work attended the women's meeting at Camp Harmony. Delegates to district meeting were Brother and Sister Carl Yoder and Sister Eleanore Kimmel. We observed our love feast and communion on Oct. 3. During the absence of our pastor, the young people were in charge of the Sunday-school and church services. The first of October Bro. Blough of the Somerset church conducted installation services for our pastor and his wife. A reception was held following this service. Juniata day was observed with Bro. Clarence Rosenberger of Juniata College, a former pastor in our church, as guest speaker.—Mrs. Howard M. Kimmel, Shelocta, Pa.

Shade Creek, Berkey—Bro. Norman J. Baugher of Elgin conducted a series of meetings in our church. Reports of Annual Conference were given by our delegates, Brethren Merril Heinz, Mahlon Weaver and Edward Dull. The offering from our daily vacation Bible school was sent to the Navajo Indian mission. Five of our young people attended the National Youth Conference. Our home-coming was held with Bro. Earl Kaylor of Westmont and Bro. Berkey Knavel of Ambler as guest speakers. The women's chorus and young people's choir presented special music for the day. The church has new pulpit furniture sponsored by the men's work. Our young people have adopted the Youth Action Plan with Brother and Sister Irwin Weaver as adult advisers. Our fall love feast was held Oct. 3. The women's work has made quilts for relief. The young people are selling Christmas cards as one of their fall projects.—Mrs. Clair Varner, Windber, Pa.

MY NEW ADDRESS IS . . .

Name .....

R. D. or St. .....

P. O. ..... Zone ..... State .....

Help us to keep your Gospel Messenger coming by reporting any change in address promptly. **Please do not remove old address.**

Southern Virginia

Boones Mill—Bro. James Flora, our summer pastor, held a one-week evangelistic service in our church. Special music was provided each evening by visiting churches. Since our last report ten have been baptized and one received by letter into our church. On Sept. 12 our Sunday-school officers and teachers were elected for the coming year. At the evening service Bro. Randolph Abshire and Bro. Maurice Wright were installed into the ministry. On Sept. 19 Bro. F. B. Layman, Jr., was guest speaker in our church. In September Bro. H. C. Spangler held a week of meetings in the Boones Chapel church. As a result of the meeting one renewed his faith. On Oct. 16 we held our love feast with Bro. Allan Hoover of Roanoke officiating. The men's work has been collecting glass jars for Greece.—Mrs. Owen Ikenberry, Rocky Mount, Va.

Fraternity—Our new pastor, Bro. Paul R. White, began his ministry in our church the first of September. Council meeting was held Sept. 9 at which time Bro. William C. Sweitzer of Ridgeway, Va., was elected elder. Three trustees were also elected to serve terms of one, three and five years. On Sept. 26 Bro. Guy E. Wampler of Bassett, Va., assisted by Bro. Sweitzer, conducted installation services for Brother and Sister White and for the church and Sunday-school officers. Bro. Glenn Garner of Pulaski, Va., held our revival meetings and officiated at our love feast service. The women and members of the choir are working toward the purchase of a new piano for the church sanctuary. Installation services were held for the new CBYF officers. Our church will be represented on district boards by a lay member serving on the district finance board and by the district president of women's work. Two members were received into our church by letter on Oct. 10.—Mrs. H. D. Robertson, Winston-Salem, N. C.

Smith River, Fairview and Goodwill—Bible school was held with an average attendance of fifty-nine students. Our summer pastor, Bro. Donald Ritchey, conducted our revival with two being received into our church fellowship. Mr. and Mrs. C. W. Pendleton were delegates to district conference. The parsonage has been completed and our new pastor and his wife, Brother and Sister S. H. Flora, moved in the first week of September. On Sept. 26 installation services were conducted for the pastor and his wife. Dedication of the parsonage was held Oct. 31 with Bro. W. C. Sweitzer and Bro. Guy Wampler in charge. Our love feast was observed Oct. 9 with Bro. B. A. Elgin and Bro. Sam Flora officiating.—Mrs. Claude Pendleton, Stuart, Va.

Spray—Four of our young people attended youth camp and six of them along with our pastor were in attendance at the National Youth Conference. James Thompson, a student at Bridgewater College, was recently licensed to the ministry. Our pastor, Bro. Mervin Martin, resigned Sept. 15. Various groups of the church have been doing relief work. Since our last report, three persons have been baptized into our fellowship. At our quarterly council, Bro. W. C. Sweitzer was re-elected elder. Brother and Sister I. D. Leatherman conducted our revival meetings. As a result of these meetings, one person was baptized and eighty made recommitments of their lives. A fellowship dinner was held at the church the last Sunday of revival. Our church program is being carried on by our elder, W. C. Sweitzer, assisted by the deacons and other ministers of the district. The attendance for our Wednesday evening services is increasing. Our love feast was observed Oct. 17.—Mrs. Ersley Odell, Leadsville, N. C.

St. Paul—Our spring revival was conducted by Bro. Nolt Griffith of Relief, N. C., and the fall revival was conducted by our patsor, Bro. D. B. Osborne. As a result of the two revivals, five persons were baptized and one reconsecrated into our church. Bro. Osborne has served our church as part-time pastor, assisted by the undersigned, during the past year. Plans have recently been completed jointly by our church and Shelton Town church to give more financial assistance to the pastor, enabling him to give the two churches more of his time. The pastor will move into the parsonage which was recently purchased by the Shelton Town church. Our CBYF recently organized. The young people organized a choir and are taking a part in all the devotionals. As of November 1 we have two volunteer workers. At our fall council meeting, the officers were elected for the new church year. Bro. W. J. Payne was re-elected moderator. Bro. Victor L. Payne was delegate to district conference. Bro. Guy E. Wampler visited with us several times during the past year. The Leftwich-Payne reunion was held at our church with a musical program and a sermon by Rev. M. E. Leftwich, Methodist minister from North Carolina. The following Sunday the Easter reunion was held with John Easter of Roanoke, Va., as principal speaker. During the past year our attendance has increased.—W. M. Leftwich, Mount Airy, N. C.

First West Virginia

Eglon, Maple Spring—One Sunday dedication services were conducted for our new church hymnals. In the afternoon dedication services were held for the new aid building at Eglon. An all-day centennial celebration was held one Sunday with Bro. Foster M. Bittinger as guest speaker in the morning. In the afternoon Bro. E. T. Fike gave a historical summary of the congregation. Two short historical dramas were presented by local persons. Mrs. Ellis Teets directed our two-week vacation Bible school; the financial project was for Korean children. Our pastor, Bro. Paul Crumley, and Bro. Ernest Spoerlein were delegates to Annual Conference. Bro. Harvey Kline of Uniontown conducted a series of meetings in our church. As a result of these meetings nine were received into the fellowship. At our general council on Sept. 5, officers were elected for the next three years. Our church was host to the district conference with Brethren A. Stauffer Curry and Charles E. Zunkel as guest speakers. On World-wide Communion Sunday, we held our fall love feast and communion service. Recent guest speakers have included Brethren A. R. Showalter, Charles Bieber, an Africa missionary, and J. C. Beahm.—Charles E. Arnold, Oakland, Md.

The Weekly GIFT

This year give your friends a gift that will come to them each week during the year. A gift that is informational, inspirational and an excellent resource for spiritual growth. Yes, a subscription to the GOSPEL MESSENGER at the SPECIAL gift subscription price of $2.00 can be mailed to YOUR friends for you each week for a whole year. They will receive guidance in buying books, cover pictures that are fine for scrapbooks, and above all will receive weekly the latest reports of what is happening in the CHURCH OF THE BRETHREN. A beautiful gift card will be sent with the subscription. Just send the name and address of the one to whom you wish to send this gift and we will do the rest.

BRETHREN PUBLISHING HOUSE, Elgin, Illinois

Church of the Brethren
Gospel MESSENGER
DECEMBER 18, 1954



Three Lions

He Belongs to the World

IF CHRIST were to come again in human form, where would he choose to be born? In power-conscious America, strong and wealthy like the Rome of his day? Or among a people already weakened and wearied by war, where inns are scarce and stablelike dwellings are used for shelter? In Korea perhaps, where there is still suffering and hardship. You see little of such hardship in this excellent painting of a Korean madonna and child, a painting by a contemporary Korean artist. How different the baby looks from our conception of him as one of ours—but Christ is not exclusively ours, and an Oriental's picture of him may be closer to reality than we care to admit. He is the universal Christ who belongs to the world because God so loved the world. Thank God that he can live in Korean homes today as we trust he lives in ours.

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

Contributing Editors

A. G. BREIDENSTINE .... Lancaster, Pa.
JAMES H. ELROD ... Kansas City, Kansas
MRS. DWIGHT ENBERG .. Champaign, Ill.
DEAN L. FRANTZ ..... Mt. Morris, Ill.
JOHN C. MIDDLEKAUFF, Huntingdon, Pa.
LELAND A. NELSON .... Modesto, Calif.
LUCILE LONG STRAYER .....
..... North Manchester, Ind.
MURRAY L. WAGNER ..... Troy, Ohio
GLEN WEIMER ..... Arlington, Va.
LEVI K. ZIEGLER ..... Martinsburg, Pa.

THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Norman J. Baugher, General Secretary, and the Brethren House, Earl H. Kurtz, Manager, 16-24 S. State St., Elgin, Ill., at $3.00 per annum in advance. Life subscription, $50, husband and wife, $60. Entered at the post office at Elgin, Ill., as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

DECEMBER 18, 1954

Volume 103 **Number 50**

In This Number . . .

Editorial—
He Belongs to the World 1
Most Popular or Most Needed? 5
Kingdom Gleanings 16, 17

The General Forum—
A Christmas Journey.
Murray L. Wagner 3
The Road to Bethlehem (Verse).
Mary Stoner Wine 4
What Made the Wise Men Wise?
Harold Cooke Phillips 6
Nativity Inspires Artists of Many Lands 8
The Unspeakable Gift. J. Emmert Dettra 9
Our Fears at Christmas.
Richard N. Miller 10
An Ancient Carol 11
Teaching Self-discipline to Children.
Earl F. Ziegler 13
The Family Counselor 14
The Art of Forgetting.
William E. Thompson 15
Reviews of Recent Books 15

News and Comments From Around the World 18

Brethren Service—
Brethren Youth Political Seminars.
Lavonne Ikenberry 20
At Home and Abroad 21
The Risk 21

The Local Church—
The Local Church and the Family.
Kenneth W. Hollinger 22
A Candlelighting Consecration Service.
Mrs. E. R. Fisher 23

Our Mission Work—
Joseph J. Schechter, M.D.
Edgar C. Butterbaugh 25
Iowa, Minnesota, South Dakota Field Report. Ray E. Zook 26

READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

Eleven Questions

I was greatly interested in the article in the Nov. 6 issue of the Gospel Messenger entitled "A Man's Work and a Man's Soul." While the writer displays brilliant patches of insight, I must state frankly that his remarks both disturb and confuse me. As I reread this article, these are the questions that came to mind. I share them in all candor. The quoted statements are from the article.

(1) What positive proposals does he really have for us?

(2) When we finish reading the article are we to conclude that his viewpoints about labor and about management are characteristic of their relationship throughout the United States?

(3) While I do not minimize and, in fact, do agree that there are major problems in the labor-management area, I wonder if the writer's remarks state well the real problems and contribute to their healing.

(4) Is his example of the Michigan company closing its door—in which management is described as gleefully telling the workers they now will be out of a job — typical of management's attitude? Is it typical of even a small minority of management?

(5) Is it really the characteristic attitude of management that labor is expendable "at all times and under any conditions"?

(6) Is it really the characteristic attitude of management the "men will not work at all unless you threaten them with starvation"?

(7) Does the writer want us to believe that it is characteristic of labor to hate management, to hate their jobs, to hate the system that brings on all of these problems?

(8) Does the writer propose to say that there is a deadly "schism between supervisor and worker"?

(9) When the writer proposes "giving the worker ownership rights" as a solution to this mass hatred of labor for management, does he espouse socialism or some other ism?

(10) Does the writer want to dispense with the capitalistic system? If so, if, for example, he wants socialism, why doesn't he say so?

(11) Or shall we receive his comments as we would those of a soapbox orator, a firebrand or a revolutionary?—Edwin Grossnickle, Elgin, Ill.

A Reply

In reply to Bro. Grossnickle, may I say at the outset that my article was written to emphasize the suggestion in the title, namely, that a man's soul, his person, that which is significant in him, could not find its fulfillment if his job, or the machine on which he works, is master of his destiny.

It was not my ambition to answer all the questions which the Marysville incident raised, but I welcome the opportunity to do so. My positive proposal is simple and consistent with Brethren values: our economy must be organized so that a man has a property right in his job, comparable, say, to the property right a family farmer has in his land. This would be accomplished in the beginning by co-operative rather than capitalistic types of economic organization. The community, not the individual, would produce the investment capital.

Realizing this is a long-term view, I would suggest that all union negotiations be "open books," all decisions determining the workers' actions be joint, channels of communication between workers and management be open, and increased productivity be reflected in wages as quickly as in profits.

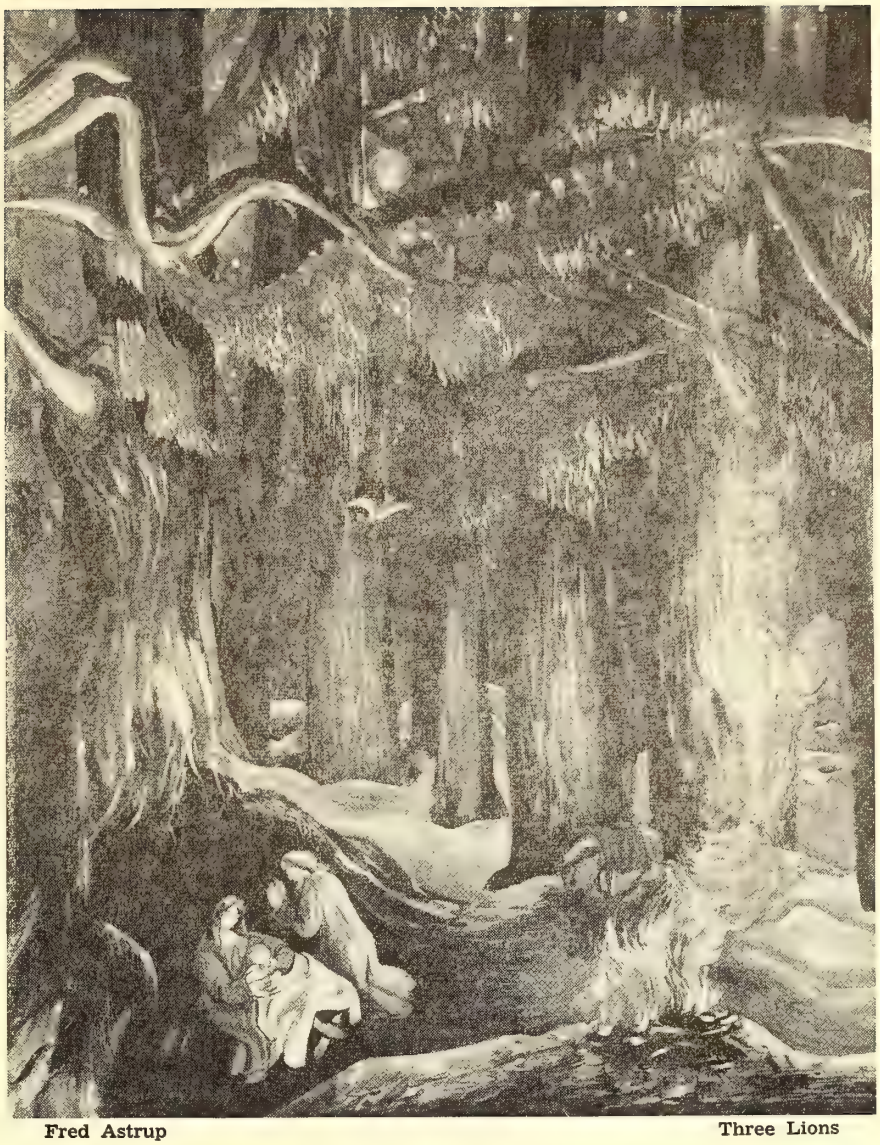
Frankly (Bro. Grossnickle may not agree with me) I am of the opinion that Charles Wilson in his famous "I like bird dogs" speech reflected much of management's opinion. Let me ask (I know the answer) how many Brethren or Mennonite employers put into practice their mutuality principles in their businesses! Christmas bonuses, yes, but joint decisions, emphatically no!

Furthermore, there prevails in the United States more than a little of the belief that labor is a commodity and the ideal is a shortage on the labor market. I would hate to see a Brethren poll on the question of social vs. personal responsibility for unemployment. After all, the good man can always get a job, can't he?

Today, the most significant fact in modern industrial, and, might I add, agricultural, production is the rapidity of the expansion of technology. In industry it is called automation. One man does the work of five and a man's motions are determined by the clock. Now don't

Continued on page 27

We find the King by leaving all and coming to the stable



Fred Astrup — Three Lions

A Christmas Journey

Murray L. Wagner

NO OTHER season calls forth the storyteller's genius as does Christmastide. Writers of fiction, poetry, carols, popular music, fairy tales and all other means of human expression here find opportunities that no other holiday offers.

Why not write your own Christmas story this year? You be the hero this time. The setting may be in the sandy wastes of Africa or the southwest; the snow may be falling in our own hemisphere or it may be a mild moon-bathed island in the tropics. Make it anyway and anywhere you like. Make it in the time of Augustus and Herod or make it in the time of Churchill and Eisenhower.

We are seeking a King and a kingdom. There has been a "king-shaped blank" in our hearts and we are going to try to find that final piece to our life's puzzle. We may not be far from the kingdom, but yet it is the King who satisfies and not his realm.

It is interesting to watch our fellow searchers on this December night. We remember bearded men and camels, simple men who were called "wise," following a star. It led them to an unknown village of mud huts. Camels and a star—how things change!

Now we set off by instrument: compass, radar and chart—checking our course by the beam. All modern devices hasten us on our journey while they plodded so slowly. Silly thing to call them "wise" men, is it not? Yet, somehow we can not laugh;

Pastor of the Troy church, Ohio, and a contributing editor of the Gospel Messenger

the humor cracks in our throats. The disillusioning thing is that those silly ancients found the object of their quest; we apparently have not.

Jet planes smashing the sonic barrier do not necessarily bring us closer to Christmas. A one-hundred-fifty horsepower convertible may be no match for a camel and a typewriter does not guarantee nobler writing than a quill.

Some are seeking the kingdom and its King in test tubes and in some filterable virus; some would prove him in finely balanced logic; others in biology and geology; still others in Bible or biography. But, really, that fellow over there from Youngstown and that girl from Dallas and the old man from La Verne must go where the men on camels went if they wish to find him. On foot or scooter, car or camel—all of salvation's roads lead to the stable.

When you and I left Ourtown we were just a wee bit embarrased when folks asked us where we were going. We certainly did not tell them we were going to follow a star nor did we wish them to think we were going to find a King in a stable. Stables do not sound very appealing to our crowd, even to many of the folks in church—and country people have to keep their stables almost as clean as their kitchens. City folk do not care how our kitchens and living rooms look, just so our stables are clean.

Remember that song we heard many years ago? Something about, "I made of my heart a temple," and how I worked on it hoping and praying, but the King never came. Then, "I made of my heart a stable"—humble, common, without pride—and lo! he came and made my stable-heart his very own!

The old song haunts us as we go. We look everywhere—at our jobs, in our schoolrooms, in our churches, in the faces of those we meet but we do not find the full satisfaction that we seek. An understanding soul would see the demand in our eyes: "Sir, we would see Jesus." But our farms, our television sets, our games, our books, our "securities" do not bring us to our goal. And we remember some men on some camels. Wise or silly?

Well, riding camels did not make them wise. They just left all else and came to the place where the young child was. That is what they did because they were wise. Is more evidence needed?

What shall we give him if we do come to his place? That fellow from Youngstown has some steel gadget he has made; the girl from Dallas is bringing a fine leather jacket, soft and beautifully decorated. That loyal Californian is going to present a basket of fruit, symbolic of his love and labor. Somehow, as we sense a nearness to him the things we had intended to give seem so very meager, so stingy, so empty. Gold, frankincense and myrrh? My tithe (carefully figured and entered on my tax reports) looks pretty shoddy.

Now if I had many cattle or if I had oil wells as some folks had (*"Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil?"*)! No, I guess, even then there is something missing. He has plenty of sheep and oceans of oil. But what can we give him when we come to him?

"If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift . . . first be reconciled to thy brother, and then come and offer thy gift." Wonder if that means us—you and me? If it does, we shall not come to Christmas until we get right ourselves. Our gifts—whether of gold or incense, oil wells or lambs, tithes or farms—are acceptable when they come from clean hands and pure hearts. If that is it, perhaps we had better go back home, make things right and start out afresh. Otherwise, we may continue to wander

Continued on page 12

The Road to Bethlehem

MARY STONER WINE

If we have knelt confessing all our sin and wrong,
If we've received forgiving grace and found a song,
Then we may follow heaven's star to Bethlehem,
And we may crown our Lord with love's rich diadem.

If we have conquered selfish pride, then we may know
God's peace, and join the angels' praise with hearts aglow.
If through our lives God's love flows out to men
We too have found the star, the road to Bethlehem.



Vladimir Odinokow Three Lions

EDITORIAL

"Let Earth Receive Her King"

IN SPITE of the fact that Jesus received homage from wise men, the world in which he lived did not receive its king. Even his teachings concerning the kingdom of God were difficult to accept because they clashed with the hopes of men for a worldly kingdom. But Jesus maintained that his kingship was not of this world. He was a different sort of king, one who ruled by love, one who solicited the loyalty of free men, one who would establish his kingdom on the foundations of humble service and loving concern for all mankind.

Because his kingship was not of this world, the servants of Jesus did not fight as would the subjects of Caesar or of Herod or of any other monarch. They must establish his kingdom by the methods of the king. So they stood by while the king went to a cross that mocked his kingship. They saw him wear a crown of thorns as he faced a death designed not for kings but for criminals. Yet because his kingship was not from the world, death could not end it. The cross became a symbol of triumph and as men bore witness to the truth of Christ's kingdom, that kingdom was born in their hearts.

It is still difficult for the earth to receive her king. Many centuries have passed and many hearts have acknowledged the rule of their Lord and Master. But even many Christians are often tempted to forget that his kingship is not of this world. They think their best service for his cause is to organize a new crusade under his banner—and they take up all the weapons that the world can offer, thinking that by a display of power or a show of violence they can break down the bastions of evil and open the gates for our Lord's triumphal entry. They claim to be his servants but despise his methods. They misunderstand—and thereby miss—his kingdom.

So again at Christmas time we bear witness that the Lord has come. We pray again that earth may receive her king. We call on every heart to prepare him room. Only as we subject our minds, our motives and our methods to him can we learn to serve a kingdom not of this world. Yet the world can be saved alone by such a kingdom as Christ can bring. No other hope exists. No other way remains.

Who would have dreamed that you must look for the King of kings in a stable? Who would have thought that the Lord of all life would grow as a baby in his mother's arms, as a child among children, as a workman at his bench, as a teacher who often had nowhere to lay his head? Who would have imagined that the redeemer of mankind would take the role of a servant and give his life on a cross? But such was the King whose birth we honor. And such is the kingdom that seems—even now—so different from the kingdoms and governments of our world. But such is His kingdom and, if we truly serve him, we must seek that kingdom first.—K.M.

Most Popular or Most Needed?

THE minister of a suburban church took a poll of his congregation in order to find out what sermon topics they liked. The most popular subject was on "keeping serene." Out of the ten most favored topics the minister had a few good opportunities to preach a straightforward message, but most of the preferred subjects sounded like lessons in a Dale Carnegie course on how to succeed.

It might be instructive to note also the subjects that rated last in the poll. They were such topics as how to meet death, the second coming of Christ, miracles, the devil and the liquor problem. One cannot escape the feeling that the least popular subjects might be just the ones that congregation needed.

If there is one characteristic of churchgoers today that ought to be viewed with alarm it is their desire to find serenity or peace of mind without facing up to more serious issues. No one likes the idea of meeting death or facing judgment or confronting evil, especially the evil in himself. It is so much easier to apply five simple rules for overcoming worry or mastering your fears or just "keeping serene." Actually the Christian life is no such picnic. It is a spiritual conflict in which the realities of sinful pride, selfish grasping and evil aspirations came face to face with the everlasting mercy of a just but also forgiving God.

Fortunately, most preachers, though sensitive to the needs of their flocks, do not depend on popularity or opinion polls to determine their sermon themes. Times like these in which we live call for more preaching like that of Amos, a man least likely to win friends or achieve serenity, but a man whom God could use to hold a plumb line up against the sagging civilization of his time. The New Testament offers many good "plumb line" texts for sermons that, though unpopular, will still speak to modern man's deepest needs.—K.M.



"And going into the house . . . they fell down and worshiped him. Then, opening their treasures, they offered him gifts"

Albert Edelfelt

Three Lions

What Made the Wise Men Wise?

Harold Cooke Phillips

They not only saw a star in the east; they followed it to a child in Bethlehem

THE Wise Men in the Christmas narrative were wise in that they were learned in the lore of their time. They were probably astrologers, men who, so it was thought, could predict the events of earth by studying the heavens. However, it is not for their alleged knowledge of the stars that we call them wise, for indeed that knowledge has passed away. Astrology has become astronomy, even as alchemy chemistry. "Knowledge . . . shall vanish away," said Paul. Our knowledge, too. A textbook in zoology used fifty years ago would be wholly inadequate today. Many things we thought we were dead right about a generation ago, we now know we were dead wrong about. But the three men who journeyed from the East bringing their gifts still deserve the title "wise men."

Why were they wise? For one thing, because they acted on the vision that had come to them. "We have seen his star in the East, and have come . . ." It is conceivable that others may have seen what they saw. If so, they are lost to history. Their vision paled in the light of day. It is not the light we see but the light we follow that makes us wise. The wise men were wise because they followed the gleam. They persevered. "We have seen his star . . . and have come . . ."

The Star of Bethlehem may be regarded as a symbol of any gleam of truth God sends to us. Peter saw a star. He had been reared in a tradition which was wont to regard those of a particular race as having a unique, if not exclusive, monopoly on God's love or concern. To him, however, came the vision of a great truth—the inherent dignity and worth of man in the sight of God regardless of race. Presently there was a knock at his door, messengers from Cornelius, the Gentile. And like the wise men, Peter acted. He journeyed to Cornelius, to whom

Minister of the First Baptist church in Cleveland, Ohio

he said: "You . . . know how unlawful it is for a Jew to associate with or to visit any one of another nation; but God has shown me that I should not call any man common or unclean."

Paul saw a star. He saw in Christ a universal figure, one who transcends every particularism of race, class or nation. He acted on this truth and Christianity became a universal faith. Wise men, when they see a gleam of truth, follow it.

No sky is ever completely starless. Even this dark world of our time has its star—the promise of a world community. It is not easy to follow that star today. It was not easy for the wise men to follow their star. They came from afar. They confronted, as we do, Herod's government, one of ruthless tyranny. But they persevered. These who seek peace through the United Nations and pursue it may be dubbed daydreaming idealists. "We have always had wars and we always will." But even as the wise men persevered despite obstacles, so must we.

Nor is your life or mine without its star. As William Law puts it, "When the first spark of a desire after God arises in thy soul . . . give all thy heart unto it . . . follow it . . . it will lead thee to the birth of Jesus in thine own soul." The tragedy of many of us is not that we have not seen his star, but that we have not journeyed in its light. The wise men not only saw, they followed. That is one reason why they were wise.

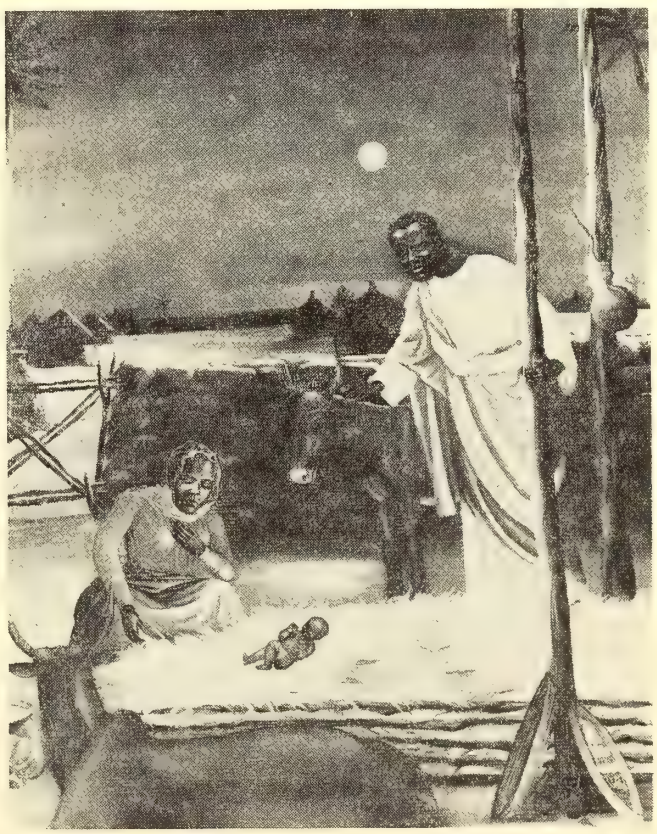
The wise men were wise because they were internationally minded. One of them, tradition has it, came from India, another from Persia, the third from Chaldea. And they journeyed, those three kings, across deserts to a small village in what was to them a foreign land. They saw something of supreme worth beyond their own borders. It is conceivable that they may have said, "If this star does not focus its beam within our boundaries, the thing to which it leads cannot be of much account." Their love of country, their pride of race, might have made them nearsighted or might have destroyed their capacity to be fair or objective in their judgments of others.

But they did not say that because they were wise men. They knew what we sometimes forget, namely, that God often reveals his truth in most unlikely places. "This is God's country," we sometimes say. The truth is that every country is God's country, even a so-called Iron Curtain country.

We need the wisdom of these men today, especially we Americans. We are so "sold" on our standard of living that we tend almost unconsciously to judge other people by our materialistic measurements. So we miss the enduring values that may inhere in our culture. Measured by our standards, would we have been greatly impressed by what the wise men saw in Bethlehem? Here was a little baby, the son not of wealthy or socially prominent people, who was cradled not in a palace but in a stable. How often do we miss significant values because they appear in such unlikely places. But these men did not. They were wise. They looked beyond the outward trappings to eternal truth. If we shared their wisdom, while we should not love our country less, would not our understanding and appreciation of other peoples increase?

Their international outlook is seen also in their apprehension of the universality of Christ. Their own gods were national dieties. But in uniting about the cradle of Christ they found that which transcended nationality. Did they not see in Christ God's answer to our international conflicts?

This problem of finding that in which men can cohere is no longer academic. It is first on the agenda. We cannot put it off. Everything seems to be say-



"The star which they had seen in the East went before them, till it came to rest over the place where the child was. When they saw the star, they rejoiced"

Serehe Yemane Berhane

Three Lions

ing, "Cooperate or perish." Is Christ the link to bind the nations together? Were the angels mistaken when they sang: The glory of the Lord shall be revealed, and all flesh shall see it together?" These foreigners who came from different countries to find, as they stood about the manger, that they were no longer foreigners but brothers in a shared experience—were they mistaken or supremely wise? What are we putting between ourselves and others, that which repels, antagonizes, scares or that which elicits trust, faith, goodwill?

Between Chile and Argentina on the ridge of the Andean mountains is a huge statue of the Christ, The Christ of the Andes. Placed there as a symbol of peace, it reminds us of the spirit of understanding and goodwill that can and must exist between nations. Please God there shall come a day when we shall have the wisdom to see what these God-illumined wise men saw, that "in Christ there is no East or West."

The wise men were wise because they realized the importance of worship. "We have seen his star in the East and have come to worship him." They came not just to see him out of curiosity, to talk about him as though they were gossip mongers; they came to worship him.

"How foolish this seems!" someone may say. "Can you imagine three men in their senses journeying days on end just to worship God? Are there not thousands of people who live across the street from churches who never take the trouble to walk across? What foolish men those three kings were!" On the contrary, in this too they were wise.

For what is the meaning of worship? It is the orienting of life Godward. It is coming just as we are with our limitations, our failures, confusions, doubts, fears, griefs, our sins, and turning ourselves Godward, seeking his cleansing, his light, his love. To do that is the deepest wisdom.

The late Archbishop of Canterbury, Wiliam Temple, without doubt one of the most learned men of our time, had this to say about worship: "To worship is to quicken the conscience by the holiness of God, to gird the mind with the truth of God, to purge the imagination by the beauty of God, to open the heart to the love of God, to devote the will to the purpose of God." If worship can do that for us, as genuine worship assuredly does, it is not the path of wisdom to neglect it.

Have you ever wondered why the Christmas story grips us so? Each item of the story is not in and of itself so very impressive. Shepherds in the field? There is nothing unfamiliar about that. A brilliant star in the sky—have not millions seen Halley's comet? Men on a long journey? A baby in his crib with radiantly happy parents? None of these things is so unusual. But in the Christmas story they have peculiar meaning for us because they were all oriented Godward. "The angel of the Lord came upon them, and the glory of the Lord shone around about them."

In a sense all genuine worship is a revelation of God. It lifts life to a higher level. It turns the light of God upon the commonplace things of earth. It is Jacob's stony pillar transfigured by the divine; "surely the Lord is in this place." As George A. Buttrick has well said, "People do not live without worship—they die. They sink below themselves when they cease to worship one above themselves." When man dethrones God he enthrones himself. Since he recognizes no Superior Being, he becomes himself the superior being and tries to impose his own perverted will upon the world. This is the psychology of dictatorship. The men who came to worship the Christ Child were wise. For worship is the recognition of our finiteness and creaturehood. This is the highest wisdom.

The wise men understood that personality is the key to life's meaning. They did not come seeking gold or oil, but a person. They were led by nature, a star, to that which transcends nature. Is it not significant, too, that the one they sought was a child? "Where is he that is *born* . . .?" they asked. Did they see the significance of childhood, its unpredictable possibilities? Is it just bigness and power that impress us? Do we have the discernment to see the promise in events or movements that come in swaddling clothes?

Nativity Inspires Artists of Many Lands

If, as has been said, the greatest art is religious, one wonders what art we would have had without Christianity. Artists everywhere have fastened upon this tale of simple, yet supernatural, elements to produce countless visual conceptions of what it must have been like that night in Bethlehem some 2,000 years ago. Whereas in some religions the most holy objects, thoughts and words are kept as far from exposure publicly as possible, Christianity is a great broadcasting religion and the artists have spread as much gospel as the preachers.

This is particularly true when it is found that artists of all lands find inspiration in the Nativity. Each land and each man has his individual style and that style is the framework into which the universal story is fitted. Some of the art is far more sophisticated than other works, yet the common denominator is the wonder of the unique story.

Personality is the key to life's meaning, and Christ is the key to personality. So Christmas calls us to develop the God-given possibilities within our own personalities, "until we all attain to the unity of the faith and the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fulness of Christ."

The Unspeakable Gift

J. Emmert Dettra

THERE never was so much wrapped up into the life of a baby as in the Babe of Bethlehem. The babe lying in the manger was the One without whom was not anything made that was made. The babe's arm about the mother's neck was the arm of the One whose everlasting arms are underneath all things. The lisping words of the toddling child of Nazareth were the words of the One who spoke the earth into being and who created a universe by the word of his mouth. The knowledge of the twelve-year-old lad in the temple, as he confronted and amazed the doctors of law, was the knowledge of the Omniscient, yet he never attended school. Yes, the unspeakable gift was a babe wrapped in swaddling clothes but he was the mystery of that day. The birth of the Lord Jesus is beyond words—"unspeakable."

This is the season of gifts and giving. Almost everyone will be giving and receiving gifts, but I want to speak to you about an absolutely indescribable and unspeakable gift that was given nearly two thousand years ago. Every gift that you and I give can be described—there are adjectives that will do it justice, but the Gift of God is unspeakable.

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life' (John 3:16). God was the great giver and Jesus was the unspeakable gift. Jesus had an unspeakable birth. Words cannot explain how a precious Jewish virgin could bring forth a son. Naturally and scientifically it is an impossibility and yet it is a Biblical fact, a fact that the entire hope of the Christian religion rests upon. Jesus was the God Man. He was a man yet he was God. "In the beginning was the Word, and the Word was with God, and the Word was God. . . . And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth" (John 1:1, 14). Those verses tell exactly what happened, but there are no words to describe it. The birth of the Lord Jesus is beyond words, "unspeakable."

Let us see together the unspeakable life of the Lord Jesus Christ. He was the most unusual person that ever lived on this earth. You remember the story of the Wise Men inquiring of Herod where the Child was to be born and, when they returned another way, Herod realized that he had been tricked. His determination to destroy the Baby Jesus we read in Matthew, "Then Herod, when he saw he



was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under." But God saw to it that wicked hands did not find the Baby Jesus. "For unto us a child is born, unto us a son is given: . . . and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace" (Isa. 9:6). Certainly He had to grow to manhood to fulfill His mission here in the world, and the hands of wicked men were not allowed to destroy his earthly body until all things were accomplished. "After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled . . ." (John 19:28).

The One who knows all things knew that now all things had been accomplished. This happened as he hung upon the cross. He became the Son of man that we might become sons of God.

A guest editorial written for the Fauquier Democrat, Virginia, by the pastor of the Midland church, Virginia

STAR IN THE EAST

MAY ALLREAD BAKER

The great star poured its golden radiance down
Upon the stable in small Bethlehem town.
Among the lesser stars it shone so bright
High in the dark-blue sky, night after night,
That three wise men by devious paths were lead
To find the Christ Child in a manger bed.

Now, in a world war-scarred and tempest-tossed,
Bewildered men must seek the star they lost;
Must, like the shepherds, when the night is still
Hear angels singing, "Peace on earth, goodwill!"
And by this heavenly message, pure and good,
The world's salvation find, in brotherhood.



V. Gilka Three Lions

"And she gave birth to her first-born son and wrapped him in swaddling cloths, and laid him in a manger, because there was no place for them in the inn"

Our Fears at Christmas

"O holy Child of Bethlehem, descend to us, we pray,
Cast out our fears, and enter in, be born in us today!"

Richard N. Miller

CHRISTMAS began in Bethlehem. Not the Bethlehem we sing about in carols—a lifeless, dreamless, quiet little town—but a real Bethlehem alive with movement, people, color, unrest, busy streets and FEARS!

Here were tired travelers frantically seeking for a place to stay. Here were soldiers fearful of an uprising in an overcrowded town. Here was the Roman banner—symbol of a hated power—symbol of fear. Here were the descendants of David fearful of the economic future, the new taxation and all of them anxious to get back home.

But we are not in Bethlehem. We are here—here in the Chicagos, the Middletowns and the Plainvilles of America. But have we realized how much our towns are like Bethlehem? They are alive. There is movement, people, everyone anxious to get home, busy streets, unrest, and FEARS!

We fear the economic future, too. We know that the cost of living cannot go up five per cent one year and ten per cent another for long without hitting the top. Then comes depression with its long days, bread lines and strange new fears.

We fear the military banners, also, for behind them is the hydrogen bomb. Perhaps we are no longer afraid of the bomb—not as we used to be—not afraid until we remember that a few

Student at Bethany Biblical Seminary, Chicago, Illinois

handfuls of men have the power to destroy cities like Moscow, Berlin, London, New York and Chicago in a matter of seconds. Then our fears come back. If we are not afraid there is still one group that is. It is the Atomic Energy Commission and the atomic scientists. They know the hydrogen bomb is here to stay, but their question is, "Are we?"

Of more immediate fear is the growth of fascism in America. France's pacifist leader Andre Trochme frightens me with his observation that fascism has made tremendous progress in our country the last few years.

Pastor Martin Niemoller, a victim of Hitler's Fascist regime, makes me wince when he leads me to see the comparison of Hitlerism and McCarthyism. It reminds me of the Indiana school board that last year sought to remove the story of Robin Hood from the curriculum because they feared he was a Communist. Absurd? No! Didn't he take from the rich and give to the poor?

We have a right to smile. Even the newsmen who reported it laughed. But that school board was dead serious. When fear and McCarthyism make that much of an inroad in American life, when the Senate is called a Communist-front organization because it differs with the tactics of one man fighting communism, then we have reason for fear—and this is almost the eve of Christmas.

See the similarity between our town and Bethlehem—our fears and their fears?

God knows these fears. He is conscious of the needs of his children and God seeks to answer our fears. He speaks to us through his messenger: "Be not afraid; for behold, I bring you good news of a great joy which will come to all the people; for to you is born this day in the city of David a Savior, who is Christ the Lord" (R.S.V.).

Not just because his raiment was dazzling did the messenger say "Fear not," but because he was announcing that night God's answer that was to save us from our sins and from our fears. "The hopes and fears of all the years were met in Christ that night." Indeed, our fears were more than just met; they were challenged by God that night!

About this time a thinking man would have to take issue with us. The skeptic questions: "If this was God's purpose and if his answer, Christ, is adequate, why have not these fears been removed? There have been twenty centuries in which to do it. Still these fears are here. Now, answer that!"

The skeptic is justified in his question. He is right in his observation. We still do have fears and our fears are much like those they had in Bethlehem. But this does not mean that God's answer is inadequate. It means that we just have not used his answer (or, if you prefer, we have not given ourselves to be used by his answer).

It is one thing to have an answer and quite another to use it. It is one thing to have that answer born into the world, and quite another to have it born into the lives of men. The birth of Christ must be an event in our lives, as well as an event in



Shiavax Chalda — Three Lions

An Ancient Carol

Joseph:

"Another street we'll try,
A courtyard there may be
Here, before mine eye
Is this grand hostelrie."

Mary:

"Prithee, of your grace,
No further can I go.
Alone seek you a place;
My strength it faileth so."

Joseph:

"Hostess dear and kind,
Pray, of your great pitie,
Some little corner find,
To lodge my faint ladie!"

Hostess:

"Common folks and poor
In here we never keep.
Try that other door;
'Tis there such people sleep."

history, if fears are to cease.

Jesus was born in the midst of a city teeming with people—and no one knew it. No one recognized him as the Savior. They were too close to the event. They were too busy for Christmas. Though born in their midst, he was not born in their hearts and they had their fears on Christmas.

Outside of Bethlehem on the hillside where men could think and watch and listen, and farther to the East where a group of men had prepared themselves for this event, Christ was born, not in their midst, but in their hearts. And straightway they went to the place where they might worship the Savior, taking with them gifts. Do you think this group had fears on Christmas? Neither do I. They even disobeyed King Herod's demands.

This same thing can happen in our lives. To be sure, Christ has been born in our lives already or we would not be reading this magazine. But he has not been born as he can be this Christmas because never in our lives have we been better prepared for Christmas. We have a growing maturity to thank for that.

If this event does take place in our lives this Christmas we will know it. We will find a deeper devotion, a greater concern, a more elevating worship experience.

Some of us will find this worship experience in church on Christmas Eve, but there is one family that is going to discover this experience at home around the family altar. It is a tradition in this family that includes even the children's children, now. They meet early in the evening. Each member offers something to the group—a poem, a solo, something they learned in school—and then the older members read the Christmas story aloud. Often the younger ones act out certain parts of the story. They like to do it. They also like to sing the Christmas carols. In this family and in every family like it worship at Christmas takes on new meaning every year. If Christ is born in us this Christmas we will know it in our worship.

We will know it also in our giving. Of course, we have not forgotten to give gifts, but let us not forget to give to him who gave of himself to us. We know how. Giving to the "least of these my brethren" is not new to us, but it may be a wonderfully new family experience at Christmas time. We will find a way to give if Christ is born in us.

Do we see what we are driving at? We are saying that we are living in a time much like Bethlehem as far as fears are concerned. We are saying that there is as much need for Christ to be born today as then—this time in our hearts. We are saying that if he is born in us, we will know it in our worship and in our giving. And in this whole process of Christmas—his birth, our worship and giving—the fears that we have today will seem to vanish.

A Christmas Journey

Continued from page 4

around in the wilderness the next forty years.

Life's puzzle continues, no answer in sight, until that King-shaped blank is supplied and we can not get that until we follow instructions. "Get right and stay right; then go ahead." In days of camel caravans and Herods or in days of jets and Molotovs, the principle is eternal.

To stay right is impossible alone. We have to have fellowship with others who are traveling in the same direction. One can not expect to come staggering up to the manager, a "Man of Distinction" loaded with Old Rigor Mortis. You do not expect to present a "Treasure Chest" of Old Cancerweeds as an evidence of devotion. No use going on this Christmas journey unless we expect to return as wise men "another way" and as shepherds "glorifying and praising God for all that we have heard and seen."

Maybe it would be better if we postponed Christmas a bit and even if it does not come until the Fourth of July it will be a real discovery if we have gone back to our brother and found reconciliation.

"They first gave themselves." Just why is it that every time we have our plans all made out some voice out of the past has to come and spoil it? "Gave themselves." They became immortalized in Holy Scripture because they gave themselves and then they offered their gifts.

"But this is different; we are almost there—not far from the kingdom." Not far—but too far. We have been running around in circles, stirring up the dust, making a rumpus about how much we love the Lord, how much we are doing for others, how many missionaries we support, but those men on camels, those poor shepherds — they have been there and now they are on their way home.

Well, friend, the star has not yet set. There is still a week—seven days (and seven is a perfect number!)—before the celebration. Let us get on home and start afresh from there—family, inner circle, outer circle, widening circles giving ourselves in humble, generous life. If we set to it we can get life's answer before Christmas. It is out there somewhere in a manger. Do you not feel a new warmth, a glowing deep inside now that we have made our decision to seek first the kingdom?

• • •

"The people that walked in darkness have seen a great light: . . . for unto us a child is born, unto us a son is given."



M. Edward Clark

Co-operation on what and how to teach are needed so that the home does not teach one set of standards and the church another

Teaching Self-Discipline to Children

Church and home co-operate in the task of developing truly self-disciplined individuals, not those who merely conform.

Earl F. Ziegler

IN PROVERBS 5:12-14 we read about a man who said at the end of his life:

How I hated discipline,
and my heart despised reproof!
I did not listen to the voice of my teachers
or incline my ear to my instructors.
I was at the point of utter ruin
in the assembled congregation.

Later in that same chapter we learn of seven sins that the Lord hates:

There are six things which the Lord hates,
seven which are an abomination to him:
haughty eyes, a lying tongue,
and hands that shed innocent blood,
a heart that devises wicked plans,
feet that make haste to run to evil,
a false witness who breathes out lies,
and a man who sows discord among his brothers.

However, there is a remedy proposed, both for the man who hated discipline and for those who dabble in the seven sins that God hates. In the language of the writer of the Proverbs, it is this,

Train up a child in the way he should go,
and when he is old he will not depart from it.

What Is Self-Discipline?

The goal of church and home is to instruct in such a way that the learner will finally be able to discipline himself under God. Such a goal is not reached in one lesson or two or even twenty-two. It is precept upon precept, line upon line, here a little, there a little. And through it all there must be a reasonable rapport between instructors and learners. The learner must see the value of what is being taught. The instructor, whether church or home, must teach that which is in harmony with

Editor, Uniform Lessons and Today, Presbyterian U.S.A. Board of Christian Education

The Family Counselor

Naomi Will **H. K. Zeller, Jr.** **Jesse Ziegler**

The Family Counselor welcomes letters of inquiry. They may be addressed: Family Life Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Dear Counselor,

I am writing you in regards to some trouble in our family. My sister had her children home for a holiday and while they were here she and one of her boys had some trouble. So the boy came to my house to stay until he was ready to go back to his home. It made my sister angry. She came into my home and cursed us and called us all kinds of names. She would not leave our home until two of her other children came and took her out of the house.

Now I feel bad about it because she is my sister, but all her life she has been jumping on people for a fight. When her mother lived she went in her mother's home and did the same thing. This is what I want to know. While she was causing all this trouble I never said one word to her but just let her have her say. My husband wanted to call the law but I wouldn't let him. Now should I leave her alone or should I try to make friends with her? I think it is her place to come to me, because her trouble with her children wasn't my fault. I am wondering if she should say she was sorry. Now I want to do what is right in the sight of God, but if I went to her house to get her to make up she might order me off her place. Please tell me what I should do.

Worried Sister.

Dear Friend,

You are evidently in a very unhappy situation with your sister. It certainly is not pleasant to have someone come into your own home and speak harshly to you. It is more unpleasant when it is a member of your own immediate family. It is even worse when you have done nothing to provoke such an outburst. All of this adds up to making you feel very much wronged.

When one feels wronged it is important to do something about it. Some people go to the other person and start a fight. This may get rid of some of the pent-up resentment. But it often tends to set in motion other processes that build up more and more hostility. Yet something must be done.

It is precisely here that Jesus had some very wholesome advice to offer. This counsel has been part of the teaching of the Church of the Brethren from early in its history. It is to be found in Matt. 18: 15-17. This teaching is very plain and satisfies all the demands for emotional health. Let us note what he suggests for us.

"If your brother sins against you, go and tell him his fault, between you and him alone." Notice that if you are wronged you are not to wait for your sister to come, but you are to go to her alone. This answers part of your question. "If he listens to you, you have gained your brother." You don't win the argument; you win your sister, which is much better. The other steps are equally clear. If she does not listen to you, take several impartial persons with you. If she still does not listen, tell it to the church. If she still does not listen, then you are to think of her and feel toward her as one who is in need of conversion. This means praying for her and doing all the kindly acts for her which might lead her to changing the direction of her life.

I believe that you will find that in using this way for dealing with trouble which Jesus defines for us, you will find that the feeling of resentment will disappear and you will become more and more concerned with the good of your sister. Why not try it?

Jesse H. Ziegler.

---

the learner's development as a child of God.

Probably the worst psychological sins committed by church and home are to try to force one individual to be like all other individuals. God made each of us on a different mold; therefore, the efforts at self-discipline must be along lines God laid down.

Self-discipline at its best is acceptance by the learner of the disciplines taught him so that he puts forth his whole effort to be what God wants him to be. If he rebels against his instructors it may be either a recognition on his part of the unnatural discipline he is asked to obey or it may be human nature determined to have its own way. But there is a third reason that often perplexes instructors: *the child just doesn't seem to catch on.* His instructors scold, punish and still seem to get nowhere.

Perhaps these instructors, whether church leaders or parents of the child, have forgotten an important truth, that *mistakes are as much a part of learning as successes.* For example, in learning to catch a ball a child almost instinctively throws his hands apart as the ball is tossed to him and so misses it. The miss is as much a part of learning to catch as the catch itself. If you are discouraged with a child's efforts at learning the disciplines of life, observe whether he is trying. If he is, give some credit to his "misses" and so encourage his efforts.

The Co-operation Needed

A fellowship like the Brethren is going through a transition which is inevitable. Rather rigid standards of conduct, costume and ways of worship are undergoing evaluation both by leaders and especially by the younger generation. There is a temptation for church and home to try to impose the past on the present—to try to put new wine in old wineskins. All that is good in the past should be retained, but nothing that is foreign to the needs of a growing generation should be ruthlessly demanded. To do so is to violate the first principle of Christian teaching, that the gospel is a fulfillment of the law and the prophets.

All this adds up to the end that church and home will not condemn the developing children if they cannot willingly conform to a type of self-discipline that is imposed from the experiences of the past alone. The present experiences of the

children and youth are precious ore out of which to mold the character.

The future Church of the Brethren, or any other Protestant group, wants men and women, boys and girls who can think for themselves. God loves a good thinker. Therefore, there will have to be a lot of "talking things over," not only between church leaders and parents, but between learners and their instructors. It is co-operation not conformity that we are after.

If the church teaches one standard and the home another, the children will be quick to detect confusion of authorities. Co-operation on what and how to teach will secure the co-operation of those to be taught.

This combination is the gospel method for teaching self-discipline.

The Art of Forgetting

William E. Thompson

MAN has been created with a mind that is under his control and capable of development from the cradle to the grave. He has the faculty to remember or to forget events. The art of forgetting is a vital factor in the moral, social and spiritual progress of the individual and often our future happiness and success depends on our ability to forget the undesirable events of the past. Resentful recollections breed hatred and jealousy but love, forgiveness and being able to forget sets the conscience free and gives peace of mind and opens the way for positive and a constructive approach to successful and happy living.

To be retarded, hindered, hampered and haunted by old grudges, resentments, jealousy, hatred and abnormal fears will break down our mental, physical, social and spiritual efficiency. Some attempt to punish themselves for mistakes they have made and become sour and embittered instead of seeking help and forgiveness from God. Cynicism, skepticism and a hostile disposition towards others may be advanced stages of failure to find peace of mind by forgiveness for wrongs and then forgetting them.

God has promised to forgive and forget our sins and cast them as far from him as the east is from the west and surely no one can claim this assurance unless he can forgive and forget. Joseph of the Bible might have carried resentment towards his brethren who so cruelly treated him. When they came face to face with him in Egypt he might have poured out his wrath on them but by the grace of God he had already forgiven them and had forgotten their injustice. The Apostle Paul could have been driven to despair and remorse and humiliation and his guilty conscience would have crushed him had it not been for divine help to forget. The way to forget hatred, envy and jealousy is to practice love, kindness, courtesy and forgiveness. Replace your mistakes with positive and constructive wholesome living.

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Brethren Publishing House, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*).—Editor.

The Greatest of These. Jane Merchant. Abingdon Press, 1954. 96 pages. $1.50.

A lovely little devotional book, made up of original verse by the author and prayers, all based on 1 Cor. 13. Miss Merchant is a fine poet, whose work has been published very widely. She is physically handicapped, but spiritually she has climbed the highest mountains. She expresses love, faith and dauntless courage in this beautiful little book. Give it to your shut-in friends. It will do more good than roses or vitamins! — *Edward K. Ziegler.*

Have Fun With Your Children. Frances R. Horwich. Prentice-Hall, Inc., 1954. $2.95.

Parents of young children, especially mothers, will enjoy this book by the teacher of TV "Ding Dong School." "Miss Frances" seems to have a very practical and sensitive understanding of the nature and needs of children. She enjoys them and gives many helpful suggestions to parents which may increase the happiness of an entire family. The style is informal and not too technical or psychological. — *Dessie R. Miller.*

If You Marry Outside Your Faith. James A. Pike. Harpers, 1954. 189 pages. $2.50.

One of the major problems in our churches today is that of the large number of mixed marriages and resultant divided families. Here is a definitive, clear and deeply Christian study of what it means to marry outside of your own church or to marry a Catholic or a Jew. Many young people need council at this point. Countless pastors and parents want to know how to deal with the situation.

Dean Pike has brought to this problem and its solution a great and incisive Christian spirit and a brilliant mind trained both in the law and in theology. He presents clear analysis of all the problems arising in such marriages, and points the way to adequate and permanent solutions. Every youth dating outside the church, his parents and every pastor should read and ponder this helpful book. — *Edward K. Ziegler.*

The Phantom of the Bridge. Leon Ware. Westminster Press, 1954. 206 pages. $2.50.

Here is a real story for junior-high's and younger young people—especially boys. It has what it takes in the way of excitement, adventure and mystery. More than that, it carries a challenge for the reader; this is a story of an orphaned slum boy who is burdened with every disadvantage that lack of love and terrible home environment can heap upon him but who comes through in a way that puts most of us to shame. "The Phantom of the Bridge" is good reading; try it and see.— *Vernard Eller.*

KINGDOM GLEANINGS

Clifton Campbell, Brethren conscientious objector, of Luray, Va., was given a three-year sentence on Oct. 20. He is imprisoned at Mill Point, W. Va. Address Christmas cards to him % Post Office, Box 30, Mill Point, W. Va.

A study made by the Alumni Council, an association of alumni secretaries of colleges and universities, to discover the oldest alumnus revealed that William Beery, graduate of Juniata College, 1882, is the third oldest alumnus in the country. He is outranked by two one-hundred-four-year-olds, according to the release from the American Alumni Council office.

A total of $3,554,000 will be sought by the American Bible Society to finance its work next year. Nearly half of the amount will be used to cover the cost of distributing the Scriptures both in the United States and abroad. The society's production schedule next year calls for the publication of a total of almost 14,000,000 Bibles, Testaments and Scriptural portions.

A summary of the vacation school reports shows that 463 schools had an attendance of 40,731 children, a gain of 2,359 over last year; 7,185 teachers helped with the schools. Project giving amounted to $19,173.55. The children's department of the Christian Education Commission wishes to express its appreciation to the churches for sending in their reports of these vacation schools.

A convocation on evangelism, sponsored by the Illinois Church Council, will be held in the First Methodist church at Springfield, Ill., on Jan. 12, 1955. Scheduled as speakers are Dr. Edwin T. Dahlberg, vice-chairman of the Joint Department of Evangelism, National Council of Churches, and Dr. Paul Sturges, director of the National Christian Teaching Mission of the National Council.

Byron Talhelm, 510 E. Fourth St., Erie, Kansas, has for sale the following books: Seven Churches of Asia, The Other Half of the Globe, Eternal Verities, all by D. L. Miller; Some Brethren Pathfinders, by J. H. Moore; Wilbur B. Stover, by J. E. Miller; Life of John Kline, by Benjamin Funk; India, a Problem, by Wilbur B. Stover; Brethren in China, by Frank Crumpacker; Two Sticks, by M. M. Eshelman; Universalism Against Itself, by A. Wilford Hall; Revised Minutes of Annual Meeting, 1778-1907. If anyone is interested, please write Bro. Talhelm at the address given above.

The study pamphlet, Brethren Churches in the City, by the Ministry and Home Mission Commission, General Brotherhood Board, is now ready for distribution. Chapter headings are The Brethren Go to Town and City, Brethren Can Build New Congregations, Changing Brethren Strategy in Churching Our Cities, What Will Brethren Do About Changing City Communities? The pamphlet is ideal resource material for use in Sunday school or the 1955 school of missions. Single copies free of charge; additional copies, 20c each. Order from the Ministry and Home Mission Commission, General Brotherhood Board, Church of the Brethren, 22 S. State St., Elgin, Ill.

At the recent Boston meeting of the National Council of Churches C. Ernest Davis was elected to the business committee of the Division of Christian Education.

The Boy Scouts of America will observe the forty-fifth anniversary of their organization Feb. 6-12. Membership in the Boy Scouts is at an all-time high, estimated at 3,660,000 boys and adult leaders. The theme of the special observance will be "Building for a Better Tomorrow."

Handel's The Messiah will be presented in the Roanoke area by the senior choir of the Central Church of the Brethren, Roanoke, Va., on Sunday, Dec. 19, at 4:00 p.m. Directed by Philip E. Trout, the choir will have Frank Beahm, Jr., Bruce Ikenberry, Esther Trettel, Helen Johnson, Beverly Johnson and Joann Fivel as soloists.

Evangelist Billy Graham is planning a preaching trip around the world in 1956. He is considering invitations from Singapore, Hong Kong, Formosa, the Philippines, Australia, New Zealand and South Africa. Under present plans he would conduct a week of meetings in each of the cities he would visit on his globe-circling tour.

Changes of Address

Niels Esbensen, from Fourth Street to 808 Prospect Ave., Hermosa Beach, Calif.

Licensed to the Ministry

Thomas Rotruck, in the Keyser church, W. Va.
Kenneth Fancher, in the Rocky Ford church, Colo.

Standing Committee Delegates

Middle Indiana: A. F. Morris, Howard H. Keim, Howard J. Kreider; alternates, Edward Lyons, Leonard Custer, H. F. Richards, John Mishler.
Washington: Joe Campbell.

Bible Readings for the Week

Dec. 19	1 Cor. 13
20	1 Cor. 15
21	Eph. 6
22	Phil. 4
23	Heb. 11
24	Rev. 21
25	Luke 2: 1-20

Elizabethtown College

J. W. Kettering was elected president of the board of trustees at the annual meeting of the board, Oct. 9. A partner in the Harrisburg accounting firm, Main and Company, Mr. Kettering is a past president of National Men's Work. He succeeds Rufus P. Bucher, who resigned because of poor health.

N. S. Sellers of Lineboro, Md., was re-elected vice president of the board of trustees and Cyrus Bucher of Biglerville was elected secretary. K. Ezra Bucher of Elizabethtown was re-elected treasurer.

Eastern Pennsylvania district meeting re-elected to the board of trustees: Rufus P. Bucher of Quarryville and Norman Musser of Columbia, nominated by the district; and elected John G. Hershey of Lititz, nominated by the district. Southern Pennsylvania district meeting re-elected Chester Royer of York, nominated by the district. Both districts elected Ethel M. B. Wenger of Harrisburg, nominated by the alumni, and re-elected

Samuel Wenger of Lancaster, nominated by the board. The new term begins Jan. 1, 1955. Miss Wenger becomes the first woman to serve on the board of trustees. All newly elected and re-elected members are alumni of the college.

A Japanese cherry tree, the gift of the International Christian University, was planted with appropriate ceremonies in the campus area southeast of the library on Oct. 29. The tree is an expression of appreciation for the $250 scholarship sent as part of the Campus Chest Fund for 1953-54. Participating in the program were: Jaywood Brubaker, president of the student association; Donald Fogelsanger, president of the Student Christian Association; Donald Witters, who sang Trees; and President A. C. Baugher, past Church of the Brethren representative on the University Board of Trustees.

The College chorus of 125 voices presented a sacred concert under the direction of Prof. Nevin W. Fisher in the Washington Street Church of the Brethren, Nov. 21.

J. W. Kettering, chairman of the board of trustees, recently announced a six-month capital funds campaign for $350,000. This is the first intensive fund-raising phase of the ten-year development program directed by K. Ezra Bucher. The capital funds will be applied to a new women's dormitory, an addition to the Gibble Science Building, a new health and physical education building, and to changing the present gymnasium into a chapel-auditorium. The campaign organization is as follows: Horace E. Raffensperger, national general chairman; Ethel M. B. Wenger, associate chairman; Dr. Galen B. Young and George R. Drabenstadt, honorary chairmen; and I. Wayne Keller, national special gifts chairman. Campaign organizations are being set up in Elizabethtown, Lancaster, Lebanon, Harrisburg, York and Philadelphia. Organization for the Elizabethtown area includes John H. Wenger, general chairman; Paul M. Grubb and Walter F. Dupes, special gifts. Clifford B. Huffman heads the Lancaster organization and Harold I. Ebersole is serving as special gifts chairman. For the Philadelphia area James Linton has been named general chairman. Dr. Jay Eshelman and John H. Speidel are co-chairmen for special gifts. Other areas are completing their organizations.

Juniata College

President Calvert N. Ellis of Juniata College was elected moderator of Middle Pennsylvania at the district conference held recently at the Everett church. Bro. Ellis succeeds Prof. T. F. Henry in the post. Prof. J. Clyde Stayer and Prof. Paul R. Yoder were elected to the posts of treasurer of the district and member of the Regional Council respectively. Prof. Henry will serve as delegate to the Standing Committee of Annual Conference this June.

Two Juniata College students from the Central Pennsylvania area carried the lead roles in the college production of Victor Herbert's Mademoiselle Modiste. The light opera, considered one of Herbert's best, was presented November 12 and 13 in Oller Hall. Jean Baker, a senior from Waterside, Pa., portrayed Fifi, a salesgirl in a French millinery shop. Gary Mowery, a freshman from Lewistown, was cast in the role of Captain Etienne.

Miss Esther M. Doyle, assistant professor of English and director of dramatics at Juniata College, visited the campus of the State College at Glenville, W. Va., Nov. 10 and 11, as a representative of the arts program of the Association of American Colleges. On Nov. 17, she appeared at the College of St. Rose at Albany, N. Y. During her visits to these colleges, Miss Doyle was scheduled to read and lecture before class groups and clubs. She also presented a special program of dramatic readings. Miss Doyle has made several previous personal appearance tours for the A.A.C. and last year she made a two-week tour to five Kansas colleges. President Calvert N. Ellis of Juniata is chairman of the arts committee of the association.

A number of guest speakers have been present at recent Juniata College chapel services. Among them were: H. Huntingdon Bliss, principal of the Damascus Preparatory School, Damascus, Syria, who addressed the student body on Oct. 27. J. Donald Adams, contributing editor to the New York Times, was guest speaker at a special chapel service on Nov. 5. Dr. S. E. Gerard Priestley spoke on America's Role in an Age of Crisis when he addressed Juniata students on Nov. 22. Kermit Eby, professor of social sciences at the University of Chicago, spoke on the topic Forgive Us Our Temptations at a special chapel service on Dec. 8.

The Church Calendar

December 19

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson: Glory to God in the Highest. Psa. 148; Matt. 1: 18-25; Luke 2: 1-20. Memory Selection:

O come, let us worship and bow down,
let us kneel before the Lord, our Maker!
Psa. 95: 6 (R.S.V.)

CBYF Topic: Teach Us to Pray

World-wide Mission Offering

Dec. 25 Christmas

Dec. 27-31 Regional recreation laboratory, Manchester College, Ind.

Dec. 27-31 Regional recreation and camping laboratory, La Verne College, Calif.

Dec. 27—Jan. 1 Regional recreational laboratory, Brethren Service Center, New Windsor, Md.

Jan. 2-8 Week of Prayer

Jan. 12 Convocation on Evangelism, Springfield, Ill.

Jan. 30 Christian Education—Bethany Offering

Jan. 30—Feb. 4 Youth Seminar, Washington, D. C., and New York City

Jan. 30—Feb. 6 Youth Week

Jan. 31—Feb. 2 Indiana State Pastors Conference, DePauw University

Gains for the Kingdom

Ten baptized, four received by letter and four received by former baptism in the Nokesville church, Va. **Four** baptized and two received by letter in the Grottoes church, Va. **Two** baptized in the Concord church, Va. **Five** baptized in the Glade Union church, Sandy Creek congregation, W. Va.

Twelve baptized in the Sipesville church, Pa. **Two** baptized and four received by letter in the Hatfield church, Pa.

Four baptized in the Dupont church, Ohio. **Three** baptized in the Pleasant Valley church, Ohio. **One** baptized and one received by letter in the Muskegon church, Mich. **Two** baptized and two received by letter in the Franklin Grove church, Ill. **Nine** baptized in the New Paris church, Ind. **Three** baptized in the Pleasant View church, Ind. **Fourteen** baptized and two received by letter in the Union Grove church, Ind. **Thirteen** baptized and three received by letter in the Pleasant View church, Ohio.

Five baptized in the Warrensburg church, Mo.

News and Comment From Around the World

Contributions to Church Groups Reach New High

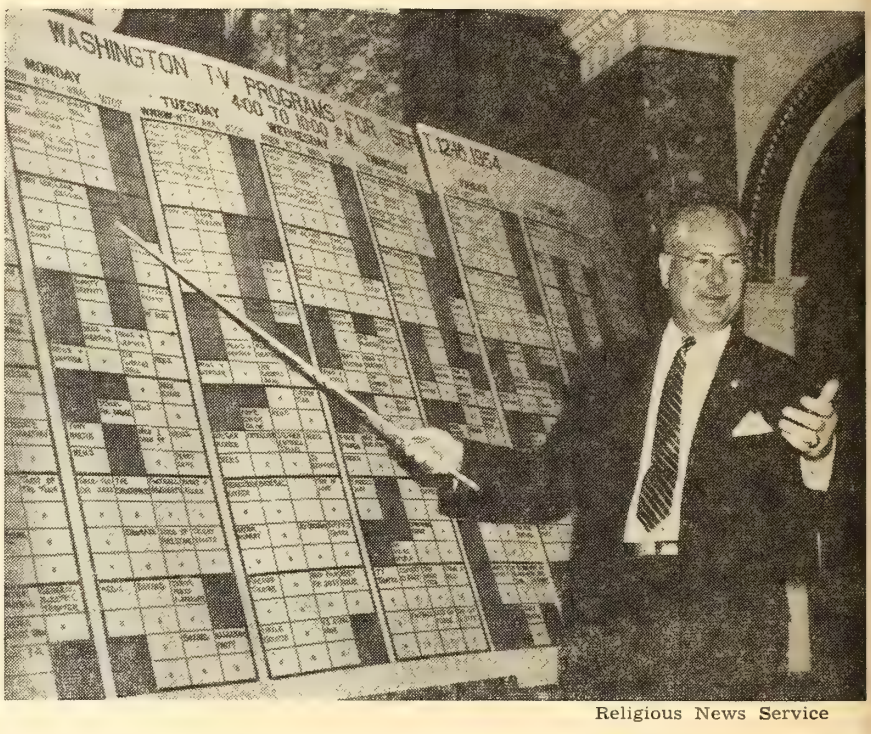
Contributions to 47 Protestant and Eastern Orthodox communions reached a record total of $1,537,132,-309 for all purposes in the past year. This was reported by Thomas K. Thompson, executive director of the Joint Department of Stewardship and Benevolence of the National Council of Churches. The figure represents a gain of $136,000,000 over the previous year. While church membership rolls registered an annual increase of roughly three per cent, total cash giving rose by 8.5 per cent.

Urges Fellowship Between Liberal and Fundamentalist Christians

Liberal and fundamentalist Christians need one another's fellowship and instruction now more than ever before, according to Dr. Harold DeWolf of the Boston University School of Theology. He told a meeting of Methodist student workers' that leaders of the fundamentalist movement now "show signs of increasing flexibility, a new awakening of interest in the social implications of Christian ethics, and a toning down of opposition to biological evolution." He pointed out the positive values that many fundamentalists have produced such as continual stress of Bible study, constant preaching of a personal God, cultivation of prayer, world-wide evangelism, sacrificial giving and service.

Proposes Secularist Principles Be Rooted Out of Schools

Dr. Eugene Carson Blake, stated clerk of the General Assembly of the Presbyterian Church in the U.S.A., recommended that all public school curricula be revised to root out "secularist and humanist" principles. He made the recommendation as part of a plan to reclaim religion in American education. Dr. Blake said if God were not reintroduced to the school curriculum, one of two catastrophes would befall public education. "Either a fascist religion of the American state will finally become the value-producing core of the public school curriculum or else communism . . . will subvert and confuse Americans by insinuating its values into the heart of public school teaching."



Religious News Service

The chart shows the emphasis placed on crime and horror on TV programs during early evening hours when youngsters make up a large share of the audience. The shaded areas indicate the time between 5:00 and 8:00 p.m. that shows featuring violent acts appeared on four major TV stations in Washington during one week in September. The chart was prepared for the special Senate subcommittee (Robert C. Hendrickson, chairman) investigating juvenile delinquency

To Ease Tensions in Desegregation

In order to prevent outbreaks of racial tension in the desegregation of the public schools, forty-four well-known social scientists have constituted a committee of consultants which has offered its services to the National Association for the Advancement of Colored People. The social scientists believe it is necessary to work with community procedures in developing ways of co-operation which will be widely applied. Members of the committee have already been in Milford, Del., and White Sulphur Springs, W. Va., where desegregation has resulted in local frictions.

Presbyterian-Reformed Hymnal to Be Published Next Year

The new joint Presbyterian-Reformed hymnal under preparation for the past three years will be published next fall by the Westminster Press. Co-operating in the project are the Presbyterian Church in the U.S.A., the Presbyterian Church in the U.S. (Southern), the United Presbyterian Church, the Associated Reformed Presbyterian Church and the Reformed Church in America.

119 Seminarians Studying on World Council Scholarships

One hundred nineteen theological students are now studying in countries other than their own under a scholarship program sponsored by the World Council of Churches. Recipients of the annual scholarships come from twenty-two denominations and twenty-seven countries. More than 1,200 theological students have participated in the Council's ecumenical education programs since their beginning in 1947.

Comic Book Industry Issues Code of Ethics

A Code of Ethics for the nation's comic book industry was announced recently by Charles F. Murphy, code administrator for the recently formed Comics Magazine Association of America. Twenty-four of the country's twenty-seven leading

comic book publishers have adopted the code, which bans all comics that are offensive to public taste. The editorial code prohibits anything which might be an incentive to crime or which exploits horror and terror. It regulates the dialogue of comic book characters and the costumes which they wear. A section on marriage and sex lays down rules for reverent treatment of these subjects. The code also povides that "ridicule or attack on any religious or racial group is never permissible." The code insists that crime should not be presented in such a way as to create sympathy for the criminal or pomote distrust of the forces of law and justice. The words *horror* and *terror* are banned from comic magazine titles. Scenes of horror, excessive bloodshed, gory or gruesome crimes, depravity, lust, sadism will not be permitted. Profanity, obscenity, smut, vulgarity or words or symbols which have acquired undesirable meanings are forbidden.

Churchmen Hear Refugee Problem Grows Worse

Elfan Rees, adviser on refugee affairs to the World Council of Churches, recently said the world's refugee situation was like "trying to empty a bathtub with a cup and being unable to turn off the taps." He told a meeting of church leaders in Chicago that the total of refugees is mounting at the rate of 18,000 a month. He was a main speaker at a day-long Church Refugee Resettlement Conference sponsored by Church World Service and the Church Federation of Greater Chicago.

EUB Bishop Hails Merger As Outstanding Success

After eight years of merger, officials of the Evangelical United Brethren Church, meeting in their quadrennial general conference, decided that the merger had been an outstanding success. Bishop J. S. Stamm said one reason the union had worked out so well was that many of the problems were solved during the negotiations that preceded the actual merger. Church leaders pointed out that the union had been completed without the loss of a single member or congregation, possibly a unique record in the history of church mergers. The merger joined one group of about 425,000 adherents (the United Brethren) and another of 280,000 (the Evangelical). Membership now has grown to about 800,000. The goal is a million by 1958.

The Board of Bishops of the Evangelical United Brethren church issued a statement denouncing communism and condemning the "materialistic philosophy upon which our modern world is built." The statement also called for Christian unity, lauding the work of the National and World Councils of Churches. The statement read, "Because of the lack of a vital, dynamic life-changing Christianity and the acceptance of a secular interpretation of life, we have witnessed the emergence of such ideologies as taught by Karl Marx, and the race and blood and soil theories conceived by Hitler which turned the continent of Europe into an inferno and caused the destruction of millions of men and billions of dollars worth of property."

Says Doctors Must Believe in God

According to Dr. Elmer Hess of Erie, Pa., president-elect of American Medical Association, any doctor who "lacks faith in the Supreme Being" has no right to practice. In his address to the forty-eighth annual meeting of the Southern Medical Association, Dr. Hess said, "A physician who walks into a sick room is not alone. He can only minister to the ailing person with the material tools of scientific medicine; his faith in a higher power does the rest."

Barber Believes in Active Church Work

A barber in Fort Worth, Texas, puts the first dollar he receives in his barber shop each day into a special compartment of his cash register to further the work of the Lord. The daily dollar is just the foundation for the regular tithing that he practices at his own church. He is convinced that giving a tenth of his income is not enough.

Pentacostals Win Recognition in Italy

The Council of State in Italy has finally given the Assemblies of God, a Pentacostal group, the same status accorded several other recognized Protestant groups in Italy. This includes exemption from taxation on its places of worship, permission for its pastors to conduct religious services open to the public and the right to collect money from its congregations for whatever lawful purpose it may desire. The Assemblies of God movement in Italy is affiliated with the American denomination of the same name which has its headquarters at Springfield, Mo. The movement recently claimed to have 150 churches with more than 100,000 members in Italy.

News Briefs

Leaders of the Disciples of Christ have laid the cornerstone for a structure to be built over an 18th century log meetinghouse at Cane Ridge, Ky. The meetinghouse is regarded as the birthplace of their church. The denomination now numbers more than 1,850,000.

The total membership of the Evangelical United Brethren Church is now 777,348, according to Dr. L. L. Baughman of Dayton, Ohio, executive secretary of the denomination. He also reported that per capita giving by E.U.B. members rose from $35 to $49 during the past four years.

Dr. Albert Schweitzer, noted medical missionary and winner of the 1952 Nobel Peace Prize, was given a goodwill offering of $40,000 by the people of Oslo to help him build a leprosarium in his jungle hospital in Africa.



Religious News Service

Forty-five members of the Des Moines Pharmacists Association have pledged to clear the racks of their drugstores of all objectionable comics of the "weird, horror and sex type." One of the druggists is shown eliminating horror comics from his store collection. Nonmember druggists have been asked to co-operate in the comic book cleanup campaign. Two magazine distributing agencies are co-operating

Brethren Youth Political Seminar

Lavonne Ikenberry
Bridgewater, Virginia

THE youth political seminar recently has become one of the most outstanding youth conferences sponsored by the Church of the Brethren. The young people who have attended one or more of the seminars in the past few years will all admit that their visit to Washington and New York was indeed a rich experience. What is the reason for the success and rapid growth of the youth political seminar? Why did I miss a week of college and attend the seminar this year? After the closing worship in New York I began thinking about these questions and recently came to these conclusions.

First of all, **Christian youth want to know.** We feel it is our responsibility to understand our American government and learn the Christian's responsibility in our present-day society. We want to have a thorough knowledge of the problems in our nation's capital presented to us by those who are connected directly with governmental work. We want to see for ourselves our government in action. Besides our own government we want to gain an understanding of the UN — the world's best hope for peace and security. We realize that we, as Christian youth, are facing a great challenge — a challenge to create a more Christian attitude in our country and the world. We want to be prepared for such a task.

Secondly, **Christian youth want to speak.** We did not go to Washington merely to get indoctrinated but to offer our own opinions as well. In group and individual interviews with our congressmen, in discussions in the different governmental departments and various other places, our Christian beliefs were heard. After learning comes action— and speaking for what we believe.

Christian youth want assistance in making decisions. We face problems every day — some vitally important to our future lives. We do not feel mature enough to make these decisions alone but seek the help of more experienced adults. Many of these questions were discussed at seminar, including problems of conscientious objectors, problems of personal and religious freedom, race relations, etc. The presence of outstanding leadership in these fields made possible individual counseling and perhaps, while at seminar, some young people found the answers they had been searching for, while others found assurance in their previously accepted decisions. Undoubtedly all of us were seeking for a faith equal to the tasks of Christian living in a time such as this.

Christian youth want a spiritual reawakening. We feel the necessity of frequently renewing our faith in God and reminding ourselves of the great tasks which confront us. As other Brethren youth conferences, the seminar adequately provided this spiritual uplift. After the closing worship in New York City, we enthusiastically departed with a determination to be better citizens for the Lord.

Christian youth want fellowship. We want to make new acquaintances and renew old ones. We want to share in a rich Christian experience with other youth who have the same purposes and ideas as our own.

Because it provides assistance in many vital areas with which we are concerned — faith, citizenship, witness, outreach and fellowship— the Brethren youth political seminar has proved a great success. Every young person should strive to share in a Christian experience such as this for the advantages are great. The seminar is indeed serving a great purpose in the youth program of our church.



Young people at the seminar talk to E. Raymond Wilson of the Friends Committee on National Legislation

* * * *

The 1955 Youth Seminar will be held in Washington, D. C., and New York from Jan. 31 to Feb. 4. For further information, or to register for this seminar write: General Brotherhood Board, Attention Youth Department, 22 S. State St., Elgin, Ill.

AT HOME AND ABROAD

AUSTRIA

A total of 326 food packages were packed last week and 273 were delivered on Friday to tubercular children in Upper Austria refugee camps. The remaining fifty-three packages will be given out in the near future. Each package contained flour, dried milk, cocoa, raisins, butter, cheese, beef.

BRETHREN VOLUNTEER SERVICE

Volunteers from the September unit decided they wanted to contribute to the surplus commodities food program. For every dollar given to the program the government will give $20 worth of food to people in devastated countries. When the $7.50 monthly allowances were handed out, each volunteer placed his contribution in a box marked "surplus food." A total of $45 was contributed by 40 volunteers — representing a sharing of 14% of their monthly allowance.

CASTANER, PUERTO RICO

The **hospital** set an all-time high in September with thirty babies being born. This record was broken again in October with thirty-two babies.

Betty Hartley arrived at the unit the first of November. Betty is a nurse and comes from Pennsylvania.

GERMANY

A German women's organization visited the Brethren House recently.



Rachel Garner and Herr Geissen examine bags of shoes. The Germans are great walkers and have strong, broad feet; the narrow shoes with high heels held by Rachel will not fit their feet

Refreshments were served, after which the program was explained to them in detail by volunteers and staff members and then they went on a tour of the entire building. Before they left, several of them expressed a desire to give Brethren Service something in return for its hospitality and spontaneously a small sum was raised among them and turned over to B.S.C. They also expressed a desire for volunteers to visit them in their homes.

For five days during October, five volunteers from Kassel (**Wanda Will, Marlin Shaffer, Doris Walbridge, Carl Bross,** and **Donna Snyder**) participated in a **work camp** held in the refugee camp at Giessen. The camp was organized by Ursula Kasten, a returned exchange student. Other participants besides our group included six exchange students and five German youth, plus the refugee camp director and two refugees. The work project was building a walkway from the camp kitchen and washroom to the homes.

Charles Nichols, at Sandbostel refugee camp for boys, writes that a recent shipment of material aid included 500 pounds of clothing, 200 pairs of shoes, 500 pounds dried milk, and 40 pounds cheese. The clothing and shoes fill an immediate urgent need for outfitting boys who come daily from the East Zone.

STUDENT EXCHANGE

The **French project,** which was a Carroll County, Md., project, has come to a completion; thirty-two French boys came to this country on July 24 and remained for five weeks with host families. After five weeks the group returned to New Windsor, where several field trips were planned for them. The program paid for itself financially. The boys had earned money in their own home communities to pay for their ocean transportation and some expenses in the U. S. Contributions from host families, civic clubs and interested friends paid for remaining expenses. This French project was a community project, but was administered by the Student Exchange Office, New Windsor, Md.

THE RISK

"How can we sponsor a refugee family when our church needs so many things?" a member of the committee asked. "When are we going to repair the organ?"

Everyone laughed at this mention of the organ that had been repaired so many times and now needed to be rebuilt.

The next objection was that a DP was a risk. Even with the family's dossier in hand, still there were bound to be risks. The pastor and one or two others felt that there were a good many risks in the adventure of being a Christian and urged that the church take the risk in order to bring one family out of their misery in a DP camp in Germany and give them an opportunity in America.

There were more meetings. Housing and a job in a tool factory were assured. At last by unanimous vote, the committee decided to sponsor the Estonian family.

Not long after the family arrived, the organ had one of its breakdowns. Two pipes continued to sound and nothing short of turning off the whole organ would stop them. The gentle Estonian mechanic modestly offered to do what he could. He not only repaired the two pipes but rebuilt the entire organ. He had been an organ builder in Estonia.

The 4,000 refugee dossiers which the immigration department of Church World Service has available for the denominations describe workers with all kinds of training and talent. Any church willing to help one individual or family to become a self-supporting unit in its community should write to the Resettlement Office, Brethren Service Center, New Windsor, Md.

The Local Church and the Family



Kenneth W. Hollinger
Thornville, Ohio

MANY of us have lost the significance of the relationship between the local church and the family. Some folks feel that if they are loyal to one or to the other, they are being good Christians. Personally, I believe that to be good Christians we must be loyal to both the local church and the family. Each has a responsibility to the other.

Several years ago divorce and broken homes were almost unheard of among the members of the Church of the Brethren. Our membership and the strength of our churches increased in proportion to the large families who were loyal to the church. About fifteen years ago in a church I was serving as pastor was a family who judged its family strength by telling how many of the children and grandchildren were members of the church. Today if I ask an older family about their children they immediately begin to tell me about one in Washington, another in Chicago, and another in San Francisco. They probably further state that all are doing well and have good jobs. Further investigation is likely to reveal that although they may have good jobs, none of them may be helping a church anywhere. Thus in the last twenty-five years the judging of our family's success has shifted in many homes from how many grown children are actively working in the church somewhere to what kind of jobs they hold. This is evidence of a change of values as held by our families.

During this same period we have seen an increasing number of divorces and broken homes among the Brethren. Automobiles, radios, electrical devices, television and a host of other things have changed our ways of living. These in turn have changed many of our attitudes and values. Along with these changes came the change in our churches from a free ministry to a pastoral system. During this period of change, many of our ministers and churches felt that families were sort of Topsies — they are ncessary and we have to have them, but it is not the church's business to help when such problems of adjustment came along. So when scientific machines of our age changed family living, religion did little to help the family become spiritually adjusted for such changes. As a result we have different loyalties and many broken homes.

There are still a few ministers and churches who believe that the church has no need or right to be interested in family life. If the church does not furnish help to families, we can expect soon to lose families from the church. In my limited experiences as a minister, I have found that most of those won permanently to Christ and the Church of the Brethren are won through families and not through evangelistic campaigns.

There are many things that we can do to help people and families be interested in Christian family living. We may need to go a little slow, but gradually adding bits of work will help. I would like to list some of the things that I have found helpful in churches that I have known.

The Pastor

The pastor is one of the key people in an active family program in the church. If he is honestly interested in family life, some of that enthusiasm will be caught by the congregation. Some of the things he might do include: (1) Incorporate family life in his preaching program. Touch on the sacredness of the home and the marriage vows. Teach a Christian approach to sex. (2) Build many worship programs for the family. Occasionally have a children's sermon — it would be interesting and helpful to the adults, too. (3) Occasionally talk with young people about Christian courtship. (4) Always have conferences with engaged couples before their marriage. (5) Every year or two have a locally planned Christian Home Week. The pastor and helpers whom he would call in to assist him would meet with families to discuss some of their problems. Also, he might stay at home that week for those who might want special appointments with him to talk over their own affairs in the privacy of the pastor's study. (6) Encourage families to work in and with the church.

The Church

The church itself can help on many things. (1) In some of the church work use families on com-

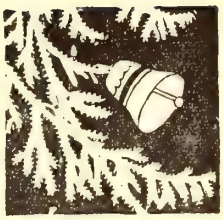
mittees instead of just individuals. (2) Encourage different groups to have family life programs. Examples might be a birthday banquet where all sit in groups according to their birth-months, a family night with supper and program, living picture program in which different families are asked to sit in a large picture frame while a reader reads about the various stages of family life and a soloist sings appropriate songs (include courting, wedding, first baby, off to school, home from college, grandparents, etc.), a wedding-bells worship service honoring certain phases of family life. (3) Make our today's church program a program for the family or one that ministers to the whole family. (4) Instead of always having a traditional evangelistic meeting, one year have a speaker to conduct a series of meetings on the family. (5) Conduct a family-life clinic in your local church or in the community or with some neighboring Church of the Brethren. Invite a good Christian probate judge to help you to understand the laws and problems regarding delinquency or the laws regarding wills and estates. (6) Have a church locating committee who can help families find places to rent or can help others to buy places and businesses within the church community. (7) Use one column in the church newsletter to tell of interesting things to families, such as births, engagements, weddings, anniversaries, vacations, etc.

The Family

The family itself must do something very definite for its religion and its church. Families who are active in the church will have less trouble with discipline, will more likely be honest and upright and will be power houses to win others to Christ and the church. Some things that families can do are: (1) Make their homes Christian by atmosphere, decorations, practices and the like. (2) Do different work and projects together, such as garden, clean-up or other work. (3) Each day find the way that can be most helpful for family devotions and spiritual guidance for all the family. (4) Have some definite project that you do as a family for the church. A God's Acre or a modified form of it can be found if we just try to do so. (5) Seek to maintain a hospitable home where children, friends and neighbors love to come.

By all working together we can strengthen our loyalties to the church and to the family.

THIS YEAR . . . . . *and always*
KEEP CHRIST IN CHRISTMAS



General Brotherhood Board
22 S. State St., Elgin, Ill.
Dear Brethren:
I (We) want to help lift up Christ before all men by giving $.....
as a World-wide Mission Offering.

Name .....

Street, R. F. D. .....

City .....

Church .....

District .....

State .....

Note: The World-wide Mission Offering sustains both foreign and home mission enterprises; provides retirement help to veteran missionaries and ministers, and assists Bethany Biblical Seminary in training future workers. The allocation of the offering is in direct proportion to the Brotherhood Fund budget provisions, unless contributions are designated otherwise.

A Candlelighting Consecration Service

NEARLY every church has some special occasion repeated year after year which becomes a "must" on the church calendar. For the Huntington church, Ind., it is the annual candlelighting service.

Early in September on a Sunday night, the candlelighting service becomes a time of renewal and consecration for the entire church. Each year the program is varied a little from previous occasions.

Several weeks prior to the date set for the service, a group from the deacon board divided the resident membership, active and inactive, into lists of about ten families each. Teams of two (two men, two women or husband and wife) were called together after a Sunday morning service; each team was given a list of families as their special responsibility for visits. Each team was given two things to present to each family called upon: a mimeographed sheet telling about the candlelighting service and urging their attendance, the other a card on which they were to write the names of the members of their family attending the service. This card was to be presented to the ushers upon entering the church. Along with giving out these materials in each home, the callers had a little visit with the family. Repeat calls were necessary when families were not at home on the first call.

On the night of the service, after handing in the cards, each person entering the sanctuary was presented a small, unlighted candle to be used later in the service. The church was lighted by candlelabra and indirect lights. After an organ prelude, the choir had a processional, carrying lighted candles and singing Onward, Christian Soldiers. A devotional service followed, including hymns, a litany of dedication, prayer and a hymn of consecration by the choir.

Bro. Samuel Harley, our district secretary, brought the message of the evening on the subject, Preaching by Shining. When he had finished, the elder of our congregation, Bro. Roy Gilmer, lighted a central candle on a table. One by one, he called the pastor and the chairmen of the boards and departments of the church to come up and light a candle. After lighting the candle, each gave a brief statement of declaration of purpose for the coming year for his or her responsibility.

Then, from this central flame, two intermediate girls took the light for their candlelighters and lighted the candles of those sitting next to the aisle. In turn, each person lighted another's candle till all were burning. Standing and reading a paragraph from a bulletin in their hands, the congregation also gave a declaration of purpose in reconsecration.—Mrs. E. R. Fisher.

The Church Abroad

Edited by J. Henry Long



Within the African compound walls live those in need not only of physical healing but also of spiritual help

Dr. Lloyd Studebaker

Violet Pfaltzgraff
Ventnor, New Jersey

God's Love Is All Around

WE WERE having a severe epidemic of cerebral spinal meningitis and had treated over two thousand patients that year with the disease. Since with only forty beds in our hospital it was impossible to treat them on the wards, a camp was made near the river where most of the patients were treated. However, the more severe cases we kept on the hospital compound, for we wanted to watch them continually and, if possible, help them over the crisis with whatever drugs we had available.

The night attendant and I were making our early morning rounds when we were called to the hospital entrance to see a new patient. At the gate was a woman with two sick little girls. The younger one was in the goat skin on her mother's back and the older one was held in her grandmother's arms.

"My girls became ill last night," Wafudu, a woman of Musa, told me. "Every year for four years I have buried a child. Every year. Every year."

Both girls were too ill to be sent to the meningitis camp; so we admitted them both to the hospital compound.

Penicillin and sulfathiazole were begun on both of the children. In spite of all that we could do, the older girl died within an hour.

When the mother left us to bury her older girl we pleaded with her to leave her little one with us. In that way we could continue the medications the child badly needed. But the mother insisted on taking the small one with her. We have learned long ago that we must give in to native customs. And perhaps too, this mother did not care to leave her only remaining child in the hands of foreigners. So we let the mother take little Mairama with her, asking her to be sure to return by noon when the next dose of medicine was due.

Noon came and went. The afternoon went by and still the sick baby did not return. We had given up hope of ever seeing the child again. Then as I was leaving the hospital compound in the evening, I met Wafudu again with little Mairama on her back.

"We were looking for you," I said. "You did not bring little Mairama for her medicine."

"No," Wafudu replied, "it would be for nothing, for the child is going to die."

"Perhaps if she were to get medicine, she would recover," I replied.

"But I drank all the water that I could and I could not drink it all," Wafudu informed me. And then she cried as if the child were already dead. But I could not understand what Wafudu meant by trying to drink all the water in the waterpot, for many waterpots were quite large — many times the capacity of one person. As I led her across the hospital compound I asked her what her drinking water

had to do with little Mairama's life.

Then she told me that after they had buried the older child, she went to a witch doctor to see if there was not some way by which she could appease the spirits so that they would allow her to keep her only remaining child.

The witch doctor in some ceremony filled a large waterpot with water and then told her to drink it all. The poor woman drank and drank of the water but she could not drink it all. So the witch doctor told her that her child would die. The despairing woman was told that the child that died that morning would return to reclaim her sister.

"The child will die. The child will die," Wafudu kept repeating. And indeed the child did look more dead than alive. However, I felt that the woman must have had some faint ray of hope that we might be able to help her. If not, why did she come to us so late in the evening? She could have gone straight to her village from the burial ground. I felt that she hoped that we would care enough to persuade her to stay.

It was dark now, for the sun disappears suddenly in Nigeria. The kerosene lantern seemed reluctant to light the ward as we again began treatment on Mairama. The child was by this time in a semicoma and all the medications had to be given by injection.

At last I was ready to go home to a late supper. As I went out of the ward Wafudu caught my hand and said, "I'm afraid."

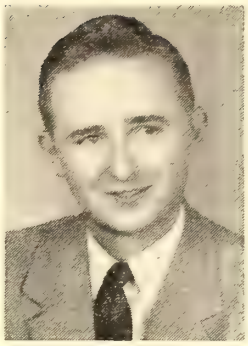
I called Shetima, the night attendant, so that we could speak to Wafudu together. After much talking we got the mother calm again. We reminded her that God was love. We told her that as the hospital wall and roof encircled her, keeping the night's coldness out, so God's love was all about her, protecting her and her little one. We had prayer before we left.

After many days little Mairama became well again and her mother made plans to return to their home village. The day Wafudu left the hospital, I was sitting at the nurses' desk checking doctor's orders. I saw Wafudu going from patient to patient bidding them good-by. As she came to the nurses' desk, I stood to greet her. Her happiness shone on her face as she came to bid me good-by.

"God won, didn't he?" I asked her in parting.

"Yes; thank you, thank you," was all Wafudu could reply.

Meet Your Missionary



Joseph J. Schechter, M.D.

Edgar C. Butterbaugh
Oak Park, Illinois

WE HAVE only to look at Joe's life to be keenly aware that it is not an accident that Joseph J. Schechter is on his way to India as a medical missionary. Joe learned and practiced Christian service in his home, church, school and everyday life.

Joe was born in Battle Creek, Mich., on Aug. 7, 1926, to David P. and Olive M. Schechter. Joe was the second of two boys: his older brother, David O. Schechter, is now serving as pastor of the Trinity Church of the Brethren in Detroit, Mich. Mr. and Mrs. David P. Schechter were registered nurses and practiced this profession in Battle Creek until called to the rural ministry in the Crystal and Shepherd congregations, Mich. One of the great and outstanding ambitions of Joe's father was to be a medical missionary. This ambition of going to a field was unrealized, however, and in 1943 David and Olive Schechter were called to serve on the staff of Bethany Hospital in Chicago, where they served until his father passed away and where his mother faithfully and tirelessly serves today. Joe states that the sacrificing nature of the service his parents gave to the church and their home was the most important influence of his life.

Joe began working for the church at the early age of seven years, when he joined the Church of the Brethren in Battle Creek. During his youth in Michigan and Illinois he took a very active part in the young people's program of the church. He worked with the young people in Chicago under the leadership of Jesse Ziegler, who counseled Joe in using his talents for the work of foreign missions. In 1944 he was called and licensed to the ministry at the First Church in Chicago. It was at Annual Conference in San Jose, Calif., that Joe was consecrated as a medical Missionary to India.

After attending high school at Crystal, Mich., and graduating from Marshall High School in Chicago, Joe entered Manchester College in the summer of 1944. It did not take his fellow students long to discover Joe's leadership abilities as they elected him to the freshman class presidency in the fall of 1944. Joe's premedical course at Manchester was supplemented by having an assistantship in the chemistry department and being active in the Student Christian Union. His activities in the Student Christian Union were concentrated in the study of foreign missions and how we as Christians might serve those across the seas. His studies at Manchester were climaxed by graduating with an A.B. degree in 1947.

Between school years Joe entered into projects sponsored by the Brethren Service Commission. During the summer of 1945 for three months he helped in a Mexican work camp in recreation and in first aid. The summer of 1946 found him tending horses on a "cattle boat" crossing the Atlantic to Poland. These were Joe's first real contacts with people who are reached through a mission program. In each project he was able to view the plight of the underprivileged and he saw the need for Christian service in other countries. Participation in these projects strengthened Joe's belief that he should share his life and knowledge with the people of other lands.

Perhaps the most significant summer in Joe's life was that of 1944 at Manchester College. It was during this session that he met Virginia Bollinger, his future wife. Their similar interests in Christian service and foreign missions were a foundation for the planning of their home and vocation. Joe and Ginny were married on June 12, 1948.

Intensified medical study began for Joe in the fall of 1947 at Northwestern University Medical School in Chicago. While attending medical school he gained valuable medical experience by working at Bethany Hospital as an extern. After graduation from medical

school in 1951, he served an internship at Wesley Memorial hospital in Chicago. Joe and his family then moved to Milwaukee, where he did residency work in surgery at the Milwaukee county hospital for two years. The hardships of medical school and subsequent study were often eased through the companionship and sacrifice of Ginny on behalf of Joe.

Sailing on Sept. 16, 1954, Joe and Ginny are now on their way to India, where they will climax and share an enriched Christian life with the people of that country. Those of us who know them are aware of the fine Christian heritage that they possess and are sure that with God's direction they will carry the Christian word to our brethren in India. With them we send our blessings and prayers for the work which awaits them.

The Church at Home

Edited by Alberta Yoder

Iowa, Minnesota, South Dakota Field Report

Ray E. Zook

FIVE years ago I began my service as fieldman for the districts of Northern and Middle Iowa. The district of Southern Iowa came into the program one year later. I have thus completed five years of service and this is my fifth annual report.

The year has been a very busy one. With one exception, when roads were impassable, every appointment has been filled. There has not been time and strength to respond to every call for service. The nature of the work has continued in the direction I have already indicated in my annual reports of 1952 and 1953. The tri-district boards have all been helpful in enabling the work to proceed along these lines.

During the past eight months there has been more than the usual number of pastoral changes, all of which will be noted in other reports. One of the tasks of your fieldman has been to assume a considerable share of the necessary counseling and contacts which are inevitably involved in these situations. Pastoral changes are major operations in the lives of both ministers and congregations. They are always expensive and frequently disruptive of kingdom work. I would urge both ministers and churches to think in terms of longer pastoral tenure and strive by every means to achieve it.

While it is hard to report a large share of the work done in the field, the following is a brief and partial summary of activities that can be reported: 25,000 miles of travel by car and train; 133 visits in churches and in church communities; 2 one-week meetings, Franklin and Kingsley; 1 National Christian Teaching Mission — guest leader at Libertyville; 63 sermons; 39 committee conferences; 6 district board meetings; 9 council meetings; 2 love feasts (officiating); licensed one minister, Stanley Barkdoll; ordained one minister, Cletus Cary; ordained to the eldership, Warren Hoover; installed 2 deacons (Carrol Coons, Fay Peters); served as tri-district representative to Iowa Council of Churches; attended 3 district meetings, regional conference, Annual Conference, state CBYF conference, state Rural Pastor's Conference, tri-district men's meeting at Iowa River; two sectional men's meetings, National Convocation on Town and Country Churches, visited 3 camps at Pine Lake; helped at adult camp; preached at church service at State Fair on invitation of Iowa State Council of Churches.

Some Tri-District High-Lights

1. The tri-district boards of administration met in Des Moines, Nov. 30, to give attention to the areas in which the districts co-operate: field work, camp program, Old Folks' Home. It was a day of fruitful fellowship. Another such day is planned for the coming year.

2. Tri-district ministerial retreat, last January. Brother and Sister Charles E. Zunkel were the principal leaders. Twenty-five ministers and 20 minister's wives were in attendance. Next Jan. 18 and 19, Brother and Sister Edward K. Ziegler will be present in a similar meeting.

3. Tri-district men's meeting at Iowa River, Feb. 23. This was a well-planned workshop for local placement committees led by the placement committee of the Middle District.

In a final word I would like to express my deep and sincere appreciation to those who have been ever near to hold up my hands and to strengthen my heart throughout the year: board members, pastors, congregational committees and thoughtful persons across the states of our area. I am especially appreciative of the cordial welcome accorded me in every congregation into which this ministry has taken me. Will you continue to pray for the work, and for your servant? Looking ahead, I find a benediction for my life and ministry in Lev. 25: 21, which reads, "I will command my blessing upon you in the sixth year."

The foregoing report is indicative of the splendid work being done by other district fieldmen across the Brotherhood.

DISTRICT FIELDMEN

Colorado — H. M. Coppock, Box 425, Springer, N. Mex.
Florida — C. E. Bower, 1568 Indiana Ave., Winter Park
N. and S. Ill. — (vacant)
Indiana, Middle — Samuel A. Harley, 602 Walnut St., North Manchester
Indiana, Northern — Mark Schrock, Box 62, Middlebury
Indiana, Southern — J. Calvin Bright, 217 N.W. Fourth St., Richmond
Iowa (three districts) — Ray E. Zook, Garrison, Iowa
Kansas (four districts) — G. A. Zook, 117 N. Olivette St., McPherson
Mardela & E. Maryland — David K. Hanawalt, Brethren Service Center, New Windsor, Md.
W. Maryland, 1st and 2nd West Virginia — Norman L. Harsh, Eglon, W. Va.
Michigan — Ernest R. Jehnsen, R. 2, Beaverton
Missouri (three districts) — Ralph Skaggs, 207 Ming St., Warrensburg
N. & S. Carolina — Bert G. Richardson, Glade Valley, N. C.
Andrew L. Yelton, 325 Big Spring Ave., Forest City, N. C.
Holt E. Griffith, Relief, N. C.
N. Dakota & E. Montana — Mark Emswiler, Froid, Mont.
Ohio, Northwestern — Walter J. Heisey, 441 N. Sandusky St., Tiffin

Ohio, Southern — Moyne Landis, West Milton
Oklahoma — Alvin C. Klotz, Waka, Texas.
Tennessee — Rhett R. Petcher, Fruitdale, Ala.
Virginia, First — Henry C. Eller, R. 2, Salem
Virginia, Northern — I. C. Senger, R. 2, Linville
Virginia, Second — Ernest M. Wampler, Bridgewater
Virginia, Southern — Guy E. Wampler, Bassett
West Virginia, 1st and 2nd — See W. Maryland

Readers Write

Continued from page 2

tell me I do not know we have more goods and services with less work! Or that it takes $12,500 in capital investment to produce one job. Sure, I know this. But this doesn't prevent me asking, "What price gadgets?" Or what happens to a man when a "stop-watch" determines his life? It is my belief that man, created in God's image, shares his Creator's divinity in creativity. What *is* the story of creation if not a picture of the Creator at work? And do you recall the wisdom of Sirach, who wrote describing the craftsman, "All these rely on their hands; and each is skillful in his own work; without them, no city can be inhabited, and men will not live in one or go about in it"?

Certainly, the thirty-hour week is around the corner! But that is not the answer to automation and its effect on man, unless we accept the idea that the price we pay for our workers is to make a machine of man. If so, let's say that our creativity must be avocational not vocational and go to work producing something better than the corner bar and escapist movies. So that there is no misunderstanding, the writer contended, and contends, that an economy which deprives man of (1) ownership, (2) creativity, (3) direct benefits from the fruits of his labor creates an industrial proletariat, which in turn creates what every social historian knows, a seed-bed of revolution.

So I would preserve capitalism by making more men, not fewer capitalists. For example, the present merger madness, the concomitant failures of small businessmen do more hurt to "free enterprise" than all the Communists in America, real or imagined.

If it makes it easier, I would espouse some form of Christian socialism, beginning, say, with church properties.

Kermit Eby, Chicago, Ill.

Weddings

Becker-Esworthy—Raymond C. Becker and Eileen L. Esworthy, both of Westminster, Md., at the home of the bride's parents, by the undersigned, Nov. 5, 1954. —Harold Z. Bomberger, Westminster, Md.

Dunno-Steingass—John William Dunno and Ivaloo Steingass, both of Defiance, Ohio, Sept. 2, 1954, in the Poplar Ridge church, Ohio, by the undersigned.—Cletus S. Myers, Defiance, Ohio.

Fazenbaker-Bittinger—James Louis Fazenbaker and Anna Catherine Bittinger, both of Accident, Md., July 25, 1954, by the undersigned, in his home.—J. C. Beahm, Grantsville, Md.

Guy-Prentice—Keith B. Guy of Vermontville, Mich., and Bertha H. Prentice of Portland, Mich., in the Woodland church, Mich., Nov. 6, 1954, by the undersigned.—Glenn J. Fruth, Woodland, Mich.

Hanlin-Bittinger—Obed Wallace Hanlin and Frances Evelyn Bittinger, both of Gormania, W. Va., in the home of the bride's parents, Nov. 5, 1954, by the undersigned.—Ross Speicher, Accident, Md.

Kipp-McInnis—Philo John Kipp of Sparta, Wis., and Shirley Rae McInnis of Rice Lake, Wis., in the Rice Lake church, Nov. 6, 1954, by the undersigned.—Thomas E. Shoemaker, Rice Lake, Wis.

Kirkdorffer-Beehler — Phil Kirkdorffer of New Paris, Ind., and Shirley Jean Beehler of Wakarusa, Ind., at the home of the groom, Sept. 15, 1954, by Herbert Fisher.—Mrs. Dorothy Stuckman, Nappanee, Ind.

Johnston-Wade—Howard Johnston and Joan Wade, both of Royersford, Pa., in the Royersford church, Oct. 30, 1954, by Wilbur Martin.—Miss Ollive P. Flemings, Royersford, Pa.

Murphy-Sage — Richard Murphy and Norma Sage, both of Seymour, Ind., in the New Hope parsonage, Ind., Oct. 30, 1954, by the undersigned.—Durward Hays, Seymour, Ind.

Phillips-Foley—Bobby Leonard Phillips of Leaksville, N. C., and Thelma Edna Foley of Bassett, Va., Sept. 18, 1954, in the Bassett church, by the undersigned.—Wilmer Q. Crummett, Bassett, Va.

Ruffer-Steingass—Jack M. Ruffer of Stryker, Ohio, and Velma Jo Steingass of Defiance, Ohio, April 4, 1954, in the Poplar Ridge church, Ohio, by the undersigned.—Cletus S. Myers, Defiance, Ohio.

Shearer-Loe—Richard Aaron Shearer of Dayton, Ohio, and Donna Louise Loe of Springfield, Ohio, in the Springfield church, Aug. 21, 1954, by Bro. Otis Landis. —Mrs. Kenneth E. Barnhart, Springfield, Ohio.

Stottlemyer-Vuker—Leroy Stottlemyer and Judy Vuker, both of Springfield, Ohio, in the Springfield church, July 4, 1954, by the undersigned.—Mrs. Kenneth E. Barnhart, Springfield, Ohio.

Obituaries

Baugher, Edward E., son of Aaron F. and Lydia Buser Baugher, died in Hanover, Pa., at the age of sixty-four years. Elected minister at the Black Rock church on Dec. 14, 1932, he served there until he became minister of the Hanover church, retiring about a year ago. He was vice-president of the board of directors of the Brethren Home, Cross Keys, Pa. After retiring from the active ministry, he served as presiding elder and was a teacher and superintendent of the Sunday school. Surviving are his wife, Mrs. Annie R. Geiman Baugher, five children, fourteen grandchildren, three brothers and six sisters. Funeral services were held at the Black Rock church by Glen E. Norris, pastor of the Hanover church, Noah Sellers and Jacob Stauffer. Interment was in the church cemetery.—Mrs. E. E. Baugher, Hanover, Pa.

Blickenstaff, Andrew, pioneer churchman of the McFarland church, Calif., died Nov. 6, 1954, at his home at the age of seventy-eight years. He was a charter member of the McFarland church and served as a free minister for many years and as presiding elder for more than twenty-five years. For thirteen years he was a member of the board of trustees for La Verne College and served five times as moderator of district conference. He also represented the district on Standing Committee of six Annual Conferences. Funeral services were conducted in the McFarland church.—J. R. Jennings, McFarland, Calif.

Blickenstaff, Jesse L., son of Joseph and Catherine Blickenstaff, was born Feb. 11, 1870, at Pyrmont, Ind., and died July 28, 1954. He was married to Rosa Metzger on June 25, 1902. He was a faithful member of the Manchester church. Surviving are his wife, one son, three half brothers and one half sister. Funeral services were conducted by the undersigned and Bro. Edward Kintner. Burial was in the Pleasant Hill cemetery.—H. F. Richards, North Manchester, Ind.

Blough, Fannie, daughter of Jacob and Anna Harshman Eshelman, was born May 8, 1859, near Apple Creek, Ohio, and died Oct. 16, 1954, at the home of her daughter in Orrville, Ohio. On Feb. 10, 1884, she was married to Aaron Blough, who preceded her in death in 1932. She was a member of the East Chippewa church for seventy-two years and an active member of the ladies' aid society. Surviving are five children, thirty-one grandchildren and sixty-one great-grandchildren.—Miss Sarah Blough, Orrville, Ohio.

Bowser, Pearl, daughter of Simon and Mary Benton Sell, was born at Leamersville, Pa., June 30, 1891, and died in Altoona, Pa., Nov. 8, 1954. She was married to D. Luke Bowser, Dec. 28, 1913. As a member of the New Enterprise church, she served with her husband in the office of deacon for a number of years. Surviving are her husband, four sons, four daughters, eight grandchildren, two brothers and four sisters. Funeral services were held in the New Enterprise church by her pastor, Wayne H. Dick. Interment was in the cemetery at Leamersville.—Sara G. Replogle, New Enterprise, Pa.

Dulabaum, Lamar H., of Uniontown, Ohio, died in Canton, Ohio, Oct. 31, 1954, at the age of sixty-four years. He was a member of the East Nimishillen church. Surviving are his wife, three daughters, two sons, eight grandchildren and three sisters. Funeral services were conducted in the East Nimishillen church by the undersigned. Burial was in the church cemetery.—Arthur H. Hess, North Canton, Ohio.

Early, Nancy Elizabeth Wenger, was born Aug. 3, 1866, near Staunton, Va., and died Aug. 13, 1954. On Nov. 23, 1899, she was united in marriage to Samuel B. Early, who preceded her in death in 1926. She was an active member of the church and Sunday school. Surviving are two daughters, three grandchildren and nine stepchildren. Funeral services were conducted at the Sugar Creek church by the undersigned and Bro. A. G. Freed.—Walter D. Landes, Lima, Ohio.

Flora, David H., son of Jacob and Lydia Neff Flora, was born Oct. 31, 1880, in Roanoke, Va., and died June 22, 1954, at his home. He was a member of and a deacon in the Springfield church, Ohio. Surviving are his wife, Anna, two daughters, four sons, twenty grandchildren and six great-grandchildren. Funeral services were held in the Littleton funeral home by Bro. J. H. Good.—Mrs. Kenneth E. Barnhart, Springfield, Ohio.

Fretz, Joseph H., was born Oct. 2, 1874, and died Oct. 21, 1954. He resided in Hatfield Township his entire life and was a member of the Hatfield congregation. He served the church as sexton for thirty-seven years. Surviving are his wife, two sons, seven daughters, thirteen grandchildren, one brother and five sisters. Funeral services were conducted in the Hatfield church by his pastor, Ralph H. Jones,

assisted by Norman S. Frederick and William P. Nyce. Interment was in the adjoining cemetery.—Mrs. William G. Nyce, Lansdale, Pa.

Grossnickle, Mrs. Lena, daughter of William H. and Alice Rice Loop, was born Jan. 5, 1887, at Deer Creek, Ind., and died Oct. 30, 1954. On Oct. 12, 1905, she was married to Gorman B. Grossnickle. She was a life-long resident of North Manchester and a member of the Manchester church. Besides her husband, she is survived by one daughter, and six sons. Funeral services were conducted by the undersigned. Burial was in the Oaklawn cemetery.—H. F. Richards, North Manchester, Ind.

Church News

Northern California

McFarland—Our vacation Bible school was conducted with Mrs. Ira Taylor as superintendent. Guest speakers during the past months were C. H. Yoder, Glen McCune, Ralph Turnidge, Tom Davis and a representative from the Gideon Bible Society. Tom Davis, one of our local ministers, has begun studies at Bethany Seminary. A farewell social and program was held for our pastor, Bro. Russell Burriss, and his family. The Burrisses have been succeeded by J. R. Jennings and family. Installation services were conducted on Sept. 5 for the Jennings by Brethren I. V. Funderburgh and Floyd Yearout. Four of our young people and their counselor gave a report on the Anderson Youth Conference. On the evening of Sept. 30 Brother and Sister L. S. Shively talked on Christian education and showed slides of our mission work in Puerto Rico. Recently the men's brotherhood contributed six heifers to relief. Our pastor conducted a dedication service for the heifers. Emerson Root and Roy Taylor were elected delegates to district conference which was held in our church.—Mrs. A. R. Grober, McFarland, Calif.

Southern California and Arizona

Covina—At a morning worship a dedication service was held for seven children. At the regular quarterly business meeting, officers were elected for the coming year. The trustees are planning some extensive improvements. The men of the church sponsored a dinner to help raise funds for this project. Our pastor, Bro. Stanley Keller, and his family attended Annual Conference. In the absence of our pastor, our pulpit guests were former pastors, G. O. Stutsman and Paul Hersch. Some of our folks attended the summer camp sessions at Camp La Verne. Our former pastor and his wife, Leland and Marie Brubaker, and James Renz, national temperance director, visited in our church. Vacation Bible school was conducted by our pastor and his wife. Their mission project was chicks for Korea. Delegates to district meeting were Martha Hepner, Dorothy Kennedy and Ida Fesler. Our pastor was one of the several ministers of the district who welcomed the pastor to the new mission at Lynnhaven, Ariz. We observed World Communion Sunday. A number of our folks attended the district conference.—Tempie S. Funk, Covina, Calif.

Idaho and Western Montana

Fruitland—Our fall communion was held Oct. 3. The men's work entertained the Boise Valley church group to an oyster supper on Oct. 18. The father and son banquet was held Nov. 17. The young people who attended the National Youth Conference at Anderson, Ind., gave reports of their experience through talks and pictures. Our harvest meeting and silent commitment Sunday was observed Oct. 24. Our church was selected as the Rural Church of the Year and the pastor, Bro. A. M. Baldwin, as the pastor of the year. The citation was formally conferred by Bruce Tharrington, director of ministry and missions for the district. The young people had a summer supper and car-washing day. They also had a hilltop retreat at Camp Stover.—Reina Downing, Fruitland, Idaho.

Washington

Covington—Twenty new members have been received by baptism, eight by letter and two by former baptism. Dedication services have been conducted for several children. Bro. Charles Zunkel gave the address at the dedication service of the church building. Bro. Bernard H. Suttle continues to serve as moderator and music director and Clement Bontrager as pastor. Mrs. Bontrager was delegate to district meeting. During the absence of Brother and Sister Bontrager, home talent and visiting ministers were in charge of our services. Brother and Sister Perry Bovee direct the work with the children. This group has organized a junior church. The old church building burned to the ground shortly before Easter. We now have a board of deacons made up of six couples of young people.—Mrs. Dave Brown, Kent, Wash.

Colorado

Colorado Springs—Love feast was observed on Oct. 3 with our pastor, Bro. Van B. Wright, officiating. Our women's work group has been organized. A successful daily vacation Bible school was directed by Mrs. Van B. Wright. From time to time recreational outings are planned for the young people. The primary department of the Sunday school purchased a goat for Korea. A district elders' meeting was held in our church. The net gain in our membership during the past year is eighteen. Our offering for the third Sunday of each month is called "debt reducer" and is used for that purpose. A number of young men stationed at Fort Carson have been active in the church work since we have the new church building and a full-time pastor.—Mrs. Carl J. Reed, Manitou Springs, Colo.

Southwestern Kansas

Newton—At our fall council meeting church and church school officers were elected for the coming year. Bro. Blair Helman of Wichita was elected elder. Bro. George Harvey of Carthage, Mo., was called as our resident pastor. The Harveys were officially installed by Bro. Earl Frantz of McPherson. The pastor and Bro. Roy Miller were delegates to district meeting in Garden City. Rev. Erwin Goering of the Mennonite church was with us in the absence of our pastor. We held our love feast and communion on World Communion Sunday. An organ has been installed in our sanctuary. Our juniors attended summer camp at Pratt, Kansas. Our church has adopted the pension plan. Four of our young people attended the National Youth Conference. They gave reports and showed slides concerning the conference and their trip to the conference. The women's group is cooperating with the district project in financing the Puerto Rican student at McPherson College; purchasing yarn for elderly women in Germany and preparing new and used clothing for relief. Harvest meeting was held Nov. 7 with Bro. Raymond Flory of McPherson and a former pastor in our church, as guest speaker. Our pastor presented colored slides of his work with Brethren Service in Africa.—Mrs. Joe Will, Walton, Kansas.

North Dakota and Eastern Montana

Pleasant Valley—On Sept. 3 a farewell party was held for Mr. and Mrs. Albert Loken. On Sept. 20 we held our election of officers and a discussion on the envelop plan for church giving. Oct. 3 was our harvest love feast. We conducted a series of revival meetings Oct. 4-8, with Bro. Mark Emswiler of Froid, Mont., and Bro. Edward Duncan and Royer Meyers of Cando as speakers. On harvest Sunday, Oct. 10, Bro. Walker of Carrington was guest speaker. The McPherson women's quartet sang at our church on Oct. 28. The men's work has completed the painting of the church.—Mrs. Raymond Burns, Leeds, N. Dak.

CAP GOODS

We furnish highest quality nylon and silk nets, nylon and ninon chiffons and organdy. All stiff finish. Reduced prices on nylon. Samples free.

R. E. Arnold, Elgin, Illinois

Northern Indiana

North Liberty—Bro. Ralph Petry of the Rock Run church, Ind., held our revival meeting with communion service on Oct. 16. We have sent two truckloads of material aids to the Flat Creek Mission in Kentucky. The ladies' aid sent clothing to an Austrian family.—Mrs. Agnes Gorby, North Liberty, Ind.

Southern Indiana

Nettle Creek, Brick—Since our last report one has been baptized and one received by letter into our church fellowship. Sister Minnie Bright brought a missionary address. One Sunday Bro. Moyne Landis was guest speaker for our morning and evening services. Bro. R. W. Schlosser was with us for a series of five services. At another time Bro. L. W. Shultz delivered our morning and evening messages. Our new parsonage has been started. Brother and Sister Lester Fike began their pastoral duties in our congregation the first of September. On the evening of Sept. 5, installation services were conduced for the Fikes by Bro. Elden Petry. On promotion day, Sept. 26, installation services were conducted for the church and Sunday-school officers and teachers by our pastor. During the past two years our attendance and interest have increased. At a special council the following were called to serve as deacons: Clarence Stout and Forrest Hoover of the Brick church, Willard Herr of Locust Grove and Woodrow Bowman of the White Branch church.—Mrs. O. D. Werking, Hagerstown, Ind.

Northwestern Ohio

Marion—Our new pastor, Bro. Ralph Wiley, and his family from Minneapolis, Minn., arrived Sept. 3 and was installed on Sept. 12 by Bro. Orville Noffsinger of Defiance, Ohio. Sept. 26 was the unveiling service of the plans of a $20,000 remodeling project. On Oct. 3 we held installation of officers and promotion services. World Day of Communion was observed in the evening. The young people reorganized under the new Youth Action Plan with David Borland as president. The district cabinet was entertained by our young people in September. Ten of our young people attended the district educational training rally. The women's work group held its annual election and installation of officers on Sept. 30. Revival meetings were held Oct. 10-17, with Bro. Leonard Carlisle, pastor of the Black Swamp church, as the evangelist. As a result of these meetings, four boys are awaiting baptism.—Mrs. Grace Holler, Marion, Ohio.

Southern Ohio

West Alexandria—At our September business meeting, the church authorized five special classes which will meet on consecutive Sundays during the Sunday-school hour. These classes are supervised by the Sunday-school board and are under the direction of our pastor. The classes include Christian stewardship, Christian education, spiritual life, fellowship cultivation and church program. We also have retained our elder, Jonas Groff, and our pastor, Bro. John Good. Rally

Day and a promotion program was held Oct. 3. In the evening of the same day, our communion service was observed. The proceeds from our old-fashioned fall festival will go on our basement improvement project. A harvest meeting was held Oct. 10. During the past year twenty new members have been baptized and six received by letter into our fellowship. Bro. Ellis Guthrie, pastor of the Eaton church, conducted a series of revival meetings during the month of November. Our young people are sponsoring a Christmas program on Sunday evening, Dec. 19.—Mrs. Arthur Henry, West Alexandria, Ohio.

North Atlantic
(S.E. Pennsylvania)

Philadelphia, First—While our pastor, Bro. Replogle, was on vacation, our pulpit was filled by our elder, Bro. W. I. Book; Bro. Jesse Hoffman and Bro. Jesse Stayer, both from the Mingo church; and Bro. Henry Eckenrode, who has been relicensed to the ministry for another year. Bro. Ferd McGrath was licensed to the ministry with Bro. W. I. Book and Bro. John Landis officiating. Bro. McGrath is now attending Bethany Biblical Seminary in Chicago. Six of our juniors attended Camp Swatara during the past summer. The intermediates and juniors have made a contribution of ten dollars to a group of migrants in Florida and ten dollars for the work of the church among the American Indians in Arizona. Our church gave a contribution to the Pennsylvania Temperance League, a member of which conducted a Sunday morning church service for us. Our communion and love feast was observed on the day of world communion. On Oct. 10 Brother and Sister Charles Bieber, missionaries on furlough from Africa, were our guest speakers. Bro. Bieber spoke in the morning and, after a box luncheon at the noon hour, Sister Bieber gave a talk. Bro. Marvin E. Clingenpeel of Virginia has succeeded Bro. Replogle as pastor. Installation service was conducted by Bro. W. I. Book for the Clingenpeels. Bro. B. F. Waltz of Germantown and Bro. Howard Keiper of Green Tree also participated in these services. This was followed by a reception in the Sunday-school room.—Mrs. Christine Rosenberger, Philadelphia, Pa.

Eastern Pennsylvania

Lebanon—At our fall rally, the Honorable William Livengood, Jr., our state secretary of Internal Affairs, was guest speaker. Special music was furnished by the Chan sisters, Chinese girls, who attend our local school. In the evening, Robert Clippinger from Harrisburg, presented an organ recital. The offering of the morning went to the building fund and that of the evening to the senior choir music fund for the new piano. Mrs. Carper showed slides of her trip to the Holy Lands. All of our women's work officers attended the officers' meeting at Elizabethtown College. Twelve of our women attended the musical tea held by the city W.C.T.U. The temperance film, Bill's Decision, was shown at the women's missionary meeting. The young people gave $145.55 to the national youth project as full support of Brotherhood work for one week. They held a consecration and installation service for new members around the campfire at the church camp site. A girls' choir is being organized.—Mrs. Ruth B. Reinhold, Lebanon, Pa.

Lititz—The annual rally day and consecration and installation of church and Sunday-school officers were held on Sunday morning, Sept. 26. In the evening a covered dish fellowship meal was held for all the workers. Bro. Rufus Eby, Hershey, Pa., was the speaker for both of these occasions. In the absence of our pastor, Bro. A. C. Baugher of Elizabethtown College was our guest speaker. In recognition of older folk's day, Bro. S. G. Meyer of Fredericksburg preached for us. This special program was arranged by the James M. Moore Bible class. During the vacation of our pastor and his family, Bro. Paul Wenger of Bareville and Bro. Milton L. Hershey of the White Oak church were guest speakers. In our daily vacation Bible school, articles were made for the crippled children's hospital in Elizabethtown, the Neffsville Brethren home and the hospital in Puerto Rico. The offerings from the school were divided between Brethren Service in Kassel, Germany, and the hospital in Puerto Rico. Five of our young people attended the National Youth Conference. A clothing drive for relief was recently conducted by the women's work. The women also spent a day sewing at the Lancaster General hospital. Love feast and communion was observed on World Communion Sunday. Our pastor, Bro. Earl M. Bowman, taught a class on church history in the community leadership training school.—Mrs. Louis Huebener, Lititz, Pa.

Mountville—Bro. N. K. Musser and Bro. J. Harry Enders were delegates to Annual Conference and gave their reports at a Sunday evening service. Daily vacation Bible school was conducted for a two-week period. Bro. Milton Hershey of Manheim spoke to the men's work organization concerning his trip to Europe. At our fall council meeting Brother and Sister J. Mark Bushong and Brother and Sister Ray Enders were elected to the office of deacon, Bro. J. Harry Enders was ordained to the eldership and Bro. N. K. Musser was re-elected for a three-year term as our elder in charge. The district ministerial board was in charge of this service. Lorraine Saylor and Faye Bushong served as Labor Day meeting delegates and presented their reports at a Sunday morning service. Since our last report two persons have united with our fellowship by baptism and one by letter.—Mrs. B. Eugene Musser, Columbia, Pa.

Reading—An evening daily vacation Bible school was conducted for a two-week period. Our pastor and his wife served as counselors at Camp Swatara for two weeks during the summer. Our Bible conference was held at the Rosedale camp meeting grove with Bro. C. N. Ellis as speaker. Our pastor and his wife attended regional conference at Juniata College. Two young men from our church are serving in I-W service under Brethren Service. At our last council meeting, we decided to incorporate our church and change the deeds from the German Baptist to the Church of the Brethren. Our pastor recently preached a series of sermons on Christian stewardship.—Lillian Epright, Reading, Pa.

Salunga—Bro. Henry Bucher brought the morning message at our harvest home and home-coming service. A fellowship lunch was served at the noon hour. One Sunday morning Bro. Rufus McDannel

1955 CATALOG
for
Church Workers

If you have not yet received a copy of the 1955 Catalog please send us your name and address and your copy will be mailed to you.

BRETHREN PUBLISHING HOUSE
Elgin Illinois

1955 CBYF Program Kit

$2.50

•

Now for the first time the Youth Department under the Christian Education Commission has prepared a CBYF Program Kit especially adapted to the needs of the youth in the local churches. There is enough material here to help you plan for youth meetings each Sunday for an entire year. Rich in suggestions for worship, study, and recreation. A new Kit will be developed for the use of the youth department in the local church for each new church year. If you have not yet purchased one of these CBYF Program Kits do it at once and use it in planning the programs and activities for your youth group.

Adults will also find valuable aids for program planning in this Kit. The material dealing with India is excellent as supplementary aids for the planning of foreign mission study groups.

Order from

BRETHREN PUBLISHING HOUSE, Elgin, Illinois

delivered the message. Sister Edythe Brubaker served as delegate to the Labor Day Christian education conference. Our ministers and several members worshiped with the folks at the Neffsville Home. Our young people spent a week end at Red Point Beach, Md., with Bro. Robert Byerly as guest speaker. Our church participated in the community vesper service. The men's Bible class sponsored a program with Henry A. Ginder of the Brethren in Christ church talking and showing pictures of his trip to Japan and the Holy Lands. The proceeds of this program were given to the S.O.S. program. A number of our Sunday-school classes also contributed to this project.—Mrs. Stanley W. Hosler, Salunga, Pa.

Middle Pennsylvania

Lower Claar—At our fall council meeting Bro. G. Q. Showalter was re-elected elder. Since our last report, the exterior of the church has been painted and the Sunday-school rooms remodeled. One member was received into our fellowship by letter. Recent guest speakers in our church have been Sister Goldie Swartz, who talked and showed pictures of her work in India, Brother and Sister Harrison Frantz, who spoke on behalf of Bethany Hospital and Bro. E. M. Detwiler, who gave the Juniata day sermon. Our church co-operated with the Upper Claar church in a vacation Bible school. We have contributed to three families whose homes were destroyed by fire. Eight children from our church attended Camp Harmony. District meeting delegates were Mrs. Fred L. Walter and Mrs. Fred L. Claar. Our evangelist was Bro. Orlo Pletcher of the Leamersville church. Two were baptized into our church fellowship. The love feast service on Oct. 17 closed the meetings. Four of our teachers attended the leadership training school at Martinsburg.—Mrs. Fred L. Walter, Claysburg, Pa.

Southern Pennsylvania

New Fairview—Our congregation held a daily vacation Bible school. Bro. Richard Grim was leader for our young people's week-end camp at Camp Swatara, Sept. 11-12. Our evangelistic meetings were held Sept. 26—Oct. 10, with Bro. Norman Patrick as evangelist. We held our love feast on Sunday, Oct. 17, with Bro. C. B. Sollenberger in charge. The men's work sponsored the Sunday-school picnic. The Thanksgiving program in November was planned by the women's work group.—Walter Markey, Jr., York, Pa.

Western Pennsylvania

Somerset—Four members were added to our congregation by letter and one by baptism. One Sunday morning Bro. Ralph E. Shober of Roanoke, Va., brought our message. Bro. Charles Bieber, a missionary on furlough from Africa, was with

IN MEMORIAM, by Anetta C. Mow

A memorial to the three missionaries (Minneva J. Neher, Alva C. Harsh, and Mary Hykes Harsh) who lost their lives while in mission service in China. 160 pages. Cloth.

MOY GWONG OF SOUTH CHINA

by Elgin S. Moyer

The story of the life of a Chinese who accepted Christianity and lived a life of ministry among his people. Cloth.

4 BOOKS $1.00

COMBINATION OFFER

FIFTY YEARS IN INDIA

This book is published under the auspices of the General Mission Board. A Golden Anniversary edition with many pictures and descriptive material. Cloth.

MISS IDA, by Anetta C. Mow

The story of Ida Shumaker—the biography of a devoted Christian woman. 80 pages. Cloth.

These last two titles are especially appropriate for use in mission schools this year since the foreign theme is "India, Pakistan and Ceylon."

Just mail the form below and you will receive promptly the four titles for only $1.00.

BRETHREN PUBLISHING HOUSE, Elgin, Illinois

Send me ..... sets of the Combination Offer of 4 missions books for $1.

☐ Cash enclosed ☐ Bill me

Name .....

Address .....

City ..... State .....

Brethren Placement and Relocation Service . . .

This column is conducted as a free service to our people. The right to edit and reject is reserved. Since no verification of ads is made no responsibility can be assumed.

Important Notice: When writing to the Brethren Service Commission in regard to an ad, it is necessary that the number of the ad be given. Without a number it is difficult, without delay and further correspondence, to forward your reply on to the proper person.

No. 34. Wanted: Houseparents for Brethren Fellowship House in Elgin, Ill. Write: General Brotherhood Board, Brethren Service Commission, 22 S. State St., Elgin, Ill.

No. 35. Wanted: Woman to be general assistant in Aged Woman's Home of Montgomery County, 1651 Markley St., Norristown, Pa. Duties would include helping cook, pantry work, assisting nurse when necessary, cooking meals on cook's days off. Salary includes full maintenance, food, room, laundry, and $80 per month. Write: Grace Tate Huff, Supt., 1651 Markley St., Norristown, Pa.

No. 36. For sale: 8 rooms and bath, some woodland, outbuildings. Wood-working shop, machinery. Six miles to Church of the Brethren, close to consolidated schools. Write: D. H. Hildebrand, Penn Laird, Va.

No. 37. Bethany hospital desires to employ a woman to do general office and secretarial work. Write: Olga Bendsen, 3420 W. Van Buren St., Chicago 24, Ill.

No. 38. For sale: 450 lin. ft., curved oak pews with hymnbook racks in good condition. One two-manual Wurlitzer organ, series 20, with two deluxe tone cabinets, Model 40. Eight chandeliers. Write: Church of the Brethren, Waynesboro, Pa., Paul J. Hollinger, Treasurer.

No. 39. For sale: 320 acres stock or dairy farm, 100 acres level, productive, tillable, balance spring-watered pasture and timber. 8-room house metal-roofed, insulated, REA. Barn 60 x 45, new roof, 12 stanchions. Poultry house for 200 and other buildings. School bus. Two miles from Brethren church. Write: Mrs. M. E. Rienard, Copemish, Mich.

No. 40. For sale: Modern six-room house and two-room cottage in Sebring, Fla. Located on Franklin St., about two blocks from church. Write: Ralph Landis, 316 Roxbury Road, Dayton 7, Ohio, or Robert R. Goshorn, Lake Placid, Fla.

No. 41. For sale: Registered purebred Nubian dairy goats. Two bred does to freshen in January, also three doelings. Now booking orders for 1955 kids. Write: Mrs. Cecil Estes, R. 1, Box 27, Crimora, Va.

No. 42. Wanted: Practical nursing in a good home near Dayton, Ohio. Can give references. Member of the Church of the Brethren. Write: General Brotherhood Board, Brethren Service Commission, 22 S. State, St., Elgin, Ill.

No. 43. Wanted: Farm families to work by the year. Good salaries for dependable men. Good living conditions. Livestock and grain farming. Write: Orion Stover, Chairman, Placement Committee, Box 347, Milledgeville, Ill.

No. 44. For sale: 480-acre farm in Brethren community. Modern five-room house, nearly new, full basement partly finished. Farmstead well protected with trees. Good water, R.E.A., telephone. Three miles to town with rural grade and high school on bus route. Grade A dairy barn; plenty other buildings and lots. 90 acres grass land, 385 tillable, 60 in alfalfa. Write: Placement Committee, Church of the Brethren, Quinter, Kansas.

No. 45. For sale: 160 acres located in northeastern Kansas. Good house with two-car garage, barn and other out-buildings. Located on good road, one mile from Brethren church. High school on bus route. Milk route. Write: Brethren Service Commission, 22 S. State St., Elgin, Ill.

us for a Sunday service. The men of our church have been meeting to complete repair work and painting in the basement. We held prayer service Sept. 15 in response to President Eisenhower's call. At our fall council meeting Mrs. H. W. Shultz, Mrs. Ruth Statler and Mrs. Fay Oester were named delegates to district meeting. At the installation services on Sept. 26 for our Sunday-school officers and teachers, Rev. J. F. Messenger, pastor of our local Christian church, was guest speaker.—Mrs. Samuel J. Cupp, Somerset, Pa.

Florida and Georgia

Okeechobee—Four of our young people and Mrs. Walter Replogle attended the National Youth Conference in Anderson, Ind. Two members have been received into our church by letter. On Sept. 19 Bro. Fred Hollenberg, a former pastor in our church, preached for us. At our fall council our pastor, Walter Replogle, turned in his resignation which will become effective Jan. 1. Installation of officers and promotion day was observed Sept. 26. Oct. 3 was rally day with a basket dinner and a special service. On Oct. 4 guests in our church were Bro. Warren Bowman, William Smith, Peggy Moore and Carolyn Ikenberry. Bro. Smith had charge of recreation; Peggy Moore conducted a program for the young people; Bro. Bowman gave a talk for the adults and Carolyn Ikenberry spoke concerning her experiences as an exchange student in Germany. The women's work held their candlelight installation service for offices on Oct. 5.—Mrs. Emma Domer, Okeechobee, Fla.

Sunnyland—On Sept. 19 we met for council meeting, electing Bro. I. R. Pletcher as elder and Franklin Painter as pastor for the coming year. As a result of the meeting conducted by Bro. C. H. Petry, nine were baptized and two received by letter into our church. On Sept. 26 we celebrated the twenty-fifth year of organization for our church and homecoming. We extend to anyone coming to Florida an invitation to worship with us. —Mary A. Stokes, Lorida, Fla.

Eastern Maryland

Long Green Valley—One of the summer youth caravans spent six weeks in our church. They conducted our Bible school, and worked and visited among our people. Following this eight from our church attended the National Youth Conference at Anderson, Ind. On Oct. 3 Bro. David Hanawalt of New Windsor conducted installation services for two deacons, Brother and Sister Chester Currens and Brother and Sister Dennis Reed. Officers and teachers were also installed for the coming year. Bro. Hanawalt brought our morning message and a fellowship dinner was held at the noon hour. Our home-coming was held on Oct. 10 with Bro. A. C. Baugher, president of Elizabethtown College, as guest speaker for the day. A fellowship meal was had at the noon hour. In the afternoon Bro. Baugher preached and Bro. Ivan Fry talked on the outreach of the church. Two students from Elizabethtown College presented chalk talks.—Martha C. Reed, Hydes, Md.

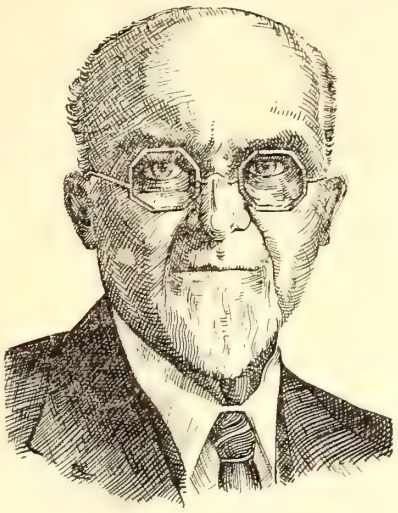
Sams Creek—Our fall council was held Sept. 13. Eugene Miller was elected Sunday-school superintendent and John Eberly of New Windsor was elected elder. At the board meeting, Fred Gosnell was chosen chairman of the official board. We had our rally day and home-coming on Sept. 19. Bro. John Eberly officiated at our love feast on Oct. 3. A family night supper was held on Nov. 19. Our Christmas program is scheduled for Dec. 22. Bro. Thornton Black preaches for us two Sundays a month, John Eberly, one Sunday a month and our ministerial committee is in charge of securing a speaker for the other Sunday of the month.—Mrs. Fred A. Gosnell, Mt. Airy, Md.

Union Bridge—We have completed a week of evangelistic services with Bro. Guy West of York, Pa., as evangelist. Our community vacation Bible school was held for a two-week period. Some of the children from our church attended Camp Peniel. Several from our church attended Annual Conference. Delegates were our pastor, Bro. C. Reynolds Simmons, and Lester Grossnickle. Our delegate to regional conference at Roanoke, Va., was Mrs. Ira Albaugh. Our young people were represented at the National Youth Conference at Anderson, Ind. The French students were in several of the homes and attended our worship services. Council meeting was held Sept. 8 with new officers and teachers being appointed for the coming year.—Mrs. John E. Hess, Westminster, Md.

Middle Maryland

Leetown—Bro. C. N. Grubb presided at our fall business meeting. Delegates were chosen for district meeting. The aid meets regularly to carry out their various activities. The young people's class erected a bulletin board in front of the church. Our revival meeting will be held later during the year. Bro. E. S. Rowland has been elected to serve as pastor for another term. Seven have been baptized into our church fellowship. Our love feast was held Oct. 31.—Mrs. E. S. Rowland, Hagerstown, Md.

Manor—Bro. Perry L. Huffaker of West Milton, Ohio, was with us for a week of evangelistic services. Aside from the evening meetings, we held special meetings for the children each morning. As a result of these meetings, four were baptized into our church fellowship. Several of our women visited the New Windsor center and took used clothing and soap for relief work. While our pastor was on vacation, Bro. S. F. Spitzer, Bro. Henry R. Hunsberger and Bro. Glen R. Winters



BROTHER BONSACK

by H. Spenser Minnich

The above picture will call to your memory one who was known throughout the Brotherhood as "Brother Bonsack." This new book of biography by H. Spenser Minnich sketches briefly the background factors which met and merged in the life of Charles D. Bonsack, his early life and young adulthood, his family life, and his emergence into prominence, first locally and then more widely. The author at greater length summarizes and evaluates the services rendered by Brother Bonsack in his mature years and points out characteristics which combined to make him the powerful figure he was in the Church of the Brethren.

To many people, both Brethren and non-Brethren he is an uplifting memory, for their lives have been touched personally and in groups by that of Brother Bonsack. Through his more than two decades as Secretary of the General Mission Board and his wide travels both at home and abroad he became known in homes, local churches and Conferences.

The illustrations in the book were taken from line drawings done by an Indian member of the Church of the Brethren, Daulat Daniel, living in Bombay. They were made from photographs provided by the author, who for thirty-five years has been serving the church in the central offices at Elgin and who was for much of that period in close contact with Brother Bonsack. 128 pages. Beautiful jacket. Cloth. $1.75

Orders for the first printing of 1500 copies will be shipped to those placing their orders promptly. Just fill out the blank below and send it to us.

Send me ..... copies of BROTHER BONSACK $1.75

☐ Cash enclosed ☐ Bill me

NAME .....

ADDRESS .....

CITY ..... STATE .....

BRETHREN PUBLISHING HOUSE, Elgin, Illinois

MY NEW ADDRESS IS . . .

Name .....

R. D. or St. .....

P. O. ..... Zone ..... State .....

Help us to keep your Gospel Messenger coming by reporting any change in address promptly. **Please do not remove old address.**

conducted services for us. The Downsville and Manor Sunday schools held a joint picnic in Hagerstown with Bro. E. Russell Hicks as guest speaker. The department of family life and peace sponsored the film, You and Your Parents. Our young people had a picnic on the grounds of water works plant at Williamsport, and were then taken on a conducted tour of the plant. On Oct. 10 we held our communion service with Brethren S. F. Spitzer and Clarence R. Hunsberger as guest ministers. They also assisted in the installation services for Brother and Sister Lawrence Long and Brother and Sister Daniel Moats, new deacons in our church. On Oct. 13 Bro. Harl Russell was with us at the Manor church. Brother and Sister George Baker served as our delegates to district conference at the Grossnickle church. A number of our members attended the district men's and women's banquet at the Hagerstown church on Nov. 3.—Naomi H. Coffman, Hagerstown, Md.

Tennessee

Pleasant Hill—As a result of services conducted by Bro. E. J. Rowe, seven were baptized into our church. For the second time in succession our church placed second in the Church Development Program for the state of Tennessee. Our church received a $100 cash award and our pastor received a scholarship to attend the Town and Country school at Emory University. During the absence of our pastor, the young people of our church and Bro. Reuel Pritchett were in charge of the services. Daily vacation Bible school was under the direction of our pastor, Bro. Charles Rinehart. Four of our young people attended the National Youth Conference at Anderson. Our church was host for our district conference. We also participated in the Share Our Surplus. Our pastor has resigned as elder of the church. Bro. Reuel Pritchett has been elected as our new elder.—Mrs. Louise Hampton, Bristol, Tenn.

First Virginia

Nineveh—Since our last report our congregation has been transferred to the First Virginia district. A series of meetings were held with Bro. David Rogers as evangelist. Mr. and Mrs. R. O. McGuire were delegates to district conference and Mrs. L. L. Dellon represented our women's work group. Several from our congregation attended regional conference in Roanoke, Va. Our women sent feed bags and used clothing for relief work. We cooperated with the Baptist in a vacation Bible school. Our council meeting was Sept. 25 with elder, H. Allen Hoover, presiding. Bro. E. J. Jacobs is our pastor for another year. Our Achievement Offering was received on Sunday, Sept. 26.—Mrs. R. O. McGuire, Hardy, Va.

Roanoke, Hollins Road—In the absence of our pastor, C. M. Key was guest speaker at a Sunday morning service. Bro. W. W. Peters, a former Brethren Service director in Europe, was guest speaker at a special prayer meeting. Our Bible school was held for a two-week period. A community supper was held in the church basement with proceeds going towards the remodeling of the church kitchen. Our Sunday-school picnic was held at Camp Bethel. At another Sunday service Bro. H. Lawrence Rice from the Ninth Street church was speaker. A conference for the district was held at our church the latter part of August with Earl H. Kurtz, manager of the Brethren Publishing House, as speaker. On Oct. 3 our pastor was ordained into the eldership by the board of elders for the district. Our former elder, Bro. D. P. Hylton was in charge with Bro. J. P. Bowman of Daleville as guest speaker. Our evangelistic meetings were held Oct. 31—Nov. 14 with Bro. Russell Showalter of Salisbury, Pa., as evangelist.—Mrs. Betty J. Metz, Roanoke, Va.

Northern Virginia

Moorefield—The Walnut Grove church held their annual picnic Sept. 6. A ten-day meeting was held in the Evergreen church by Bro. Oscar Bowman of Harrisonburg. During the month of October there was a one-week revival meeting in the Walnut Grove church, closing with the love feast service. A larger parking area has been made at the church and the bridge which was washed out by the flood has been rebuilt.—Wilmetta Clayton, Moorefield, W. Va.

Second Virginia

Middle River—A preaching mission was held in our church sponsored by ten churches in the district. Bro. Donald Clague was guest speaker at one of the men's work meetings. Gustav Enns and Raymond Phibbs, both of Bridgewater College, were Sunday morning speakers on different Sundays. Bro. Isaac Garber and the Rev. Arthur Shelton of the Methodist church have also been guest speakers. Movies shown have been Seeds of Destiny, Boundary Lines, The Calling of Matthew, The Church Serves the Family and Bill's Decision. An offering was received for the organ of the Pleasant View church. A hymn sing was held with Mr. George Sergeant of the Wilson high school as director. Brother and Sister Galen Wolfe who have been in Ecuador were with us for a special service one Sunday morning. Their daughter, Peggy, was supported by the Sunshine class during the past year. Our pastor, John Gosnell, and Fred Swartz were delegates to Annual Conference. Bro. W. W. Peters and his wife gave an account of their work in Linz, Austria. We participated in the community vesper services. Our church also participated in the softball league. Bro. Warren Bowman, president of Bridgewater College, held our revival meeting. Eight were baptized into our church. Two of our young men have been licensed to the ministry. Ten young people from our congregation attended the NYC at Anderson, Ind., Ten of our young people are attending various colleges. We cooperated in the prayer meetings and visitation program in connection with the county-wide Charles Templeton mission. The women's work has sent friendship packets and made donations to the mission school at Grundy, Va., and to Bethany school of nursing. The Willing Workers are partially supporting a missionary and both this class and the Friendship Circle are supporting a Korean orphan.—Mrs. Raymond F. Moore, Fort Defiance, Va.

Minister's Book of the Month

JANUARY

When God Was Man

by J. B. Phillips

A book of seven brief chapters which give a clear picture of Jesus Christ. Written in the verile, straightforward prose which has made the author's "Letters to Young Churches" and "The Gospels, Translated Into Modern English" so popular. Conservative in theology, evangelistic in appeal.

Copies will be mailed to Club members on or about January 10

Regular price, $1.00; to club members, $.70 plus postage and handling.

BRETHREN PUBLISHING HOUSE . . . . . Elgin, Illinois

Church of the Brethren
Gospel MESSENGER
DECEMBER 25, 1954



Christian W. E. Dietrich — Three Lions

Tidings of Great Joy

LOOK on the faces of the shepherds, as this artist pictures them, and note the joy that ought to pervade everyone who kneels before his Lord. The gifts they offer, in contrast to the gifts of the wise men from the East, are so common: two birds, a basket of eggs, a frisky lamb. But how unreservedly they bring their gifts. The real offering is the spontaneous giving of their own hearts—and that is the secret of their joy. Note how the light from the bundle of swaddling clothes illumines the stable. So shall the light of Christ transform our shadowed lives if we yield our hearts and listen to his tidings of great joy.

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

Contributing Editors

A. G. BREIDENSTINE .... Lancaster, Pa.
JAMES H. ELROD .. Kansas City, Kansas
MRS. DWIGHT ENBERG . Champaign, Ill.
DEAN L. FRANTZ ..... Mt. Morris, Ill.
JOHN C. MIDDLEKAUFF, Huntingdon, Pa.
LELAND A. NELSON .... Modesto, Calif.
LUCILE LONG STRAYER .....
..... North Manchester, Ind.
MURRAY L. WAGNER ..... Troy, Ohio
GLEN WEIMER ..... Arlington, Va.
LEVI K. ZIEGLER ..... Martinsburg, Pa.

THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Norman J. Baugher, General Secretary, and the Brethren House, Earl H. Kurtz, Manager, 16-24 S. State St., Elgin, Ill., at $3.00 per annum in advance. Life subscription, $50, husband and wife, $60. Entered at the post office at Elgin, Ill., as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

DECEMBER 25, 1954

Volume 103 **Number 51**

In This Number . . .

Editorial—
Tidings of Great Joy 1
If Your Enemy Is Hungry 5
In Every Home 5
The General Forum—
The Meaning of Christian Love. Harry K. Zeller, Jr. 3
That We May All Be One (Verse). Mary Stoner Wine 4
Keeping Christmas. Eugene G. Carper 6
He Lived in the Saddle. Kirby Page .. 9
The Church in Russia. Gustav W. Heinemann 10
The Christmas Tree Adorned With Gifts. Buelah Lichty Myers 12
The Family Counselor 13
Not All of Us Are Hit-and-run Americans. Devere Allen 14
Door of Salvation (Verse). Pegg Cameron 14
"And the Word Became Flesh." Vernon J. Andrews 14
Brethren Service European Workers Meet in Annual Conference 15
Reviews of Recent Books 15
Brethren Service—
Baltimore Work Camp. Donna Baker . 18
For I Was Thirsty. Dale W. Blough .. 19
Refugee Resettlement Notes 19
The Local Church—
A Special Help Feature of the Gospel Messenger 20
How Did Your Church Celebrate Christmas? 21
The Library Listening Post 21
How to Enjoy Worship 21
Our Mission Work—
A Christmas Prayer From Africa (Verse). Charles M. Bieber 22
Dear Sisters and Brethren. G. K. Satvedi 23
World Day of Prayer 23

READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

First Impressions

I have been in this country for the last two months or so, studying at the Ohio State University. During these two months I have come across some American families, and a few churches also, but my stay at the O.S.U. campus has given me a great opportunity to study American life, especially of American youth. Life on campus provides a good study of the cross section of the life of the youth.

Let me tell you that social outlook of the people here has impressed me a good deal. I have not come across more co-operative and sympathetic people even in my own country. All are friendly and loving. I find them more industrious and believing in self-help. I have not come across any family so far which has engaged a servant for household work. There are so many good things I can write of the people and this country, but here I want to write a little more of the first impression I have of the religious side of the people and specially of the youth in general, without referring to any denomination. I know of, and I have met also, many religious young and old people in this country who keep churches living and spreading, but I want to talk of the youth and country in general. I am disappointed of the religious aspect of the life here.

I was under the impression till I came here that all people here were Christians, but I learn that about fifty per cent are not. This was a shock to me. I could not believe how this could happen! How can this country, which has done wonderful works beyond words to give Christ to the other parts of the world, live without Christ? Speaking for my people I can say without hesitation that we are much indebted to America. It is because of this country that we are Christians today. We are so joyful and proud for being Christians.

Why does such a country go away from the teachings of Jesus? I talk with different people, read newspapers, listen to radio and find out that Americans have everything in life they could wish for, but peace. Did not Christ come into this world to give us peace? Why then are we lacking in that? Every day there are rumors of war; tension of cold war between countries never leave us for a minute. A Christian country is obliged to talk of war and get busy with war program. We have been worried with problems like atom and hydrogen bombs, communism, etc. There are questions of Korea and Formosa and others. There is rearmament in Japan and a fresh talk of rearmament in Germany. Military aid to Pakistan worries a country like India. All these problems do not let us think of peace. Will this race for armament cease or not?

We may have thousands of World Council assemblies to pass resolutions for world peace, but that will not suffice. We have got to change the hearts of the people. This is the challenge to the Christian churches all over the world.

I find less and less religious mindedness in the youth. I live with them, talk and study with them but find that there are very few who take interest in religion. Both boys and girls seem to live at a distance from the religion — a practical religion. They will give more importance to dancing parties and football match than to church and its activities.

Does the democratic way of life, so much talked of and taught and preached everywhere here, take away our religion also? Let me tell you very frankly that the religious condition in my country is far from satisfactory, but I expected more in this country. America is first in many things and must keep first place in the spiritual life also. This is what we expect of you. You are a model to many people and countries and sometimes people misjudge you. They say that only U.S.A. wants war and no other country in the world. My own experience says that it is not a fact.

Show the world today that it is not true. You want peace because that is what Christ wants to give to every believer in him.

Let us never forget what the Bible teaches us: "What shall it profit a man if he gains the whole world and loses his own soul?"—Hamilton G. Satvedi, Columbus, Ohio.

• • •

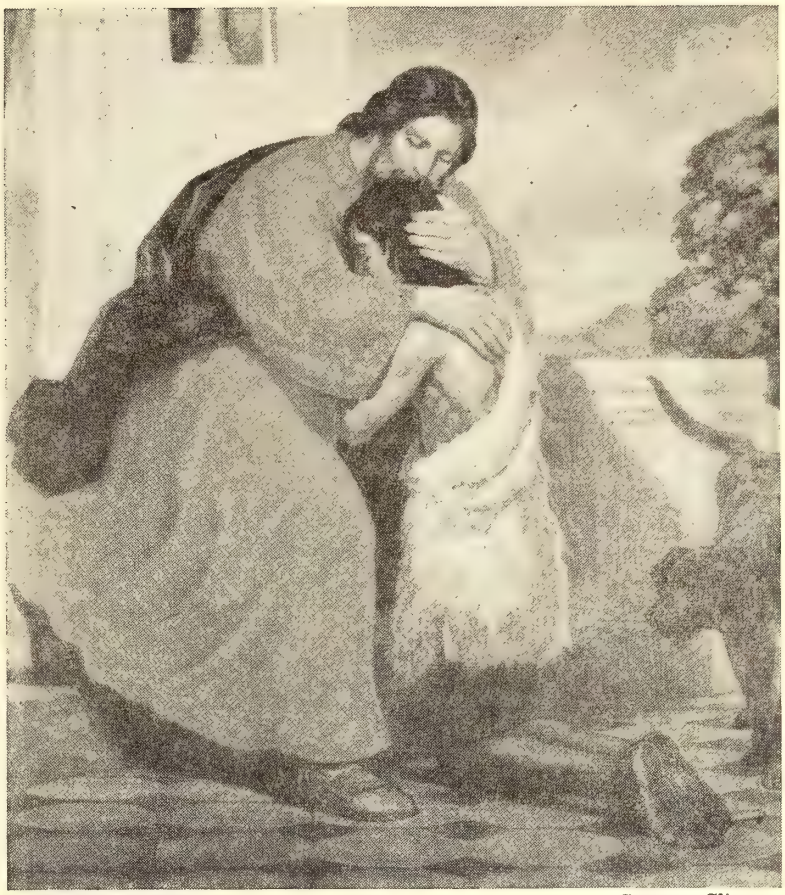
I am a reader of our Messenger and some other church papers including the Catholic and Episcopal. I have seen so much good done by the sisters of the Catholic Church that I think we professed Christians of other faiths should not find fault. —Geo. A. Bankert, Castle Rock, Colo.

The Meaning of Christian Love

Harry K. Zeller, Jr.

LOVE

- *partakes of the nature of God*
- *is creative and permanent*
- *characterizes the true Christian*



In the story of the prodigal son Jesus describes God as the father who is considerate, full of mercy and love

Rud. Peterson Camera Clix

A STUDY of many definitions of all sorts leads to the conclusion that the simpler the word, the more inclusive its range and the more universal its usage, the more persistently it resists definition. Eschatology, for example, is much easier to define than mercy, whose qualities ought not to be strained. Moreover, because mercy drops from heaven as such a gentle mist it is more difficult to compute than the rainfall of hate as it descends in torrents! Love is one of the most universally known and used words in all language. It runs the gamut from the basic elemental biological urges up through the most ethereal and even divine aspiration.

When this simplicity and universality are compounded with the mystical and doctrinal elements then the word *love* becomes almost savage in the manner in which it defies definition.

The Greeks, as we know, had a word for it—many words, in fact, of which three are paramount. The first of the three Greek concepts has its roots almost entirely in mythology. It concerns *Eros,* the goddess of passion. In our language, it becomes erotic. It has its Hebrew equivalent in the Old Testament, but in a fascinating exclusion it appears not at all in the New Testament. It is what the man in the street thinks of nine times out of ten when he speaks of "love" today.

The second Greek emphasis on love is centered around *phileo* which runs in broad scope from genuine friendship to abstract speculation. Mary and Martha say to Jesus, "He whom thou lovest (*phileo*) is sick." It continues through a wide range of associated interests like "the love of the brethren" from which we get Philadelphia by direct transliteration; the love of truth, philosophy; the love of words, philology; the love of hospitality; the love of pleasure; and even the love of God. It spans genuine friendship, Platonic absorption and intellectual abstraction.

More pertinent to our concern is the concept of love embodied in the Greek word *agape.* In the noun and verb forms "love" appears one hundred ninety-seven times in the New Testament, in all but six of the twenty-seven books, and in an engagingly wide variety of contexts. It

A sermon delivered at the Study Conference of the Historic Peace Churches held at Bluffton College, Bluffton, Ohio, July 18, 1954 by the pastor of the McPherson church, Kansas

seems to be the opposite of hate in the proverb which says that "no one can serve two masters, for he will hate the one and love the other" (Matt 6:24). It is the key word in the great and first commandment and in the second which is like it (Matt. 22:37-39). In such a mood and by such a method we are to treat our enemies (Luke 6:35). We discover that God so regarded the world (John 3:16). Not quite so easily do we understand John's use of the word *agapao* when he declares that many of the rulers believed on Jesus but they did not confess him "for they *loved* the praise of men more than the praise of God" (John 12:43). And in Ephesians Paul even uses the word when he instructs husbands that they love their wives, even as Christ loved the church, a passage obviously concerned with the physical as well as the spiritual. As every beginning Greek student knows, the first epistle of John is full of the concept of love in its highest spiritual sense. Likewise, 1 Cor. 13 is so overcrowded with its atmosphere that it is called "the love chapter."

All this may be interesting in supplying background material such as a professor would provide in a classroom, but I am not sure how much help it is in bringing us to focus on a precise definition of what this Christian love actually is. It may be that the concept of love is better undefined. Perhaps it is even undefinable. It could be that its meaning is so broad and deep that each must read into it the message of Christ as it moves through his own heart and life. It could even be that the meaning of Christian love is different for different people. Perhaps love is like God, beyond human comprehension. Happily, its face, like the face of Christ, is given no authentic picture with every etched line complete, but may be discerned only through the life of the man who tries the way of love in the faith of Christ.

In order that we may have a similar point of reference for all our private ideas of the meaning of love I wish to suggest three positive concepts.

Whatever it is, *God is like it, and it partakes of the nature of God.* The shortest definition which we have of God is in terms of love, "God is love." Leo Tolstoy, the great Russian novelist, wrote one of the loveliest short stories known to mankind in which he insisted that where love is there God is. One might with equal accuracy suggest that the conclusion follows that where God is love is.

Mankind now rather universally accepts the concept that the God whom we worship is a God of love. One reads the ancient scriptural account only to discover to his amazement that God was most often thought of by primitive people in terms of wrath. His favors were available only to his favorites. He had to be coaxed, appeased, bribed into sharing the good gifts which he held in such rich abundance. Most of the time, however, he was held to be full of vengeance and wrath. One might not enter his presence unbidden; God might withhold his sceptre and then his demeanor would become more like Zeus, who hurled thunderbolts. Virtually every unexplainable phenomenon in life—the upheavals of the elements, the visitation of the plague, the death of a baby, the failure of a crop, the triumphs of the tragedy—was held to be the harsh punishment of a capricious God whose wrath was greater than his love. It is symbolical that in the Old Testament God is conceived of as dwelling in the shadowy recesses of a holy of holies where no light entered and in which common men were not permitted to trespass upon pain of death.

One enters the New Testament to discover an amazingly different environment and concept of God. Even before Calvary the veil of the temple begins to show cracks which let the light break in upon the holy of holies. Even before the resurrection God's luminosity begins to shed its light and brilliance everywhere. God himself is described as light in whom there is no darkness at all. Access to him is not a thing to be feared, but to be enjoyed. His judgment, though true and righteous altogether, is not harsh and vindictive, but considerate, full of mercy and love. In the greatest story we have concerning his nature, Jesus describes God as the father of a prodigal son. This father is kindly and benevolent, amenable to the concerns of his chil-

Continued on page 8

THAT WE MAY ALL BE ONE

MARY STONER WINE

We dream about the reign of peace and sing
The praises of its Prince; we kneel and pray,
"Thy kingdom come, Thy will, O God, be done."
But build our own philosophies and lay
Our wisest plans that all the world be one
And claim we honor Christ as Lord and King.

O God, let selfish will be sacrificed;
Our arrogant and stubborn pride forgive;
Lead us to humbly search the Word of God
That light may shine into our hearts "to give
The knowledge of the glory of our God"
Illumined "in the face of Jesus Christ."

Then truly shall we pray, "Thy will be done
Thy kingdom come." "That we may all be one."

EDITORIAL

In Every Home

EVERY Brethren home should be receiving the Gospel Messenger. That seems reasonable, does it not? If you are a member of the church, if you expect to take an active part in church life, you must know what is happening in the Brotherhood. You must have some idea about what its leaders are saying, what other members are thinking, what other churches are doing. Since you can not learn all you need to know by taking a membership course or attending an occasional Conference, your best—and least expensive—way of keeping informed is to become a regular reader of your church paper.

In it you will find answers to personal and family problems. You can secure help in understanding issues that confront the church. You can watch, from week to week, the activities of other Brethren groups, among whom you are almost certain to find several persons you know. When you cannot attend Annual Conference you can read the full accounts in your church paper. Even if you are not entitled to vote as a delegate you can express your viewpoint by writing a short letter to the editor. And every week there are newsy items about persons and places you know.

But how about the people in your church who are not half as much interested in Brethren activities as you are—should you insist that the Gospel Messenger be a weekly visitor in their homes also? You know very well that your pastor's visits are necessary, even though he may not always feel welcome. What better way could you invest a few dollars in the future of your church than by sending your church paper to persons who have not yet discovered, for themselves, just why they should be more loyal in attendance and support?

If you agree that every Brethren home should receive and read the Gospel Messenger, here are a few ways you can help:

1. Talk up the features you enjoy most in your church paper. Discuss them with others in your Sunday-school class.

2. Make sure that new families coming into the church are put on the subscription list. If your church has no club plan, send a gift subscription.

3. Ask your finance committee to consider putting the Gospel Messenger into the regular budget so that every family is sure to receive it.—K.M.

If Your Enemy Is Hungry

LAST August the Yangtse river, fourth largest in the world, overflowed its banks to flood a vast section of China, including the area that produces a large share of her food supply. For some reason this information was never adequately reported to the American people. Life Magazine devoted an editorial to it, urging that our nation make available surplus food supplies. But little attention was paid to the flood generally and even less was done to help meet the suffering it caused.

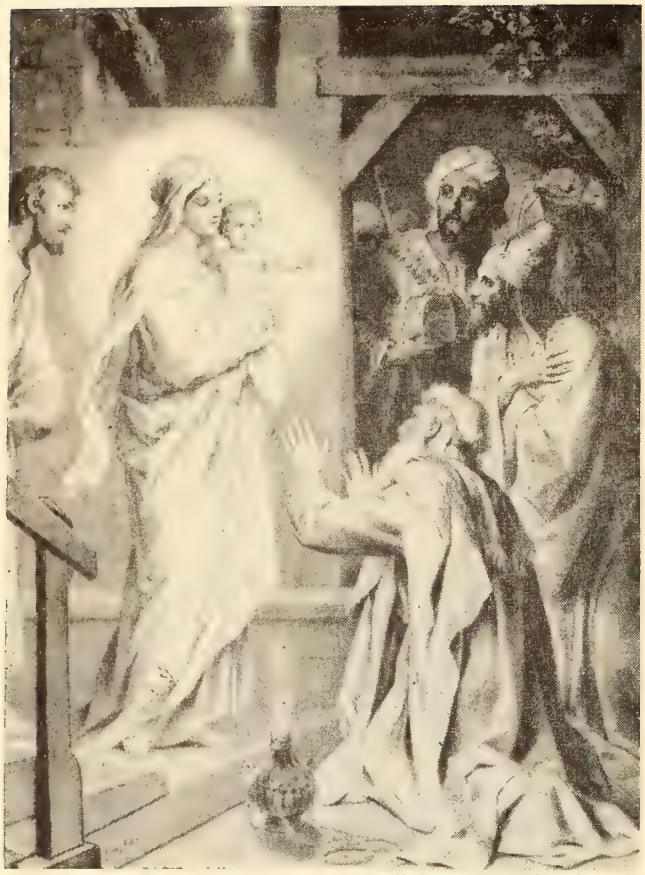
Recently the Fellowship of Reconciliation launched a campaign to encourage the sending of surplus foods to China. This organization of Christian pacifists appealed to the President of the United States to use his power under Public Law 480 to offer stocks of surplus foods to the hungry millions in China. Under this same pro vision food has been sent to flood victims in Hungary and East Germany.

During the Thanksgiving season many American Christians contributed to an S.O.S. (Share Our Surplus) appeal as a means of helping the distribution by church agencies of government-released surpluses. This program was enthusiastically supported by Brethren and they will continue to pray for its progress. But many who will agree to feed the hungry in friendly nations may refuse to support the idea of feeding an enemy. They think it is the responsibility of the Chinese Communists alone to solve their own hunger problems. But Christians cannot be satisfied with such a conclusion. We know what Jesus said about loving enemies, what Paul said about feeding them. Our responsibility, in this instance, should be abundantly clear.

Our readers will surely want to support a campaign aimed at relieving hunger. In writing to government officials let us urge that any aid that is offered be given without strings attached, simply as an expression of our Christian concern for persons in need. It may become a means of lifting, at least for a time, the barriers of misunderstanding that have cut off our contacts with Chinese Christians.—K.M.

• • •

Once again a newspaper reports the birth of Jesus under the heading, The Bethlehem News, and a dateline for December 25 in the Roman year 749. Even if you move the dateline up to December 25, 1954 the gospel of Jesus Christ is still news.



Religious News Service

Keeping Christmas

Eugene G. Carper

Christmas helps to remind those who forget God throughout the year that he so loved that "he gave his only begotten Son" to be the Savior of mankind

CHRISTMAS has always brought home to my heart many tender memories. One of my very first memories is that of Christmas Day in Eastern Pennsylvania. I must have been told about Santa Claus and I must have looked forward to the coming of the patron saint of childhood.

I woke to find the stocking I had hung up the night before on the window sill (we had no fireplace) with a horn at the top and an orange at the toe and, looking back now, I know that I woke also to find that a day different from all other days. There were laughter and song and love and eyes twinkling with joy and tenderness everywhere about me. During the night the tree was set up—shining with silver balls. On top of dad's old fashioned desk were pretty cards. I know now, they were greetings and good wishes, each one a gay tribute to enduring friendships. The old round table in the kitchen held plates filled with mince pies, tarts and sugared cookies by the dozens. I had heard carol singers the night before and church bells ringing in a near-by town. As a small boy I had become aware of Christmas Day and had found it better than any day I had ever known. It seemed to me that from the time I woke until I was put to bed, friends were constantly coming and going, always saying, "So long and a merry Christmas to all."

From that day to this I have cherished Christmas and all it means and has meant. There are those, grown old and tired and sickened by the greed and selfish passions of mankind and the hatreds that have led to the wars of the world, who say that "Christmas is for children."

With that I do not agree at all! Christmas is the one day of the year that carries real hope and promise for all mankind. It carries the torch of Brotherhood. It is the one day in the year when most of us grow big of heart and broad of mind. It is the single day when most of us are as kind and thoughtful of others as we know how to be; when most of us are as gracious and generous as we would like always to be; when the joy of the home is more important than the profits of the office; when peoples of all races speak cheerfully to one another when they meet; when high and low wish each other well; and the one day when even enemies forgive and forget. In times of war, Christian forces arrayed against each other in the bitterest of conflicts on the field have been known to cease firing and enjoy for a few hours something of that "peace on earth" of which the angels sang.

Man is at his finest at Christmas time. If I am to be remembered by those I love, I would have them think of me as I was at Christmas and not as I was in moments of irritation and

Director of the Brethren Service project at Castañer, Puerto Rico

ill-temper; not as I was engrossed in the business of the day; not as I was neglectful, under the pretense of lacking time, of the little things I could have stepped aside to do; not as I was in moments of disappointment, but as I was when I was at my best at Christmas.

There is no scriptural instruction for keeping Christmas and the Word of God does not give us definite indication of the exact date of our Lord's birth. There is no record of the observance of the nativity in the early church. Yet investigation shows that in several different lands a date approximating our December 25 began to be observed in recognition of the birth of Jesus, often taking the place of some heathen festival.

This has given certain people the impression that Christmas is of pagan origin. This, in my judgment, is a great mistake. One can well understand how, when the gospel was carried to nations that were in the habit of celebrating nature festivals, it would be very reasonable to substitute something of a Christian character in their place.

Thus Christmas came to be recognized throughout the Western church as the annual memorial of the birth in Bethlehem of him who was both Son of God and Son of man. When this epoch-making event took place matters little. The great fact is that in the fullness of time God came down to earth in the person of his Son. Surely no Christian need hesitate to observe, with joy and gladness, that occasion which means so much to every believer.

Christmas Day is the opportunity for all Christians to discover for themselves that the two great commandments which Christ gave to men, "Love thy neighbor as thyself," and "Do unto others as you would be done by," do work when they are truly tried. It is plain that to try them only one day of the year is not enough. If the spirit of Christmas were to be carried over into the cares and strifes of the common workdays of the year, that better world of which men dream and talk and for which they hope would not seem so far away.

Christmas means first of all the realization of the great mystery of Godliness. God has been manifested in the flesh in the virgin-born Savior. The Son of the Father from all eternity has become Son of God in a new sense, as man born on earth by direct divine power, having no human father.

As one meditates on this precious truth, the blessedness of it stirs the heart to worship, praise and thanksgiving. How wonderful that God should come so close to man—first in order to reveal his heart to his creatures and then to give himself a ransom for their guilty souls! For Bethlehem is but the first step down from the throne of glory toward the cross of Calvary. The incarnation of our Lord could not in itself save men from the judgment due their sins, however much it proclaims the love of God to those who have wandered far from him. It was at Calvary that the sin question was settled.

It is impossible to separate Easter from Christmas, for he who was born in a stable and cradled in a manger was despised and rejected by those he came to save. His crucifixion was not only the expression of the fullness of divine love but also of the hatred and malignancy of man's heart. But he who died upon that cross has been raised from the dead and as such is the head of a new creation made up of all who put their trust in him. These are precious



Harmon

He who was born in a stable and cradled in a manger was despised and rejected by those he came to save; Easter and Christmas are inseparable

truths that stir my own heart at each Christmas season.

Then, too, Christmas means much to me because of its testimony to the world itself. Millions who forgot God throughout most of the year are literally forced at this time to remember that he so loved the world as to give his only begotten Son. Christmas carols sounding forth from thousands of radio stations tell out the glad story that Jesus has come to save. Men may ignore their message, may even try to forget, yet the melodious songs continue to sound out over the air, reminding Jew and Gentile, Christian and infidel, that Jesus Christ was born on earth in order to become the sinner's Savior. We may grieve at the way in which Christmas has become commercialized. Nevertheless, the reminder is still going out into all the world that "God in mercy sent his Son to a world by sin undone."

Lastly, Christmas has always been a day for family joy and friendly greeting. While the practice of giving and exchanging gifts doubtless has been greatly abused, there is something sweet and precious in remembering dear relatives and friends in this way year by year. For the children in the home, it is always a time of good cheer and happiness. Many who in later years have wandered far away look back with tender feelings upon Christmas observances in childhood days. All of these influences can be used by God to draw straying souls away from the paths of folly and bring them back to the place where they learn to know him who came from Godhead's fullest glory to Bethlehem's manger.

The world would lose a great deal if the warmth and joy of Yuletide should be forgotten. As a convinced Protestant, I am not in favor of observing any kind of a mass, not even Christ's mass as the word *Christmas* really means. Yet I see no reason to ignore this joyous season as did some of our Puritan forefathers. We as Protestants may enter into the joy of this memorial of the nativity as truly as any one else.

There is always, of course, the danger of keeping Christmas while rejecting Christ; to rest in him means life eternal; to reject him is to incur endless judgment. Oh, that at this happy Christmas time many might open their hearts to Bethlehem's Babe and receive him as the Christ of God.

The Meaning of Christian Love

Continued from page 4

dren in a very modern sense, so much so that he divides his inheritance with them even at their own peril. And the son, having turned his back upon the family, is not regarded as an outlaw, but still is a son. According to Jewish law, this disregard for filial responsibility gave the family the option of applying the death penalty upon sight. But as Jesus depicts the father of the prodigal we see the intensity of love and mercy which is so characteristic of the God whom Jesus told us about.

Jesus also taught His disciples to pray to God as Father. We cannot emphasize sufficiently the mixed metaphor which begins the Lord's Prayer. "Our Father . . . Thy kingdom come." Parallelism would seem to demand either (1) "Our King . . . Thy kingdom come," or (2) "Our Father . . . Thy home come." We often miss this truth in a quick run through the Lord's Prayer, but there it is, doing headstands and cartwheels to call attention to its importance. God rules over the greatest realm the whole creation provides, but he rules over it not as a king. He is our Father.

Whatever it is, *this love represents the transformation from death to life.* "For we know we have passed from death to life, because we love the brethren" (1 John 3:13). This is simply to say that love is creative, ennobling and permanent. It reports the solemn fact that love is the essence of eternity and that if we love we are of God, we are born of God, we do the will of God and we shall live with him forever.

This awareness of the creative power of love ought to urge each of us to bend our efforts so that love will replace hatred, selflessness replace selfishness, and every potential of life possess the creative power which can come only through love. We often exhibit an unfortunate tendency to underestimate the importance of the growth process in love. Those who feed the fires of hate are not as harmless as doves, though they are as wise as serpents in this regard.

We perpetuate old wives' tales about an unchangeable human nature. We say that war is inevitable. We accept the modern economic shibboleth that competition is the life of industry, wheras co-operation is an alien factor unnatural in human relationships. We are willing to suppose that nature is basically belligerent and that individuals have their teeth set on edge against each other by something in the creative order of things. All these belie our faith that love and goodness are at the core of things and that these truths ought to be taught, especially to our children.

It is our faith that this quality of life, so difficult of definition, can be caught, taught and wrought into the fabric of lives of individuals and of society as a whole. Recently a young couple had a unique and satisfying conversion experience. They were in their early thirties, had a nominal conversion experience and were carried on the rolls of the church for many years. They declared that all



that had gone before seemed as nothing and ashes, that all that had transpired since seemed to have a holy beauty and purpose which gave transcendence to life. Not that their ways had been unkind, arrogant or even unhappy ways but that the vast potential of life was so much greater now that they knew the love of Christ. Everything that had gone before seemed as death whereas everything now partook of eternal life.

Whatever it is, *this love is the distinguishing feature of the true Christian experience.* "A new commandment I give unto you," said Jesus, "that you love one another as I have loved you." A new commandment? Truly there must be some mistake. This new commandment is old. "Beloved, I am writing you no new commandment, but an old commandment which you had from the beginning . . . for this is the message which you have heard from the beginning, that we should love one another" (1 John 2:7; 3:11). For thousands of years men knew that they ought to love one another. In his "new" commandment Jesus was not drawing out of the universe of things unknown some idea that had never been expressed before. What he said was "old" in the chronological sense of the word.

What is "new" about this commandment is that love now becomes the determining feature, the characteristic mood, the distinctive mark by which the quality of life is determined. Not always has this been so. Men could worship God and not love. They could sacrifice and not care. They could recite the creed and not serve. They could undergo the rite of circumcision and not be concerned. They could say their prayers every night, they could believe in prevenient grace and original sin and total depravity—and be members in good standing even though they did not love!

What is it which distinguishes your Christian experiences? When all other rules of faith and conduct are examined which one determines whether you are a Christian or not? In some groups it is a creedal statement. In some groups it is deemed to be the presence of a concern. In some groups it is held to be conformity. In my own group the ultimate test, beyond all other tests, is baptism by triune immersion. The Christian experience in most of our fellowships is computed not upon the willingness to love, but upon the satisfying of creedal statements, sacramental practices or doctrinal positions.

Jesus has given us a new commandment. It is new in that it transcends all others in importance, in significance, in determining our faith. It is this supreme law of love about which Paul is writing in the thirteenth chapter of First Corinthians. He insists that nothing we do matters unless it has this supreme aspiration in it. Of what good are sacrifices? Of what merit is prayer? of what consequence is creed? of what value is concern? of what good is conformity? of what moment is baptism, if beneath them and above them and behind them and before them and pressing through them and wrapped around them and within them is not this supreme quality of love which transforms death to life? Whatever it is, this love is the distinguishing feature of the Christian experience.

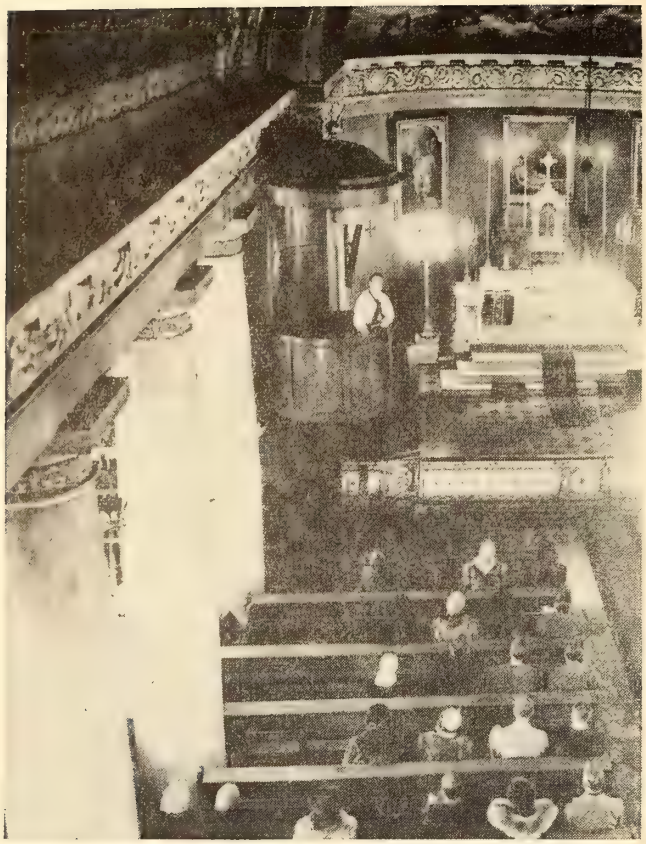
He Lived in the Saddle

Kirby Page

IN 1771 John Wesley challenged the preachers assembled in annual conference with these words: Our brethren in America call aloud for help. Who will go?" Francis Asbury rose to his feet and offered himself for this work in the new land. Momentous indeed was this decision.

Asbury was born in 1745 and died in 1818. He received little formal schooling but served for six years as an apprentice in a forge. He was converted at thirteen and began to preach at sixteen. Many times he had heard of the thrilling experiences of George Whitefield in America and his mind and heart were ready for the call which came when he was twenty-six.

When he landed in Philadelphia there were about four hundred Methodists in all America. At once he plunged into the itinerant preaching, founding and nurturing churches, which was to consume him until the day of his death, forty-five years later. In 1784 Wesley appointed Thomas Coke and Francis Asbury as joint superintendents in America, and in that year the first general conference was held, Asbury being elected as the first bishop. From his earliest days in America, Asbury was a man without a home, renting no house, hiring no lodgings, making no arrangements to board anywhere. He never married. For forty-five years he was literally and actually "on the road," in a day when often there were no roads, only trails through the wilderness. He lived in the saddle, preaching almost every day and sometimes three or more times daily, from Massachusetts to Carolina to Ohio. Sixty times he rode across the mountain trails of the Alleghenies. He had the care of all the churches and his correspondence was heavy. The debt of American Christianity to Francis Asbury is beyond all calculation.



Religious News Service

The interior of the only Catholic church in Moscow, Russia, as it appeared in 1947

Because the Communist Party leaders are antireligious and restrict the church, some have concluded that all Russians are atheists and that the church is dying in the Soviet Union. The author, a member of the Evangelical Church of Germany, here gives his impressions of the place of the church and of the Christian religion in Russia and makes a plea that Christians outside the Communist orbit keep contact with those within the orbit.

Gustav W. Heinemann

THE CHURCH IN RUSSIA

THE resistance to Hitler made close allies, in many countries, of Christian and Communists. Today Christians and Communists are in separate camps, but personal, human solidarity between them need not necessarily be severed. In my home city of Essen (West Germany) after the war, one of the best-known Communists was named mayor by the military government and I assistant mayor. In 1946 I beat him in an open election and we are openly political opponents. But I admit freely that I still feel myself drawn to him as a human being.

Communism is our direct next-door neighbor in Germany. Its exponent, the Soviet Union, has German territory, eighteen millions of my compatriots and still thousands of prisoners in its hands. What are we to do? I say, if you do not want to shoot —you must speak. That is the one reason why I took a trip to the Soviet Union two months ago. Another reason, however, is as follows: The free world likes to represent its struggle against communism as a struggle of Christians against materialists. That there is much materialism in the Western world, too, we know. How does it, however, stand with the Christians in the Soviet Union?

At the invitation of the patriarch of the Russian Orthodox Church, on the 27th of June I went to Moscow and was in Moscow, Lagersk, Leningrad, Kiev and Odessa as his guest for nineteen days. In nineteen days one cannot get to know either the United States or the Soviet Union. But one does know more than if one never goes there. There were six of us Germans with predominantly church interests; one of us spoke fluent Russian. We were able to go out alone in every city and were allowed to take pictures. We saw much of the church life, large industrial plants, agricultural projects, theaters, political weekly reviews, the Lenin Library with

17,000,000 volumes, the Komorrossow University for Natural Sciences, completed in 1953, with its 40,000 rooms and 18,000 students, which is exclusively dedicated to the natural science techniques (with the exception of medicine) and many other things.

After years of hard, violent persecution the Russian Orthodox Church has been living, since 1943, under legally controlled conditions as follows:

Three things are forbidden to it: (1) instruction among the youth; (2) charitable work; (3) so-called religious propaganda. Services in church rooms and official acts of the priests (baptisms, weddings, funerals, prayers of intercession) are permitted to it. From many reports in Evanston I have learned that the position of the Protestants in some Catholic countries is not any better. Since the Revolution of 1917 the Orthodox Church in Russia developed the sermon, and even reading of the Bible in its services, more than at any time previously. From a singing and praying church it also has become a speaking church.

The Orthodox Church is under the jurisdiction of a particular state bureau, which conducts the liason between church and society. All requests of the church for materials (building material, gasoline, newsprint, etc.) must be cleared by this bureau. Anything that other agencies have to settle with the church likewise passes through this bureau, which at the same time watches that the legal status of prohibitions and permits is observed by all.

The church services we visited on weekdays and Sundays were crowded. There are allegedly 20,000 Orthodox churches in the Soviet Union. In Moscow there are fifty-five. That is a small number in proportion to the population. But the churches are more heavily used because the number of services is greater than in our country and because there is only standing room. Juveniles and children can participate in the services and actually do so. Since all real estate in the Soviet Union belongs to the state, the church can also own no property. The state leases the grounds to it for church needs and, in fact, without compensation and for an indefinite period of time.

The number of baptisms is surprisingly large. In one service in Leningrad 250 children were baptized. A bishop in the Ukraine indicated the number of baptisms as 90% of the newly born children. On an average it is supposed to be far more than half. Our translator, whom we knew as a confirmed Marxist and atheist and whose wife shared his convictions, also had his child baptized.

As in the United States, the church lives from voluntary contributions alone. It sells candles for the adoration of the icons at a price that also comprises a contribution to the church. It takes up collections in its services and accepts donations for the official acts of its priests, for instance, for a baptism, as a rule, twenty-five rubles. We are under the impression that the Russian church is not too badly off financially.

The Orthodox Church was, up until 1917, a state church. It supported the czarist regime and the feudalistic exploitation of the peasants. Therefore, it was involved in the revolution. In the war the Bolshevist rulers made a place for the church again, as I have already described. The antireligious propaganda continues. Schools universities, newspapers and television—which is extremely widespread in Russia—all serve Marxism. But many Orthodox priests told me that they were convinced their church would live to the end of time. I read in local newspapers, that antireligious propaganda is being stepped up. After thirty-seven years of Bolshevist rule this is proof that Orthodox Christians are even today adhering to their faith.

The Orthodox Church refrains from every expression concerning the official industrial or cultural life of its people. It is contained in itself and has transferred the loyalty which it once showed the czarist state to the Bolshevist state. That is



Religious News Service

In 1945 the All-Union Council of Evangelical Christians and Baptists, major Protestant group in the Soviet Union, was constituted and the chairman, Y. N. Zhidkov, is shown addressing an early Council meeting



Religious News Service

First copies of the Bratskij Westnik, Baptist and Evangelical Christian Council newspaper published in Moscow, reached the World Council of Churches' headquarters in 1946. The publication reported the work of Protestant church leaders in those parts of Russia that had been occupied by Germany during the war and in the Baltic states

hard for us to understand, but apparently more in accordance with their history and theology than any other attitude. I do not believe that we should apply our own church attitude toward nation and state indiscriminately as a criterion for the Russian church.

I also talked to Lutherans and Baptists in Russia. For lack of time I must omit what they said.

The main thing is that Christianity also exists in the Soviet Union. The figures run into millions. It has a hard time of it. But God can be near it as he is near to us in his judgment and mercy.

The ecumenical movement is being followed with interest by the church in Russia. However, it does not see itself in any position, for the time being, to participate in the movement, according to the statement of Metropolitan Nicholas. The question remains open. Until it can come to us, we should seek contact with it as far as possible. It needs our prayers.

The Christmas Tree Adorned With Gifts

Buelah Lichty Myers

FOR God so loved the world that he gave his only begotten Son" (John 3:16). God gave his best on Christmas Day. He gave his Son as the first Christmas gift in love for the world. We his children give gifts one to another at the Christmas season. May we give them for the same reason, because we love.

Christmas shopping has been going on for the last few weeks. Much money has been spent. Are our gifts only things purchased with silver and gold or are they gifts beyond the value of money? Peter said to the lame man, in Acts 3:16, "Silver and gold have I none, but such as I have, give I thee." We too have in our possession numerous precious gifts, and "such as I have" gifts which we can give. These are the gifts that are far more valuable than silver or gold.

In imagination, let us decorate a Christmas tree with some of these lovelier gifts.

On the topmost branch, let us place a cluster of *golden apples.* "A word fitly spoken is like apples of gold in pictures of silver" (Prov. 25:11). How beautiful and how helpful are words that are fitly spoken, and how many more such words we could give if we were only more thoughtful of others.

On the next branch below, let us tie this *earring of gold,* and an *ornament of fine gold.* "As an earring of gold, and an ornament of fine gold, so is a wise reprover upon an obedient ear," is a truth which comes to us from Prov. 25:12. Truly the worth of words of loving counsel are beyond our power to evaluate.

Near by, let us fasten these beautiful *red rubies.* "For wisdom is better than rubies. All the things that may be desired are not to be compared unto it" (Prov. 8:11). In fact, unless we give this gem of wisdom which is better than rubies along with the ornament of fine gold, the earring of reproof may not become an acceptable gift.

At the foot of the tree is a long box in which is a beautiful cloak. It is the *cloak of charity* that covers a multitude of sins. "Above all things have fervent charity among yourselves, for charity shall cover the multitude of sins" (1 Peter 4:8). There are times when we are surprised how this cloak covers the sins of others and we see them and remember them no more.

The *box of blessings* wrapped in bright sparkling paper hangs from a branch. To whom shall the blessings be given? We may think first of our dearest friends and relatives, but, no, the box is already labeled: "Bless them which persecute you" (Rom. 12:14). This gift may not be such an easy gift to deliver.

There is still room on the Christmas tree. Here we will tie a little *bottle of glistening teardrops.* In Rom. 12:15, we read: "Weep with them that weep." Let us sprinkle the teardrops generously over the branches of the tree. The sympathizing tears of understanding will comfort in any situation. Then, too, we should "rejoice with them that rejoice," as Paul says in the same verse. Christmas is the time for joy and happiness. So let us tune in on the radio of rejoicing and listen to the Christmas carols. Let us be gay.

"See how large a letter I have written unto you with mine own hand" (Gal. 6:11). Letters are a gift that should not be forgotten on the Christmas tree. Let us hang the branches full of *letters of Christmas cheer.* Nor will we forget that the first Christmas greeting was sealed with a beautiful star and heralded from the sky. "Peace on earth, goodwill to men" (Luke 2:14).

1 Peter 4:9 mentions another beautiful gift. We are admonished to "use *hospitality* one to another without grudging." How can we show hospitality any better than to give a feast? We may decide to pull out the table and set it with care and call in friends and relatives to join us but, no, on the box with the card and its invitation carefully and plainly written are the words of Luke 14:12: "When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither they kinsmen, nor thy rich neighbors; lest they also bid thee again, . . . but call the poor, the maimed, the lame and the blind."

We are impelled to read the directions carefully so we may carry them out more fully, for in the bottom of the box is a note which offers a reward if we carry out the feast as directed: "And thou shalt be blessed; for they cannot recompense thee" (Luke 14:14).

Now the Christmas tree is adorned with many precious gifts. It stands there in its glory. We have enjoyed the feast of hospitality and now the time has come to deliver the precious parcels. To whom shall they be given and when?

Hebrews 4:16 tells us when to deliver them. We are to help in time of need. "That we may find grace to help in time of need." And when we pause to think, we know that in our world's history there has been no greater need than now.

On the tree all gifts are clearly labeled, the names are plainly written and even the addresses are given. The words of Christ himself in Matt. 25 are before us. We read of the hungry, the thirsty, the stranger, the naked. Now we remember the hospital on Mercy Street and the prison behind the high stone walls. The temptation crosses our minds that our wonderful day would be spoiled if we visited prison wards. But we see the solemn words, "Inasmuch as you did it not to one of the least of these, ye did it not to me."

So let us gather up the gifts and be about our work of love. We must not forget the bottle of teardrops, for we may need them before the task is completed; by all means we should sprinkle on the rubies of wisdom generously as the gifts are delivered.

Here is a string of beautiful pearls that we almost forgot to mention. Three are found in Eph. 4:32: Be ye *kind* one to another, *tenderhearted, forgiving.* Three more are found in 1 Cor. 13:13: *faith, hope, charity.* Still others are among the Beatitudes. What a string of beautifully matched genuine pearls, and what a loss the world would suffer if we had overlooked this lovely string of pearls!

May the Lord help us to deliver these most precious of all gifts, not only during the Christmas season, but throughout the days of the coming year, for as we love, we give.



The Family Counselor

Naomi Will H. K. Zeller, Jr. Jesse Ziegler

The Family Counselor welcomes letters of inquiry. They may be addressed: Family Life Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Dear Counselor:

Can we own a dog and have peace in the family? That's our small but worrisome problem just now Mother thinks about the dirty paws on the clean kitchen floor, father thinks about the garden—and the neighbors think—well, we hate to say what they think. But we have children, and they think a dog is a necessity. Could you give us a ray of light?

A Family

Dear Friends:

It will do no good to quote to you the old saying that man's best friend is a dog. Actually you probably believe something like that intellectually. You probably also believe some other things about dogs that seem obvious. They are good for children in helping to teach them responsibility for other living things, in providing good company to play with. But, knowing all this, you just feel burnt up when that puppy, being perfectly puplike, messes up your clean floor with muddy paws or worse yet in the process of training him. And tramping down some prize flowers just makes you feel like cutting his ears off. Well, what to do?

It depends—on where you live. If it is on the farm you had better just train the dog to stay outside and off the garden and away from the chickens. The secret is *training.* And a dog can learn ever so many things if you will have patience. He can be a lot of company and a lot of help. If it is a city apartment, the children will probably have to be satisfied with tropical fish—unless you get a Chihuahua. If it is your own home in town, then other factors will be the deciding ones.

It depends—on your dispositions. If you are inclined to be jumpy and irritable and overly fussy, you would better settle for tropical fish or a canary. If all of you can adapt yourselves to little frustrations for the happiness of others; then a dog has a chance. But mother will have to have an even disposition and a handy mop and dad have the outdoor equivalents.

It depends—on your neighborhood. If your neighborhood has one or more people who consider the presence of a dog a personal affront, you would better move or buy a parakeet. If your neighbors know dogs don't understand lot lines very well and are more concerned about human values than property lines, a dog has a chance. Remember the Golden Rule here.

It depends—on the kind and disposition of dog. In a close neighborhood a big dog has two strikes against him; a smaller breed of dog may have better public relations. Better never keep a dog that is mean. Little children sometimes get emotional scars from neighborhood dogs (mean or just boisterous) that take years to erase.

In summary, buy a dog for the family if you are the kind of people and your neighbors are the kind who can accept it. Children will love it and there is real worth in having it. But a dog is only a dog—not worth disrupting a family or a neighborhood over.

Jesse H. Ziegler.

Not All of Us Are Hit-and-run Americans

Miako Kuboyama
Yaizu, Japan
My dear Miako:

You are grieving for your father, I well know. And you are hurt and angry at the United States, as are so many of your countrymen. For the deadly ash that fell on the "Lucky Dragon" in March, from the hydrogen bomb test, must seem an unnecessarily bitter fate. Hiroshima, Nagasaki and now this. Why must it be Japan that always suffers from the atom?

You are only nine, Miako, and still a small girl, but when you grow up, there are things I would like you to understand. I don't write patronizingly to you as a child. Millions of us, whatever our age or nationality, are very immature, and we are often led by men not yet full-grown—men who perceive but dimly that the only world of safety is a world of brotherhood. No one meant to harm your father; the men who exploded the H-bomb and underestimated its reach were moved by fear. They were afraid men in another country, who dominate the minds of their own people by force, might get the H-bomb all alone, then threaten those in other lands whose ideas they, too, fear. Strange, though, isn't it? When the last war ended, your people were willing to risk the way of disarmament and peace, but our country wouldn't let them. For this we ask your forbearance.

One thing you know already: that some men, in all countries, are different from other men. Big-minded men, when they have even unintentionally done a wrong, admit it freely. Lesser men try to evade responsibility. This will explain why some U.S. newspaper reporters in Japan, when they saw what had happened to your father, tried to make light of it, saying he probably would not die—as if his suffering did not matter. And why some others, when they saw the natural alarm of your people over radioactive fish, made of it a joke. Or why so many U.S. papers and commentators (though happily not all) spoke up like so many hired propagandists, attempting to show your father did not die from his experience last March, but from some newer cause. Truly, Miako, most Americans are not like these.

When they know the truth, most Americans are sound and kind. But so nationalistic was our press that, when our doctors were barred from the fishermen, the papers had to discredit yours, though many of us know your physicians are ethical and skilled. It would not have been impossible to get detailed medical reports from your experts; the British paper, "Peace News," did so. Thus a few of us knew that the worst cases had suffered a drop in white blood cells from 6,000 to 1,000 and in blood platelets from 200,000 to 10,000, with damaged bone marrow and dangerous mortification. Even if some other factor hastened your father to his grave, could that alter the basic reason? Truly, Miako, not all of us are hit-and-run Americans.

Have you not known children who behaved badly, sometimes cruelly, and afterwards smirked or even laughed? When you are older, you will understand that if one has a serious sense of guilt, an easy way to cover it up is by derisive laughter. This can temporarily bolster one's feeling of superiority; it cannot cleanse the heart. One thing alone can give such people a healing knowledge of shame: forgiveness by the victim. Can you forgive us? Can you, your grandmother and your mother Suzu? Can you forgive our government, which was late even in offering regret, late and niggardly in its financial recompense?

Your sacrifice, Miako, may have taught us something. That in another all-out war the newer weapons will often be beyond control. That the H-bomb only deters, on either side, as it creates a mutual fear; and fear will not abate until both sides disarm. That this can never happen until the prisoners of fear cry out to their "protectors"—as did the poet of ancient India—"O slayer of demons, let me go . . ." And so, Miako, count me as your friend, in fellowship.

Devere Allen

DOOR OF SALVATION

PEGG CAMERON

My steps were at the crossroad
Of decision's stormy way.
God's beckoning hand did guide me,
My faltering steps did stay.

The vain world sought to hold me
Enticed with all its sin.
God sent his Son to show me
A better life to win.

The Holy Spirit now leads me
Along the path of life.
My heart no longer questions
But follows without strife.

"And the Word Became Flesh"

Vernon J. Andrews

WORDS are the tools we use in expressing thought. "Out of the abundance of the heart the mouth speaketh." With the use of words men bear witness in the courts of law. Agreements between men in business are evidenced by the use of spoken and written words. Words convey the thought and purposes of the heart.

The sounds of words are different among the nations of men but their meaning carries the same thought in the language understood. Words denote action. They may be positive or negative. We do or we do not perform in accordance to another's will. The gospel writer expresses action on the part of God when he states: "The Word became flesh and dwelt among us." The words express the purpose in the heart of God to act. "He gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

I am a real estate broker. When I receive an offer I go straightway to the other interested party with my offer looking toward negotiation of a contract. Even so at his birth Jesus became the ambassador of heaven. God made his offer and laid down his sacrifice for acceptance. His purpose is to reconcile mankind to himself.

The Son was born. He waxed strong and was mighty in words and deeds. The world needed him. He became the shining light unto the pathway of truth. The nations of the earth have crumbled before him as he became lodged in the hearts of flesh and dwelt among us.

The Christmas season commemorates his birth. The nations of the earth that have received him now burst forth in singing the sweets sonnets of music. Carols of joy spread the glad tidings over the whole world. Yet there are some who will remain silent as a stone untouched by the sweetest strains of eternal praise. As the power of the moon draws the waters of the sea upward and forms the tide likewise the Spirit of God will lift the hearts of all who will believe on the Son, our Lord Jesus Christ, and draw them heavenward.

Brethren Service European Workers Meet in Annual Conference

IN THE beautiful setting of the Austrian Alps the European Brethren Service workers met September 27 to October 3 for the 1954 conference. Two inns in the village of Wagrain near Salzburg provided meeting and sleeping quarters for the seventy workers and visitors.



One of the inns at Wagrain, where the Brethren Service European workers conference was held

Gerry Lininger

Each day of the conference had a different emphasis. The themes were: our mission, our growth, our mandate, our heritage and summation. The subject of each day was introduced in a Bible study period led by McKinley Coffman of Ohio in which he related each theme to Christ. Bro. Coffman and his wife were visiting three of their children who are connected with the Brethren Service program in Europe, two as volunteer workers and one as an exchange student.

Each morning different groups of volunteers had charge of the worship. Between the evening worship and bedtime those who had brought colored slides had the opportunity to show them and to explain their work.

Various aspects of the work of Brethren Service in Europe were presented by means of talks, a debate, situation dramas, and panels. Tape recordings from the Ocean Grove Conference gave those at the European conference a feeling of unity with the Brotherhood.

On Saturday of the conference the highlights of the week's meetings were summarized and a business meeting was conducted by Jacob Dick, acting director of Brethren Service work in Europe. Three spontaneous messages by volunteers made this business session a memorable one. Alfred Schadt, a German volunteer, told what was on his heart after his year of service; he had experienced growth but called on the spiritual support of the Brethren as he returned to life in Germany. Don Murray expressed his conviction that his failure in achieving visible results in Italy had led to a deeper and more stable Christian faith and reliance on God. He closed his moving words with the request to be accepted into the fellowship of the Church of the Brethren. Dale Aukerman expressed his concern that Brethren Service work be based on a firm and clear conviction and Christian purpose. A dedication of life closed this session as the list of assignments was given and new volunteers consecrated.

Wilbur Mullen led the thinking in a preparatory service on Saturday afternoon prior to the love feast, which was the climax of the week's meeting. Jacob Dick, assisted by Bro. Coffman and Bro. Dwight Horner, early Brethren Service worker in Europe and presently a State Department official in Austria, officiated at the love feast.

Bro. Horner also brought the message at the Sunday morning church service. The offering at that service included currencies from twelve different nations and was a tangible evidence of the free-will spirit and identification with the total program of the Church of the Brethren.

Besides the Coffmans and Dwight Horner other visitors included the Robert Bloughs of Polo, Illinois, who had been visiting their son, Dale, in Greece and the Paul Sargents of McPherson, Kansas, whose daughter Peggy is a volunteer worker in Germany.

From a report written by Walton Moyer

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Brethren Publishing House, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*).—Editor.

***I'll Cry Tomorrow.** Lillian Roth. Frederick Fell, Inc., 1954. 347 pages. $3.75.

Lillian Roth, in a beautiful story of life as it may be at its worst, carries one along throughout the story of her life, entrance into drinking, plunge into alcoholism and return through faith in God and Alcoholics Anonymous. With captivating style and intriguing insight, one is led to see the same mechanisms working within himself.

From a life destined by parents to shine on the stage, through years of success as an actress with plenty of money, through marriage and divorce, until all was lost and the end was a mental hospital and alcoholism, this is the story of Lillian Roth. But one lives through it with this humble person to a victory evidenced by her life today. Three times her life story has appeared on the television show, "This Is Your Life." You too will be moved by what simple faith and trust in God can do. — *James Renz.*

Living in Four Dimensions. Gaston Foote. Revell, 1953. 160 pages. $2.00.

A book of fifteen excellent sermons covering many practical aspects of life, including doubts, fears, troubles and worry. Besides having a unique approach to the problems, the author has a rich store of excellent illustrations from everyday life which illumine and make the truth vivid. — *Charles E. Zunkel.*

KINGDOM GLEANINGS

Harper S. Will will be the speaker for the annual Bible conference to be conducted in the Sebring, Florida, church, Jan. 30 through Feb. 6. Services are planned for every day.

Valley of the Sun is the title of a new 16 mm. sound film representing Brethren mission work in villages of India. It is now ready for distribution. The showing time of the color film is twenty-five minutes.

David L. Rogers, pastor of the Oakton church (formerly Fairfax) in Eastern Virginia district has the address of Oakton, Va., rather than Vienna as was previously given in the Gospel Messenger.

Ellis M. Studebaker, former president of La Verne College and former administrator of Bethany Hospital, passed away in Upland, Calif., following surgery on Dec. 6. He had been living near La Verne since his retirement. Memorials are being established at both La Verne College and Bethany Hospital where he gave most of his twenty-seven years of service to his church.

A new shipping record was set by the Heifer Project in November when three shipments were sent to three different countries in one day. From New York, cattle and sheep started halfway around the world to Afghanistan; from Raleigh, N. C., bulls, jacks, goats and hogs departed for Haiti; and in Miami, Fla., milk goats were loaded for Puerto Rico.

The 1955 Yearbook will list the membership of the Church of the Brethren in the United States and Canada as of Sept. 30, 1954, at 193,871 representing a net gain in membership over the preceding year of 3,340. The number of baptisms reported for the year ending Sept. 30, 1954, is 6,978. The number of congregations totals 1,040. The full time pastors are 461 and part time 409. The total membership of the Church of the Brethren around the world as reported is 206,068.

The following 1-W men have returned to the States after serving in the alternative service program: *Don Miller* from Austria, where he served as director of material aid, to R 4, Box 367, Dayton, Ohio; *Merle Crouse* from Turkey, where he served with refugees under the World Council of Churches, to R 1, Queen Anne, Maryland; *Dale Blough* from Greece, where he served in agricultural work in Greek villages, to R 1, Polo, Illinois. Churches are urged to contact them directly regarding speaking engagements.

Dr. Vernon Kinzie, member of the Foreign Mission Commission who recently visited the work in Ecuador in connection with a vacation trip, sends a report of continued growth in the church there. He writes, "On the day we left, a national minister from Quito came out and gave a fine message. At the close of the service twelve new people accepted Christ. Some had already been taking baptismal classes but two of the group were complete surprises—one an old Indian, respected by the entire village, and the other the president of the Parent-Teacher Association and an outstanding leader in his own right. I think this gave greater encouragement to our work at Calderon than any other single thing that could have happened."

Dr. and Mrs. Merlin Brubaker and family arrived in New York on Nov. 18, 1954 from Garkida, Via Jos, Nigeria, W. Africa. They stopped in the Elgin offices enroute to their home at 505 Jacaranda Pl., Fullerton, California.

From the estate of the late Mrs. Lizzie E. Kindig of Beatrice, Nebraska, the General Brotherhood Board has received $1,000. The provision of her will stipulates that the income from this sum is to be used annually for the purpose of extending Christian education within the United States.

The address of Wayne Miller was incorrectly printed in our December 11 issue. It should have been 4416 N. Thirty-first *Avenue,* Phoenix, Ariz. This is important for vacationers who may be willing to help build the new Lynnhaven Community church and will need to contact Bro. Miller.

In preparation for the special anniversary services of the Larned, Kansas, church beginning March 27, the church is eager to secure items of history, interesting data and news about formers members. News and pictures should be sent to Mrs. Weldon Howell, Route 2, Larned, Kansas, or Mrs. Vincent Hornbaker, Lewis, Kansas, before February 15.

Brethren Missions in India are the subject of a study unit for use with young people and adults prepared by Wendell Flory. The thirty-two-page pamphlet is now ready for distribution. Single copies are available free of charge. Additional copies for use in Sunday school, CBYF meetings, schools of missions and missionary societies are twenty cents each. Order from the Foreign Mission office of the General Brotherhood Board.

An item in the November 27 issue concerning Martin Niemoeller erroneously stated that his address was sponsored by the Church Peace Union. The meeting referred to was sponsored by the Church Peace Mission, a pacifist organization composed of peace churches and denominational peace fellowships. The Church Peace Union is an inter-faith organization which also works for international peace and world order through the major religious groups, although it is not a pacifist organization.

At the recent Assembly of the National Council of churches, a number of Brethren were appointed to membership on various departments of the Council. Kermit Eby was appointed to the Department of Church and Economic Life; Ora Huston to the Department of Race Relations; Ralph Smeltzer to the Departments of Economic Life, International Affairs and Race Relations; Raymond Peters and W. Harold Row to the executive Board of the Division of Life and Work; Raymond Peters also serves as a member of the Field Department and Program; and Harold Row is a member of the executive committee of Church World Service, as well as the Departments of International Affairs and Social Welfare. Norman J. Baugher was again appointed to membership on General Board of the National Council. Charles Zunkel will serve on the executive board of the Division of Home Missions as well as in the departments of Urban Church and Indian Work. Edward Ziegler was appointed to the Town and Country Committee and the Department of Evangelism. Forrest Groff will be represented in the Department of Church Architecture.

Brotherhood Theme: Seek First His Kingdom

Carl E. Yoder, whose address is Route 1, Shelocta, Pa., is available for a series of evangelistic meetings.

Youth for Christ International has launched a nation-wide teen-age crusade to enroll 10,000 youth pledged to win 100 converts each to faith in Christ.

Kenneth Overman, Lynn, Indiana, would like to contact someone interested in working a 150-acre grain farm for him while he is in alternative service. If any ex-1 W or anyone else is interested, write to him for further information and terms at the above address.

The first school for the training of Christian booksellers was held in Madras, India, under the auspices of the Christian Literature Society, the India associate of the United Society for Christian Literature. It is hoped that the idea of training efficient assistants in the selling of books will spread across East Asia, for literature is now one of the chief evangelistic arms of the church.

A total of 1,400 students are currently enrolled in 36 Protestant theological schools in India, according to figures released by the National Christian Council of India. Enrollment statistics include nine students engaged in advanced study, 166 candidates for a seminary diploma. They include also "a large number of students who may be considered as training at the Bible school level.

A four-state peace workshop is planned for the states of Iowa, Kansas, Missouri and Nebraska, February 14 to 17, at Park College, Parkville, Missouri. The workshop is sponsored by several groups including the Church of the Brethren, the American Friends Service Committee and the Council of Churches in the area. Ralph Skaggs, field man for Missouri, is serving as the Brethren representative on the planning committee. Persons interested in details of the workshop may secure such information from Brother Skaggs.

Standing Committee Delegates

Middle Maryland: Floyd H. Mitchell, D. Fred Neikirk; alternates, C. N. Grubb, E. S. Rowland.

Southern Indiana: A. Wayne Carr, Richard Speicher; alternates, Harold B. Statler, E. L. McCullough.

Georgia, Florida and Puerto Rico: John B. White; alternate, D. Franklin Painter.

Draft Deferments for Graduate Students

By an Executive order issued on September 20, 1954, the Regulations for persons who desire deferments for graduate studies were changed. Effective January 1, 1955, in order to qualify for a II-S classification a registrant who has been accepted for admission by a graduate school to a class commencing on or after that date must have a scholastic standing in his last year of undergraduate study which ranked him for that year within the upper one-fourth of the full-time male students in his class, or he must have attained a score of 80 or more on a Selective Service qualification test. Prior to this time he could qualify for graduate study if he ranked within the upper one-half of the full-time male student in his class, or attained a score of 75 or more on the Selective Service test. The new Regulation applies to all persons going into graduate studies except those going into medicine, dentistry, veterinary medicine, osteopathy, optometry, pharmacy, chiropractic or chiropody. These may still qualify by ranking within the upper one-half of their class, or by attaining a score of 70 or more on the qualification test.

Henry L. Hess, steward at the Neffsville Brethren Home, died unexpectedly on Nov. 27. He was eighty years old. He served the Church of the Brethren as minister for more than forty years.

Licensed to the Ministry

Charles Beach in the Shelby County church, Missouri.

Bible Readings for the Week

Dec. 26 ..... Luke 2: 21-52
27 ..... John 1: 35-51
28 ..... Psa. 119: 1-40
29 ..... Psa. 119: 41-80
30 ..... Psa. 119: 81-128
31 ..... Psa. 119: 129-176

The Church Calendar

December 26

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson: Thinking Realistically About Life. Eccles. 1—5; 12. Memory Selection: This is the end of the matter; all hath been heard: Fear God, and keep his commandments; for this is the whole duty of man. Eccles. 12: 13 (R.S.V.)

CBYF Topic: Teach Us to Pray

Dec. 27-31 Regional recreation laboratory, Manchester College, Ind.

Dec. 27-31 Regional recreation and camping laboratory, La Verne College, Calif.

Dec. 27—Jan. 1 Regional recreational laboratory, Brethren Service Center, New Windsor, Md.

Jan. 2-8 Week of Prayer

Jan. 12 Convocation on Evangelism, Springfield, Ill.

Jan. 30 Christian Education—Bethany Offering

Jan. 30—Feb. 4 Youth Seminar, Washington, D. C., and New York City

Jan. 30—Feb. 6 Youth Week

Jan. 31—Feb. 2 Indiana State Pastors Conference, DePauw University

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Brother and Sister I. D. Leatherman of Elgin, Ill., in the Jacksonville church, Fla., Jan. 9-16.

Gains for the Kingdom

One baptized and one received by letter in the Miami church, Fla. **Six** baptized and twelve received by letter in the Washington City church, D. C. **Three** baptized and seven reconsecrated in the Dundalk church, Md. **Two** baptized in the Johnson City church, Tenn.

Eleven baptized in the Claysburg church, Pa. **Six** baptized in the Everett church, Pa. **Six** baptized and eight received by letter in the Conestoga church, Pa. **Eight** baptized in the Dunnings Creek church, Pa. **Eight** baptized and one received by letter in the Hanover church, Pa. **Sixteen** baptized in the Martinsburg church, Pa. **One** baptized in the Spring Grove church, Pa.

Twelve baptized and two received by letter in the Freeburg church, Ohio. **Seven** baptized in the Sugar Creek church, Ohio. **One** baptized in the Fort Wayne church, Ind. **Three** baptized in the Bethany church, Ind. **Ten** baptized, two received by letter and seven received by former baptism in the Tiffin church, Ohio. **Twenty-seven** baptized and seven received by letter in the Goshen City church, Ind. **Twenty** baptized in the West Goshen church, Ind. **Six** baptized in the Woodland church, Ill. **Twelve** baptized in the Black Swamp church, Ohio. **One** baptized in the Lansing church, Mich. **Three** baptized in the Pleasant Chapel church, Ind.

Five baptized in the Rocky Ford church, Colo. **Two** baptized and three received by letter in the Kansas City church, Mo. **Two** baptized in the Carrington church, N. Dak.

Two received by letter in the Reedley church, Calif.

BALTIMORE WORK CAMP

Donna Baker
Hollansburg, Ohio



Children enjoy many activities that otherwise are unknown to them

I WANT to tell you a short story about my work this summer in the Baltimore work camp. To tell the story so you and others will understand the conditions we worked with, I will have to take you back three years ago and start from the beginning. . . .

The east part of the city of Baltimore, where we worked, is known as the blighted area. This means the next step to slums. I could say that three years ago it was a slum area. Houses and other buildings were rat and insect infested; only a few inside bathrooms; no playgrounds for the children, except dirty alleys full of broken glass and littered with most everything. Most of the people just lived without fulfilling a purpose in life.

A group of men in this city came to realize what a terrible condition they had let their city of Baltimore become. First they published pictures of slum areas in the papers, hoping to develop some enthusiasm somewhere to make a start in clearing these slums. This happened week after week and month after month until enough were interested to start clearing and cleaning one block. Then it turned into twenty-seven blocks. Most of the people began to take pride in their homes. The old board fences came tumbling down, with cement block and wire fences taking their places; a bathroom was put in every house; painting on the inside as well as outside was done with pride; the alleys were cleaned to make room for the children to play and vacant lots were cemented with play equipment on them for the children.

But here comes another part of the story. Some did not have enough money and were not capable of fixing their homes to meet the standards set by the city. This is where our work camp fits into this story.

The First Church of the Brethren of Baltimore bought the most run-down slum house in the vicinity of these twenty-seven blocks and fixed it up to act as a model house for the community. It was named "The Pilot House." In this house, we (our work camp group) had a business office, where the unfortunate ones come to ask us for help in fixing up their homes. This office was open in the afternoons, Monday through Friday, with one of our seven work camp members being there. This is how we receive most of our project work the year around. We help plaster, paint, cement, build fences and do many other jobs, so that these homes too will pass the inspection of the Housing Bureau.

The second, third and fourth weeks, from 9:30 to 12 a. m. our group helped in Bible school. In the afternoon we had a street shower, which the children loved, and a period in the playground.

The fifth, sixth, seventh and eighth weeks our group served as leaders in a day camp. This was a new project which started this summer. We met Monday through Friday, each person bringing his own lunch and staying through the afternoon. We tried to give the children a feeling of being in a camping group. We taught them crafts, fun songs, prayers, sharing, etc. We took trips to the parks for all-day outings; tours to the airport, dairy, zoo, library, a ship from Norway which was docked in the Chesapeake Bay.



A man of the community talks over his problems with a volunteer at Pilot House

Our group came to feel that this day camp should be in the summer program year after year.

Although a summer work camp group helps with the activities of the project, the Baltimore work is carried on throughout the year by Brethren volunteers. Several volunteers are usually at the project all the time to help.

Our group had recreational activities in addition to those conducted for the children. We enjoyed swimming, picnics, playing ball and relaxing on the front steps talking to the neighbors. One special trip was made to the emergency (accident) ward of the Johns Hopkins hospital. We were there one night from 10:00 p. m. to 2:00 a. m. Many of the cases that came in were due to drinking. It made us see even more clearly than before what effect drinking has on people.

This tells the story of the Baltimore Pilot House and what it is doing in a slum area. Let me say one thing—that is, "If you think you are poor, open your eyes and you will suddenly become rich."

ORDER THESE NOW!

Atlanta Housing Story — filmstrip, 30 frames, 75c rental. Designed to start serious thinking and a discussion. Story of one city's campaign to provide adequate housing for Negroes. Mimeographed script and leader's guide.

Brotherhood of Man—10 min., color, sound, $3.00. In a humorous manner, but with scientific facts, the film shows that variations between races are not as fundamental as commonly believed. A delightful, animated cartoon for juniors or older.

Government Is Your Business—25 min, $5.00. Recommended for use in schools of Christian citizenship.

Home Is Nowhere — 30 min., sound, $5.00 rental. Simple presentation of the plight of millions of refugees. Junior or older.

More for Peace — 45 min., sound, $10 rental. Story of a veteran returning from Korea and how he challenged his home church to build more seriously for peace.

Unto These, My Brethren — new filmstrip, 85 frames, 20 min. Loaned free to churches. The story of Brethren Service in Europe. Script on 78 or 33⅓ rpm. State record speed.

Order: General Brotherhood Board, Visual Education Department, 22 S. State, Elgin, Ill.

FOR I WAS THIRSTY

Dale W. Blough

AUG. 8, 1953—The historic and beautiful Greek Ionian islands of Cephalonia, Ithaca and Zante were rocked by disastrous earthquakes—hundreds of people killed—villages and cities leveled.

AUG. 8, 1954—Thirty-two campers from the WCC work camp near Sami on the island of Cephalonia visited the once wealthy city of Argostoli and attended memorial services in the Greek Orthodox church building given to the city by the World Council of Churches.

It is imposible to imagine the scene of complete devastation in this beauty spot of Greece. Scores of villages and cities were 100% destroyed by a force of nature more complete in its destruction than war. Not only was everything razed above the ground but the underground utilities were destroyed as well. Sewer mains buckled, water lines could no longer contain their load; and in the country many large life-giving springs became trickles. Except for the tents and wooden shacks scattered in and around the ruins, one could easily believe that the quakes had occurred yesterday. The impression is one of sudden death and eternal silence.

Many of the inhabitants were not eager to talk about the events of a year ago. But one father told me that his wife and little girl slept outside the evening there were light quakes. In the morning the two went into their stone house and, just as they were in the doorway, the big shock came. They were knocked to the ground and covered by rocks and debris. He saw the form of his girl lying beneath the rocks and he was sure that she was dead. Miraculously neither the girl nor her mother was seriously injured. Many others were not so fortunate. On the first anniversary of the catastrophe I was with a group of villagers holding memorial services at each grave among the ruins.

It was the village of Katapothata that the work campers decided to assist. This mountainside village of two dozen families lost fifteen people in the earthquake. The destruction here was 100% and, to add to the terror of the villagers at the time of the quake, rocks larger in size than automobiles hurtled down the mountainside and crashed into the collapsing houses. Nothing remained after the quake; therefore, the people salvaged their few remaining possessions and moved from the mountainside to the road one kilometer below the ruins of their homes. Here they live today in crudely constructed wooden buildings.

In this new village there was no water; for a year the women and girls had been walking over the stony path to draw muddy and impure water from a well. In July work campers from Sweden, Holland, Greece, the United States, Germany, Syria, Italy and Great Britain assembled under a grove of olive trees near Katapothata for the purpose of laying water pipes from a mountain spring to the village. They labored side by side with the village men, dug 800 meters of ditch, laid the pipe and in the closing days of camp covered the ditch. The water now runs into the village. But more important than this stream of water are the friendships that will eternally flow between campers of eight nations and between each camper and Katapothatan.

REFUGEE RESETTLEMENT NOTES

"Ich bin eine Fluchtling (refugee)," said the charming young refugee mother, accompanied by her lovely child, as the train rumbled through central Austria near midnight. She was worried about crossing the border. She had no home.

The words, "I am a refugee," have rung in my ears often since that experience five years ago. I hear Europeans, Arabs, Koreans, Indo-Chinese, and others saying them.

I can help refugees. I can write Congressmen for a better law to help them; get a home and job for the able-bodied; get institutional care for "hard core" refugees; plan programs to learn more about them; and contribute money for their help.

A. Stauffer Curry
Moderator, Annual Conference



A Special Help Feature of the Gospel Messenger

YOU are a reader of the Gospel Messenger. How do you use the wealth of material given in a year's time? Do you realize how much valuable literature has gone through your hands this year? If all of it were put on one spot, the stack would be high!

Each year the last issue of the Gospel Messenger includes an index to the year's volume. This index serves as a guide to the wealth of material provided during the fifty-two weeks which could be used advantageously in many ways beyond a casual reading.

Planners for Sunday evening or other discussion groups could examine the index of subject matter analytically and discover a vast source of discussion topics. Turn now to the last pages of this issue and read the bold type titles and see the wide range of subjects covered during 1954.

Families, too, may be interested in reviewing the articles listed under such subjects as Child Guidance, Home and Family, or Christian Living—Personal. A rereading is well worth the time and effort.

During the church's school of missions, supplementary materials can be easily gleaned from the sections devoted to the work of the missions in India or elsewhere.

Some churches are finding it very profitable to spend three to five evenings in various phases of the church program—evangelism, stewardship, peace education, social issues, alcohol education, service, etc. If the church library and the pastor each maintains a complete file of the Gospel Messengers, at least two copies are always available for research use. Likely several families within the church fellowship also keep all their copies.

Adult Sunday-school classes, too, could use Messenger material as the basis of class meeting discussion periods.



A church makes a good investment by having each year's volume of the Gospel Messengers bound for permanence and convenience. Over a period of years a wonderful research library will be developed

How the Gospel Messenger Can Be Used in Discussion Groups

After a major subject has been decided upon, a number of articles should be selected. These can be assigned to various persons for reports or the leader could review an article as an introduction and then project leading questions for discussion. A collection of the relating articles could be on hand so that interested persons could follow up the discussion with reading on their own time.

Many of the editorials would serve as the only stimulator needed to begin an evening's discussion.

The program chairman of each church board or organization would find it extremely helpful to clip a copy of the Gospel Messenger and keep on file articles pertaining to the group's program. For example, the financial board chairman, the Brethren Service representative, the mission secretary, the chairman of the board of Christian education, the librarian, the Sunday-school superintendent, the president of women's work or men's work, the local director of children's work, teachers, etc. ought to plan to watch weekly for articles relating to their programs. Those responsible for planning worship programs could well clip poems, pictures and other materials suitable for use in worship planning.

Tip for 1955

Since the 1955 index will not appear until the end of December, it might behoove each responsible person in the local church to start a card index of articles as they appear. This would not be a big task for each person would keep track of materials relative to his work and not the total program.



How Did Your Church Celebrate Christmas?

IN WHAT special ways did you in your church observe Christmas? What types of programs did you have? Projects? Special worship services?

If you did something new to you or some traditional program you would like to tell others about, will you (or will you urge someone in your congregation to do it) write a brief story of these activities and mail it to the General Brotherhood Board, Attention: Christian Education Commission, 22 S. State St., Elgin, Ill.? Next fall these ideas could be printed on these pages and perhaps many people across the Brotherhood would be blessed because you shared. You, too, might gain insight into an enriching experience.

Christmas is a holy season; it is a giving or sharing season. Culminate your giving by sharing your ideas and experiences.

THE LIBRARY LISTENING POST

ON OCTOBER 9 the church librarians of the Eastern District of Pennsylvania met in the Harrisburg church for a day of fellowship and study. Twenty persons, representing eight different churches, were present.

An outline was presented, giving a routine method of preparing books for circulation, starting with the removal of the book jacket and ending with the making of the reference cards for the files. This was made very practical by the many questions and suggestions which were given.

Anna Witmer led a discussion on the qualifications and work of the librarian and the library staff. Here many helpful experiences were shared and mutual problems were given a hearing. We tried to picture the functioning of the ideal librarian.

Short promotion-type book reviews were given for the various age groups—adults, youth, juniors and younger children. The fellowship of sharing in this venture was appreciated by all who were present. Tentative plans were made for a similar meeting next year.

—Helen K. Ziegler

The following new Brethren books should find a place in your church library:

Of Such is the Kingdom, by Modena M. Studebaker, is a collection of stories about boys and girls who live in India, China, Nigeria and Ecuador. It is written especially for the junior age children. Teachers will find these missionary stories to be rich supplementary material for the various mission units of study. $1.75

Look to the Light, by Ernestine Hoff Emrick and Ernest G. Hoff, combines the excellent photography of Bro. Hoff with inspirational poetic interpretations by his daughter. $2.50

The Role of the Servant, by W. W. Slabaugh, vividly depicts the role which individual Christians should play in life. Dr. Slabaugh completed this book not long before his death. $2.00

Brother Bonsack, by H. Spenser Minnich, gives the biography of the well-known and loved Charles D. Bonsack. $1.75

These Brethren books should be ordered from the Brethren Publishing House, 22 S. State St., Elgin, Ill. Church libraries are granted a substantial discount.

How to Enjoy Worship

GOING TO CHURCH to worship God should be like eating a good meal when hungry. We eat to keep alive and to strengthen our bodies and to enjoy the taste and occasion. Public worship to a Christian is both a source of spiritual strength and a distinct pleasure. What should we do to pep up our appetite for worship?

1. Prepare on Saturday night by getting adequate rest, by relaxing and meditating.

2. Come to worship to thank God for life and that which sustains and enriches life.

3. Come to worship for light and strength to solve your personal problems.

4. Come to worship to give as well as to get. Do not be a spectator but a member of the team.

5. Be friendly. Get rid of the barriers that break and hinder enjoyable human relations. One way to enjoy God is to enjoy good people.

While anyone can worship, it is also a fine art to enjoy it; one must practice it constantly.

From the November, 1954, "Our Parish Newsletter," Ashland, Ohio, Church of the Brethren

• • •

ARMISTICE DAY in 1954 was given a special peace emphasis in many churches across the Brotherhood. Here is the story of how one church carried out its observance.

Trying to combine the ideas of Singing for Peace on Armistice Day and a sacrificial meal, the **Bethany Church of the Brethren** near **New Paris, Ind.,** developed the theme of a Franciscan meal. The idea was to try to capture the philosophy of Saint Francis on simple living, symbolized by the meal of water and crackers; on music carried out by the congregation singing many peace hymns; and on peace, illustrated in a talk by Gladdys E. Muir of the peace department of Manchester College entitled Saint Francis' Way of Living in this World. Some of the hymns used were Saint Francis' All Creatures of Our God and King and two that were published in the Oct. 23 issue of the Gospel Messenger—O Men of Earth, Forgo Your Foolish Ways and Lord, Make of Us Thy Instruments. The money given as a free-will offering for the sacrificial meal will go to our farm project in Greece.—Irma Gall.

The Church Abroad

Edited by J. Henry Long



Religious News Service

A Christmas Prayer From Africa

CHARLES M. BIEBER

Light came to earth when Christ was born:
A star to guide men's lives to God,
A glow around an Infant's face,
A song to thrill the heart of man.
In this dark, shadowed land, O Lord,
Where superstitions blind men's eyes,
Fetish and fear eclipse thy word.
In this drear land, that joy may come,
O Christmas Light,
Dispel the night.

Life came to earth when Christ was born:
A child of hope, the world to save,
The Bread of Life, the Christ divine,
The Word made flesh to conquer death.
In this one dying land, O Lord,
Where parched souls now thirst for thee,
Let infant Savior be adored;
Let life restored lift men to thee.
Eternal Spring,
Life's water bring.



God came to earth when Christ was born:
A babe in lowly manger laid,
A light, a life, a gift of peace,
A humble child, Immanuel.
In this discouraged land, O Lord,
Where Thou hast seemed so far away,
Afresh now let the Christmas Word
Proclaim Thy nearness and Thy grace.
O God above,
Reveal Thy love.

Dear Sisters and Brethren:

Bro. Govindji Satvedi asks that we print this letter of appreciation in the Gospel Messenger since he finds it impossible to write a personal letter to everyone who was so kind to him during his year in the United States.

Greetings to you all in the Lord, our Savior Jesus Christ. It is five months now since I returned home but I still feel that I have been going about in the church and meeting the fieldmen, the pastors, the leaders, the congregations and the presidents of the colleges. I see someone waiting for me at the bus station, railway station and at the airport. I see friends taking me in their cars here and there to meet friends, to show me the beauty of the towns and the country and the factories and the shops. I see sisters preparing food to my liking and trying to make me feel at home. I see the sisters washing my clothes and mending them. I see friends sitting by me asking questions and talking to me about India.

I see the pastors and Sunday-school superintendents and class teachers coming to me and asking or inviting me to go with them to their classes or groups to talk to them. I see the juniors and youth surrounding me for various questions and to have pictures taken. I remember the children learning Gujarati songs. Oh, I loved the children.

I cannot forget the service of the brother who took me from the Colorado Springs Annual Conference to McFarland, Calif., and from there to Porterville to meet my mother, Mrs. Mary E. Stover, and the family group. On that long journey he not only cared for me but took me to behold the beauty of the Bryce Canyon and Zion Canyon. Also the brother who took me to the top of Pikes Peak.

It was a great joy to me to meet all the missionaries who ever were in India and especially the Stover children and their families. It is a great comfort to know how all the churches and all the groups of all the churches are interested in the mission work.

It was a great pleasure to see the camp activities. It is a very important campaign. It was a great opportunity to see the Brethren Service Center. The church has started a very worthy and important step which is a real proof of the brotherhood of the World. I saw the church at work. May the Father of the universe be glorified through all these. I thank you all and every individual whom I met or who met me and did any service to me to make my trip pleasant.

Now let me remember the Bethany family. Oh, I have no words to express my joy. What a privilege! I enjoyed the fellowship of the staff as well as the fellowship of the students in the home, in the classes and in the office. I loved to work and learn with them. It was a good lesson for India to know how the church people are interested to know their Bible and prepare for the work of God. Wherever I went I found home and home-loving people..

I thank the Brotherhood Board for making arrangement to make this trip possible and pleasant. Also the trip in Palestine and in Africa and in Europe.

All our mission schools are now under the control of the local government and so much work is cut off which was taken care of by the mission or the churches. This has opened up a new way for evangelism which requires a new vision and insight. We ask you all to pray earnestly to our Father for a new vision, wisdom and courage, that God may grant us the needed power for the advancement of his kingdom. The door is wide open and there are hindrances and adversaries but, since it is the work of God, it has sure success.

Our heavy monsoon is now over and we are having winter now. But our winter is not like the winter of the States. You have snow falling for a long time but we have nothing of the sort.

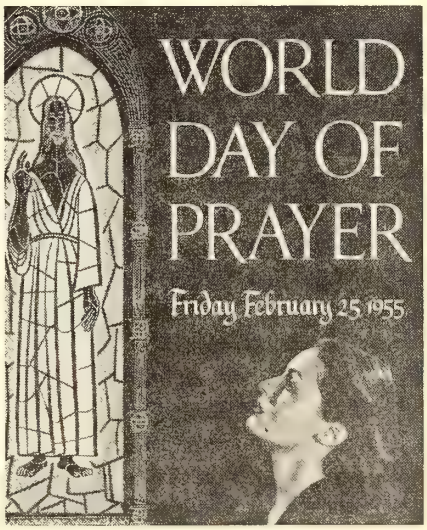
We all look for the Christmas season and you will be glad to know that all the people will fill the churches that day. There is no Christmas vacation like we used to have a few years back, but most of the Christians take time off to come to their home churches to be with the dear ones and all go to the church to thank God for this blessed day and gift of God, our Savior Jesus.

Some young boys and girls will prepare dramas for that occasion. The small children sing a good many new songs prepared for this occasion.

Some go out to distribute some Christmas messages to the people who have not heard much about Jesus and the joy of the Christmas day.

My wife and the children with thankful heart send best wishes to you all. May God bless you all richly.

WORLD DAY OF PRAYER



The World Day of Prayer will be observed in many nations of the world on Feb. 25. On this day Christian groups, large and small, will meet to pray for the kingdom of God. The theme uniting all worshipers that day is "Abide in Me."

Excellent World Day of Prayer literature has been prepared by the United Church Women of the National Council of Churches. Notice the list of available materials below and order your supply early—before Feb. 1, if possible.

World Day of Prayer Worship Service, 5c
Guide for Leaders, 15c
Children's Service of Worship, 5c
Call to Prayer, a flier, 100 copies, 30c
Attractive poster, 10c
The Fruit of the Vine, dramatic interpretation; 4 copies required, each 10c

Order your World Day of Prayer supplies from the Foreign Mission Office, General Brotherhood Board, 22 S. State St., Elgin, Ill. Please enclose payment with order.

Obituaries

Harnley, Mrs. Carrie, daughter of Amos and Susan Wrightsman, was born Aug. 29, 1881, near Cerro Gordo, Ill., and died Nov. 5, 1954, at her home in Virden, Ill. She was a faithful member of the Virden church. On March 5, 1905, she was married to Levi R. Harnley. Surviving are two daughters, two sons, one stepson, eight grandchildren, three sisters and one brother. Funeral services were held at the Virden church by her pastor, Bro. Kenneth Frantz. Interment was in the Virden cemetery.—Irene Smith, Virden, Ill.

Hollen, Thomas Benjamin, son of Adam and Nancy Miller Hollen, was born Oct. 15, 1878, near Bridgewater, Va., and died April 4, 1954. He was a long-time member of the Bridgewater church and taught a Sunday-school class for thirty-one years. On Dec. 24, 1902, he was united in marriage with Cora A. Vint. Surviving are his wife, four children, ten grandchildren, two sisters and two brothers. Funeral services were held in the Bridgewater church by his pastor, Bro. I. James Eshleman, assisted by Brethren Warren Bowman and Robert E. Houff. Burial was in the Oak Lawn cemetery, Bridgewater.—Mrs. William Willoughby, Bridgewater, Va.

Keller, Ellen McCaully, wife of George K. Keller, was born in Quarryville, Pa., and died on Oct. 29, 1954, at the Neffsville Brethren Home at the age of seventy-nine years. She was the daughter of John and Amanda Shreiner Kauffman and was a member of the Lititz church. Besides her husband, she is survived by two daughters, six grandchildren, fifteen great-grandchildren, two sisters and two brothers. Funeral services were conducted at the Brown funeral home, Christiana, Pa., by Brethren Earl M. Bowman and Harper Snavely. Interment was in the Baptist cemetery.—Mrs. Louis Huebener, Lititz, Pa.

Kelley, Mrs. Mary, was born in Taneytown, Md., Oct. 19, 1872, and died in South Bend, Ind., Oct. 25, 1954. She was married in 1909 to James R. Kelley. She taught in Juniata Academy in Huntingdon, Pa., and in Hagerstown, Md. Surviving are her husband, one daughter and three grandchildren. Bro. Foster B. Statler of the Elkhart City church officiated at the funeral. Burial was in the St. Joseph Valley Memorial park.—Lucile V. Sanders, South Bend, Ind.

Ratcliff, Martha Ann, daughter of David W. and Victoria Stowder, was born April 26, 1878, in Emporia, Kansas, and died June 22, 1954, at her home in Hamilton, Kansas. On Feb. 16, 1903, she was married to Elmer Ratcliff, who preceded her in death in 1947. Survivors include one son, seven grandchildren and five great-grandchildren. Funeral services were held in the Methodist church in Hamilton by Ward Nance and W. H. Zimmerman.—Mrs. Mary Matile, Madison, Kansas.

Schrock, Melvin C., son of Elias and Eliza Schrock, was born Feb. 25, 1863, in Elkhart County, Ind., and died Oct. 7, 1954, in Goshen, Ind. On Oct. 9, 1889, he was married to Anna M. Bender. He was a charter member of the Goshen City church. Surviving are two children. Burial was in the Greenwood cemetery at La Grange, Ind.—Mrs. Lewis Dixon, Goshen, Ind.

Stump, Annie C., daughter of Seneca and Katie E. Hughes, died Sept. 28, 1954, at the age of sixty years. She was president of the sisters' aid society for eight years. Besides her husband, Gordon Stump, she is survived by two daughters, six sons, her mother, two brothers, one sister and one stepbrother. Funeral services were conducted in the Big Dam church by Brethren Ammon Merkey and H. G. Fahnestock. Interment was in the Big Dam cemetery.—Mrs. Arnold Zechman, Pine Grove, Pa.

Index for Volume 103

Material which appeared in the Gospel Messenger during the year 1954 has been indexed for the convenience of the readers. The indexing has been done by authors and by subject matter. The numbers indicate the issue and the page.

AUTHORS

Agee, J. Willard
Paraphrase, A 19- 4
Allen, Carrie Hetrick
Peace of God, The 13-12
Allen, Devere
Not All of Us Are Hit-and-run Americans 51-14
Andrew, Vernon J.
"And the Word Became Flesh and Dwelt Among Us" 51-14
Auden, Farid, D. D.
Churches in the Islamic World .. 47-12
Aukerman, Dale
Not Without Hope 34-20
Ten Years Later 38-11
They Deserve Something More .. 26-20
Axford, Roger W.
Baby Is Born, A 11-12
Bainton, Roland H.
Catholic-Protestant Relations in the U. S. 43- 6
Baird, Chester N.
God's Control Over Free Men ... 27-10
Mistaken Zeal 14-13
Baker, Donna
Baltimore Work Camp 51-18
Baker, Freda
Chinese Nursery 13-20
Baker, May Allread
Apple Orchard in Bloom (verse) . 17- 4
Mirrored Birches (verse) 35- 8
Sea of Wheat, The (verse) 21-11
Tribute to Mother 19-14
Baldwin, Elmer
Our Work at Shafa 1-24
Baldwin, Naomi
There Are Two Africas 38-24
Nigeria the Beautiful 48-10
Bantz, Floyd E.
Answer Is With Us, The 20- 3
Barnes, Edith
When You Order Church School Literature 22-22
Barnett, Jesse A.
Life (verse) 15- 4
Baugher, Mr. and Mrs. Joel W.
Self-Appointed Representatives .. 5-21
Baugher, Norman J.
Christ, the Hope of the World .. 32- 3
Foreign Mission Office Reorganized 45- 8
Geraldine Plunkett Employed on Foreign Mission Staff 26-12
Unto These My Brethren 33-12
Beahm, Rosa Lee
Notes From Cerrote Work Camp . 33-21
Beahm, William M.
Christian Faith and International Responsiblity 12- 6
He Loved and Taught the Truth 46-11
Message and Ministry of Reconciliation, The 26- 3
What Do We Do Now? 23- 9
Beckman, Mrs. Wade
Act for Peace! 5-20
Beckner, W. O.
Parish Credit Unions 23-22
Bell, Bernice O.
Talents (verse) 2-13
Benalcazar, Matilde
Matilde Benalcazar, Teacher 34-24
Bennett, J. M.
Observations and Impressions of Europe 22-13
Berggrav, Eivind
Tensions of the World and Our Unity in Christ, The 40- 3
Bhonsle, D. J.
Maswan Youth Camp 37-24
Biddell, Joyce
Parsonage Sick-Bay 11- 9
Biddix, Floyd
Church Can Encourage Tithing, The 31-10
Bieber, Charles
Christmas Prayer From Africa, A 51-22
Bischof, Robert and Beatrice
Letter From Robert and Beatrice Bischof, A 46-25
Bischof, Mrs. Robert
Mission Conference at Garkida .. 12-24
Blickenstaff, Dan
A Pastor Ponders: Why Losses in City-ward Migration 47-21
Blough, Dale W.
For I Was Thirsty 51-19
For Sale: Hives and Chicks 32-20
Blough, Dorris M.
Arriving in Nigeria 48-11
Blough, John Howard
Disaster Area (verse) 36- 7
Easter Acclamation, An (verse) .. 16-11
Evangelism and the Church School 44-22
Boaz, Roy D.
When We Pray 9- 3
Bollinger, Amsey F.
After Sixty Years, Still Looking Ahead 5- 5
Bollinger, Florence M.
And Now Abideth—Love 24-25
His Presence (verse) 16-24
Nasrapur—Place of Victory 16-24
Sermons in Stones 3-24
Show Us a Miracle! 25-24
The Cup (verse) 28-24
Booz, Mrs. Charles, and Mrs. Anna M. Clopper
Alcohol Education for Juniors ... 40-22
Borgmann, Egon
My Experiences in the United States 15-21
Bowman, Mrs. Earl M.
Working Mothers and Day Nurseries 18- 8
Bowman, Frances
They That Behold It Marvel 22-11
Bowman, Merle
Africans Love Music 48-13
Bowman, Walter
Amateurs . . . Yes, But Evangelists 45- 6
Brandt, Anna
Nursery Children at the Church .. 46-23
Brandt, H. A.
Abraham Goes Marching On 42-11
Tulip and the Weed, The (verse) 15- 9
Breidenstine, A. G.
On the Margin 41- 6
Brown, Lyle M.
Integrating Worship With Daily Living 19-13
Brown, Robert McAfee
Our Hopes—and God's Plan 15- 6
Brubaker, Leland S.
Can Our Missionaries Still Go to India? 10-11
Christian Function in Leprosy Control, The 33-14
Brubaker, Merlin L.
Garkida News 9-24
Leprosy Teaching Conference .. 16-25
Brumbaugh, Elmer I.
Where to Go for Counseling 18-10
Brumbaugh, Wilbur
I Worship at the Keyboard 23-12
Bucher, Caleb W.
Preparing to Enter School 18-10
Burkett, Ruth H.
Brethren in Conference (verse) .. 32-12
Burkholder, J. D.
Ye Must Be 11-15
Burnett, Howard J.
Your Local Publicity Program .. 26-22
Burriss, W. R.
On the Road to Greater Achievement 33-26
Butterbaugh, Edgar C.
Joseph J. Schechter, M. D. 50-25
Button, Glendon
New Life, A 23-20
Cameron, Pegg
Door of Salvation (verse) 51-14
Campbell, E. Fay
Christ and the Intellectual 25-12
Campbell, Glen A.
Three Views of a Conference 22-25
Caplinger, Mildred Dove
Secret of Great Living, The 41-14
Carlisle, Leonard
Gambler Is a Poor Steward, The .. 28- 3
Self-discipline for Our Children .. 37- 6
Carper, Eugene G.
Fate of the Little Red Wagon, The 8- 3
Keeping Christmas 51- 6
Technique in Hospital Evangelism, A 25-22
Carr, A. Wayne
Putting God in Our Giving 32-10
Chamberlin, Enola
Beauty (verse) 4-10
Christ-Light (verse) 4- 4
Prayer for Preparation (verse) .. 36-12
The Way (verse) 41- 7
Christachari, Ishwarlal L.
District Meeting at Jamoli 25-25
Claypool, Mabel
Seminary Graduates 39-25
Click, G. Wayne
Doctrine of the Church, The 2- 6
Clopper, Mrs. Anna M. and Mrs. Charles Booz
Alcohol Education for Juniors ... 40-42
Coffman, A. R.
Gospel of the Holy Spirit, The 23- 3
Coffman, Mr. and Mrs. Eldon, and Beverly Evans
Intermountain Indian School 11-20

Cooke, Leslie E.
We Have Stayed Together 31- 3
Cordray, Clinton
Weather in Ocean Grove, The (verse) 29-12
Cover, Dulcie L.
Cosmopolitan Hillcrest 49-14
Good News From Nigeria 20-24
Cox, Charles L.
Vicarious Grace for Victorious Living 24-12
Crill, Ed
Preparation for Marriage 18-11
Thirty Years of Youth Work 33- 5
Youth Action Plan 5-22
Crouse, Merle
Living Faith, A 12-20
Curry, A. Stauffer
Above the Misty Flats 4- 6
Can We Improve Our Relations With India? 27- 6
Church, State and Civilian Work 35-10
Conscientious Objectors Perform Significant Civilian Work 16- 9
Custodians of God's Property 36- 5
Schwarzenau—Today and Yesterday 11- 6
What Do the District Reports Imply? 46- 6
What Is a Conscientious Objector? 13-14
Curry, Eleanor N.
Church Women at Atlantic City .. 1-12

Davis, C. Ernest
Home Remedies for Marriage Problems 18-13
John Naas Memorial Plaque Dedicated 42-13
Offering That Comes Back to You, An 3-22
Sunday-school Secretary and His Work, The 39-22
Dennison, M. Paul
Learning an Indian Language 3-25
Dettra, J. Emmert
Unspeakable Gift, The 50- 9
Dick, Jacob T.
Establishing Peace Church Ties .. 27-20
Hebrews Eleven According to Brethren Service 25-21
Return of the Brethren to Schwarzenau, The 19-20
Dick, Mrs. Jacob T.
Twentieth Century Disciples 4-20
Disbrow, L. A.
National Stabilization by War? .. 4- 9
Douglass, Truman B.
"Listening With the Third Ear" .. 1-10
Dukelow, Donald A., M.D.
Barbiturates, Booze and Obituaries 28-10
Dumond, Charles E., Jr.
I Believe in the Church-related College 36-12
Live God's Word 6-10
Study God's Word 4-11
Dumond, Charles, Sr.
Topeka Church Observes Anniversary 5-24
Durand, Frank
Miracle of Lynnhaven, The 26-25
Durnbaugh, Don
Brethren . . . Not Foreigners 39-20
Profile of Austria 36-13
Early, Ruth
Meet the Pritschepos 37-20
They Can Come If 22-21
Eby, Kermit
Man's Work and a Man's Soul, A 44- 8
These Things I Do Not Miss 19- 6
Ecker, J. Aldene
Adopting a Child 18-12
Eichelberger, John
Church and Seminary Serve Their Community 3-12
Eikenberry, A. R.
Most Fear Is Unnecessary 18-13
Eikenberry, Ivan
From Them Much Is Expected 48- 8
Eller, Vernard
Golden Day of Stewardship, The 33- 3
"That Good Thing . . ." Part I ... 21-10
"That Good Thing . . ." Part II .. 22- 6
Elrod, James H.
Christians and World Order 42- 3
Local Church's Relationship to the Pastor, The 6-22
Emrick, Ernestine Hoff
Book Is Born, A 49- 8
Matured (verse) 49- 9
Surrender (verse) 49- 8
Emswiler, Mark W.
Grandview Church Dedication 4-26
Enberg, Barbara Davis
Life at Bethany, 1944-1947 3-10
Enberg, Dwight
Church We Love, The 23-13
Erb, Paul
Voluntary Service Is Best 12- 8
Eshelman, Byron
How the Church can Serve Prison Inmates 9- 6
Understanding the Prison Inmate 8- 6
Eshleman, I. James
I Must Arouse My Church 42-20
Rewards Unexcelled 3- 8
Eshleman, Robert F.
Kingdom of God in the Family, The 38- 6
Evans, Beverly, and Mr. and Mrs. Eldon Coffman
Intermountain Indian School 11-20
Fasnacht, Everett
Joint Council Plans for Future .. 5-10
Fasnacht, Joy
Each Day Brings Its Duties 39-25
India's Church Women at Jalalpor 44-24
Interruptions Become Opportunities 37-25
Felton, Ralph
Beautiful View in the High Andes, A 34- 6
New Philosophy of Education, A . 48-24
Rural Pastor of the Year, A 7-26
Fenner, Frances
Gain With a Lateral Pass 9-14
Ferguson, Jewell
Work Among the Migrants 18-20
Fetterman, Ivan L.
Christian Family in a Troubled World, The 18- 3
Fike, Lester R.
Members' Responsibility to the Church 49-23
Flora, Joseph B.
School of Applied Stewardship, A 7-23
Forney, P. J.
Honoring the Aged 42-23
Flory, Guenevere R.
Christian's Eventide, The 30-10
Flory, Helen B., and Minnich, H. Spenser
Plan Ahead for Your Minister 29-24
Flory, Katie
Choices 25-14
Holiness 19-15
Flory, Marie
Rains Came, The 41-24
Flory, Rolland C.
Introduction of New Crops and New Ideas 34-14
Flory, Wendell
Elder Naranji Valji Solanky—Churchman 21-24
Fox, Barry T.
Christ's Prayer for Unity 27-13
Fox, Betty King
Sadie J. Miller — A Tribute 35-25
Frantz, Dean L.
How to Read Your Bible 49- 3
Magnificent Morning 16- 3
Making the Sacraments a Spiritual Experience 37-22
Frantz, Kenneth
Christmas Comes But Once a Year 45-22
John L. Hamer, M.D. 2-24
Garber, Mrs. J. M.
Dedication of the Manassas Church 41-26
Garber, Ora W.
Everyday Faith (verse) 27-12
Gratitude and Hope (verse) 11- 4
Pageantry of the Ages, The (verse) 33- 9
Palm Sunday Paradox (verse) .. 15-11
Prayer for the New Year (verse) . 1- 4
Recent and Forthcoming Books .. 44-11
Gemmer, H. Robert
Prisoners of War 10- 6
Goddard, Alice L.
Summertime Is Learning Time .. 15-22
Good, Ada
He Lives — Here Where Men Live and Die 19-25
Good, Lillian R.
What the Chimes Tell 3-26
Graham, Billy
His Unchanging Word in a Changing World 1- 6
Graham, Ruth
Mary in the Garden 16-12
May Day in Prayer (verse) 19- 6
Gray, Mrs. A. L., Jr.
Adventure of Christian Living, The 28- 6
Griffiths, Mari Joanne
Meaning of Christian Service, The 45-20
Griggs, Ruth
From "Bad" Fortune to Good 38-20
Money . . . How Much Do You Need It? 41- 8
Reflections 10-21
"This Day Is Salvation Begun" ... 33-10
Grillo, Isaac Adetayo
Home Exchange Program 39-11
Grimley, John B.
The Central Aim: To Win Men to Christ 48- 6
Guthrie, Ellis G.
It Is Finished 15-10
Gutierrez-Marin, M.
Protestants in Spain 49-10

Halladay, Ruth Mary
Visiting British Workers 27-20
Hamer, Esther L.
Making a Home in Nigeria 48-12
Hamer, John L.
Bees Enter a Business Session .. 10-24
Harley, Samuel A.
Facing the Problem of Mental Illness 6- 3
Harman, Hylton
Ministry of Healing, A 12- 3
Harris, Ethel S.
Getting Started in Family Worship, Part I 35- 6
Getting Started in Family Worship, Part II 36-10
Harsh, Norman L.
Home Mission Church Improves Facilities 31-12
Hartzler, Russell
Is It Worth the Cost? 5-20
Heeter, Harold E.
Love Is More Effective 6-21
Heeter, Martha and George
United Nations and You, The 44-20
Heinemann, Gustav W.
Church in Russia, The 51-10
Hess, Robert A.
Welcomed by a Whona Village .. 31-11
Hoff, Mr. and Mrs. Amos
Family Vacations 18- 8
Hollinger, Kenneth W.
Local Church and the Family, The 50-22
Hollingshead, Frederick
Templeton Evangelistic Campaign in Harrisburg 23-14
Hoover, Opal Catherine
Christ's Kingdom — First (verse) 39- 4
Hoover, Paul S.
Change Comes in Independent India 23-25
Hoover, Wilbur
Can the Blind Lead the Blind? .. 1-21
Full Maturity in Christ 33- 6
Hosmer, Frederick L.
Immortal in Man, The 17-25
Huffaker, P. L.
Care and Feeding of Instruments, The 16-22
Huffman, Jacob, M.D.
Christian Vocation in Medicine, A 11-14
Hunter, Hilda
A Holy Fair — A Jatra 23-24
Ikenberry, Carolyn
Building Ties 17-20
Ikenberry, Ernest L.
Lybrook Indian Mission 12-26
Ikenberry, LaVonne
Brethren Youth Political Seminar 50-20
Ikenberry, Olivia D.
Lybrook Indian Mission 42-26
Imhoff, Kenneth and Rowe, Otis
Green Pastures 3-20
Jantzen, Carl R.
Activities in Iraq 33-20
Jehnsen, Ernest R.
People Who Are Not Wanted, The 17-26
Johansen, Vera Emmert
We Pray for Peace (verse) 47-11
Jones, E. Stanley
Present-day India and Christian Missions 5- 3

Katz, Helen Louise
When the Vail Was Rent (verse) . 16- 9
Kaufman, Stewart B.
Frontiers in Pennsylvania 49- 6
Keeny, Eli S.
Getting Back to God 28-14
Keim, Mrs. C. Ray
Flowers and Other Gifts for the Sanctuary 48-22
Keim, Howard H.
One Hour of Sharing That Reaches Eternity 13- 3
Worthy Offering for God, A 37- 3
Keim, Robert E.
Marvin E. Blough, M. D. 43-22
Kennedy, Hazel M.
Curriculum for Nursery Children 46-22
Kimmel, Phyllis and Joe
It's What We Do Together 42- 9
Kindy, Carrie
Christian's Eventide of Life, The (verse) 30-10
King, Bernard N.
Observing Annual Conference Sunday 20-22
King, Janet
Vacation With the Bischofs 9-24
King, Rufus B.
Aspects of Ministerial Recruitment 9-26
Kinsel, Glenn E.
Evangelism Two by Two 16-23
Kinsel, Paul W.
Our Youth Lead Out 36- 3
Kiracofe, Kathryn
It Is More Blessed to Give 42-25
Meet Lalitabai 40-24
National Christian Council and Work in India 5-14
Out in the Villages 32-24
Rural Service Center Women's Institute 32-25
We Left the Word With Them 21-25
Women of First District of India Meet 4-24
Kissinger, Warren S.
God, and Other Gods 15- 3
Klees, Mary Alice Peters
Adventures in Canning 2-20
Kline, E. Harley
Are Bare Necessities Enough? ... 41-20
Kline, Vera
Brethren Serve in Northern Greece 28-20
Knoff, Gerald E.
Teacher's Spiritual Growth, The . 14-10
Koontz, Faye
When Illness Strikes 8-25

Kreitzer, Howard
Custodian and His Church, The .. 13-22
Kulp, H. Stover
Christian Church in an Independent Nigeria, The 48- 3

Laprade, Julia
Partial Job Analysis, A 29-20
Lein, Edna
Deep South, The 17-21
Leppink, Dr. and Mrs. Harold
Political View of Puerto Rico, A 25-20
Leppink, Mrs. Mary Ellen
As Others See Us 35-20
Lester, Alice Martin
Family Man (verse) 18- 7
Lichty, D. Eugene
God's Intention in Christ 29- 3
Pacifism in a Western Setting 25-10
Why I Believe in Tithing 20- 6
Long, Inez
Needs of Brethren Students in Brethren Colleges 17- 3
Long, I. S.
God's Hand in Our History 25-15
Lowe, Arnold H.
Think Twice(verse) 17- 7
Lyons, Edward E.
Seek First His Kingdom 39- 3

Masemore, Ira G.
Reconstruction or Destruction? .. 1-20
Mason, George and Rae
News From Anklesvar 7-25
Mason, George
Facing a Cholera Epidemic, Part I 29-22
Facing a Cholera Epidemic, Part II 28-24
Masters, T. H.
Flight to Freedom 10- 9
Mathis, J. H.
Church and Older Adults, The ... 41-22
Maves, Paul B.
Church Program for Older People, A 2- 3
Honor Thy Father and Mother .. 1- 3
Maxcy, D. A.
What Religion Means to Me 19-11
Mays, Benjamin E.
I Could Report Progress 7- 3
McDowell, Edythe B.
Sharing Our Home 33-25
McDowell, Mary
Suddenly It's Autumn (verse) ... 44- 9
They Followed Him (verse) 47- 9
McFadden, Ralph
UN — A Lasting Impression 20-21
McFadden, W. Glenn
Situations That May Lead to Divorce 18-15
McKay, Charlotte
Spring House Cleaning 19-24
Mensching, Wilhelm
With What Faith Shall We Face the Future? 22- 3
Metzger, Thurl
While the World Is Still Hungry .. 37-12
Michael, Marianne
Adult Classes for Women 14-25
For the Healing of the Nations .. 40-25
What House Will You Build for Me? 37-25
Middlekauff, John C.
Fellowship of Concern, The 36- 6
Gospel in the Old Testament, The 40- 6
"A Man of Distinction" 7- 9
Protestant Heritage, The 43-10
Migan, Helen A.
Living Christ, The 16-10
Miller, Dessie R.
Called — to Be Teachers 35-22
Children Can Become World Citizens 24- 6
Understanding Children's Behavior 18- 9
Miller, DeWitt L.
Appreciation for Choir 40-23
Country Church Goes to Town, A 13- 6
Opportunities for the City Church 14- 6
Overcoming Unconscious Influences 38- 3
Miller, Don
Do Unto Others 14-20
Miller, Harold
"Foster Father" Speaks . . . , A . 13-21
Miller, Joseph W. and Dove F.
Let's Talk It Over 25- 6
Miller, Leroy
Franklin Grove Fellowship Suppers 2-23
Miller, Paul E.
Our Church (verse) 43- 8
Miller, Richard N.
Altars Along the Way 26-10
Our Fears at Christmas 50-10
Miller, R. H.
Bethany Under New Leadership . 3- 6
Forgiveness 37- 9
Sure Foundation of Peace 42- 8
We Visit the India Mission 46-24
Miller, Vernon
From the National Council on Family Relations Conference .. 47-20

Minnich, H. Spenser
If We Were American Indians .. 45- 9
Social Security for Ministers 45-14
Minnich, H. Spenser and Flory, Helen B.
Plan Ahead for Your Minister 29-24
Minso, Bassey
Church Grows in Africa, The 33-24
Theology in Names 20-24
Mock, V. P.
Privilege of Prayer, The 41- 3
Mohler, Paul
Better Than a Cadillac 28-15
Mohler, R. E.
Science for All of Life 35-13
Montagu, M. F. Ashley
Church Must Train Parents, The . 19-22
Morris, James H.
Exception Does Not Become the Rule, The 43-14
Morrison, Clara M.
Look on the Fields 13-15
Morse, Kenneth
Stockholders in a Great Enterprise 40-22
Mow, Anetta C.
Missionary Education in Our Church 43-20
Mow, Joseph
Alternative to Catastrophe 41-11
Brethren Service and the Christian Mission 23-10
Communist Threat, The 40-10
Moyer, Elgin S.
Augustine of Hippo 14- 3
John Calvin 32-13
John Wesley 39- 6
Martin Luther 23- 6
Moyer, Grace
I Am the City Church 13- 7
Mshelbwala, Mbursa Pela
Out of Darkness Into Light 6-24
Muir, Gladdys E.
Brethren and the United Nations 8-12
Myers, Buelah Lichty
Christmas Tree Adorned With Gifts, The 51-12
Myers, Jay G.
Ye Visited Me . . . Ye Visited Me Not 4- 3
Myers, J. Richard
So You Are Seventeen 16-21
Nafzinger, Clyde
"For I Was Sick . . ." 9-20
Nair, C. E.
Our Present Spiritual Inheritance 32-15
Naylor, Kurtis F.
Chaplain or Prophet 19- 9
Neher, Dean
Gerald A. Neher 44-25
Nelson, John Oliver
Christian, Renew Your Calling .. 26- 6
Nelson, Leland A.
Relieve That Man 7-22
Neumann, F. C.
She Saved My Life 3-14
Nichols, Charles
Overcoming Fear 41-21
Niemoeller, Martin
Way of Peace, The 47- 3
Nies, Ann King
Sunrise by the Sea (verse) 32- 9
Niswander, Doris
Christian Politicians 1-20
Norris, Glen E.
Continued Revelation, The 1-11
Salvation: Individual, Personal or Social? 12-15
Ye Are My Friends 4-14
Noyes, Morgan Phelps
Hymns As Aids to Devotion 21- 6
Ovalle, Dr. Philip E.
Medicine for the Andean Indians 35-24
Page, Kirby
Can You Love Your Enemies? 47- 4
Capacity for Friendship 39-15
Complete Trust in God 26-13
Cure for Complacency, The 48- 4
Desires of the Heart, The 29- 4
Faithful Minority, The 43- 4
Friends of God 27-14
He Lived in the Saddle 51- 9
Household of God, The 28-14
How to Prepare 23-13
In Every Man 24-13
Law of the Harvest, The 46- 7
Living With Peace of Mind 6-13
Man of God 41- 4
Marvels and Miracles 37-14
Not Indulgence but Discipline ... 20- 9
Prayer Retreats Are Power Houses 24-23
We Must Grow in Knowledge of God's Will 22-12
When Tragedy Comes 31- 6
Pandit, Mrs. Vijaya Lakshmi
Adult Literacy 10-25
Pangborn, Josie
Tribute (verse) 28-12
Parker, Martha Neiderhiser
Man's Destiny (verse) 39-10
More Humility (verse) 46- 4
My Cup Runneth Over (verse) .. 37- 4
Renewal (verse) 35- 9
Teach Us to Pray (verse) 41- 4
Patrick, A. L.
Growth in Christ 32- 6
Petcher, Paul, M.D.
Babies 28-25

Peters, Raymond R.
Christian Co-operation at the Community Level 24-22
Christian Family Week 18- 4
Population Trends 40-23
Peterson, Mary and Jim
Navajo Land 9-21
Petre, Ira S.
Open Letter From Garkida 4-25
Truly, Truly 27- 9
Pfaltzgraff, Violet
Packages for Nigeria, West Africa. 38-25
God's Love Is All Around 50-24
Phibbs, Garnett E.
Hurray for "the Good Old Days" 7- 6
Phillips, Harold Cooke
What Made the Wise Men Wise? .. 50- 6
Phillips, Jean Leathers
Afterglow (verse) 2- 7
Risen With Christ (verse) 4-12
Piper, Ethel
School of Temperance 24-23
Price, J. Wilford
Indian Creek Church 18-26

Quay, James K.
Life's Great Encounter 27- 3

Reinartz, F. Eppling
Thanks Be to God! 46- 3
Rhoades, J. Benton
Emerging Church, The 14-25
Emerging Church, The 20-25
Emerging Church, The 30-11
Emerging Church at Calderon, The 8-24
Emerging Church in Ecuador, The 13-24
Geographical Notes 34- 9
Mercedes and the Nun 15-25
Our Church Bell 9-25
Pedro, the Lord's Apostle 34-10
Rhoades, Ruby
Cemetery Is Urgently Needed, A 8-25
Ecuador — Land of Contrasts 34- 3
Richardson, Bert G.
High Prices 47-18
Ringgold, Carroll S.
Regeneration in Christ 30- 3
Rittenhouse, David B.
As I Think of It Now 26-21
Robinson, Paul Minnich
Seminary Looks Ahead, The 3- 3
Rolston, Frances
Keeping the Peace 38-21
Romero, Mary
Texas Farm Mission, The 15-20
Rowe, Otis, and Imhoff, Kenneth
Green Pastures 3-20
Rowley, Harold
The Teaches Happiness 37-13
Royer, Donald
How Can We Pass on Our Basic Beliefs? 9- 8
Passing on Our Basic Beliefs 10-12
Royer, Ellen
York Center Story, The 45-13
Royer, Howard
Brethren Youth Buying Time 12-22
Creation in Recreation, The 34-23
Russell, Harl
Observations on Fund Raising ... 8-22

Salvi, A. F.
District Meeting at Palghar 22-24
Sanger, Florence Ziegler
Before the Glory of Easter 15- 8
Sanger, Gladys V.
Layman Visits India, A 42-24
Satvedi, Govindji K.
Dear Sisters and Brethren 51-23
India Trains Christian Leaders .. 5-13
My Visit in America 18-24
Sayre, Louise, R.N.
So the Days Go at Bulsar Hospital 26-24
Scherer, Paul E.
What Difference Does It Make? .. 16- 6
Schwalm, V. F.
Brethren Teachers in Brethren Colleges 17-14
Seese, Sylvia J.
Anna Bowman Seese 27-25
Sellers, A. L.
Let a Man Examine Himself 27-14
Shallenberger, Clyde E.
Christian and His Labor, A 33-22
If I Were a Layman 24-10
Shamberger, Chauncey
Let the Laymen Volunteer 2-12
Shank, Donald H.
New Church in Philadelphia, A . 37-26
Shank, Elaine Wine
What Lack I Yet? 24-14
Shapiro, Maurice
When Christianity Goes to Work . 21-12
Sherman, Marvin R.
Chance to Understand 6-20
Shively, Mrs. L. S.
Peace Education in the Local Church 1-22
Shoemaker, W. Warren
From Abandonment to Beautiful Parsonage 5-25
Shriver, Ruth
Your Church and the Real Concern of Families 18-22
Shull, Chalmer G.
Missions in a New Direction 45-24
Shull, Ernest M.
Strategy of Christian Missions in India 5- 7

Shull, Susan S.
Dahanu Vacation Church School . 39-24
Dedication of the Vada Church .. 18-25
Woodstock School Centennial Celebrations 41-25
Shull, W. Russell
Friend Who Did Not Die, A (verse) 46-13
Nothing Is Ever Lost or Stolen (verse) 2- 8
Sonnet to the Cross (verse) 15- 6
Shurte, Russell S.
Bridges of God (verse) 49- 7
Sibley, Harper
Survey of Far East Conditions ... 9-12
Slabaugh, Warren W.
Jesus Speaks on Materialism 20-10
Smeltzer, Ralph E.
Strategy for Social Education in the Local Church, A 40-20
Write Before It Is Too Late 24- 5
Smith, Barbara Roller
It Is More Blessed to Give 15-14
Smith, Earl
Friendly Church, A 39-23
Smith, Fred W.
Third Commandment, The 25- 3
Smith, Kenneth B.
Christian College and the American Way of Life, The 17-10
Snavely, Kathleen
Celia Smith Shankster 48-25
Snavely, Welton
Owen L. Shankster 45-25
Snider, Don
"Little Missionaries . . ." 30- 9
Snyder, Graydon and Lois
And Yours? 47- 6
Steiner, Mrs. Harold
A Homemaker Visits the United Nations 49-20
Stern, Irven
Youth Serve: In Missions 29-23
Stinebaugh, Olive B.
Activities for Young Adults 2-22
Stover, Mrs. Wilbur B.
Govindji Visited Us 17-24
Strayer, Lucille Long
Bible Stories Come to Life 47- 8
How Do You Read? 6- 6
If the Bible Is to Speak 44- 3
Strunk, DeForest L.
Care of the Alcoholic 15-12
Psychological Basis of Alcoholism, The 12-12
Social Problems of Alcoholism .. 19-12
Studebaker, Mrs. Joe
Martha Dorris Murdock 43-22
Studebaker, Modena
Shall We Win Men to Christ in Africa? 7-24
Sutton, Edna Phillips
Hopi Means Peace 13-10
Swinger, Marlys Blough
Prayer for Peace (verse) 44-10
Taft, Charles P.
Responsible Society, The 44- 6
Teach, Roy B.
Council Meeting, The 9-22
Thaker, Peter D.
Epistle From a Present-day Peter 14-24
Thomas, Lawrence E.
Christian Citizens Must Act 21-20
Thomas, Winburn T.
Newsbriefs on Religion in Asia .. 28- 2
Religion in Indonesia 12-25
Thompson, Paul
Possessing Our Souls 19- 3
Thompson, William E.
Art of Forgetting, The 50-15
Christian Courtesy 17-15
Divine Gift of Reason, The 14-15
Greatest Force in the World, The . 3- 4
Thornton, Lalia Mitchell
Rain (verse) 6- 4
Tinkle, William J.
Man's Creation Is Not a Myth 14-12
Trueblood, D. Elton
Alternative to Academic Futility . 17- 6
Tudor-Craig, Nigel
More Time for Christmas 44-12
Visser 't Hooft, W. A.
What Is the World Council of Churches? 39-12
Volpi, Nancy
Lord, I Want to Be More Loving . 43-19
Wagenschwarz, Eleonore
New Experiences 22-20
Wagner, Murray L.
Christmas Journey, A 50- 3
Christ's Plowman 21- 3
Walbridge, Doris
Brethren Meet Quakers 27-21
Wallick, Franklin
Why Did China Go Communist? .. 2-10
Walters, Loren
Fourth Dimension in European Travel, The 10-20
Waltz, B. F.
Southeastern Pennsylvania Welcomes Conference Goers 20- 8
Wareham, Mrs. Cosette Will
Esther Rinehart Hamer 2-25
Weaver, Clyde E.
Baby, Meet Your Parents 8-14
Creating With God 2- 9
Discipline of Work, The 39- 8
From Hopalong to God 24-15
On Finding One's Self 20- 9
Weaver, E. Paul
If Your Loved Ones Were Threatened 13-13
Weaver, L. John
Does Your Church Have a Mission? 26-13
Weaver, Paul M.
Camping — An Arm of the Local Church 14-22
Family and Teen-age Adjustments, The 18-11
Weber, Jennie
Personal Letter, A 15-26
Weddle, Ethel H.
Church Library — Active and Useful, The 49-22
Weimer, Glen
Beam of Light at the Center, A . 29-11
Beyond Human Compassion 37- 4
Every Day Is Thanksgiving Day .46- 8
Fear Is the Failure of Faith 25- 4
Founder and Builder of the Church 26-12
Giver of the Years 23- 4
God Can Use the Surrendered Life 38-12
God Is the Awakener 27-11
God Is the Fulfillment of Life 45- 4
God Makes Demands Upon Life .. 24- 8
God Never Stops Caring 32-14
God Sees Life Whole 33- 4
God's Will for Us Is Good 22- 9
Observing Armistice Day As a Day of Worship and Singing 38-22
Problems Are Invitations to Live . 28- 4
Redeeming Radiance of God's Love, The 20-12
Some Guiding Principles in Worship 4-22
With God We Can Triumph 40- 7
Within the Power of God's Love . 43-14
Welch, Ethel G.
Are the Children in the Midst? .. 13- 9
Welch, Myra Brooks
Atomic Hope (verse) 14-14
Much in Little (verse) 15-14
Wenger, R. C.
Church and College Co-operation 17-22
West, M. Guy
Stewardship Emphasis Observed by First Church, York 23-23
West, Russell G.
In Black and White 24-26
Wheeler, Wayne
Happiness 17- 9
Having Thankful Hearts 23-13
Meditation 11-11
Whipple, Lee G.
Valley View Community Church . 11-26
Whitacre, Charles J.
Challenge of the Urban Church, The 35- 3
White, Roy
Attention Statesmen (verse) 1- 7
Wreckers (verse) 22- 8
Wieand, A. C.
Forgotten Bit of Brethren History, A 11-10
Wieand, John B.
First Things First 25- 9
Perfect Answer, The 40-15
Will, Harper S.
Parents' Help for Children 18- 6
Will, Wanda
When They Return 8-20
Willoughby, William
Bluffton Made Us Think 42- 6
Wilson, R. Norris
Christian Precision 8-10
Wine, Mary Stoner
And They Believed (verse) 16- 6
Road to Bethlehem, The (verse) . 50- 4
That We May All Be One (verse) 51- 4
Winger, Fay Ellen Trostle
Summer of Work and Fun, A .. 16-20
Wise, Leo Lillian
Where Shall I Pray? 41- 7
Wolfe, Galen W.
Indians Can Learn 34-12
Wolfe, Mirna Belle F.
Daily Vacation Bible School 8-25
Woods, Gladys
Shepherd Psalm, The 4-14
Wort, Ralph H.
Some Impressions From the Adult Seminar 29-18
Worthen, George G.
Why I Cannot Afford to Smoke .. 43-12
Wrba, Peter
Student Speaks, A 13-21
Wright, George W.
Attend Church 10-15
Seekers 12-14
Wonderful Work, A 14- 9
Wright, Van B.
In the Shadow of Pikes Peak 39-26
Yoder, Mary Ellen
Lois Yoder Neher 44-26
Yoder, Mrs. R. Gordon
What Men's Work Is Doing 38-23
Yohn, Florence W.
Lake Geneva School of Missions .. 27-24
Zeigler, Carl W.
Unique Expression of Appreciation 48-23
Zeller, Mrs. Harry K., Jr.
Helping Children Choose 18-14
Zeller, Harry K., Jr.
Meaning of Christian Love, The .. 51- 3
Ziegler, Earl
Teaching Self-discipline to Children 50-13
Ziegler, Edward K.
Boy Dreams, A 19-26
Evaluation of the Plan for Hospital Evangelism, An 25-23
On Pruning the Church Rolls 34-26
Quarter Million Brethren by 1958, A 22- 5
Seek First His Kingdom 45- 3
Ziegler, Levi K.
Biblical Aspects of Temperance .. 43- 3
Commitment Is Our Response to God 10- 3
Ziegler, Vivian
Deny My Lord? Never! (verse) .. 36- 9
Zigler, Carl H.
Beyond Human Sight 16-14
Zigler, Rachel M.
Home for Christmas 6-25
Zimmerman, Wilmer C.
Akron First Church Has Mortgage Burning 2-26
Zook, Ray E.
Iowa, Minnesota, South Dakota Field Report 50-26
Zunkel, Charles E.
Rise Up and Build 45- 5
Zunkel, Wayne
Chicago 14- 7
Miracle of Forgiveness, The 37- 8
What Shall I Say? 24- 3

EDITORIALS

Annual Conference 29- 1
Abundance of Grain 21- 1
Africa Asks Questions 48- 5
Albert C. Wieand 34- 5
American Gothic 41- 1
Apples of Gold 43- 1
Are You a Joiner? 13- 5
Around the Clock, Around the World 36- 1
Around the Lord's Table 15- 1
At the Door 45- 1
At the Spinning Wheel 22- 1
Attitudes of Prayer 13- 1
Beside the Banyan Tree 5- 1
Bible in the Home, The 38- 1
Blueprints for Tragedy 44- 5
"Bound in the Bundle of the Living" 44- 5
Burden of a Title, The 39- 5
Church for All People, A 27- 5
Church for "All Sorts and Conditions of Men," A 46- 5
Church They Left Behind, The 37- 1
Church With a Baby Clinic, A 2- 5
Conference Must Face a Basic Question 2- 5
Convert the Whole Man 10- 5
Co-operate to Survive 13- 5
Cure for "Money Sickness," The .. 7- 5
"Disciple . . . But Secretly, A" 15- 5
"Do Not Be Amazed . . . But Go" . 16- 5
Do We Underpay Our Ministers? .. 46- 5
Easter at First Hand 16- 5
Ecumenical and Eschatological 23- 5
Enemies of Christmas 3- 5
Engineer to Preacher 1- 5
Evangeline Today 6- 1
Fields at Rest 2- 1
Fine Art of Creating a Disturbance, The 6- 5
First the Blade, Then the Ear 32- 1
Give Generously but Give Wisely .. 4- 5
God Speaks Through the Bible 10- 5
God's Handiwork 11- 1
Grasshopper Faith 40- 5
He Belongs to the World 50- 1
Help for the Pastor 15- 5
Highway Shall Be There, A 25- 1
How Harmful Are Comic Books? .. 22- 5
If Your Enemy Is Hungry 51- 5
In Answer to a Call 30- 1
In Concert 7- 1
In Every Home 51- 5
In the Market Place 4- 1
In the Shadow of Vesuvius 10- 1
In Whom Do We Trust? 13- 5
Is Sin a Bad Word? 37- 5
Jesus and the Rich Young Nation .. 32- 5
Jesus Christ Is Lord 18- 5
In Joseph's Shop 35- 1
Keeping Christ in Christmas 49- 5
Knee-deep in Wonder 31- 1
Let Your Light Shine 43- 5
Let's Read 44- 1
Listening at Evanston 39- 5
Lord's Song in a Strange Land, The 35- 5
Men Must Choose 7- 5
Missions and Racial Policies 32- 5
Month of Conferences, A 27- 5
More Than a Monument 26- 1
Mother and Child 19- 1
Must We Give Up the Best Words? . 9- 5
National Council Headquarters 33- 5
Natural Bridge 28- 1
"Needing Danger to Be Good" 25- 5

Neglected Doctrine 41- 5
No Burden but a Joy 36- 5
No Substitute for Stewardship 43- 5
No Time Limits on Sharing 11- 5
October Days (verse) 40- 1
On a Desert Tree 1- 1
On the Witness Stand 21- 5
One Note Is Missing 24- 5
Only One Enemy 19- 5
Parable for America 26- 5
Parable for Today 26- 5
Praise or Exhibition 14- 5
Prayer Makes a Difference 37- 5
Preceding Pentecost 21- 5
Preparing for Conference 19- 5
Ready for the Harvest 34- 1
Remember Lot's Wife 14- 5
Rush Hour Meditation 47- 5
Saturday, Sunday and Every Day .. 1- 5
Season for All Growing Things, A .. 14- 1
Segregation Must Go 25- 5
Senator Prayed, The 34- 5
Share Our Surplus 35- 5
Shadow and Substance 42- 1
Shortstop Who Didn't Stop Short, The 42- 5
Small Flames Grow 6- 5
Smoke Screen Lifts a Little, The .. 4- 5
Some Observations on Conference .. 31- 5
Something Better 39- 5
Take Another Look 24- 1
Their Eyes Were Opened 16- 1
They Prayed for Courage 8- 5
They, Too, Were Refugees 48- 5
Those Disturbing Parables 12- 5
Through the Gateway 3- 1
Tidings of Great Joy 51- 1
Time of Your Life, The 40- 5
Traffic Halts When the Bridge Is Up 33- 1
True and False Hopes 41- 5
Under a High Banner 31- 5
Village Blacksmith, The 9- 1
Warning and a Promise, A 1- 5
Warning to Worshipers 47- 5
Warren W. Slabaugh 19- 5
Was It the Conference We Need? .. 42- 5
We Can Learn From the Younger Churches 34- 5
We Have a Worthy Heritage 8- 1
What Has Happened to Point IV? .. 12- 5
What Is Out of Control? 17- 5
When It Is Hard to Say "Brother" . 9- 5
When the Stars Get Religion 37- 5
Where Crowded Ways Cross 3- 5
Where Is the Center? 18- 5
Where the Finger Points 48- 1
Where the Money Goes 8- 5
Who Has Been Delinquent? 11- 5
Wider and Wider 18- 1
Will Conference Give Us New Perspectives 20- 5
Window to the Stars 17- 1
Wise in Heart, The 47- 1
Wreckers or Builders 27- 5

SUBJECT MATTER

Alcohol and Temperance

Alcohol Education for Juniors, Mrs. Anna M. Clopper and Mrs. Charles Booz 40-22
All Walks of Life Walk Here 6-14
Barbiturates, Booze and Obituaries, Donald A. Dukelow, M.D. 28-10
Biblical Aspects of Temperance, Levi K. Ziegler 43- 3
Care of the Alcoholic, DeForest L. Strunk 15-12
Psychological Basis of Alcoholism, The, DeForest L. Strunk 12-12
School of Temperance, Ethel Piper 24-23
Smoke Screen Lifts a Little, The, K.M. 4- 5
Social Problem of Alcohol, The, DeForest L. Strunk 19-12
"This Day Is Salvation Begun," Ruth Griggs 33-10
Why I Cannot Afford to Smoke, George G. Worthen 43-12

Annual Conference

Annual Conference, K.M. 29- 1
Agenda of Business for Annual Conference 20-26
Annual Conference Business — Queries 2-14
Appointments by 1954 Annual Conference 29- 7
Annual Conference Is in Session 29- 5
Conference Business—Queries 16-25
Conference Business — Unfinished Business 15-14
Conference Comes to an End 30- 6
Conference Must Face a Basic Question, K.M. 2- 5
Conference Program 20-14
Conference Quotes 29-10
In Answer to a Call, K.M. 30- 1
Men's and Women's Work at Annual Conference 38-14
Observing Annual Conference Sunday, Bernard N. King 20-22
Preliminary to Annual Conference 28- 5
Preparing for Conference, K.M. 19- 5
Some Observations on Cenference, E.W. 31- 5
Standing Committee Delegates 20-14
What Do We Do Now? 23- 9
Will Conference Give Us New Persepectives? K.M. 20- 5
Your Invitation Renewed 21-26

Bible

Abraham Goes Marching On, H. A. Brandt 42-11
Bible in the Home, The, K.M. 38- 1
Bible Stories Come to Life, Lucile Long Strayer 47- 8
God Speaks Through the Bible, K.M. 10- 5
Gospel in the Old Testament, The, John C. Middlekauff 40- 6
His Unchanging Word in a Changing World, Billy Graham 1- 6
How to Read Your Bible, Dean L. Frantz 49- 3
If the Bible Is to Speak . . . Lucile Long Strayer 44- 3
In the Market Place, K.M. 4- 1
Shepherd Psalm, The, Gladys Woods 4-14
Study God's Word, Charles E. Dumond, Jr. 4-11
Those Disturbing Parables, K.M. 12- 5
To Each in His Own Tongue 17-12

Brethren Service

Act for Peace! Mrs. Wade Beckman 5-20
Activities in Iraq, Carl R. Jantzen 33-20
Adventures in Canning, Mary Alice Peters Klees 2-20
And Yours? Graydon and Lois Snyder 47- 6
Another Seminarian Gives His Impressions 29-19
Are Bare Necessities Enough? E. Harley Kline 41-20
As I Think of It Now, David B. Rittenhouse 26-21
As Others Sees Us, Mrs. Mary Ellen Leppink 35-20
Available Literature 31- 9
Baltimore Work Camp, Donna Baker 51-18
Brethren Meet Quakers, Doris Walbridge 27-21
Brethren . . . Not Foreigners, Don Durnbaugh 39-20
Brethren Pastor Writes Eisenhower 29-19
Brethren Serve in Northern Greece, Vera Kline 28-20
Brethren Service and the Christian Mission, Joseph Mow 23-10
Brethren Service Roundup 12- 9
Brethren Tours 48-21
Brethren Youth Political Seminar, Lavonne Ikenberry 50-20
Building Ties, Carolyn Ikenberry .. 17-20
Can the Blind Lead the Blind? Wilbur Hoover 1-20
Chance to Understand, Marvin R. Sherman 6-20
Chinese Nursery, Freda Baker 13-20
Christian Citizens Must Act, Lawrence E. Thomas 21-20
Christian Politicians, Doris Niswander 1-20
Deep South, The, Edna Lein 17-21
Do Unto Others, Don Miller 14-20
Down in Egypt Land 23-21
Establishing Peace Church Ties, Jacob T. Dick 27-20
European Annual Conference 7-20
Food for Work Camps 17-21
Food for Work Camps 19-21
"For I Was Sick . . ." Clyde Nafzinger 9-20
For I Was Thirsty, Dale W. Blough 51-19
For Sale: Hives and Chicks, Dale W. Blough 32-20
"Foster Father" Speaks, A . . . Harold Miller 13-21
Fourth Dimension in European Travel, The, Loren Walter 10-20
From "Bad" Fortune to Good, Ruth Griggs 38-20
General Draft Information 14-21
Green Pastures, Kenneth Imhoff and Otis Rowe 3-20
Hebrews Eleven According to Brethren Service, Jacob T. Dick 25-21
Homemaker Visits the United Nations, A, Mrs. Harold Steiner 49-20
I Must Arouse My Church . . . I. James Eshleman 42-20
Intermountain Indian School, Beverly Evans and Mr. and Mrs. Eldon Coffman 11-20
International Summer Service 1954 . 2-21
Is It Worth the Cost? Russell Hartzler 5-20
Keeping the Peace, Frances Rolston 38-21
"Little Missionaries . . ." Don Snider 30- 9
Living Faith, A, Merle Crouse 12-20
Lord, I Want to Be More Loving . . . Nancy Volpi 43-19
Love Is More Effective, Harold E. Heeter 6-21
Make Believe Mother 8-21
Meaning of Christian Service, The, Mari Joanne Griffiths 45-20
Meet the Pritschepos, Ruth Early .. 37-20
Meeting of the Nations, The 43-18
Ministry of Healing, A, Hylton Harman 12- 3
My Experiences in the United States, Egon Borgmann 15-21
Navajo Land, Mary and Jim Peterson 9-21
New Experiences, Eleonore Wagenschwarz 22-20
New Hives for Greece 29-19
New Life, A, Glendon Button 23-20
No Time Limits on Sharing, K.M. .. 11- 5
Not Without Hope, Dale Aukerman 34-20
Notes From Cerrote Work Camp, Rosa Lee Beahm 33-21
Our Brotherhood Program—in Brethren Service 36-18
Overcoming Fear, Charles Nichols .. 41-21
Political View of Puerto Rico, A, Dr. and Mrs. Harold Leppink 25-20
Reconstruction or Destruction? Ira G. Masemore 1-20
Reflections, Ruth Griggs 10-21
Return of the Brethren to Schwarzenau, The, Jacob Dick 19-20
Self-appointed Representatives, Mr. and Mrs. Joel W. Baugher 5-21
So You Are Seventeen, J. Richard Myers 16-21
Some Impressions From the Adult Seminar, Ralph H. Wort 28-18
Strategy for Social Education in the Local Church, A, Ralph E. Smeltzer 40-20
Student Speaks, A, Peter Wrba 13-21
Summer of Work and Fun, A, Faye Ellen Trostle Winger 16-20
Summer Service 47-22
Texas Farm Mission, The, Mary Romero 15-20
They Build for Peace 24-20
They Can Come If . . . Ruth Early . 22-21
They Deserve Something More, Dale Aukerman 26-20
Twentieth Century Disciples, Mrs. Jacob T. Dick 4-20
UN—A Lasting Impression, Ralph McFadden 20-21
United Nations and You, The, Martha and George Heeter 44-20
Unto These My Brethren, Norman J. Baugher 33-12
U.S. Summer Service—1954 4-21
Visiting British Workers, Mary Ruth Halladay 27-20
When They Return, Wanda Will 8-20
Why Food Is Needed 16-21
Wings of Freedom 48-20
Work Among the Migrants, Jewell Ferguson 18-20
Youth in Action 20-20

Brotherhood and Race

Church for "All Sorts and Condition of Men," A, K.M. 46- 5
Home Exchange Program, Isaac Adetayo Grillo 39-11
Hurray for "the Good Old Days," Garnett E. Phibbs 7- 6
I Could Report Progress, Benjamin E. Mays 7- 3
In Black and White, Russell G. West 24-26
Missions and Racial Policies, K.M. 32- 5
Segregation Must Go, K.M. 25- 5
When It Is Hard to Say "Brother," K.M. 9- 5

Child Guidance

Are the Children in the Midst? Ethel G. Welch 13- 9
Baby, Meet Your Parents, Clyde E. Weaver 8-14
Children Can Become World Citizens, Dessie R. Miller 24- 6
Co-operate to Survive, K.M. 13- 5
Discipline of Work, The, Clyde E. Weaver 39- 8
From Hopalong to God, Clyde E. Weaver 24-15
Getting Started in Family Worship. Part I, Ethel S. Harris 35- 6
Getting Started in Family Worship, Part II, Ethel S. Harris 36-10
Helping Children Choose, Mrs. Harry K. Zeller, Jr. 18-14
How Harmful Are Comic Books? K.M. 22- 5
Knee-deep in Wonder, K.M. 31- 1
Let's Talk It Over, Joseph W. and Dove F. Miller 25- 6
Overcoming Unconscious Influences, DeWitt L. Miller 38- 3
Teaching Self-discipline to Children, Earl F. Ziegler 50-13
Self-discipline for Our Children, Leonard Carlisle 37- 6

Christian Living—Group

Adventure of Christian Living, The, Mrs. A. L. Gray, Jr. 28- 6
Christian Faith and International Responsibility, William M. Beahm 12- 6
Christian, Renew Your Calling, John Oliver Nelson 26- 6
Christ's Prayer for Unity, Barry T. Fox 27-13
God's Control Over Free Men, Chester N. Baird 27-10
Getting Back to God, Eli S. Keeny 28-14
Growth in Christ, A. L. Patrick .. 32- 6

Perfect Answer, The, John B. Wieand 40-15
Third Commandment, The, Fred W. Smith 25- 3
With What Faith Shall We Face the Future? Wilhelm Mensching 22- 3

Christian Living—Personal
"Disciple . . . but Secretly, A," K.M. 15- 5
"Man of Distinction, A," John C. Middlekauff 7- 9
American Gothic, K.M. 41- 1
Are You a Joiner? K.M. 13- 5
At the Spinning Wheel, K.M. 22- 1
A Book Is Born, Ernestine Hoff Emrick 49- 8
"Bound in the Bundle of the Living," K.M. 44- 5
Choices, Katie Flory 25-14
Christian Courtesy, William E. Thompson 17-15
Commitment Is Our Response to God, Levi K. Ziegler 10- 3
Complete Trust in God, Kirky Page 26-13
Cure for Complacency, The, Kirby Page 48- 4
Cure for "Money Sickness," The, K.M. 7- 5
Desires of the Heart, The, Kirby Page 29- 4
Easter at First Hand, K.M. 16- 5
On Finding One's Self, Clyde E. Weaver 20- 9
Fine Art of Creating a Disturbance, The, K.M. 6- 5
Full Maturity in Christ, Wilbur Hoover 33- 6
Grasshopper Faith, K.M. 40- 5
Happiness, Wayne Wheeler 17- 9
Having Thankful Hearts, Wayne Wheeler 23-13
Holiness, Katie Flory 19-15
How to Prepare, Kirby Page 23-13
If I Were a Layman, Clyde R. Shallenberger 24-10
In Answer to a Call, K.M. 30- 1
In Concert, K.M. 7- 1
In Every Man, Kirby Page 24-13
Jesus Speaks on Materialism, Warren W. Slabaugh 20-10
In Joseph's Shop, K.M. 35- 1
Let a Man Examine Himself, A. L. Sellers 27-14
Live God's Word, Charles E. Du-Mond, Jr. 6-10
Living With Peace of Mind, Kirby Page 6-13
Marvels and Miracles, Kirby Page 37-14
Men Must Choose, K.M. 7- 5
Miracle of Forgiveness, The, Wayne Zunkel 37- 8
"Needing Danger to Be Good," K.M. 25- 5
Not Indulgence but Discipline, Kirby Page 20- 9
Parable for Today, K.M. 26- 5
Possessing Our Souls, Paul Thompson 19- 3
Remember Lot's Wife, K.M. 14- 5
Rush Hour Meditation, K.M. 47- 5
Saturday, Sunday and Every Day, K.M. 1- 5
Secret of Great Living, The, Mildred Dove Caplinger 41-14
Seek First His Kingdom, Edward E. Lyons 39- 3
Seekers, George W. Wright 12-14
Small Flames Grow, K.M. 6- 5
Something Better, K.M. 39- 5
Time of Your Life, The, K.M. 40- 5
Vicarious Grace for Victorious Living, Charles L. Cox 24-12
We Must Grow in Knowledge of God's Will, Kirby Page 22-12
What Lack I Yet? Elaine Wine Shank 24-14
When the Stars Get Religion, K.M. 37- 5
When Tragedy Comes, Kirby Page 31- 6
Ye Are My Friends, Glen E. Morris 4-14
Ye Visited Me . . . Ye Visited Me Not, Jay G. Myers 4- 3

Church—General
Above the Misty Flats, A. Stauffer Curry 4- 6
Answer Is With Us, The, Floyd E. Bantz 20- 3
Attend Church, George W. Wright 10-15
Catholic-Protestant Relations in the U.S., Roland H. Bainton 43- 6
Challenge of the Urban Church, The, Charles J. Whitacre 35- 3
Church for All People, A, K.M. 27- 5
Church in Russia, The, Gustav W. Heinemann 51-10
Church They Left Behind, The, K.M. 37- 1
Church We Love, The, Dwight Enberg 23-13
Church With a Baby Clinic, A, K.M. 2- 5
Church Women at Atlantic City, Eleanor N. Curry 1-12
Churches in the Islamic World, Farid Audeh, D.D. 47-12
Continued Revelation, The, Glen E. Norris 1-11
Country Church Goes to Town, A, DeWitt Miller 13- 6
Does Your Church Have a Mission? L. John Weaver 26-13
Household of God, The, Kirby Page 28-14
How Can We Pass On Our Basic Beliefs? Donald Royer 9- 8
Members' Responsibility to the Church, Lester R. Fike 49-23
Mistaken Zeal, Chester N. Baird 14-13
Month of Conferences, A, K.M. 27- 5
Opportunities for the City Church, DeWitt Miller 14- 6
Paraphrase, A, J. Willard Agee 19- 4
Passing On Our Basic Beliefs, Donald Royer 10-12
Protestant Heritage, The, John C. Middlekauff 43-10
Protestants in Spain, M. Gutierrez-Martin 49-10
Templeton Evangelistic Campaign in Harrisburg, Frederick Hollingshead 23-14
"That Good Thing." Part I, Vernard Eller 21-10
"That Good Thing." Part II, Vernard Eller 22- 6
These Things I Do Not Miss, Kermit Eby 19- 6
We Have Stayed Together, Leslie E. Cooke 31- 3
What Do the District Reports Imply? A. Stauffer Curry 46- 6
World Council Assembly Comes to Evanston, The, W. A. Visser 't Hooft 11- 3

Church—History
Augustine of Hippo 14- 3
Forgotten Bit of Brethren History, A, A. C. Wieand 11-10
John Calvin, Elgin S. Moyer 32-13
John Naas Memorial Plaque Dedicated, C. Ernest Davis 42-13
John Wesley, Elgin S. Moyer 39- 6
Martin Luther, Elgin S. Moyer 23- 6

Church—Local
Activities for Young Adults, Olive B. Stinebaugh 2-22
Akron First Church Has Mortgage Burning, Walter C. Zimmerman 2-26
Alcohol Education for Juniors, Mrs. Anna M. Clopper and Mrs. Charles Booz 40-22
Offering That Comes Back to You, An, C. Ernest Davis 3-22
Another Milestone at the Midland Church 43-24
Appreciation for Choir, DeWitt L. Miller 40-23
Beacon Heights Church, Indiana 40-26
Boy Dreams, A, Edward K. Ziegler 19-26
Brethren Youth Buying Time, Howard Royer 12-22
Building Program Climaxes in Dedication 15-24
Called—to Be Teachers, Dessie R. Miller 35-22
Calling All Pastors and Their Wives 22-26
Camping—An Arm of the Local Church, Paul M. Weaver 14-22
Care and Feeding of Instruments, The, P. L. Huffaker 16-22
Child Led His Parents, A 5-23
Christian and His Labor, A, Clyde R. Shallenberger 33-22
Christian Co-operation at the Community Level, Raymond R. Peters 24-22
Christmas Comes But Once a Year, Kenneth Frantz 45-22
Church and College Co-operation, R. C. Wenger 17-22
Church and Older Adults, The, J. H. Mathis 41-22
Church Can Encourage Tithing, The, Floyd Biddix 31-10
Church Library—Active and Useful, The, Ethel H. Weddle 49-22
Church Must Train Parents, The, M. F. Ashley Montagu 19-22
Church Newsletters 11-22
Comparative Statistics for 1952 and 1953 10-26
Council Meeting, The, Roy B. Teach 9-22
Creation in Recreation, The, Howard Royer 34-23
Curriculum for Nursery Children, Hazel M. Kennedy 46-22
Custodian and His Church, The, Howard Kreitzer 13-22
Dedication of the Bridgewater Church 32-26
Dedication of the Manassas Church, Mrs. J. M. Garber 41-26
Evangelism and the Church School, John H. Blough 44-22
Evangelism Two by Two, Glenn E. Kinsel 16-23
File for Your Pictures, A 34-22
Flowers and Other Gifts for the Sanctuary, Mrs. C. Ray Keim 48-22
Franklin Grove Fellowship Suppers, Leroy Miller 2-23
Friendly Church, A, Earl Smith 39-23
From Abandonment to Beautiful Parsonage, W. Warren Shoemaker 5-25
From the National Council on Family Relations Conference, Vernon Miller 47-20
Gateway to God, A 23-26
Grandview Church Dedication, Mark W. Emswiler 4-26
Honoring the Aged, P. J. Forney 42-23
In Black and White, Russell G. West 24-26
In the Shadow of Pikes Peak, Van B. Wright 39-26
Indian Creek Church, J. Wilford Price 18-26
Internship in the Parish Ministry, An 28-26
It's Your Tree, Too! 17-23
Job Analysis for the Director of Christian Education, A 10-22
Lewiston Church Is Dedicated 13-26
Local Church and the Family, The, Kenneth W. Hollinger 50-22
1954-1955 Local Church Program Guide Calendar. Part I 27-22
1954-1955 Local Church Program Guide Calendar. Part II 28-22
Local Church's Relationship to the Pastor, The, James H. Elrod 6-22
Local Ministerial Board, The 12-23
Making the Sacraments a Spiritual Experience, Dean L. Frantz 37-22
Miracle of Lynnhaven, The, Frank Durand 26-25
Missionary Education in Our Church, Anetta C. Mow 43-20
New Church in Philadelphia, A, Donald H. Shank 37-26
Observations on Fund Raising, Harl Russell 8-22
Observing Annual Conference Sunday, Bernard N. King 20-22
Observing Armistice Day As a Day of Worship and Singing, Glen Weimer 38-22
On the Road to Greater Achievement, W. R. Burriss 33-26
Parish Credit Unions, W. O. Beckner 23-22
Partial Job Analysis, A, Julia Laprade 29-20
Pastor Ponders: Why Losses in City-ward Migraton, A, Dan Blickenstaff 47-21
Peace Education in the Local Church, Mrs. L. S. Shively 1-22
Pioneer in a New Era, A 8-26
Plan Ahead for Your Minister, H. Spenser and Helen B. Flory 29-24
Population Trends, Raymond R. Peters 40-23
Prayer Circle Becomes a Growing Church, A 14-26
Prayer Retreats Are Power Houses, Kirby Page 24-23
Relieve That Man! Leland A. Nelson 7-22
Rural Pastor of the Year, A, Ralph A. Felton 7-26
School of Applied Stewardship, A, Joseph B. Flora 7-23
Some Guiding Principles in Worship, Glen Weimer 4-22
Stewardship Emphasis Observed by York First Church, M. Guy West 23-23
Stockholders in a Great Enterprise, K.M. 40-22
Summer Pastoral Program, The 27-26
1954 Summer Pastors and Churches 28-26
Summer Slump Is Not Necessary, The 26-23
Summertime Is Learning Time, Alice L. Goddard 15-22
Technique in Hospital Evangelism, A, E. G. Carper 25-22
Sunday-school Secretary and His Work, The, C. Ernest Davis 39-22
Topeka Church Observes Anniversary, Charles Dumond, Sr. 5-24
Try a New Idea 32-20
Unique Expression of Appreciation, Carl W. Zeigler 48-23
What Men's Work Is Doing, Mrs. R. Gordon Yoder 38-23
What the Chimes Tell, Lillian R. Good 3-26
When You Order Church School Literature, Edith Barnes 22-22
Year for Christ, A 11-23
Your Church and the Real Concerns of Families, Ruth Shriver 18-22
Your Local Publicity Program, Howard J. Burnett 26-22
Youth Action Plan, Ed Crill 5-22

Church—Organization
On Pruning the Church Rolls, Edward K. Ziegler 34-26

Community Problems
Church and Seminary Serve Their Community, John Eichelberger 3-12
How the Church Can Serve Prison Inmates, Byron Eshelman 9- 6
One Chapel Service 8-11
Understanding the Prison Inmate, Byron E. Eshelman 8- 6
Where Crowded Ways Cross, K.M. 3- 5
Who Has Been Delinquent? K.M. 11- 5

Doctrines and Ordinances
Around the Lord's Table, K.M. 15- 1

Christ, the Hope of the World, Norman J. Baugher 32- 3
Doctrine of the Church, The, G. Wayne Glick 2- 6
Exception Does Not Become the Rule, The, James H. Morris 43-14
Forgiveness, R. H. Miller 37- 9
God, and Other Gods, Warren S. Kissinger 15- 3
God's Intention in Christ, D. Eugene Lichty 29- 3
Gospel of the Holy Spirit, The, A. R. Coffman 23- 3
Making the Sacraments a Spiritual Experience, Dean L. Frantz 37-22
Neglected Doctrine, K.M. 41- 5
Our Hopes—and God's Plan, Robert McAfee Brown 15- 6
Regeneration in Christ, Carroll S. Ringgold 30- 3

Ecumenicity

Ecumenical and Eschatological, K.M. 23- 5
Listening at Evanston, K.M. 39- 5
Message From the Second Assembly of the World Council, A 38- 4
Ministry of the Laity 43-13
National Council Headquarters, K.M. 33- 5
Reports of World Council Assembly 40-12
Responsible Society in a World Perspective, The 41-14
Tensions of the World and Our Unity in Christ, Eivind Berggrav 40- 3
True and False Hopes, K.M. 41- 5
Under a Higher Banner, K.M. 31- 5
We Can Learn From the Younger Churches, K.M. 34- 5
What Is the World Council of Churches? W. A. Visser 't Hooft 39-12
World Council Action on International Affairs 42-14
World Council Assembly Opens With Service of Worship 39-12
World Council Assembly Opposes Segregation 41-13
World Council Assembly Prepares a Message of Hope 39-14
World Council Business 39-13
World Council Calls for an Evangelizing Church 43-13

Education

Alternative to Academic Futility, D. Elton Trueblood 17- 6
Bethany Biblical Seminary Presents Class of 1954 26-14
Bethany Under New Leadership, R. H. Miller 3- 6
Brethren Teachers in Brethren Colleges, V. F. Schwalm 17-14
Called—to Be Teachers, Dessie R. Miller 35-22
Camping—An Arm of the Local Church, Paul M. Weaver 14-22
Christ and the Intellectual, E. Fay Campbell 25-12
Christian College and the American Way of Life, The, Kenneth B. Smith 17-10
Church and Family Life Education, The 39-23
Curriculum for Nursery Children, Hazel M. Kennedy 46-22
How Harmful Are Comic Books?, K.M. 22- 5
I Believe in the Church-related College, Charles E. Dumond, Jr. 36-12
Let's Read, K.M. 44- 1
Life at Bethany 1944-1947, Barbara Davis Enberg 3-10
Needs of Brethren Students in Brethren Colleges, Inez Long 17- 3
Nursery Children at the Church, Anna Brandt 46-23
Our Brotherhood Program—in Christian Education 36-20
Rewards Unexcelled, I. James Eshleman 3- 8
Science for All of Life, R. E. Mohler 35-13
Seminary Looks Ahead, The, Paul Minnich Robinson 3- 3
1954 Summer Church Camp Calendar 21-22
Summertime Is Learning Time, Alice L. Goddard 15-22
Through the Gateway, K.M. 3- 1
Window to the Stars, K.M. 17- 1

Evangelism

Amateurs . . . Yes, but Evangelists, Walter Bowman 45- 6
At the Door, K.M. 45- 1
Convert the Whole Man, K.M. 10- 5
"Do Not Be Amazed . . . But Go," K.M. 16- 5
Evaluation of the Plan for Hospital Evangelism, An, Edward K. Ziegler 25-23
Evangelism and the Church School, John H. Blough 44-22
Evangelism Two By Two, Glenn E. Kinsel 16-23
Fate of the Little Red Wagon, The, Eugene G. Carper 9- 3
Fellowship of Concern, The, John C. Middlekauff 36- 6
Look on the Fields, Clara M. Morrison 13-15
Opportunities 45-26
Quarter Million Brethren by 1958, A, Edward K. Ziegler 22- 5
Rise Up and Build, Charles E. Zunkel 45- 5
Salvation: Individual, Personal or Social? Glen E. Norris 12-15
Seek First His Kingdom, Edward K. Ziegler 45- 3
Take Another Look, K.M. 24- 1
Technique in Hospital Evangelism, A, E. G. Carper 25-22
Wonderful Work, A, George W. Wright 14- 9

Home and Family

Adopting a Child, J. Aldene Ecker .. 18-12
Bible in the Home, The, K.M. 38- 1
Christian Family in a Troubled World, The, Ivan L. Fetterman .. 18- 3
Christian Family Week, Raymond R. Peters 18- 4
Church and Family Life Education, The 39-23
Church Must Train Parents, The, M. F. Ashley Montagu 19-22
Church Program for Older People, A, Paul B. Maves 2- 3
Discipline of Work, The, Clyde E. Weaver 39- 8
Facing the Problem of Mental Illness, Samuel A. Harley 6- 3
Family and Teen-age Adjustments, The, Paul M. Weaver 18-11
Family Man (verse), Alice Martin Lester 18- 7
From the National Council on Family Relations Conference, Vernon Miller 47-20
Getting Started in Family Worship. Part I, Ethel S. Harris 35- 6
Getting Started in Family Worship. Part II, Ethel S. Harris 36-10
Helping Children Choose, Mrs. Harry K. Zeller, Jr. 18-14
Home Remedies for Marriage Problems, C. Ernest Davis 18-13
Honor Thy Father and Mother, Paul B. Maves 1- 3
It's What We Do Together, Phyllis and Joe Kimmel 42- 9
Kingdom of God in the Family, The, Robert F. Eshleman 38- 6
Let's Talk It Over, Joseph W. and Dove F. Miller 25- 6
Money . . . How Much Do You Need It? Ruth Griggs 41- 8
Most Fear Is Unnecessary, A. R. Eikenberry 18-13
Mother and Child, K.M. 19- 1
Overcoming Unconscious Influences, DeWitt L. Miller 38- 3
Parents' Help for Children, Harper S. Will 18- 6
Preparation for Marriage, Ed Crill 18-11
Preparing to Enter School, Caleb W. Bucher 18-10
Self-discipline for Our Children, Leonard Carlisle 37- 6
Situations That May Lead to Divorce, W. Glenn McFadden 18-15
Teaching Self-discipline to Children, Earl F. Ziegler 50-13
Tribute to Mother, May Allread Baker 19-14
Understanding Children's Behavior, Dessie Miller 18- 9
They That Behold It Marvel, Frances Bowman 22-11
Where Is the Center? K.M. 18- 5
Where to Go for Counseling, Elmer I. Brumbaugh 18-10
Wider and Wider, K.M. 18- 1
Working Mothers and Day Nurseries, Mrs. Earl M. Bowman 18- 8
Your Church and the Real Concerns of Families, Ruth Shriver 18-22

Labor

Man's Work and a Man's Soul, A, Kermit Eby 44- 8

Lay Leadership

Let the Laymen Volunteer, Chauncey Shamberger 2-12
On the Margin, A. G. Breidenstine 41- 6
Senator Prayed, The, K.M. 34- 5
Teacher's Spiritual Growth, The, Gerald E. Knoff 14-10

Ministry

Aspects of Ministerial Recruitment, Rufus B. King 9-26
Boy Dreams, A, Edward K. Ziegler 19-26
Do We Underpay Our Ministers? K.M. 46- 5
Help for the Pastor, K.M. 15- 5
In the Hour of Need 30-12
Internship in the Parish Ministry, An 28-26
Social Security for Ministers, H. Spenser Minnich 45-14
Summer Pastoral Program, The .. 27-26
What Shall I Say? Wayne Zunkel .. 24- 3

Miscellaneous

Abundance of Grain, K.M. 21- 1
Albert C. Wieand, K.M. 34- 5
Apples of Gold, K.M. 43- 1
Art of Forgetting, The, William E. Thompson 50-15
As the Great Plains Filled, Stanley Vestal 8-15
Baby Is Born, A, Roger W. Axford 11-12
Beam of Light at the Center, A, Glen Weimer 29-11
Better Than a Cadillac, Paul Mohler 28-15
Beyond Human Compassion, Glen Weimer 37- 4
Blueprints for Tragedy, K.M. 44- 5
Burden of a Title, The, K.M. 39- 5
Can You Love Your Enemies? Kirby Page 47- 4
Capacity for Friendship, Kirby Page 39-15
Christian Vocation in Medicine, A, Jacob Huffman, M.D. 11-14
Creating With God, Clyde E. Weaver 2- 9
Divine Gift of Reason, The, William E. Thompson 14-15
Faithful Minority, The, Kirby Page 43- 4
Fear Is the Failure of Faith, Glen Weimer 25- 4
Fields at Rest, K.M. 2- 1
First the Blade, Then the Ear, K.M. 32- 1
Founder and Builder of the Church, Glen Weimer 26-12
Friends of God, Kirby Page 27-14
Geraldine Plunkett Employed on Foreign Mission Staff, Norman J. Baugher 26-12
Giver of the Years, Glen Weimer .. 23- 4
God Can Use the Surrendered Life, Glen Weimer 38-12
God Is the Awakener, Glen Weimer 27-11
God Is the Fulfillment of Life, Glen Weimer 45- 4
God Makes Demands Upon Life, Glen Weimer 24- 8
God Never Stops Caring, Glen Weimer 32-14
God Sees Life Whole, Glen Weimer 33- 4
God's Handiwork, K.M. 11- 1
God's Will for Us Is Good, Glen Weimer 22- 9
Greatest Force in the World, The, William E. Thompson 3- 4
He Lived in the Saddle, Kirby Page 51- 9
He Loved and Taught the Truth, William M. Beahm 46-11
He Walked With God—Albert Cassel Wieand, Harper Will 46-12
High Prices, Bert G. Richardson 47-18
Highway Shall Be There, A, K.M. .. 25- 1
How Do You Read? Lucile Long Strayer 6- 6
In the Shadow of Vesuvius, K.M. .. 10- 1
In Whom Do We Trust? K.M. 13- 5
Is Sin a Bad Word? K.M. 37- 5
Jesus Christ Is Lord, K.M. 18- 5
Law of Harvest, The, Kirby Page .. 46- 7
Let Your Light Shine, K.M. 43- 5
Lord's Song in a Strange Land, The, K.M. 35- 5
Man of God, Kirby Page 41- 4
Man's Creation Is Not a Myth, William J. Tinkle 14-12
More Than a Monument, K.M. 26- 1
Must We Give Up the Best Words? K.M. 9- 5
Natural Bridge, K.M. 28- 1
Our Present Spiritual Inheritance, C. E. Nair 32-15
Preceding Pentecost, K.M. 21- 5
Problems Are Invitations to Live, Glen Weimer 28- 4
Recent and Forthcoming Books, Ora W. Garber 44-11
Redeeming Radiance of God's Love, The, Glen Weimer 20-12
Season for All Growing Things, A, K.M. 14- 1
She Saved My Life, F. C. Neumann 3-14
She Teaches Happiness, Harold Rowley 37-13
Southeastern Pennsylvania Welcomes Conference Goers, B. F. Waltz 20- 8
Traffic Halts When the Bridge Is Up, K.M. 33- 1
Village Blacksmith, The, K.M. 9- 1
Warren W. Slabaugh, K.M. 19- 5
What Religion Means to Me, D. A. Maxcy 19-11
Wise in Heart, The, K.M. 47- 1
With God We Can Triumph, Glen Weimer 40- 7
Within the Power of God's Love, Glen Weimer 43-14
Ye Must Be, J. D. Burkholder 11-15

Missions-Africa

Adult Classes for Women, Marianne Michael 14-25
Africa Asks Questions, K.M. 48- 5
Africans Love Music, Merle Bowman 48-13
Arriving in Nigeria, Dorris M. Blough 48-11
Babies, Paul Petcher, M.D. 28-25
Bees Enter a Business Session, John L. Hamer 10-24
Celia Smith Shankster, Kathleen Snavely 48-25
Central Aim: To Win Men to Christ, The, John B. Grimley 48- 6

Christian Church in an Independent Nigeria, The, H. Stover Kulp 48- 3
Christmas Prayer From Africa, A, (verse), Charles M. Bieber 51-22
Church Grows in Africa, The, Bassey Minso 33-24
Cosmopolitan Hillcrest, Dulcie L. Cover 49-14
Esther Rinehart Hamer, Mrs. Cosette Will Wareham 2-25
For the Healing of the Nations, Marianne Michael 40-25
From Them Much Is Expected, Ivan Eikenberry 48- 8
Garkida News, Merlin L. Brubaker .. 9-24
Gerald A. Neher, Dean Neher 44-25
God's Love Is All Around, Violet Pfaltzgraff 50-24
Good News From Nigeria, Dulcie L. Cover 20-24
He Lives—Here Where Men Live and Die, Ada Good 19-25
John L. Hamer, M.D., Kenneth Frantz 2-24
Leprosy Teaching Conference, Merlin L. Brubaker 16-25
Letter from Robert and Beatrice Bischof, A, Robert and Beatrice Bischof 46-25
Lois Yoder Neher, Mary Ellen Yoder 44-26
Making a Home in Nigeria, Esther L. Hamer 48-12
Martha Dorris Murdock, Mrs. Joe Studebaker 43-22
Marvin E. Blough, M.D., Robert E. Keim 43-22
Mission Conference at Garkida, Mrs. Robert Bischof 12-24
Nigeria the Beautiful, Naomi Baldwin 48-10
Open Letter From Garkida, Ira S. Petre 4-25
Our Work at Shafa, Elmer Baldwin 1-24
Out of Darkness Into Light, Mbursa Pela Mshelbwala 6-24
Owen L. Shankster, Welton Snavely 45-25
Packages for Nigeria, West Africa, Violet Pfaltzgraff 38-25
Shall We Win Men to Christ in Africa? Modena Studebaker 7-24
Spring House Cleaning, Charlotte McKay 19-24
Theology in Names, Bassey Minso .. 20-24
There Are Two Africas, Naomi Baldwin 38-24
Truly, Truly, Ira S. Petre 27- 9
Vacation With the Bischofs, Janet King 9-24
Welcomed by a Whona Village, Robert A. Hess 31-11
What House Will You Build for Me?, Marianne Michael 37-25
Where the Finger Points, K.M. 48- 1

Missions—General

Anna Bowman Seese, Sylvia J. Seese 27-25
Christian Function in Leprosy Control, The, Leland S. Brubaker .. 33-14
Church in the Changing World, The 11-24
Foreign Mission Office Reorganized, Norman J. Baugher 45- 8
Home for Christmas, Rachel M. Zigler 6-25
Introducing Mallam Kalu 40-25
Lake Geneva School of Missions, Florence W. Yohn 27-24
"Listening With the Third Ear," Truman B. Douglass 1-10
Missionary Education in Our Church, Anetta C. Mow 43-20
Our Brotherhood Program — in Foreign Missions 36-22
Personal Letter, A, Jennie Weber .. 15-26
Religion in Indonesia, Winburn T. Thomas 12-25
What About Material Aid for Missions? 5-26
World Day of Prayer, The 9-25
Youth Serve: In Missions, Irven Stern 29-23

Missions—Home

Beacon Heights Church, Indiana .. 40-26
Frontiers in Pennsylvania, Stewart B. Kauffman 49- 6
Hopi Means Peace, Edna Phillips Sutton 13-10
If We Were American Indians, H. Spenser Minnich 45- 9
Iowa, Minnesota, South Dakota Field Report, Ray E. Zook 50-26
Lybrook Indian Mission, Ernest L. Ikenberry 12-26
Lybrook Indian Mission, Olivia D. Ikenberry 42-26
Lybrook Indian Mission 6-26
Miracle of Lynnhaven, The, Frank Durand 26-25
Home Mission Church Improves Facilities, Norman L. Harsh 31-12
On the Home Mission Frontier 38-26
On the Home Mission Frontier 35-26
People Who Are Not Wanted, The, Ernest R. Jehnsen 17-26
Pioneer in a New Era, A 8-26
Prayer Circle Becomes a Growing Church, A 14-26
Quarter Century Dream, A 46-26
Washington District Recognizes Pioneer Ministry 1-25
York Center Story, The, Ellen Royer 45-13

Missions—India

Adult Literacy, Mrs. Vijaya Lakshmi Pandit 10-25
After Sixty Years, Still Looking Ahead, Amsey F. Bollinger 5- 5
Agitation Against Missionaries Grows in India 27- 8
And Now Abideth—Love, Florence M. Bollinger 24-25
Beside the Banyan Tree, K.M. 5- 1
Can Our Missionaries Still Go to India? Leland S. Brubaker 10-11
Change Comes in Independent India, Paul S. Hoover 23-25
Cup, The (verse), Florence M. Bollinger 28-24
Dahanu Vacation Church School, Susan S. Shull 39-24
Dear Sisters and Brethren, G. K. Satvedi 51-23
Dedication of the Vada Church, Susan S. Shull 18-25
District Meeting at Jamoli, Ishwarlal L. Christachari 25-25
District Meeting at Palghar, A. F. Salvi 22-24
Each Day Brings Its Duties, Mrs. E. M. Fasnacht 39-25
Elder Naranji Valji Solanky—Churchman, Wendell Flory 21-24
Epistle From a Present-day Peter, Peter D. Thaker 14-24
Facing a Cholera Epidemic, Part I, George Mason 28-24
Facing a Cholera Epidemic. Part II, George Mason 29-22
Gateway to God, A 23-26
Govindji Visited Us, Mrs. Wilbur B. Stover 17-24
A Holy Fair—A Jatra, Hilda Hunter 23-24
In Memoriam, Josephine Powell .. 48-25
In Recognition 24-24
India Trains Christian Leaders, Govindji K. Satvedi 5-13
India's Church Women at Jalalpor, Joy Fasnacht 44-24
Interruptions Become Opportunities, Mrs. E. M. Fasnacht 37-25
It Is More Blessed to Give, Kathryn Kiracofe 42-25
Joint Council Plans for Future, Everett Fasnacht 5-10
Joseph J. Schechter, M.D., Edgar C. Butterbaugh 50-25
Layman Visits India, A, Gladys V. Sanger 42-24
Learning an Indian Language, M. Paul Dennison 3-25
Maswan Youth Camp, D. J. Bhonsale 37-24
Meet Lalitabai, Kathryn Kiracofe .. 40-24
Missions in a New Direction, Chalmer G. Shull 45-24
My Visit in America, Govindji K. Satvedi 18-24
Nasrapur—Place of Victory, Florence M. Bollinger 16-24
National Christian Council and Work in India, Kathryn Kiracofe 5-14
New Philosophy of Education, A, Ralph Felton 48-24
News From Anklesvar, George and Rae Mason 7-25
Out in the Villages, Kathryn Kiracofe 32-24
Present-day India and Christian Missions, E. Stanley Jones 5- 3
Rains Came, The, Marie Flory 41-24
Rural Service Center Women's Institute, Kathryn Kiracofe 32-25
Sadie J. Miller—A Tribute, Betty King Fox 35-25
Seminary Graduates, Mabel Claypool 39-25
Sermons in Stones, Florence M. Bollinger 3-24
Sharing Our Home, Edythe B. McDowell 33-25
Show Us a Miracle! Florence M. Bollinger 25-24
So the Days Go at Bulsar Hospital, Louise Sayre, R.N. 26-24
Strategy of Christian Missions in India, Ernest M. Shull 5- 7
Task Before India, The 9-25
Three Views of a Conference, Glen A. Campbell 22-25
We Left the Word With Them, Kathryn Kiracofe 21-25
We Visit the India Mission, R. H. Miller 46-24
Women of First District of India Meet, Kathryn Kiracofe 4-24
Woodstock School Centennial Celebrations 1854-1954, Susan Stoner Shull 41-25

Missions—South America

Beautiful View in the High Andes, A, Ralph Felton 34- 6
Cemetery Is Urgently Needed, A, Ruby Rhoades 8-25
Church Goes Forward in Eucador, The 49-24
Daily Vacation Bible School, Mirna Belle F. Wolfe 8-25
Ecuador—Land of Contrasts, Ruby Rhoades 34- 3
Emerging Church, The, J. Benton Rhoades 14-25
Emerging Church, The, J. Benton Rhoades 20-25
Emerging Church, The, J. Benton Rhoades 30-11
Emerging Church at Calderon, The, J. Benton Rhoades 8-24
Emerging Church in Ecuador, The, J. Benton Rhoades 13-24
Geographical Notes, J. Benton Rhoades 34- 9
Indians Can Learn, Galen W. Wolfe 34-12
Introduction of New Crops and New Ideas, Rolland C. Flory 34-14
Matilde Benalcazar, Teacher, Matilde Benalcazar 34-24
Medicine for the Andean Indians, Dr. Philip E. Ovalle 35-24
Mercedes and the Nun, J. Benton Rhoades 15-25
Our Church Bell, J. Benton Rhoades 9-25
Pedro, the Lord's Apostle, J. Benton Rhoades 34-10
Ready for the Harvest, K.M. 34- 1
When Illness Strikes, Faye Koontz . 8-25

Music

Care and Feeding of Instruments, The, P. L. Huffaker 16-22
Hymns as Aids to Devotion, Morgan Phelps Noyes 21- 6
I Worship at the Keyboard, Wilbur Brumbaugh 23-12

Peace and War

Bluffton Made Us Think, William Willoughby 42- 6
Bluffton Study Conference 36-15
Conscientious Objectors Perform Significant Civilian Work, A. Stauffer Curry 16- 9
Engineer to Preacher, K.M. 1- 5
Five New Peace Hymns 42-22
If Your Loved Ones Were Threatened, E. Paul Weaver 13-13
Meaning of Christian Love, The, Harry K. Zeller, Jr. 51- 3
Message and Ministry of Reconciliation, The, William M. Beahm .. 26- 3
National Stabilization by War? L. A. Disbrow 4- 9
Pacifism in a Western Setting, D. Eugene Lichty 25-10
Peace Education in the Local Church, Mrs. L. S. Shively 1-22
Prisoners of War, H. Robert Gemmer 10- 6
Sure Foundation of Peace, The, R. H. Miller 42- 8
Ten Years Later, Dale Aukerman ... 38-11
Voluntary Service Is Best, Paul Erb 12- 8
Way of Peace, The, Martin Niemoeller, ... 47- 3
We Pray for Peace (verse), Vera Emmert Johansen 47-11
What Is a Conscientious Objector? A. Stauffer Curry 13-14

Poetry

Afterglow, Jean Leathers Phillips 2- 7
And They Believed, Mary Stoner Wine 16- 6
Apple Orchard in Bloom, May Allread Baker 17- 4
Atomic Hope, Myra Brooks Welch 14-14
Attention Statesmen, Roy White .. 1- 7
Beauty, Enola Chamberlin 4-10
Brethren in Conference, Ruth H. Burkett 32-12
Bridges of God, Russell S. Shull .. 49- 7
Chicago, Wayne Zunkel 14- 7
Christ-Light, Enola Chamberlin 4- 4
Christian's Eventide, The, Guenevere R. Flory 30-10
Christian's Eventide of Life, The, Carrie Kindy 30-10
Christ's Kingdom—First, Opal Catherine Hoover 39- 4
Cup, The, Florence M. Bollinger 28-24
Deny My Lord? Never! Vivian Ziegler 36- 9
Disaster Area, John Howard Blough 36- 7
Door of Salvation, Pegg Cameron .. 51-14
Easter Acclamation, An, John Howard Blough 16-11
Everyday Faith, Ora W. Garber .. 27-12
Family Man, Alice Martin Lester .. 18- 7
Friend Who Did Not Die, A, W. Russell Shull 46-13
Gratitude and Hope, Ora W. Garber 11- 4
His Presence, Florence M. Bollinger 16-24
I Am the City Church, Grace Moyer 13- 7
Immortal in Man, The, Frederick L. Hosmer 17-25
Life, Jesse A. Barnett 15- 4
Man's Destiny, Martha Neiderhiser Parker 39-10
Matured, Ernestine Hoff Emrick ... 49- 9
May Day Prayer, Ruth Graham 19- 6
Mirrored Birches, May Allread Baker 35- 8

MY NEW ADDRESS IS . . .

Name .....

R. D. or St. .....

P. O. ..... Zone ..... State .....

Help us to keep your Gospel Messenger coming by reporting any change in address promptly. **Please do not remove old address.**

More Humility, Martha Neiderhiser Parker 46- 4
Much in Little, Myra Brooks Welch . 15-14
My Cup Runneth Over, Martha Neiderhiser Parker 37- 4
Nothing Is Ever Lost or Stolen, W. Russell Shull 2- 8
October Days, K.M. 40- 1
Our Church, Paul E. Miller 43- 8
Pageantry of the Ages, The, Ora W. Garber 33- 9
Palm Sunday Paradox, Ora W. Garber 15-11
Peace of God, The, Carrie Hetrick Allen 13-12
Prayer for Peace, Marlys Blough Swinger 44-10
Prayer for Preparation, Enola Chamberlin 36-12
Prayer for the New Year, Ora W. Garber 1- 4
Rain, Lalia Mitchell Thornton 6- 4
Renewal, Martha Neiderhiser Parker 35- 9
Risen With Christ, Jean Leathers Phillips 4-12
Road to Bethlehem, The, Mary Stoner Wine 50- 4
Sea of Wheat, The, May Allread Baker 21-11
Sonnet to the Cross, W. Russell Shull 15- 6
Suddenly It's Autumn, Mary McDowell 44- 9
Sunrise by the Sea, Ann King Nies 32- 9
Surrender, Ernestine Hoff Emrick 49- 8
Talents, Bernice O. Bell 2-13
Teach Us to Pray, Martha Neiderhiser Parker 41- 4
That We May All Be One, Mary Stoner Wine 51- 4
They Followed Him, Mary McDowell 47- 9
Think Twice, Arnold H. Lowe 17- 7
Tribute, Josie Pangborn 28-12
Tulip and the Weed, The, H. A. Brandt 15- 9
The Way, Enola Chamberlin 41- 7
Weather in Ocean Grove, The, Clinton Cordray 29-12
We Pray for Peace, Vera Emmert Johansen 47-11
When the Vail Was Rent, Helen Louise Katz 16- 9
Wreckers, Roy White 22- 8

Prayer

Attitudes of Prayer, K.M. 13- 1
Meditation, Wayne Wheeler 11-11
Prayer (World Council of Churches) 31- 4
Prayer Makes a Difference, K.M. .. 37- 5
Prayer Retreats Are Power Houses, Kirby Page 24-23
Privilege of Prayer, The, V. P. Mock 41- 3
They Prayed for Courage, K.M. 8- 5
When We Pray, Roy D. Boaz 9- 3
Where Shall I Pray? Leo Lillian Wise 41- 7

Relief and Rehabilitation

Baltimore Work Camp, Donna Baker 51-18
Christian Precision, R. Norris Wilson 8-10
Evangeline Today, K.M. 6- 1
Flight to Freedom, T. H. Masters 10- 9
For I Was Thirsty, Dale W. Blough 51-19
If Your Enemy Is Hungry, K.M. ... 51- 5
Observations and Impressions of Europe, J. M. Bennett 22-13
Parsonage Sick-Bay, Joyce Biddell 11- 9
Share Our Surplus, K.M. 35- 5
Survey of Far East Conditions, Harper Sibley 9-12
They, Too, Were Refugees, K.M. .. 48- 5
What Has Happened to Point IV? K.M. 12- 5
When Christianity Goes to Work, Maurice Shapiro 21-12
While the World Is Still Hungry, Thurl Metzger 37-12

Rural Life

Christ's Plowman, Murray L. Wagner 21- 3

Special Days—Christmas

"And the Word Became Flesh and Dwelt Among Us," Vernon J. Andrew 51-14
Christmas Comes But Once a Year, Kenneth Frantz 45-22
Christmas Journey, A, Murray L. Wagner 50- 3
Christmas Prayer From Africa, A, Charles Bieber 51-22
Christmas Tree Adorned With Gifts, The, Buelah Lichty Myers 51-12
Enemies of Christmas, K.M. 3- 5
He Belongs to the World, K.M. 50- 1
Keeping Christ in Christmas, K.M. 49- 5
Keeping Christmas, Eugene G. Carper 51- 6
More Time for Christmas, Nigel Tudor-Craig 44-12
Our Fears at Christmas, Richard N. Miller 50-10
Road to Bethlehem, The (verse), Mary Stoner Wine 50- 4
Tidings of Great Joy, K.M. 51- 1
Unspeakable Gift, The, J. Emmert Dettra 50- 9
What Made the Wise Men Wise? Harold Cooke Phillips 50- 6

Special Days—Easter

And They Believed (verse), Mary Stoner Wine 16- 6
Before the Glory of Easter, Florence Ziegler Sanger 15- 8
Beyond Human Sight, Carl H. Zigler 16-14
"Do Not Be Amazed . . . But Go," K.M. 16- 5
Easter Acclamation, An (verse), John Howard Blough 16-11
Easter at First Hand, K.M. 16- 5
It Is Finished, Ellis G. Guthrie .. 15-10
It Is More Blessed to Give, Barbara Roller Smith 15-14
Living Christ, The, Helen A. Migan 16-10
Magnificent Morning, Dean L. Frantz 16- 3
Mary in the Garden, Ruth Graham . 16-12
Palm Sunday Paradox (verse), Ora W. Garber 15-11
Their Eyes Were Opened, K.M. 16- 1
What Difference Does It Make? Paul E. Scherer 16- 6

Special Days—Thanksgiving

Every Day Is Thanksgiving Day, Glen Weimer 46- 8
Thanks Be to God!, F. Eppling Reinartz 46- 3

Stewardship

Altars Along the Way, Richard N. Miller 26-10
Around the Clock, Around the World, K.M. 36- 1
Brethren Youth Buying Time, Howard Royer 12-22
Church Can Encourage Tithing, The, Floyd Biddix 31-10
Custodians of God's Property, A. Stauffer Curry 36- 5
First Things First, John B. Wieand 25- 9
Gambler Is a Poor Steward, The, Leonard Carlisle 28- 3
Give Generously But Give Wisely, K.M. 4- 5
Golden Day of Stewardship, The, Vernard Eller 33- 3
Life's Great Encounter, James K. Quay 27- 3
No Burden but a Joy, K.M. 36- 5
No Substitute for Stewardship, K.M. 43- 5
Observations on Fund Raising, Harl Russell 8-22
Offering That Comes Back to You, An, C. Ernest Davis 3-22
One Hour of Sharing That Reaches Eternity, Howard H. Keim 13- 3
Our Youth Lead Out, Paul W. Kinsel 36- 3
Partial Job Analysis, A, Julia Laprade 29-20
Putting God in Our Giving, A. Wayne Carr 32-10
School of Applied Stewardship, A, Joseph B. Flora 7-23
Serving Throughout Life 3-23
Shortstop Who Didn't Stop Short, The, K.M. 42- 5
Stewardship Emphasis Observed by York First Church, M. Guy West 23-23
Why I Believe in Tithing, D. Eugene Lichty 20- 6
Worthy Offering for God, A, Howard H. Keim 37- 3

World Problems

Alternative to Catastrophe, Joseph Mow 41-11
Brethren and the United Nations, Gladdys E. Muir 8-12
Can We Improve Our Relations With India? A. Stauffer Curry 27- 6
Christians and World Order, James H. Elrod 42- 3
Church, State and Civilian Work, A. Stauffer Curry 35-10
Churches and World Order, The 7-12
Chaplain or Prophet, Kurtis F. Naylor 19- 9
Communist Threat, The, Joseph Mow 40-10
Gain With a Lateral Pass, Frances Fenner 9-14
God's Hand in Our History, I. S. Long 25-15
Jesus and the Rich Young Nation, K.M. 32- 5
Missions and Racial Policies, K.M. .. 32- 5
Newsbriefs on Religion in Asia, Winburn T. Thomas 28- 2
Not All of Us Are Hit-and-run Americans, Devere Allen 51-14
On the Witness Stand, K.M. 21- 5
One Note Is Missing, K.M. 24- 5
Only One Enemy, K.M. 19- 5
Parable for America? K.M. 26- 5
Profile of Austria, Donald F. Durnbaugh 36-13
Responsible Society, The, Charles P. Taft 44- 6
Tension of the World and Our Unity in Christ, The, Eivind Berggrav 40- 3
Under a Higher Banner, K.M. 31- 5
Warning and a Promise, A, K.M. ... 1- 5
Was It the Conference We Need? K.M. 42- 5
We Have a Worthy Heritage, K.M. 1- 8
What Is Out of Control? K.M. 17- 5
Why Did China Go Communist? Franklin Wallick 2-10
Where the Money Goes, K.M. 8- 5
Write Before It Is Too Late, Ralph E. Smeltzer 24- 5

Worship

Candlelighting Consecration Service, A 50-23
Hymns as Aids to Devotion, Morgan Phelps Noyes 21- 6
I Worship at the Keyboard, Wilbur Brumbaugh 23-12
Integrating Worship with Daily Living, Lyle M. Brown 19-13
On a Desert Tree, K.M. 1- 1
Praise or Exhibition? K.M. 14- 5
Some Guiding Principles in Worship, Glen Weimer 4-22
Warning to Worshipers, K.M. 47- 5

Youth

Brethren Youth Meet at Anderson .. 38-13
Our Youth Lead Out, Paul W. Kinsel 36- 3
Shadow and Substance, K.M. 42- 1
Thirty Years of Youth Work, Ed Crill 33- 5
Wreckers or Builders, K.M. 27- 5
Youth Action Plan, Ed Crill 5-22
Youth in Action 20-20
Youth Serve: In Missions, Irven Stern 29-23